





The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Jan. 15.

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For all communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, Albany Co., N. Y.

VERY FAULTY REASONING.

Prof. Pond, in the Golden Rule, on the subject of the Sabbath, says:

"Under the gospel dispensation, God has owned and blessed the first day of the week as the Sabbath of his appointment. He blessed it, at the first, by the repeated appearances of the risen Savior to his disciples on that day. He blessed it gloriously on the season of Pentecost. He blessed it by the wonderful and glorious revelations, on that day, to the beloved disciple on the Isle of Patmos. He has blessed it peculiarly and gloriously from that time to the present."

"And if it be said that God would have blessed the seventh day as much, if it had been observed with equal strictness and fervor, facts do not justify this assumption. Look at the Jews, who have been obedient observers of the Sabbath; but a curse rather than a blessing has seemed to rest upon them. And the same may be said of the few sects of Christians who have persisted in keeping the seventh day. They are few in numbers, and are always likely to be so, and their influence for good in the world has been very small. On the whole, we have abundant reason to be satisfied that in the setting apart of the first day of the week as the Sabbath, we have the divine approval."

"The Lord's day," which God hath blessed.

"Among the reasons for a strict and faithful observance of the Sabbath, are the following:

"1. The express command and institution of God."

"2. The example of holy beings."

"3. The example of the angels."

"4. The example of the patriarchs and prophets."

"5. The example of the apostles and the early church."

"6. The example of the great men of the world."

"7. The example of the great nations of the world."

"8. The example of the great empires of the world."

"9. The example of the great cities of the world."

"10. The example of the great kingdoms of the world."

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the divinely blessed seventh day by referring to the paucity in numbers of those Christians who observe it. This argument, that numbers decide the question of the correctness of men's religious opinions and practices, is more than weak. By it, none but false opinions and practices could be justified, for there has always been in the ascendency. It puts a premium upon disobedience to God, and makes him its endorser. It takes the question of divine appointments out of the Bible, and puts it into the arithmetic. The questions in dispute among Christians, whether of doctrines or ordinances, are to be settled not by the Scriptures, but by statistics. The abundant reason, then, for being satisfied that God has blessed the first day of the week and constituted it the Sabbath, is not that he has said so, but that there are more who observe it than those who remember the day he has sanctified to keep it holy!

In the Professor's reasons for strict observance of the Sabbath, he is also strangely mixed. His first and second are good, but in his third he says the world was created and redeemed on the Sabbath. We had supposed, from our reading of the Scriptures, that God created the world in the six days preceding the Sabbath, and that the world's redemption was completed when Christ died.

THE STANDARD ON DEAN STANLEY.

"Exactly here is the point at issue between Baptists and Pedobaptists. We can speak for our brethren in saying that they do not mean, at all, to be fanatical or austere in their devotion to what is primitive in Christian institution, doctrine and observance. Nor have they any fine spun theory on the subject. They make their appeal to the common sense of plain people. What has been added to the Christian system in the process of ages they are willing shall be discarded, and indeed make this a prime feature of their teaching upon this subject. What has been taken away, they claim ought to be restored. Upon the former of these two points they go much farther than Dean Stanley himself. They would abolish that very dignity which gives to this eminent and honored scholar his title, and would make him, with all the other dignitaries of the Establishment, represent, that simple Christian pastor which, looking back to apostolic times, we find in the person of a Timothy, as even a John. All things which have been added to the apostolic Christianity we willingly spare. But surely we have a right to ask that what has been taken away shall be restored; and among these is that form in the administration of baptism in which alone its true significance can be found, and that rule in selecting subjects for this ordinance which makes the personal faith of the baptized the indispensable condition of its administration."

ESCHATOLOGY.—No. 22.

Immortality.—Is Philosophy.

"God is a spirit." John 4: 24.

The distinct personality of Deity is here affirmed. Personality is predicated only on a person, and person can only be predicated upon the substantial underlying it, very substance, a word derived from the prefix sub, under, and stars, to stand. "Substance is that which underlies very dignity which gives to this eminent and honored scholar his title, and would make him, with all the other dignitaries of the Establishment, represent, that simple Christian pastor which, looking back to apostolic times, we find in the person of a Timothy, as even a John. All things which have been added to the apostolic Christianity we willingly spare. But surely we have a right to ask that what has been taken away shall be restored; and among these is that form in the administration of baptism in which alone its true significance can be found, and that rule in selecting subjects for this ordinance which makes the personal faith of the baptized the indispensable condition of its administration."

When, therefore, Christ declared that God is a spirit, or spirit (for the article adjective a is wanting in the Greek), he not only affirmed the divine personality, but also the nature, essence, or substance of God himself.

The importance of the point I wish to present here can not easily be overestimated, for it lies at the very foundation of all true religion. For there can be no true religion without a knowledge of the true God. All false religions are the outgrowth of false conceptions of God. Hence, true ideas of God will lead to true ideas of man, for man is the image, likeness, child of God. Hence, as like always begets like, the child must be like its parent. Hence, if the Divine Parent is a spirit, the children must be spirits; for they must partake of the same divine nature that beget them. Here, then, I stand, that as God is immortal in his very nature or substance, so is man immortal, because he possesses a like nature or substance.

God, then, is substance in its self-existent, increased nature, and hence must have form; and, hence, further, as man was created in his image, man has the form of God, especially in the fact of being a spirit. Substance without form is an imaginary entity. As a spirit, substantial Being, God is life itself, and the only source from which all life proceeds. For life in none of its forms is created, for life is uncreated, for life is affluant, as it comes from God, and influant as it is received into its receptacles. As the Father has life in himself, so has he given to the Son to have life in himself, because he is the Son of Man. John 5: 26. "In him was life. John 1: 4. Life incarnated. Beautifully do Ezekiel and John represent the affluant life of God flowing from the throne of God." Hence said Christ, the incarnated Jehovah, the I Am, that will be, the Ever Living God, because I live, you shall live also. To suppose that life could be (except as affluant from God, the Fountain or Life Giver), would be tantamount to admitting the existence of a plurality of gods. For as God is life itself, hence all forms of life are so many forms of affluant life. Creation, therefore, is the forming of that infinitude of "receptacles"—through or by which all manifestations of life proceed—and hence the divine affluant and influant life will be eternal or otherwise in its duration as its receptacles are indestructible or otherwise. Hence, the nearer the recipient's forms of influant life come to the divine organism, the more indestructible that life will be.

I now ask the attention to the divine order of created influant life as represented by the language of inspiration to express it. Into the lifeless, motionless chaos the Life Spirit infused life, and hence motion, after which the various forms of life succeeded, represented by the phrase, "God said." Gen. 1. But evolution—if it was evolution—ends at the end of the twenty-fifth verse of the first chapter. Hence, if light was evolved from darkness, dry land from an ocean, grass and trees from the earth, the sun and moon from the firmament, moving creatures, fowls, and fish, from the waters, cattle and beasts from the earth, how evolution must end. For the language of the twenty-sixth verse can not well be limited to that evolutionary process. Here an altogether new form of language is used, evidently implying a different mode of the divine procedure. Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth. So God created man in his own image, in the image of God created he him, male and female created he them. Gen. 1: 26, 27. "In the day that God created man, in the likeness of God created he him, male and female created he them." 5: 1. "For in the image of God made he man."

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"For the creature (man, who is essentially a spirit) was made subject to vanity (this earthly condition), not willingly, but by reason of him (God) who hath subjected the same in hope, because the creature itself (man) shall be delivered from the bondage of corruption (its earthly life) into the glorious liberty of the children of God. For we know that the whole creation (margin, every creature) groaneth and travaileth in pain together until now." Rom. 8: 20-22. "For the earnest expectation of the creature (man) waiteth for the manifestation of the sons of God." v. 19. "For we are saved by hope." v. 24.

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God, then, is substance in its self-existent, increased nature, and hence must have form; and, hence, further, as man was created in his image, man has the form of God, especially in the fact of being a spirit. Substance without form is an imaginary entity. As a spirit, substantial Being, God is life itself, and the only source from which all life proceeds. For life in none of its forms is created, for life is uncreated, for life is affluant, as it comes from God, and influant as it is received into its receptacles. As the Father has life in himself, so has he given to the Son to have life in himself, because he is the Son of Man. John 5: 26. "In him was life. John 1: 4. Life incarnated. Beautifully do Ezekiel and John represent the affluant life of God flowing from the throne of God." Hence said Christ, the incarnated Jehovah, the I Am, that will be, the Ever Living God, because I live, you shall live also. To suppose that life could be (except as affluant from God, the Fountain or Life Giver), would be tantamount to admitting the existence of a plurality of gods. For as God is life itself, hence all forms of life are so many forms of affluant life. Creation, therefore, is the forming of that infinitude of "receptacles"—through or by which all manifestations of life proceed—and hence the divine affluant and influant life will be eternal or otherwise in its duration as its receptacles are indestructible or otherwise. Hence, the nearer the recipient's forms of influant life come to the divine organism, the more indestructible that life will be.

I now ask the attention to the divine order of created influant life as represented by the language of inspiration to express it. Into the lifeless, motionless chaos the Life Spirit infused life, and hence motion, after which the various forms of life succeeded, represented by the phrase, "God said." Gen. 1. But evolution—if it was evolution—ends at the end of the twenty-fifth verse of the first chapter. Hence, if light was evolved from darkness, dry land from an ocean, grass and trees from the earth, the sun and moon from the firmament, moving creatures, fowls, and fish, from the waters, cattle and beasts from the earth, how evolution must end. For the language of the twenty-sixth verse can not well be limited to that evolutionary process. Here an altogether new form of language is used, evidently implying a different mode of the divine procedure. Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth. So God created man in his own image, in the image of God created he him, male and female created he them. Gen. 1: 26, 27. "In the day that God created man, in the likeness of God created he him, male and female created he them." 5: 1. "For in the image of God made he man."

Thus far the historic account seems to be limited to man's spiritual nature, for in the second chapter we have the account of the making or forming of man's body out of the dust of the earth. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. "And the Lord God took a rib from the man and made a woman." v. 22. "This must refer to the body of the woman, for both the man and the woman had been previously created, male and female. See chapter 1: 27. Hence, both Adam and his wife must have been spirits in their original creation, but were made to inhabit a material body. Hence the language of the apostle, "For as much then as the children were made partakers of flesh and blood, Christ also took part of the same" (flesh and blood). Heb. 2: 14.

"For the creature (man, who is essentially a spirit) was made subject to vanity (this earthly condition), not willingly, but by reason of him (God) who hath subjected the same in hope, because the creature itself (man) shall be delivered from the bondage of corruption (its earthly life) into the glorious liberty of the children of God. For we know that the whole creation (margin, every creature) groaneth and travaileth in pain together until now." Rom. 8: 20-22. "For the earnest expectation of the creature (man) waiteth for the manifestation of the sons of God." v. 19. "For we are saved by hope." v. 24.

The above evidently refers to the subjection



ready and anxious even ministers are to read on that subject. O, how much we may do in this direction if we put ourselves in the way to do, and I fear the Lord will not hold us guiltless if we withhold.

"IS IT WISE?" Is it wise when we attempt to represent our neighbor, to speak of all his weak points and what we have heard others say of him, and leave all his good qualities unmentioned? This seems to be the tendency of our weak human nature.

A correspondent in the Recorder of Jan. 1st, under the above heading, treats upon "fraternization" with the Adventists as if we, in so doing, must necessarily fraternize with all their weak points and what others may have said of them.

I have a neighbor that is neighborly in every sense of the word, obliging, and ever ready to lend a helping hand, and to do so, he is drinking too much occasionally, and holds that it is the privilege of every man to drink when he pleases. Now, would it be "wise" to refuse to fraternize with that neighbor because of this fault of his? or should I fraternize with the man in his good qualities, as far as they are concerned, with a hope to redeem him from his error?

It would seem that your correspondent takes the opposite view in reference to our Advent neighbors. He does not mention a good quality about them, but prefers to take up the sayings of the weaker ones, and the sayings of those on the skirts of their denomination, or holding to some of their doctrines. "Is it wise" to thus attempt to represent the Seventh day Advent denomination? He says, "An adhering Adventist told me" so and so; "a good spiritual brother told me that a leading Advent preacher taught" so and so about "Mrs. E. G. White." This seems to be second-hand matter, used to condemn a whole people. "Is it wise" it might be "wise" sometimes to hesitate a moment and scrutinize more closely "what manner of spirits" these spiritual brethren are.

We, as Seventh day Baptists, have many outsiders adhering to our denominational views; they do not unite with any of our churches, and perhaps it is for the best they do not. They are under no restraint, talk what they please, say some good things; but say so many poor things, and act so unwisely, that we would not care to have their sayings and doings held up as a criterion for our denomination to be judged by. We have some brethren that say foolish things, not meaning wrong. This can not be avoided. I have heard men say that "none but Seventh-day Baptists would be saved," and many other foolish things. Would it be "wise" for the Adventists to take up these sayings to condemn our whole denomination? Man's wisdom is not always God's wisdom; but if man lacks wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.

"A THING OF BEAUTY IS A JOY FOREVER."—We were forcibly reminded of the truth of the above quotation on being shown a beautiful photograph album, by our neighbor, Rev. D. E. Maxson, a testimonial from the Plainfield Church, the following account of which we find in the Plainfield Daily Bulletin, of January 8th:

"The preparation of this gift has been going on quietly for some time, and every effort has been made to keep the matter a secret from Dr. Maxson. It is believed that the album will be a genuine surprise to him. The book is a costly one, silver mounted, and with a finely engraved plate bearing the inscription, presented to Rev. D. E. Maxson, by the Young People of the Seventh day Baptist Church, Plainfield, N. J. It contains pictures for over a hundred pictures, both carte-de-visite and imperial, and is finished in the very finest fashion. Some of the photographs have been taken especially for the album by Mr. Langhorne of this city, and are of a most beautiful character. The gift is one that can not fail to give alive the sincerely friendly sentiments entertained for each other by Dr. Maxson and his former flock here."

"I was home, but oh, this hunger and thirst after righteousness was not satisfied. When I was convicted for holiness, I was in a clearly justified state. I had no doubt about my acceptance with God. When I was converted it was of my own will; but when I read of my conversion, I felt that it was not my experience; there was a feeling of retaliation. And when they spoke about me and blamed me, I felt that I was being punished instead of leaving it all with God. Then I read, 'This is the will of God, even your sanctification.' I went to the old deacon, and asked, 'That's the meaning of this?' 'Oh,' he said, 'that's the meaning of it. Well, I didn't want to die. I want to live and work for God; and when they told me, 'You'll never live this life till you die,' I wanted to die and be with God.'"

In 1868 it pleased God to let me hear a sermon from the words, 'Put on the new man, which after God is created in righteousness and true holiness.' Eph. 4: 23, 24. I had never heard of it before, and I felt that it was the word for me. I felt that the horse was warranted to be sound and reliable, and he went to Jasper yesterday (Monday), and demanded back his horse and \$300. The man refused to give it up, when the horse was replaced, and both horses were brought back to town."

Silver Wedding. On the 14th of January, 1855, Mr. and Mrs. Joshua Davis of Alfred, were married by Eld. H. P. Burdick. For twenty-five years have they together shared the pleasures, cares, and sorrows of life, happy and contented, always relying on the heavenly Father for guidance and counsel. On Tuesday, Jan. 6th, they were invited to visit a friend in Hartsville. While they were away, their friends and neighbors quietly took possession of the house, and made the necessary preparations for their return. Mr. and Mrs. Davis came home about 7 o'clock, and their surprise was complete. Seventy-five of their neighbors were ready to offer them congratulations on the anniversary of their marriage. Prayer was

EXPERIENCE OF MRS. AMANDA SMITH. Bro. J. T. Hamilton sends the following, from the Lay Evangelist, as his contribution to the "Love Feast" department of the Recorder: "I was very definitely converted to God in 1856. I was very ignorant, but I had been taught that God would save me the moment I believed. I lived in the country in a family of 'Friends,' and went to school only at the winter term. I was convicted of sin I prayed, fasted, wept, read my Bible, but the more I read the more confused I got. At dawn one day almost in despair. The suggestion came—'You've been sincere; you've fasted, wept, prayed, read your Bible. You've been three months like this. God does His work quietly. If He'd meant to convert you He'd have done it long ago. Give it up! But it seemed as if the Holy Spirit said, 'Pray once more.' 'Yes,' I said, 'I will be converted this afternoon, if by any such thing as confession.' It was a bright and beautiful day. I got all my work as forward as I could, and then went down into the cellar and prayed. The suggestion followed, 'That's just what you've said many times before. O Lord, please convert my soul. If you'll only do it, I'll love you and obey you faithfully all the days of my life. Salvation or death I'll never leave this cellar alive unless I have your blessing. I'm praying for so long.' Well, I died; but I came to life again very quick. I said, 'O Lord, I will believe.' The darkness that had filled my heart so long passed as before the noonday sun. I got a glimpse of Christ my Savior, my bonds were loosed, and I cried, 'Why, Lord, I do believe; this is what I've been seeking for. O Lord, I do believe.' And down it came like a wave all through me again and again. 'Why didn't they tell me it was like this? Why didn't they tell me it was only by believing God? I was a new creature. I was a new man—my flesh, my head, my whole being. I rubbed my hands together and said, 'Oh, I'm new!' You know what color they are; but I had not two springs on it. I made the glory of God filled my heart. I wanted to tell some one, and I thought, must I wait a fortnight before I can tell out my joy? I was converted in the kitchen after hours in that kitchen after they had gone to bed. I now struck the table at which I had so often knelt, and cried, 'I'm saved!' and the table seemed to bound with delight. I wanted to see God, and I thought I might have been as black as the ace of spades, but I felt new. There was a large mirror in the parlor, and I went in there to see if I was the same person. Wonderful change had come upon me. When I told him of it, some of my people said, 'There'll be a vaultion. Wait till the devil fires a volcano shell, and you won't be as good as dead.' But I felt that God would sanctify and keep me, I was sometimes on the mountain, and sometimes in the valley; but in reading my Bible and praying very much, I began to see that God had been with me all the while, and being so much more really was better than the beginning.

WASHINGTON CORRESPONDENCE. The people of Maine have vindicated themselves from any suspicion that they were not law-abiding citizens. The Legislature, in both branches, has been organized on the basis of the Governor's certificates of election of members, though, undoubtedly, a majority of the people had voted for other men. For various reasons—notably because of the peculiar laws of the State—there is yet some friction in the workings of the Legislative machine, but that will disappear. The people who have grievances will seek redress or relief in the Legislature or the Courts, as they should, and thus, and thus only, can justice be done. The Senate transacted no business of importance yesterday, and the bills mentioned below were all of special importance which have been referred to that body since the recess. The House received several hundred bills on Wednesday—improving a "bill day" for that purpose—and yesterday was given up to the discussion of the proposed revision of the laws.

There are grave charges against Mr. Hayt, Commissioner of Indian Affairs, which will be investigated at an early day. It is unfortunate that anything of the kind should appear just now, when our relations with several powerful tribes are so unsettled. I do not think the people at large have great confidence in the fitness of Secretary Schurz for the office of Secretary of the Interior, and it is for that reason, if no other, important that the immediate head of the Indian Bureau should be, in every respect, worthy of public confidence.

A party of Ute chiefs will arrive here on Sunday night, but among them are none of those who murdered Agent Meeker, and subsequently committed other crimes not mentionable. The Secretary's negotiations for the past five or six weeks have had no other result than to bring these peaceful chiefs to Washington. He, and the administration of which he is a part, should understand—they must soon understand—that a public sentiment, well known universal, demands more than this.

Senators Windom, of Minnesota, and Davis, of West Va., presented bills on Wednesday for the creation of a Department of Agriculture and Commerce. The ever increasing importance of these branches of national business demand a recognition not less significant than this. Besides this, the Interior Department is overburdened with work and responsibility, and the transfer of the Land Office from it to the proposed Department, would be at once a relief to the Interior Department, and a benefit to those interested in the public lands.

Senator David Davis has introduced a bill making quite radical changes in the United States Courts. To relieve the Supreme Court, which is overburdened, Mr. Davis desires that only cases of great importance be referred to it, and the number and jurisdiction of Circuit Judges increased.

HOME NEWS. Accident to Rev. H. P. Burdick, M. D. The statement below is the most complete we have seen of the accident from which Brother Burdick is suffering: The Horrellville Tribune of the 31st ult., says: "Dr. Burdick, of Alfred, well known as a temperance lecturer, was badly injured on Sunday last, in this village. Mr. Joel Burdick had been trading horses with a man from Jasper, and the doctor was driving the new horse, which, as it happened, was a good one. The doctor was driving down Cass street, and on reaching the railroad the horse balked on the track, and after an application of the argument used to break a horse, he suddenly turned short around, upsetting the buggy, throwing the Doctor out, breaking his hip and four of his ribs. The horse then started to run down the railroad, and in so doing, the track ran all the way to the deep cut without stopping. The injured man was taken to his house. His injuries are of a very serious nature. Mr. Joel Burdick claims that the horse was warranted to be sound and reliable, and he went to Jasper yesterday (Monday), and demanded back his horse and \$300. The man refused to give it up, when the horse was replaced, and both horses were brought back to town."

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offered by Rev. I. L. Cottrell, after which Mr. and Mrs. Davis were asked to join hands, when an anniversary ceremony was pronounced, accompanied with appropriate remarks. At the request of the company, Mr. H. W. Palmer made a presentation of articles of silverware and silver dollars, to which Mr. Davis aptly replied, thanking the friends for this testimonial of their love and esteem.

Milton Junction, Wis. This year, the friends of Milton Junction, thought best to have the interchange of presents in our Sabbath-school on New Year's eve. The committee of arrangements made a Skeleton Pyramid, covered it with the presents, placed a table inside, with lamps present to show the various presents to the best advantage. After the usual reading and prayer by the Pastor, and singing by the choir, there were many recitations, all good, some very fine. "The street of by-and-by," as rendered by our Superintendent, must have awakened serious thoughts in the mind of all who listened, in that crowded house. There were presents enough to gladden every heart, and we hope our faithful workers felt paid for their generous toil. Pastor and society were very kindly remembered.

THE NEW YORK LEGISLATURE convened on the 6th, and received the first message of Governor Cornell, which, we believe, is conceded by all to be a remarkably concise and practical document. Among the questions considered, that of taxation holds a place of general interest, on which the Governor says: "Among the questions which public sentiment will press upon your attention, is a revision of the laws for the assessment of property as a basis of taxation. The laws now in force are imperfect, and in many of their operations, enormous values of property which should contribute a fair proportion to the public revenues, are allowed to escape taxation, thus imposing a heavy burden upon the honest and law-abiding citizen. Perhaps no subject demands more careful consideration, and a wiser exercise of sound judgment. The important questions involved require close attention, and long and continued examination, and it is doubtful whether the necessary attention can be devoted to them during an ordinary legislative session. It is, therefore, suggested that the subject be placed in the hands of a commission fairly representing the agricultural, commercial, and other material interests of the State, to perfect a plan for the consideration of the next Legislature, and that such course would give the best promise of an early and final determination of this important question."

Three hundred miners in Chateaugay, N. Y., quit recently, and attempted to start on their own. The sheriff and sixty constables from Plattsburgh arrested the ring-leaders, and worked on without further trouble. Mrs. Margaret Tully, the wife of a wealthy bookbinder of Cincinnati, is reported to be in a state of nature that she has no stomach. The result is that she refuses to take any food, and is rapidly starving to death. George Jones, otherwise known as the Count Joannes, died in New York City, of a fever, on the 10th inst. His general expenses had to be borne by sympathizing and charitably disposed friends. The Comptroller of the Currency has received from the Japanese charge d'affaires, a list of banks recently established in Japan, on a similar system to the national banks in this country. Sir Francis Hincks, of Montreal, thinks that any attempt to give effect to the principles of Canadian independence, or annexation to the United States, would lead to civil war. 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S. S. Department.

Under the Direction of THE SABBATH-SCHOOL BOARD OF THE S. D. GENERAL CONFERENCE. INTERNATIONAL LESSONS, 1880. FIRST QUARTER.

God said to manifest a want of submission and trust. II. The temptation, v. 4-9. But he answered and said, No, I am, as you know, the Son of God, and I am, were I to choose to do so, to turn these stones into bread.

without fire, and the fire we want here is the love of God shed abroad in our hearts, the burning presence of the Spirit, leading us in all our work.

able to fit out a ship for the East Indies? "Your Honor, I do not understand you."

BENSON'S CAPSINE POROUS PLASTER. Over 2600 Druggists have signed a paper stating that BENSON'S CAPSINE POROUS PLASTERS are superior to all others.

SCIENCE WINS! A Splendid Surgical Operation—Successful Result and Wonderful Recovery. SURGICAL OPERATION.—The operation of lithotomy (removal of stone from the bladder), one of the most ancient and critical operations known to the science of surgery, was successfully performed on Tuesday noon by Henry H. Pitts, M.D.

BELLS' BUCKEYE CEMENT. FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL ASSURANCE COMPANY, on the SUNDAY, THE SABBATH, THE CHURCH AND RESTORATION, A Discourse by Rev. Dr. David Kennedy, on the on-day Adventist's view of the Sabbath, Christian Science, &c. 84 pages. Price 10 cents.

THE SABBATH RECORDER. LIST OF LOCAL AGENTS. Adena—A. R. Prentiss. Bradford—Richard Sullivan. Burlington—E. B. Crandall.

THE BIBLE SCHOLAR. A monthly paper devoted to the interests of our SABBATH-SCHOOLS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

CATALOGUE OF BOOKS AND TRACTS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

The Sabbath. To the poor in heart is the Sabbath. Blessed they who mourn. They shall also be comforted.

Matthew 1: 1-11. I. These things came to pass that Jesus might be tempted of the devil. II. When he had fasted forty days and forty nights, he was afterward tempted of the devil.

Many of our Sabbath-schools celebrate Christmas by some special exercises, festival, or entertainment. Thus far, we have news from but few of them as to the character of their entertainments this year.

Christmas Exercises. Many of our Sabbath-schools celebrate Christmas by some special exercises, festival, or entertainment. Thus far, we have news from but few of them as to the character of their entertainments this year.

THE GREAT SUCCESS OF THE VOLTAIC BELT. ON 30 DAYS TRIAL.—WE will send you three Voltaic Belts for 30 days to try on your back.

GENERAL AGENCY BUTTERICK'S PATTERNS, 230 Main Street, Buffalo, N. Y. Send stamp for METROPOLITAN FASHION SHEET, issued monthly.

ALFRED UNIVERSITY. EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN. Academic, Collegiate, and Theological Departments. Commencement, June 30th, 1880.

SIXTEEN TEACHERS. Expenses \$100 to \$200 per year. Fall Term begins Wednesday, Sept. 15, 1879; Winter Term, Dec. 1, 1879; Spring Term, March 31st, 1880.

LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS. With questions to aid Sabbath School scholars in their study, prepared by a COMMITTEE OF THE AMERICAN SABBATH TRACT SOCIETY, and published at the SABBATH RECORDER OFFICE.

THE IMPROVED EVAPORATOR. No SUGAR MAKER. A Monthly Magazine of the SABBATH RECORDER, published at the SABBATH RECORDER OFFICE.

THE LORD'S PRAYER. A BEAUTIFUL WORK OF ART. The Lord's Prayer has been made the subject of an elegant painting 22x28 inches in size.

THE DEAF HEAR PERFECT. A BEAUTIFUL WORK OF ART. The Lord's Prayer has been made the subject of an elegant painting 22x28 inches in size.

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