AGENTS.

a G. Crandall

B. Burdick, 2d.

ATALOGUE OG

BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

A tangled way, a gloomy path ALFRED CENTRE, N. Y. Beset with many fears; A hidden grief that dims thine eyes NATURE'S GOD AND HIS MERIODIAL With unavailing tears; Bring all to him—thy life itself, Thy whole, sad, troubled life; Series of Four Sermons on the subject of the Sabbath. By Nathan Warder late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. Trust all to him and he will give
Rest in its toll and strife;
Thy crooked way he will make straight,
Thy darkness shall be light!
For as the blind; he leads his own paths both safe and right.

—B. M. S., in National Baptist.

The Sabbath Recorder.

"TRUST HIM"

Is there some darling, therished plan On which thy hopes depend— Some joy for which thy heart will yearn Till mortal life shall end?

Is it thy one supreme desire, The end thou would'st attain—

The steadfast purpose of thy life. The treasure thou would'st gain? Commit thy way unto the Lord,

And in his promise rest; Trust him and he will bring to pass That which he knows is best.

Thy plans, thy hopes, thy dearest joys May fail thee, one by one;

Perplexing cares may mark the "way" Thou choosest for thine own; The world has often mocked thy trust,

It smiles but to deceive;
The truest hearts may faithless prove-

hat then, caust thou believe?

Rest in the Lord, and wait for him ; His word he will not break --

"All these things will I do for thee Nor ever thee formake."

delivered Aug. 14th, 1880—for publication

1. Does the keeping of the Sab-

bath by your own people, or those

with whom you are acquainted, de-

velop any higher grade of Christian life than is found among non-Sab

bath keepers who occupy the same

general, social, and religious status?

Difficult question to answer, Bro.

Lewis, for we can not always judge

by appearances; often you can not

tell whether a man is happy or un-

happy by his appearance. So it is

difficult to determine from appear-

ances the grade of a man's Christian

life. But take Sabbath keepers and

non Sabbath keepers of the "same

general social and religious status,"

where they make any effort worth

mentioning toward leading a Chris-

tian life, and I think it will be found

that Sabbath keepers are more con-

scientious than others, more scru-

pulously honest, less worldly minded.

more prudent, industrious, and

economical and more unselfish. I

think this statement, however, would

prove true of only a minority of

Sabbath keepers, though perhaps

not a small minority. I think the

keeping of the Sabbath is attended

with such blessings, under God, that

communities of Sabbath keepers are

more free from intemperance.

fraudulent transactions, licentious

ness and all kinds of irregularities

and wickedness, than any communi-

ties that I have every been acquaint-

ed with, the Quakers not excepted.

any the world has seen, and a com-

a model community as we know of

excellence is that they profess to be

God. They are not as much under

law, as in the spirit. But then there

does not make conscientious, noble,

care little or nothing for the church;

they are supremely selfish. Now if

you ask me, "Are there not many

non-Sabbath keeping Christians who

exhibit a higher grade of Christian

are the drones in the hive; the pol-

troons, the hangers on in the army:

the man who holds it in observance.

To hold the observance of the sev-

is not to be judged by these. They tively that the days of creation

they might do, and they do act as not infrequent that you will find

sutlers and sutlers' clerks, and are | Christian teachers, observers of the

very active in the commissary de- Sabbath, who will not entertain any

partment, but they are never found other interpretation lest it may

as holding the Sabbath in such a we do, he will be anxious to make

light that it narrows and belittles his position as strong as possible, and

enth day of the week as the grand seem to weaken it. But to be re-

central truth of religion, about strained by such a feeling is preju-

which revolve all other truths, but dicial to our cause and to our growth

all lesser and subordinate to this, in Christian life. It savors of the

Christ, a Christ-life, charity, benevo- tricks and dishonesties that are

lence, self-denial, to regard these practiced in business life. I know

great truths and principles as the of a young minister in our denomi-

smaller planets, the Ceres, Pallas, nation who feels that to allow the

Jeno and Vesta, which circle at days of creation are periods of time

greater or less distances around the is to give up our argument for the

seventh day of the week, which is Sabbath, and so he clings to the other

the sun of one's system of theology, theory of interpretation. This is

is narrowing and belittling; and yet quite in contrast to the mode of

precepts are not; but one may so re- they were periods of time. I asked

there referred to, are natural days

of twenty-four hours each, yet it is

he will be apprehensive of any in-

terpretation of Scripture that may

in the RECORDER. A. H. LEWIS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Aignments. Part Second, History 16mo. 268 pp. Fine Cloth, \$1.25. This volume is an earnest and able pre WHAT WE THINK OF OURSELVES. sentation of the Sabbath question, argumentatively and historically, and should A member of the Fraternal Union saw be in the hands of every one desiring for a Sermon to his congregation, which sermon was also an answer to the letter. light on the subject. THOUGHTS SUGGESTED BY THE PARUEAL OF Being requested by his hearers to do so, the brother has forwarded the sermon-

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

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 9, 1880.

VOLUME XXXVI.--NO. 37. with reference to baptism. I have ment for the Sabbath?" "No!" department, and you have been and this is an immiserable beings we shall all be, and to ask, "What does it indicate which our reviewer discovers, is a roundness may exist independent of

with reference to baptism. I have ment for the Sabbath?" "No!" department, and you have been an sometimes thought that many Bap- said he, "not a bit of it." "The noyed to discover there were not mense advantage. It leaves the how wretched life will become! when a reverend gentleman of medley of his own imagination. If matter. Eld. W. is exactly in the position of the bystander. Round. tists make more of the question of argument for the Sabbath is not afbaptism than is wise, and also that feeted by the one interpretation or Possibly it may be concluded that some people carry microscopes fine enough to reveal a million

The sabbath is not afenough students to run the machine. heart free to work for excellence spirit. Some people carry microscopes fine enough to reveal a million

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The sabbath is not afto make "capital for argument in position of the bystander. House of the sabbath is not afto make "capital for argument in position of the bystander. House of the sabbath is not afto make "capital for argument in position of the bystander. House of the sabbath is not afto make "capital for argument in position of the bystander. House of the sabbath is not afto make "capital for argument in position of the bystander. House of the sabbath is not afto make "capital for argument in position of the bystander. House of the sabbath is not afto make "capital for argument in position of the bystander. House o some Sabbath keeperamake more of the other. God has designated the our denomination is not large enough he is beset with a feverish ambition suimalculæ in a drop of water, and such a questionable manner as this? not identical, the asserted contradiction to represent it, neither can the soul. the question of the Sabbath than is particular day of the Sabbath by to employ a corps of well-qualified to win the places that bring high with these they can find countless. In our book we have repeatedly tions can not be discovered, even in although it be abstract in character. wise. Am I correct, or not? Let me other data than that which gives an teachers in the especial department salaries, for it is a fact that in other data than that which gives an teachers in the especial department salaries, for it is a fact that in other data than that which gives an teachers in the especial department salaries, for it is a fact that in other data than that which gives an teachers in the especial department salaries, for it is a fact that in other data that the special department salaries, for it is a fact that in other data than that which gives an teachers in the especial department salaries, for it is a fact that in other data than that which gives an teachers in the especial department salaries, for it is a fact that in other data than that which gives an teachers in the especial department salaries, for it is a fact that in other data than that which gives an end on the contract in our book we have repeatedly some that the salaries of the contract in our book we have repeatedly some that the salaries of the contract in our book we have repeatedly some that the salaries of the contract in our book we have repeatedly some that the salaries of the contract in our book we have repeatedly some that the salaries of the contract in our book we have repeatedly some that the salaries of the contract in our book we have repeatedly some that the salaries of the contract in our book we have repeatedly some that the salaries of the contract in our book we have repeatedly some that the contract in our book we have repeatedly some that the contract in our book we have repeatedly some that the contract in our book we have repeatedly some that the contract in our book we have repeatedly some repeatedly some that the contract in our book we have repeatedly some that the contract in our book we have repeatedly some that the contract in our book we have repeatedly some that the contract in our book we have repeatedly some that the contract in our book we have repeatedly some that the contract in our book we h Bible are released to each other over," said he, "you present the istry. Where is the church that is is largely estimated by the amount who are always watching for slights vidual; and it is only after death such a jumble of contradictions?" somewhat as the sun and planets of claims of the Sabbath to an intelli- continually and urgently beseeching of salary he receives. Then let it and grievances. They are suspicious our solar system are related to each gent thinking man of the present God to call out more laborers into be no bar to any young man who of the motives and intentions of other. The sun is the center; around it revolve the planets of greater or you hold on to theories of interpreless magnitude. The earth is one tation which are now outgrown and assist worthy young men through meagre support. Most likely he directly at variance with the law of of the smaller of these planets; it have been made improbable by the the ten years of preparation that is will, but it will be abundant. I do love, which thinketh no evil.— Week has its own moon revolving around unfoldings of science, and he will requisite to enable them to stand on not see any superannuated ministers Day Religion. it. Some of the planets have more dismiss all interest in the subject, equal vantage ground with the in our denomination, who have been than one attendant. Christianity is because it is presented by one who ministers of other denominations? faithful laborers, coming to want; fit to make our Circular Letter the text a system, Christ is the center, the has such narrow views of other mat. How many of our churches are able not one; and they will not. Though sun; around him, and the doctrines ters." I am not saying that the and willing to support a good you may be in the wilderness forty intimately connected with him—his longer day theory of interpretation preacher when they get one? Does years, your garments or your shoes incarnation, his whole work-all is the correct one. I do not know not the difference in salaries as paid will not wax old. Neither is it other doctrines must revolve; faith which is. But I do say that a dog- to our ministers and those of other necessary for you to pinch and starve and obedience are among the larger ged disposition to bend an interpredenominations, have something to that you may lay by \$10,000 on planets; these have their moons re- tation to suit one's practice dwarfs do with the fact that but few young only he an incombrance and hinvolving around them. Around the religious character and life and men are offering themselves for the only be an incumbrance and hin-of life upon us, as we range work of the ministry? I know it is drance in your work. The men in This thorny under wilderness. ments and the injunctions of our it. Savior; indeed, all are connected with Christ, just as all the planets and of Christian living in men who do denominations. I heard this statetheir attendant moons are connected not observe the Sabbath, but it is ment made at the Conference at and eloquent preachers, are those with the sun, and are held in their because they err on this point un. Walworth, four years ago, by one who are living from hand to mouth,

do so and do. Well, there are ob. entious. Where the argument is not only of a fair education; he is enbath as of much account, but they between considerations pro and con payable promptly. That is nearly magnify the fact that God has designated a particular day upon which |-it is only the most conscientious twice what I get. Now, I think by to study for year after year, for half the Sabbath should be observed, and that will be willing to incline his a fortnight's rehearsal in one of our a score of years, and never receive can organization be moral character that the child's life was restored to they enthrone this fact, not the Sab- judgment to the heavier weight of teachers' institutes, I could easily one word of encouragement from take this fact, which is a fact, and kind of talk will not suit; they will to take mine? So I think the of God to enter the ministry, and no bearing on this discussion what organization, and thus restored him place it right in the center of their have it that all who do not observe churches have some responsibility in then to have some father in Israel ever, since we have never claimed to life. If Eld. W. insists that the theological system, and Christ, re- the Sabbath are either fools or this matter. "But," says one, "I stand between you and the call that organization is moral character, word "soul" is here used figurativethis unpretentious class of Christians distant and obscure locality of their young man I once knew; he was own way, and they will be tougher, that these great truths are largely Sabbath, because he could not see once they get ready for the work." eaglets would one day soar above can see no way in which the intermunity of them would make as near hidden from their view, and they do enough in the argument to hold him. Well, I am more than half inclined him and dislodge him from his com. not present a "high grade of Chris. At length, he decided, and wisely, to think you have the testimony of fortable cyric. It's a shame ! And, I take it, the secret of their tian life" by any means. That was his duty to keep it, and experience on your side. Perhaps not the way Eld. Thos. B. Brown at once he changed his movements, you are thinking of some young and are really led by the Spirit of taught; Christ was the center of his and rushed on with mad zeal in its man who has been educated for the system, he did not belittle the Sab. advocacy, like some balky horses bath, but he magnified Christ. But you have seen; at first they won't law, as in the spirit. But then there are "hickory Quakers," whose Chrissome of our people say, "If we hold real and threaten to tear to heaven. In a modest, unassuming that it seems a lawyer. You are disappointed. It is broadest sense, pertains not to the certainly in harmony with the Bible color of their clothing, and there makes us a reculiar people, isolates everything behind them. The best color of their clothing, and there makes us a recunar people, isolates are hickory Seventh-day Baptists, us from the rest of Christendom and horse is one that pulls evenly and the ministry, and another thing for retiring, shrinking from notoriety, that moral character pertains to the the theory that the little boy's inviswhom the keeping of the Sabbath the world, it is our duty to give steadily with what metal and God to call him there. When I was and patiently and humbly doing the special prominence to this truth; it strength there is in him. So let us young, my parents and the church will of the Master. Most of these etc. They are Sabbath keepers by is our mission as Sabbath keepers accept the Sabbath cause and argubirth, by reason of their surround. to engage chiefly in the work of ment at its just value, and make a ings; it has never cost them any. Sabbath reform." There is some truth steady and strong pull in its favor, By-and-by, as I believe, God did call the of the "hay, wood and stubble" without attempting to harl all in thing to be Sabbath keepers, and it in this proposition, but it does not perdition who do not agree with us is worth nothing to them. They contain all the truth, and if one works in this single vein continually in sentiment and practice. There is enough in it to win and to hold the there is danger of his attempting to truly conscientious who have the make it broader and deeper and light. Let us endeavor to give them and baggage, and, Abram-like, leave suming lives appear often less attracricher and clearer than God himself the light just as it is; not refracted his country and kindred behind him tive than those that are more conhas made it. For example: take the first chapter of Genesis; now I do "Yea verily," but the denomination | not believe any one can assert posi-

> the place of the heathen festival. 2. Is Sabbath keeping, from a high spiritual standpoint, increasing within the circle of your ac-

is reflected to us from the Word of

As regards your second, inquiry Bro. Lewis, I would reply, if it is increasing, it is hardly discoverable 3. Are we working at a disad-

vantage in our present methods of labor through the Tract and Missiondo not feel competent to reply.

41 Ought we to urge the matter of consolidating all missionary and tent" work in the hands of the you know, Bro. Lewis, there are thinking and feeling of an old gen- Missionary Society, and of enlarging would be singled out as a likely sense, the Sabbath is central; in a age, who is deacon in one of our Tract Society?

and lovalty to God. as the other God in nature, he should conclude very good ones. I think this is.

of it in all his thinking and conver- tive of the fall, whether it was a ministry? ogy. If you ask me, "If there are of Eden and natural trees and a Bro. Lewis, that there is a prospect anywhere; and as for the D. D.s., fully and lovingly served the Master, and like him gone about doing good. bath keepers, who exhibit a higher legorical narrative of man's primal our denomination? Does not the confer but few, and the best men we - Western Recorder. Christian life than this class I have disobedience, a pictorial represents. present supply meet the present de have will not accept the title when named?" I reply, "Yea verily," tion of a great fact? He replied, mand? Where is the church that is it is conferred. You see I am gra-

sometimes stated that our ministers our denomination who to day are I hear my soul's voice fainting far We often see very fine illustrations are as well paid as those of other doing the best work for the Master, orbits by his influence upon them. wittingly. They have not the light of the leaders of our denomination. dispensing with bountiful generosi-In our planetary system, some are that we have, or they do not see the I have heard the same elderly gen. ty what the Lord is giving them, greater, some less. In our religious truth as we do. They are in error, tleman make this statement since, with not a fear of coming want, for system, some doctrines and duties but errors of this kind are not will-but it is a mistake. I know of two they have a faith that the Lord will are greater, some less; so Christ ful and they do not subvert the young ministers of about equal care for them and theirs, and whotaught. Now to place the greater foundation of one's faith or his talent; one is laboring among our ever has not this faith, has no call where the less belongs, inverts God's Christian life. We make nothing people, and the other is not; the to be a minister of the gospel. I order, and makes one-sided Chris. for ourselves or for the cause by former gets \$400 a year from his forgot, Bro. Lewis, to mention one tians. I do not believe that God undue pressure brought to bear in church, the other gets \$2,500 and a thing that I think has been an emever intended men should, in prac. favor of our views. At the present parsonage added. Both are gradu- barrassment to young men who tice, separate the institution of a day, when the tide of public interactes of one of the first colleges in would enter the ministry, and that weekly rest from the particular day est is against us—enlightened opinwhich God designated as the day on lion is not, but public interest is— of the best theological seminaries in given to those who enter upon a which that rest should be observed; the spiritual observance of the world. Yesterday, I picked up the world. Yesterday, I picked up the spiritual observance of the world. That moves toward him any effort to do so, in practice, is a Sabbath will be embraced and conmy county paper, and I saw the there a leader in our Israel. I don't fraud. Yet, in our thinking, we can tinued in only by the more consci- name of a young man, possessed refer to Bro. Wardner, or to Bro. Williams, or to yourself, or to Bro. servers of the Sabbath who do not overwhelming, and it is not only gaged to teach a graded school in Livermore who works down there regard the institution of the Sab. with the ignorant and possibly the one of the smaller towns of Wis. by your side. You have all encour- Reply to Eld. Wardner's Second Article in most enlightened—it is a balance consin, at a salary of \$1,100 a year, aged us, and we honor you for it. But haven't you known young men

sent me into the ministry, but God loving souls are women—let us didn't call me, and I wouldn't stay. of us of the opposite sex have so lit devised; and when a man is called gentle ministers of sweetness and in that way, he must go, salary or To those who are young in Chrisno salary. He must take up bag tian experience, such simple, unasthe light just as it is; not refracted through the prism of preconceived opinion or present practice, but as it has promised to show him—and he tive than those that are more conspicuous and aggressive. As we grow in years we are quite likely to find a beauty in simple, unassuming won't starve, either. He may con- goodness with which no force of God, through the clearest and most sume every year the full amount of character or splendor of intellect can leave the issue with Gou. One thing is certain, the observance of Sunday is more and more losing its hold upon men's consciences; the hold upon men's consciences; the and him stands the tree of life, In the wearisome days of our pil ganization, has

in the forefront of an engagement.
From this class come the deserters, the Sabbath, as we hold it. It is entirely natural that when one holds the mischief makers, the grumblers.

Weaken their arguments in favor of the Sabbath, as we hold it. It is entirely natural that when one holds the mischief makers, the grumblers.

Weaken their arguments in favor of the Sabbath, as we hold it. It is entirely natural that when one holds the mischief makers, the grumblers.

In the wearisome days of our pil grimage here we may tire of "brilliant of the Sabbath must eventually take" and God will sustain him unto the end. I have spoken of the disparity "preacher" we may exclaim, "Vanity of vanities, all is vanity!" But between the compensation paid to who ever grew weary of simple, unour ministers and to those of other assuming goodness? denominations, but there is another denominations, but there is another we have known isces that have side to this matter. The impecuniside to this matter. The impecuniosity of our prospective lot has its advantages. When I was in the look upon with a feeling of admira.

I read to hook upon with a feeling of admira.

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I read to hook upon with a feeling of admira.

I read to hook upon with a feeling of admira. advantages. When I was in the look upon with a feeling of admira. holds, will not our reviewer be particular beauty or other attractive stance different from matter' came of God were not always, and in all, commenting upon the success that has set its heavenly halo so brightly insane man has lost the moral half quite unable to see it; and we find it into him again," etc. No further behind his children, saying in words. had attended those who had gone there that the physical is forgotten out in the classes before them. They in the spiritual. So, too, with faces that are beautiful in form, but that seemed to measure their success by tell of no corresponding qualities moral portion of his soul, and may wisdom and mercy. As regards your third inquiry, I the salaries they were receiving. I within. We can not choose, but perhaps be said to possess three. Says Eld. W. again, when showed to be a legitimate one from and so shall you, if only ye hold fast heard a good deal about good places, look behind the charming curtain. high positions, large salaries, the The comeliest face grows repulsive title of D. D. being conferred. Here an unloving and unlovely soul. and there a brilliant young man The life of Christ was the most men who do this. Now, in a certain tleman, now nearly eighty years of our publishing interests through the candidate for this honor in ten or seen. The beauty of goodness found

beautiful life that this earth has fifteen years. It seemed their con. its perfect type in him. He was secretion to the Lord's work had in "altogether lovely." The religion certain sense, it is the key-stone in churches. I asked him a few days As regards your fourth inquiry, I secration to the Lord's work had in that he preached places not great the arch of divine precepts, for if ago whether he thought the days think this would be well. I believe it a large mixture of worldly ambiness, not power, not intellectual one lets go this, he will let go all; of creation were natural days or Bro. Lewis agitated this matter at tion. I used to feel, and I used to gifts, but simple goodness as the it is the one tie which binds us to periods of time. He replied, he did the Association last year, at Rich-say it as a group of these young crowning excellence in character. God, as the other precepts do not; not know, but judging from what burgh. You know Bro. Lewis is full men would gather about me, shall find that much that we have In heaven, if we ever get there, we it is a test of one's conscentiousness he could observe of the works of of notions, and some of them are "Brethren, I have a decided advan- valued in this life is counted as very good ones. I think this is.

tage over you. In the denomination dross and chaff. But goodness will be exalted to the highest place. gard it without making such a hobby him what he thought of the narra- offer themselves for the work of the salaries, no good places; the places star in glory," and the brightest in are all pretty much alike, the sala- that heavenly galaxy will not be

THE BEAUTY OF GOODNESS.

WE KNOW IN PART.

We know in part, if that is true

Whether in part, or not at all, We call it science, and are pleased hearts; But inner truth can not be seized

The germs and cells, wherein they say Are crypts from which have crept away
The truth that made our knowledg We can not grasp a single law,
And hold it till we find the ciue—
The thread o'er which its pulses draw,
The primal pulse from which it grew. All matter gravitates by rote,

There is no music in a note, We sing but when our God's about." We know in part, the other part Is hid in God, and only shines straight lines. -Prof. B. P. Larrabes.

80UL-No. 1.

BY J. H. KELLOGG, M. D. ter." It puzzles us to see the rele- him, which was accomplished by capacity," he only repeats a princi- and it is most reasonable to suppose ministry at a considerable expense, but whose lives are so sweet and and he has come out a physician or simple and loving that it seems a quotes us as saying, "Character, in the very thing that he had lost, quotes us as saying, "Character, in namely, his breath. This view is Well, it is one thing for parents or to heaven. In a modest, unassuming brain alone," etc., and then most account of the case, and seems to us churches to send a young man into have all known such people—gentle, unfairly represents us as holding to be much more reasonable than fingers and toes, and offers as a sober lible, immortal, immaterial soul or argument the suggestion that a man spirit departed from his body and frankly acknowledge it. Not many may lose half his weight by amputa. | went off to paradise, or some other tion of his limbs (a physical impos. place, where it was "happier than sibility, as the trunk weighs more while in the flesh" (Eld. W.), and me, and by a labyrinthian way that in our spiritual building that we can than the limbs) without being de- then, in answer to Elijah's prayer, prived of half his moral character! was by Almighty power sent back In our little work, "Harmony of to earth again, and made to take up Science and the Bible on the Nature its abode in its deserted tenement, in of the Soul and the Doctrine of the the cast-off mortal coil which it had Resurrection," which Eld. W. has but a short time previous triumphtaken the pains to review, we have antly deserted. Let us imagine the distinctly maintained that moral feelings of a soul once liberated, character and responsibility depend thus reincarcerated in a house of

Says Eld. W., "An insane person

extent of the perversion is the moral better illustration of such use than responsibility lessened.

one horn of the dilemma, it is true, the salvation of souls makes them but is straightway impaled upon the poor other medical contraction. esponsibility lessened.

this. When Christ said, "My soul out is straightway impaled upon the look other madness prevailing among other. Our reviewer virtually address Prevailing among Here is a man who believes the organization is the soul, and the same as a person means who says, mits that the arguments which prove that the soul is of infinite moments soul is not the individual, but a My heart is sad. The only part of man to have an immortal soul prove he believes that shortly he will die. representation of him; and yet a man's nature capable of being sor- the same for beasts. According to and that all this world will vanish man's character depends upon his organization, or soul. That is, a what he referred to. The difficulty the same for beasts. According to like a dream; he believes unless a beast perish. Where, then, is there man's character depends upon some with our theory here is wholly im a chance for the possession of an he is undone, and that an eternity of sation as to impress one that it was a ministry residues one that it was a ministry residues one that it was a strong and conversion and substance of his theological form. In reply to your fifth inquiry, I the sum and substance of his theological form. In reply to your fifth inquiry, I the sum and substance of his theological form. In reply to your fifth inquiry, I that heavenly galaxy will not be sort of doctrine is this?" In the does not repose one of earth or the leaders of use of such arguments as this, our does the soul exist between death matter," in either man or beast? If all, as if all else was a total delusion. ogy. If you ask me, "If there are of Eden and natural trees and a Bro. Lewis, that there is a prospect anywhere; and as for the D. D.s. men, but those who have most faithere is a prospect anywhere; and as for the D. D.s. fully and lovingly served the Master. tage of knowing that few of his composition takes place, are not the of this question upon the nature of man who has not only bel readers have had an opportunity of relations of the material components beasts as well as of men, is switching this, but made a public profession examining for themselves the book of the body destroyed?" Not nec- "off away from the issue," why does of his faith. He keeps renewing the reviewed, and hence are not pre- essarily, as we have elsewhere Eld. W. feel compelled to make profession of his belief, renewing his

soul is the essential part of an indition, "What can be made out of reader to judge at whose door the that it is a representative of the we say, A consistent and harmonious individual. We are unwilling to theory, when not misrepresented. lay upon our reverend reviewer the Eld. W. is too hasty in his concharge of willful unfairness; but we clusion that the organization is the

are utterly at a loss to know how he seat of human responsibility. It is only of a remark from our book. could have given our little work so undoubtedly true that the character critical a reading as he seems to have done, without becoming suffifor it can not be dependent upon
statement of which he takes a part ciently acquainted with our views to changing matter; nevertheless, relie this: "The brain . . . not only know that the above argument was sponsibility must rest upon the inunless characterized by candor; and responsibility, regeneration, etc., opponent's positions should be fairly has always been accustomed to and clearly stated. Quoting us, Eld. W. remarks, the thinking, conscious, responsible

hint of either rewards or punishments until after the resurrection of of importance, or nearly so. Man. the dead." Then he proceeds to as we see him, an active, thinking, attempt to involve us in a contradic | rational creature, is the responsible tion, by quoting our view respecting being. the results of Adam's sin. All we need to say in answer is, that we to final rewards and punishments, can easily see.

Again, Eld. W. quotes, "The hu man soul is the sum of the relations existing between the material comadds, "Then he who kills the body breathing, or the few pailfuls by destroys the soul." Not so, since which he was submerged. This is a the soul may survive the death of fair sample of the kind of logic necthe body by virtue of the record essary to sustain a doctrine which representation of it in heaven.

originated in the darkness of heathen Eld. W. asks if it was the organization that "came into the child among other theological myths for entities and the potency of substanagain," in answer to the prophet's tates of sound reason, and a fair inprayer. According to his view, soul means simply animal life. If this Says Eld. Wardner, "In no sense be true, then we are ready to grant that if the river was responsible, it was guilty of murder bath—for that would not be so bad, evidence, and conform his practice qualify myself to take his place. though highly improper—yet they thereto. There are many whom this Could he, in a fortnight, be prepared to the child; and the guilt rested not on the particular to the child; and the guilt rested not on the particular to the child; and the child; water that entered the child's mouth. but upon the river as a whole; and the guilt thus fastened upon the Perhaps I ought to put in this ex ception with caution, for many of ception with caution, ception with caution ception with caution, ception with caution caution, ception with this unpretentious class of Christians distant and obscure locality of their domain and many states of the domain and the states of the distant and obscure locality of their language figurative, as a river remained. Another illus commandments to a thousand genclearer. The United States govern- this: such methods. When Eld. W. says, left in him." In answer to the ment is a responsible being or ex-"Moral character involves moral prayer of Elijah his life was restored; istence. Suppose now that a por- ens." "Thy faithfulness is unto all There are some Christians who ple which the reader will quickly that the restoration to life took place s depredation upon the territory of the British government in Canada. In a court of nations held to settle the matter by arbitration, who would tion, the United States government, or the soldiers who committed the trespass? And suppose the matter it indicate when a gentleman of power and intelligence feels driven" to employ such illogical arguments as the one just considered? Our reviewer attempts to cast ridicule upon our position by reading upon the moral faculties. Eld, W. clay. After having suffered the ills in the word "form" for "soul" in upon the moral faculties. Eld. W. clay. After having suffered the ills in the word "form" for "soul" in will only be for a little while. Speed-wholly ignores this fact, though he and inconveniences of life for years, several texts. But suppose we test illy the bow will arch the cloud, and candid interpretation we can give it, and to make men conscientious and to make men conscientious and but he will live on the fat of the leave the issue with God One to the issue with the will live on the fat of the ter that so keeps its sweetness and to make the issue with the will live on the fat of the ter that so keeps its sweetness and to make the issue with the will live on the fat of the ter that so keeps its sweetness and to make the issue with the will live on the fat of the ter that so keeps its sweetness and to make the issue with the will live on the fat of the ter that so keeps its sweetness and to make the issue of the issue with the will live on the fat of the ter that so keeps its sweetness and the issue with the will live on the fat of the ter that so keeps its sweetness and the issue with the will live on the fat of the term of the issue with the will live on the fat of the term of the issue with the will live on the fat of the term of the issue with the will live on the fat of the term of the issue with the will live on the fat of the term of the issue with the will live on the fat of the

leave the issue with God. One land. He will never reach the poor- its relish, that so sustains us in sick- which would not make man different supposed to hold imprisoned the for his? "What shall a man give in exchange Though judgment be not executed for his?" "What shall a man give in exchange Though judgment be not executed and the supposed to hold imprisoned the for his?" "What shall a man give in exchange Though judgment be not executed and the supposed to hold imprisoned the for his?" "What shall a man give in exchange Though judgment be not executed and the supposed to hold imprisoned the suppo waiting, suffering, impatient soul, and allowed it "to soar away to ferent from matter," or "his immaground without his notice, and every or an idiot, although he has an or. realms of bliss" and "taste the joys terial entity?" Or, as Eld. W. be- one of us shall give account of him ganization, has no moral character." of paradise," this delivered soul, in lieves that the soul, and not the ma-According to Eld. W., moral character, answer to the importunities of anacter depends upon the soul or spirit. other soul still in bondage in a pris
terial person, is the real man, we that are ungodly of all their ungodly. It deeds which they have ungodly. We would ask, Has an insane per. on-house of clay, is snatched away rial entity give in exchange for committed. Watch, therefore, and son no soul? If not, what became from the blissful realm when it has itself? Again, "The law of the pray always, that ye may be acof it when he became insane? He just begun to taste the joys of its Lord is perfect, converting the" We have known faces that have has a will, can reason and act. If new life, and thrust back into its old "immaterial substance different to stand before the Son of Man. of his soul? A man who is partially impossible to reconcile such a pro comment is necessary. insane, has but partially lost the ceeding with our ideas of divine Seeing no escape from the conclusion which we in a former article

a theory as this than in ours? We his 'form' that was sorrowful?" dogs, cats, and other lower animals hold that moral responsibility de- Our reviewer has acknowledged have souls and a hereafter as well as pends upon the moral faculties. If that the word "soul" is often used men." Having admitted this, he please, all that is affirmed; grant the moral faculties are perverted by in a figurative sense in the Script. asks, "Then where would be the that these people (the salvation inheritance or disease, just to the ures, and could not have found a dilemma?" He releases himself from army) are mad; that their desire for

for a Christ life is not a narrow, one he guessed it was an allegory. I able and willing to support a pastor clously relieved from all these tempsided but a large was a sided but a large was a side of the bas not one? Or is it for the testions to workdiv ambition that into play more frequently than that meaning conveyed by the large was a side of the bas not one? Or is it for the testions to workdiv ambition that into play more frequently than that meaning conveyed by the large was a side of the bas not one? Or is it for the testions to workdiv ambition that into play more frequently than that meaning conveyed by the large was a side of the lar sided, but a broad symmetrical life. said, "Descon, you take quite a that has not one? Or is it for the tations to worldly ambition that into play more frequently than that meaning conveyed by the language tion of those relations is preserved that the theory of a "cat and dog those dearer to him

ers to make it unnecessary for us to dwell long upon it. Perhaps we may be pardoned for offering another word, however, by way of iller tration. Suppose a globe, instead of a man, is the object under consid-TERMS\_\$2 A YEAR IN ADVANCE. eration. We remark that the roundness of the globe is a quality, and is not material. A friend WHOLE NO. 1858. 'sophistry' and 'blunder' lie."

independent of matter. We hope,

however, that the point is sufficient-

ly clear to the majority of our read-

In the next paragraph Eld. W.

attempts to relieve himself of the

difficulty in which his position has

involved him, by quoting a portion

He quotes us as saying that "brain

a gross misrepresentation. A relig- dividual, not upon a single part of but to compare them, and to originious discussion is worse than useless him. Eld. W.'s difficulty about ate new ideas from the comparison." The reader will readily see the dif-We do not wish to be ungenerous, think of the soul as the real man, but it certainly does appear to us that a little more care in making "Again he says, "The Bible gives no part, and the body as of little ac. quotations would present our posicount. Our view reverses the order tion in a fairer light. To draw from our remark the conclusion that ideas are qualities of the brain is just as reasonable as to assert that a house is a quality of the man who built it. Our reviewer attempts to destroy and no more so. Eld. W. save that the force of our illustration of the we teach "that a soul is an organihad reference in the remarks wholly river, by supposing the "river to be. zation; not a material one, but a like man, an accountable being," conceived one," and then asks, as any candid reader of the book but makes a sad "jumble" of it: "And what is that but a concept of for he immediately forgets that the an organization?" and concludes the river is the responsible party, and paragraph by accusing us of making lays the responsibility of drowning "a play upon words to escape an the child upon the particular mouthembarrassing conclusion." We proponents of a human body," and ful of water which obstructed his test that the last remark is uncalled for, and will submit to the smallest boy or girl capable of reading this article, if a nice, ripe apple is not quite a different thing from the thought of one. Our reviewer may mythology, and has held its place have sufficient faith in immaterial centuries, in opposition to the dic- ces "different from matter" to enable him to believe a conception of a terpretation of the Scriptures. It good dinner to be the dinner itself must be clear to the simplest mind or is equivalent to it; but although not particularly "given to appetite." we are sufficiently materialistic in when it drowned a child; and the our views to be decidedly prejudiced

### GOD'S FAITHFULNESS Away back in Deuteronomy we

in favor of the dinner.

of its waters, so long as its identity them that love him and keep his tration may make this point still erations." David praises him for "Thy faithfulness reacheth unto the clouds." "Thy faithfulness tion of the national army commits generations." And from out of the pistles of the New Testament comes If one were to allow his mind for a moment to approach the concepbe held responsible for the deprede tion, in what a condition this world would be at the mercy of an unfaithful Creator; whose word could might vacillate, and whose good remained unsettled a hundred years, might suddenly turn to evil, he would not the responsibility still rest | would be mightily strengthened in upon the United States government, his ability to comprehend the bless-edness of things as they are, in the withstanding the fact that the hands of a God with whom is no people of the government, the variableness, neither shadow of turnmaterial part, all but the organiza-tion, had wholly changed? In the and, through all clouds, and storms, words of our reviewer, "What does and adverse agencies, the world will it indicate when a continuous steadily push forward that which is right, until his kingdom shall come, and his holy will be done in all the

earth as it is in heaven. Good men can always trust. A faithful God will be on the throne, and though it be very tempestuous through the cold storm-drops the

iudgment upon all, and convince all things that shall come to pass, and There would be indeed little secure ground on which to stand in

of perpetual encouragement to his lowly toiling and often tearful disciples: "Be of good cheer; I have fourths of a soul! How much more Christ said, 'My soul is exceeding our reviewer's pemises, he has been the confidence, and the rejoicing of harmony and beauty is there in such sorrowful even unto death? was it compelled to admit that "horses the hope, firm unto the end."—Con-

I suppose Christians who are observers of God's Sabbath stand before the world with reference to the Sabbath, somewhat as Baptists do servers and servers and somewhat as Baptists do servers and somewhat as somewhat as somewhat as Baptists do servers and somewhat as some

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"UNDER THE LAW OR

Some one has sent us a copy of the Dawn of the Morning, containing an article with the above heading. those who observe the fourth comwhile they believed in Christ, they the Morning says: also, in order to be "justified," must clothed, it and the essence of Judaism vitalized it. Into Judaism the doctrine of regeneration did not enter, nor had the Jews any clear concepworks of the law. To them the law of sacrifices had no proper meaning, 1 Cor. 16: 2; Rev. 1: 10." and the fifty-third chapter of Issiah was covered with a thick veil, and hence the difficulties against which Paul contended. It should also be kept in mind that in no instance did the controversy arise, concerning one or even all of the precepts of the Decalogue. Circumcision was the central point, and around this the whole Mosaic system circled.

That everything in the Mosaic system looking to Christ, as our redemption, was abolished when he was sacrificed for us, is freely admitted by us who observe the fourth commandment. To reason concerning this matter as if we believed that Mosaic institutions had any saving value, or that they were continued under the gospel, is to place us in a false position, and to practice self-deception upon those who so reason. Or to suppose we attach saving power to an observance even of the precepts of the Decalogue. is also to place us in a false position. We do not even believe that repentance, faith, or prayer, posses saving Jesus Christ, and only in that, is there saving virtue.

As to the ordinances of Christ's religion, baptism and the Lord's Supper, we hold them to be figures of the death, burial, and resurrection of Christ, and of our life in him. We believe that even in these there is no life giving power. They are figures, and only figures. Figures of facts and of doctrines. We also distinguish between the old and the new covenants and their ministers. Moses and the apostles. The old covenant was the writing of the law on tables of stone by the finger of God, and the new is the law written in the heart by the Spirit of God. See Jer. 31: 31-34; Heb. 8: 8-12: 10: 16, 17. The ministration of the law by Moses was a ministration of death, but its ministration by the apostles was a ministration of life because they came preaching peace by Jesus Christ our Lord.

That, under the gospel, the cove nant character of the Decalogue was abolished, as it related to the Jews, is admitted. The covenant made with the Jews was made with them as a nation, and not with them as individuals, only as they were connected with the nation. Under the gospel, the covenant is made with individuals and not with a nation, but these individuals may belong to any nation and still be in covnant

with God. We say that under the gospel, the covenant character of the Decalogue, as it related to the Jews, is abolished, but this raises the question. Was the Decalogue itself abolished? To illustrate: The first commandment is, "Thou shalt have no other gods before me." Now, though the covenant character of this commandment is abolished, is its doctrine abolished? Is not even the Jew held to obedience to the doctrine of this commandment, alotherwise than that it does. If this by his death we are freed from obedience to the fourth commandment. then by it we are also freed from obedience to the third, and the sixth. and if from these, then from all of fall together.

At this point it might be well to ask, Why this talking about "law," and grace," when the Sabbath

the difficulty with the Sabbath? Is was intended in this instance. it an evil? Does it harm the state? by the deeds of the law, are, in this changed his attitude toward the sev- he saw it, and was glad." article, applied to those who observe enth day, considering it no longer the fourth commandment, for an suited to serve his purpose and huentirely different object than the one | man interests, and that, therefore, named above. Those to whom Paul he has set it aside and has put an-

"Therefore, we as Gentiles, no be "circumcised and keep the law being under law, by the grace of tian, must also become a Jew, not in as a day sanctified by the resurrec tion of our blessed Lord from the er. H. R. Alden. form only, but in essence. Chris- dead—the day when he who is the Judaism, and not an outgrowth of regeneration triumphed over death. it, so that the form of Judaism | 1 Cor. 15: 20. Therefore, it is a day have the best of it; and if I had not of rejoicing and praise, for by the dead our glorious Father hath betion of the plan of salvation by the early Christians assembled to grace. They attached merit to the gether on the first day of the week to worship God, and to commemo

> were not under the "law of Moses," a thing no one objects to. To the statement, however, that the Decalogue was a part of the "law of object. That the Decalogue is governmental in its character is true, but it is not redemptive. Those institutions which in any way were redemptive or cleansing in their representative character belonged to the Mosaic system, either by adoption or outgrowth. They were not binding upon Gentles, save as they joined themselves to the Jews, thus losing their distinctive Gentile character. That the system of religion reprecould not be otherwise, because he was the representative of the true

The reason given by the Dawn

the Morning why the Gentiles keep seem to us cogent. It says the first | ceived. day of the week was observed because it was "sanctified by the resurrection of our blessed Lord from the dead." Our difficulty with this entire statement is that it is unauthorized. 1. The Scriptures nowhere say the Gentile Christians observed this day. 2. Nor do they say it was sanctified by the resur rection of Christ. Granting, for the sake of the argument, that Christ did rise on that day, how did that sanctify it? His resurrection no occurred, than did his birth sanctify the day on which it occurred. Had God ordered that Christ's reswhich it occurred, that would end gives no account of it.

The quotation above says: "And thus it was that the early Christians man had never kept them according assembled together on the first day of the week to worship God, and to commemorate a risen Savior. See Christ standpoint. Instead of loving Acts 20: 7; 1 Cor. 16: 2; Rev. 1: his neighbor he loved his wealth. 10." To us it seems strange that Instead of loving his neighbor any one who respects truth could. with the Bible before him, make such a statement as this, since, except in Acts, 20: 7, there is no reference to a meeting of any kind. Let us see. the second table of the Decalogue, In Acts 20: 7-11, we have an account of a parting meeting held at first table. It therefore did not Troas, before Paul and his com- belong to the present field of panions left that place. This meeting, thought, and hence it is easy to see in the 15th chapter of 1st Corinthias is fully stated, was held for the why Christ did not name it. He ans, concerning the resurrection. purpose of breaking bread, and was did not mention profanity or idola. The question raised was, "How do held, not because the time in which it occurred was sacred, but because Paul was to go on his journey the following day. It was not held in the day time, but in the night. Nor was it simply an evening meeting. though its covenant character is but it continued all night, the breakabolished? It is impossible to say ing of the bread occurring after midnight. In the account there is is so in this case, then it will be so is not even a hint that this was sain regard to the rest, because they cred time, or that it was their cusall stand in the same relation to the tom to hold their meetings for sacwork of Christ. If he abolished one ramental purposes at this time. The hearing that he had put the Sadduof them he abolished all of them. If case was evidently extraordinary, and all the circumstances of the and one of them, a lawyer, asked, occasion bent to this feature of tempting him and saying: Teacher, that this was sacred time, or that it him: them. Whatever effect the death was the custom of the early Chris- Lord thy God with all thy of Christ had upon one of them it tians to hold their assemblies for heart, and with all thy soul, and ruptible shall have put on incorrup-

only is meant? We never hear any- certain work on the first day of the and the prophets." If, then, love to "raised," is undeniable. If the tience of the saints." Inference: notices were sent throughout this Conference. Our tent is on Water hope it will not be short, as it will thing of it when the other command- week for a specified season, but for our neighbor covers all the com- Advocate believes that here the Seventh day Adventists understand ments are under consideration. We the performance of this work no mandments in the second table of terms death, mortal and immor themselves to be in possession of the calling upon all lovers of music to Washington Street. Meetings are whould be startled if, when attempt- meeting was called for, but the op- the law, love to God covers the four tality," apply to something besides patience of the saints, and are show their colors, and meet in Alfred held every evening, and on Firsting to enforce the commandment, posite was required, because they commandments of the first table, these "bodies," it believes more therefore God's true people! Thou shalt not bear false witness were enjoined to perform the duty evidently; this is according to the than is written and more than any 11. "They must have the spirit of Hayden, and there organ. afternoons, meetings are held at against thy neighbor," one should at home. The passage, as Conant reasoning of Christ here. Let me one is required to. against thy neighbor," one should object that "we are not under grace." We should be likely to think this was a plea in self-function, and so we think self-function as the self-function and self-function.

The passage, as Conant reasoning of Christ here. Let me prophecy. Inference: Seventh-day ize a County Musical Association. Private houses in various parts of unusually flattering prospects. The sum interest self-function and there seems and there of seventh-day ize a County Musical Association. Private houses in various parts of unusually flattering prospects. The sionary societies are already pushing and some in the second self-function.

The passage, as County Musical Association. Private houses in various parts of the second self-function and there is a sense in which the second self-function and the second self-function and the second self-function.

The passage, as County Musical Association. Private houses in various parts of the second self-function and the second self

The passage in Rev. 1: 10 does does it foster? On the other hand, of the week. It reads, "I was in vou name (Rom. 13: 9, 10) rememis it not a friend and helper? Why the Spirit on the Lord's day." Who- bering it also refers to the second then, we repeat, this outcry against ever says this means the first day table of the law, our duty to men. it? Ah! we can tell, it is this: we of the week, begs the question at | You say. "I am able to find no place don't like to observe the day it en issue. Before this can be done, it where Christ or his apostles ever joins. But what is there wrong in must be proved that the first day of the seventh day? Did God make a the week is meant by the phrase, the purpose of which is to show that commanded the observance of this the question, we are inclined to mandment are guilty of dishonoring misjudged. But if he was not mis. In our judgment, the day spoken of not his apostles kept it, surely com- clearly refers to the spirit? Christ our Savior. The arguments taken, then it is unreasonable for us here is the same as the one named plaint would have been made of it of Paul directed against those who, to object. It is urged, however, in John 8: 56. "Abraham, your by the Jews, who were always seekin his day, sought to be "justified" that God has, for some reason, father, rejoiced to see my day; and ing occasion against them. Also

> INOUIRY AND ANSWER. To the Editor of the Sabbath Recorder:

I beg of you that you will bear that during their age no other day addressed his argument, held that other in its place. The Dawn of with me for taking the liberty to write to you. I wish to ask you a few destion on the subject of the Sabbath. I choose to do so because I have had the pleasure of of Moses." According to this, a God, do observe the first day of the reading some of your views in the in my hands by my friend and broth-Your views are logical and rea

> the privilege of reading the Bible resurrection of Jesus Christ from the | for myself, I would decide the seventh to be the proper day to keep; gotton us again unto a living hope. but there are a number of passages 1 Pet 1: 8. And thus it was that in the New Testament that fully convince me that the first day is the one fully indicated as the day of in their day of weekly rest; but you worship, and it is on some of these rate a risen Savior. See Acts 20: 7; that I request your views. Matt. 19: 16-19, "And behold one came and said unto him, Good Master, And this is the light the Dawn of the Morning sheds on this subject, may have eternal life? And he said having first argued that the Gentiles | unto him, why callest thou me good there is none good but one, that is God. But if thou wouldst enter into life, keep the commandments. said. Thou shalt do no murder, Thou Moses," properly speaking, we do shalt not commit adultery. Thou shalt not steal, Thou shalt not bear false witness. Honor thy father

and thy mother, and, Thou shalt love thy neighbor as thyself.' Now if the requirements to keep the seventh day was of perpetua duration, why did Christ omit to mention it and place it with the other commandments? St. Paul (Rom. | may stand. 13: 9, 10) also omits to mention keeping the Sabbath as one of the requirements of the law. I am able to find no place where Christ or his apostles ever instructed his followsented by Moses covered the pre- admitted by all that Christ rose from cepts of the Decalogue we admit, the dead on the first day of the week, but this was because al! religious and the same day appeared to his truth was represented by him. This disciples. On the first day the Holy Spirit was given to the apostles. Acts 2: 1-4.

I shall rejoice when all Christians can unite on the same day, as a union in this will have a tendency to union in all the fundamental truths of the gospel. An answer to the

Your inquiring friend, W. S. BEATTY. GLENCOE, Minn., Sept. 1st, 1880. REPLY.

Dear Brother,-I take pleasure in answering your letter of inquiry concerning the doctrine of the Sabbath, and hope, if I make a failure in my effort, you will press your inquiries further. The case you name, man who religiously was a Pharisee. He was evidently well-disposed, and more sanctified the day on which it | had great respect for Christ as a religious teacher, but had no clear apprehension of his doctrine, which placed religious character in the disisee placed it in the deeds prescribed urrection should sanctify the day on | by his creed. He was to himself an has not done—at least the Bible knew how to reach his trouble, and in answer to his inquiry, what he should do, says to him, keep the

commandments, knowing the young to their true intent. He had observed them as a legalist, and not from the as himself, he loved himself and did not love his neighbor. This was his failure. But notice, Christ called the attention of the young man to while the Sabbath belonged to the were not binding because they were not named. But who would agree to this? But by turning to Matt. 22: 34-40, this whole matter is get in a clear light: " And the Pharisees, cees to silence, collected together:

the transaction. No evidence then what commandment is great appears here in favor of the claim in the law? Jesus said to Thou shalt love the had upon them all. They stand or worship on the first day of the week. with all thy mind. This is the great tion, and this mortal shall have put Inference: Seventh day Adventists The quotation from 1 Cor. 16: 2 and first commandment. And the on immortality," &c. That this are the true people of God because days. Some few weeks ago J. M. the tent will remain here, and meetmakes no reference to a meeting of second is like to it: Thou shalt love "corruption" and "incorruption," they are Adventists! any kind. It directs the member- thy neighbor as thyself. On these "morality" and "immorality," is ship of the church to perform a two commandments hang all the law affirmed of the bodies "sown" and which can properly be called the partin. Accordingly,

cerning the Sabbath. And what is This shows clearly that no meeting not clear that love to God binds him being is not present, as instance, to the observance of the four commandments of the first table? in trespasses and in sins." And their methods and purposes, and have thusiastic and heartfelt. Part of the heart aches, attend the work of or the individual? If so, how? On not refer to a meeting of any kind, Please now apply this same method John 5: 24, "Verily, verily, I say to full faith in their own interpretation proceeds go toward the purchase of emancipation from the thralldom of what good does it war or what evil nor does it even name the first day of reasoning to the second passage you, he that hears my words, and of God's Word, is most freely con- a pipe organ for our church. into life,"

In closing this brief note, may we superiority in unerring understandinstructed his followers to its obask the Advocate to refer us to an ing, in the possession of spiritual servance?" But Christ both kept instance where the word mortal is gifts, in the exercise of the fullest mistake when he commanded its ob- "the Lord's day." From whatever the Sabbath and instructed the applied in the Scriptures to the measure of faith in Christ, in the servance? It was for a reason he evidence we can bring to bear upon people how to observe it. This, I spirit of man. We have shown that most perfect obedience to God's comthink, covers the whole ground in it is applied to the body, and will mandments, and in an importance day, and we can not admit that he think no day of the week is meant. so far as he was concerned; and had the Advocate now show where it of position and mission which exalts

the book of Acts abounds in refer-Position and Work of Seventh day Advent ences to the Sabbath in a manner showing that it was recognized as the Sabbath. Add to this the fact

Sabbath: it is irresistible. The time of Christ's resurrection is not clearly stated in the Scriptures. Gentile, in order to become a Chris. | week, or Lord's day, with gladness, | SABBATH RECORDER that was placed | It might have been on the first day of the week; but what has that to do with this question? It is not said in Acts 2: 1-4 that the Holy opirit was given to the apostles on the first day of the week, hat that it fell on them "when the day of Pentecost was fully come." This, from the ways of revealed truth and you see, is quite another affair. I agree with you in the desirable-

> ness of the agreement of Christians will also agree with me that they should unite in the observance of the day God has sanctified. In vain. what good thing shall I do that I says Christ, "do ye worship me, teaching for doctrines the commandments of men." The Bible, my dear stranger brother, is your guide and mine, and it teaches nothing plainer than that the seventh day is the Sabbath of divine appointment. Let us, then, hold to it lovingly and faithfully. Only union in the truth is desirable. Indeed, no other can stand. Let us build on the foundation God has laid, using for material, gold, silver, and precious stones, that our work in the day of trial

> > MORTAL AND IMMORTAL.

We have no thought of engaging in a lengthy discussion with the Advent and Sabbath Advocate on the meaning and use of these words, as applied to man in the Scriptures, but some of its remaks in a recent number concerning a statement of ours seem to us strange. We had

that at death the body returns to the "first day of the week," does not above will be most thankfully re- dust and the spirit to God who gave it. The words mortal and immortal, as applied in the Scriptures to man, refer to the body. Of the spirit, neither mortality nor immortality is affirmed. In the resurrection the righteous will receive im-

To this the Advocate replies as

"'The words mortal and immortal as applied in the Scriptures to man, Matt. 19: 16-19, is that of a young whole and complete man, and we . That the states of life-mortal and immortal-refer to the body, as though there was a part of man that they do not refer to, we believe to be without the least Scripture warrant; also, as many people would a divine appointment to that end. position of the heart, while the Phar- have it, that death refers only to the body. We believe that the Scriptures teach that the terms death. mortal and immortal, apply to the honest inquirer. Christ, however, whole organized man, without reall controversy so far, but this he knew him perfectly, and therefore spect to his divisible parts; and that n the resurrection the righteous will be raised from the dead immor-

In justification of our position, that these terms refer to the body, we quote as follows: "Let not sin therefore reign in your mortal body, of." Rom. 6: 12. "And if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ from the dead will also quicken your mortal bodies, because of his Spirit that dwells in vou." Rom. 8: 11. These passages affirm mortality of the body in the clearest possible manner.

The same discrimination is made try; for the same reason he did not the dead rise? And with what kind mention the Sabbath. If it be in. of body do they come?" The anferred the Sabbath was not binding swer of Paul to this concerns the because it was not named in this kind of body we are to have in the connection, it might with equal resurrection. Of this animal body propriety be inferred that the other he says, "It was sown in corrupcommandments of the first table tion," but that it should "rise in incorruption:" that it was sown in "dishonor," and that it should "weakness," and rises in "power." "It is sown a natural body, it rises a spiritual body;" and so from the opening to the close, the discussion concerns the "body" sown and the "body" raised, and in the 53d light of their own interpretation of and 54th verses he says, "For this corruptible must put on incorruption, and this mortal must put on immortality. And when this cor- the year 1844!"

believes him who sent me, has ever- ceded; and yet this does not change lasting life, and comes not into judgment, but is passed out of death

SEVENTH-DAY ADVENTISTS AND time of the apostles. With such SEVENTH-DAY BAPTISTS.

ists in the Fulfillment of Prophecy. Seventh day Baptists claim for hemselves no other or higher mission or commission than that given was observed, and the inference is by our divine Lord: "Go ye there more than fair that they kept the fore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. They claim no honor or especial merit, because they are endeavoring to walk in the light of God's revealed truth respecting his holy Sab bath. They find in the very general departure of Christian believers, duty, their justification for maintaining a separate denominational existence, and they can but recog nize in the circumstances which surround them, the call to earnest and active endeavor to win men in sin and error to the keeping of the commandments of God and the faith of

> The Seventh-day Adventists claim for themselves a special place and nission in the fulfillment of prophe cy. See tract by W. H. Littleichn entitled, "The Position and Work of the True People of God, under the Third Angel's Message,"in which the writer quotes Rev. 14: 12 as referring to Seventh-day Adventists alone. In proof of this he submits eleven propositions, all of which, as will be seen, are based either upon some distinguishing characteristic or divine gift assumed to be in the possession of his people, or else upon their own interpretation of the

> Proposition 1. "They must derstand their mission." Inference involved: The Seventh-day Adventists are "the true people of raised up of God . . . for the purpose of giving to men the last message of mercy !"

2. "They must be in the fullest sense of the word followers of the conclusion reached. Christ." Inference: Seventh-day Adventists are "the true people of onward, had the fullest confidence God," because they alone are, "in | in their interpretation of the prophthe fullest sense of the word, fol ecies, and verily believed that the

lowers of Christ!" 3. "They must obey the ten commandments." Inference: Seventh- doomed to disappointment. And day Adventists are God's true people | although the Seventh-day Adventecause they alone "obey the ten ists, in their interpretation of the

4. "They must arise this side of their conclusions as to find in heaven 798." Inference: According to the an event to mark "the prophetic Seventh-day Adventist's interpreta- period" closing in 1844, their contion of the prophecies, a people pos | clusions rest upon essentially the sessing "the patience of the saints" same class of inferences as before who "keep the commandments of And since they who have been mis God and the faith of Jesus," could | taken once, may be mistaken again; not arise before 1798. The Seventh- our Seventh-day Adventist brethren day Adventists have arisen since are as likely to be in error now as 1798, and are, therefore, "the true in the past. Where God has unpeople of God!" 5. "They must arise within the fixed their dates, there is no possi-

prophecies by the Seventh-day Ad- events hidden in the secret counsel ventists, "the true people of God of the Most High, all is uncertain, must arise within the United States." | and disappointment probable. It is

6. "The people brought to are they that keep the command- doubtful and uncertain grounds, Jesus ! "

7. "They must stand in a period proclaiming the truth of God. Seventitled 'The hour of God's judg. people, because their interpretation to 1844 !"

the year 1844." Inference: In the God. prophecy, Seventh-day Adventists must be "the true people of God," because they arose "subsequent to 9. "They must be Adventists."

self justification, and so we think according as he is prospered, that the commandments of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening. sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening. sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening. sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening. sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the Scriptures know, and that, the true people of God described in concert given Thursday, evening sparm of the second read the

That our Seventh-day Advent is when they hear it, and Mrs. Gib. number of honest hearts: but oh Eph. 2: 1, "You also being dead brethren are thoroughly sincere in son received a warm greeting, en- what struggles, what trials, what

TENT WORK. or modify the fact that, in the light of their own chosen interpretations BINGHAMTON, N. Y. they do arrogate to themselves a The work here goes on prosperoushammer and puffs of the bellows to know. L. C. Rogers. work the rough iron into proper shape for use; so of Sabbath reform work; there are old and stubborn them above all contemporary labors. prejudices to be hammered out, new and all their predecessors since the turns to be given to thought, feeling, and action, and the fires of truth views of themselves and their divinely appointed mission, is it possimust be kept burning. But every blow counts, when directed with the ble for them to have in view, skill and energy that God gives. or seek, any other end, in their intercourse with Seventh day This is my comfort and hope: God Baptists, than to win them to is in this work. Something is the acceptance of the message which wrought and gained here every day; they believe themselves commist not a day is lost-not even rainy sioned to proclaim to the men of this days, of which there are not a few age? On the other hand, can Sev. of late. Oh! how it would rejoice enth day Baptists quietly ignore or the hearts of many who will read tacitly endorse their methods of these lines, to be present and help eaching conclusions respecting the in this work here in Binghamton. doctrines of God's Word? It is no It has more than a local significance. injustice to say, that their methods It is as a part of the same work all along the lines; the " marching on " of proof are in their nature a selfacting machine, running in the circle of the last great reform of the ages. which they themselves have deand foreshadows the triumph of the scribed. They begin with the as truth and the approaching end of the to better deserve them. sumption of certain things as the temporal ages, and the dawn of the basis of their interpretation of the millennium. My experience in tent Scriptures and then use that interwork last year and this, convinces pretation as the proof of the truth. me that the leaven of Sabbath truth of the doctrines which they proclaim. will work well in the large centers They are like the Papiet who atof population and business. I start. tempts to prove the truth of the ed out last year to open the canvass Scripture by the infallible testimony on new fields just beyond our lines: of the church, and then establish the this year I have gone further still. infallibility of the church by the not to prospect as then, but to remain and work up the interest. authority of the Scriptures. which I think is the true policy assuming (1) that the 2300 days of whenever the Lord prepares and Daniel (chap. 8: 14), are to be understood as describing a period of opens the way. No such numbers and exicting interest have charac 2800 years; (2) that the cleansing of terized the work here as at Norwich the sanctuary is to be understood as

referring to the purification of the tendance has been had in the meetearth by fire, the end of the world; ings throughout. The revival inter-(8) that the seventy weeks of Daniel (9: 25) are to be understood as deest keeps up; audiences are of course differently made up; some hearers: scribing a prophetic period of 490 years; (4) that the 490 years cover drop off, new ones come in; not a few catch hold of the truth, and the first part of the period of 2300 years, and end in A. D. 34; (5) that give promise of bringing fruit to the date thus established fix the close of the period of 2300 years in A. D. 1844: the conclusion was reached that the world would end in 1844. The conclusion thus reached seems The Adventists, from 1840 and up the ranks of the one hundred world would come to an end in 1844: (14: 1-5) "redeemed from among sult may be salutary. and yet they were mistaken, and men." Let those who speak by way of ridicule of what they call "sister" churches, read Acts 16: 13 -15; Rom. 16: 1, 2, and the names prophecies, have so far modifed and characters of others in the same chapter. If any one has a good recipe for starting Sabbatarian churches on a grand scale, out of raw material, please send it on, essuccess in their own work.

last year, but a good working at-

mistakably determined events and pastors of the M. E. Church here part of many outside of our church the annual meeting in January last. offers to immerse a member already United States." Inference: Accord- bility of error or mistake; but where sprinkled into that Church, who a hope in the dear Savior, quite a "A glimpse of the onward proging to the interpretation of the men attempt to settle times and proposes to unite with us and keep the Sabbath. The M. E. Church has practiced multiform baptism, but I never before knew them to that ye should obey the lusts there- The Seventh-day Adventists have wise and safe to accept every truth immerse one whom they had already arisen within the United States, and | which God has himself clearly re. | sprinkled; but anything to keep are, therefore, "the true people of vealed. It is duty to earnestly their members they may keep any study, in order to know every truth | Sabbath they please; receive bar which God intends and desires men, tism in any way they choose; and view in the text must arise subse- to know. But it is not wise or prof. it perhaps might as well be added, quent to the proclamation of the itable to build up a system of doc- worship any God they please. A first and second angels' messages." trines, or to assign to ourselves a somewhat similar case in Norwich, Inference: In the light of the inter given place and mission upon the N. Y., has come to my notice. By pretation of Rev. 14: 6-8, by Sev. basis of our own inferences as to the way, I have recently spent a enth day Adventists, they are the what unexplained and unknown Sabbath in Norwich, and find the people, and the only people described symbols may mean. They who flock there steadfast, unmovable. by the spirit of inspiration, as "Here supply, as from God's Word, what and abounding in the work of the is the patience of the saints: here God has not supplied, are always on Lord. The Lord's Supper was partaken, and baptism administered ments of God and the faith of even though they may confidently A new feature in our work here at believe themselves to be thereby Binghamton is the children's meeting on Sabbath afternoons. A tent enth day Baptists should seek in full of children, gathered from all ment." Inference: Seventh day the fullest possible application of parts of the city, is a sight worth Adventists must be God's only true the truth revealed, that renewal and seeing. 'Dr. Hand'addresses them sanctification which will make them | next Seventh day. The children of Rev. 14: 7 makes "the hour of his a power for good; but they can not are organized into battalions, each "rise in glory;" that it was sown in judgment;" "the investigative judg- be faithful conservators of that truth with a commander, and titles given ment," or testing period covered by if they shall treat as a matter of no to each battalion, as Cross-bearers, the Advent proclamation subsequent | importance, a system of interprets. | Hebrew-children, Commandment | Company, has granted the regular tion which rests upon human infer- keepers, &c. Last Sabbath, we excursion rate to passengers going 8. "They must rise subsequent to ence instead of the sure Word of shared the tent grounds with the and returning over the Erie, via great London Circus, but with no Friendship, to the Conference and STEPHEN BURDICK. interruption of our services. Some MUSICAL CONVENTION. - Fair faof the attachees came into our meet-

ces, sweet voices, and vocal inspira- ings. Recent friendly visits from Bro. tion have been the order of the week. Never has melody and joyful music Clarke Crandall of DeRuyter, and so resounded through our church at from Eld. A. W. Coon of Clifford, Alfred Centre, as in the past few Pa, have cheered our hearts. As Stillman, Mus. Doc., made up his ings be held as long as the season 10. "They must occupy a position mind to hold a Musical Convention lasts, we hope to have visits from brethren and sisters on their way to West at from forty to fifty, and Street, and our boarding place 122 help in future about reductions. county and into adjoining counties, under the banners of Handel and day afternoons. Other week day

heart aches, attend the work of emancipation from the thralldom of the old, tyrannical and hateful Sunment should be addressed. day-Sabbath superstition, A few souls are out into light and liberty, the nucleus of a Sabbath-keeping church and society., Encouraging words and the prayers of the faithy-slowly, it may be, to the view of ful in Christ Jesus are solicited for those who look on at a distance—but these new Sabbath keepers, and for it takes a great many blows of the those who are inquiring the way to of missions to Africa as we intended

The titles. M. D. D. D. LL.D. etc., indicating that the persons appending them to their names have given attention to medicine, divinity, civil and canon law. etc., when legitimately conferred by competent judges, authorized by law, in any country, may serve as an indication as to the branch or branches of study each has pursued.

no matter what, carefully append: the reader or to inflate the possessor. as is likely to be the case when loose-

In the United States, our institutional of denominational truth, we tions do not appear to chime in are called to larger plans, greater with any titles whatever; and yet | benevolence, new consecration, in the man must be an M. D. in New the work of saving men. York State to practice medicine now, showing a tendency even here to more conservative neages. And: may very likely be both disgraceful using of them, should neither injure nor deceive any one.

That illiterate persons, undeserv-

NOT A D. D. HOME NEWS. Stone Fort, Ill. AUGUST 29th, 1880.

Before leaving this place for my home in Kentucky, I wish to send a note to the friends of the cause pecially if they have proved it a through the RECORDER. I have been here two weeks, preached every As an incident of tent work, I night and most all the time in day the address delivered by Nathan will mention a clear case of going time; congregations large at night Brown, D. D., President of the back upon the record. One of the all the time; a deep interest on the Evangelical Alliance of Japan, at all the time. Several have professed at Tokio: number are yet anxiously inquiring ress will suffice. Begin with Japan. the way of life. May the Lord bless them. I had the unspeakable and beautiful island had been a pleasure to-day of administering the intense except as known by he intense except as known by he ordinance of baptism for the first of Christianity. By special provitime since I have been a Sabbath dences it was opened, and our piokeeper. I preached at the water, the congregation large, and appeared much interested; the work should go of at least two weeks longer, but | are nearly three thousand native the necessities of my family soon converts, who, at the opening of this compel me home. I am loth to give new year, rejoicingly join us in our up the work now. I am trying to make arrangements to move here. Our little church is much revived, and, if I am not much mistaken, the people are becoming much more favorably impressed towards us. will write again soon. Brethren. pray for us. May God bless truth. Yours in hope.

> Anniversaries; and we trust our people will not fail to avail themselves of the generous offer. You will see by the enclosed notice [see special column], the arrangement for the Western people. It ought to secure a large attendance

> from this way to the Conference. I

estimated the people to go from the

C. W. THRELKELD.

REDUCED RATES TO CONFERENCE

-It will be seen by reference to

our Special Notice column that Mr.

Abbott, the popular General Pas-

senger Agent of the New York.

I. J. ORDWAY. ALFRED UNIVERSITY .- The Fall

Term of this institution opens with and four or five of the large mis-

Missionary Department.

An shibit Land.

AN EXPLANATION:

Through the lack of explicitness on our part, the printers gave our readers, in the RECORDER of Aug. 26th twice as much on the subject to have appear in one number, for it was our plan to have the report divid. ed into two equal parts and published in the RECORDER for Aug. 26th and Sept. 2d. We mention this to ex. plain why "African Missions, II" did not appear, and why so much space happened to be given, even to semething good, in a single number of this paper.

NEW ENGLAND 8. 8. ASSEMBLY Wednesday, Aug. 25th, was Mis. sionary Day at Lake View, South When injudiciously conferred, Framingham, Mass., Rev. H. M. they undoubtedly reflect upon the Saunders, of Yonkers, N. Y., delivability or integrity, or both, of the ered an able and impressive mispowers conferring and persons ac- sionary sermon from Romans 1: cepting them, as they may awaken 14, 15; stirring addresses were given expectations not to be realized. But, by Rev. N. G. Clark, D. D., of Boswhen really an indication of a per- ton, the Secretary of the American son's attainments, those who see Board, Rev. William Butler, D. D. such or other titles are not deceived Boston, a former missionary of the by them, while they who accept and M. E. Church to India and Mexico. use them should only be stimulated Rev. A. F. Schauffler, paster and superintendent of the Olivet Mission In England, persons having titles, in New York, Rev. Mr. Harding, a missionary to India, and Rev. Mr. them to their names, being generally Gulic, a missionary to Spain; and legitimate, and therefore justly re- Rev. Dr. Vincent conducted a Misspected, as not tending to deceive sionary Conference, which had reference to what the Bible school can do for the missionary cause. By ly conferred upon incompetent per- the example of others, by a desire to be obedient, by the love of souls

GIVING FOR SPECIAL OBJECTS. In the light of Miss Porter's inwhile an illegitimate conferring of teresting letter, we confess that we degrees, or even accepting them, look at this question with somewhat modified views; and, indeed, whoever and injurious to both parties, the should be called to take legitimate conferring, accepting, and a leading part in the managment of our foreign missions. in the future, will have to be a care. ful student of many things. We perfection, and then fall back when ing of titles, might be puffed up, venture to make the following sugtrial and the testing time comes; even to the extent of refusing them gestions, after saying that on all but now and then one swings out when thus improperly offered, there the points our convictions are not clear and strong. We have learned can be very little doubt, as it affords absolutely settled; if persons want not to count the chickens until they them an opportunity of seeing the to give for the support of our very definite in point of date, and of are hatched. A little church will, fact in the public prints of the day, American missionaries, let them do God," described in Rev. 14: 12, be. somewhat startling interest in its we hope, at no distant day, be or implying at least that they feel far it, but do not contribute toward the cause they proclaim to the world no import, especially to a world in sin, ganized here. Some object to small above them, even though unworthy maintenance of an individual mismere human opinions or theories, but when it is remembered that this churches, but we must be children of them. It is likely that in this sionary; if you want to contribute "We hold that man's nature is but on the contrary, "have been conclusion rests upon inference after before we are men. Grubs are said country greater reserve should be toward the wages of native workers, exercised in the conferring of de- do so, but not for any particular one: could fail to perceive that there born, like Western cities, and some grees. When this is accomplished, if persons wish to aid in sustaining were many more chances for proba. churches, too; they look well on and proper caution is used not to a school or schools in China, or are ble error than for possible truth in paper. The sisters, God bless the confer upon persons too vain to ac- willing to guarantee the support of sisters, are the readiest to accept cept, or who on accepting are too one or more scholars, let them do so, the cross-bearing, self-denying vain to append the titles to their but do not assume the care of any truths of this reform, and are filling names, lest the world of mankind particular scholar; and give for the should find out that they have only printing of Chinese tracts and books, and forty four thousand of the un those appended, it is likely they a very important part of our misdefiled whom the Revelator saw will be respected, and that the re- sionary enterprise, and for repairing, furnishing or building homes, school houses, and chapels. Give for special objects if you have a special interest in them, and if thereby you will be led to more fervent praying and a warmer sympathy; but give so as to promote comfidence, and to increase the unity and strength of

> our missionary efforts. PROGRESS OF MISSIONS. The following is extracted from

From the earliest ages this bright twenty years ago. Now, as I believe the statistics of your commit tee when completed will show, there prayers and thanksgivings to the one glorious Lord and Redeemer. A goodly number of these converts are preachers of the gospel, ready to carry the New Testament, now through the length and breadth of the land. In China, Christianity has taken firm root, and every year shows a steady advance. There are now in that great empire about fifteen thousand converts, and it is estimated that in one-third of a century more, if conversions go on in the same ratio as in the past, there will be twenty six millions of professed Christians, and a nominally Christian population of a hundred millions more. Going on to India, Lake Erie, and Western Railroad Christian converts, and two millions of nominal Christians. At the same ratio of increase as in the last twenty years, another half century will make that vast country as really Christian as Great Britain is to-day. The last report of the Baptist Missionary Union states the number of additions to their churches in the Telugu district of Southern India to be over ten thousand bantized with in the year! The missionaries of the Church of England have gathered thirty thousand converts in the district of Tinevelly. In the misthe Tamils of Southern India, more than seventy thousand people have thrown away their idols and accepted the God of the Bible. Simultaneously with these wonderful tidings comes the news that the dark continent of Africa is opened; the maestic rivers that sweep through its central regions have been traversed and laid open to the civilized world;

the last beathen the last orgy of de gone! How the we see that kingd If human cal to arrange the fighthe limits of probat bear in mind that we the changes often rapidity that confo conversion of the wo we know, the last events of this long crowded into the sp and twenty years.

coming, over all this

when the year two arrive, the angel, seventh trampet wi and announcing tha of the world have b dom of our Lord an -Missionary Recor Letter From Miss Porter Dear Friends of School,—Almost eve us letters from some growing circles of who are interested this school. Many questions with regard pupils; and a still lar press a desire to be letter to some one w their protege. To t often most stimulati letters we reply as w to-day I want to hav with you collectively frankly some of th not—that is, some why it, is not best t pupils should be assig uals or societies. Lthink I do under f it, and see the mo duce some of you to a ly. The desire to he sonal hold upon those labor and for whom comething, is as natu itself lovable, and d the stronger motive stimulate those who l interest, to make the seem to them vivid an of simply something go which is misty, vague Yet, in spite of these t

et before you the other for our sakes—for th Chinese girls. They their lives in an atmo etousness, and are a measure everything value. If they know supported, each one, vidual or society, each amount, immediately begin to work upon "Do I receive all tended for me?" Thi needs several articles another, more careful, less rapidly, none. It inevitable that the fancy herself in some as she sees plainly the been greater outlay f We are trying zealously to do something in the viding garments for thei and to inspire the girls sire to receive as little from us. In making up expense per pupil, we really an average of the cost for some pupils, and I said, the Chinese are m and ready to believe us should see as little and which funds are raised, only in general that C here with its comforts. But you will say, "T

> Sometimes, doubtless, prove a stimulus and but in other cases the re posing, for instance, t peculiarly interesting, a the friends that support reply with pleasant me perhaps, some little gift ceive neither letters no remembrance. They for tract, and a wrong spir sult. The one who is as the recipient of sepe quite as likely, in the el jealousy had been arou The girls have a va your lives, and in their hool round there is which they would know to make letters from way acceptable. Non learn English, and wh write must be translate temptation would be al ible to write "good" l platitudes not the resul it at every such let of saying what they t ought to say rather th and simple truth. Jus case as if they were daughters! Would wise to ask them, girls

> it and vet might have

of individual sympath

feeling that each one i

and prayed for by a part

of friends in the Uni

for our girls; sad how knowing that they hav Lest you think I may et me give you an inst One of the boys in Tin yeare ago, was a p wealthy gentleman is States. He heard of erest felt in him, and that his position in sch tle different from that pupila ... When the Sun oame, and it was prop he asked indignantly, support me all thintimated that the wished to appropriate whatever they could t

With all the strong

Christian homes abou

would fear the very thi

Not long after I can beard some of our gi what sort of letters the to their lady patrons, t to send them pretty p as some of them had r vas many years ago, I've almost never said them of individual fri So far I have said from our standpoint, the girle. Now, for y

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AN EXPLANATION: Through the lack of explicitions on our part, the printers gave our readers, in the RECORDER of A.E. 26th, twice as much on the subject of missions to Africa as we intended to have appear in one number, for it was our plan to have the report divid. dinto two equal parts and published in the RECORDER for Aug. 26th"and Sept. 2d. We mention this to exопа арplain why "African Missions, II" did not appear, and why so much space happened to be given, even to semething good, in a single number of this paper.

NEW ENGLAND S. S. ASSEMBLY Wednesday, Aug. 25th, was Min sionary Day at Lake View. South Framingham, Mass., Rev. H. M. on the Saunders, of Yonkers, N. Y. deliv. of the ered an able and impressive misons act sionary sermon from Romans waken 14, 15; stirring addresses were given But, by Rev. N. G. Clark, D. D., of Bos. a per- ton, the Secretary of the American ho see Board, Rev. William Butler, D. D. eccived Boston, a former missionary of the ept and M. E. Church to India and Mexico. unlated Rev. A. F. Schauffler, pastor and superintendent of the Olivet Mission titles, in New York, Rev. Mr. Harding, a append missionary to India, and Rev. Mr. merally Gulic, a missionary to Spain; and stly re- Rev. Dr. Vincent conducted a Misdeceive sionary Conference, which had reference to what the Bible school can n loose- do for the missionary cause. By ent per- the example of others, by a desire to be obedient, by the love of souls institu- and of denominational truth, we me in are called to larger plans, greater and yet benevolence, new consecration, in

n New the work of saving men. an here GIVING FOR SPECIAL OBJECTS And. In the light of Miss Porter's inring of teresting letter, we confess that we look at this question with somewhat modified views; and, indeed, whoever raceful es, the should be called to ng, and a leading part in the maninjure agment of our foreign missions. in the future, will have to be a careful student of many things. We ed up, venture to make the following sugthere the points our convictions are not affords absolutely settled; if persons want ng the to give for the support of our le day, American missionaries, let them do eel far it, but do not contribute toward the worthy maintenance of an individual misn this sionary; if you want to contribute ald be toward the wages of native workers. of de- do so, but not for any particular one: ot to a school or schools in China, or are to ac- willing to guarantee the support of too one or more scholars, let them do so, their but do not assume the care of any nkind ( particular scholar; and give for the only printing of Chinese tracts and books. they a very important part of our mis-B. re- sionary enterprise, and for repairing, furnishing or building homes, school houses, and chapels. Give for special objects if you have a special interest in them, and if thereby you will be led to more fervent praying and a warmer sympathy; but give so as to promote comfidence, and to increase the unity and strength of our missionary efforts. have

### PROGRESS OF MISSIONS

The following is extracted from he address delivered by Nathan Brown, D. D., President of the Evangelical Alliance of Japan, at at Tokio:

the annual meeting in January last. "A glimpse of the onward progress will suffice. Begin with Japan. From the earliest ages this bright and beautiful island had been a sealed book, except as known by its intense excensiveness and its hatred of Christianity. By special providences it was opened, and our pioneer missionaries entered it about twenty years ago. Now, as I believe the statistics of your committee when completed will show, there are nearly three thousand native converts, who, at the opening of this new year, rejoidingly join us in our prayers and thankegivings to the one glorious Lord and Redeemer. A goodly number of these converts are preachers of the gospel, ready to carry the New Testament, now translated into their native tongue. through the length and breadth of the land. In China, Christianity has taken firm root, and every year shows a steady advance. There are now in that great empire about fifteen thousand converts, and it is estimated that in one-third of ... century more, if conversions go on in the same ratio as in the past, there will be twenty six millions of professed Christians, and a nominally Christian population of a hundred millions more. Going on to India, we find there half a million of Christian converts, and two millions of nominal Christians. At the same ratio of increase as in the last twenty years, another half century will make that vast country as really Christian as Great Britain is to-day. The last report of the Baptist Missionary Union states the number of additions to, their churches in the Telugu district of Southern India to be over ten thousand baptized within the year! The missionaries of the Church of England have gathered thirty thousand converts in the district of Tinevelly. In the missions of the American Board among the Tamils of Southern India. more than seventy thousand people have thrown away their idols and accepted the God of the Bible. Simultaneously with these wonderful tidings comes the news that the dark conti nent of Africa is opened; the majestic rivers that sweep through its central regions have been traversed and laid open to the civilized world;

and four or five of the large mis-sionary societies are already pushing

on to occupy the countries lying

terior. How stupendous the thought

when once it fully enters the mind, that the kingdom of God is really

the changes often come with a certainly, in each individual life. rapidity that confounds the wisdom | Some societies would get tidings of the wise. So it may be in the that would kindle zeal and lighten conversion of the world. For aught | the home work; others might have we know, the last and crowning no encouraging word; and you, events of this long struggle may be whose hearts are truly enlisted, would crowded into the space of a hundred find it only the more difficult to and twenty years. It may be that arouse interest during the "many when the year two thousand shall days" before the "bread cast upon arrive, the angel that holds the the waters" was found. seventh trumpet will have sounded, signaling the close of the conflict. and announcing that the kingdoms of the world have become the kingdom of our Lord and of his Christ." \_Missionary Record. OHINA.

Letter From Miss Porter in Light and Life.

Dear Friends of the Bridgman number of special missionary objects school,—Almost every mail brings to which the European societies have Letter From Miss Porter in Light and Life. us letters from some of the large and encouraged their people to contrib-growing circles of Christian sisters ute. We have nothing like it in who are interested in the work in this country. Nearly all the societhis school. Many of these contain ties here, if not all, have steadily questions with regard to individual discouraged "specialties." We pupils; and a still larger number ex- | have thought our own society over ress a desire to be introduced by strenuous in this matter, but have letter to some one who may become | wished to know how they thought their protege. To these kindly and about it over the ocean. We are often most stimulating and helpful pleased to find a reference to it in letters we reply as we find time; but | the annual report for 1879, of the to-day I want to have a little talk Society for the Propagation of the with you collectively, and tell you Gospel, the missionary agent of the frankly some of the reasons why Church of England, incorporated in not-that is, some of the reasons | 1701. They say that last year they why it is not best that particular received and remitted for special pupils should be assigned to individ-india or societies. The society

missions, viz:

coming, over all this globe on which

we dwell! The last idol broken.

the last heathen templo deserted.

I think I do understand your side | believes that in the majority of cases, of it, and see the motives which in- its own work is fostered and its own duce some of you to urge it strong schemes promoted by the special ly. The desire to have some per funds which owe their origin to the sonal hold upon those for whom you interest taken on various grounds, labor and for whom you sacrifice by individuals in particular fields of value. If they know that they are ble, they might be trusted to use supported, each one, by some indi begin to work upon the problem, and their Secretaries were infallible, "Do I receive all that was in the use of all moneys given might tended for me?" This year one girl safely be left to them. But as huneeds several articles of clothing; man fallibility is conceded by all make him good inside, and he don't another, more careful, or who grows observing minds, it becomes those "How do you like it as far as you another, more careful, or who grows less rapidly, none. It will be almost who give money to direct its use have gone?" "Oh! me like very and know what becomes of it.

If all Chinamen be Christ about. been greater outlay for the first. press all giving for special objects, good to each other." We are trying zealously, from year and induce people to give to a gento year, to lead all Christian parents eral fund with no regard to its ultito do something in the way of pro- mate use. True, living interest for viding garments for their daughters. and to inspire the girls with the de and we deem it best that the girls should see as little and hear as little as possible of the machinery by which funds are raised, and know only in general that Christian be nevolence gives them their home

jealousy had been aroused.

of saying what they thought they

ught to say rather than the direct

and simple truth. Just think of the

daughters! Would you think it

wise to ask them, girls in their teens,

to write babitually to strangers?

With all the strong influences of

Christian homes about them, you

would fear the very things we fear

reason have we for such nxiety.

knowing that they have lived in an

Lest you think I may exaggerate,

let me give you an instance or two.

One of the boys in Ting cho, a few

years ago, was a protege of a

States. He heard often of the in-

terest felt in him, and understood

that his position in school was a lit-

tle different from that of the other

do something for his own support,

he asked indignantly, "Doesn't Mr.

intimated that the missionaries

wished to appropriate to themselves

whatever they could save from the

atmosphere of untruth !

SELF SUPPORT OF MISSION CHURCH fields coming to better views on this of flour! But you will say, "They need not know about the pecuniary side of important subject than have formerit, and yet might have the henefit ly obtained. At one of the conferof individual sympathy, and the feeling that each one is cared for and prayed for by a particular circle expressed convictions thus: friends in the United States. Sometimes, doubtless, this might prove a stimulus and real benefit. posing, for instance, that a girl is use the funds of the society except board, only thirteen are reported workman entered the reservoir with but in other cases the reverse. Sup-

for missionary purposes, nor even for such purposes, when the burden should be borne or shared by the he friends that support her. They reply with pleasant messages, and native church. Our aim should be pernaps, some little gifts; others re so to arrange for the services of the ceive neither letters nor tokens of church that if in the providence of remembrance. They feel the contrast, and a wrong spirit is the rewould still go on. as the recipient of especial favor, is quite as likely, in the end, to be the

issionary Review.

toral agents, and still worse of paysufferer in character as those whose The girls have a vague idea of your lives, and in their monotonous ing, and every such letter would do

love and sympathy, but in no sense positive harm, cultivating the habit maintained by a foreign subsidy. "We know of mission churches shricks of the drowning, and refused rendered helpless and barren by the to enter the boats." process of treatment here so justly ondemned—churches whose spiritu case as if they were your own al life and numbers have gradually declined for a long series of years, from lack of the vital forces that easily might have been developed, had the missionary in charge brought into exercise the spirit and practice of manly independence and for our girls; and how much more self-support among his early converts. This involves injustice to the home churches, hindrance to the work among the heathen, and un-

churches."-Missionary Review. gentleman in the United VALUE OF MISSION-SCHOOLS.—A nissionary of the C. M. S., in Ceylon, reports twenty-four pupils baptized-" not as infants, but as converts on their own confession of pupils. When the Summer v: cation faith. Nearly all the accessions to came, and it was proposed that he the church in this district," he adds, "are from that source"—the schools. Another missionary, in another dis-- support me all the year?" and | trict, writes:

"Schools continue to be our chief instrument for conversions.

"If any friends of foreign mis-Not long after I came to China I sions doubt the value of schools in heard some of our girls discussing this work, we hope they will duly wounded. The loss of native troops what sort of letters they should write | consider the great change manifest | on our side is not known, but it is to their lady patrons, to induce them | in the views and practice of some of | believed not to be excessive. Ayoob | Office in New York during last week to send them pretty presents, such our mission boards on this subject. Khan's camp was captured. The as some of them had received. That The very board which broke up body of Lieut. Machaine was found was many years ago, early in my schools in Ceylon, in 1855, at the in camp. The appearances indicated missionary experience. Since then heavy cost of a deputation mainly that he had recently been murdered." I've almost never said anything to for this very purpose of suppressing

the last orgy of demon worship, the that your interest is so centered in MISSIONARY ITEMS. last bacchanalian revelry, over and one, that, if she fail, it seems as if In the Ongole field of the Baptist Telegu Mission, 1,295 have been a drink of whisky with them, and gone! How the pulse quickens as your labor, perhaps of years, has we see that kingdom drawing nigh! been in vain? There will surely be, baptized since January 1st. f human calculation already begins from year to year, something to The native churches at Lagos to arrange the figures and reckon cheer your hearts and strengthen West Africa, contributed \$900 to the the limits of probability, we must your faith among such a number of Church Missionary Society last year. hear in mind that when God works, young Christians; but by no means, Burmah stands third in the list of lonors last year to the work of the Baptist Missionary Union. Massa chusetts gave \$41,812, New York | O! great Creator! Faith divine

\$39,469, and Burmah \$31,616. At one of the yearly festivals in In lia, it is said that \$1,000,000 was By faith, obtained the witness true. brought in offerings, chiefly by very By faith, did Enoch walk in light, poor devotees. Can we who profess | Translated to the mansions bright. he Christian religion show a record By faith, did Noah build the ark, like this?

An intelligent Hindu once said to GIVING TO SPECIAL OBJECTS.—The ollowing, from the missionary column of the Northern, embodies. be a great nation; our women will facts and a principle worthy of more serious thought by all who give to " We have had several occasions but not until then." What is true To offer up his son, his pride, Christian girls will do much to make

> Washington has marked a new stadium in the world's progress by in dicating to Secretary Evarts a change in the policy of the Chinese Government with respect to foreign for many years more significant than not yet.

interest, to make the whole work no exaggeration to state that of the seem to them vivid and real, instead of simply something good to be done, accounts are now opened by the seem to the control of the development of the compliments of the evening, he was asked 237,300. The reason for the development of the compliments of the evening, he was asked 237,300. The reason for the development of the compliments of the evening he was asked 237,300. The reason for the development of the compliments of the evening he was asked 237,300. The reason for the development of the compliment of the compliment of the evening he was asked 237,300. The reason for the development of the compliment of the compliment of the evening he was asked 237,300. The reason for the development of the compliment of the compliment of the evening he was asked 237,300. The reason for the development of the compliment of the compliment of the evening he was asked 237,300. which is misty, vague, and far away.

Yet, in spite of these things, I would find scope for its expenditure,

Yet, in spite of these things, I would would find scope for its expenditure,

Wrs. Fletcher. their lives in an atmosphere of cov- thus assisted." These special funds opium. Some not even smoke cigars. see him go wrong, tell us. Then we tell him. Then he stop. If he any amount of money without the vidual or society, each giving a fixed advice either of the givers or of the amount, immediately their minds boards and Secretaries. If boards boards and Secretaries. If boards | "But suppose you don't waten min." | Will he be good without it?" "But suppose you don't watch him. "Oh! yes, most times. When he is converted, and believes truth, it

as she sees plainly that there has forts made in some quarters to remust go.' All more happy and AFTER all the assiduity and de the heathen will lead those who give votion shown by the Chinese in money to teach them the gos- punctual and abundant offerings to pel, to keep an eye on their gifts their gods, they pay small complifrom us. In making up our average and be certain they accomplish this ment to the discernment of these expense per pupil, we give what is object. To give to a general mis-really an average of the whole, but sion fund without knowing or caring niously offered to these household

than the expenditure for others. As is lost by the \$50,000 through the lasid, the Chinese are money loving, bad management of a board, or the it was time for the family meal the Christel put into Falmouth. failure of a banker-will such giv. bread supply fell short, and that Es.-It is a great joy to us to see rated with raisins, the inside was cause of the fire. the ablest missionaries in the foreign | made of a very inferior, dark kind |

> MARINE DISASTER.—The steamer ences in Japan, the missionaries City of Vera Cruz, which left New York Aug. 25th for Havana and printer. saved. One of the surviving sea-

church that, if in the providence of was swung over the side and estant Episcopal Church, died on God we were removed, the work manned. The passengers tumbled Friday, Sept. 3d, at White Plains, in. The signal to let go was given, N. Y., aged seventy years. "The system of supporting pas | and the boat went down with a run, ing chapel keepers from mission the side of the ship coming up with funds, by which the native church a roll, struck it, and those who were is relieved of such pecuniary respon | not chrushed to death outright, were sibility as it ought to bear, can not dropped half stunned into the sea, be too strongly condemned, and, if where they were drowned before which they would know how to tell once introduced, it is not easily set our eyes. It was pitiful to see them which they would know how to tell to make letters from them in any way acceptable. None of them learn English, and whatever they write must be translated by us. The temptation would be almost irresistible to write "good" letters, pious platitudes not the result of real feelremained aboard were completely unnerved by the horrible sights and

> THE UTES.—A dispatch from Los Pinos of Aug. 28th, states that the crisis in Ute affairs has passed. Seventy Uncompangre and White River head men and chiefs have placed their bands under the direction of the agent. They have acproperty intact, and to proceed immediately to complete the ratificakindness to the native converts and tion and enrollment. They have no fears of the result. Agent Berry is confidence of the Utes at Los Pinos and White River. They are anx-

> > ious for peace.

DEFEAT OF AYOOB KHAN.-A dispatch of Sept. 1st, from Gen. Roberts of the British army, says: feated and dispersed, it is hoped, with but a slight loss on our side. One British regiment has three officers killed, six wounded, and eighteen men killed, and fifty-seven the week ending Sept. 3d.

them of individual friends.

So far I have said what I have only the schools of its own missions, from our standpoint, for the sake of but also the independent institutions between Cave City and the lawyer and former resident of Alletrom our standpoint, for the sake of but also the independent institutions the girls. Now, for your own. Is which have grown up in place of the ning between Cave City and the gany county, died at Buffalo, Sep- President—George Greenman, Mystic it not really more to you to feel that suppressed schools, as the college Mammoth Cave, were stopped on tember 4th.

you have a share in the whole work of the school, and that all its successes are, in a measure, yours, than watches and jewelry, the gentlemen of the road made their victims take

> FAITH. [The following was written for the Sabbath-school Department, but as it came too late, we print it here. (TUNE-Duke Street, or any L. M. tune. Would see thee in thy works sublime. As righteous Abel's offering too,

rode off.

In safety sailed the deluge dark. a missionary lady in Calcutta: "In a hundred years from now, ours will be a great patient and a proper patient."

And Abraham, by faith, gave heed,
Not knowing where God's hand would be a great patient.

be intelligent and refined, and then But willing went he knew not where, we shall understand the meaning of E'er trusting in his Father's care. that beautiful English word, 'home;' By faith he climbed the mountain's side of India is true of China and all Still trusting that the Lord was sure, heathen countries. The influence of His promise true, and would endure.

China a great, because a Christian, Lord, give us faith like men of old, A faith more precious far than gold, The Chinese Ambassador at That brighter shines when tried by fire, A faith that's perfect and entire.

SUMMARY OF NEWS. The Cortland Normal School commerce, viz., in removing the opened Sept. 1st, under the local old restrictions which withheld board of trustees, they recognizing Chinese merchants from trading principal Hoose. There was a large with other nations, and adopting attendance of the old students and instead of it a policy of encourage seventy new ones Prof. Cassetty, ment to a widespread foreign commerce. The Ambassador stated to perintendent Gilmour, demanded Mr. Evarts that a steamer, commanded and manned by Chinese wholly, demanded that the teachers withwould soon appear in San Francisco | draw. Five went out and seven reladen with the products of Chinese mained. The vacancies were filled For sale by dealers. industry. No step has been taken by the local board. And the end is The amount of national hand

One of Mr. Condit's native Chris- notes presented for redemption this labor and for whom you sacrifice something, is as natural as it is in itself lovable, and doubtless often itself lovable, and doubtless often anticipated. The society yet re-Mrs. Fletcher, the spiritualist,

Yet, in spite of these things, I would need scope for its expenditure, set before you the other side. First, were it not for the larger and more termen. Do not steal. Do not charged by Miss Davies, of England, set before you the other side. First, were it not for the larger and more for our sakes—for the sake of the permanent aid which the society's gamble. Do not do any bad." with obtaining large amounts of "How about smoking?" "Oh! no property from her by false representations." their lives in an atmosphere of cov-thus assisted." These special runds etousness, and are accustomed to are not administered by the society. We can tell. All other Chinamen A large amount of diamonds and with the large mass of "patent medicines," other property was recovered. Mr.

> creoles, and causing the death of forty persons within a few days. A LYDIA E. PINKHAM'S VEGETABLE COM

doctors. It is a positive cure for all female complaints. Send to Mrs. Lydia E Pinkham.

In the internal revenue receipts for August, 1880, amount to \$10,497,000, a gain of \$1,069,000, over those of August, 1879. The total gain in receipts for the first two months of the corresponding short the first two months of the corresponding short th the present fiscal year, July and August, over 1879, is \$2,429,000. The German bark Christel, from New York for Bremen, came in sion fund without knowing or caring niously offered to these household collision with the iron ship Gartconwhat is much less than the actual whether it reaches the heathen, or cost for some pupils, and much more is used in Christendom, or were supplied, and, after due dis-

> A fire at Salamanca, N. Y., on ing ever evangelize the world?" provided for the idols was brought the morning of Sept. 4th, destroyed out. A missionary, who chanced to | twenty-two buildings, causing an be present, was much amused to estimated loss of \$157,000, on which find that though the outside of the there was about \$60,000 insurance. cakes was nice and white, and deco- A lamp explosion was the supposed

The first and second volumes of the official records of the late war, the publication of which was authorized by Congress at the last session, have been completed and are now in the hands of the public

bear in mind that he has no right to coast. Of eighty two persons on thousand tons of the fluid. A a naked light, and thirty corpses attested the magnitude of his folly. Rev. Dr. Samuel D. Denison, hop-"When it was determined to orary secretary of the Commission-

A Washington special to the but before she had gone ten feet, New York Herald says of 2,850 pilots examined between March and July, for color blindness, 65 were

found deficient. There are 1,500 pilots in the United States. The number of entries for the New York State Fair to be held at Albany, commencing Sept. 13th has reached 2,660, and it is expected that it will be the finest exhibition

ever held by the Society. Captain Bove, of the Royal Italian Navy, will undertake an expedinishes vessel and crew and pays all cents.

A New Mexican El Paso special

The French legislature has appro cepted Sapovonari as chief, and tween the Senegal and the Niger, have agreed to preserve Ouray's on the route of the proposed railway Seventy - nine persons were

drowned by the falling of a wooder bridge over the river Ebro, near fears of the result. Agent Berry is equal to the emergency, and has the battalion of troops were passing. One hundred African ostriches have been imported into Bueno Ayres, and a farm established. The climatic conditions are considered

very favorable. The Public Debt statement for August shows a reduction of \$12,-Ayoob Khan's army has been de- 027,167 50, leaving the debt, less cash in the treasury, \$1,924,569,074 There were twenty-eight deaths

from yellow fever and one death from small pox in Havana during The total amount of specie received at the United States Assay was \$4,705,000. The New York World gives the

statement of an ex-convict, alleging frightful cruelty and lawlessness in Auburn prison.

| Recretary L. E. Livermore, New Mar. | Of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc subscriptions for the same. | Please be decreased, at the office of A. & W. H.

A Paris dispatch says that the Panama canal negotiations do not progress favorably there.

Small pox is quite prevalent at Recording Secretary—L. A. Platts, Westerly, R. I.

Recording Secretary—L. A. Platts, Westerly, R. I.

Treasurer—Geo. B. Utter, Westerly, R. I. progress favorably there.

Troy, N. Y., fifty cases and two deaths being reported in one day. President-E. P. Larkin, Alfred Centre, N. Y. cording Secretary—Silas C. Burdick, Alfred Centre, N. Y. " COULD NOT DO WITHOUT IT." YOUNGSVILLE, Pa., May 14th, 1878. rresponding Secretary—J. Allen, Alfred Centre, N. Y. Dr. M. M. FENNER, Fredonia, N. Y.; reasurer-Almond E. Crandall, Alfred

Dear Sir.—I had liver complaint and a numbness of my limbs and general debil Centre, N. Y. numbness of my limbs and general debility. One bottle of your Blood and Liver
Remedy and Nerve Tonic greatly benefited me. At the time I wrote you, there
was none in the place, and I thought I
could not do without it. I have recommended it to a number of my friends, and they
have taken it with satisfactory results. President—J. M. Todd, Brookfield, N. Y. Recording Scoretary—Edwin Whitford, Leonardsville, N. Y. Corresponding Secretary—J. B. Clarke West Edmeston, N. Y. Treasurer—Stephen Burdick, Leonards Very truly, Mrs. WM. A. MEAD.

conquering hero" of the times. Whoever has "the blues" should take it, for it regulates and restores the disordered system Centre, N. Y. that gives rise to them. It always cures Biliousness and Liver Complaint, Jaun dice, Dyspepsia, Constipation, Headaches Fever and Ague, Spleen Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility : restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic which the following appointments have Bronchitis, and all Lung and Throat dif. ficulties. It does these things by striking been made: To preach the Introductory at the root of disease and removing its

Dr. Fenner's Blood and Liver Remedy

and Nerve Tonic may well be called "the

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 an

Recording Secretary—O. D. Sherman, Mystic Bridge, Coun.

Assistant Recording Secretary—A. B. Bur-dick, 2d, Ashaway, R. I.

Corresponding Secretary—A. H. Lewis, Plainfield, N. J. pain, as Tooth-sche, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Treasurer-E. Lanphear, Plainfield, N. J. Complaint, Diarrhosa, etc. Try a sample bottle at 10 cents. sion with the Church at Berlin, N. Y., Dr. Fenner's Vegetable Blood and Liver Pills. The best family physic known. Fifth day, June 2d, 1881, at 101 o'clock A.

Sold by A. E. & W. H. CRANDALL, Al-Moderator—A. B. Prentice, Adams Centre, N. Y. fred Centre, and WM. R.BURDICK, Alfred Recording Secretary—Henry W. North, Leonardsville, N. Y. Assistant Recording Secretary—Charles

the stronger motive is the desire to stimulate those who have not much stimulate those who have not much minds these contributors that "it is cal., June 4th, with the following stimulate those who have not much minds these contributors that "it is cal., June 4th, with the following cal., June 4th, with the following call. After passing the complication to state that of the call: After passing the complication to state that of the call. The society yet restricted in Sacramento, business For August, 1880, there are prostrated, never to rise. "Penny Wise" is the man or woman who thinks it neccessary and conducive to health to take PARMELEE'S BLOOD PURIFIER at all times of the year when they feel the necessity of it. Price \$1 per bottle; sample bottles, 15 cents. Sold by G. W. Rose bush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

> other property was recovered. Mr.
> Fletcher was also found. He promises to restore the property in his possession.
> The yellow fever has assumed an enidemic character in the village of epidemic character in the village of the year in Bay City, and has always San Diego del Valla, Cuba, in the found them to be first-class and reliable. jurisdiction of Sagua, attacking even doing all that is claimed for them.—Tri

> sick soldier from Sagua passing through the village imported the fever.
>
> The internal revenue receipts for

after expensive and quack doctors, ousing so much of the vile humbug med cines that do you no good, but make the proprietors rich. Put your trust in the greatest of all simple, pure reme Parmelee's Dyspepsia Compound. That always effects a cure at a trifling cost. Try it and see better times. Price \$1 per bottle; sample bottles 15 cents. Sold by G. W. Bosebush, Alfred Centre, and Wm. Burdick, Alfred, N. Y.

REST WORM MEDICINE KNOWN .- Phy sicians say that almost every child is troubled more or less by worms. The poor little ones are pale and haggard, weary and listless, and there is a constant flush on one cheek. The parent should at once secure a box of Parmeles's Worm Candies or Lozenges. They will destroy the worms without injury to the child Price 25 cents per box. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Bur dick. Alfred, N. Y.

"More food and less medicine, more o nourishment and strength, less of the debilitating influence of drugs is what our the work at his station, must ever bear in mind that he has no right to coast. Of eightvatwo possens on the last of the missionary, in developing to a constitution of the florida to coast. Of eightvatwo possens on the last of the missionary, in developing to a constitution of the mast of the missionary, in developing to a constitution of the missionary and constitutions reconstitutions reconstitut

day, June 23d, 1881. Preacher of Intro-A LEVEL HEAD sits on the shoulders o ductory Sermon, G. M. Cottrell: E. M. that man who when his horse become afflicted with spavins, ringbone, galls, spring-halt, founder, scratches and the like, secures a bottle of Parmeleo's Uni Dunn. alternate. Essavists: Simeon B nations?" The following appointments most remarkable results ever effected b most remarkable results ever encourally, a healing remedy have been produced by this Liniment. Price 50 cents per bottle; sample bottle, 25 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm were also made: O. U. Whitford to preach upon "The relations of pastor and people;" and S. R. Wheeler, upon "The R. Burdick, Alfred, N. Y.

"RITSINESS PRINCIPLES" When you want something to attend strictly to business and cure a cough, or cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at

NOT SO BAD. The agony of Neuralgia, Toothache Headache, or any pain whatsoever can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily tion to the South Pole during the case, Colic, Diarrhos, Dysentery, Burns, Bruises, etc. Try a sample bottle at 10

A New Mexican El Paso special stop spending so much on fine clothes states that Louis Terrassus, of Chihuahua, has offered \$2,000 for the scalp of Victoria the Apacha chief scalp of Victoria, the Apache chief, every way, and especially stop the foolish and \$250 for the scalp of any of his habit of employing expensive, quack doctors or using so much of the vile humbus medicine that does you only harm, bu The French legislature has approput your trust in that simple, pure remeriated 1,300,000 francs for the esday, Hop Bitters, that cures always at a tablishment of fortified posts be-tween the Senegal and the Niger, and have good health.—Ohronicls.

> SPECIAL NOTICES. Denominational Directory. GENERAL CONFERENCE.

lent-A. E. Main, Ashaway, R. I Vice Presidents—Jonathan Allen, J. Bai ley, W. B. Gillette, Geo. B. Utter, S D. Davis, Joshua Clarke, ording Secretary—L. A. Platts, Wes terly, R. I. responding Secretary—J. B. Clarke, West Edmeston, N. Y.

Treasurer—Asa C. Burdick, Alfred Centre, N. Y. Will hold its Sixty-sixth Annual Ses sion with the First Church of Genesee, N. Y., on Fourth-day, Sept. 22d, 1880, at 10 o'clock A. M.

President—Geo. H. Babcock, Plainfield Vice President-J. D. Spicer, Plainfield Corresponding Secretary-L. E. Livermore, New Market, N. J.

Treasurer—I. D. Titsworth, New Market,

MEMORIAL BOARD President—C. Potter, Jr., Plainfield, N. J. MISSIONARY SOCIETY.

EDUCATION SOCIETY.

TRACT SOCIETY

Publishing Establishment and Tract

SOUTH-EASTERN ASSOCIATION.

Moderator-U. M. Babcock, New Salem,

Treasurer-D. H. Davis, Quiet Dell, W. V.

EASTERN ASSOCIATION

Moderator-L. A. Platts, Westerly, R. I.

CENTRAL ASSOCIATION.

Jorresponding Secretary—Stephen dick, Leonardsville, N. Y.

reasurer—S. W. Maxson, Adams Centre

Will hold its Forty-sixth Annual Ses-

ion with the Church at Scott, N. Y.,

A. M. Introductory Sermon by A. B.

Prentice; O. D. Williams, alternate.

Stephen Burdick was appointed to pre-

ent an Essay on "What characteristics

f any, growing out of Sabbath keeping

should distinguish Seventh-day Baptists

above other Christians?" C. D. Potter, on

Sabbath reform work, and our duty in re-

The four alls." Matt. 28: 18, 19, 20.

WESTERN ASSOCIATION.

the Church of Scio, N. Y., Fifth-day

June 16th, 1881, at 101 o'clock A. M., M. S

Wardner to preach the Introductory Ser-

mon. Essayists: I. L. Cottrell, on "How

shall we best meet the attacks of Infi-

delity?" D. E. Maxson, on "The second

coming of our Lord;" H. C. Coon, or

"The relation of science to Christianity;"

Mrs. Walter B. Gillette, on " Reasons why

women should organize for denomination

al work;" Miss Mary E. Brown, on "Sab-

bath-school teachers-their qualifications

work, and reward;" J. G. Burdick, o

NORTH-WESTERN ASSOCIATION.

Moderator-Geo. W. Burdick, Utica, Wi

Corresponding Secretary—O. U. Whitford Walworth, Wis.

Will hold its Thirty-fifth Anniversary

with the Church at Albion, Wis., Fifth

Babcock, on "What kind of preaching i

nost effective?" N. Wardner, on "What

s our relation to other Christian denomi

onduct of a revival so as to secure the

CONFERENCE.—To those wishing to

attend the coming session of the General

Conference, to be held with the First

Church of Genesee, we wish to give notice

that we will meet passengers arriving at

Friendship on either of the following

trains on Tuesday and Wednesday, Sept.

21st and 22d, and convey them to the place

of meeting. No. 3 (express), going West,

stops regularly at Friendship at about 10

o'clock A. M. No. 6, going East, stops at

Passengers from the West wishing to stop

at Olean will be met there by informing

us when they will arrive there, and the

number wishing conveyance. Passengers

on other trains will be met by giving us

others will confer a favor by informing us

E. R. CRANDALL, Chairman of Com.

FARE TO CONFERENCE.—The Eric

Fare from Chicago to Olean.....\$15 15

3:30 P. M; arriving at Olean at 10 A. M.,

to Olean before the morning train, and is

run every day in the week. Trains arrive

at Friendship about thirty minutes later

than at Olean, and will be stopped if sev-

vral parties want to get off. Depot cor.

VanBuren and Canal Sts. Orders will be

SABBATH LECTURES.—The friends

the Tract Society. Address J. B. CLARKE

West Edmeston, Otsego Co., N. Y.

205 W. Madison St., Chicago.

and 9:42 A. M. The 3:30 P. M. train gets

Little Genesee, N. Y., Aug. 29th, 1880.

timely notice. Pastors of churches of

they will arrive.

all stations, and arrives at about 11 A. M

least possible evil results."

Preasurer-Wm. B. West, Utica, Wis.

lerk-W. C. Titsworth, Farina, Ili.

cient in religious culture?"

Assistant Clerk-A. A. Davis.

Music-how may it be made most effi-

gard to each of them;" J. J. White, or

K. Burdick.

FARE TO CONFERENCE OVER THE ERIE.—John N. Abbott, General Passen-ger Agent of the New York, Lake Erie and Western Railroad Company, sends the PLACE, late of Alfred Centre, N. Y., and and Western Railroad Company, sends the following, in response to our request for special rates for persons attending Conference: "We will instruct our Agent at
Friendship to sell return tickets from his
Rev. E. M. Dunn, CHARLES W. SPERGER,
station at one-third local rates to persons

of Edgerton, and Florence A. ESTER. ference: "We will instruct our Agent at station at one-third local rates to persons who paid full fare to Friendship to our

company in going to the meeting."

MISSIONARY BOARD MEETING .-- A special meeting of the Executive Board of the Seventh-day Baptist Missionary Soci-In West Genesee, N. Y., LAURA VINCENT, wife of Sylvanus Vincent, in the 53d ety, to take action upon the Annual Report of the Board to the Society, and to transact other important business, will be held (D. V.) in the vestry of the Seventh taken sick about one year ago, gradually declining until Aug. 8th, when she passed day Baptist Church in Westerly, R. I. away, conscious to the last, with a mind serene and peaceful. She gave evidence Wednesday, Sept. 15th, 1880, at 9 o'clock

Depository in charge of D. R. Stillman, L. A. PLATTS, Sec. General and Publishing Agent, Alfred Executive Board of the American Sabbath Tract Society will meet, as per adjournment, at the house of Dea. C. V. Hibbard, Recording Secretary—C. L. Polan, New Milton, W. V.

Assistant Recording Secretary—F. F. Bandolph, New Milton, W. V.

Corresponding Secretary—M. H. Davis,

Lost Creek, W. V. in Brookfield, N. Y., on the 15th day of September next, at 10 o'clock A. M., for the purpose of hearing and adopting the annual reports of the Corresponding Secretary and Treasurer, and to transact any business that may come before them. All persons who may have communications Will hold its Tenth Annual Session for that meeting will please forward with the Middle Island Church, Fifth-day, them in time to the Corresponding Secre-May 26th, 1881, at 10 o'clock A. M., for tary. By order of the Board.

J. M. Todd, President. J. M. TODD, President.

Scott, Sept. 11th, 1844. She was a person of great vitality, hopefulness, and energy, was also sympathetic and kind. Many testify with feelings of pleasure and gratitude to her self-denying attentions to her neighbors and friends, in times of affliction and need. Her sickness was very burdensome and painful, the disease being Discourse, James B. Davis; Jacob Davis, in October (by common consent the time dropsy accompanied with a constantly has been changed from September to October), Eld. E. S. Eyerly to preach the interpretation of the last July 29th, 1880, troductory discourse. If any brethren or during which time, a little over three sisters wish to come by rail, they will years, there was taken from her in this Will hold its Forty-fifth Annual Ses-lon with the Church at Berlin, N. Y., tention, in order that teams may meet the way ten hundred and fifty pounds and four ounces, or fifty pounds and four ounces. them at St. Paul Fourth-day evening, bewhich she endured her sore affliction was simply wonderful. With her great bodily

fore the meeting begins. A. H. TERBY, 800. sense of her unworthiness before fred, but in it all she clung firmly to the religion of the Lord Jesus, saying she knew that his religion was a reality. The theme for meditation and remark at her funeral was "the Christian's Possession." J. J. w. THE INVISIBLE EMPIRE.—"A Fool's Errand" and "The Invisible Empire," two books in one. The Booming Book of the Campaign. The Literary Sensation of the day. Everybody wants it and will read it. Owing to the large amount of territory the Alfred agent has to work up, and the immense demand for the book, an arrangement has been made with M. J. Green, at the Post-office, who will take Fifth-day, June 9th, 1881, at 101 o'clock names and supply the demand at Alfred and vicinity.

The next Yearly Meeting of the Seventh day Baptist Churches of Southern Ilinois will be held with the Farina Church, to commence Sixth-day, Oct. 1st. A cordial invitation is extended to all. T. P. ANDREWS. "The relation of missionary, tract, and

THE Sixty sixth Anniversary of the seventh day Baptist General Conference will be held, by divine permission, with 1. All power; 2. All nations; 3. All things the Church in Little Genesee, N. Y., becommanded; 4. All the days; O. D. Willginning on Fourth day morning, Sept. 22d, ams, on "What is the most fessible plan 1880, at 10 o'clock. According to instructions, the Executive Committee has prefor increasing our denominational literapared for the entire session, a programme of exercises, which will be subject to the Moderator-M. S. Wardner, Little Geneapproval of Conference at the opening of the session, and to such modifications from day to day, as the circumstances may require, as follows:

FOURTH DAY, 10 A. M. Opening Address—"Our mission, and the A.N.Carpenter,Lit. Genesee \$5 00 83 26 Preasurer—A. C. Burdick, Alfred Centre, N. Y. best ways and means of accor A. E. Main. Pres ommunications from churches through . Will hold its Forty-sixth Session with Communications from corresponding bod

y Williams, Lowville, ies, and miscellaneous communica A. Greenman, E. Hebron, Pa. .7 50 84 Appointment of standing committees. l. W. Peacock, Shepherdsy'e2 00 37 I. E. Davis, Dayton, Wis., 100 37 EVENING, 7:30 O'CLOCK. u-"Duty of the churches in refer . Stillman, Alfred Centre, ence to the future supply of ministerial

General discussion of subjects previously presented, in five minute addresse FIFTH DAY, 9-10 A. M. Review of the New York markets for but Reports of committees. EVENING, 7:80 O'CLOCK. -" Denominational Literature,"

SIXTH-DAY, 9-11 A. M. Miscellaneous Business. evangelical spirit among our churches?"

light receipt and quick taken at 27 @ 28 EVENING, 7 O'CLOCK. cents, with few "fancies" at 29 @ 80 cts. Prayer and conference meeting, Sweet creams were slowest on the listonly few sales at 25 @ 26 cents, and this SABBATH-DAY, 10 A. M. style of butter is quite out of favor with dissionary Sermon, buyers. Fresh dairy make of fine quality

sells readily and is wanted. State firkins were more plentiful and sales were mostly at 24 @ 25 cents. The bulk of business, Bible school, however, was in Western goods and "ole-EVENING, 7:30 O'CLOCK. omargarine." There were sales of about rayer and praise service, L. A. Platts usiness or service, at the direction of the 8,000 packages of the latter for export at

FIRST-DAY, 9-10 A. M nfinished business. EVENING, 7:30 O'CLOCK. rmon and conference meeting.

firm with a tendency to outside prices. oxology and benediction We quote: Committee to consider and report, under head of Miscellaneous Reports, on the whole question of our relation to the Seventh-day Adventists: N. V. Hull, S. D. Davis, L. A. Platts, S. Burdick, N. Ward

Opening and closing devotional exerises at the discretion of the President. A. E. MAIN, President. L. A. PLATTS, Secretary.

tained. At the close there is more stock PACIFIC COLONY.-In connection offering, and an outside quotation is exwith the notice given in the RECORDER of treme. We quote: Aug. 5th, of the North Loup and Pacific Factory, full cream, fine......124@ 13 olony, we desire to extend a special invitation to mechanics and tradesmen to join us, that we may have all the facilities within ourselves to make our colony as near as may be the number from their successful enterprise; and while we so locality who wish conveyance, and when licit those to join to add strength to our temporal prosperity, we would not forget the great interest of our spiritual welfare, but most earnestly request that some minister of Christ would become a Moses unto is to accompany us through our journey and Chicago Line will sell tickets to those ings; to strengthen and help us to unfur who attend the Conference on the order of the banner of Sabbath truth in the far off the undersigned at one and one-fifth fare West, that the name of the Master may be from Chicago to Olean or Friendship and honored, and all of us mutually blessed.

North Loup, Neb., Aug. 28d, 1880. NELLSVILLE, N. Y.—Religious services are Fare from Chicago to Friendship. \$15 80 held in Hornellsville on the Sabbathreaching at 2 o'clock P. M.: Sabbath school immediately following. The serv-Trains leave Chicago at 8:80 A. M., and | ices are held in the lecture room of the Baptist church. All interested are most

D. W. DAVID, Cor. Sec.

SABBATH-KERPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the Ladies' Room out of Upper Farwell Hall Entrance 148 Madison St.

mylially invited to attend.

TO THE DONORS OF THE SEVENT DAY BAPTIST MEMORIAL FUND.-The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institrine, are requested to make their wishes | prompt in paying, as the funds are needed. known to the Corresponding Secretary of Any information cheerfully given.

Plainfield, Union Co., N.J.

E. R. POPE, Treasurer.

MARRIED.

OSEPHINE MALLORY, all of Albion.

DIED

Church, now known as the West Genesee

Church. Later in life she and her hus-

affliction she had, at times, a very deep sense of her unworthiness before God, but

and Emma Alger, aged 4 months.

"So fades the lovely, blooming flower, Frail, smiling solace of an hour;

So soon our transient comforts fly,

Mattie Noble, G. P. Kenyon, A. H. Lew

And pleasure only blooms to die.

F. J. Jenks, Binghamton,

FOR LESSON LEAVES.

WHOLESALE PRODUCE MARKET.

ter, cheese, etc., for the week ending Sept. 4th, reported for the RECORD ER, by David W. Lewis & Co., Produce

Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates

BUTTER.-Beceipts for the week were

36,400 packages; exports were 27,542 pack-

ages. Finest sour cream creamery was in

17 @ 181 cents, sales of large "blocks"

Western factory at 171 @ 18 @ 19 @ 20

cents, imitation creamery at 21 @ 22 @ 28,

also large sales of early make Western

creamery at 28 @ 25 cents. Market closes

Fine sour cream creamery make 26 (

Imitation creamery......19

reamery make, fair to good, ... 24 (

une make factory...... 20 @ 21

100,792; exports, 70,175 boxes. The ad-

vance noted in our last was barely main

DeEtte Newton,

are intending to send farm produce to New York market, consignments of BUTTER, CHEESE, EGGS, MARGERETTA ESTELLA CADMUS, of Plain-POULTRY, FRUIT, VEGETABLES, or anything in this line, are respectfully solicited. My facilities for disposing of At Milton Junction, Wis., Aug. 80th At the residence of Elba Crandall. Albion, Wis., Aug. 27th, 1880, by Eld. S. H. Babcock, Mr. D. J. SAUNDERS and Mrs.

solicited. My facilities for disposing of such goods to the best advantage to the shipper are unsurpassed. Shippers can generally depend on getting the returns within ten days from the time of shipment.

Appearance goes a great way in this market, See that your goods are packed and shipped neatly, and in good order.

Never send fruit in anything but new, clean barrrels. Shipping cards and prices.

clean barrrels. Shipping cards and prices carrent sent on application. ORVILLE LEWIS, 291 Washington St., New York.

TO FARMERS, OR ANY WHO

year of her age. She was daughter of Dea. James C. Brown. The deceased was NAMPAIGN SONGSTERS FOR both HANCOCK and GARFIELD Clubs now ready. Each spicy, spirited and splendid, both in music and words The very largest and best in the field, and of a change of heart when a young lady, and united with the Third Genesee the cheapest. Samples mailed on receipt of price, 12 cents each. Grand chance for agents and clubs. Terms liberal. For particulars address UNION BOOK CO., 728 Jayne St., Philadelphia.

Advent Church. Her life shone more and more in Christian graces until the last. Funeral on the 9th at the Seventh day Baptist Church of this place. A large Funeral on the 9th at the Seventh day Baptist Church of this place. A large concourse of people come to pay their last respects to her. She leaves a large circle to mourn her loss.

REATEST RUSH EVER known. 60,000! in thirty days, and 20,000 more printing to supply the immense demand for the life of GEN. HANCOCK by Hon. J. W. Forney, highly endorsed by Gen. Hancock, the party leaders, and press; and life of GEN, GARFIELD, by Gen.J.S. Brisbin, also strongly endorsed.

Both official, immensely, popular, selling over 10.000 week! Agents making \$10.000 At Scott, N. Y., Aug. 11th, 1880, Sister ANNE DYE, aged 59 years. Sister Dye was the daughter of Jos. and Polly Burdick, was born in the town of Scott, May 28d, 1821. She made a profession of religion, was baptized by J. L. Scott, and united with the Seventh-day Baptist Church of Scott, Sept. 11th, 1844. She was a person over 10,000 a week! Agents making \$10 to \$20 a day! The harvest is Sept. and October. Outlits 50 cts. each. More agents needed. For best terms, address, quick, HUBBARD BROS., Pubs., 728 Chestnut

TEW MUSIC BOOKS!

THE ANTHEM HARP. \$1 \$5. By Dr. W. O. Perkins. (Just out.)

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Dated, April 28th, 1880.

A. E. CRANDALL, Executor.

A. E. CRANDALL, Executor.

S. D. B. GENERAL CONFERENCE. Contributions for this department notes, suggestions, news, or anything of interest to our Sabbath-schools, are solicited Address Geo. H. Babcock, President, Plain field, N. J., or Rev. L. E. Livermore, Secreta

### INTERNATIONAL LESSONS, 1880

ry, New Market, N. J.

THIRD QUARTER July 8. The Creation; Or, God's Work. Gen 1:1-3:2:4-8. July 10. The Fall and the Promise; Or, Sa tan's Work. Gen. 8: 1-15. July 17. Cain and Abel; Or, Sin's Work Gen. 4: 3-15. July 24. The Covenant with Noah; Or, M cy's Work. Gen. 9:8-19.

July 31. The Call of Abram : Or. A Promis Aug. 7. Abram and Lot: Or, A Peaceful 1 vision. Gen. 13: 1-19. Aug. 14. Abram and Melchizedek; Or, Priestly Blessing. Gen. 14: 12-24.

Aug. 21. The Covenant with Abram; Or, Promised Land. Gen. 15: 1-18. Aug. 28. Abraham's Intercession; Or, A Pr vailing Prayer. Gen. 18: 16-33. Sept. 4. Lot's Escape from Sodom; Or, Penalty for Sin. Gen. 19: 12-26. Sept. 11. Trial of Abraham's Faith: Or. Perfect Obedience. Gen. 22: 1-14.

LESSON XII .- REVIEW; OR, FAITH. BY GEO. H. BABCOCK.

Sept. 18. Review: Or. Faith. Heb. 11: 1-19

Sept. 25. Special Lesson. Established in

For Sabbath day, September 18. HEBREWS 11: 1-19. (Commit to memory verses 1-6.)

CENTRAL TRUTH .- "Through

DAILY READINGS I. The promise to faith. Gen. 3: 1-15.

2. The sacrifice of faith. Gen. 4: 3-15.

3. The obedience of faith. Gen. 13: 1-10.

4. The liberality of faith. Gen. 14: 12-24.

5. The reward of faith. Gen. 15: 1-18.

5. The prayer of faith. Gen. 18: 16-33.

6. The triumph of faith. Gen. 22: 1-14.

GOLDEN TEXT .- "Without fair it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.?

TITLES AND GOLDEN TEXTS. 1. The C., or G. W .- Gen. 1: 1-3; 2: 4-8. In 2. F. and P., or S. W.-Gen. 3: 1-15. By

man.
8. C. and A., or S. W.—Gen. 4:3-15. Whose 4. C. with N., or M. W.—Gen. 9: 8-19. I set my. 5. C. of A., or P. B.-Gen. 11:31, 32; 12: 1-10 In thee shall. 6. A. and L., or P. D.-Gen. 13: 1-18.

7. A. and M., or P. B.-Gen. 14: 12-24. Jesu 8. C. with A., or P. L.-Gen. 15: 1-18. Abra 9. A. I., or P. P.-Gen. 18: 16-33. He eve 10. L. E. S., or P. S.-Gen. 19: 12-26, Remem

SUGGESTIVE QUESTIONS.

These questions are intended more to suggest lines of thought than to be answered in class. The Roman numerals, refer to the les-

11. T. of A. F., or P. O.-Gen. 22: 1-14. Now I

I. Who made all things? When? edge, how of faith? How do the discoveries and how much belief, in these discoveries John 1:3. For whom did he make the world? Prov. 16: 4. To whom does it then belong? II. Whence came temptation? Whence the sinning pair turned out of Paradise? Rev.

Rom. 16: 26. What then will the "obedience lost, how? To be regained, how?

III. What was the offering of Abel? What er not? Heb. 11: 4. Faith in what? What was his witness? What was his right-

eousness? Phil. 3: 9, Rom. 4: 5. What shows Cain's want of faith? Col. 5: 6. Can What is the result of bate? 1 John 2 - 15 11:7. How was faith necessary for salvation destruction? How was the ark a type of Christ and his salvation? Of what is the rainmember! What has he promised to forget?

called? How did he show his faith? Heb. 11: 8. How was his faith rewarded? From what and to what are we called? How shall we show our faith? What is the reward? Rom.

VI. What prominent differences Abram's character and Lot's? How did Lot's choice show want of faith? How did Abram's treatment of Lot show his faith? What con-VII. Point out evidences of Abram's faith n his pursuit of the kings. In his treatment of Melchizedec. In his refusing to take the

spoils. Psa. 37: 3. VIII. What had God promised Abram Why was it against reason? How long was it delayed? How was Abram's faith strengthened? What is the difference between be lieving and knowing? How may we know came from Abram's faith ? Gen. 15: 6. What IX. Who came to Abraham 1 To whom did

get? What promises have we that prayer shall be answered? What is the condition? X. Why and how were the cities of the plain

lestroyed? Why was Lot saved? Gen. 19:16. How much did he save besides life? How dwell at Sodom? Gen. 13: 5. How much die he gain or lose, then, by his worldliness? Why faith proved? James 2: 21, 22. What did his faith prove? Gen. 22: 12. What should the trial of our faith work in us? James 1:3 1 Pet. 1: 7.

not that it may be used as an ordinary lesson in place of a review, but as a groundwork on which to unify the lessons of the quarter. The apostle has here given a review" of the incidents of Jewish history, with faith as the "unit-thought." and we have selected that part which Genesis is faith in God, and its rewardunbelief and its end. It is noticeable that the Old Testament in its New-Testament signification (Hab. 2: 4), while it is used two hundred and thirty-six times in the New, yet the idea conveyed by the word is everywhere prominent in the Old Testament, in such expressions as believe. trust, remember, waiting on the Lord. keeping his testimonies, etc., and the writers of the New Testament recognize the faith of the Old to be the same as that

What is faith? The primary sense of the Greek word translated "faith" is mean consistion based upon trust rather faith. This lesson shows the obedience than knowledge, hence belief. This con- of faith. By taking only certain words lessons on the board, as a large leafed

his will. Either without the other is not into the land of Cansan; . . . there build full faith. Devils have the first, but ed he an altar, . . . and called upon the are degrees of faith. There is such a for it is your Father's good pleasure to thing as "little faith (Matt. 8: 26), and | give you the kingdom." there is such a thing as "great faith." Luke 7: 9. It is the privilege of every those who inherit the kingdom. There Christian to culture his faith until it come times of weakness, when even comes to be perfect—until it becomes those strong in the faith may go down to conviction without a doubt as to the intel- Egypt for help; and happy are they if lect, trust without fear as to the heart.

and obedience without reserve as to the will. Our lesson says "faith is the substance a source of division and trouble. Lot foundation, ground-work, confidence] of | chose the fertile plain, not withstanding it things hoped for, the evidence [demonbe this, it must be all three-conviction, trust, and obedience. As conviction and trust, it is the only foundation for hope; as obedience, only can it become proof of things concealed.

A great deal of fog and mist has been eathered around this word by the theoogians, until few can give a definite idea faith. We hear of "natural faith," " saving faith," "living faith," " active faith," "justifying faith," &c., all arising from a faith. misconception of the compound character which faith is dead, i. e., not faith at all.

Christ: Or, The Need of the Hour But we have not time to discuss this and so be prepared to teach the developments of faith in the lessons of the quar-COMMENTS.

LESSON I. "Through faith we under stand that the worlds were framed by the seen were not made of things which do

appear." How else can we understand it? We do not know it of our own intuition or even the appearance of evil. knowledge. Scientists have tried to dis-God's account of the creation in Genesis is untrue; but it requires far more faith creation which science has established. pelong. It is an axiom of common law

shall have it for his own. God, through made us. We, then, and all things, belong of right to God, and it becomes our duty to consecrate our lives, our energies our possessions all to God, and use them only for his glory. To do this, we must nave faith in him as our Creator. LESSON II. "God made man upright,

but they have sought out many inven- | day. tions." Eccl. 7: 29. The first thing man invented was sin, the second an excuse for sinning. The devil had invented false the offense come, than God met it with a 16:26), and that the "obedience of faith"

Rev. 22: 14. This lesson then gives us | gave him twice as much as he had before. the object of faith. LESSON III. "By faith Abel offered un to God a more excellent sacrifice than James tells us that there is such a thing Cain." The sacrifice was not more excellas asking amiss. There are ungranted lent in man's view. Fruit of the ground | prayers recorded in the Bible for a personof itself is as "excellent" as the first of al or selfish purpose, but have we any the flock; but this was " more excellent" unto God. Such could only come from ers being refused? Abraham prayed for obedience to a requirement. The typical the wicked cities of the plains, and he the flood of sin. "All have sinned and sacrifice must have been the ground of ceased to pray before God ceased to an come short of the glory of God." "Believe Abel's faith "by which he obtained wit- swer. Beader, do you know that God an on the Lord Jesus Christ, and thou shalt ness [attestation] that he was righteous," swers prayer, of your own experience? be saved." "Come, let us join ourselves "the righteousness from God upon this Teacher, do you intercede for your class? to the Lord in a perpetual covenant." faith." Phil. 3: 9, literal. In this lesson | Brother, do you plead for your friend? also we see the result of hate or envy, how it drives out love, and with it that | condescends to hear our imperfect petifaith which worketh by love" (Gal. 5: tions! Oh, the wondrous love of him who (p. 89, 4th verse.) 6) culminates in murder (1 John 3: 15), and secures banishment from the presence of God. We may then say that this les- faith! Oh, the mighty power of the son teaches us the work of faith in secur- prayer of faith. Oh, the grace which

ing righteousness. The contrast between grants an answer to faith. the two sacrifices is emphasized by Rotherham's translation of the above text. Gal. 5: 6. "For in Christ Jesus neither cir- righteous. Don't let our faith fail us on cumcision avails anything, nor uncircumcision, but faith through love, inwardly will do right," whether it be in judgment working itself."

warned of God of things not seen as yet, moved with fear [reverence], prepared | dence in Sodom had so enervated his will an ark to the saving of his house; by the and faith, that he lingered even in the which he condemned the world, and be- presence of sure destruction, will he not came helr of the righteousness which is also help you in all your weakness, oh ve by faith." Here was a faith worth im. of little faith? It was, however, only itating. For 120 years, Noah's faith failed | those who, being helped out of the city, not. He was thoroughly convinced that | had faith enough in the coming danger God's word was true, and that the flood and the way of escape, to flee to the place would come; he trusted that God would of safety, not looking back, who were save him and his house; and he obeyed saved from destruction. All who did that in building the ark. By this he made proof of his faith and condemned the the message came, who would not believe. world, and also became heir of righteousness. But his faith did not save his family or the world. Those who had faith to enter the ark before the door was shut through faith. and the first sprinkle of the coming rain was seen, were saved, and none other. See Matt. 24: 37-39. But to those who preme act, the entire giving up of self and peace. His name shall be called the were saved God gave a covenant and a all to God. "By faith, Abraham, when

INTRODUCTION. We have chosen the Scripture lesson, LESSON V. "By faith, Abraham, when

he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." Had he been shown though the word fdith is used but once in the land before he went, and a duly exert the Old Testament in its New Tests cuted title deed of it been delivered into his hand, he would have had little room. to exercise his faith. It was because he trusted God, convinced of the existence of the land, and of God's ability to give it to him, that he obeyed, and thus gave a full exhibition of his faith, and thereby received the full reward. But when he came into the land which he had received from the Lord, he dedicated it to God's | 4. To service—" and there builded he an altar." 6. CH That is part of the work of faith. He who receives at the Lord's hand and forgets trust or confidence. Then it comes to that it is the Lord's, has little claim to

he was called to go out into a place which

have no faith. James 2: 12. There also, name of the Lord." "Fear not, little flock,

LESSON VI. Trials will come even to they come back with their lives. Abram and Lot returned rich, but the riches were

brought him into intimate relations with stration, proof] of things not seen." To wicked Sodom, because it was best adapted to the increase of his wealth. He found, as Paul says, that " while some coveted after [money] they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6: 10. Abram chose to remain at Bethel [house of God], having faith that the promise of God was there, he went to live in the plain of

LESSON VII. "This is the victory that works. Paul warns against depending a victory over; the world and self, and songs referred to are in the Gospel Hymns. upon works without faith-a common there is no way to overcome either except error; and James warns against intellect by faith. In this lesson we have Abram tual belief without the active working out, overcoming both. When he went forth which is a part of true faith, and without | against the powers of the world to rescue his brother, who was taken captive, he went in the strength of faith, and conpoint in connection with this review, and quered. When he returned, laden with have only briefly alluded to it here, that spoils, and refused to retain any part the teacher may feel settled in his mind thereof, rather than to be under even a seeming obligation to the king of Sodom, he overcame self through faith in the

Lord, who alone was his exceeding great reward. We then may call this lesson the victory of faith. May we all learn there from the lesson of fighting in God's name word of God, so that things which are and with God's strength for the rescue o our captive brothers, of giving tithes to God, and of self-denial-abstaining from LESSON VIII. "Abraham believed God. prove it, and claim to have shown that and it was counted unto him for right-

eousness." "He staggered not at the promise of God in unbelief, but was o accept their deductions than it does to strong in the faith." Rom. 4: 3, 20. And accept the Bible account. But all the he met with his reward. No man ever facts about the condition of the world dur- yet put his trust in the Lord and failed ing its "framing," and the manner of its to find his promise sure. God told hin that he was his exceeding great reward, agree perfectly with the Bible narrative. and what could be greater than to be Here, then, we have the foundation of the "friend of God?"-to be taken into Christian faith—faith in Him who made the counsels of the Most High God? In the worlds, who made us, and to whom we addition to this, God gave him the exact one shall many be made righteous." "For fulfillment of his promise, in his seed. that whoseever makes anything new, as and then, that he might know that it a new machine, an invention, or a book, would be so, he condescended to enter into devil." a visible covenant with him. Besides. Christ (Heb. 1: 2), made the world and | "he counted it to him for righteousness." His faith was, through forgiving mercy, accounted the full equivalent of perfect right doing. By the same mercy could Paul say, "I have kept the faith; hence forth there is laid up for me a crown of righteousness." Surely there is still a Cain in jealous anger slew his brother. reward of faith, as there was in Abraham's

LESSON IX. There are many recorded instances in the Bible of prayer. Some were answered, and some were not. When hood, deceit, treachery, ingratitude, but Elijah prayed for famine, the famine sin and evil came into the world by man's came; when he prayed for fire, the fire Christ. "Without shedding of blood is disobedience of God's command. Ever came; when he prayed for rain, the rain no remission." "By faith Abel offered verse 6.) ince that time man has been seeking out | came; but when he prayed that he might some invention by which he may be ex- die, his prayer was not answered. When Cain." "So Christ was once offered to cused from his sins. But no sooner did Paul prayed for Eutychus, his life was bear the sins of many." restored: when he prayed for the father | Blackboard - Right sacrifices, like promise through faith, in which only of Publius, he was healed; but when he Abel's, point to Christ. could man regain the Paradise from which prayed that the thorn might be removed his sin had excluded him. Notice that from his own flesh, his prayer was not 103: 2 verses.) this mystery is now "made known to all granted, though he was given grace to nations for the obedience of faith" (Rom. | bear it. When Job prayed for death, he was not answered; but when he prayed only will give a "right to the tree of for his friends, God not only answered life" and entrance "through the gates." him, but turned his own captivity, and earth, sets the rainbow; a token of his What prayers, then, are answered? Christ

Oh, the infinite tenderness of him who the flood of sin. intercedes for us, notwithstanding our waywardness, sinfulness, and want of

LESSON X. God will punish sin. Let us be sure of that. He will save the that point. "The Judge of all the earth or mercy. If he would save Lot almost LESSON IV. "By faith Noah, being against his will, taking him by the hand and bringing him out, when his long resiwere saved. Those who mocked when or who having started turned back, were overwhelmed in destruction. This lesson,

then, shows us the way of salvation LESSON XI. We have now come to the blossoming out of faith in its most sutoken, that henceforth he would no more he was tried, offered up Isaac; and he ren, by the name of our Lord Jesus Christ, bring a flood upon the earth. The rain. that had received the promises, offered up that there be no division among you. Be bow was a token that he would remember his only begotton son, of whom it was at peace among yourselves; and be ye his covenant. To us he has given another said, that in Isaac shall thy seed be called; kind one to another, tender hearted, forcovenant and token in the person of his accounting that God was able to raise giving one another, even as God for beloved Son, that "whosoever believeth him up, even from the dead." It was not Christ's sake hath forgiven you." [putteth faith] in him might not perish." only Abraham's faith that was thus tried This lesson may be called the token to and triumphant, but Isaac's also, for he was a willing sacrifice. When our faith that we can lay the dearest thing in our possession upon the altar at God's command, when we can willingly lie there

THE BLACKBOARD

ourselves, "ready to be offered," then can

FAITH	
5. OBEDIENCE,	
7. VICTORY,	
8. REWARD,	
9. ANSWER,	
10. SALVATION,	
TRIUMPH.	

[Interest may be given to the review Friend. (p. 68, 4th verse.) riedion may become so strong as to assume the place of knowledge, John 4: 42; the unprecedented LOW PRICES Lord, his shield and exceeding great results to man. It is conviction in his intellect, trust in his heart, and obedience in lect, trust in his heart, and obedience in lessons on the board, as a large leafed of Clocks, Watches, Silverware, Jewelry, Etc., Address SabBath RECORDER, Alfred Contract, N.Y.

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II. Golden Text-"I have chosen way of truth." III. Sing-" Yes, Jesus is the Truth, the Way." (p. 92: 3, 4.) IV. Praver. V. Show the relation of the quarter to the seven years course; the book of the

Bible from which the lessons are taken: man beguile you of your reward." the time covered by them. Blackboard- Exceeding great reward VI. As time will admit, give biographies hrough Jesus.

of Adam, Eve, Cain, Abel, Noah, Abraham, etc. VII. Give the geography of the lessons locating and giving the incidents of each place named

VIII. For each lesson let the leader call

I. Read John 14: 1-6.

by its number for the Title, the Statement, Golden Text, the Lesson, and ask the Question. The school will give the Title; sure, and that he should not want. Psa. a pupil the Statement; the school the of what they mean when they speak of | 87: 3. So when God bid him move from | Golden Text; a pupil read the selected verses of the Lesson, and an adult pupil Mamre [strength]. His was the choice of the Answer. The Statements, Lessons and Answers are to be previously assigned. The blackboard should have placed upon of the word. Hence the controversy overcometh the world, even our faith," it beforehand, the heading, "Christ is about "faith and works," as though there says John. 1 John 5: 4. There are two All," etc., and the acrostic words and letcould be such a thing as true faith without | things necessary for the Christian to gain | lers in boldface colored characters. The

> LESSON FIRST. Title-The Creation. Statement-This lesson tells when and now God created the universe and man. Golden Text-In the beginning God cre ated the heaven and the earth. Lesson-Read Gen. 2: 4.5.7

Question-What had Jesus Christ to do in the work of creation? Answer-God created all things by Je sus Christ, the first-born of every creature Read also Col. 1: 16, 17, Blackboard-Christ Jesus the Creator. Sing-Well might the sun in darkness

hide. (p. 102, v. 3.) LESSON SECOND. Title-The Fall and the Promise Statement-Adam and Eve beguiled b he serpent, ate the forbidden fruit, and enmity was put between the seed of the woman and the serpent.

Golden Text-By one man sin entere he world, and death by sin. Lesson-Read Gen. 3: 1, 6, 13. "And the Lord said." (read verse 15.) Question-What allusion is made in this

sson to Christ? Answer-The seed of the woman, which s Christ, should bruise the serpent's head "As by one man's disobedience, many were made sinners, so by the obedience of this purpose the Son of God was manifested, that he might destroy the works of the

Blackboard-Head of Satan bruised by Christ, the seed. Sing-Of victory now, o'er Satan's pow er. (p. 31, v. 5.)

LESSON THIRD. Title-Cain and Abel. Statement-Abel's sacrifice is accepted;

Golden Text-Whosoever hateth his rother is a murderer. Lesson-Read Gen. 4: 4.5.8. Ouestion—How does this lesson refer to

Christ? Answer-Abel's sacrifice was a type of faith in Jesus.

Sing-Not all the blood of beasts. (p. LESSON FOURTH.

Title-The Covenant with Noah. Statement-God having, by a flood, destroyed all flesh from the face of the

Golden Text-I do set my bow in the says, "Whatsoever ye shall ask," but cloud, and it shall be for a token of a covenant between me and the earth. Lesson-Read Gen. 9: 12.16.

Ouestion-What likeness to Christ do we find in this lesson? better covenant-an ark of safety from

Blackboard-In Christ is safety from

Sing-Then in a nobler, sweeter song.

LESSON FIFTH Title-The call of Abram. Statement-Abram, called to leave his country and his kindred, obeys with promise of great blessings.

Golden Text-In thee shall all families of the earth be blessed. Lesson-Read Gen. 12: 1-3. Ouestion-How is Christ spoken of in

Answer-Now to Abraham and his seed were the promises made. "He saith, To thy seed which is Christ. In thee shall all the nations be blessed." "So then they which be of faith are blessed with faithful Abraham." Blackboard-Seed of Abraham blessed

in Christ. Sing-Just as I am, poor, wretched,

Title-Abram and Lot. Statement-Abram, to preserve peace gave his nephew, Lot, his choice.

Lesson-Read Gen. 13: 7-9. Question-What likeness to Christ is found in this lesson?

Answer - Christ came and preached Prince of Peace. "I beseech you, breth-Blackboard-The Prince of Peace

Sing-How sweet, how heavenly is the

Title-Abram and Melchizedek. Statement - Abram rescues Lot and gives tithes to Melchizedek, priest of the Most High God.

Golden Text-Jesus made a High Priest forever after the order of Melchizedek. Lesson-Read Gen. 14: 14-20: Ouestion-How does the Bible connect Jesus with this lesson? Answer-Jesus made a High Priest forever after the order of Melchizedek.

"Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast the profession of our faith." Blackboard-Jesus an High Priest like Melchizedek. Sing - Jesus my Shepherd, Savior,

Title-The Covenant with Abram.

LESSON EIGHTH.

Lesson-Read Gen. 15: 1, 5, 18. Question-What reward may we recei hrough Jesus?

Answer-" Of the Lord ye shall receive the reward of the inheritance." "The gift of God is eternal life through Jesus Christ." "How shall he not with him also freely give us all things?" "An hundred-fold now in this time, and in the world to come, eternal life." "Let no

Sing-Savior, more than life use." Price 25 cents.

p. 49, 1 verse.) WELL KNOWN LADY A Escapes the Grave and prays for he LESSON NINTH. Titie-Abraham's Intercession. Statement-Abraham intercedes for the ighteons of Sodom. Once, twice, thrice,

Golden Text-He ever liveth to make ntercession for them. Lesson-Read Gen. 18: 23, 24, 26, 82. Question-Who intercedes to save us? Answer-" We have an Advocate with the Father, Jesus Christ the Righteous who maketh intercession for us." "Let s, therefore, come boldly unto a throne of grace, that we may obtain mercy and find help in time of need."

Blackboard-Saved by the intercession

nd to the last his intercessions prevail.

f Jesus. Sing-What a friend we have in Jesus. . 80, 1 verse.) LESSON TENTH.

Title-Lot's Escape from Sodom. Statement-Messengers are sent to effect the escape of Lot and his family from Golden Text-Remember Lot's wife.

Lesson--Read Gen. 19: 12, 17, 24, 26. Question-How may we escape when he world shall be destroyed for sin? Answer--" Jesus saith unto him, I an the way, the truth, and the life. By me if any man enter in he shall be saved' "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godiness?" Blackboard-Under the curse-our way

f escape is Jesus. Sing-Yes, Jesus is the Truth, the Way. o. 92, 3d verse.)

LESSON ELEVENTH. Title-Trial of Abraham's Faith. Statement-Abraham, at the command of God, proceeds to sacrifice Isaac, his only son.

Golden Text-Now I know that thou earest God. Lesson-Read Gen. 22: 2, 9-12. Question-How is Jesus referred to in

his lesson? Answer-" By faith Abraham, when he was tried, offered up Isaac, God having provided some better thing for us, by the which we are sanctified through the offering of the body of Jesus Christ, once for all." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Blackboard -- Sacrificing Isaac showed Sing-All hail atoning blood. (p. 63, BLACKBOARD.

IX. CHRIST IS ALL AND IN ALL.

Christ Jesus, the Creator.
Head of Satan bruised by Christ, the see
Right sacrifices, like Abel's, point to Chris
In Christ is safety from the flood of sin.
Seed of Abram, blessed in Christ.
The Prince of Peace is Christ.

Jesus, a High Priest, like Meichizedek Exceeding great reward through Jesus Saved by the intercession of Jesus. Under the curse, our Way of escapel-Jesu Sacrificing Isaac showed faith in Jesus.

Sing-" All hail the power of Jesus name." (p. 99.) X. Application by the pastor.

Bible School Institute.

By invitation of the Bible school of the Second Brookfield Church, ar Institute was held with them Aug 18th. under the direction of the Sab bath School Board of the Central Association. The following pro gramme of exercises was presented under the efficient conductorship of Bro. Stephen Burdick:

 Introductory religious exercises.
 Address, "Why are we here?" Con-3. The object of the Sabbath-school, J. B. Clarke.

4. Singing.
5. Organization and management, J. M. 6. Singing.
7. Essay, "Watch and pray," Mrs. F

Singing and prayer.
 Teachers' meetings, E. Sophia Saun

4. Lesson preparations and helps, Con 6. Relation of the Sabbath school to the

abbath and its observance, J. B. Clarke. 7. Singing.
8. Question Draw opened.
9. Relation of the Sabbath-school to ssions, Joshua Clarke. 10. The teacher's mission, S. C. Maxson

11. Singing. EVENING SESSION. "The old, old story—recitations and singing, in charge of Edwin Whitford.
 The duty of the Church to the Sab eth-school. Conductor.

3. Essay, "Early piety," L. Eleano Clarke. 4. Singing. 5. Address on temperance, Joshu Clarke. 6. Singing and benediction.

The attendance throughout was good, and the discussion of the vari ous themes was interesting and profitable. Bro. Joshua Clarke added interest to the occasion, not only in speaking in his characteristic. forcible manner upon the subjects assigned him, but by remarks upon other topics which came under consideration. Considerable disappointment was felt on account of the absence of Bro. J. J. White and Bro. C. M. Lewis, as both had been in vited to give addresses, but sickness

TUTE for YOUNG LADIES Poughkeepsie, N. Y. Catalogues sent or in their families prevented their coming. On the whole, enthusiasm and earnestness in Bible-school work seemed rekindled in the hearts of those present, and it is hoped that the future may show such results as may insure permanent improvement and prosperity in the schools of this vicinity. Another Institute is to be held Has removed from the Blue Front to h

October 13th at DeRuyter, by invi

tation of the Bible school teachers there. Eld. S. Burdick has been Near the Post Office, at Alfred Centre, N. appointed Conductor, and other ar Y, where he will continue to sell rangements will be announced in Clocks, Watches, Silverware, Jewelry, Etc., Address SABBATH RECORDER, Alfred

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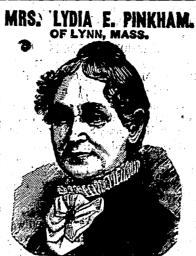
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The spectre hand co
And snatch that one looks, whose lo All carth was naugh Of flory trial that clo O l furnace of afflicti O | heart-sick watch b never
Give love for love a And saddest still of ing Through the long,

The Richard

years,
The hearts that sche th their smiling, Eyes dim with unsh But still o'er broken h yawning There sounds " Rejo Wherefore?" we cry, guish. With Christ ye beat " And when, in the glory, He stands before y vealed. Ye may be glad with a And find your sorroy Ol weary heart, take dark affliction, Ye only enter on the And 'neath the crown There waits the full of God. AN ESS Read at the Eastern ville, R. I., June 6th, requested for public

BATH RECORDER

The Sabbath Tract

BY REV. L. E

and Clai The history of the mote the observance of Jehovah is much other attempts to re ed public sentiment is but the continue truth against error wrong; conscience ag liberty against oppr against disloyalty; ness; the pure, unad of God against the reliable enactments of men. There is no the world has ever witness for the Sabba first instituted in I for much of the time its claims have been perhaps unknown, st never been obliterate nesses extinct. I. Its WORK. 1. Past work. Sabbath Tract Society in 1843. Its avow

promote the Scriptur

of the Sabbath, in c

the interests of vital

sound morality by the

religious traute and the

of colporteurs and lect

six years later, in 184

ciety was organized,

Seventh-day Baptist I

ciety." The following constitution announce Art. 2. "The object of shall be to print and periodicals, books, &c the wants of the Seve tist denomination, an cause of Christ gene 1849 to 1865, a peri years, the Minutes of Conference show that ganisations co operat distributing Sabbath it soon became app principal objects soug ciety being so nearly closely allied, could successfully handled zation. Hence the Publishing Society been gradually tran Tract Society. D three years of the fe of the Publishing 1865, the Minutes sh cept the formality of 1865, this "Society meet in connection Societies in Septemb neither the Minutes any subsequent yesi meeting of the Pub Nor do we find any formal transfer of other society. B publishing tracts, & been assumed and by the Sabbath Tra increasing success about 1864; from

seem that the wor signed by the Pul being now accompli least, by the Tract the former; hence i and peaceful death. In 1870, at the A the Tract Society "that a special co from each Associat to consider, in deta expenses of under ing interest, and to definite measures." port of the Corresp at that same sess report of a specia viously appointed consider the same arging the imports interest under the of the Tract Soci that an effort be sum of thirty the the above named In 1872, we lear

Report that the publishing establ so far carried out, presses, type, en fixtures of a first o together with the