Address with remittance, "THE BIBLE SCHOLAR, Alfred Centre, Allegany Co. king. Candice, the queen, was of Ethiop fame, Whose steward, through Philip, a Chris

Drafts and Post-Office Money Orders should be made payable to D. R. STILL, MAN.

In Israel Deborah judged 'neath a palm, And Sisera's conquest proclaimed in MATALOGUE OF BOOKS AND TRACTE

Eve, first of all women, man happines PUBLISHED BY THE Sannin By Satan beguiled, all his woe, too, she AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE N. Y. 10 1107 NATURE'S GOD AND HIS MEMORIAL Series of Four Sermons on the subject of the Sabbath. By Nathan Warmen late missionary at Shanghal, China and sequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, is False Felix's wife was Jewess, who came

Christ's name. The Galilee women, so faithful, amazed On Calvary's cross, weeping, mournfully

And heard Paul concerning the faith in

Cast out were both Hagar and Ishmael

Brave Judith renowned was, because, as She slew Holofernes and cut off his head

PHOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE Kezia, "so fair," as Job's daughters all SABBATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Editor excelled, by her name we In sweetness infer. 125 pp. Fine Cloth, 50 cents. Paper

The "tender-eyed" Leah was Jacob's first Though "beautiful" Rachel he loved as his life.

All hail to thee, Mary! 'mong women most

The mother of Christ, sweet Virgin con-Sad Naomi's heart for her native land yearned, And widowed and needy, she thither re-

Then Orpah forsakes her, but Ruth to her cleaves, Whom Boaz soon loved as she gleaned

Priscilla and husband at Corinth Paul sought, And with them abode, and at tent making wrought.

Said Sheba's fair Queen, who to Solomor came,
"Thy wisdom and riches exceed their great fame.'

Rebecca, through cunning, Isaac's chief blessing won
From Esau for Jacob, her younger pet son.

Salome was blest, when Christ's tomb she The angel's glad note, "He is risen!" to hear.

Good Tabitha's loss was so greatly de-Through prayer of St. Peter her life was

Uriah's wife's beauty King David's love

The Witch 'twas of Endor that wretched

And Samuel's semblance to counsel him The X Virgins numbered five foolish, five

coming surprise.

Young daughter of Jairus from death oped At Christ's gentle cali, "I say, damsel,

To Zilpah, in Israel, honor is due, Of Jacob's twelve tribes she was mother of two.

THE TRAOF SOCIETY. Thirty-sixth Annual Report of the Executive Board

THE LECTURE FIELD. Bro. L. C. Rogers has been the

only lecturer employed during the year. He labored from October unyear. He labored from October un-til April in Pennsylvania, at various work with misgivings, but close it points in Wayne, Susquehanna, Lu- with thanksgivings to God for his zerne and Lackawanna counties. Much interest seems to have been awakened, and some additional converts there were won to the Sabbath. Two discussions were held with ministers. Several hundred miles were traveled, but without expense to the Society. Bro. Elisha Burdick, of Clifford, furnished him a span of horses and carriage for his exclusive use, free of charge. He preached Sabbath days. They have been much strengthened. Their temporal the enlargement and entire renovahouse of worship. The cost, \$500, was born by two brethren, Philip and Elisha Burdick. The outlook us, and sought to restrain their

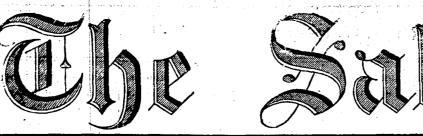
of its Agents, or for gratuitous distribu-tion, should be addressed to D. R. STILL-MAN, Alfred Centre, N. Y. The Subbath Recorder. SAL SABMARED MERKTA" AMERICAN BABBATH TRACT SOCUETY -ATsidered encouraging. Much seed powerful truth of God; but the ALERED CENTRE, ALLEGANY CO., N. has been scattered, and we trust that ominational Paper of the

Seventh day Baptiste, it is devoted to the expedition and vindication of the views of that people. It will advocate all reforms tory measures which shall seem likely to it in due season. From March 31st to June 1st, Bro. improve the moral, social, or physical condition of humanity. In its Literary and Rogers was not in the service of the Society. Meanwhile, the call to go Intelligence Departments, the interests and tastes of all classes of readers will be as preacher with the tent for the TERMS OF SUBSCRIPTION Per year, in advance. was appointed to assist him as con-

> A series of tent meetings were about June 15th, and continuing twenty-four days, during which twenty-seven discourses were preached. The attendance was large, sometimes overflowing. Many were convinced, and several persons embraced the truth. Some desire has been expressed there for the organization of a Sabbath-keeping better than his own life. May the

ductor of the services of song.

Lectures were next undertaken at Norwich, N. Y., commencing on the evening of July 15th, and continuing the Depository and other sources



TREDIES Sabbath

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

- TERMS-\$2 A YEAR, IN ADVANCE.

WHOLE NO. 1823.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 8, 1880. VOLUME XXXVI.--NO. 2.

colored flag hauled to the ground,

while the white banner of truth

triumphantly floats over the ruins."

Under the inspiration enkindled by

these and many other like calls to

ing is Bro. Rogers' report of these

Sabbath question. CINCINNATUS, N. Y., Sept. 8th, 1879.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

REV. J. B. CLARKE, Cor. Sec. Dear Brother, -As the tent season draws near its close, I send, at your request, this report of labors for the current quarter up to date. Before entering upon the Summer's campaign, my plan, as stated before the Board, and approved by them, was to hold a short series of meetings in as many of the places selected as possible; and at the same time se cure thoroughness in the work. By this method we hoped to secure an extended agitation of the Sabbath question within a given district, to be followed up by subsequent effort at organizing and perfecting the interest awakened. The plan proposed has been followed, and the results thus far have justified its adoption. The villages of Oxford and Norwich, eight miles apart, in the Chenango Valley, received ten weeks of labor, leaving four weeks for our work here at Cincinnatus. twenty miles from Norwich in the valley of the Otselic. Of our labors at Oxford you have an account in the reports of last quarter. The agitation has continued there with opeful results, and should be fol-

lowed up by efforts at organizing. At Norwich the interest at the end of five weeks was such as to induce us to remain another week. Over twenty gave in their names as converts and as observers of the Sabbath of the Bible, and as many more acknowledged themselves to be deeply convicted of error in the matter of Sunday-keeping, while hundreds more regard the new doctrine with undisguised favor and are anxious to patronize it by building up a congregation to maintain and extend it. Renewed revival efforts on this field would hopefully lead to the conversion of many of these to the truth as it is in Jesus. The removal of the tent from Norwich was not from any arbitrary

determination to follow a previously-devised plan. First, we were assured that the ground gained could be held by organizing the converts into a Sabbath meeting for mutual edification, which has been done. Secondly, we were hopeful that inquirers would rally around this nucleus and become identified with it as fast as their convictions matured. The preached truth and our tracts were in their possession. We our series longer would have seriously overtaxed the attention and courage.

tles. Our Lord sent the people 45-56,) were the things now needed. should feel that we were recreant in the care of souls. The apostles, Whose story bids "watch," lest Christ's Paul and Barnabas, in their mission-

ary tours returned again, confirming the souls of the disciples, exhorting them to continue in the faith. Acts 14: 21, 22. What the results may be in this. our last field for this season, it is difficult now to foresee. The atfor the time as either at Oxford or with promptness and alacrity. Norwich. The pastors of the place

came in at the first, and have continued to meet and work with us. We are discussing the Sabbath question mainly. A kind Providence has seemingly attended our steps in the work of the Summer. The choice of the places in the order visited, it now seems to us, could present balance in the treasury, not have been improved, though not \$715 08. It is cheering that we are undeserved favors, and with thanks to the Board and friends outside for their confidence, co-operation, and Yours fraternally,

The following is taken from the report of Bro. Clarke, the assistant in tent labor:

L. C. ROGERS.

The experience of the past Summer has strengthened my faith and encouraged my heart. I have seen such an eagerness to hear the truth. for the Clifford Church usually on and have observed its power to convince and stir the multitudes, that another Anniversary. my soul has cried out with joy, "The law of the Lord is perfect, conaffairs also have been improved, by verting the soul. The statutes of tion within and without of their heart. By them is thy servant warned, and in keeping them there is great reward."

The clergy have generally shunned for the cause in Pennsylvania is con- flocks, and crush the unpopular yet masses the more eagerly came to hear from various motives, and God a plentiful harvest will spring from has caused the wrath of man to spread the knowledge of his Word. Many precious souls are rejoicing in the light which for years has beer hid from their view by a corrupt

and apostate church. In embracing the truth of the Sab-Summer was tendered him, which he i bath, persons tell us that never beaccepted. Bro. Herman D. Clarke fore has the peace of God been so manifest in their hearts, and their prayers ascend to heaven with an acceptance never before realized. "O how love I thy law, it is my held in Oxford, N. Y., commencing meditation all the day. I love thy commandments above gold, yea above fine gold," is the expression of their newly-awakened loyal minds. I do not regret having left the

comforts of home and friends so dear to engage in this blessed work. I only regret that I am not better prepared to assist Bro. Rogers in his self-sacrificing efforts. Thoroughly committed to the work, he loves it Infinite One long spare him and

grant him strength to continue the labors so well begun. Over 75,000 pages of tracts from

study and learn the truth of the have formed against us in conse-With many thanks for your words of encouragement, and the apparent confidence the Board has in us, I remain yours for the work.

HERMAN D. CLARKE. Bro. Rogers further reports that the tent meetings at Cincinnatus have been closed in the midst of much excitement over the claims of God's Sabbath, and the people there are desirous that they should be resumed soon, and promise to hire or build a house for their accommodation. One there has requested baptism, and ten are now committed to be, on this subject, until the war is the Sabbath, and it is expected that carried into her camp. And shall further effort will increase the num- this generation pass away and this ber. Two have been baptized at not be fulfilled? God forbid! Let Preston, where Bro. Rogers has the sabbatical trump, from the West preached Sabbath days through the and from the rising of the sun, be

season. The generous interest of heard, while the reverberations are our brethren there, in bearing chiefly responded from each station along the expenses of the laborers while the line, and we may expect to see in Oxford, and in transporting the the citadel of error tottering from tent to Cincinnatus free of charge, is worthy of grateful notice. Having used the tent, furnished by Bro. C. D. Potter, of Adams Centre, now for two seasons, we are convinced that in no other way can such crowds be collected to hear the action from that period, we have, at truth. As it is our duty to give the length, come to realize, as a people, truth all possible proclamation, wis- that we are under imperative obliga-

dom dictates that we should avail tion to faithfully and boldly pubourselves of such methods as afford lish the Bible doctrine of the Sabthe best opportunities. Our lecturers have tested the different plans, we have acquired many of the and say, "We could have gotten no agencies needed in so vast a work such hearing as we have had, if we and now shall our faith falter, and had not had our tent." This is con- shall what we have gained be alfirmed by the following: "Our fare. lowed to slip from our grasp? well meetings at Norwich will long be remembered, the last, if possible, that when an important truth is unexceeding the first of them in inter- ceasingly obscured and perverted, est and attendance. The tent was like the Sabbath commandment, and crowded, every available foot of error is enthroned in its stead, it ground occupied, leaving of the clearly becomes the duty of the organ and speaker; and the side forth especial and constant exertions curtains being lifted, hundreds stood to restore it from violation and disoutside and quietly listened to the honor. We are called upon, then, method of aggressive work, let God | vance upon our opponents, not bepromised to stand by them by an be praised, while we resolve to emoccasional visit. There is a limit to ploy it hereafter with greater hartent meetings. To have continued mony and with redoubled zeal and Father. If we advance upon them

The friends of the Sabbath in the strength of many. We followed the best light we had. We think we West have been desirous to put a We must not be afraid of agitation. ference in declining to send a dele Baptist friends. have in this matter kept closely to the field there, if this So. Robert Hall did not speak falsely the examples of Christ and his apostory would essent the common the field there, if this So. Robert Hall did not speak falsely gate to the General Conference of enjoy a strong union; and while come with us, under the impression preamble and resolution offered by Examiner. "that the duty to 2d, 1877, we find the following has often seemed to us," says the enjoy a strong union; and while come with us, under the impression preamble and resolution offered by Examiner. "the tent into the field there, if this So. Robert Hall did not speak falsely gate to the General Conference of enjoy a strong union; and while come with us, under the impression preamble and resolution offered by Examiner." ciety would assume the responsibil-Queen, modest and proud, Vashti dared to away (Mark 6: 45) not because he ity of keeping it in operation. Hithcould not feed them, but because he erto it has been deferred because To unveil her beauty, her throne thereby had taught them many things (v. the prospects of the treasury did find, by a stern experience, that the which have been replied to by the 34); retirement, meditation, and | not seem to warrant the undertakprayer, with a change of base, (v. | ing. Bro. C. D. Potter authorizes us to announce the following proponear future labor on the fields we sition: that he will furnish another have occupied the past Summer, we tent for the use of the Society, commencing next Spring, on condition that the strong churches, in either the Western or North-Western Associations, will furnish suitable laborers to go with it, or the means to keep them in the field from season to season. We are happy to make this announcement and we trust that tendance and attention are as good the churches referred to will respond | Christian heroes into the broad field | Eld. White has shown a good spirit,

> FINANCIAL. The Treasurer's Report shows that a balance was on hand at the beginning of the year, amounting to \$266 68; the receipts are \$2,123 31; the expenditures are \$1,408 28; able to enter upon the work of another year with this sum for immediate demands, and with so many proofs that the friends of truth are ready to supply means when they see that the cause is going forward and must be supported.

eternal reward.

In behalf of the Board,

J. B. CLARKE, Cor. Sec.

BROOKFIELD, N. Y., Sept. 28th, 1879.

FIRST FAMILY PRAYER.

a long time, expecting to be called

o family prayer." "Family prayer!

we never have such things here."

formed his master, who, in conster-

nation, bounced into the room occu-

all the lights out; I am so afraid of

"but I have been expecting to be

very good, sir; but it can not be

pray get my horse. I can not sleep

in a house where there is no family

prayer." The host preferred to dis-

in a few minutes the astonisted do

mestics were on their knees, and the

landlord called upon to pray. "Sir,

teach you," was the gentle reply.

The landlord said, folding his hands,

summoned to family prayer."

know how."

"Sir, I wish you would go to

"So am I," was the reply;

"All

The eccentric Rowland Hill

There is an indebtedness, incurred in the work of several years past, which has been somewhat reduced, than \$600. It is hoped that, with careful plans and enlarged liberality, pied by the faithful minister, and this debt may be removed before said, "Sir, I wish you would go to this debt may be removed before

CONCLUSION. Several things seem to be urgent the Lord are right, rejoicing the ly demanded in view of the imme diate and future necessities of the cause of Sabbath reform:

> 1. The collection of the sums due on the printing accounts of the Society, in order to place the finances of this department in a condition of entire security. 2. Contributions to relieve the

General Fund from the remaining indebtedness, and to provide for the printing of tracts which have been far too long delayed, and for the I never prayed in my life; I employment of an increased number of tents, colporteurs, and lecturers. 3. Increased activity and thor- God teach us how to pray." "That oughness in all branches of the is prayer, my friend," cried Mr. work, and more trust in God and Hill, joyfully; "go on." "I am sure the power of his Word. The past assures us that there has how to pray, now thank him for it."

been a steady advance of denominational sentiment in favor of ag-letting us pray to you!" "Amen! Amen!" exclaimed Mr. Hill, and gressive efforts for the Sabbath. About forty years ago, an agent of this Society and a brother of hon- same village a chapel and a school, ored memory, Paul Stillman, ap- as the result of the first effort of nealed to Seventh day Baptists in family prayer at the "Black Lion." these words: "Would we be respected ourselves, or have our disinguishing truths regarded, we must be known, in this period of the of a suspicious or meddlesome tem-

THE TRANSITION. "The Lamb, which is in the midst of the throne, shall lead them unto living foun quence of it. Let us, then, at once come down from our mountains and tains of waters." hiding places, and, as our brethren Oh, the hour when this material

Shall have vanished as a cloud, When amid the wide etherial, of the Eastern Association said at their last Anniversary, 'Let us de-All the invisible shall crowd scend into the valley united, and And the naked soul surrounded With realities unknown. there let us conquer or die." At the same time Bro. S. S. Griswold, whose voice does not yet speak to In that sudden, strange transition, By what new and finer sense Shall she grasp the mighty vision, And receive its influence? us from the dead, wrote as follows: "Brethren, let us pour into the ears Angels, guard the new immortal

Through the weigher-teeming space of the church the truth of God, uutil she shall hear and respond, if To the everlasting portal, To the spirit's resting-place. she can. Zion is at ease, and will Will she, then, with fond emotion Aught of human love retain? Will no earthly trace remain? Can the graves these ties dissever. With the very leart strings twined Must she part, and part forever. No! the past she still remembers. Faith and hope surviving, too,
Ever watch these seeping embers,
Which must and live anew.
For the widoweu localy spirit,
Waiting to be rethed afresh, ongs perfection to inherit,
And to triumph in the flesh. its foundation, and its multiform,

> In your tender care be blest, Hoping, trusting, safe from danger, Till the trumpet end her rest; Till the trump which shakes creation, Through the circling heavens shall roll Till the day of consummation, Till the bridal of the soul.

Angels, let the ransomed stranger

SEVENTH-DAY BAPTISTS AND SEV ENTH-DAY ADVENTISTS. We promised recently to notice,

bath. Slowly we have arisen until matter of news, some references to the relation of Seventh day Bap tists and Seventh-day Adventists, which have recently appeared in the | This, too, we would suggest, is very Review and Herald, of Battle Creek, Mich., the leading organ of the Sev-It scarcely needs to be repeated enth day Adventists. The task we have undertaken is difficult and delicate. We do not attempt a dis cause they do not properly belong to us as editor of the RECORDER, platform only room enough for the friends of the rejected truth to put and yet it is our duty, as we sup- enth day Baptist Academy, who in pose, to bring them before our peo-

The restatement of the relations songs and the sermon." For the to attempt something more than a of these two bodies to each other as others, by speaking freely to this success which has attended this new defense of ourselves. We must adit has recently appeared in the Re- people upon the great fundamentals when he said, "The evils of contro versy are all transitory, while its

reformatory scheme, which we have Review and Herald, were written by undertaken, requires us, the few, to face the many who resist us, either with indifference or hostility. From its magnitude, it seems difficult and discouraging. But God's Spirit covers the various points raised up and promise are on the side of its to a recent date; and notwithstand achievement. What is most dising its length, we should give it a ventists. heartening, in fact our only real displace in the RECORDER had the corcouragement, is our own want of self-sacrifice and earnestness. Let appeared in the columns of the Reer. however, to say that in his reply of conflict, trusting in the God of and none will say who read his artitruth for the final triumph and the in his treatment of the subject.

But it should be borne in mind that Eld. White does not confine himself to the letters of these correonce driven by a storm into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, "I have been waiting give our people a clear view of the don't know what you mean, sir; position of the Adventists toward 'Indeed! then tell your master I ond letter entire, although to the ex can not go to bed until we have had family prayer." The waiter in

Seventh-day Baptists and Seventh-day

Adventists. In the Review for Nov. 20th, we rebed. I can not go till I have seen marked upon the growth of the Seventh day Baptists and Seventh day were present at the General Con Adventists as denominations, and the relation the two bodies who held at Walworth, Wis., in Seprevere the ancient Sabbath of the tember, 1876, as delegate from the Lord should sustain to each other. Seventh day Adventists. Of that done at an inn." "Indeed! then We closed, stating that "in view of good meeting we gave a report in statements recently made in the the Review for Oct. 5th, 1876, from SABBATH RECORDER, prejudicial to which we clip the following: Seventh-day Adventists," we should miss his prejudice rather than his treat the subject more fully in the whitford, of Milton College, we left next issue. The labors and cares of the Lansing (Mich.) camp-ground, guest, and said, "I have no object tion to have prayer, but I don't our General Conference, however, so Monday afternoon the 25th ult., "Well, then, summon fully occupied our time as to make to attend the Seventh day Baptist your people and let us see what can it impossible to give the matter General Conference at Walworth. pe done." The landlord obeyed, and proper attention last week. While we regret the existence of

some unpleasantness between Sev- doors, and kind friends to give us some who professed to be Seventhenth-day Baptists and Seventh-day a hearty welcome, and every atten-Adventists, it is with great pleasure tion and comfort grateful to our ening feeble Seventh day Baptist don't know how." "Ask God to that we note personal and public worn and weary condition. The association with our Seventh day labors of the season had been severe; feelings expressed in words by some Baptist brethren. It was our but those of the last meeting, at of our Seventh-day Baptist brethern, pleasure to speak to several hundreds which were held the sessions we brought the following preamble of that people at the Milton, Wis., of the General Conference, the and resolutions before our late Gencamp meeting held at Clear Lake, Michigan State Conference, the eral Conference, which were adopted June 22 29, 1871. From the report | Publishing Association, Battle as the sense of the Conference by of that meeting given in the Review | Creek College, and the Health Re unanimous vote: "Yes you do; God has taught you for July 4th, 1871, we here give the form Institute, were almost beyond "Thank you, God Almighty, for

seemed cheerful and happy, not day Baptists only a few days, in then prayed himself. Two years withstanding the recent rain, and which to rest, and poorly represent afterward, Mr. Hill found in that the unsettled state of the weather. our people The open grounds were too damp for A LARGE share of our social miseries are caused by scandal mongermust be known, in this period of the of a suspicious or meddlesome temnineteenth century, as possessing at per, and of neglecting the rule to Seventh-day Adventists, we judge, Seventh day Adventists to that Christian commandment keepers lalabor to raise ap churches besides least a moderate share of evangeli- "Go, tell thy brother." If you see four hundred; Seventh-day Baptists, body was very cordial, and we were bor to sustain friendly relations to those where the Seventh day Bapevening of July 15th, and constituted the Depository and other sources, and nearly all cal enterprise. We have too long something that seems irregular or probably the same number; and one by vote invited to take part in the each other; and

and hope, expressed in our name, Seventh day Adventists; namely the personal second advent of Jesu Christ, and the observance of the Lord's Sabbath.

"Accepting the simple rule that the Sacred Scripture means what it says, excepting when a symbol or parable is used, we soon found ourselves fully furnished with the clearest and most direct proofs upon the position relative to the two bodies advent question; also shut up to the | will be definitely stated next week." celebration of Jehovah's rest day on the seventh day of our week. We les, The Relation which the Seventh accept the claims of the fourth com mandment as it reads, while the Adventists Sustain to Each Other, first-day men do not. In few words, the next week we gave the folhere is where we differ: The front lowing: of our offending on the Sabbath question is in believing that God, in the fourth precept of his holy law, means what he says.

"We do not differ with those who keep Sunday from a love to be odd. with those around us, unless there are the best of reasons for doing so. But unless our first day friends fur nish better proofs than those already brought into their service, to turn us from obeying the fourth com mandment as it reads, we shall cling to the literal text. Here all Sabbatarians unite, while those who do not accept this position, and resort literal declarations of the fourth commandment, from their number, may be named 'legion.' We recommend to our friends who differ with us and labor to move us from our position, a Sunday convention, in which to settle their differences upon this subject, as with their pres-

ent broken front they are poorly

prepared to impress us favorably.

important in order to attract the

people from our appeals. "At the close of the Sabbath morning service, we were cordially greeted by many who reported themselves Seventh-day Baptists, cussion of the matters involved, be- who gave our hand the very next thing to it, if not the real Advent shake. Among these was Prot. Cornwall, of the Albion, Wis., Sev vited us to speak to the citizens of his place. Nothing could have given us greater pleasure than to respond character. view and Herald is, as we under- of our common faith-the com-

The letters referred to as having | very highly, and tenaciously hold Review and Herald, were written by own prosperity, their definite views the hands of our Seventh day Bap several of our correspondents, and of the manifestation of spiritual tist brethren, in order to add to our therefore differ somewhat in their gifts, they will agree that it will be contents. The reply to these letters | much better to seek for that union | us in revering the ancient Sabbath is written by Eld. James White, and that may be enjoyed upon the broad of the Lord. fundamentals of our faith, than to sacrifice that union in urging upon them sentiments peculiar to Ad-

"Sabbath afternoon theweatherway fine so that a much increased congre gation assembled in the open grove at the stand. Bro. Littlejohn gave view and Herald. We deem it prop- a very impressive, practical discourse Here we were happy to meet for the first time Eld. D. E. Maxson, pastor of the Seventh-day Baptist church at Milton, and Eld. Carpenter, re cles that he has not shown ability tired Seventh day Baptist missionary have failed to do that people good to China."

At a later period, Mrs. White, and a knowledge how to work out that great freedom. Seventh day Ban-Conference, and the many acts of

men in the denomination. With these views and feelings we ference of the Seventh day Baptists, "In company with Prof. W. C. Wis., and reached the place of meet ing the 26th. Here we found open | ted at an early date in our history by

following: measure. And it seems really selmsn to give our brethern of the Seventh measure. And it seems really selfish

the morning service, and the large annual session of the General Content was furnished with seats to ac- ference of the Seventh day Baptists commodate as many as possible. At opened with Vice President James half past ten it was estimated that Bailev in the chair, President Allen. about nine hundred persons were of Alfred (N. Y.) University, not assembled in and about the tent. arriving until the afternoon meeting.

Eld. L. A. Platts, of Westerly, R. I. did weaken some of their feeble prominent features of our faith Several hours each day were devoted to the business of the Conference sulting in harm and only harm, to and their missionary work, and the the great grief of the Seventh day discussion of topics of interest. By Baptists; therefore, request, we spoke at length upon he relation of the two bodies of Baptist brethren had just cause for Sabbath keepers to each other, which met with hearty responses of en-

dorsement by most of the ministers

present, individually and personally.

Under the caption, The Two Bod day Baptists and the Seventh-day

"On the broad platform of the fitness for heaven; and besides these there are no others.

"The principal difference between the two bodies is the immortality question. The Seventh-day Ad ventists hold the divinity of Christ so nearly with the trinitarian, that trol the labors of Seventh day Adwe apprehend no trial here. And as the practical application of the to schemes to evade the force of the subject of the Gifts of the Spirit to our people and to our work is better Baptist brethern, they manifest less to plan ways and means. It gives concern for us on this account. "But the views which both bod-

ies entertain respecting free investigation and the right to personal opinion forbid any restriction whatever to be laid upon each other in the proper advocacy of the sentiments in which both can not at present agree. We recommend, however that there be no controversy between the two bodies. The differences between us are of such a nature, and we have in common so broad a field of labor with those who differ with us respecting the fundamentals, upon which hang the destiny of a world lying in wickedness, that Seventh-day Adventists and Seventh day Baptists can not afford a controversy on doctrines which neither regard as tests of Christian

"Both bodies have a specific work to do. God bless them both in all their efforts for its accomplishment. in this position, not at all enviable, The field is a wide one. And we the spirit of kindness and appreciacause they are arrayed against us, stand it, the outgrowth of certain mandments of God and the faith of further recommend that Seventh but against the will of our heavenly articles that have appeared in the Jesus Christ; but hoarseness, fatigue, day Adventists in their aggressive and the labors of the Minnesots work avoid laboring to build up columns of the Recorder, written camp meeting the next week, com Seventh-day Adventist churches for his sake, we shall sooner or later by some of its correspondents, and pelled us to pass on without even where Seventh-day Baptist churches North-Western Association of Sevfind them retreating at every point. the action of our late General Con- calling upon any of our Seventh day are already established. If ministers or members from the Seventh- in the SABBATH RECORDER for Aug. the doors in the upper story," "It Seventh day Adventists may prize that they can serve the cause of God | Elder James Bailey: better, we shall give them a place benefits are all permanent." We been published in the RECORDER, their views upon the immortality with us. But we see no reason why question, and may cherish as important to the glory of God and their on the part of our people to weaken tist brethren, in order to add to our numbers from those who were before

> "If it please our Seventh-day Baptist brethren, let the interchange of courtesies in the appointment of delegates be continued, and be conducted in a manner to secure mutual benefit. The visits of the worthy delegates from the Seventh day Bap tists, Pres. Allen, Elders Wardner, Burdick, Rogers, Hull, and Prof. Whitford, have done our people good. And if the delegates from our people to that body, Elders Andrews, Smith, Canright, and others, it has been from want of ability and

the writer spoke to the people at good which it was in their hearts to Armory Hall, Westerly, R. I., with do." "What God in his wise providence spondents and the course of our late tists formed a considerable portion has marked out for these two bod General Conference in not sending of that very large assembly. It was lies in their future labors and destiny, a delegate to their Conference, but there that we formed happy as the future alone can untold. Bu goes over the whole field of the re quaintances with our lamented whatever that may be, it seems brother. Elder Tomlinson, pastor of certainty to us to-day, while look lations, and perhaps we might say the Seventh day Baptist church of ing with faith and hope toward that the characteristics of the two bodies, that place, Elder Utter, and others. untried future, and cherishing and in this connection we do not God has ever given us freedom in filial love for those whose history o see but the best thing we can do to speaking to our Seventh-day Baptist loyalty to High Heaven stretches brethren, and them an ear to listen across long centuries, that no good with marked attention, especially to can result to either from controversy the words of Mrs. White. These and proselyting, and no harm can as, will be to give Eld. White's sec- facts, together with the Christian come to either from those courtesie courtesy manifested by the worthy and labors of love calculated to build clusion of other matter pressing for delegates from them to our General each other up on our common faith "We do not say that we have in

regard and love shown for our peotime past seen the proper relation ple, had inspired in us feelings of between the two bodies as clearly the highest regard for the leading and joyfully as we do now: neither do we wish to be held responsible for what some of our people have done, or may do, not in harmony with the foregoing. But that our settled convictions on the subject for more than five years may be un Review for July 4th, 1871."

Be it known to the readers of th Review that we pledged our in fluence before the Seventh-day Baptist General Conference at Wal worth, Wis, September, 1876, against that which we then regarded, and now see to be, a wrong. Impressed with a sense of the wrongs commitday Adventist preachers, in weakchurches, which gave rise to strong " Whereas, the Seventh day Ban

tists have for many years observed, taught, and defended the Sabbath gates to our General Conference as brethren, and seek to be in peace a body of Christian Sabbath keep- with them. We can not shut our ers possessing a good degree of culture, liberality of sentiment, and Christian forbearance; therefore, " Resolved. That we deem then

worthy of our respect and love, and that it is for the interest of the Sab-

churches, and blot out others, re-

" Resolved, That our Seventh day complaint, and that it is the sense of this Conference that our preachers are violating the Golden Rule-Do unto others as you would have them in social interviews with them. Our do to you-in seeking their fields of labor where Seventh-day Baptist churches are located. " Resolved, That while we deplore

the spirit of prejudice and unkind ness manifested by certain Seventhday Baptist minieters toward Seventh-day Adventists, we deeply regret the injury done to individuals and to feeble churches, about twendivine law, and redemption from ty years since, by those men whom its transgression through the death | we could not control, and who have and mediation of the divine Son both | since done Seventh day Adventists the Seventh day Baptists and the tenfold the injury they did the Sev-Seventh day Adventists stands in enth day Baptists, resulting in weak-We believe it to be a sin to differ general agreement. Here are the ening and grieving both denominagreat tests of the Christian life, and tions. And while we pledge our influence against such wrongs in the future, we ask not to be held re sponsible for that which we have no

power to control." We have never claimed that we had the right or the power to conventist preachers. Neither does our General Conference claim such au-

thority and influence. The General Conference Commitunderstood by our Seventh day tee constitute a board to advise, and men papers, or credentials. It employs men for this and that field, and as long as these men accept good counsel, it pays them for their work. The several State Conference Committees do the same. And i men whom they employ to preach preach in their disaffected state, without credentials and without pay, that is a matter beyond our control, and for the injury they may do, Seventh day Adventists should not be held responsible.

> And we here affirm that whatever we have pledged our Seventh day Baptist brethren that we would do we have done. We pledged our inluence. This we have brought to bear at our General Conferences, at State Conferences, and with individuals, against those wrongs which have grieved our Seventh-day Baptist brethren. And while standing tion of the difficulties of the position would have spared our pate from some of the blows that have fallen upon us. In the minutes of the enth day Baptists which appeared with putty, and paint the tops of

"Whereas, Eld. James White, of the Seventh day Adventist church, gave assurances to the Seventh-day Saptist General Conference at its last session that their laborers be advised not to go into our societies;

reasing labors have been performed v them in our churches in Minesota, to the damage of our cause; therefore,
"Resolved, That the pledged faith

of the head of the Seventh day Adventist church, for fraternal union, has been violated, much to our grief. and prejudicial to our union with

The spirit of these resolutions, the notives of the framer of them, and heir influence, are too apparent to need comment. We felt their inended force, and with a sense of our integrity, that we had acted a sincere and honorable part, and our duty to maintain that honor, we wrote an article for the Review for

ake the following: "Under these circumstances we reatly deplore the rashness of Eld. Bailey and his brethren of the North-Western Association. According to the statement of Elder Curtis, real grounds of complaint from our Sevonth day Baptist brethern have not brethren in Minnesota have not actto the world in so prejudicial a man ner. If Elder Bailey did not hold

ite bitter prejudice? have urged our people to treat the General Conference to theirs, in every whisper was audible. - Scien-1868, which brought about relations enjoyed since that time by both odies. We deeply regretted the havoc made in some of the Seventh. day Baptist churches in Pennsylvania, more than twenty years since. by men who do not now stand with same table lies a newspaper. It is us. For while that work weakened the Seventh day Baptists, it brought | It brings intelligence from the four but very little strength to our cause. "In some localities there now exist both Seventh day Adventist and Seventh day Baptist churches. We can not advise our brethern to of the fourth commandment, and give up the ground. We exhort them

to respect the Seventh-day Baptist doors against the Seventh day Baptists. And if, under convictions of relations, we can not refuse to re ceive them. "But we do recommend that our

enth-day Baptist brethren, we pen the honest convictions of our own mind, that the best timber to build up our cause is that hewn from the forest, upon which there has been no theological lining and hewing. Seventh-day Adventists could hardly be tempered down to the moderation of Seventh-day Baptists, and it would be equally difficult for the Seventh-day Baptists to come under the inspiration of the advent faith, and keep pace with the vigilant movements of our people. Both bodies have been called into existence in the direct providence of God, and both have places to fill. The wide harvest field is before them, and each should labor to bring nu-merical strength to themselves without weakening the other."

to all the doctrines of the Seventh

"And with all respect to our Sev-

day Adventists.

few very pleasant hours at Alfred Centre, N. Y., the seat of the Seventh-day Baptist University, in September last, in company with Mrs. W. and our children, W. C. and his wife, M. K. White. We were kindly received by Pres. Allen, Dr. Williams, Prof. Lewis, Elder N. V. Hull, and others. By invitation, Elder Hull visited the New York Conference camp at Hornelleville, and preached to the edification and profit of our congregation. And by invitation we spoke to Elder Hull's arge and intelligent congregation at Alfred, Sabbath morning. In the afternoon W. C. and wife joined us at the Sabbath-school. The services and kindly greetings of that Sabbath will long be remembered by the visitors. We also spent a day at the Sev-

It was our privilege to spend a

enth day Baptist General Conference at Brookfield, N. Y., the following week. There we were cordially greeted by Elders Hull, Williams, Lewis, Burdick, Rogers, Wardner, and many other of the Seventh day Baptist ministers for whom we cherished feelings of high regard and brotherly love. If that body did not see fit to appoint a delegate to our General Conference, that is their matter, not ours. We have no complaints to make. Seventhday Adventists will go on with their work. They will seek to relate themselves properly to the Seventhday Baptists, and leave the rest for the Lord to work out to his own glory and the good of his cause. The more disagreeable features of this matter, which have appeared in the recent issues of the SARBATH RECORDER, will be noticed next week.—J W., in Advent Review.

THINGS. A woman employed a man to paint a house she had just built.

CONSCIENTIOUSNESS IN SMALL

The painter was a member of a

Christian church, active in the prayer meeting and in church work, and apparently a man of exemplary piety. His work was seemingly well done but it was afterwards discovered that he had slighted his work in places where he thought the neglect would not be noticed. His employer remarked, "I have discounted that man's piety and prayers ever since. I prefer Christians who will fill up the nail holes an exceptional case. How many professed Christians fail to realize that piety has a connection with paint and putty-that the little things of life are the truest, as they are the severest tests of Christian character. Any one who has to emrlov others to do work for him knows how rare it is to find a man, or woman who is conscientions about small things; who never scamps, his work, and never wastes his employer's time or stock." The Examiner adds that:

"The cultivation of a greater onscientiousness with regard to the little things of everyday life, which are commonly considered to have no bearing on piety, is one of the almost universal needs, even among Christian people. The painter Opic replied to a query as to how he mixed his colors, 'With brains, sir.'
The best type of Christian character must be that of the man who mixes his daily work with conscience, and strives to do everything, even the most insignificant, Aug. 16th, 1878, from which we as unto the Lord. Until this shall be the standard of everyday Christian living, there must be a great deal done in the way of discounting piety and prayers."

> HOW FAR OAN WE HEAR WITH THE TELEPHONE?

This is a question frequently existed. But admitting that our asked, but we believe it has not yet been definitely settled. The longest ed fully up to our view of the mat- distance that we have seen menter expressed at the Seventh day tioned is given in the item below, Saptist General Conference, Elder namely, two thousand miles. But Sailey and his brethren should have perhaps Mr. Edison has had more appealed to us in the matter before extended experiences. If so we ublishing our name and our people should be glad if he would let our readers know.

An exchange states that Mr. Robus responsible for the action of our ert A. Packer, superintendent of the people in their relations to the Sev- | Pennsylvania Railroad, is at present mih day Baptists in Minnesota, why hunting with a party of gentlemen publish us to the world? If he did in Nebraska. A few days ago he old us responsible, why did he not for two hours conversed pleasantly communicate with us in the matter with his wife and friends at Sayre, before acting with the North-West- | Pa., and friends along the line. The ern Association in rashly, passing medium was the railroad and Wessentence in the case, and giving our tern Union Telegraph wires and name, and that of our people, to the Edison's telephone. At the office in world in a manner calculated to ex- Bethlehem, Pa., connection was made with the Easton and Amboy "For more than twenty years we wire, and at Perth Ambov with a Western Union wire, and thence to Seventh day Baptists with great re- Chicago and North Bend, Nebrasks. spect. We stood with Elder An- where the party are. The distance drews in the first address from our was about two thousand miles, and

A GLASS of whisky sells for a dime and is drank in a minute. It fires the brain, and deranges and weakens the physical system. On the covered with half a million letters. quarters of the globe. The newspaper costs less than half the glass of grog; but it is none the less true that there is a large number of people who think whisky cheap and newspapers dear.

attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, duty, they wish to change church like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and by the devout perusal o

until August 24th, forty days. Services were held for the last three
vices were held for the daytime as well as in the evening. Throngs were frequently in attendance, and a great interest was aroused. The followinterest was aroused. The follow
and nearly all call enterprise. We nave too long of them have been received, and nearly all of them have been eagerly taken and nearly all of them have been eagerly taken and well circulated. Families who the last three and well circulated. Families who the same number; and one the last three deliberations of their Conference.

"Addresses were given during that seems irregular or crooked—but is not certainly irregular or crooked—but is withering influence continually in the apostase, who deliberations of their Conference.

"Addres tists have churches, and we have in 1498 has been recently found on

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Alfred Centre, N. Y., Fifth-day, Jan. 8 REV. N. V. HULL, D. D. - - - EDITOR.

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WELCOME THE NEW YEAR.

Welcome the New Year as i comes richly laden with blessings, not the least of which is the review of the past, with its repentances for misdeeds or shortcomings, and the good resolutions in regard to the future. These reviews, repentances and resolutions looking to a better life, are not in vain. Sometimes, perhaps, they are only superficial operations of the mind, but often they are deep and permanent. Many persons at this time really begin a new life. We believe in forming good resolutions daily. This exercise is essential to a good life, and we therefore invite the reader to make a careful survey of the past and lay plans for the future. It may be that wrong doings in the past will reveal themselves and give you pain, but this is better than to have them exist and you remain indifferent. Habits of neglect may appear which need correcting. These occur in the life of every one, and call for reforms. Indeed, every good life is made up of reforms. To this there is not an exception. When you read or hear of a good man or woman, remember they have come to this eminence through the aid of constant repentances and reformations.

end in reflections. Earnestly set yourself about the work of making your life what it should be. Seek to make your reforms complete. Don't think you can not undertake so much. Remember, he succeeds best who works by a perfect pattern, however unpracticed he may be him self. The beginner starts at this point. Do not let your reformation end in some thoughts concerning the state of your own mind or nervous system, but consider what you can the good in us as to do good to oth. RECORDER. ers. Let the present year be filled with good nature and good deeds, and we are confident it will be a good year to yourself.

ters in Europe wear a better look on hand. As time moves on, this that flesh and blood, our natural and than a year ago, as is also the case, matter will widen before us, and material bodies, can not inherit the we think, in Asia and Africa. Oc who can tell the effect any steps we kingdom of God, nor corruption incasional clouds are seen, but mainly now take may have in the future. herit incorruption, man's immortalthe sky is clearer. Matters in Rus- There is a call for the exercise of ity can not be predicated upon his sia are not tranquil, and things in | wisdom upon the part of both these | natural or material nature; for if Spain are unsettled, but we trust bodies, and their standing before corruption can not inherit incorrupthat quiet will be maintained. The God and the world. The blessed tion, how can any form of matter tendency in Spain toward eman- One grant that who are or may be ever organized become incorruptible cipation encourages hope. In Ireland there is great distress for want | "quit themselves like men," and not | not possess an immortal, indestructof food, but, we trust, relief will soon come to them. One day, relief will come to the laborers in England and Europe, by some more equal and righteous division in the owner-

ship of "mother earth." In no other country is there so youngest of the nations, is destined been one of great prosperity. We tices are terrible scourges.

Whence come strife and contention? Oh, there is no closing up life right sity that the infinite mind must have 2 Cor. 5: 1-3. They come from our unsanctified, on the ground of our own merits or been an effect, and not a cause? destructive of everything good is if, after a long life of profession, all thing beautiful. It is a fever that selves by the divine standard, and or power is connected.

blessed new year, let us lay aside all for others to praise us for our ble universe, so that things which life, children of love.

ORUMBS OF COMPORT. When any one is laboring to ad-One brother writes that he has

been much gratified with the narration of several experiences, a feature that he hopes will continue. "Ye are my witnesses, saith the Lord." peal for the increased circulation of ing Sabbath or Bible truth, we hasthree to six months, to the extent of the "nimble sixpence," which was inclosed, and though having a cheap name, would pay \$4 toward RECORD-ER debts, which, thanks to the friends of the paper, are fast being reduced, and would all who are in arrears, do

as well as some have done recently. But, reader, do not let this matter our hearts would rejoice still more as it is our desire to make such im provements in the general appear ance of our denominational paper as shall place it in the front rank of religious journals. Let all our people rally to the work, that this laudable desire may be realized.

SEVENTH-DAY BAPTISTS AND SEV-On the first page of this week's RECORDER will be found the article do for those around you. Can you bath Herald, which we promised ever changed by any process of not make yourself an angel of mer- should appear last week. It was, vaporization, etherialization, sublicy to others? Speak pleasantly to however, crowded out, and now ap- mation, or by any other conceivable all. Visit the sick and unfortunate pears on the outside, when we should process, into the spiritual. For the around you, and lend them the help have been glad to put it on the in- natural or material is separated from they need. This service will not side. We are surrounded with a the spiritual by such discrete deonly do them good, but will be a pleasant difficulty, a large amount grees as to forbid the former from means of improvement to yourself. of matter seeking to go out upon the ever becoming the latter. And Nothing we can do so strengthens world through the gateway of the right here lies one of the fundamen-

Seventh day Baptists and Seventh | expressly affirms the contrary. He ly Adventists, but have not the says, There is a natural body and We have fairly entered upon a time to devote to the subject just there is a spiritual body, but never act the part of children.

THE OLOSING UP OF LIFE.

Another cycle of time will naturally remind us of the paucity of become immortal, incorruptible, to nearer its termination. The settling such a hypothesis is to build on a equal a division of real estate as in up of worldly affairs so as to keep | sandy foundation. Hence to expect | this, nor so equal a distribution of straight, is an important event to an immortality upon the resurrecwealth and happiness. This, the every one. It is a sad thought that tion or reconstruction of the defunct mankind neglect a faithful recken- and corrupted bodies will be disapto be the most prosperous of them | ing of their spiritual condition, and | pointment, and all such hopes will all. Everything points to this. The so live without concern. There must, be blasted, like the giving up of the year just past has, upon the whole, however, come a settling time. Put | ghost, like one who is hungry and ting the subject aside as unwelcome | dreameth that he eateth, but awakare feeling deliverance from the is not wise, for death and eternity eth to find his hunger continue. burdens of our late war as we have are absolute verities. Some dream Such expectation of immortality not before. In nearly every depart. of annihilation, and some Christians will vanish like the baseless fabric ment, of our industries we have been seem to have a long spell of uncon- of a vision, leaving not a wreck begreatly prospered, and for our sur | soiousness, but dreams are not often | hind. But the immortality brought plus productions we are finding a true. It is well to take the safe side to light in the Bible, which is predready and remunerative market, and yield to the plain teachings of licated upon the very nature of both at home and abroad. Not only revelation, and the inward witness man's being, is like an anchor to the are we sending great quantities of of human convictions and desires. soul, sure and steadfast, because it our farm productions abroad, but When life is coming to a close, and enters into that within the vail, viz., in their line, that are sought for in stirring question presses itself upon 6: 19, 20. ment has produced a happy change presses us, all will soon be settled that man is a spirit, tabernacled dur-That there are not inequalities and knell of time will be struck, so far and from which he rises at death in I most truly believe that the discus- first returning mail. tend, but that there is a general | will open upon us with all its revestate of prosperity is certain. Our lations. Yet this is what the Chris- is most truly a spirit. chief financial and personal troubles | tian soul anticipates, and hence, is that come in the form of physical laboring to close up life well. Not field of inquiry, not only embracing ists immediately after death, but journey had been quite fatiguing, guilty of all." Let us notice a few diminishing our numbers, while we black cloud, and left us in darkness, wants, arise from the ease with that any Christian expects to be able the question, What is man? but the whole of the real man then and and we longed for a little quiet and of these both in the Decalogue and have so many evidences of that spirit and we felt, on that Sabbath night, haply we may find it; and when we which we spend money generally, to qualify himself by his labors and What is creation, or universal be there continues to live as really as rest. We are all feeling a good out, for our obligations are not all among us. but especially in the use of intoxi. prayers, but, conscious of the great- ing? whether matter precedes he ever will, and hence the true deal better this morning than when specified there. See the first. And cants in their different forms. The ness of the work and human weak- mind, or mind matter; or whether theory of the resurrection or future we arrived. We were glad to re do we allow anything of this world laboring classes generally, has its the sanctifying power of the divine brought forth God. For if the finite supervening immediately upon the atives and friends. We shall hear and take the first place in our LET STRIFE CEASE.—How unnat | cousness of the Lord Jesus Christ is | ter be eternal? For if no finite mind | tabernacle of clay or earth, which |

in the work and righteousness of

ful in the service of the Master, fightance the cause of the Master, in ing the good fight of faith, pushing whatever sphere, with however lit- on the conquests of the gospel over tle of success, or much of failure, it is sin and Satan. All this may be recencouraging to have an occasional ognized and rewarded by the Judge, evidence that the effort is appreciat- but all must be the fruit of our faith ed; and for this cause, in behalf of and interest in Christ. We shall the Tract Society, we tender sincere | not be tuning our harps with the rethanks to the friends who have of late | deemed multitude because we have | spoken cheeringly, and also to those been faithful, but because we have who have acted helpfully, as well in washed our robes and made them aiding the financial interests of the white in the blood of the Lamb. As over, to see where we have failed, or what progress we have made; to look 3: 6. That there is a world of spir- the spiritual world is formed out of forward and prepare ourselves for work and conflict; to look downward, for soon we shall pass away; myriad of angelic beings who figure material substances. Another brother, after paying in ad to look upward, and contemplate so largely in Scripture history must

> GEO. R. WHEELER. SALEM, N. J.

> > ESCHATOLOGY.-No. 21. BY S. S. GRISWOLD.

Immortality-Its Philosophy. "There is a natural body, and there s a spiritual body." "And as we have borne the image of the earthy (natural body), we shall also bear the image of the heavenly " (spiritual body). "For flesh and blood (the natural body) can not inherit the kingdom of God (in the spirit world); neither doth corruption inherit incorruption." These are positive enunciations and affirmations of such a distinction existing between the natural and spiritual, as that the spiritual is not a product of from the Advent Review and Sab- the natural, or that the natural is tal errors of modern eschatology, We may, on some future occasion, viz., that matter can be changed into give utterance to some of our spirit; that spiritual bodies or forms thoughts concerning the relation are material bodies or forms that should at present exist between | changed into spiritual ones. Paul

come leaders in this matter, may or immortal? Therefore, if man does ible, incorruptible nature incorporat ed into his being, he can have no immortality. For as all matter is mortal, corruptible, and can never

burns, and a cancer that eats and blindly hoping all is right, we die

Revelation teaches that the visible mingled by any chemical affinity as our refuge and strength; in him us find their own pleasure in visit. Who is at ease in Zion." "Because left a chasm just wide enough for send to Good Health Publishing Asdestroys. At the beginning of this deceived. It will avail us nothing universe proceeded from the invisi that either of the substances com. will we trust for a safe voyage ing, doing errands at church, get-thou art neither cold nor hot, I will a road, and our train rushed on sociation, Battle Creek, Michigan.

words and evil thoughts. Let us at love thrown over our infirmities and which do appear. Heb. 11: 3. they may appear to act conjointly, ple pray. once turn and become, in heart and sine, if we have no personal interest | Hence, there must be a spiritual uni- they always preserve the relation of verse or realm of being; a realm of cause and effect the one to the other cause, of which the natural universe It will be well for us to be faith- is an effect; and hence as a matter of sponds to the spiritual, and is an manifestations; substratum, the peralphabet of such correspondences, as | manent subject or cause of ohenomthe archetype of the natural world. therefore necessarily have form. From this fact, the Bible, which is a Matter has form, and is the sub book of revelations from the world stance out of which all material of spirit, uses the natural world by things are made, created. Spirit Without this key no one will ever which all spiritual things are made. obtain the true exegesis of Scripture. | created. Angels are formed out of giveth life" (illuminates). 2 Cor.

its, and hence a spirit world, the spiritual substances as really as the

All people at death go somewhere, and Christ taught that all, immediately at death, entered upon a future life. They must of course, then, be living somewhere. Now that the Luke 20: 37. The argument is ir only a part of them, were living, Spirit as well as matter, therefore, part of our Christian work. Shall but the man himself was living; and all who have died on the earth are also any existence, or to the conception by the little cost connected with living now somewhere; all real mer.

not any soulical part of them, but

all that really constitutes their own

mediate state of the dead, viz., was supposed to exist was only the turn and be reunited to its body at conscious. its resurrection, after which both soul and body will be judged and remanded back to heaven or hell, there to be fully rewarded and pun-

We have now opened up a broad or admit that not the soul alone ex- much like Merry Christmas. The "if we offend in one point we are surprised to see the work of death place, the sun sank behind a thick, ing in the dark for a lost jewel. Christian graces, the imputed right similar way, and especially if mat. his earth-life, a spirit, indwelling a must be. ural is strife among brethren. The the only meritorious ground of ac has ever existed except as the effect is destroyed or dissolved at death, ed, and we go on board of the steam- In order that this may be well unchildren of God are the children of ceptance. Nor can any one close up of a brainal organism, and as finite and that he immediately enters a er, City of Tokio, this forenoon, derstood, the prophet Isaiah partic love, and the work of love is good- life satisfactorily and safely, unless | man was made in the image of its | house (spiritual body) not made | and she leaves the wharf promptly | ularizes in chapter 5: 13, "If thou | ness, gentleness, and long suffering. | clothed upon with that spotless robe. | Maker, does it not follow as a neces. | with hands, eternal in the heavens. | at 12 o'clock to-day. How we shall | turn away thy foot from the Sab |

fleshly nature. We have a twcfold attainments; and for want of a prop. Further, as all material brainal or matter? Matter is not spirit, and any further intelligence from us is light, the holy of the Lord, honor nature made up of flesh and spirit. er knowledge of ourselves, and the ganisms wear out in time, may not spirit is not matter. Substance is uncertain. We may never hear from able, and shalt honor him, not do are the two substances ever so com. bring his own out of peril. God is when too late. How many among aside from numbers. "Woe to him seen in pictures. Nature has here excellent number. For information,

bines with the other so as to form across the briny deep, and for this ting their mall to save time, thus in spew thee out of my mouth." May many miles between those high, strife. Let us put away all bitter goodness, and to have the mantle of are seen were not made of things a real new compound. For although let the people pray; let all the

"TELL IT ALL." -spirit, cause; matter, effect. "Substance," says Webster, "is course it, the natural world, corred that which underlies all outward lady, who had been a Morman wife, ter writing, which should be left unby it we are enabled to read the ena, whether material or spiritual." she had not dealt fairly with them men, and so business goes on on the spiritual. Thus the spiritual realm is Spirit, then, is substance, and must by being thus brief in her state Sabbath; cheese factories in full which to represent the spiritual. has form, and is the substance out of tion," thus exposed. RECORDER, as in writing for its col- the year now closes, it will be well to "For the letter killeth (darkeneth spiritual substances as certainly the condition of our beloved Zion light shine on this Sabbath question.

good done there, that souls were but it is equally or more impor-Am I asked what a spiritual sub- blessed, and even "reconverted," tant that our practices harmonize vance for his own paper, says: "Hav- heaven in the light of revelation have come from somewhere. The stance is in itself? I answer that I and are now like Simon, "strength- with our teachings. ing read with deep interest the ap- and see if we are prepared for its spirits of the just made perfect, do not know. But it is just as im- ening the brethren." We only re- I need not refer to the tenth comservices and glories, and be sure to mentioned in Hebrews 12: 23, must possible to tell what a material sub- gret that no more of us from the far mand, for covetousness, which is the RECORDER as a means for spread- lock to the solid foundation stone be somewhere. At the ascension of stance is. We are no more called West were there to participate in idolatry, is so palpable that it needs laid in Zion, and then bid the old Christ, be must have gone some upon to define what spirit is in itself the blessings and inspirations of the no remark. Let us remember that en to respond, thinking the nimble year farewell. If a new year is where. The multitudes of already than we are to define what matter occasion. But we want to make a idolatry was the besetting sin of sixpence better than the slow shil- granted us, let us spend it for Christ redeemed ones, seen by John while is in itself. "All that we can know practical application of this thought God's ancient people; there is danling." Then follows a list of names and humanity, and in laying up in the world of spirits, were some of any substance, material or spirit | just now with reference to holding ger that through covetousness it is to whom the paper is to be sent from treasures where time and change where. The horses and chariots ual, is the necessary conditions of our Associations; and as we are to with his people now. seen by Elisha's servant were some existence, and the qualities that in | "tell it all," this will come legiti | There are other commands outwhere. 2d Kings, 6th chapter. here in it as their subject; and we mately under our theme. There is side of the Decalogue equally bind-The choir that sang the noted song can learn these qualities only from a feeling among us that there is no ing and important. We notice some of Christ came from somewhere, the relation of their subjects to us. necessity for these gatherings, that of them: "Be not conformed to braska was mostly through a fine The blind man can form no true the Conference and Anniversaries this world;" yet many professed idea of light, nor the deaf of sound, meet the demand. But can we af- Christians among us, in looking for for they have no relation to him. ford to wait five years for the re- representative individuals in all the They have no organism, no sense to turn of these meetings to our midst relations of life, find them in worldbe affected by them. The natural world | before we can enjoy like privileges lings. Let the teachings of the dead are (not will be, but are al- can be apprehended only by nat and refreshings, not only from the Bible be our guide. ready) raised. Moses showed at the ural senses; and the spiritural world Lord, but from the associations of bush, where he called the Lord, the by spiritual senses. As no existence kindred spirits from whom, under before men that they may see your God of Abraham, and the God of is possible without form, so if there God, we receive new inspirations good works and glorify your Fa. Our train stopped at many little Isaac, and the God of Jacob, for he is any such existence or being or and encouragements to duty? Then ther which is in heaven," and yet is not the God of the dead, but of entity as a spirit, it must have sub- let the Associations be continued, many, by their conduct and business the living, for all live unto him. stance and form, for there can be no with the present system of inter- transactions, cause their light to besubstance without form, nor form change of delegates, that there may come darkness, and give occasion Francis Train advised should be resistible. God is not the God of without substance. We can not be those to come among us who for others to justify themselves in the capital of our Union, as it is so dead men, but of living men, there conceive of any material thing with have had the advantages of the remaining in sin. fore those patriarchs were alive out a form. The very idea of con- Conference with its showers of grace, when Christ was speaking, and are ception implies form. An idea is and who will thus be prepared to inalive now. Not that their souls, as an image; an idea, then, has form. fuse new life and interest into every But for imprepriety on the part rie land, where there was neither

of any being or thing."

FROM OUR MISSIONARIES.

Regarding spirit as the opposite of matter, and matter only as sub- joice" for every manifestation of identical selves, is now living in stance, all spiritual existence has the divine favor. But the Confer in harmony with my theme, I men panse ! Farther on, we caught E. Main, in the RECORDER of Dec. that somewhere, and that somewhere been little else than the negation of ence also developed another feature tion the command for the disciples glimpses in the distance, on either 25th, answer. He says: "There all reality—the mere hallucina- of our condition, which should cause to wash one another's feet. If any hand, of some high bluffs, and were appear to me to be among us now What is spirit? The soul is some tions of a fanciful imagination; and us to carry out the remainder of the precept or example of our Savior is well pleased to see them approach two diverging tendencies of denomtimes, and perhaps generally spoken one step further has denied a future passage just introduced, "to mourn explicit to my mind, this is. True, each other; and, after many miles, of by orthodox writers as immateri- existence altogether. Such was the with those who mourn," for I trust the words "ought to wash" are to find we were once more riding toward the idea that our chief work al, not material; and hence it must denial of the Sadducees of the ex there are not wanting those who are used. But why should this be done? through a valley. All through the as a denomination is to propagate be without parts or form. Materi stence of angel or spirit. Acts 23: ready to mourn over the present alists, taking advantage of this sup- 8. One step further, and God him state of religious interest among us the case. He knew very well that through much of Wyoming, we saw to propagate the gospel." This, new year, and one that promises now, nor do we see any occasion for that the natural is changed into the posed immateriality of the soul, have self drops out of being. This is the causes that no other act of ours would be so many large herds of cattle grazing, then, is the leading issue. This is new year, and one that promises now, nor do we see any occasion for that the natural is changed into the great blessings. The changes of the great blessings. The changes of the was a nonentity. This error of or ise. Hence we must admit that there ity. To the dutiful child it is owned several thousand of these understand to be the main question. exception, have excited hope. Mat. have a difficult and important case As the apostle positively affirms thodoxy (for it is an error) has is a spiritual substance, and that being affected by this condition of enough to knew that the parent cattle. Several of the towns through The issue is, says this writer, "among been used by Materialists to great this substance has form, or we must things, and that we have commenced says it ought to be done. It is like which we passed were noted for us," i. e., among Seventh day Bapadvantage in favor of the sleep of deny the existence of spirit, and to look after the causes. Let the too many other excuses for neglected their large chipments of book. These tistes, and Seventh day. Adventusted the soul, the annihilation of the hence spiritual beings altogether. matter be ventilated until we shall ing duty to say that it was necessal cattle are all branded, and when a have been made the prominent obwicked, and the denial of any fut. For what is a world if not made up not only learn the causes, but be ry in the time of Christ, because man makes a shipment of beef, he ject of attack and discussion, eviure life at all except in the recon- of objects or substances, all possess. ready to remove them, that holiness the people wore sandals instead of makes proper allowance to the other struction of the body. Now, if there ing form? Take away from this and prosperity may become univer | boots and shoes. The lesson taught ranchmen for the number of their other things, incited us as a people to is no substance except matter, and world all its forms and substances, sal throughout our churches and set- is humility, and not cleanliness; and cattle he has sold. As we apif the soul is immaterial, not mat and what would be left? And so tlements. Facts, like figures, are the best way to know that we are proached the mountains, there were work as Sabbath-keepers. This is ter, then death must be not only a take away from the spirit world all stubborn things, and we gain noth humble enough, is to do it. sleep of the soul, but a sleep that its forms and substances, and what ing, but lose much, in spirituality, But what shall I say more? Space ly "dug outs"—holes made in the propagate Sabbath truth, says this can know no waking, and hence the is left? Nothing but an infinite Christian enjoyment and power for will prevent my speaking of the sides of the bluffs, and often without soul is as dead as the body at death. vacuum of nothingness. Bishop good by ignoring them. Therefore, violation of the command to "train a window—we also saw many mud principle of denominational life

their enjoyments? No, verily.

would there were more. We pro- increased.

The arrangements are all perfect- in the command: "to keep it holy." stand the vayage, we do not know. bath, from doing thy pleasure on my What, then, is spirit? What is Whether the RECORDER will receive holy day, and call the Sabbath a de-

Some five years ago, we saw a thought and conversation not suit and power. book with this title, written by a able for holy time, and possibly letbut had escaped from that terrible til the Sabbath is passed. Others ensituation. Her enemies feeling that | ter into copartnership with First-day ments, said to her, tauntingly, "Tell | blast (the one here is not). and it all," and oh, how it stirred our much else that is their pleasure. Christian manhood when we read How many speak the same words the facts of that "accuraed institu | with reference to worldly interests on the Sabbath as on other days of We make use of this motto as a the week! Each must answer to leading thought while we look over God. It is all well that we let our review the ground we have traveled the understanding) but the spirit as our bodies are formed out as a denomination. We have rethat we send out tents and laborers, of material substances. So, also, cently had our attention called to that we scatter tracts and Sabbath developments in connection with the literature, that we ask the blessing late session of our General Confer. of God to rest on these efforts, and

Again. "Let your light so shine

Another command is in the commust have form; for they are the we measure such privileges and ad Because Jesus

will make a mighty difference at rate from the other by a de the sea in his control. He is able right. Let us scan this carefully; of others. But there is a personal

matter for the Sabbath into our ourselves in the way so that it shall ries have stood there, as now, in defihomes, not only of secular papers, be his good pleasure to bless us, not ance of Time and his co-workers. but business letters, causing much only in numbers, but in spirituality On we sped, down through Weber I have written from a knowledge

> of the facts as I have seen them among our people.

WEST HALLOCK, Ill., Dec. 22d, 1879. WAYSIDE NOTES.

NO. III. OAKLAND, Cal., Dec. 25th, 1879. From this far-off Summer land we send you happy greeting and a 'Merry Christmas." As our train was several hours late last night, we did not reach San Francisco until about half past one o'clock this morning. We found ourselves quite weary with the long and tedious journey, and very thankful to be once more away from the dust and Scriptures abundantly verify. The natural, material world is out of ence. We were glad to learn of the rejoice over the success of the same, confusion of the cars. I kept a diary all the way, and perhaps it is fortunate for you that I left a portion of it in my valise, over in San Francisco, this morning. However, I will do as I promised, and give you something of an account of our

Bluffs for Omaha, Friday morning, Dec. 20th, crossed the Missouri river on the new iron bridge, changed cars at Omaha, and were soon speed. ing on our way to the "far West." grazing country, the land being under a much better state of cultivation than we had expected. The greater part of our ride through this State was along the banks of the Platte river, and we were surprised to learn that the average pioneer towns, some of which are the SARBATH RECORDER, to bring very thriving; among them was the Seventh day Baptists and the Columbus, the place that George nearly the center of the United States. On we sped, through hunmunion service. "Eat ve all of it." dreds of miles of perfectly flat praiof others, some will refuse. Better house, nor tree, nor even fence, to do our duty in the interim be- break the monotony of the bound- two bodies of Sabbath-keepers, does hence not only those patriarche, but two factors which are essential to vantages, such foretastes of heaven, tween these occasions, so that all less plain. How we sometimes not the real issue now raised, lie, obstacles may be removed. Enough wished for the sight of just one after all, between Sabbath reform for the sinner to do wrong because little hill, to prove to us that the and Sabbath without the reform, as We "rejoice with those who re- others do; but the children of light horizon was not a straight-edged held by the Seventh day Baptists should do better. And right here, girdle that encircled this vast ex themselves? Let the article of A.

few dwellings, and these were most-Hence I consider the popular view | Whately, I think, held that nothing let us deal kindly and truly with up our children in the nurture and houses. Our train did not stop at among the Adventists, where spirit of what is supposed to be the inter- existed objectively, but that which these matters, and "tell it all." admonition of the Lord," with the Prairie Dog City, which extends and methods are thought to be de-One writer seems to feel that the unhappy effects if neglected; of for many miles along the route. serving of great praise." between death and the resurrection subjective imagination. But he was fault is not in "our cause" or "searching the Scriptures;" of "not These habitations consist of a little For one, I accept the issue now human life, and that we are one year conditionate our immortality upon as commonly held, not only as most brought to his senses by running "method," but with the watchman. forsaking the assembling of our- heap of earth, with a hole in the top, raised as among Seventh-day Baperroneous, but fatal to the doctrine his head against a post in the dark. Well, I am ready as one of that selves together; of "let not the sun instead of at the side, as in the "dug tists, so far as it is between Sabbath of a future life, and as unscriptural Perhaps if some of the modern Sad- class to admit that there is much go down upon your wrath," and yet outs." We did not even catch a reform and Sabbath without the as erroneous. The popular notion I ducees should thus be treated, it force in his remarks, and hope that individuals and churches "war and glimpse of one of these peculiar intake to be this: That at death the might set in motion their spirit all will stand admonished by them. fight and devour each other;" of habitants, of which so much is said as between the propagation of Sab soul passes into a state of conscious senses, and thus enable them to be- Want of faith or zeal with pastor "praying without ceasing and and written. Farther on, just beor semi consciousness; neither fully come conscious of a world of reali- or people is disastrous. But I am everywhere," and yet no praying in fore reaching Cheyenne, we caught the gospel. That the antithesis here happy, nor fully miserable, in which ties now lying all around them, and grateful that directions are given in the family or public assembly; and our first sight of the Black Hills claimed, between "Sabbath" and condition it exists, waiting to re- of which they are now utterly un- the Scriptures how these are to be when the command is "when ye and the Rocky Mountains. At "gospel," is fanciful and misleading, pray, say our Father," &c., still the | Cheyenne the train stopped for some Faith without works is dead, and voice of prayer it never heard; just time. This is the largest town be is only to be resurrected by effort, as much propriety in substituting tween Omaha and Ogden, and it is Editor, and all others who have en-SAN FRANCISCO, Cal., Dec. 27th, 1879. | such as prayer and Christian labor. | one thing as another—First-day for | just 516 miles from each place. From | tered or who propose to enter into The readers of the RECORDER will True, we merit nothing by human the Sabbath, or sprinkling for bap here we began gradually the ascent the discussion of the issue now forced doubtless expect to hear something efforts, but God has created a holy tism-as this, if I understand the of the Black Hills. As we passed upon us, will meet it squarely and The point at issue here is the from us at this point. I designed alliance between faith and works, teachings of the Scriptures. Also Granite Canyon, where there are fairly, as between "two diverging theory of the soul's immortality, and upon arriving to furnish a full de- so that if our faith in the promises the command to give of our money extensive quarries, we could not re- tendencies of denominational its semi-conscience existence. The scription of our journey from Oma- of God is weak, we have but to try according as the Lord has prospered frain from wishing that President thought and life now among us," Scriptures teach that if anything ha over the mountains to the Pacific and prove them, and the point is us; of seeking first the kingdom of Allen had a block of this beautiful and not as between Seventh day survives death it is the whole real coast. I took some notes on the gained. In theory, we attach great heaven and its righteousness; of the granite in the "Steinheim." As Baptists and Seventh day Adventour mechanics and artizans are pro- we stand on the verge of the grave, the spiritual world, where Christ, man, and not a part of him; not any way for that purpose, but upon our importance to obedience, even de- many "little foxes which spoil the we neared Sherman, the scenery be- ists, denominational-wise or otherducing watches, cutlery, and things looking into the great future, the our Forerunner, has gone. Heb. soulical element, but the man him- arrival I was suffering so severely claring it to be holiness or perfectives," or little hins which destroy came mroe varied and impressive; at wise. When "the main question" self. The Annihilationist denies with a cold that I could do but little tion, which we are taught to possess our usefulness and power. While one time, both Long's Peak and is settled, it will be time enough to the best markets of the world. The us, Are we ready? The future This brings us face to face with the existence of this intermediate more than attend to the arranging and without which no man can see these things are among us and Pike's Peak were visible, the one take up the other. Let us not be importation of gold from England, seems more real and takes a firmer the proposition, that immortality semi-conscious soulical state, and of our business and getting in rediction of gold from England, seems more real and takes a firmer the proposition, that immortality semi-conscious soulical state, and of our business and getting in rediction of gold from England, seems more real and takes a firmer the proposition, that immortality semi-conscious soulical state, and of our business and getting in rediction of gold from England, seems more real and takes a firmer the proposition, that immortality semi-conscious soulical state, and of our business and getting in rediction of gold from England, seems more real and takes a firmer the proposition, that immortality semi-conscious soulical state, and of our business and getting in rediction of gold from England, seems more real and takes a firmer the proposition, that immortality semi-conscious soulical state, and of our business and getting in rediction of gold from England, seems more real and takes a firmer the proposition, that immortality semi-conscious soulical state, and of our business and getting in rediction of gold from England, seems more real and takes a firmer the proposition of gold from England, seems more real and takes a firmer the proposition of gold from England, seems more real and takes a firmer the proposition of gold from England, seems more real and takes a firmer than the proposition of gold from England, seems more real and takes a firmer than the proposition of gold from England, seems more real and takes a firmer than the proposition of gold from England, seems more real and takes a firmer than the proposition of gold from England, seems more real and takes a firmer than the proposition of gold from England f with the resumption of specie pay- hold of the mind. The thought im- can alone be predicated upon the fact depends on the resurrection, recon- ness for our voyage. Some one of is not in harmony with our theory. late Conference "fifty" failed to while nearer, all about us, were the and ambuscades. "Quit you like struction of our identical bodies in us will supply the RECORDER with I am grateful that there are many respond to the roll call; and if they Black Hills, the eastern slope of men; be strong." in the condition of affairs at home. and our destiny fixed. Soon the last ing his earth life in a natural body, order that we ever live again. And the description referred to by the honorable exceptions to this. I shall continue, the number may be which we were ascending. On either ills here and there, we do not pre- as we are concerned, and eternity a spiritual body. Hence man is sions now going on will force or | We arrived in San Francisco fess to keep the commandments of Paul says, "to be carnally minded masses of granite rear their sides nomination, after two hundred years immortal, because he is spiritual, or thodoxy to accept the Annihilation- Christmas morning at 2 o'clock, nine God and the faith of Jesus, all of (or worldly minded; see Webster) high in the air, in grand confusion. of corporate existence, feeling about

as never before, that we were in a have found it, let us hope that it But, says one, give us the bright place of awful grandeur—in the will be a something that will justify side. Well, we rejoice that in the very presence of the Lord our God! our separate denominational life, so distress or want that is felt by the ness, relies upon divine grace and God brought forth nature, or nature life is that it is continuous of this, ceive letters from several of our rel to come in between us and duty, mercy of God there is a bright side Sherman is the highest point on the that we can call in our friends and to this question, and this is expressed | whole route, being 8,242 feet above | neighbors "of like precious faith." root in the use of intoxicating liq. Spirit. Even then, with all the mind is an effect of a material brain. close of our natural life, and hence nothing more from them for two or minds? I fear we do. As Sabbath in Isa. 1: 16-20, (which please read,) the level of the sea. It was named to rejoice with us, because we have uors and tobacco. These evil prac clearness of evidence as to Christian al organism, why may not the infi our immortality is predicated solely three months; this seems like a long, keepers, we remember the Sabbath a reproof and encouragement to in honor of Gen. Sherman, the tallcharacter and the possession of nite mind have been produced in a on the fact that man is, even during long time for us to wait, but so it day with pleasure; also, that it is Judah. The promises of the gospel est General in our service. On Sunthe seventh day. But there is more are cheering, and I hope we shall day we passed through desert places, render ourselves worthy of the bless. often wild and rocky, the only vegings contained in them by a strict etation being sage brush, which compliance with all the repentance, renders the appearance even more faith in Christ, and holy living re. dreary. This day we passed Evans quired therein. Then let our zeal ton, which is just half way between be according to knowledge, and Omaha and San Francisco. All "our labor shall not be in vain in along here the scenery was the the Lord." There are not wanting grandest, wildest imaginable. For of good nature upon his face, is to examples in our times to prove that some distance before we began the The spirit should rule, but how oft Lord's way of saving sinners, many even the brainal organism of Deity the substratum, or that which unen the flesh predominates. When blunder on and, like Bunyan's Igno itself (if all mind is an effect of or derlies both matter and spirit. But we do not give way to doubts thine own pleasure, nor speaking nest, and devoted to the cause of side, were what are called Castle mechanical and more spiritual who we are the children of the flesh, we rance, get a repulse at heaven's gate. ganism) ultimately cease? For in Hence there is matter substance and fears. We know that God rules thine own words," then we shall be God, prosperity attends their efforts Rocks. They are high, rugged is greeted by this angel of mercy are the sons of strife. But how It will be an awful failure indeed, the starting of universal being it and spirit-substance, each sepathe universe; he holds the waters of blessed in doing both in their own hearts and in those bluffs, which are worn and torn a smile of good nature. away, until they have the appearstrife. It mars and disfigures every the time not fairly examining our which end of the universe the cause gree that is never passed over; nor to still the raging billows, and to better see our mistakes now than idea with each of his in this matter ance of old castles, such as we have

Canyon, past the Devil's Slide, Palpit Rock, and so many such wonderful views, that language entirely fails us to describe them. As we emerged from this canyon, snowcovered peak upon peak rose to our view, until the sun settled behind the mountains, and through the pinky mist we could but dimly trace the outlines of mountains still beyond. But the night came on, and we all being nearly sick with severe colds. thought best to stop off at Ogden. and rest a day. I must not forget to mention that we have formed the acquaintance of some other mission. aries, who are also bound for China They are Mr. and Mrs. Ashmore. He is a son of Dr. Ashmore, who has for so many years been in foreign fields, and is now in Swatow. to which place they are on their way. Mrs. Ashmore was once Mrs. Lyon, of whom, perhaps, many of you have read. A few years since. herself and husband sailed for Burmah, where Mr. Lyon sickened and died, soon after their arrival. For We took the train at Council the past year, she has been organizing women's missionary societies in Minnesota. These two days are busy ones for us, and I will leave the remainder of our journey to write about another time. Our hearts are more and more in the work before us, and we ask the prayers of every

THE MAIN OUESTION.

believing soul in behalf of our mis-

LIZZIE NELSON.

The efforts made at the session of our late General Conference, under the leadership of Rev. A. E. Main, and since, by his articles in Seventh-day Adventists into mutual disfellowship, on the professed grounds of difference in religious views, demands of all parties concerned, the closest scrutiny.

Whatever may be the merits of this controversy on the ground of difference in views between these inational thought and life. One is a more vigorous prosecution of our writer, "seems to be the central

reform. A. E. Main states the issue bath truth and the propagation of will be readly seen by most persons. I can not but hope, then, that our

It is indeed, humiliating in the hand, especially to the right, bold extreme, to find ourselves as a de-Soul Sleeping theory on this point, or ten hours late We did not feel the commands, often quoting that is death." Then we should not be Just in this wild, bleak, desolate after our "mission," like one grop-

But then, let us feel about after it, if found that which was lost. L. C. P.

GOOD NATURE -What a wealth of happiness is good nature. It is a purifier to ourselves and a help to others. It often lifts the weight from another's heart that seems ready to crush it. Even to meet one on the street who wears a smile quicken one's own heart and to make lighter his foot tread. One is less

GOOD HEALTH for January is an

THE COMMISSIO "Go ye into all the presch the gospel to ever was the injunction of C disciples. Though Chi his short mission on ea exclusively in Palestine spirit of his work was His life was most empl harmony with the com gave his followers. His deavor had been to unfold and beautiful life, the a trines of the gospel. H died in the interest of tion. Is it any wonder, th should appoint those w lieved on him, to carry o petutate the great work he had given his life? that a kindred spirit of and sacrifice should be the hearts of his true follo no, it is not wonderful, n Being truly united to Cl living faith they must be the great work for which and died. They must not, cause Christ had said "go felt the imperativeness mand, but because there dwelling and impelling sp for Christ and his word. by the spirit of their cru risen Lord, they went for cute the great commiss gospel. Let us look, for into the field upon which missionaries of the cross to labor. To all human ar the prospects before the biding and threatened de whole land was ablaze wi of indignation and preju only were the inhabitant tine opposed to their efforts, but also all Rome mighty military strength remembered that at that t was the ruling power of t For two and a half cen monarchs had been the of nations, and hersway absolute for nearly four after the apostolic miss With the increase of Rom there was an increase of si and spiritual blindness. N thirty thousand heathen d been collected in their r temple. The fires of Roma tion burned with all their these messengers of peace tion. With these facts mind, the field had a most ing aspect. But it was no of loyal discipleship to he cause the field was forbic full of enemies; because th hardships to be borne. It w part of true allegiance to count any sacrifice too g and for the glory of his n sacrifice, however great, is and no heart that is the warm with the love of C feel that anything is too to give for the use of the Wagnint the sacrifice too

we are not thoroughly i The commission of Christ rifice, and hardship to disciples, but they did no their hands for the work they were called, by ent the obstacles in the way success, or by feeling that making too great sacrific hardships, and trials, and and obstacles, and oppos everything else to be for endured, on mission fields to be considered at all, th be considered in connec the words, "Lo, I am wit way;" and the sufficiency uttered these cheering wo dispel all disconsolate f fears and doubts. Were sadors of Christ called up are arms with the emba temporal kings, the con only be unequal. The commission of the not to be executed with bayonet. "Not by might r er, but by my Spirit, sail of hosts." With the Spirit filling the heart, and th

the Spirit in hand, the m the cross is to go forth in however full of hardship to bring men into loyal to the gospel of Christ. G way, he can not fail to b the good seed all to fall and sterile soil; he will no decay, but preserve, and it thegerminating power grace, and trees of the l found, here and there, the regions of darkness missionaries were emine ful, though all the pow ness and of the world w them. The ten bloody did not distroy their zea pired amid the tortures o they rejoiced that the to suffer with and for C other hearts with a spin fortitude and devotion

When we read the h early missionary efforts tolic age, and compare of the world with the must conclude that the more things to cheer a now than then. It is t opposition, there are t superstition and mo vet in the world, and i rifies yet to be made, this, it seems to me, t nothing to what the e had to encounter and we not enter into the our Lord's command willing and eager hea not endeavor to do m tension of his kingdon

many miles between those high. rocky mountains, which for centuries have stood there, as now, in defiance of Time and his co-workers. On we sped, down through Weber Canyon, past the Devil's Slide, Palpit Rock, and so many such wonderful views, that language entirely fails us to describe them. As we emerged from this canyon, snowcovered peak upon peak rose to our view, until the sun settled behind the mountains, and through the pinky mist we could but dimly trace the outlines of mountains still beyond. But the night came on, and we all being nearly sick with severe colds. thought best to stop off at Ogden, and rest a day. I must not forget to mention that we have formed the acquaintance of some other missionaries, who are also bound for China. They are Mr. and Mrs. Ashmore. He is a son of Dr. Ashmore, who has for so many years been in foreign fields, and is now in Swatow. to which place they are on their way. Mrs. Ashmore was once Mts. Lyon, of whom, perhaps, many of you have read. A few years since. nerself and husband sailed for Burmah, where Mr. Lyon sickened and died, soon after their arrival. For the past year, she has been organising women's missionary societies in Minnesota. These two days are busy ones for us, and I will leave the remainder of our journey to write about another time. Our hearts are more and more in the work before us, and we ask the prayers of every

THE MAIN OUESTION.

believing soul in behalf of our mis-

LIZZIE NELSON.

The efforts made at the session of our late General Conference, under the leadership of Rev. A. E. Main, and since, by his articles in the SABBATH RECORDER, to bring the Seventh day Baptists and the Seventh-day Adventists into mutual disfellowship, on the professed grounds of difference in religious views, demands of all parties concerned, the closest scrutiny.

Whatever may be the merits of this controversy on the ground of difference in views between these two bodies of Sabbath-keepers, does not the real issue now raised, lie, after all, between Sabbath reform and Sabbath without the reform, as held by the Seventh day Baptists themselves? Let the article of A. E. Main, in the RECORDER of Dec. 25th, answer. He says: "There appear to me to be among us now two diverging tendencies of denominational thought and life. One is toward the idea that our chief work as a denomination is to propagate Sabbath truth; the other, that it is to propagate the gospel." This, then, is the leading issue. This is broadly and plainly stated. This I understand to be the main question. The issue is, says this writer, "among us," i. e., among Seventh day Baptiste; and Seventh day Adventists have been made the prominent object of attack and discussion, evidently because they have, among other things, incited us as a people to a more vigorous prosecution of our work as Sabbath-keepers. This is now frankly admitted; because, to propagate Sabbath truth, says this writer, "seems to be the central principle of denominational life among the Adventists, where spirit and methods are thought to be deserving of great praise."

For one, I accept the issue now raised as among Seventh-day Bap. tists, so far as it is between Sabbath reform and Sabbath without the reform. A. E. Main states the issue as between the propagation of Sab. bath truth and the propagation of the gospel. That the antithesis here claimed, between "Sabbath" and "gospel," is fanciful and misleading, will be readly seen by most persons. I can not but hope, then, that our Editor, and all others who have entered or who propose to enter into the discussion of the issue now forced upon us, will meet it squarely and fairly, as between "two diverging tendencies of denominational thought and life now among us," and not as between Seventh day Baptists and Seventh day Adventists, denominational-wise or otherwise. When "the main question? is settled, it will be time enough to

and ambuscades. "Quit you like men; be strong." It is indeed, humiliating in the extreme, to find ourselves as a deinmination, after two hundred years of corporate existence, feeling about after our " mission," like one groping in the dark for a lost jewel. But then, let us feel about after it, if haply we may find it; and when we have found it, let us hope that it will be a something that will justify our separate denominational life, so that we can call in our friends and neighbors "of like precious faith." to rejoice with us, because we have found that which was lost.

take up the other. Let us not be

misled, brethren; into side issues

GOOD NATURE -What a wealth of happiness is good nature. It is a purifier to ourselves and a help to others. It often lifts the weight from another's heart that seems ready to crush it. Even to meet one on the street who wears a smile of good nature upon his face, is to quicken one's own heart and to make ighter his foot tread. One is less mechanical and more spiritual who greeted by this angel of mercysmile of good nature.

GOOD HEALTH for January is an excellent number. For information, end to Good Health Publishing Asediation, Battle Creek, Michigan,

"Go ye into all the world and preach the gospel to every creature," disciples. Though Christ, during agency in which one may secure to body comparatively keeps it as the his short mission on earth, labored himself untold riches; an agency in Sabbath, it can not be very difficult arclusively in Palestine, yet the which one may do the greatest and to know where to locate the Sabbath anirit of his work was evangelical. noblest service to humanity; an of the Lord, and of the fourth com-His life was most emphatically in agency in which one may give God | mandment. It must come on the harmony with the commission he the highest honor and glory. Let us day popularly known as Saturday, gave his followers. His whole en- lay ourselves and all that we possess | which I think I have very clearly deavor had been to unfold in a divine upon the altar of sacrifice. It is in shown in a former number is the and beautiful life, the saving doc- doing this that we shall be able to identical seventh day of the week of trines of the gospel. He lived and fulfill the commission given unto us. the Bible. died in the interest of man's salva- In doing this we shall discharge tion. Is it any wonder, then, that he our duty to God and humanity. should appoint those who had be- May the indwelling power of the liaved on him, to carry on and per | Holy Spirit move mightily upon our netutate the great work for which | hearts, and enable us to live for the he had given his life? Is it strange | purpose of blessing and saving men, that a kindred spirit of devotion and glorifying the name of him who no, it is not wonderful, not strange, "Lo, I am with you alway, even Being truly united to Christ by a unto the end of the world."

THE COMMISSION.

living faith they must be united to

the great work for which he lived

and died. They must not, simply be

mand, but because there was an in-

dwelling and impelling spirit of love

for Christ and his word. Energized

by the spirit of their crucified and risen Lord, they went forth to exe-

cute the great commission of the

gospel. Let us look, for a moment,

into the field upon which these early

missionaries of the cross were called

the prospects before them were for-

biding and threatened defeat. The

only were the inhabitants of Pales-

tine opposed to their Christian

efforts, but also all Rome, with her

was made in the interest of his cause,

sacrifice. however great, is too great,

and no heart that is thoroughly

warm with the love of Christ, can

feel that anything is too precious

to give for the use of the Master

Wa count the sacrifice too greatwhen

we are not thoroughly interested.

The commission of Christ meant sac-

rifice, and hardship to the early

disciples, but they did not weaken

their hands for the work whereunto

they were called, by enumerating

the obstacles in the way of their

success, or by feeling that they were

making too great sacrifice. If the

hardships, and trials, and sacrifices,

and obstacles and opposition, and

everything else to be found, and

endured, on mission fields, are ever

to be considered at all, they should

be considered in connection with

the words, "Lo, I am with you al-

way;" and the sufficiency of him who

uttered these cheering words, should

dispel all disconsolate feeling, all

fears and doubts. Were the embas

sadors of Christ called upon to meas-

ure arms with the embassadors of

temporal kings, the contest could

only be unequal.

fortitude and devotion.

now than then. It is true, there is

opposition, there are trials, there is

and for the glory of his name.

REVIEW OF A TRACT, cause Christ had said "go," and they lished by B. T. Roberts, Superintendent of the Free Methodist Church.

DAVID H. DAVIS.

Dear Brother,—I have completed my review of your tract, and given every reader of the SABBATH RE CORDER the benefit of its contents by copying nearly every word of it. and now I wonder if you will be willing to give your readers the bento labor. To all human appearances, efit of my review by publishing it in the Earnest Christian, and thus give people a fair chance to hear whole land was ablaze with the fires both sides, and judge for themselves. of indignation and prejudice. Not But I have no idea that you will, no more than the Free Methodist would publish my review of Levi Wood's essay on the Sabbath, as published in that paper.

mighty military strength. It will be remembered that at that time, Rome I have never seen anything from was the ruling power of the world. For two and a half centuries, her monarchs had been the conquerors of nations, and hersway was almost absolute for nearly four centuries after the apostolic mission began. With the increase of Roman power, there was an increase of superstition and spiritual blindness. No less than thirty thousand heathen deities had been collected in their magnificent temple. The fires of Roman persecution burned with all their fury upon religion in particular, or Bible revel cents. these messengers of peace and salvaelation in general. I think I have tion. With these facts before the mind, the field had a most discouraging aspect. But it was not the part of loyal discipleship to hesitate because the field was forbidding and full of enemies; because there were hardships to be borne. It was not the your method, and state a few objecpart of true allegiance to Christ to count any sacrifice too great, that Sabbath.

> lowed and blessed " but one particuthe blessing of the Lord has never rests with Congress, and the question been taken from the seventh day of will be discussed thoroughly the week, and placed upon the first to the fourth commandment. If will admit that no law, especially the law of God, can ever be changed made it, and that it continues in full force until changed or repealed. a repeal or change was ever made? clectric light. If there is, then the fourth commandment certainly ought to read something like this: Six days shalt

. . and rested the first day: read so, and no one dare alter it to popular custom. This, then, is my 2. There is no record in the New

not to be executed with sword and bayonet. "Not by might nor by powfirst objection to such a theory. er, but by my Spirit, saith the Lord of hosts." With the Spirit of the Lord | Testament that our Savior, or the to have everything ready to start filling the heart, and the sword of apostles, or any that were converted the tent at the opening of next sea the Spirit in hand, the missionary of to the Christian religion in the days son, which will be about the first of the cross is to go forth into the field, of the apostles, ever kept the first June. It should be early decided however full of hardships, and labor day as the Sabbath, or that they whether our brethren in either of to bring men into loyal submission ever regarded it as anything more the Associations named can be reto the gospel of Christ. Going in this than one of the common working lied upon to meet the expenses. Let way, he can not fail to be in a meas. ure successful. God will not allow the good seed all to fall upon stony and sterile soil; hewill not allow it to day of the week," and that was that some of the strong churches Chicago. decay, but preserve, and send upon merely accidental, as Paul and his might be willing to spare their pasit thegerminating power of hisdivine missionaries were eminently success. ful, though all the powers of darkness and of the world were against the Sabbath day. But there are a Bro J. J. White of Scott has made \$3 in advance. them. The ten bloody persecutions number of instances recorded of his a similar offer It is hoped that all did not distroy their zeal. If they ex preaching the gospel, and perform necessary consultation, and canvasspired amid the tortures of the flames, ing religious worship on the Sabbath ing of the question of the new tent devotion and bravery of those who have suffered and died for humanity, was where I suppose there was no ing in January. has been the occasion of inspiring Jewish synagogue, for he went out other hearts with a spirit of greater by the riverside, " where prayer was wont to be made, and spake unto

When we read the history of the those who resorted thither "-and it day, Mr. Perry G. Wells, of Ando early missionary efforts of the apos is stated that this occurred "on the ver. N. Y., with his wife and four tolic age, and compare the condition | Sabbath." If this had been on the children, started to visit relatives | Chicago, have occurred, the union of the world with the present, we first day of the week, I think it living at Almond. At a crossing must conclude that there are many would have been called so, as in the near the south line of Alfred, desigaccount of the meeting at Troas. 3. There are two distinct and sep- count of its peculiar situation, be arate days mentioned in the New hind the hills from trains approach superstition and moral blindness Testament, one of which is called ing from the east, a train approached yet in the world, and there are sac- "the Sabbath," or "the Sabbath | without whistling until almost upon rifies yet to be made, but with all day," and the other nothing but the crossing. The horses, which this, it seems to me, that it can be "the first day of the week." And had cleared the track, took fright. nothing to what the early disciples the latter is never mentioned as be and the cutter evidently struck packers have lost nothing by the ma cough, could not sleep; her symptoms had to encounter and endure. Shall ing a day of any special consequence; some obstruction and was thrown we not enter into the fulfillment of our Lord's command with more willing and eager hearts? Shall we which occurred during its continu-

To what a glorious mission the disc immediately followed the former. Wells was a son of the late Deacon ciple is called, an agent by legal ap. This being the case, as everybody | Elias Wells, of Independence, about pointment to work in the interest of seems to know when the first day thirty eight years old, and of good was the injunction of Christ to his the King of heaven and earth; an of the week occurs, for almost every- moral character. Seeing Brother Lanphear's many reasons for mantaining friendly re lations with our Seventh-day Ad

> J. T. HAMILTON. WASHINGTON CORRESPONDENCE.

JAN. 2d, 1880. Yesterday, everybody in Washington "received," some elaborately Ministers' families all received. At | which I can't embrace. the White House, the several ladies dressed than on previous occasions

of the kind. eceived here, all is quiet along the Zion some tokens for good. Penobscot and Kennebec. Visions of bloodshed that danced through the heads of citizens of Maine week or two ago are dispelled. The Legislature will meet in peace, and the people will look to the courts, or tainly as it should be.

your pen positively in favor of your ital of a quarter of a million. Pre- way. Measures are being taken to First-day Sabbath, only the custom sumedly, most of this was by reason build a place of worship, in the of a majority of the Christian world. of the bank's agency in negotiating Spring, in or near the village, at All that I have ever seen of your the Government four per cent. the new Railroad Station. We writings on the subject, has been in bonds. Perhaps the Government's would like very much to have other new and old." The varied needs and the form of objections to the Lord's credit is so good that the \$800,000,Sabbath day, and nothing in favor

Sabbath day, and nothing in favor of your own theory and practice, in this and next year can be sold with say come and see us, and help us direct opposition thereto. And that out such expensive intervention as build up this society. This settleis just the course that a certain class this. This bank was only one of ment very much needs a cheese of people take when they under the numerous members of the Syn- factory and creamery. There is a

week which the Lord set apart for pains to make known his beliefthat the Lord never "sanctified, hal. New York, and elsewhere, also goes that was not the first day, and as can be sold at par. The decision Tama Co., Iowa.

A scientific gentleman of this city. day, therefore it can not be the Sab- who has just returned after spend bath of the Lord thy God, according ing twenty-four hours in an investigation of Edison's new electric light, you know of any such transfer, says that the light, as now perfectplease inform me when it was done ed, is a complete success. He says, by divine authority, and where is in short, that all that has been the record thereof. I presume you claimed for it—cheapness, illuminating power, safety, ease of management, &c .- is true. Mr. Clark, arch only by the same authority that itect of the Capitol, who has taken a lively interest in the subject of electric light for years, is in commu-Now, is there any record that such nication with parties controlling the

ANOTHER TENT.

Attention is called to the proposi thou labor, . . . but the first day is tion of Bro. C. D. Potter, to give the Sabbath; . . . for in six days another tent for the use of the Tract the Lord made heaven and earth, Society. This he offers to do, provided the friends of the Sabbath, in wherefore the Lord blessed the first the Western or North-Western Assoday and hallowed it." But it don't ciation, will supply means to employ men to go with it. [See the Annual The commission of the gospel is make it correspond to the present Report on the first page.] Steps are being taken to learn what can be done to meet the conditions of this generous proposal. It is desirable days of the week. There is only those therefore who have this matone record of a religious meeting for ter submitted to them be prompt in vance. Address A. D. F. Randolph preaching and worship on the "first their action. It has been suggested & Co., New York; W. G. Holmes, company passed through Troas on tors for this work during the Sum-

J. B. CLARKE, Cor. Sec.

SAD CASUALTY.—On New Year's nated the "Blind Crossing," on ac

FRIENDLY RELATIONS. MT. HECLA, Texas. Dec. 22d, 1879,

ventist brethren, brought me to my pen. When I learned from the report of our Conference that we had failed to send a delegate to the Seventh day Adventist Conference, a feeling of sadness came over me. It does seem to me that we should and per public announcement, but a in some points of doctrine, (whom assume the whole responsibility of vastly larger number privately and | we nevertheless esteem truth-loving | the success or failure of the Panama and sacrifice should be kindled in said, "Go ye into all the world and quietly. So many houses have nev. | Christians,) to excel us in Christian | Canal. the hearts of his true followers? Ah preach the gospel to every creature," er before, in Washington, had the fellowship and courtesy. I heartily latch string out. Generally, the day endorse Brother Lanphear's position. | Haven, or the Methodist Episcopa. | Church, died at Malden, Jan. 3d was a sober one, intoxication on the I am not an Adventist, neither am after an illness of several weeks. streets being far less prevalent than I afraid of them. I have some acon Christmas day. The President | quaintance with them, and I esteem | rian, traveler, and many years editor dutifully shook hands with thon them a pious, Christian people, of the London Athenœum, died Dec sands of people, and the Foreign though they hold some doctrines

I greatly enjoy Bro. Campbell's who assisted Mrs. Hayes, and that Love Feast, and hope he will conlady herself, were much more nicely | tinue to keep the crumbs falling, and and that others will join him in that good work. It is encouraging and meet at Chicago on the 20th of According to the latest dispatches | cheering to the lonely ones to see in

HOME NEWS.

S. A. MILLIKIN.

Toledo, Iowa. DEC. 29th, 1879.

The readers of the RECORDER to the ballot boxes for the redress of may be somewhat interested in a real or fancied wrongs. That is cer. letter from Carlton. In the last Home News from this place, men-The astonishing statement is made | tion was made of the present time that one New York National Bank as being the turning point with the made a profit of one and a quarter Carlton Church. We hope that millions of dollars last year on a cap- steps are being taken in the right take to write down the Christian dicate which disposed of the four per good opening for nearly every branch of industry, and there is no The question is still open, by the reason why the Seventh-day people shown the weakness of the most of way, and is being vigorously debat- can not take advantage of it. The your objections, and thus left the ed, whether or not a new bond at so new station is not plotted yet, and Bible Sabbath just as it stands in the high a rate is necessary. Secretary it is likely there will be no more Sacred Book, on the very day of the Sherman has taken extraordinary done this Winter, so come and start in early in the Spring. This station that purpose, and now I will adopt going so far as to publish it in the is located on the Toledo and Northnewspapers-that one at a less inter- | western Railroad, nine miles northtions to the first day-of the week est could not be sold. Hon. Fer- west of Toledo, in a rich farming nando Wood, on the other hand, country, and has territory enough I think I have shown conclusively backed up by numerous bankers in to make good trading point. Furinto the newspapers, to show that a given by addressing D. Davis, Eld. lar, definite day of the week, and as three and one half per cent. bond M. Babcock, or the writer, at Toledo,

WIDE AWAKE for January, 1880, a Christmas number, comes to us with enlarged pages, fine paper, beautifully printed, and full of fine pictures. It has several articles appropriate to the season, with the usual variety for which it is so justly celebrated, but which we have not room to enumerate. It has charms for young and old, and is ever a welcome guest at the home fireside. It is edited by Ella Farman, and published by D. Lothrop & Co., 32 Franklin St., Boston, Mass., at \$2 a year single numbers 20

THE MAINE imbroglio has not yet been definitely settled, but judg ment and discretion seem to be returning to all parties, and we hope and believe there will no unlawful collision grow out of the matter. which can be reached through the courts peacefully. Although injusthe more firmly.

THE MISSIONARY REVIEW, published at Princeton, N. J., is a work of great value, and we wish it were largely in circulation among our people. Terms \$1 50 a year, in ad

THE AMERICAN ANTIQUARIAN .-grace, and trees of the Lord will be their way to some other place. Aft- mer, and keep up their salary as To those interested in such studies, dealers. found, here and there, throughout er having remained there seven days, their contribution to the cause. Bro we know of no better work. It is a the regions of darkness. The first I hardly think he would have started J. L. Huffman has already signified Quarterly Journal, edited by Rev. on his journey on foot until the day his willingness to give another three Stephen D. Peet, and published by was ended, if he had regarded it as months' service in tent work, and Jameson & Morse, Chicago. Terms

ANNUAL REPORT. - Secretary Sherman's Annual Report on state of they rejoiced that they were able day, once making an appointment es- will be secured immediately, so that the finances for the year 1879, is able, to suffer with and for Christ. The pecially for the Gentiles on "the the Tract Board may take conclusive well arranged, and complete, and next Sabbath day." And once he action at their next regular meet. worthy the careful study of any one who wishes to be posted in such matters.

SUMMARY OF NEWS.

A number of collisions between the union and non-union men of men being in every case the aggressmored that the strikers are ready to all who allow the packers to hire non union men, provided the former union em ployees are taken back. The packers seem decided in the determination not to take back any of the strikers while they remain in the union. The My mother was a great sufferer from asth

The total product of precious metals last year west of the Missouri river, including British Columbia and recipts from the west coast of Mexico, was \$85,350,000, or \$5 805. 000 less than the previous year. California shows a decrease of \$79. 000. and Nevada a decrease of \$13. 183 000. Colorado shows an in rease of over \$8,000,000. Fourteen Aldermen of New York

ave sued the city for salaries for November. They allege that money is withheld from them by the mayor and comptroller. The United States consul at the Island of Mauritius, reports the cattle plague as prevailing fearfully

there. Twenty thousand cattle have already died. The London Daily News says

Right Reverend Bishop Gilbert Haven, of the Methodist Episcopal William Hepworth Dixon, histo

27th, aged 59 years. The Western Iron Association decided to advance card rates on bar iron to 3½ cents per pound last Monday. The Republican National Con vention has been officially called to

The decrease in the public debt since Dec. 1st, 1879, is \$4 251,217 96; since June 30th, 1879, \$15,408,751 50. During the month of December the Treasury paid out \$1,727,000 on account of arrears of pensions. The total coinage for the month of December were 6,078,000 pieces,

valued at \$8,876,000.

The Calvary Selections of Spiritual Songs. The new hymn and tune book, for use Scribner & Co., has met with the warmest men in the denomination. The tenth The hymnology is remarkable for the widest possible range of devotional senti-ment, the lyrical beauty of the hymns,

their spiritual power, and the most admihas been aptly said "they are so feliciton as to seem almost an inspiration." whose church it is in use, says: "I want it to have a wide circulation. I believe will enrich the service of God's house."

it by far the best hymn and tune book blished for the use of Baptist churches, The selection of hymos is superior to that of any similar book in use in Baptist churches. The same also may be said of the selection of tunes. The union of crowning excellence of this work. I be lieve this book will make any congregation enthusiastic in their singing Rev. L. B. Fish (the "Singing Evangel One of its choice features is the adaptation of words and music. This seems be a marriage defying divorcement." Rev. Dr. Peltz, editor of the Baptist Teacher: "This volume leaves nothing

Rev. C. C. Norton, D. D., of New York: I can most heartly endorse every word that Dr. Peltz has said of it."

Rev. Halsey W. Knapp D. D., of New York: "I am charmed with 'The Calvary Selection,' and, after looking it entirely lor, and others have said in praise of the work. My organist says it is 'the best h

has ever seen. For terms, specimen copies for exami nation, etc., address.

THE PRESIDING ELDER'S WIFE. WARREN, Pa., March 20th, 1878. Dr. M. M. Fenner, Fredonia, N. Y .: Dear Sir,—After using your Blood and Liver Remedy and Nerve Tonic, and also Cough Honey, for two years past in our family, I can testify that they will do all that you claim for them. Our family has derived more benefit from their use than from any other medicine we ever tried We heartily recommend them to all. Yours truly, Mrs. Rev. R. M. Warren. Dr. Fenner's Blood and Liver Remedy

and Nerve Tonic may well be called "the conquering hero" of the times It is the medical triumph of the age. Whoever has "the blues" should take it, for it regulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaun dice, Dyspepsia, Constipation, Headaches Fever and Ague, Spleen Enlargement The people of that State have been Scrofula, Erysipelas, Pimples, Blotches. too long good, law abiding citizens and all Skin Eruptions and Blood Disorto rush into a fight over matters ders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into tice may for a time seem to triumph, decline; cures Female Weakness and it will in the end thwart its own Chronic Rheumatism, and relieves Chronic purposes, and leave the right to stand | Bronchitis, and all Lung and Throat difficulties. It does these things by striking ing. at the root of disease and removing its

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try a sample bottle at 10 cents. Dr. Fenner's Golden Relief cures ar pain, as Tooth-ache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism. Kidney Complaint, Diarrhosa, etc. Try a sample bottle at 10 cents

Dr. Fenner's St. Vitus Dance Specific One bottle always cures. For sale by Sold by A. E. & W. H. CRANDALL, Al fred Centre, and WM. R. BURDICK, Alfred

er" is the most delightful article ever in troduced to the American people, and it totally different from all other Hair Re pure ingredients that render many other articles for the hair obnoxious. Where baldness or falling of the hair exists, or premature grayness from sicknes or other causes, its use will restore the natural cleansing the scalp from all impurities dandruff etc., at the same time a most pleasing and lasting hair dressing, fra-grantly perfumed, rendering the hair soft and pliable, making it an indispensab rticle in every toilet. Ask your druggist for London Hair Col-or Restorer. Price, 75 cents a bottle; six bottles, \$4. Main depot for the United States, 330 North Sixth street, Philadel

"THE BEST COUGH REMEDY EVER DIS-Swayne's Compound Syrup of Wild Cherry for many years, in curing coughs, colds, hoarseness, sore throat, bronchitis, weak hoarseness, sore throat, bronchitis, weak breast, disordered liver, palpitation of the heart, and diseased lungs, even after they had become very much disordered.

ecame very alarming, short breath, pain

ITCHING PILES.—The symptoms are noistore, like perspiration, intense itching, particularly at night, as if pin worms were crawling in and about the rectum; the private parts are sometimes affected; if allowed to continue, very serious re-sults may follow. Dr. Swayne's All Healing Ointment is a pleasant, sure cure.

Reader, if you are suffering from this head, ring worm, pimples, barber's itch, any crusty, scaly skin eruption, use Swayne's Ointment and be cured. Sent by mail to any address, on receipt of price (in currency or postage stamps), 50 cents a box, three boxes \$1 25. Address letters, Dr. Swayne & Son, 330 North Sixth street, Philadelphia. No charge for advice. Sold by druggists generally.

Dyspersia.—If you have a sense of weight or fullness in the stomach, a changeable appetite, a morbid craving, low spirits after a full meal with severe pain, wind rising on the stomach, vomit not allow those who differ from us, DeLesseps will personally and solely ach, and a soreness over it, nausea, headache or some of these symptoms, you are suffering from Dyspepsia. Parmelee's Great Dyspepsia Compound will Sample bottles 15 cents; large size \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N Y.

> A MEDICINE CHEST FOR 25 CENTS .-Swayne's Tar and Sarsaparilla Pills.—An excellent cathartic and anti-bilious medicine. Cures sick and nervous head ache, torpid liver, fevers, costive bowels dyspepsia, female obstructions; all discured by these blood purifying pills.
>
> They are purely vegetable, and act specif mel, without any bad results. Price 25 ents, five boxes \$1. Prepared only by Dr. Swayne & Son, 330 North Sixth stree

> A STUBBORN AND HARRASSING Cough be thoroughly cured by Hamilton's Cough Balsam, a most effective remedy for all Bronchial and pulmonary disorders, and a certain cure for croup, diphtheria, whoop ing cough, and other affections to which children are liable. Sample bottles 25 cents; large size 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y

HINTS to FARMERS. -- Don't let your norses be seen standing much at the tavern door; it don't look right. without HENRY & JOHNSON'S ARNICA AND OIL LINIMENT near at hand to apply in case of accident. Keep good fencesespecially line fences; it promotes good feelings among neighbors. Keep Downs' antil removed by death. She united with ELIXIR always in the house, and use in the South Fork of Hughes River Church. cases of sudden coughs, &c , as a safeguard against consumption and other dangerous liseases. Baxter's Mandrake Bitters taken according to directions, saves large xpense in doctor's bills

BILIOUSNESS.—Are you bilious? Do ch, dizziness, constipation? Does your tion, dull and languid? Is life almost a burden? If so, your blood is impure, your liver torpid; you need a medicine that will relieve you. Parmelee's Blood Purifler will meet your case in every instance. It is simple but efficacious, Price \$1 a bottle; sample bottles 15 cents. Sold by G. W bush, Alfred Centre, and Wm R. Bardick, Alfred, N. Y.

FOR ALLAYING HOARSENESS and Irrita ion of the Throat, it is daily proved that 'Brown's Bronchial Troches" are a mild emedy, yet very efficacious.

WOMAN'S WISDOM .- " She insists that is of more importance that her family shall be kept in full health, than that she should have all the fashionable dresses and styles of the times. She therefore chase Hull, G P Maxson, Mrs E C Hawsees to it that each member of her family is supplied with enough Hop Bitters, at Bliss, H W Randolph, S R Potter, C V ill health, to prevent a fit of sickness with its attendant expense, care, and anxiety. All women should exercise their wisdom n this way."—Eo.

EXPERIENCE THE BEST TRACHER -- We know from experience that Hamilton's Cough Troches are just what they are rec mediate relief in Bronchitis Throat X 122 ions and Hoarseness. They also give relief to catarrh, a form of chroni sease. Price 25 cents per box. Sold by J. W. Rosebush, Alfred Centre, and Wr Burdick, Alfred, N Y

SPECIAL NOTICES.

THE regular quarterly meeting of he Executive Board of the American Sabbath Tract Society will be held at Leonardsville, N. Y., on Tuesday, Januav 18th, 1880, at 10 o'clock A. M. Mempers of the Board are requested to be resent, and others interested in the work f the Society are invited to attend.

E. WHITFORD, Rec. Sec. Leonardsville, N. Y., Dec. 27th, 1879. A CABINET PHOTOGRAPH of REV. H. DAVIS and family can be obtained

by mail for 40 cents, or half a dozen at

one order for \$2, by sending the amount o IRVING SAUNDERS, Photographer, Alfred Centre, N. Y. QUARTERLY MEETING.—The next Quarterly Meeting of the Hebron, East Hebron, Honeoye, Bell's Run, and Oswayo Churches, will be held with the society at East Hebron on the second Sabbath in January (10th of the month), commencing Sixth-day evening at 71 o'clock. Ministers who sustain this interest will be present. A cordial invitation is extended to

all who are interested to attend this meet

L. M. COTTRELL.

TO THE DONORS OF THE SEVENTH DAY BAPTIST MEMORIAL FUND.—The Treasurer of the Board is ready to receive orincipal or interest on notes or pledges given for the benefit of the different Instilutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed. Any information cheerfully given.

E. R. POPE, Treasurer. Plainfield, Union Co., N. J. f the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc trine, are requested to make their wishes

West Edmeston, Otsego Co., N. Y. SEVENTH-DAY BAPTISTS IN HOR TELLSVILLE, N. Y.—Religious services are preaching at 2 o'clock P. M.; Sabbath school immediately following. The services are held in the lecture room of the Baptist church. All interested are most cordially invited to attend. T. R. WILLIAMS.

known to the Corresponding Secretary of

the Tract Society. Address J. B. CLARKE

At the home of the bride's parents, in alfred, N. Y., Dec 13th, 1879, by Eld N. Hull, Henry E. Witter and Eola A. ALLEN, both of Alfred. In the town of Wirt, N. Y., at the house 4th, 1879, by Rev. W. B. Gillette,

MARRIED.

GEORGE W. BURDICK and Miss LELIA A. In the town of Wirt, N. Y., Dec. 81st. MILTON J. JORDON and Miss LAURA A. GREENE, all of Wirt. At the residence of the bride's parents

WILLIAM V ROBINSON and Miss SUSAN G. STILLMAN, only daughter of B. F. Stillman, all of Watson. At the residence of the bride's father, At the residence of the bride's father,
Jan. 1st, 1880, by Rev. J. J. White, Mr.
FRED BURDICK and Miss ELLA KENYON,
Paul B Clarke,

""" all of Scott, N. Y. Westerly, R. I.

willing and eager hearts? Shall we which occurred during its continuate of religious excitement, not endeavor to do more for the extension of his kingdom in the earth? The state of the latter of his little girl under the influence of religious excitement, has been postponed, owing to a flaw tension of his kingdom in the earth? The little girl under the influence of religious excitement, has been postponed, owing to a flaw in the indictment.

The little girl under the influence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides. The residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides. The residence of the brides of the process of the residence of the brides of the process of the residence of the brides. The residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the residence of the brides of the process of the process of the residence of the brides of the process of the procesor of the process of the process of the process of the process of

At Lick Run, W. Va., Dec. 4th, 1879, by Mrs R W Crumb, Marengo, 250 87 13 Rev. L. F. Randolph, Mr. Ell W. Parks R Dunham, Plainfield, N.J., 10 00 85 52 and Miss FILENA SUTTON, all of Doddridge county. Near Long Run, W. Va., Dec. 24th, 1879, by Rev. L F. Randolph, Mr. JAMES R. MORROW and Miss MARY MADDEN, all

of Long Run. Near Greenbrier, W. Va., Dec. 25th, DAVIS and Miss ALMEDA MERK, all of oddridge county. In Milton, Wis., Dec. 7th, 1879, by Rev. E. M. Dunn, at his house, ADELBERT W. MAXSON and JESSIE D. HOWE, both of Nathan Babcock At the residence of E. E. Roberts, Esq., Stoughton, Wis., Dec. Sist, 1879, by Prof. Cornwall, Mr. G. N. CAMPBELL and Miss

hus, within about two weeks, two lovely hildren have been taken from this family by this terrible disease. Truly, as the ther said, "The separation has not een long between Clarence and Olin." B. F. R.

In the town of Westerly, R. I., on Monday, Dec. 29th, 1879, in the 93d year of er age, Mrs. Thankful Bliven Gavitt, t of the late Maj. Joseph Gavitt, of Charlestown. On the last day of the old over she was laid away in the family burying ground in the orchard, in sight of the old house in which more than seven y-one years ago she began housekeeping, nd which was for more than sixty years her only home. She was always a most A E Main, estimable woman, and for many years a Geo A Babe faithful Christian. She ended her long M A Crandi ife by the natural infirmities of years, i whose inhabitants, though they live for ever, never grow old. Her funeral was ever, never grow old. Her funeral was attended by Elds. C. C. Stillman and L. A latts, of Westerly. L. A. P.

At the residence of her son, Zebulon Bee, Sept. 12th, 1879, near Beres, Ritchie Co., W. Va., of general debility, HANNAH, widow of Eld. Assa Bee, aged 80 years, 7 inonths, and 3 days. She was the daugh inonths, and 3 days. She was the daugh inonths, and 3 days. She was the daugh inonths in the state of Eld. Zebulon Maxson, who was a pioneer settler of New Salem. She made in the state of with the Salem Church In 1836, she Buel Oviatt, anited with the South Fork of Hughes A C Burdick, River Church, of which she remained a ember until her death. Near Spring Garden, Left Fork of Sandy, Roane Co., W. Va., Nov. 2d, 1879, of a MrsMGJamieson, Mt. Pisgah, 200 Mrs C Osborn, Milton, 200

plication of diseases, OLIVE E., wife of Ira H. Bee, and daughter of Zebulon days. She was born near Berea. When on years of age, she made profession the South Fork of Hughes River Church which she was esteemed a worth She left a well-beloved husband and one child, with many friends to

DGAR A., son of S. P. and Eliza Griffin in the 29th year of his age. Edgar had long suffered with dyspepsia. A few years ago he took a trip to Europe, hoping to receive permanent relief therefrom. This neceive permanent relief therefrom. This nesult did not follow. Returning, he en aged in the drug and grocery business in vortonville. He was scrupulously concientious in the observance of the Sab ath, and in all his business relations, and gentleman in behavior. His sudden ad unexpected death is a severe blow to he family and a terrible shock to all the

Samuel Davison, J D Thompson, S I tillman 2, Nettie A Walker, N Satter Bodkin, New Carlisle, lee, O Maxson, Jesse Willard, C Rowley, Lucy O Moss, H W Randolph, A B Bur-W Hamilton, Alfred, dick, 2d, W S Bonham, B L Frazier, J H G H Utter, Westerly, R. I., L Kenyon, Richmond Switch, Babcock, Mrs E Stillman. J B Davis, J J Smith, C G Stillman, J M Todd, J S Flint. dick 2, D Ticknor, A Coon, H E Babcock WHOLESALE PRODUCE MARKET. Review of the New York markets for but Jan. 3d, reported for the RECORD-M West Mrs B R Champlin, Amy A Lea, W Kinney, Ruth A Crandall, Z Bee, E Dunn, Geo H Crandall, D A Lang-orthy, S R Wheeler, L A Loofboro, R stillman, S S Mooney, J B Whitford, O Babcock, M J Norris, Cyrus Maxson, L Jenyon, J J Lowther 2, Paul M Green, A BUTTER.—Receipts for the week were 11,784 packages; exports were 6,000 pack-

ottrell, I Clawson, Mrs E E McFadden, D Clarke, J D Spicer.

Prentice, R Dunham, G H Utter, F

Bracewell, E D Coon, L C Rogers, Wh

Winter creamery and Western factory, and present Winter private dairy make. RECEIPTS. The New Year's holiday here is devoted ll payments for the SAEBATH RECORDS "in toto" to social exchanges and to givare acknowledged from week to week in ing the new year a general house-warming. Business hum drum died away with 1879.

the paper. Persons sending money, the receipt of which is not duly acknowl edged, should give us early notice of and the social forces took and held the F Randolph Alfred Centre,\$2 00 36 ade, horse, foot, and dragoon completely. enry Saunders, This was Thursday, and the rally for the F Potter, Frs C Woolworth, week business will be on its feet again. Gridley, Alfred, irs F Frank, " We quote: 2 00 Mrs B A Barber, Portville, Wm Kingsbury, Rushford, 2 50 J D Mills, W H Miller,

C Green, D Crandall,

W H Wells, Nile

F Rogers, nette Greenman.

Mrs A A Place, "

G Whitford.

ira Margaret

ers G W Haight,

Mrs M Crumb.

A L Cardner, Nathan Wright,

Mrs A Page, Jesse Willard, Mina

C M Beebe, Mrs Joseph Miller,

Mrs E C Main.

n Oreen,

Mra Jane Main.

Jesse Willard, Mina, O.C. Babcock, Persia,

Mrs H S Rogers, Oxford.

frs S A Williams, Brookfield, 200

rs C P Maxson, 200 A Crandall, So. Brookfield, 250

F Barber, Norwich, 250 A Joslyn, New London, 200

ev E Ticknor, Vesper, 100 rs E C Hawley, Broadalbin, 200

rastus Doty, Camden, 200 I Burdick, Seneca Falls, 200

Kellogg, Adams Centre, 200

W Kinney Saginaw Mich., 5 00 87

DA Langworthy, Bay City, 200 A Satterlee, West Hallock Ill. 450

s Margaret Hull. "

J S Flint,
C Wilcox, Wirt Centre,

Imon M Hull, Berlin Centre.4 50

reDianaStillman,DeRuyter, 1 75

Special fancy, Fallmakeprivdai'y 30 (Fair to good "...24 (Southern Tierdairies, choice to fine 25 (N. Y. State dairies, fair to good. 20 @ 24 Western fresh dairy packed... 22 @ 25 Western factory, (as in quality) .17 @ 25 Green, H Crandall, Richburgh,

son, at the request of the trade, compiled ive articles. the stock held here on January 1st, 1880, making it foot up 195,000 boxes in New York City. He also estimates the stock held west of New York, in the States of New York, Pennsylvania, Illinois, Wisconsin, Iowa, and Ohio, at 154,000 boxes.
In England—Liverpool stocks are given at say, 64,000 boxes, and in London 70, 000 boxes, and there is the fact, back of hard stock or instant that the Fallal Address SABBATH RECORDER, Alfred these stock estimates, that the English make is supposed to be pretty well sold down. There have been sales of fancy cheese outside of quoted prices, but the

Factory, fineSept. andOct., yellow13 @ 13} white., 124@ 13} " " July and August 11 @ 12 " off kinds and qualities... 7 @ 10 Eggs.—There is no change this week in

price. We quote: Fine fresh eggs sold quick at....24 @ 25 Lime eggs, well known brands...16 @ 18 DRESSED POULTRY.-We quote: Turkeys, pr lb......114@ 1

 Ducks, "
 10 @ 12

 Chickens, "
 8 @ 10

 Geese, "
 7 @ 9

 BEANS.—The market is easier. We

quote: Marrows, per bush.,62 lbs....\$1 50@\$1 60 Mediums, " 1 50@ 1 55 BEESWAY. -- Western and Southern 24 @ 25 cents. DRIED APPLES .-- We quote :

quarters, fine..... 7 @ GREEN APPLES.-Stock has rotted so badly that apples bid fair to be scarce We quote: Selections of Spitz......\$3 25 @ \$3 75 "Baldwins.... 2 75 @ 3 00 Pennocks...... 2 00 @

CRANBERRIES.-We quote: BUTTER, CHEESE, EGGS, BRANS, ETC.,

promptly as soon as goods are sold. We have no Agents, make no purchases whathave no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

RGANS.—BEATTY—PIANO New Organs 18 Stope, 8 Set Golden DAVID W. LEWIS & CO.

ALLEGANY COUNTY, CLERK'S OFFICE, BELMONT, New York. Notice is hereby given that on Tuesday, anuary 20th, 1880, at 10 o'clock A.M., a panel of Trial Jurors will be drawn at

RAWING JURORS

Mrs Hannah Drake, Dunellen, 250 87 13

irs Paul Babcock, Westerly, 200 37

2 00 86

2 00 86

2 00 / 36 5

5 00

1 75 2 00

S Babcock. Rockville, R.L. 200

A Champlin,

George P Barber.

eo R Lannhe

Mrs Jos Crandall

Mrs L Crandall

Ruth A Crandall, Perryville,200

Mrs G W Witter, Wansan

J Barnhart.

E P Clarke,

el Babcock

H Noble, King

B Vanhorn,

O Babcock,

Vanhorn, A Loofboro,

D Ticknor, Palmyra

S Mooney, Salem, Mass

Lowther, New Milton.

U Davis. Sizerville

A Meredith,

P Livermore, Downey, Cal., 200 37

PMaxson Philadelphia Pa., 2 00

Meredith, Berea, W.Va., 2 50

N Foster, Spring Garden, 100 L McGee, Oxford, 100

rael Davis, Jackson Cen., 2 50

FOR LESSON LEAVES.

ages. 1880 opens with entire dairies well?

cleared out, and a sharp, ready market at

almost the entire dependence is now upon

W A Prentice, North Loup, 174

MrsE B Avars Walworth, Wis, 200 37

BF Kenyon, IB Crandall,

Hannah Dunham, George C Lanphear

EB Clarke,

H Langworthy

a panel of Trial Juros will be drawn as this office, to serve at a County Court and Court of Sessions, to be held at the Court House in the village of Angelica, in and for the county of Allegany, commencing on Monday, February 9th, 1880.

— GEO. H. BLACKMAN, Clerk.

THE ELMIRA WEEKLY ADVERTISER FOR 1880.

The Publishers of the Weekly Advertiser have reduced the price of their paper \$1 25 A YEAR

IN CLUBS OF FIVE. Or 85 Cents for Six Months

On the 1st day of January next the pe per will be issued in a 16-page form and will contain 64 COLUMNS OF MATTER!

Making three thousand three hundred and twenty eight columns of reading matter for ONE DOLLAR AND TWENTY-FIVE

One copy of the Paper, will be sent 7 10 85 59

to any person sending us a Club of Five

All remittances must be by P. O. Order ELMIRA ADVERTISER ASSOCIATION Elmira, N. Y.

D. Is an absolute and irresistible cur DRUNK-

Intemperance and the use of Opium, Tobacco, Narcotics, and Stimulants removing all taste, desire, and habit of using any of them, rendering the taste or desire for any of them perfectly odious and disgusting. Giving everyone perfect and irresistible control of the sobriety of hemselves or their friends. It prevents that absolute physical and moral prostration that follows the sudden breaking off from using stimulants or na

Package, prepaid, to cure 1 to 5 perso \$2, or at your druggists, \$1 75 per bottle it. It is perfectly harmless and never failing.
Hop Bitters Manufacturing Co., Roche

HOP COUGH CURE destroys all pain. loosens the cough, quiets the nerves, produces rest, and never fails to cure. The Hop Pan for Stomach, Liver, and Kidneys, is superior to all others. Cures by absorption. It is perfect—ask drug. The Hop Bitters Mfg. Co, of Rochester

8 44 N. Y., only prepare these remedies, also 15 the Hop Bitters, which are in no sense a and best Medicine ever made, making For Sale by all Druggists.

ER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates 1256 Main Street, Buffalo, N. Y.

Issued monthly. N_E_E_D_L_E_S o .. . for all styles of cents each, or 25 cents per dozen. Orders by mail solicited. Address THE SINGER MANUFACTURING CO., 256

Send stamp for

METROPOLITAN FASHION SHEET.

Main Street, Buffalo, N. Y. TEW MUSIC BOOKS.

Parlor Organ Instruction Book, (\$1 50.) and the social forces took and held the A. N. Johnson. This very easy, thorough, fort for the first day of the new year, and and practical book, teaches both light and routed the bread and butter business brig- sacred music; that is, Songs, Marches, Waltzes, Rondos, Sunday School, School, and Church Music; in fact, everything next two days was very weak, but next can be played on a reed organ. It in cludes 50 times for one hand, 150 exercises for fingering, 80 graded pieces for lessons and about 140 Hymn Tunes and Glees, al

with full and plain direction Temperance Jewels. (35 cts. boards;) ids itsely to clergymen by the re ligious character of its contents, and to all opy! White Robes. (30 cts.) sells very rapid-

ly, proving that it is appreciated as "the Sweetest Sunday-school Song Book ever Common butter, low grade.....12 @ 18

Cheese.—Receipts for the week were scription to "The Musical Record," (\$2,) and receive ten times that amount in good music all the near the scription of the scription to "The Musical Record," (\$2,) and receive ten times that amount in good music all the near that amount in good music, all the news, and valuable instruc OLIVER DITSON & CO., Boston.

C. H. DITSON & CO., 843 Broadway, New York. TISTORY OF CONFERENCE

TN RENEWING YOUR SUB-SCRIPTION to the SABBATH RE. general market is not yet up to it. We CORDER, be sure to inclose a subscription for GOOD COMPANY. New sub-

scribers get the RECORDER and 16 num-bers of GOOD COMPANY for \$4 50, by GOOD COMPANY. A Monthly Magazine, Containing Only Original Matter. Fresh, Bright, Varied Vigorous. Makes a specialty of good stories by the most popular writers, has entertaining sketches in great variety, crisp, pithy essays; fresh, vigorous articles; and really good poems. ITS CONTRIBUTORS next year will include, among others,

Harriet Beecher Stowe, Charles Dudley Warner, Leonard W. Bacon Geo. M. Towle,

Ellen W. Olney, Mrs. Kirk. Sarah O. Jewett, James M. Whiton Octave Thanes, Elaine Goodale WHAT IS SAID OF IT.—" It is an excel lent specimen of clever editing.—Hart-ford Courant, "There is not a dull word

in it, from cover to cover."—Philadelphia Inquirer. "Is a live magazine, and will have a grand future."—Providence Press. ning through all the articles a vein of 3 00 strong common sense, a rare commodity 2 50 generally with magazine writers, that 2 50 makes the reading of it refreshing."— Gills.... 2 50 @ 2 75 Special Offer to new Subscribers, 16 months

Price \$3 00 a year. New yearly subscribers, sending before January 1st, get four extra numbers, beginning the present volume, without extra charge. Speci-Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

2 00 86 52 DAVID W. LEWIS & Co., Walnut Case, warranted 6 years, Stool 2 50 85 52 NEW YORK.

2 00 86 52 This address is sufficient both for goods 1 1 Newspaper sent free. Address DAM-1EL, F. BEATTY, Washington, H. J. Yo

N. J., with marked success.

staying away. The most fitting

are superior to all others.

Price 25 Cents.

She endures the Pain of a Severe Surgi-

(From the Courier.)

ster Co., N. Y., had the misfortune to en

tirely lose the sight of one of her eyes,

through an accident, and endured painfu

symp thet cally affect

nflam natory action therein for two long

health seriously suffering; indeed, she

who told her at once that the injured eye

must be removed. She quietly but firm

me ch'oroform. Let my husband sit by

my sideduring the operation, and I wil

neither cry out nor stir." The work was

done, and the poor woman kept her word.

Talk of soldierly courage! This showed

greater pluck than it takes to face

ealth and give tone and strength to the

vorite Remedy," which cleansed the blood

and imparted new life to the long suffer-

ing woman. She rapidly gained health

and strength, and is now well. The Favorite Remedy" is a priceless bless

without it. Your druggist has it. If not

THE IMPROVED

NO SUCAR MAKER

ald be without them, at the extremely LOW PRICE at which they are now offered.

VT. FARM MACHINE CO.,

NEATLY AND PROMPTLY DONE

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many times, but in consideration of the

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Over and More, Especially if you

have a FARM or Village LOT, requiring

\$2,000,000,000

(To Thousand Million Dollars!) are expended in FENCING. To fence our new Western fields will cost as much more. Every FARM and Vil-

o \$700, and for a 50x100 Village Lot \$25 to

STEEL and IRON are to supplant WOOD,

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The 39th Volume of the American Agricul-

turist (for 1839) now beginning, will give very much information about new Fencing, with many Engravings. (The Number for Dec. 1st has 21 engravings of Barbed Fencing, and much interest-ing matter. Sent post-paid for 15 cents.)

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FARM, or Village LOT, the 39th Volume

the American Agriculturist will be worth

BUT, besides the above important feature, the

American Agriculturist will give a very great amount of Useful, Practical, Reliable

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800 Original Engravings.

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FIRST QUARTER. Jan. 2. The Infant Messiah; or, The Way t the Savior. Matt. 2: 1-12. Jan. 10. The flight into Egypt; or, The Wa to Safety. Matt. 2: 13-23. Jan. 17. Jesus Baptized by John; or, The Way to Discipleship, Mat 3: 1-17. Jan. 24. The femptation of Jesus; or, The

Way to Victory. Matt. 4:1-11. Jan. 21. True Discipleship; or, The Way Holiness. Matt. 5: 1-16. Feb. 7. The Truly Righteous; or, The Way t Obedience. Matt. 5: 17-26. Feb. 14. The Tongue and the Temper; The Way to Perfection. Matt. 5

83-48.
Feb. 21. Giving and Praying; or, The Way to Acceptance. Matt. 6: 1-12. Feb. 28. Our Father's Care; or, The Way to March 6. The Savior's Golden Rule; or, Th Way to Life. Matt. 7: 1-14. March J3. The False and the True; or, The Way to the Kingdom. Matt. 7: 15-29. March 27. Temperance Lesson; or, Drunkards. Isa. 28: 1-8.

III.-JESUS BAPTIZED BY JOHN; OR THE WAY TO DISCIPLESHIP.

BY REV. O. U. WHITFORD. For Sabbath day, January 17.

MATTHEW 3: 1-17. 1. In those days came John the Baptist preaching in the wilderness of Judea,
2. And saying, Repent ye: for the kingdon of heaven is at hand.
3. For this is he that was spoken of by the prophet Esaias, saying, the voice of one coing in the wilderness, Prepare ye the way he Lord, make his paths straight.

4. And the same John had his raiment amel's hair, and a leathern girdle about camel's hair, and a leathern girdle about l loins; and his meat was locusts and w noney.

5. Then went out to him Jerusalem, and al Judea, and all the region round about Jordan 6. And were baptized of him in Jordan confessing their suns. confessing their sins.

7. But when he saw many of the Pharisee, and Sadducees come to his baptism, he said unto them, O generation of vipers, who hat warned you to flee from the wrath to come

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves,
We have Abraham to our father: for I say
unto you, that God is able of these stones to
raise up children unto Abraham.

10. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and east into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightler than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. to bear: he shall baptize you with the Holy Ghost, and with fire:
12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chan with unquenchable fire.
13. Then cometh Jesus from Gaillee to Jornan With the chant with

to me r.

15. And Jesus answering said unto him
Suffer it to be so now: for thus it becometh u
to fulfill all righteousness. Then he suffered nim.

16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon bire. (Commit to memory verses 13-17.)

dan unto John, to be baptized of him.

14. But John forbade him, saying, I have need to be baptized of thee, and comest thou

CENTRAL TRUTH.—Repentance, confession, and baptism, the way late the kingdom.

DAILY READING John the Baptist promised. Isa. 40: I-8. His birth. Luke 1: 57-80. His mission. Luke 3: 1-20. His death. Mark 6: 17-29. Jesus promised. Deut. 18: 15; Isa. 11: His birth. Luke 2: 1-12. His mission. Matt. 9: 10-13; 1 Tin

GOLDEN TEXT.—"And lo, avoic from heaven, saying, This is my beloved Son, in whom I am wel pleased." Matt. 3: 17. AUTHOR.-Matthew, son of Alpheus.

Antipas, tetrarch of Galilee.

OUTLINE. I. The messenger. v. 1-6. II. The warning. v. 7-10. III. The baptism. v. 11-15. QUESTIONS.

Cannection. Give the title of the lesson. Why did Herod wish to kill Jesus How did he try to destroy him? What agencles saved him? Why was Egypt selected as What can you tell of his life during this intervening time? For what work was he being I. The messenger. v. 1-6. What time is

about John the Bantist? What was his mission? Where did he preach? What did he preach? To whom did he preach? What is coming of John? What was his message to be? What was his apparel? Who were gen erally dressed in that manner? What was his food? What were the locusts, and how eatwere baptized? Where, how, and why baptized? What did they confess? Was their John's dress and food indicate? What did their baptism symbolize? What does Christian baptism symbolize? How is it to be

II. The warning. v. 7-10. Who else es. It was allowable to eat them. Lev. es? What were the Sadducees? What did John call them? Why? What did does that mean? What did he say God could trees or in the clefts of rocks in the wil-What was to become of unfruitful trees? Is

John call them vipers? What did they come the district about Jordan, Judea, and Jeto his baptism for? What are the evidences of repentance? Explain the full meaning of verses 9 and 10. What does all this show as to the proper subjects for baptism? III. The baptism. v. 11-15. With what lized. Immersed in the Jordan, confess-

did John baptize? Unto what? To whom did he refer as coming after him? Why and trate this? With what was Jesus to baptize? After the Babylonish captivity it was the with his people rendering him Levitically What does that mean? What is a fan? What | custom of the Jews to baptize those who Who came to be baptized? Why did John is the meaning of "becometh us?" Of "ful- | ship and had become pure or cleansed by fill all righteousness ?

ing their sins. Immersion was the mode

and definite acknowledgment of sins.

of baptism, and it symbolized repentance.

Questions for older people. What is Christian baptism? What was the object of all the Israelites were brought into cove-

IV. The testimony. v. 18, 17. What ocdurred when Jesus went up out of the water? mony was given from heaven? When and where was the same testimony given aftergiven all who love and serve him ! John 14 Questions for older people. What is the significance of the "dove?" Why was

Spirit before? Luke 2: 40. How may we have the favor and approval of God ?

CONNECTION. After the death of Herod, Joseph was

directed by an angel of the Lord to return to the land of Israel. He obeyed, but through fear of Archelaus, and by the warning of God, he went to Nazareth instead of Bethlehem. Here Jesus lived with his mother and Joseph, from which they, by their character, belief, and imhe was called a Nazarene. About thirty penitence, were unfit for it. Pharisees. years elapsed from the flight into Egypt | Pharash, separated. They separated to the baptism of Jesus. Very little is re themselves from the Gentiles, Samaricorded or known of the life of Jesus dur- tans, publicans, and sinners. They be- from heaven. A voice from God ing this interval. We are told that he lieved in tradition as well as revelation; heard, doubtless, by all present. Compare grew, waxed strong in spirit, was filled that the world was governed by fixed de- Matt. 17: 5, Luke 9: 85, 86, John 12: 28ilm. Luke gives an account of his ishment; the resurrection of the dead; lic expression of God's love and approba visit to the Temple at Jerusalem when good and bad angels; that they were the tion of Jeens, as the Messiah and Redeemhe was twelve years old, at which time he favored people of God, and would be juster. God also gives him the title of Son, astonished the doctors by his questions tifled or saved by the deeds of the law, or and testifies to the Divinity of Jesus. The of his mother revealed the consciousness formal, legalistic, haughty, catentations, the doctrine of the Trinity.

of his nature and mission. He returned with his mother and Joseph to Nasareth, was obedient to them, worked at the car penter's trade, increased in wisdom, stat are, and in favor with God and man. During the period of his obscurity at Nazareth, Jesus was maturing in his inner ife for his glorious ministry and redeem ing work. While Jesus was at Nazareth. is cousin John began his ministry in the wilderness of Judea, baptizing all those ings except the books of Moses. They who confessed their sins and repented of were less numerous than the Pharisees them. Multitudes came to hear his less formal, proud, and pretentious; and to John to be baptized. John, from a cration of vipers. Viper, a species greatness of soul. sense of his inferiority and his own unworthiness, refused, but finally consented. because Jesus told bim it was proper for him to be baptized, in order to fulfill all righteousness. At the baptism of Jesus, God, by the descent of the Holy Spirit, and by his own voice, publicly approved Jesus, set him apart to his Messianic work, and testified to his divine nature.

and hardened, should have been led to repentance. He distrusts the sincerity of EXPLANATIONS. their motives. Bring forth, there- than the approval of the world. I. The messenger, v. 1-6. In fore, fruits, &c. Let us see the evithose days. During the residence of dences of true repentance; do not in dis-Jesus at Nazareth, where he was matursimulation and hypocrisy profess repenting for his ministry and atoning work. ance. And think not to say, &c. Do John the Baptist. Son of Zacharinot think you are to be justified and saved as the priest, and Elizabeth, a cousin of because you are the descendants of Abra-Mary the mother of Jesus, was born six ham; his merits will not save you. God months before Jesus, at Juttsh, a town is able. God is able, not through heredisome five miles south of Hebron, as mod- tary right, but by his power, to raise up from ern expositors hold, but according to trathese stones in the wilderness, true chil dition, at Hebron. His advent and mis- dren of Abraham; that he could produce sion were predicted by Isaiah and Malachi. out of them more worthy children of Isa' 40: 3; Mal. 3: 1. His birth, name, Abraham than were his descendants. and office were also foretold by the angel | Some think there is a reference here to the Gabriel to his father, Zacharias, while calling of the Gentiles into the kingdom. serving at the temple altar. Luke 1 8- The ax is laid unto the root of in Christian ways, has been more CAPCINE PEROUS PLASTERS 19. He spent his early life in the wilder- the trees. The bad, unfruitful tree is fully realized. ness of eastern Judea, and when about to be cut down. Dissimulation, hypocrisy, thirty years of age, he appeared as the descent, profession, will not succeed preacher of repentance, and the Baptist, There is to be a different state of things. He commenced bis public ministry in the | We are to be judged and to receive accord fifteenth year of the reign of the Emperor ling to what we are. The spurious de Tiberius, appearing in the dress and man-scendants of Abraham are to be excluded has not received a due share of atner of life of a Nazarite. He called the from the Messiah's kingdom. people to repentance, and announced to them that the kingdom of the Messiah was at hand. He baptized unto repent unto repentance. John declares ance and admission into the kingdom of that his baptism of water was a call to heaven, with a view to prepare the way repentance, in preparation for the coming for the coming Messiah. His public min- of the Messiah, and pointing forward to a get an abiding interest in his cause, istry was not quite two years in length. | truer baptism. John's baptism had refer Having reproved Herod for adultery, the ence to the advent of Christ and his king invest something in it.

wicked ruler imprisoned him, and at the dom; Christian baptism, to Christ himself request of Salome, prompted by her moth- as already come. The former involved er. Herodias, caused him to be beheaded confession of sins, change of life, through in prison. His disciples buried his body, faithin the coming Messiah; the latter, reand went and told Jesus. Matt. 14: 3-12. pentance and faith in the Father, the Son. The wilderness of Judea. A and the Holy Ghost. John's baptism symrough, mountainous, sparsely settled re- bolized the transition from the Jewish the gion east of Jerusalem, skirting a part of ocracy to the kingdom of Christ; Christhe Jordan and the Dead Sea. Repent tian baptism symbolized the death and ye. Addressed to the Jews. The term resurrection of Christ, and in respect to the repent here means, change of mind-a ref- | believer death as to sin and alive in Christ. ormation of life. John preached more The former gave a conditional assurance than a mere legal repentance; a repent- of a future baptism of the Spirit; the latance that exceeded the outward require- ter is the sign and seal of the inward bapments of the Mosaic law. It implied dy- tism of the Spirit. John's baptism is the ing to the old life and living a new life rite in the germ; Christian baptism is the which sprung from a faith in the coming | rite in its full significance and completion. Messiah. The kingdom of heav- In the former, forgiveness of sins was a en. The kingdom of heaven, as appears | matter of hope; the latter expressed actu- out having formed the habit of givfrom the prophecies of Daniel, is the king- al forgiveness. The apostles regarded dom of the Messiah, while the Lord's John's baptism as incomplete, for, those Prayer teaches us that it is the kingdom | who had been baptized by him, were re-bap of God's Spirit in which the will of man | tized, because they had not received the is made conformable to the will of God- | Holy Ghost since they had believed. Acts | prospered them. a kingdom which comes from heaven, is 18: 24-27; 19: 1-6. He that comheaven on earth and ends in heaven. The eth after me. Christ was the Master, to earn and save money is the allexpression is only found in Matthew, bu: John the servant. Christ in his person important object of life; whereas

self-righteous, and hypocritical. They

loved the best seats in the synagogue and

the chief offices. Sadducees. The

state, no resurrection, no angel or spirit,

no immortality of the soul, for it perishes

Testament, where it frequently recurs un- ministry. Christ was the Prince of Heavchose the expression, "kingdom of heav- fire. The baptism of the Holy Spirit is they were made. Much may be done en," in order to distinguish the Christian's the bestowal upon the penitent believer of kingdom of God more fully from the Jew | the enlightening, regenerating, sanctify ish theocracy.-Lange. This is he ing, and comforting influences of the Spirthat was spoken of by the it. By this baptism, Christ's ministry prophet Esaias. Quotation made would be far more powerful, extensive, coming of John, as the messenger of with fire has reference to the impenitent Christ, in the case of Isaiah's prediction, is and unbelieving. They shall receive the the fulfillment of a typical prophecy. fire of God's judgment. Some give to fire Prepare ye the way of the Lord. the significance of purifying, refining; It was an Oriental custom for a messenger | that Christ's ministry would be very to proclaim the approach of a prince in a searching, purifying, refining. Whose journey, or that of an army, and prepare fan. A figure of judgment. The threshthe way for a favorable reception. As ap- ing floor represented the Jewish people, in Egypt? How many years elapsed from the | plied to John, he was sent to remove all or the human race; the wheat, true believobstructions, and prepare the minds and ers; the chaff, unbelievers and wicked; hearts of the people for the coming of the the fan, the Word of God; the garner, Messiah, that he might be graciously re- heaven; the unquenchable fire, the quenchceived. His raiment of camel's less remorse and eternal suffering of the hair. His clothes were of a coarse, lost in hell. For mode of threshing, wincheap cloth, made from the long, shaggy nowing, and garnering grain, see Barnes' hair of the camel, and often used for tent | Notes, or "Agriculture," in Smith's Bible pentance? What was "the kingdom of covering. He wore a leathern girdle. Dictionary. Then cometh Jesus. In This raiment, with the girdle, was the contrast with the coming of the Pharisees common dress of the prophets, and is said and Sadducees, Jesus comes from his qui-John's dress and appearance must have apart to his public ministry in a signal corresponded with the renunciatory char- manner. John is again perplexed, for he acter of his preaching. His meat was knew that the bapilsm of repentance was locusts and wild honey. The lo- inapplicable to Jesus. John forbade Questions for older people. What did | custs resembled the grasshopper, and | him. John refused him. He did not see were of various kinds. The green and the propriety of it, and also felt his infebrown locusts were the most common riority and unworthiness in the presence and were used for food by the poorer class- of Jesus. He felt that he needed the baptism of the Holy Ghost, rather than Jesus came to John's baptism? What were the 11: 22. After tearing off their wings and the baptism of water. Thus it belegs and taking out the entrails, the bod- cometh us. It is fit for me to be bapies were salted and then boiled or fried. | tized, and it is proper for you to do it. Jefulfill all righteousness. The true derness, in which the wild bees abounded. | explanation of this act is, that, as the Mes The food which John ate indicates an as- siah, he felt that according to the divine cetic life and character. Then went | will, he had to submit to the baptism of Questions for older people. Why did out to him, &c. Many people from his forerunner, in order to receive the dirusalem, went to hear the great preacher, (v. 16, 17).-Meyer. In strict application

> were converted to their religion. It denection with the people, he must needs noted that they had renounced Pagan worsuffer, or that he, being innocent, must suffer for the people. And thus he ful-What does this teach | embracing the Jewish religion. It is held | filled all righteousness.—Lange. by some Jewish writers that baptism was IV. The testimony. v. 16, 17 one of the earliest rites of the Jews. That Went up straightway out of the water. The descending into the water. nant with God by circumcision, baptism, and coming up out of the water, clearly faithfully to these suggestions? and sacrifice, and that the same were necimplies that Jesus was immersed. Lo, Three devoted and much leved mis essary in admitting proselytes. John used the heavens were opened unto this rite to denote a change from the old him. Two views are held on this; one, dispensation to the new, and also the put that in a vision, John saw the heavens ting away of impurity and the old life of open and the Holy Spirit descend; the their command, which we can thus sin, and adopting a new life of purity and other, that the heavens were literally faith in the coming Messiah. Confess- opened, and the Holy Spirit descended ing their sins. The term confessing, through the opening. We have always denotes public confession. Confession of thought that the whole scene was a reality sins is disclosing special sins rather than Like a dove. The third person of the admitting general sinfulness. The act of Trinity came down in the form of a dove. mmersion was accompanied by a public The form of a dove symbolized purity, gentleness, harmlessness, love, power of have received bountifully from God Il. The warning. v. 7-10. But communication, either as attributes of the | in spiritual and material prosperity; when he saw, &c. The Pharisees and Holy Spirit, or qualities of character pos-Sadducees came for baptism. John was sessed by Jesus. The descent of the Holy Spirit upon Jesus in this manner, was ury of the Lord the interest duc perplexed, for the occasion had come for him to refuse baptism. He knew that God's public approval of Christ, and im- Let the year 1880 witness a marked premively setting him apart to his Messianic work. Jesus at his baptism attained | bath-school work. full consciousness of his nature and mission as the anthropic Savior. A voice

unclean. This implied that, from his con-

LESSON THOUGHTS. tained are engaged to take charge 1. Every one must repent of sin, and of the meetings, and it is believed that they will be productive of

forsake it, to inherit the kingdom of followers of Sadok. They opposed the heaven. preparing the way for every important been held for a year or more at 2. God works through men and nations Pharisees. They believed in serving God disinterestedly, that there is no future event, and that for the ends of his king- Elizabeth and Jersey City Hights, ful invention

with the body. They rejected the doctrine 3. Simplicity of life and dress become of fate, all tradition, all the inspired writthe Christian. 4. Pious parents and religious training in themselves, will not save us. 5. Humility is a rare quality of characmere fits of study, fits of visiting preaching and to be haptized. Jesus came | held a better standing in society. Gen- | ter in these times. It always exhibits

6. Christian deeds, not loud profession of venomous serpent, its bite surely fatal. Viper is used here to represent cunning, are the evidences of true repentance. 7. The convert should never stop short prudence, malignant venom, and wickedness. It expressed the characteristics of of obedience to every requirement of his these sects. Wrath to come. The Savior.

to resign.—Nat. S. S. Teacher. 8. We should never heeltate to perform punishment of God upon the wicked and guilty in the future. John is surprised every duty which Christ and the Spirit 9. The approval of God and his Son should be of infinitely more worth to us wide awakeness in the opening exmake known to us. that these persons, so wicked, hypocritical, should be of infinitely more worth to us eroises of a Sabbath school. Let su

A Proposition to Pastors and Superintend

For several years past, there has been great progress in Sabbathschool work among us. Better methods of teaching have been adopted, more effective organizations have been secured, more "ever green" schools and more scholars have been reported, and we believe the ultimate end of the schools, in the conversion and training of youth

But there is still one important point in the development of Christian character, in connection with our Sabbath-schools, which hitherto tention. All theory and no practice III. The baptism. v. 11-15. I in- will no more make a complete Chrisdeed baptize you with water tian than it will a practical mechanic or physician. The surest way to cultivate the spirit of Christ, and is to make some sacrifice for it, to

> This lesson can not be taught too early, nor insisted upon with too was a mere wreck, a walking skeleton, much emphasis. Hence, it should be more constantly held before the David Kennedy, of Rondout, New York minds of our children and vouth. in a practical way, while receiving ly said: "All right, doctor, but don't give their early Christian training at home, and in the church and Sab-

> bath-school. Many are accustomed to think that our benevolent works should be left in the bands of parents, and persons of means, and mature minds; and because of the prevalence of this opinion, children grow up withing; and when they become parents and mature, they have often very send to Dr. David Kennedy, Rondou New York. little idea of giving as God has

Children are too often taught that

they should be taught that to earn der the designation of "Kingdom of God," en, the Head of the kingdom; John, his and use money for the honor and Kingdom of Christ," or sometimes sim herald. He shall baptize you advancement of God's cause among ply "the kingdom." Matthew, no doubt, with the Holy Ghost and with men is the grand object for which in this direction by leaders of Sab. bath schools, through the adoption and conscientions execution of a plan of giving regularly for benevoby the Evangelist from Isa. 40: 3. The and efficient than John's. The baptism lent objects. Many would be surprised to see the results of small contributions regularly given by our Sabbath schools. We regret much that the minutes of our late General Conference are not at hand for the necessary statistics: but. TO \$20 PER DAY AT HOME. Samples worth \$5, free. taking the minutes of 1878, we find an aggregate of 6,517 teachers and scholars. Now, suppose each one should contribute two cents a week for our missionary cause during this vear, not a very large sum, surely, for any one. But small as it is, it would amount in one year to \$6, 777 68! This far exceeds all our usual contributions, from all sources, to be now worn by monks in the East. et and obscure life in Nazareth, to be set for benevolent works, beyond the But, it may be said, we should make some allowance in this estimate for dress, for the small sum of 20 cents. Send irregular attendance, and for some who could not reasonably give two any person in this town will wouch for ou cents a week. Very well, we will make all reasonable allowance for disability from any cause. We will take off from the 6,517 members, 1,517, leaving 5,000. Now we will those? What were they not to think? What The wild honey, doubtless, was found in sus sanctions the baptism of John. To reduce the amount of the weekly contributions for the missionary cause nearly half; and instead of asking for two cents a week say five cents each month. This will give vine declaration of his Messianic dignity us \$3,000 per year. Who can not give five cents each month to send which resulted in the repentance and of the law of Moses, as expounded by Hagthe gospel to perishing heathen baptism of large numbers. Were bap- | gai (2: 14), John had pronounced the whole If there should still be a few who people of Israel impure. Jesus, himself, could not reasonably, do as much as although sinless and holy, was included in this, there would be many more who this general declaration; his connection

> easily and safely undertake to raise a sum equal to five cents a month for every, member. Pastors and superintendents, will you not, in the interests of your Master's work, attend promptly and sionaries are now on their way to be nighted China. With the means at easily furnish, they can not only live in their work, but increase their facilties for teaching the children and thus training them in the same Scriptures, so freely given to our children. As Sabbath-schools we let us not withhold from the treasadvancement in this line of Sab

would gladly give ten cents

month; so that any school could

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ent ever made on the Common Po 15 POUNDS GAINED IN Over 2,000 Druggists have signed a pa Messis. Craddock & Co. BENSON'S

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4.25 P. M., daily, from Salamanca, stop ping at all stations, arriving at Hornellsville at 11.35 P. M. 9.15 P. M., Saily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42, mith's Mills 2.50, Perrysburg 10.18, Dayton 10.28, Catterangus 11.00, Little Valley 11.24, and arriving at Salamanca at 11.50

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It is dear little Susie (we all e down (all in white)

To see us below. "Once, when patching her d By and by; the sky. Now both are up there, in And I am so lonely I want to Poor father, he loved them And was sober a month who ened and died : Perhaps he'd love me, but I' And he frightens me so that speak, So he drinks as befo But if he sees Susie, he'll of me; And if he stops drinking, how

And her father he heard ever she said T (While moulding the snow), his head In sorrow as shame He groaned, "It is true, and drives me wild;
I have loved liquor more than orless child.
Lord help! I'm a. slave, leav and 1860 heard that man an girl's prayer. -National Temperance

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together in the great cl

time. And as the drops o

from the sky, some on bar

and some on meadows gre

on dusty streets, and gardens fair; some in m and some on a lake's cry s to lie like dian roses' red leaf, and other shreded and torn upon th thorns-just so is the lo Some are born in the barr of poverty, in homes bar fort and culture, along highways of greed and gr the miry pools of vice an tion, amid the sharp attriti tention and strife; and homes of elegance and ear amid surroundings of mo religion, cultured in lesson ty and holiness; and y every class, kind, and springing from one comm and having one commo For of one blood are all t of the earth, and the L

maker of us all.

Every atom has some

other atoms. You can

and you can not annihi

sunbeam snatches up th dew. It is gone from th the flower, but it is not where in the blue dome it is to be found, and it a again to gladden the e pare a plat of earth, rake carefully, enrich it gene bid an orange tree to No orange tree will gro bloom, until there is a formed in some way, eith or seed, by root or branc great living chain of n the tree down, dig up and burn root and trunk and twig, and you have You have dissevered, d broken up existing re but you have destroyed solutely. The carbon of has united with the ox atmosphere, making ca gas, and that feeds oth builds up other plant with every constituent Floating off with the si maining with the ash somewhere. In death and exerting an influence the world endures, is yo

Yes nothing in natu of itself alone, and not itself. And well has resid of mankind, "Non to himself, and no m himself." Linked and woven and interwoven of human life. We can ourselves if we would each of us a drop in branch of the tree, ar whole, and we can no would, either live to die to ourselves. We the sins of others, and bear our sins after us. ing the good that other and God grant that garner good from seed ever consciously or dropping. It is in this unity o

family that we solve t natural depravity, or tion, and the law's c and also, thank God, t