AGENTS.

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PUBLISHED WEEKLY. ST TER

ALFRED CENTRE, ALLEGANY CO., N. T As the Denominational Paper of the

exposition and vindication of the views of that people. It will advocate all reforms tory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its literary and Intelligence Departments, the interests and tastes of all classes of readers will be

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The office is furnished with a supply of obbing material, and more will be added as the business may demand, so that all work in that line can be executed with ADDRING. All communications, whether a basiThe Sabbath Recorder.

MY WEALTH. I am not rich in gold or lands, My home no splendid palace stands, But with the labor of my hands I earn my daily bread,
No liveried servants round me wait. I can not ride in pomp and state
Among the titled and the great: A humble path I tread.

And yet a heritage I hold t exchange for all their gold. ind sounding names, and wealth untold-Their houses and their lard . Thave a free and kingly mind That greed of gold can never bind— An eye that pride shall never blind To duty's high demands. I have a soul with love imbued

for all the human brotherhood Confessing ever "God is good! Unwavering faith in heaven: A faithful compass by my side, A chart that still shall be my guide, When wildly o'er the raging tide My bark is tempest driven. I have a lyre that gently flings sweet music from its trembling strings,

And stirs the spirit's hidden springs To kindly melody.

And friendly hands are clasped in mine, and starry eyes upon me shine The while Love's dainty fingers twine A reseate wreath for me. If all that Heaven hath granted me,

The heritage of poverty,

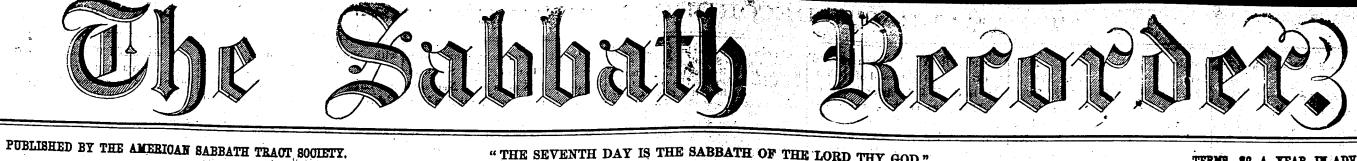
These treasures vast and sure— If riches be to care allied, If baseness walks by fortune's side, If gold begetteth foolish pride,
Thank God, thank God, I'm poor!

DEATH. Reply to Eld. Wardner's Rejoinder. BY J. H. KELLOGG, M. D. Eld. Wardner "is greatly mistak-

en when he assumes that" we have his quotation from Dr. Murphy. quoted the marginal reading, "dy- attempts to involve us. ing thou shalt die," making no atreader will have no difficulty in re stroy" as well as "kill." calling the fact which we pointed out, that the marginal explanation of the text wholly destroys the came subject to all the causes which operate to produce physical degeneration and disease, and, ultimately,

accidental with Infinite Wisdom." ures teach that man is in a state of death while still living a physical life," at least that this is sometimes the case; but where do the Scriptures say that this sort of death, or spiritual death, is a penalty for sin? This very important item of evidence Eld. W. has omitted to give us, though the fault must not be charged to him, as he has certainly done the best he could, and if there had been any such evidence to offer, either in the Bible or out of it, he would not have failed to produce it. But suppose this point had been estab lished, let us look for a moment at the logical consequences of this view. If spiritual death, "a state of disfavor with God," is the penalty of sin, then spiritual life, "a state of favor with God," must be the reward of obedience to God. According to this doctrine, the penalty of sin and the reward of obedience are wholly received in this life; for both spiritual life and death may

was the penalty for sin, then the resurrection revokes it, with reference to saint and sinner; and once revoked, it can not be inflicted true; this is good theology, and we | tion of our body?" should never think of disagreeing several spiritual deaths. Paul said, indeed, "I die daily;" and as we



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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 4, 1880.

TERMS-82 A YEAR IN ADVANCE.

WHOLE NO. 1866.

We are so tired, my heart and L. Sweet is the swell of the poet's sigh:
Sweet is the ring of the minor chords;
Sweet is the ring of the measured words;
But, Oh!—when life is so hard and dall, We miss the joy of the beautiful,
And echo it back like a bitter cry—
"We are so tired, my heart and I."

Tired of sowing the barren grains, Tired of taking the useless pains,

Of the futile fath, the unheeded word,

And the weary sickness of hope deferred!

While the counted sands drop fast away,

Through the feverish night and the restvacation, there is a natural desire. less day, And the reeds we lean on break one by one,

amusements, if they were kept busy about something better. It is mistake in mature and established

Christians to discourage or opposi-efforts to call into active versuse-the gifts of the young in bleasant and instructive entertainments, be-cause they seem to be childish. Even Paul when he was a child

spake as a child, understood as a child, and thought as a child. Let, the youth's mission-circles, and other

groups for social Christian activity,

e encouraged as means of grace.

against that day." It was faith in Christ's "words of eternal life" that made Bishop Hooper go boldly to the stake at Gloucester, after saying, "Tife is awast and death is hitter:

The winds sweep over the covering plain, not be done. Not a few will criticise the pastor instead of helping the creeping mist sobs the coase. The chill and heaviness all around, the coase the pastor instead of helping the creeping mist sobs the coase.

Like a chain the aching temples bound; Dream, fancy, sacrifices—what is it all? Climbing, struggling, alip and all, O'er the dull gray sea stoops the dul Break through the clouds, O Easter light ! Lay on the shrine of our rises Lord The useless talent, the broken sword; Lay there doubts, griefs, and wants, and tor's work. There are in nearly every congregation persons of this beyond they generally from the cross on earth, to the crown on

-All the Year Round

"A HUMBLE CONFISSION." Several years ago, in a Western

own, a young lawyer, a member of large church, got drunk. The brethren said he must confess. He demurred. He knew the members becoming active workers for good, their little faults, such as driving are full of love to the cause and as down to low wages, loaning at illegal rates, misrepresenting articles they had for sale, etc. But they were good people, and pressed the lawyer to come before church meeting and own up his sin of taking a glass too much, for they were a temperance people and abhorred intem-The sinner finally went to the con-

fession, and found a large gathering of brethren and sisters, whose bowed heads rose, and whose eyes glistened with pure delight as the lawyer be-The firmest thing in the universe gan his confession.

s that cross on which the world's "I confess," he said, "that I nev-

WRONG SPEAKING. - In one

commendation. The effect may not him against that day." Stand by be as pleasant as we might always the cross, and leaning upon its wish; but the result is not ours, but strength, exclaim, "I am persuaded God's, and he will take care of it. nor things present, nor things to that we do say is truth and that It is our duty to see that everything come, nor height, nor depth, nor any only. How many conversations other creature, shall be able to sepwould be cut short, how much scanarate us from the love of God which is in Christ Jesus our Lord."—The greatly the sermons of some preachers would be abridged if this rule were always implicitly followed! A people yield a point of controversy right either to a refusal, or to a true opinion. There is no middle ground. When we consider the effect of old man in Western Massachusetts, opinion expressed in speech; when night was just coming to be observed realize, the solemn responsibility instead of Saturday night as Sabbath which he assumes in speech, and

THE TRUE STYLE OF SPEAKING. obstinacy had been the principal him is to forget style altogether, and intent on the realty, the simpler, truer, more telling the style will be. ill kinds of writing: "Aim at things, and your words will be right without aiming. Guard against love or sweetness, of dignity or grace, of humor or pathos, will find its way out naturally into his language. CHRISTIAN LIFE.—The secret of | That language will be true to his

If he fails to comprehend them, he is, of course, excusable; but we can truly "charging him with maintain- tennated to be visible with the most Bible on this point.

VOLUME XXXVI.--NO. 45.

The word "kill" does not neces in a figurative sense in the states tempt to even suggest any other sarily imply life, since it is often ment of a fact. This looks to us reading than that given in the Bible. used in the sense of destroy. That very much like maintaining that the We should have been better pleased this is the real meaning of the word sense in which the word "life" is and the reader more edified if Eld. in this instance is shown by the fact used in the text quoted is not figu-W. had answered our argument, in-that the word "destroy" is used in rative. If this is not the intent of Lead back the feet that in wrong path stead of passing it over in silence. the very same text, and the Greek the argument, it is most disingenu-We shall not recapitulate, as the word employed is defined "de- ous, to say the least, besides being

distinct processes in the creation of | W. takes the position that spiritual upon the words "in the day that of dust. . . . God then breathed ment that the use of life in a spirit-

ished" (1 Cor. 15: 18); and "If in actual meaning of the language emwe are of all men most miserable?" And what is the meaning of the ure evidence. same apostle's expression in the

pertains to the individual also.

rative sense," and asserts that we Our reviewer next attempts to found upon this "false representainvolve us in a contradiction, basing tion " an "inference too ridiculous the attempt upon our statement and unfounded to deserve notice." that "whatever refers to a person's | Well, this is a pretty severe charge. body in its fullest sense, refers to We have meant to be truthful, canall there is of him," and the remark | did, and honest in this discussion, made upon Matt. 10: 28, that "the and can hardly feel satisfied to let soul is not the body." There is no the matter pass without stating the contradiction here whatever, as the grounds upon which our state reader will see. The soul is a part | ment was made. In his first article of the body, using the term "body" Eid. W. quoted several texts as il in its fullest sense, and yet is quite lustrations of the use of the word distinct from it, since it may sur- "life" as meaning "spiritual life," endeavored to make capital out of vive the death of the body in the among others the following text: manner which we have before de "We know that we have passed for the remark that we go to trans | the house itself, are two different | love the brethren." In reply we lating Hebrew in the interest of our things, and yet the house includes took the position that this use of the theory "to show how the Bible the plan; nevertheless, the house word is figurative, since the term ought to read!" We made no at may be destroyed and the plan pre "life" in a literal sense implies vitempt at translation in the article served. This is all very simple, and tal functions. In his rejoinder, referred to, and see no possible ex- equally simple is the explanation of Eld. W. objected to our position, and cuse for the insinuation. We simply the contradiction in which Eld. W. treated it rather uncandidly, intimating that a word can not be used

wholly lacking in force. Says Eld. W., "There were two In his article on "Death," Eld.

vigor began to deteriorate. Being term for which is ruach, correspond. This manner of dealing with our let him take the water of life freely." the nostrils of the beast? Query position that "a state of disfavor Lord Jesus keeps open house, with No. 2. So long as the breath of life with God" is the only penalty for spossessed by the beast, so that as transgression of God's law? Ac. better viands than ever prince put pleased to give his own special bless-upon his table, and yet men will not ling to the thirsty one; for, when he wounded for our transgressions," solomon says of man and beast, "They have all one breath" (Heb. ruach), can it make any possible difference of the day of destruction," Job. 21: 30, he ruach), can it make any possible difference of the bread of the body, but neglect their souls. Our Lord bids us go into the highways and hedges, and yet men will not opened his mouth upon the mountain and gave out the benedictions which commence his memorable serming which commence his memorable serming to this theory, when Job souls. Our Lord bids us go into which commence his memorable serming to the thirty one; for, when he would not interest the benedictions and "bruised for our iniquities." Can we ever find words to thank the highways and hedges, and yet men will not opened his mouth upon the mountain and gave out the benedictions which commence his memorable serming to the thirty one; for the body, but neglect their tain and gave out the benedictions which commence his memorable serming to the thirty one; for the body, but neglect their tain and gave out the benedictions which commence his memorable serming the high transgressions, and "brusted for our iniquities." Can we ever find words to thank the highways and hedges, and the properties of the body, but neglect their tain and gave out the benedictions which commence his memorable serming the high transgressions, and "brusted for our iniquities." His generous invitation is, "Come thirsty, I must drink; no well or shall be done unto us.—Advocate that of keeping Sunday night, and so it

Epistle to the Romans, "waiting of the word "de scription" for again for the same offense." Very for the adoption, to wit, the redemp- "a-scription" we have only to say he issues many invitations of the deaths, leaving out of consideration ual after and during death. While ment is just as good with the substi-Eld. W. says that we charge him in Gen. 2: 17 and an entirely differ-

the wicked die for their own sins, there is no resurrection. Now where is there any absurdity in this? It does seem to us very singular that our reviewer will persist in misrepour reviewer will persist in misrepour currection. This is begging the questions of the brain? In reply we here in the will shut the operations of the brain? In reply we will ask, Did our reviewer know of an individual's being in harmony does seem to us very singular that our reviewer will persist in misrepour currection. Now where is there any absurdity in this? It does not not consider a purple of that the ever blessed Savior keeps open house, and that he invites men freely; but still I am afraid to come? Peradventure, dear friend, we may overcome your difficulties what will his gold thus acquired by the help of God if we remind profit him in that does when the door faith in Christ? Words of eternal and the prejudice and hatred of the connection that the ever blessed Savior keeps open house that will shut the ever blessed Savior keeps open house, and that he invites men freely; but still I am afraid to come? Peradventure, dear friend, we may overcome your difficulties. What will his gold thus acquired by the help of God if we remind profit him in that dow when the door.

A WORD FOR PARTORS hardly conceive of anything more ing "that the word 'life' is powerful logical microscope which as from a king. Turn to the seventh simple than the teachings of the not used in the Scriptures in a figu. we are able to bring to bear upon it. of John, thirty-seventh verse: "In

want?

ONLY A WORD. Only one little word, If it be a word of love, Is always gladly heard, And may place one above The grief drawn sighs and sadder tears o The sorrow and care which to them gave Only one little word. If it be a word of praise, Hath oft to ambition stirred Those long deaf to its lays; And they've bravely renewed the Who erst had been conquered in the strife. Only one little word.

Unity one name word,

If it be a word of hope,
Hath brightened eyes long blurred
With wearisome burdens hard to be borne,
With wearisome burdens hard to be borne, Neither can we find any foundation scribed. The plan of a house, and from death unto life, because we Receiving some faint heart, weary and Only one little word,
If it be a word of blame, The fountain of tears hath stirred, And drooped the heart with shame ierced, as an arrow, to its inmost core

> Only one little word. If it be a word of peace. And bade contention cease ; overing o'er the soul like a gentle do mplanting there rare flowers of love. Speak words of hope and love,

Speak words which lift above Sighs or tears, grief or shame :

-Louisville Courier-Journal. KEEPING OPEN HOUSE.

house for all thirsty ones. Kindly desires within; all you whose very man, not named in the creation of life means "a state of favor with turn to the Word of God, for we hearts do fail you so that you deforce of Eld. W.'s argument based animals. His body was first formed God." As he objected to our state. must back up everything with spair of hope, believe this promise Scripture; let us read the seven- of God, who can not lie, and plead thou eatest," etc. The sin of eating into him that which does not return ual sense was figurative, it seems to chapter of the book of Revelation: open for you fountains on the very the forbidden fruit deprived Adam to the earth with the body." This us that he has no right to object to "And the Spirit and the bride say, mountain tops, where you could least something breathed into the body, our statement that he had main- Come. And let him that heareth expect them, and give you comfort life, and that very day their vital was the "breath of life," the Hebrew | tained the contrary of our position. athirst. Come. And whosoever will, ing to the Greek pneuma, which argument on this question was prob. No voice at Christ's door saith, been pleased to give many gracious tality by resorting to this marvelous Eld. W. claims to be "the rational ably much easier than to reconcile "Stay away;" but three voices join explanations of what he meant. explanations of what we lead to the texts as, "We know that we will not stand, since the very same such texts as, "We know that we come."

No officer stands at the learner of the very stands at the lear How did the breath of life get into ment. Is he willing to maintain the is! How sadly strange, that our keep it safely.

Now, as if it were not enough to | not, save you unless you accept keep open house, our Lord Jesus Christ.—Spurgeon. goes further; for in the next place, that we did our best to see a point freest kind. I will only quote one The next paragraph unfairly rep in the language as written, but fail out of very many. Turn to the with Eld. W. if his views and ours resents us as maintaining that charing to do so, and appealing to a first verse of the fifty fifth chapter bank once stole the key to the of Isaiah, "Ho! every one that strong room," and visited it at first verse of the fifty fifth chapter bank once stole the key to the acter does not pertain to the indi- learned friend for help, it was sug- thirsteth, come ye to the waters, and night, intending to carry off a large

without price in any possible sense. should die of thirst and hunger. The ence which hovers over a vast audithe figurative use of the term the soul is a part of the body, during tuted word as with the other. As reshown that death means one thing merit, effort, sacrifice, or service. It him. He would have given all the can communicate by subtle and un but he has never done it immediate comes to us, not because we deserve gold about him for one draught of traceable potency its deceptive and ly. That is a beautiful word—im it, but because we need it. We are water. What would the riches of transitory excitement, so that the mediately, immediately, immediately, in doing it. It is too often the viduality.—Shairp. know that he did not die physically, with saying "that spiritual life ent thing in Gen. 3: 19. If death blessed with it out of the good will the world be compared with his vast multitude shall be charged full naturally have liked to consider it a case that when a child has united and Eld. W. insists that to die can means simply a state of favor with means "a state of disfavor with and pleasure of the Lord, and we do freedom? How anxiously he lis. of the current whose expression little, or at least to have been carried with the church, this is considered man Eld. W. insists that to discharge and and pleasure of the contrast whose expression of possibly mean to be subject to death, it must be according to Mind.

Many and remarks take our addition.

Many and remarks take the subject of the feelings that the should the early the feelings that the same and the same and the same and the same and t not possibly mean to be subject to God," and remarks that our addition God" in Gen. 2: 17, there can be no not purchase it by good deeds, good tened for some sound without. But might deceive the very elect. Many

shall not attempt to answer, as, if it by the help of God if we remind profit him in that day when the door faith in Christ's "words of eternal Eld. W. charges us with "un. possess any point at all, it is too at. you that our Lord makes a procla- is shut, and be shut in forever. mation, which has the weight of his personal dignity about it, and comes INTERVIEW WITH THE SIOK. We met with an incident a few days ago that deserves remark. We the last day, that great day of the were called to visit a sick parish feast, Jesus stood and cried, saying, ioner. He was very ill, and fears If any man thirst, let him come unto me and drink. He that were entertained that he would die. We were introduced into the sick believeth on me, as the Scripture room and approached his bed. Sevhath said, out of his belly shall flow eral members of his family were in rivers of living water." This is the the room when we entered it, and sovereign word of the King of kings. also a male and female neighbor. As Standing up in the midst of the soon as we had made a few inquirmultitude. he proclaimed his own ies concerning the man's illness, and full and free salvation, and with his condition, all the persons present own voice declared the day of quietly arose, and went out of the grace, "If any man thirst, let him room, leaving us all alone with the sick man. We were then able to ome unto me and drink." O anx ious inquirer, what more do you converse with him unreservedly. There were no listeners. He un-Peradventure a trembler replies bosomed himself to us freely. He told us his trials and difficulties, confessed his faults and shorte and asked for and received the one of the freest promises possible struction, admonition, and en--"I will give unto him that is couragement which he needed from athirst of the fountain of the water his pastur. It was one of the most of life freely." Come and test the free and profitable interviews which promise now and see if it be not

we ever held with a sick member true. But if you require another, of our congregation. And it was turn to a grand gospel chapter in Isaiah, the forty-first, and let me mainly owing to the forethought and delicacy of his family and friends, read you the seventeenth verse. in withdrawing from the sick room. Will not this suit you? "When and leaving him alone with his pas the poor and needy seek water, and there is none, and their tongue fail-We often, usually, meet with eth for thirst, I the Lord will hear cases of directly the opposite kind. them, I the God of Israel will not Once, it would seem, that as our visit forsake them. I will open rivers in was expected, a large part of the neighborhood had been called in. midst of the valleys; I will make We found the room and adjoining the wilderness a pool of water, and rooms full of people. It was of course, painful to the sick and emthe dry land springs of water." Now then, you that can not pray; you that are so dried up with in the sick man attered was listened to ward drought that you can not ge by many curious ears, and was sure Our Lord Jesus Christ keeps open | the words out, and scarcely feel the and the sick man was on his guard, Our gracious Lord, still further to encourage souls to come to him, has ble one.—E. G., in Lutheran.

THE LORD OUR RIGHTEOUSNESS. original word is used with reference have passed from death unto life," door to sort out the comers, and to ing of it is. He tells you that, by forting name could our Savior be the death threatened in the penalty. The aptness of the expression, "dy ing thou shalt die," in the words of our reviewer certainly "could not be out the term death unto life," odor to sort out the comers, and to be live on that, by called than this, "The Lord our happy land became a hell upon the could our Savior be great deep were opened;" and the believing in him, you receive into called than this, "The Lord our happy land became a hell upon on, in the sixth chapter of John, at the text guoted does not mean the could our Savior be the contract, and the believing name could our Savior be great deep were opened;" and the believing in him, you receive into called than this, "The Lord our happy land became a hell upon on, in the sixth chapter of John, at the tourtains of the believing name could our Savior be great deep were opened;" and the believing name tould our Savior be to the "tourtains of the believing name could our Savior be prevaled than this, and the believing name tould our Savior be to the "the tourtains of the believing name tould our Savior be to the "the tourtains of the believing name tould our Savior be to the "the tourtains of the believing name tould our Savior be to the "the tourtains of the believing name to underections." The Lord our happy land became a hell upon on, in the sixth chapter of life fr our reviewer certainly "could not be socidental with Infinite Wisdom."

We do not deny that "the Script-" breath of life "means "rational or "breath of life "means "rational or "a state of favor with God," will "breath of life "means "rational or "comprehensive than this? Only "a state of life freely." Said I not the thirty-fifth verse, he shows what truly that Christ keeps open house? drinking of the living water is: have no righteousness of our own with which to come to him. It is lanthropy suddenly revealed the written, "There is none righteous, odiousness of the past thraldom and moral nature" for man, it means mean? and if the use of the word publish it in your neighborhood that me shall never hunger, and he that no not one." We are all guilty. the same for the beast.

Now about the "two processes" with God" is not a figurative use, involved in the creation of man and will he kindly explain what a figuonlymone in that of the beast. The rative use of the word would be? | advertise it many times in the news- heartily trust Christ, and him alone. | come to God, sure of finding acceptrecord says with reference to the creation of man that God "breathed that according to Eld. W.'s position record says is true; and then that is, be convinced that what he says is true; and then the unrighteous, that God may into his nostrils the breath of life." the penalty pronounced, "The soul | you a full table from early dawn to | believe on him—that is, depend up- | count his righteousness as ours, and The same record says that beasts have in their nostrils the very same of disfavor with God." Eld. W. breath of life." Query No. 1. How did the breath of life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he willing to maintain the life get into ment. Is he will not considered a life get into ment. It is he will not considered a life get into ment. Is he will not considered a life get into ment. Is he will not considered a life get into ment. It is he will not considered a life get into ment. It is he will not considered a life get into ment. It is not considered a life get into ment. It is not considered a li

and welcome! Come and welcome! river can quench my thirst if I do and Guardian. Come and welcome! Let him that not personally drink. It stands just Says Eld. W., "If physical death this life only we have hope in Christ, ployed, what theological doctrine is athirst come; and whosever will, thus, dear soul; you must accept could be made to stand by. Script- let him take the water of life free let."

| Christ, or you are lost. Be sure of this, that God himself can not, will

THE HOPELESS PRISONER.

A man employed in a Spanish

the punishment of our sins. For Once more. Our Lord has been our sins he was "stricken, smitten

THE TRUE TEST OF PIETY.

life" that made Paul come out from Judaism, spend his life in preaching the gospel, and say on the brink of the grave, "I know whom I have that the months to come should inbut eternal life is more sweet and eternal death is more bitter." It was Hugh Latimer endure a fiery death in Broad Street, Oxford, rather than deny the principles of the Reforms tion. It was faith in Christ's words of eternal life which made Henry Martyn turn his back on ease and distinction at Cambridge, go forth to a tropical climate, and die s solitary death as a missionary. It was faith in Christ's " words of eternal life" which made that hon orable woman, Catherine Tait, as recorded in that touching biography, resign five children in five weeks to the grave in the full assurance that Christ would keep his word, take care of them both in body and soul and bring them with him to meet her at the great day .- Canon Rhile.

TOO LATE.

How often has it happened that a government or an individual, tardibecome wise, regenerate, and en ering joyously on a fine career, hears the roar of a rushing wave to be repeated and commented on from the angry ocean behind him, elsewhere. We could, of pourse, say which rises high over his head and little directly personal to the case, sweeps him back helplessly into the abyss. A Poland becomes politi and was careful to express himself | cally wise; the cry of unpatriotic only in a general way, and avoided | factions is dying away, when sud all personal details. He would not dealy the foe from without rushes unbosom himself to his pastor on in-and Finis Polonia! France, the very points on which he needed in 1789, gave as noble a display o to be conversed with. We could self-reformation as the world ever only make some general remarks, beheld: the King became simply offer a prayer, and leave, feeling the head of the nation; the nobles, that our visit was a very unprofita the governing classes, enthusiasti cally abjured their privileges, and the purest philanthropy became popular and supreme. But suddenly he untrained masses broke into

of savage revenge. Society, deliant triumphs—and those of France iured, and when, although progress may be small, social concord has always been kept in view as a recognized goal .- British Quarterly Re-ALONE WITH GOD.

One Sabbath night, after discoursing on a very solemn subject which had stirred my own soul, I took a walk before going home. It was clear starlight without any moon, But while we praise him for what | and the heavens looked down upon ference how it was placed there? did not mean destruction at all, but pel men to come, for otherwise it that do hunger and thirst after he has done, let us remember what me with all their sublime impres-This argument, when examined, proves to be as attenuated as the "immaterial entity" it was devised to maintain the standard and the standard a guage was stronger than he meant, Christ's, for his table is furnished, I do not know what more to say their sins." And so he does. He pacing slowly up and down, by the We see no objection to the con- and he should have said, "The wick- and the entrance to his banquet hall to you. What more could even in not only has suffered and died that side of the stream near his house. the see no objection to the conclusion drawn by Eld. W. that the ed shall be turned into a state of distis free. In his name do I declare spiration utter? This blessed Book he may save us from future punish. As soon as I came up, he said: "Man It was in the days when Sunday we realize, as every Christian should the absolute freeness of his grace. has set before you such a wealth of ment, but he also saves us from sin. I couldna gang hame direct frae the night was just coming to be observed atonement affects only the body, favor," etc.; and when the psalmist He has taken the doors from off precious things that one can barely Whatever our besetting sins may be, chapter the nicht. After hearin's atonement affects only the body, there is no need of a future life nor of a resurrection, no necessity for an immortal, immaterial soul. This theory proves too much if it prove

from this warl', When I was a lad What is the true test of piety? die I used to read the book of Reve lation frae beginnin to end on a difficulty in the way of the change; but he had voted with the rest to expressed. The more the mind is dience as of a child to a father; that | Sabbath afternoon; and on Monday | abide by the decision of the majoriis the test. The only true joy is mornin', when I got up to herd my ty. After the vote was taken, he born of such obedience. Ecstasies father's coos, jist as the sun was that come from any other source do risin' and spreadin' a glimmer owre, over the assembled brethren, and gives for conduct holds not less for not belong to the legitimate family the lift, the bits o' birdies praising said, slowly and with the emphasis circle of heavenly joys. They are God wi'a' their might, and the lock of deep feeling half suppressed, the result of that which it does not at the fit o' the field like a pictur' o' "I'm not at all strennons shout this. could harmonize as well upon other points as they seem to on this; but it appears to us that the statement it appears to us that the statement of appears to us that the statement of the stateme it appears to us that the statement is irrelevant unless it is intended to intimate that our view involves the intimate that the statement intom or eattraction or eattract absurdity of a double penalty for a single offense, which certainly is not the case. The Bible clearly represents that there will be two actual deaths, leaving out of consideration deaths, leaving out of consideration and during death. While ment is just as good with the substi-"death," since a person may have life, it is evident that the character marked before, Eld. W. has not nor earn, nor produce salvation by deeper. A raging thirst consumed marsh-lands during a Summer heat, has got well up in the art of healing,

the man was made whole." Man

A WORD FOR PASTORS. With the return of pastors from

believed, and that he is able to keep dicate renewed prosperity. It is the that which I have committed to him very time when every member should begin in some way to labor for the him. Where he ought to find people forward to carry out plans of work, faith in Christ's "words of eternal The people who engage in no Christian work, who are dumb in prayer- We are so tired, my heart and I. meetings and, according to their means, niggardly in their contributions will be most conspicuous for their lack of sympathy in the pastor's work. There are in nearly character, and they generally seem to live longer than those who are Let us look together, my heart and I valuable helpers. The pastor who leaves a church because of their presence might as well attempt to escape mosquitos by camping on a salt meadow. His first need is to pray for patience.

While the pastor finds that there s no change in the unloveable part f his flock and little hope of their let him not forget those whose hearts again in Christian efforts. There is no time to be lost if good is to be ! done, and it is no use to spend any of it in bemoaning intractables. has abruptly been overwhelmed by | Just so many as can be induced to the faults of the past suddenly surg- | co operate should be made at once | ing up from behind-like some to realize how much they are apstrong swimmer who, escaping from preciated and how needful it is that perance. barrassing to us. Every word that the toils of the sea, and with foot with renewed zeal they give themplanted on the firm sand, suddenly selves to work.—Baptist Weekly.

CERTAINTY.

s that cross on which the world's Redeemer was crucified. Though er took ten per cent. for money.' shadows and gloom gathered around | On that confession, down went a that scene of suffering, yet the suf- brother's head with a groan. "I fering has passed, and all gloom and never turned a poor man from my darkness have passed with it, and door who needed food and shelter." higher and brighter than the sun, Down went another head. "I conshines forth the transfigured face of fess I never sold skim milk cheese our ascended Lord. No eclipse will for a new one," whereupon a sister ever shadow this effulgent truth; shricked for mercy. Whoso believeth in me shall have cluded the sinner, "I have been eternal life, and I will raise him up drunk, and am very sorry for it." at the last day." We come to day | Whereupon the meeting very peaceunto the cross of Christ, and lay our fully adjourned.—Kentucky Sentihands on his eternal strength. Thou- nel. respect especially may wrong speakfound its confidence. Suffering has fled here for help, and discovered its by a young man of a superior. Thus lanthropy suddenly revealed the strength. Ten thousand times ten a young minister will ask, "What diousness of the past thraldom and thousand, and thousands of thou did you think of my sermon?" sufferings; and the untutored masses, sands, when passing through the And very often the reply will carry instead of gratitude, thought only prostration and mystery of death, undeserved compliment, whereas the have turned an eye, and put forth a timely word of discriminating but hand, to the gross of him who was study oritions would be a lifted up to draw all men unto him, ferred a permanent and salutary in 1789 were the most brilliant in and smiles of confidence have driven benefit. No; let not the word be history—is only safe when the work away the shadows of the grave. trifled with; however kindly the Come to day, and lay your wand up- heart may be, do not let it prompt on the cross and say, "I know whom the lips to utter inconsiderate, un-I have believed, and that he is able deserved, and therefore valueless to keep that I have committed unto

come. nor height, nor depth, nor any

AND I ALWAYS SHALL. The gracefulness with which some illustrated by a story told of a good death is swallowed up in victory. I was supposed to be settled. Bro. On the whole, when once a man is am no sae sure as some folk seem to G. had been the pillar of the Saturmaster of himself and of his materibe that heaven will be sae different day night party; his well-known als, the best rule that can be given

success in the training of young thought, true to the man himself. people to an efficient Christian life is in giving them something to do, from mannerism, it will bear the imand keeping their minds and hands press of whatever is best in his indihome in a convalescent state. But the end sought, rather than a means to the end which ought always to be body makes any particular and local

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ER Alfred Contro. Allocany Co. 1 we've and an account-class matter at the passones as Alfred Contro, N. Y.

MRS. E. S. DAVIS.

The committee to whom was re-

ferred the matter concering the Da-

vis Creek Church reported as fol-

1. We believe that to receive the Church

with its present name would be a source of discord, not only in our own mid-t, but

also in our Associations, the General Con-ference, and the Missionary Board.

2. We also find that some of the mem

SAMUEL R. WHEELER,)

The following resolution, which

accompanied the letter from the Da

vis Creek Church was then taken up

Resolved. That it is the sense of this

GRO. U. BABCOCK, H. E. BABCOCK,

The report was adopted.

The motion prevailed.

of the Moderator.

school Institute.

The hour for holding religious

services having arrived, the business

meeting was adjourned to the call

RELIGIOUS EXERCISES.

At 11 c'clock A. M., First day, mission

ary sermon, by S. R. Wheeler, follower by collection for the use of the Seventi

day Baptist Missionary Board Amount received by the Treasurer. \$18 79.

o order, and stated that Bro. Badger. Su

erintendent of the Sabbath-school, would

onduct the exercises of the Sabbath

The choir sang the hymn, " All hail the

power of Jesus' name," after which the congregation joined in repeating the 19th

Prayer was offered by Geo. J. Crandall.

ollowed by the reading of an Essay, by

Singing by the Sabbath school children.

When he cometh to make up his jew

Three minute speeches upon the subject

Benediction by H. E. Babcock.

were read and approved.

A. H. TERRY, Clerk.

DRUEGATES IN ATTENDANCE.

Harvard-Geo. J. Crandall and wife

Orleans-H. E. Babcock, Luther S. Da-

Davis Creek-Brethren and Sisters

Long Branch-Joel B. Babcock, Lydia

and wife, Miss Esther Main, Mrs. Daniel

ABOUT CONFERENCE.

I have been reading the account

of the proceedings of the American

Board, which has just held its ses-

sion in Lowell, Mass., and I wished

that some brother or sister would do

for us, who did not enjoy the privi-

lege of the last General Conference,

what the reporter in the Congrega-

We have the Minutes, to be sure,

us something more than the bare

outline of the business. We want

to know what is to be read "be-

tween the lines;" what was the

spirit: where the enthusiasm was

Conference presented to us. We

tried to imagine what expression

the face wore when the dear thing

Can not some one help our imagi

nation in this matter? Let no one

cease to grumble about it till they

have had their fill. As for provis-

selves eat, that ekes out the meager

From any point except those

points north and west of us-that

mountains.

To the Editor of the Sabbath Recorder :

FARINA, Ill., Oct. 24th, 1880L

Pardee-N. R. Wheeler.

Yearly Meeting.

Adjourned.

Mrs. Emily Terry; subject, "What constitutes a good Sabbath school?"

and discussed:

The report was adopted.

REV. N. V. HULL, D. D. - - - EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

DR. LOVE ON THE SABBATH. The Bibliotheca Sacra for October contains Dr. Love's third article on the change of the Sabbath. In these articles, the Doctor has shown wide and careful reading and an excellent spirit, and as he has given unusual attention to the position of those Christians who observe the seventh day of the week, it seems to us proper to frankly tell him where his argument has failed to satisfy them. This we do at this It is of little use to attempt to in. by the keeping of the day on which rejected. struct them concerning the opinions | it was completed, nor any other day. ing thereby to relieve them of their foundation to the topstone. In this New Testament, quoted to prove the Bible, we do not wish to be understood that they undervalue the tes. other. timony of the New Testament. They heartily accept the teachings of Christ and the apostles. They hold that the record of every divinely appointed ordinance of re ligion will be found in the Scriptures. In the New Testament they find two ordinances plainly commanded, and the reasons for their

appointment plainly given. These

are baptism and the Lord's Supper.

In order to an intelligent observ-

that the object of the appointment

in religious institutions is a thing unknown to the Bible. And be is also true under the New. The baptized into his death? Therefore | here for religious purposes. we are buried with him by baptism raised up from the dead by the saw him and related to him the fact they not on the high way to Rome? glory of the Father, even so we also that Christ had risen, he disbelieved should walk in newness of life." them and declared that he would Rom. 6: 3, 4. Concerning the only believe through the testimony Lord's Supper, it is said, "For I of the sense of feeling; and after have received of the Lord that eight days the disciples were withthanks, he brake it, and said, Take, | Christ's meeting his disciples for re- its Fourteenth Annual Session. eat; this is my body, which is brok- ligious worship on the first day of he took the cup, when he had supped, this narrative the idea that Christ 1 Cor. 11: 23-26. How plain is all day on which his resurrection oc this. Neither the ordinances nor their meaning are left to be inferred.

But if these are plainly taught as of the week had come to be divinely to their appointment and their honored, we are told that Pentecost teachings, how much more plainly is occurred this year on this day, and the institution and doctrine of the that on it the Boly Spirit was Sabbath taught! It appears in the poured out, but the Scripture does runs through both Testaments. It "And when the day of Pentecost is the chief of Scripture ordinances, was fully come, they were with one and is interwoven with the line of accord in one place." This might Now it is claimed by Dr. Love on this day to honor it, why is it Bahcock.

curred.

that he has offered testimony that silent just where it should speak should be satisfactory to all, that by out? This interpreting into pas divine authority the Sabbath has sages thoughts they do not contain been changed from the seventh to is misleading and mischievous. the first day of the week. He says:

"In view of the facts ascertained of all, however, is Acts 20: 7. It is or collected in this discussion, we said to plainly teach that the churchsee no occasion for any First day es in apostolic times were in the Sabbatarians to confess to a con- habit of holding assemblies for the in devotional exercise, as provided to the 'authoritative change' from purpose of breaking bread on the for in the morning session, the meetthe seventh to the Lord's day, first day of the week, but we see ing was called to order by the Modwhether the latter be strictly a nothing of the kind in it. To get erator, who welcomed cur brethren Sabbath or not; nor even for any to at the real teaching of the passage from abroad, and invited them to a affirm that the change is a difficult point to establish. We have not we quote from the seventh to the full and hearty co operation with us precisely mathematical demonstrateleleventh verses. "And upon the in making this meeting one of much tion for the change, but we have the first day of the week, when the dis- good to all. highest probabilities that our Lord | ciples came together to break bread. in some way has given the first day Paul preached unto them, ready to were read. of the week to be kept sacred in the new dispensation. And on the high

this "consciousness of obscurity."

that on reading it, suggests the and that is all. thought? Would one unacquainted The next passage quoted is 1 Cor. ligion in this Valley. Bro. Babcock after remarks by S. R. Wheeler. with circumstances outside the book, 16: 1, 2. "Now concerning the col also requested admission for the

keeping of the first day in the place gatherings when I come." Note of the seventh day, do it? Let us here, no meeting is named. The dulook at one or two of them and see. ty enjoined is a private one. They The foundation statement on were to lay by themselves at home which the argument for the observ- their contributions, and so have them | done. ance of the first day of the week is in readiness when called for. No built, is that Christ rose from the honor is here bestowed on the day dead on that day, thus completing as if it had a Sabbath character. the work of redemption. It may be The last passage quoted is Rev. 1: that Christ did rise from the dead 10, "I was in the Spirit on the Lord's on this day, but the Scriptures do day." Note. It is not said that not say so. For the sake of the this was the first day of the week. argument, however, let us admit It is not anywhere said in Stripture some misunderstanding in regard to that he did. Do the Scriptures say that the first day of the week is the the name of the church, the matter that the work of redemption was Lord's day, but it is said the seventh was referred to a committee, and in finished by his resurrection? They day is. Isa. 58: 13; Mark 2: 28. the meantine the church was invitdo not. We were redeemed by the He who says the phrase "Lord's ed to participate in all the business

death of Christ and not by his res day" means the first day of the of the meeting. week, assumes the essential point to urrection, as the Scriptures every. where teach. Nor do the Scriptures be proved, a thing not allowed by and Geo. C. Babcock were appointed teach that we are to observe, in any the rules of debate. Nor is any proof admissible here, but such as is of the Church at Davis Creek. form, the day of Christ's resurrec point as he has now gone beyond tion. Nor do they teach that we are offered by the volume in which this the place where their difficulty lies. to celebrate the work of redemption is found. All other is at once to be the Standing Committees. We have thus hastily gone of the Fathers on this subject, think. All this comes from men, from the through with the passages in the

difficulty. Their trouble lies back we do not say that the work of re- change of the Sabbath, or the sacred of this, and is found in the teach. demption is not to be celebrated. character of the first day, and not a ings of the Bible concerning the It is, and for that purpose baptism | single word is said about its observ Sabbath. When we say their diffi. and the Lord's Sapper were institut | ance for any reason, or of its sacred culty lies in the teachings of the ed, and they cover the whole character. Nor has it in Scripture ground. There is no room for an any sacred title. Its name in the Scriptures is "the first day of the But it is said that Christ and his week," and only that. Those who disciples honored this day by hold- reject the Sunday festival, do it on ing meetings upon it. We wonder the ground that it is a human and that any one that has read the Script | not a divine institution. If it were ures with care can make such a state | found in the Bible it would be readment. Let us look at the facts. 1. lily accepted, but it is not. That it In the evening of the first day of is found outside the Bible they know the week following Christ's resurperfectly well, and their judgment rection, after he made himself in the case is in exact harmony with known to the two disciples at Em. | Neander when he says, "The festimans, "he appeared to the eleven val of Sunday, like all other festias they sat at meat, and unbraided vals, was always only a human orance of an institution, it is required them with their unbelief and hard-dinauce." Believing it an ordinance sumed the Chair, and announced the ness of heart, because they believed of men, they reject it as they reject following: be clearly stated. It should also be not them which had seen him after all other human appointments. Conobserved that the idea of a change he was risen." Now, who can say cerning the introduction and growth sion also to nominate some one to preach that here is an account of a relig of the Sunday observance in the Thorngate, Masson Crandall, Henry ious meeting held by Christ and his | church, they know all that others | Chase. sides, ordinances are pictures of the disciples? The disciples did not know, as the sources of information things or lessons taught. This was believe he had risen from the dead, on this subject are open to them as true under the Old Testament, and and how could they have come to to others; nor have they neglected gether to celebrate that event? But | to examine them. Nor are they unmeaning of baptism is in the form the object is unmistakably revealed acquainted with he skillfully drawn of the institution, and this is de | for it is said, "They sat at meat." | arguments of learned men in the clared in its observance. "Know that is, as we would say, "they interest of Sunday, but it still reye not that so many of us as were were eating their supper." It is mains true that the "festival of tees be requested to be ready to rebaptized into Jesus Christ were clear, then, there was no gathering Sunday," like all other festivals, is port promptly at 9.30 o'clock on only a human ordinance. If they But Thomas was not present on accept this, they must accept the into death; that like as Christ was this occasion, and when the disciples others, and if they accept these, are E. Babcock.

> THE SOUTH WESTERN YEARLY MEETING.

The South Western Yearly Meeting of the Seventh day Baptist which also I delivered unto you, | in again, and Thomas with them, on | Churches of Missouri, Kansas, and that the Lord Jesus, the same night | which occasion Christ appeared, and | Nebraska, convened with the Church in which he was betrayed took by his presence overcame Thomas's at North Loup, Nebraska, at 10 bread: and when he had given unbelief, and this ends the story of o'clock A. M., Oct. 8th, 1880, for The meeting was called to order

en for you: this do in remembrance | the week, after his resurrection. | by the Moderator, O-car Babcock; of me. After the same manner also Now we ask, who would gather from prayer by Samuel R. Wheeler. The Introductory Sermon was saying, This cup is the New Testa and his disciples met together to preached by Herbert E. Bibcock. ment in my blood; this do ye, as oft bonor the day of his resurrection ? The text used on this occasion was as ye drink it, in remembrance of That Christ appeared to them to the 7th verse of the 1st chapter of me. For as often as ye eat this convince them of his resurrection is Proverbs: "The fear of the Lord is bread, and drink this cup, ye do true, but that is a very different the beginning of knowledge, but show the Lord's death till he come." thing from meeting to honor the fools despise wisdom and instruc-

After the sermon and the singing As further proof that the first day of the hymn "No Other Name," it was voted to appoint a committee of three persons to arrange a programme of religious exercises.

While the Moderator was arranging the committee, Bro. Wheeler opening chapters of the Bible, and not read so. The passage says, made some remarks in regard to the objects of the meeting, and the work for the afternoon session.

The Moderator announced the folcivilization, characterized by the have been on the first day of the lowing named brethren as Commitpresence of Bible teachings and week, but if the Holy Spirit had tee on Religious Services: Charles wished to show that this happened Badger, Geo. B. Rood, and N. W.

Voted, to adjourn until 2.30 o'clock P. M., and that we devote the first half hour of the afternoon session to devotional exercises. Adjourned after benediction by The text perhaps most relied on

Herbert E. Babcock. SIXTH DAY AFTERNOON. After having spent half an hour

The minutes of the last meeting

depart on the morrow; and contin-Communications from the churchued his speech until midnight. And es were called for, when the letter tions, men are at liberty, and are there were many lights in the upper from the Pardee Church was read chamber, where they were gathered by Bro. Wheeler, pastor of this But how has the Doctor removed together. And there sat in a win | Church, after which he made some dow a certain young man named very interesting remarks regarding "confessed" to by "First day Sab. Entychus, being fallen into a deep their prospects and condition; the batariane," in regard to the author- sleep; and as Paul was long preach- letter of the Long Branch Church itative change of the Sabbath? Has | ing, he sunk down with sleep, and fell | was called for, when Joel B. Bab he quoted any passage that speaks down from the third loft and was cock stated that this had been sent of this "change?" He has not | taken up dead. And Paul went by mail, but that it had not arrived, Has he quoted any passage that down, and fell on him, and embrac whereupon Bro. Wheeler made some even speaks of keeping the first day | ing him said, Trouble not yourselves; | very hopeful remarks in regard to | sel in the matter at the next session of for any cause? He has not. Has for his life is in him. When he, the condition of the Church at Long he quoted any passage that calls the therefore, was come up again, and Branch; the letter of the Church at session of this Yearly Meeting. first day of the week the "Sabbath" had broken bread, and eaten, and Harvard was next called. As there or the "Christian Sabbath" or the talked a long while, even till break was no delegate present, and no let-"Lord's day?" He has not. Pray, of day, so he departed." Note, this ter had been received, Bro. Wheeler, then, in what does his proof con- meeting was held in view of Pauls who made a short visit there while departure the next day, and was on his way to this place, gave a short We assert, without the fear of held in the night and not in the day statement of their prospects; Hersuccessful contradiction, that there time, the breaking of bread occur bert E. Babcock made a verbal reis not a passage in the whole Bible ring after midnight. There is here port in regard to the Church at Or | which the resolution was adopted. that teaches the change of the Sab- then no keeping of the day, and leaus, Neb. He spoke of the great bath, whether as a doctrine or a fact. those who quote this passage as an amount of labor that was necessary ed, after being spoken to by H. E. No idea of the kind appears in any example for us to follow, should to be done in the Republican Valley, Bahcock, Geo. J. Crandall, and Ospassage of itself. What passage, meet in the night and break bread, and of the interest that they have in | car Babcock. the advancement of the cause of re-

in the place of the seventh, for any even so do ye. Upon the first day ber of this Yearly Meeting. purpose? Surely they would not. of the week, let every one of you But do the passages quoted by lay by him in store as (Ad bet) to edicately on the Sabbath than it is a good time to subscribe. Published quarterly by Jameson & Chicago. We are close mot mean bodies, but the dead in 2: 19, and other scripture referring other days, and he is highly to be lished quarterly by Jameson & the Doctor and others to justify the prospered him, that there be no organization.

Samuel R. Wheeler was appointed to extend the right hand of fellowto extend the right hand of fellowBranch; Joel B Babcock of Long Branch, ship to H. E. Babcock on behalf of the Church at Orleans, which was the Church at Orleans, which was deal of Harvard, Herbert E. Babcock of Orleans, and Oscar Babcock of North Loup.

Mrs. E. L. Terret.

L. G. Pierce presented a letter from the Church at Davis Creek. Sherman Co., Neb., in which they make request to join the South-Western Yearly Meeting.

A motion was made to grant their request; but owing to there being

ers of the Davis Creek Church do desire the name to be changed. 3. We recommend that the question of ecciving the Davis Creek Church as one S. R. Wheeler, H. E. Babcock of the churches of this Yearly Meeting be walved, until the church reconsiders its aca committee to consider the request

Voted, that the Moderator appoint Bro. Wheeler was called to the Chair, while the Moderator arranged

the Committees. The Committee on Religious Exercises made the following report: Sixth day evening, a prayer and conference meeting, conducted by S. R. Wheeler. Sabbath morning, at 10 o'clock, Sabbath-

Church that it would be eminently proper for the Seventh-day Baptist people of the North Loup country to hold a general s best to be done in reference to ministe At 11 o'clock, preaching by S.R. Wheeler. After some informal remarks in Seventh-day evening, services to comregard to this resolution, H. E. Bab mence at 7 o'clock with devotional exercis cock moved that this Yearly Meeting es and covenant meeting, followed by the

First day morning, at 9.30 o'clock, reports of committees and At 11 o'clock A. M., preaching by H. E. At 2 o'clock P. M., Sabbath-school In-First-day evening, preaching by S. 1
Vheeler. CHARLES BADGER.) GEO B ROOD, N. W. BABCOCK, Com-

Wheeler and H. E Babcock.

The Moderator having completed the list of Standing Committees, re-

On time and place of holding next Ses

To nominate Officers for the ensuing year—A. H. Davis of North Loup, Joel B. Bahcock of Long Branch, and Oscar Hills of Davis Creek. Babcock, and Geo. C. Babcock.

To nominate Sabbath-rehool Roard—Sisters E. L. Terry, Mrs. Charles Badger, and Mrs. A. J. Davis.

Voted, that the several commit First-day morning.

Adjourned after benediction by H. Sixth-day evening, prayer and

conference meeting, held as provided for by the Committee on Religous Services. Sabbath morning, 10 o'clock, Sab-

bath-echool

Geo. J. Crandall, having arrived since the Committee on Religious since the Committee on Religious
Services made their report, the order
of service was changed by common
consent, and Bro. Crandall preached

SESSAY—Subject. "The object of the Sab
bath-school," by Henry Thorngate.

Three minute speeches on Bro. Thorngate's Essay, by Occar Babcock, S. B.
Wheeler, and Geo. J. Crandall. the sermon at 11 o'clock.

At 2 o'clock P. M., sermon by H. E. Babcock. Sabbath evening, sermon by Geo. Crandall followed by commun

FIRST DAY MORNING. Meeting called to order by the Moderator. Opened with prayer by

Geo. J. Crandall. The reports of committees being first in order, the Committee or time and place of holding next Session, made the following report:

H. E. Babcock. Your Committee appointed to designate of the South-Western Vearly Meeting, would recommend that it be held with the Church at Long Branch, Neb., commencing at 10 o'clock A. M., on Sixth-day before the second Sabbath in October, 1881 and that Geo J. Crandall be appointed to

preach the Introductory discourse; Her bert E. Babcock, alternate.

A. H. DAVIS,

JORL B. BABCOCK,

Com. OSCAR HILLS. The Committee to nominate Offi Ayers.
Calamus—Charles Coon, Jonathan Coon

cers for the ensuing year reported Moderator-Joshus Babcock of Long Asst. Moderator-O. W. Babcock of

Clerk-J. T. Babcock of Long Branch.
Asst. Clerk-Clinton R. Lewis of Or-Treasurer—Lewis Van Horn of Long A. H DAVIS, OSCAR HILLS,

The report was adopted. The Committee on Resolutions re ported the following:

1. Resolved. That we do hereby public ly acknowledge our dependence upon God for the temporal and spiritual blessings which we have received, and we do not publicly thank him for all his goodness to us during the past year, and for permitting us to meet in this, our annual gath

and heartfelt thanks to the Seventh day Baptist General Missionary Board for their sympathy and material aid in establishin the interests of the cause of Bible trut as represented by our people in this broad land, and we pledge ourselves to use faithfully and economically, as best we may, whatever assistance it may be in their power to give us in the future.

3. Resolved, That we appoint a commit

sider the propriety of organizing an asso-ciation of the Seventh-day Baptist Church-es west of the Mississippi River. Said organization, and shall also ask for coun-

Voted, to receive the report, and to consider and adopt by items. Pending the adoption of the first esolution, the order of business was waived. and prayer was offered by S. R. Wheeler, in accordance with the spirit of the resolution, after The second resolution was adopt.

The third resolution was adopted, The Moderator appointed the fol-

Illinois and Kansas and Nebraska See Luke 23: 43. we are more favorably situated than any other place of those asking for MRS. S. L. BADGER. Com the Conference, and as said before, we can accommodate all who will

> ESCHATOLOGY .- No. 27. BY S S. GRISWOLD. mmortality; the Descent of Christ into

W. C. TITSWORTH.

In the previous article, it was shown that the Scriptures teach most distinctly that there existed a realm of being in the spiritual world called by the Hebrews sheol; by the Greeke, hades; and by the New Testament, translated in English, hell-the place where the departed epirits go, or went after death. This was the intermediate state of the dead previous to their resurrection out from among the dead and ascension into the heavens. That an intermediate state of the dead exists now, is, I believe, nearly uni versally admitted by all the orthodox denominations. This intermediate state is where the souls of all who die are kept, awaiting their reunion with their former bodies at the resurrection. That the Scriptrecommend the carrier into effect of spirits, a state or condition inter-by the nearly of the North Loup mediate between death and the highest beaven, and especially that country, the resolution embodied in the letter from the Davis Creek such a place for the dead who died previous to the ascension of Christ existed, is abundantly verified by the Bible.

This intermediate state of the dead, or the state of the dead be tween death and the resurrection, is held by the whole Christian world now except by the Soul Sleepers and Annihilationists. I shall consid er hereafter.

But the main point in this article is the descent of Christ into hell. the sheel of the Hebrews, the hades of the Greeks, the orcus infurni or heaven, and sitteth on the right hand polluted his Sabbaths and broken his it closer and closer, it may strangle tartarus of the Latins, Romans, and of God the Father Almighty; from covenant, and hence God gave them the faith it was made to deck and the hell of the English, all of which means the place of departed spirits: that realm of death where lived all the Holy Ghost, the holy Catholic enforced. The lessons learned in excessive exactions and directions. the dead, who died previous to the church, the communion of saints, their captivity were severe but Its true life, vigor, breadth, and intromission of Christ, after his the forgiveness of sins, the resurrecy wholesome. The temporary expatriggion had brought with it great those ligatures which they fastened death, and where he was during the Repeating of the Lord's Prayer, by Miss interim between his death and as cension into heaven, when he sat of the Essay read by Mrs Terry: S. R. Wheeler, H. E. Babcock, G. C. Babcock, Geo. J. Crandall, and L. G. Pierce. down at the right hand of God, as seen by the martyr Stephen when atoned to death for asserting that Class Exercises-Class No. 1, Mrs. Esther Davis, Teacher Class No. 2, Miss Emma Bee, Teacher. Class No. 3, Mrs. he saw Jesus standing at the right Ben, Teacher; Scripture recitation. Class No 4, Mrs Badger, Teacher; Seripture hand of God. That none of the dead, previous to the ascension of ecitations with singing.
Singing by the Sabbath school children. Christ, had ascended into the true Essay—Subject, "Passing away," by Mrs. Henry Chase. and highest heaven, is plainly Three minute speeches upon Mrs. Chase's Essay, by S. R. Wheeler Geo. C. Babcock, Geo J. Crandall, H. E. Babcock.

The minute speeches upon Mrs. taught in the Scriptures, unless object of our serious attention."

This Creed should be the constant of the land and the covenant which they had to all appearance lost they Enoch, are exceptions. For if David who was the kingly type of Christ. had not ascended to heaven, surely publicly and universally received expatriation from Judea, and the the other dead had not. But that as a confession of faith from the first Singing," We shall meet beyond the David had not, Peter positively af origin of the church, and even from firmed in his sermon on the day of the days of the apostles. It com- and the sect of the Pharisees estab Pentecost. See Acts 2: 34. "For prehends a complete account of our lished. The laxity of former times The Moderator called the meeting David is not ascended into the faith in a concise and distinct order, was now offset by extreme rigidity. to order to finish the business of the Minutes of the previous sessions cended into the heavens, none oth. Scriptures." Voted, that when we adjourn, it ers had. Nor had Christ ascended be to meet with the Seventh-days Baptist Church at Long Branch, at 10 o'clock A. M., on Sixth day before the second Sabbath in October. Preaching First day evening by

tion out from the dead, had taken tian churches and communions." resuscitation of Christ's body and Acts 2: 31, expressly affirms. its emergence from the tomb, while tionalist did for the readers of that the other refers to the resurrection refers to the subject of this article out from the dead in sheel, hades, or is in the tenth and eleventh verses: them. To eat an egg laid on the to commemorate one event. God the place of departed spirits and his "For thou wilt not leave my soul in first day of the week was interdicted instituted the Sabbath as a memorial but we would like some one to give triumphant entrance into the heaven | hell: neither wilt thou suffer thine of heavens, attended by the multi | Holy One to see corruption. Thou or Sabbath day. Shoes with nails he gave to the Jews the Passover as tudes of captives he had led out of | wilt show me the path of life; in | were not to be worn on that day, as | a memorial of their deliverance from their captivity in the underworld.) thy presence is fullness of joy; at that was the carrying of a burden; Expets foot washing, a memorial of

to be the first that should rise from forevermore." highest; in fine, we want the living the dead. See Acts 26: 23, where the dead. See Acts 26: 23, where Mark the distinction between the it was wrong even to minister to Paul says, that Christ should be the soul or life and that which was liable the sick. It was also laid down in

from among the dead ones. The resurrection here referred to other (soul) incorruptible. could not have been the resurrection ! be afraid to come to Farina next of Christ's body, for the word ren. person referred to went to hell, or it September for fear that we can not dered dead is nexron, which is in the could not have been left there (not accommodate a crowd. We are masculine gender, and could not left). The phrase, "Thou wilt show light, for that would be servile work. spoiling to do it. There were not agree with somota-body-which me the path of life," evidently reenough delegates at the Association is in the neuter gender. For in the fers to going forth from hell into densome minutenes and frivolous in 1879 to appease the appetite for Greek the adjective must agree with the presence of God. That the place somebody to entertain, of one-tenth the noun to which it belongs in its was not the grave, but sheel, must burden the heart of the sincere, and of our people, and they will not gender as well as in its number and be plain from the distinction above make the unscrupulous hypocrites. case. Hence that passage can not referred to. read that Christ should be the first ions, why, my dear friends, it is to rice from the dead bodies: but it specting the meaning of the passage. means the dead who were living in For Peter, an inspired apostle, posiwhat we, in the West, can not our the spirit world, in sheel, hades, tively affirms that David spoke this one hundred and seventy folio pasubsistance which you Eastern peo hell, a resurrection out from among of Christ, and that his (Christ's) soul ges." those departed spirits. See also 1 was not left in hell, neither did his ple get between your rocks and be the first fruits of them that slept, 31. The descent of Christ into And in Rev. 1: 5, he is said to be sheel, hades, hell, underworld, place call the Sabbath a delight, say from reading it, get the idea that it lection for the saints, as I have giv Seventh-day Baptist Church of Or lowing committee as required by the is, from any point east—we are as the first begotten of the dead, ex of departed spirits, seems then to be bath, but on the contrary men are taught the keeping of the first day en orders to the churches of Galatia, leans, Harlan Co., Neb., as a mem. third resolution: S. R. Wheeler, H. accessible as Chicago. You can ton nexron, in Greek; ex mortuis, in most explicitly taught in the Script. bound to delight themselves with Its table of contents is very rich. E. Babcock, and Geo. J. Crandall. reach us in the same time, and as Latin; which, as shown above, can ures.

East, make good connections with with him that day in paradise. the Illinois Central. For Southern which certainly was not in heaver

Just before his death, Christ told his disciples that in his Father's house were many mansions, and that he was going to prepare a place for them. John 14: 2. This must reworld, which was made after enter ing there at his death. By this time, the reader is pre-

mankind at death went into a region or place in the spirit world, called by the Hebrews sheel, by the Greeks hades, and by the Latins, Romans, orcus inferi tartarus, and in the realm of being in the spirit world English translation of the New Testament hell, and by a common name the underworld. Now, wherever and whatever that place was, it was not heaven, the dwelling place of God the Most High, for Christ positively declared that no man had, at his time, ascended into heaven. John 3: 13. Not even David or Christ had at that time. That underworld, place of depart ed spirits, was the realm of death where death reigned over all the ures teach the existence of a world dead, both good and bad; where spirits were kept in prison, all awaiting the advent of Christ, their deliverer. It was into this underworld, this region of sheel, hades, hell, that Christ descended or went during the interim between his death and his ascension into the heavens. In the Apostles' Creed it stands, "I be-

> lasting, Amen.' Of this creed, Augustine says: in the weight of its sentences." Luther says: "Christian truth

could not possibly be put in shorter the willows, they called to mind and clearer statements. I believe their i your festivals and seventh the words of the Apostles' Creed to day gladness, and thus thrown in be the words of the Holy Ghost. upon themselves, and made to bend

beavens." This is most explicit. and everything it contains is con- fostered by the Scribes and Phari-For I repeat, if David had not as firmed by decisive testimony of into the beavens previous to that Christian Union, in an article on exultation or ascension, which took "The Apostles' Creed," says, "It observance of human commandplace on the fortieth day after his has been for ages the creed of the ments engrafted on the divine, until immediately ascend into heaven, is the one great confessional of unity overshadowed the original law of the true heaven, after the egersin. for the sects and factions of Christenresuscitation or resurrection of his dom. If we ever recover the apostol- man and illegal for that which was body, is plainly taught in his conver- ic unity of the church of Christ, it legal and divine. sation with Mary after that event. | will be upon this apostolic basis of See John 20: 17. "Jesus said to unity, broad enough to contain and Mishna and the Gemmara, and in Mary, Touch me not, for I am not harmonize all varieties of true faith, yet ascended to my Father:" and but definite enough to exclude all yet his body had been raised from corruptions and perversions of such its death. His egersin, viz., the re. faith. Let us make it again our Jewish schools, and the doctors of suscitation of his body, or its resur | basis of Christian education, our | the Jewish law. The pharisaic rection, had taken place; but his condition of church membership, anastasis, his true and real resurrec. our signal of catholicity to all Chris-

place. (The Greek makes a marked | The sixteenth Psalm is admitted distinction between the egersin, the by all commentators as a messianic resuscitation of his body, and his psalm, in which the writer, while anastasis, resurrection out from the parrating what might be incidents dead, which will be noticed, when I in his own present and future excome to speak of the resurrection of istence, also prophetically referred Christ. I will only say here, that to that "coming One," which was these two resurrections of Christ the burden of the Old Testament must not be confounded, for they writers, the Messiah. That the are not identical. One refers to the writer did refer to Christ, Peter, in be trodden on, on the Sabbath, for Jews for a memorial of their de-

That portion of the Psalm which Returning, I remark that Christ was thy right hand there are pleasures and, according to one school of the chart that Christ's humiliation, as I understand teaching, it was not only not law-

Mark the distinction between the have seen the skeleton, and have first that should rise from the dead. to corruption. This distinction re-Greek, exanastaseos, nexron; Latin, | fers to the soul and body; one mor- | gins to darken, a tailor must not ex resurrections mortuarum, out tal, the other immortal; the one (body) corruptible by nature, the Nor may a Scribe walk out with his inform me where to find them re-Again. That the soul of this

aright it is necessary to be perfectly But we are not left in doubt re-

Cor. 15: 20, where Christ is said to flesh (body) see corruption. Acts 2:

which, to people coming from the thief on the cross that he should be left to another article.

SABBATH OBSERVANCE BY J T. HAMILTON.

To the Editor of the Sabbath Recorder:

tion for the especial benefit of W. S. Beatty, of Glencoe, Minn., and as it may give others some light in relation to Sabbath observance, 1 ask fer to an arrangement in the spirit its publication in the RECORDER It is taken from a book, the author of which is an Episcopalian Bishop for the Diocese of Pennsylvania, and, therefore, may be considered pared to apprehend (if not accept) good authority on the particular most ridiculous details the usual the view here taken, viz., that pretopic of the quotation. It seems style of rabbinical theology, stretch vious to the resurrection of Christ that Bro. Beatty has an idea that out from among the dead, and his because the Savior did not observe the true spirit and intent of the law aggension into heaven, the souls of the Sabbath according to the tra. Under the shadow of the train ditions of the Jews, he therefore tions, the most palpable illegalities really violated the fourth commandment, and had but little regard for the particular day of its observance, which I think is a great mistake. After making some very pertinent observations respecting the Sabbath,

the Bishop says:

"Aside from these general reguations, there were no specific directions as to how the Sabbath should be spent. There was in the earlier days of the Jewish church no preday, except that the daily sacrifices of shew-bread on the table, in the twelve fresh cakes. It was a day of sacred festivity, of social gathering, of religious instruction, of persona freedom, of physical rest for man and beast. As the nation grew in wealth and luxury, as they imbibed, by the very process of contact, evil thoughts and habits from the sur rounding nations; as amidat their own tribal rivalries and internecine wars, laxity of morals grew apace, so the law of the Sabbath, like the lieve in God the Father Almighty, other laws of God, became gradually Maker of heaven and earth; and in | neglected and profaned. Work en-Jesus Christ his only Son, our Lord, croached little by little on rest, who was conceived by the Holy votion; and though one prophet Ghost, born of the Virgin Mary, after another was raised up to warn suffered under Pontius Pilate, was the people, yet the defection went crucified, dead and buried: he de on until the captivity engulfed scended into hell; the third day he priest and people, and sacrifices and Sabbaths, in one overwhelming sorrose from the dead; he ascended into row and chastisement. They had sential and consubstantial you draw thence he shall come to judge the for a time into the hands of their designate. This is what the Scribes quick and the dead. I believe in triation had brought with it great tion of the dead, and the life ever resulted in great resolutions of amendment of life. As they sat by "Brief and sublime rule of faith, the rivers of Babylon they looked brief in number of words, sublime back to their once quiet Sabbaths and holy convocations as to fading visions of delight.

"As their harps hung silent upon Calvin says: "Whoever was its saw the greatness of their loss, and author, I have no doubt it has been | mourned in bitterness of spirit their destruction of their holy temple. It was after the captivity that the schools of the Rabbis were founded A spirit of intense Judaism was laid with the incrustations of rabbin-

Rev. E. R. Parker, D. D., in the | ic traditions. The teachings of the elders were only instilling into the minds of learners the punctilious crucifixion. That Christ did not | Holy Church throughout the world. It | at last the parasitio commandments God, sucked out its real strength. and anhatituted that which was hu "This spirit finds its record in the the Talmud, the common and post Christian repository of all the exactions, sayings, traditions, puerilities, and extravagancies of the great the law of God the Father. And

> party, in their zeal to tone up the ong relaxed popular mind, and to reinstate the almost practically abolished Sabbath, did that which de graded rather than exalted it, and made it the object of an idolatrous regard, the central figure in a religon wholly ceremonial.' Its primary injunction, 'Thoù shalt do no man ner of work,' was falsely held as aimed at all kinds of work whatever, no less than thirty nine kinds or classes of work being specified as because, presumably, it was prepared in the order of nature on the seventh

ful to heal on the Sabbath day, but the Mishna that when the sun be walk out with his needle lest sunset should overtake him carrying it inkhorn and pen, lest he forget and | corded, and for what purpose. go with it in his hand. After the Sabbath lamp is lighted, one must not begin to pick vermin from his ness, were an essential part of Juda. ism. It has been truly said. 'They

ing to it, which are very many and very intricate, occupying more than "Maimonides and Kimchi, fathers of the traditions, in a gloss upon the words of Isa. 58: 13, 'Thou shalt

acquainted with all the laws relat-

We must eat thrice on the Sabbath and all men are to be admonished of it; and even the poor themselver who live on alms, let them eat thric I furnish you the following selecon the Sabbath, for he that fesses thrice on the Sabbath, shall be delivered from the calamities of the Messiah, from the judgment of hell, and from the war of Gog and Ma. gog.' This is an instance—and they might be indefinitly multiplied. where, starting from a true principle that the Sabbath was to be a delight and not a day of dull austerity, they run out their interpretations into ing the literal interpretation to the perversion, and subversion often, of could be with impunity committed and even, on occasions, the litera meaning of one ordinance could be played off against another so that both should be rendered futile.

"Such is a specimen of the absurd

ities and excesses which the Phari-

saic party ran into in their attempt

to throw guards and restrictions

around the fourth commandment

Missing to a great extent its inner spirit, they legislated for its outward observance. Led on by a line of false interpretation which made no soribed religious observance for this allowance for change of times and circumstances, and which looked were to be doubled, and the loaves fixedly and solely to the letter of tue command, they were led by their holy place, were to be renewed by inexorable logic to the conclusions which we have stated. They erected chevaux de-frise around that law bristling with a hundred points, up. on any one of which the incantions and unwary would impale himself. They made this law the first and great commandment, the keeping of t superior in its sanctity to all oth. ers, and declared that he who kept the Sabbath holy-holy in their sense-would merit salvation even if he broke every other command in the Decalogue. Thus they made the word of God of none effect through their traditions, and they taught for divine doctrine-the com. mandments of men. 'You remem. ber and admire, says Coleridge, the saving of an old divine, that ceremony duly initiated is a chain of gold around the neck of faith: enemies. After their return, under and Pharisees did to the Sabbath. Nehemiah a stricter observance was | They strangled it with the chains of searchings of heart, and these had around its neck, designedly for its more comely adornment but resulting in the eventual destruction of the ordinance in its true import as established by God.

> in mind in studying the acts of ou Lord on the Sabbath day. Much of the force of his teaching and of his example is lost, if we are ignorant of the peculiar aspect of the Sabbath question in his day. We find him on no less than seven dif ferent occasions working miracles of healing on that day and justifying himself to the carping Pharisees hitherto, and I work.' We notice him every now and then animadvert ing upon their glosses and traditions as exalting the letter of the law, which killeth,' above 'its spirit, which giveth life.' Coming, as Jesus did, 'not to destroy the law, but to fulfill it,' it was necessary that he should first recover it from the manipulations of its professed friends-that he should let it be seen what it originally was, and was to be kept. To this end he re moved the additions, which, sge after age had been added to the divine statute, until at last, what men had enacted, covered up what God had ordained.

"It is important to bear these things

"Like everything else which he ouched, Jesus put this law in its true position and light. He rescued from the hands of the Scribes and Pharisees, and showed it as God would have us esteem it, a day of noly rest, holy service and merciful menting by word and deed upon God the Holy Ghost has inspired holy men of old to write out these teachings and incidents, and thus we have the threefold testimony of the triune God to the true nature and blessedness of the patriarchal and the Mosaic, and the [Christian] Sab-

MEMORIALS.

JACK COUNTY, Texas, Oct. 20th. I noticed in the discussion of the Sabbath question by Elds. Grant involved in the prohibition. Thus and Cornell, that the former claimed it was stated that grass was not to that the Sabbath was given to the the bruising of it was a species of liverance from Egyptian bondage. harvest work. A man might fill a trough with water for beasts to come In all my Bible reading, I have to, but might not carry water to never noticed two memorials set up of the finished work of creation, and it; the Lord's Supper, of his sufferings and death; and baptism, of his burial and resurrection. If there be recorded anywhere in the Bible two memorials for one event. I will take it as a favor from any one who will

S. A. MILLIKIN. [Our correspondent may be correct concerning feet washing, but we doubt. We think "Christ's These sabbatic laws, in all their bur | humiliation" is fully covered in baptism and the Lord's Supper.

THE SABBATH MEMORIAL for Oc tober is at hand, and as usual is filled with excellent matter, both original and selected. Brother Jones is doing an excellent work for the cause of the Sabbath in Great Brit. ain, Ireland, and Scotland. His Sabbath Memorial is an excellent monthly, and we trust it will con-

THE ANTIQUARIAN for October is second to none that has preceded it. meat and drink, for we must live As this is the first number of Vol. 8. But do the passages quoted by lay by him in store, as God hath to admit them as members of this Sabbath-School Board for the ensube Doctor and others to justify the prospered him. that there he no organization.

Indeed to the passages quoted by lay by him in store, as God hath to admit them as members of this Sabbath-School Board for the ensuby two principal St. Louis lines, the underworld. Christ told the to it, and corroborating it, must be commended who provides the most prospered him. that there he no organization.

Indeed, to grant the request, and the request representation and the request, and the request representation are request.

life was familiar for self-reliance, and stormy seas who frequent the became strongly flaences. Bis was nineteen ye event he was for self and to aid h Being already ide ing interests of l was soon after w ness at the Falt the city of New 1834, he was I Clarke, of Presta N. Y., to which 1835. He made a in Christ in his oame a member Baptist Church at moving his memi he was elected an con in that chui church had lately the pastoral care Westcote, with w ers became an car worker. The chu fered from unforte ces was reorganized up. Under the i erality of Deacon house of worship of the interests of generously upheld with financial abili equally blessed wit and did not shrink chief burden beare IN 1845 he return oity, where he ac business for a til prominent part in

DEACON OF

The subject

born at Water

18th, 1805, and

N. J., Oot, 25th

Church of New Y with other brethren have already gone " home beyond." moved to Plainfield have done more to interests of that cit dealt largely in rea many fine residence to enlarge and bear Worthy to be truste called by his frien citizens to fill place integrity, and good needed. The Seve Church of Plainfield in his helping hands many years he acted deacons, and it has bless his memory, w his loss. Deacon Rogers wa words. He was sim

terests of the F

cent, self reliant. rificing, often denyi much that other men that his family or frie favored. All public i tend to benefit society by him, and our own in educational interests warm place in his bear support from his hand of quiet doing rather talking, but his deed eloquently of the pov pel as embodied in hi His last sickness. liver, terminating i

protracted and often but it was unable to mur or force a comp patient lips. His fait and he went home " tering trust," " Like one who wraps

couch about him
And lies down to pleas
He has left a me unite to call "Ble memory of the "Ju SEMT-ANNUAL ME MINNESOTA C

The Seventh day of Minnesots met of Dodge Centre fore the third Sabb In the absence o Eld. Backus, the I mon was preached bell; subject, " subject of first in lovers of the Wor As the Chairma

Eld. Campbell call The following of ed: H. B. Lewis W. Hille, Secretar Voted, that a c be appointed to gramme for religi Geo. G. Coon, Sister Harrison, Geo. W. Hills, were appointed.

The exercises conducted as f exening, a cover ducted by Eld. OF WAR BO VETY U were in attenda at 10.80 A. M preached to a house, from Mat the Lord's Supp Elds. Campbell ing. After an minutes, the Sa session, nearly meeting staying exercises. The conference med the evening, wh account of bad

On First-day, sermon by El "A Higher Li very interestin conducted by availing thems tunity to tell comfort they of the blessed

SAMUEL R. WHEBLER.

NORTH LOUP, September, 1880.

SYSTEMATIO GIVING.

There is high authority for the

pinion that the Jews brought mon-

if any members in our churches who

We must eat thrice on the Sabbath and all men are to be admonished of it; and even the poor the manifest h Recorder who live on alms, let them eat thrice ollowing selec on the Sabbath, for he that fearts benefit of W. thrice on the Sabbath, shall be de-Minn., and as livered from the calamities of the Messiah, from the jndgment of hell, and from the war of Gog and Ma. me light in reervance, lask gog.' This is an instance—and they might be indefinitly multiplied e RECORDER k, the author where, starting from a true principle palian Bishop that the Sabbath was to be a delight and not a day of dull austerity, they Pennsylvania. run out their interpretations into e considered most ridiculous details the usual he particular style of rabbinical theology, stretch It seems ing the literal interpretation to the an idea that perversion, and subversion often, of not observe g to the trahe therefore

BVANCE

the true spirit and intent of the law. Under the shadow of the trail. tions, the most palpable illegalities could be with impunity committed. rth command. and even, on occasions, the literal le regard for meaning of one ordinance could be played off against another so that s observance. both should be rendered futile. reat mistake. "Such is a specimen of the abourdities and excesses which the Phariery pertinent the Sabbath. eale party ran into in their attempt to throw guards and restrictions round the fourth commandment general regu-Missing to a great extent its inner spirit, they legislated for its outward bbath should observance. Led on by a line of n the earlies false interpretation which made no urch no preallowance for change of times and ance for this circumstances, and which looked ily sacrifices the loaves fixedly and solely to the letter of the command, they were led by their ible, in the inexorable logic to the conclusions renewed by which we have stated. They erectwas a day of ed chevanx de-frise around that law. al gathering, of personal bristling with a hundred points, up. st for man on any one of which the incantions ion grew in and unwary would impale himself. They made this law the first and rey imbibed great commandment, the keeping of contact, evi it superior in its sanctity to all othom the sur ers, and declared that he who kept the Sabbath holy-holy in their interpecine sense—would merit salvation even rew apace. if he broke every other command in Ch. like the e gradually the Decalogue. Thus they made the word of God of none effect Work en. through their traditions, and they taught for divine doctrine the comace of de ne prophet mandments of men. You remem. up to warn ber and admire, says Coleridge, the saying of an old divine, that ction went engulfed | ceremony duly initiated is a chain orifices and of gold around the neck of faith; elming sor- but if in the wish to make it coes-They had sential and consubstantial you draw broken his it closer and closer, it may strangle gave them the faith it was made to deck and la of their designate.' This is what the Scribes urn, under and Pharisees did to the Sabbath.

y looked the ordinance in its true import as Sabbaths established by God. "It is important to bear these things to fading n mind in studying the acts of our Lord on the Sabbath day. Much ilent apon of the force of his teaching and of to mind his example is lost, if we are ignoseventh brown in rant of the peculiar aspect of the Sabbath question in his day. We e to bend find him on no less than seven different occasions working miracles nt which of healing on that day and justifylost, they ing himself to the carping Pharisees 089. and by saying, 'My Father worketh irit their | hitherto, and I work.' We notice and the him every now and then animadvertthat the ing upon their glosses and traditions as exalting the letter of the founded. law, which killeth, above 'its spirit, es estab which giveth life. Coming, as er times Jesus did, 'not to destroy the law, rigidity. but to fulfill it,' it was necessary am was that he should first recover it from d Pharihe manipulations of its professed riends-that he should let it be seen what it originally was, and ings of what it was meant for, and how, it ng, into was to be kept. To this end he re moved the additions, which, sge after age had been added to the di vine statute, until at last, what men had enacted, covered up what God had ordained

rvance was They strangled it with the chains of

learned in excessive exactions and directions.

ary expa- glory, was gone in the tightening of

these had around its neck, designedly for its

utions of more comely adornment but result-

ney sat by | ing in the eventual destruction of

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relig.

Its true life, vigor, breadth, and

those ligatures which they fastened

"Like everything else which he touched, Jesus put this law in its true position and light. He rescued it from the hands of the Scribes and Pharisees, and showed it as God would have us esteem it, a day of holy rest, holy service and merciful works. It was God the Son commenting by word and deed upon the law of God the Father. And God the Holy Ghost has inspired holy men of old to write out these teachings and incidents, and thus we have the threefold testimony of the triune God to the true nature and blessedness of the patriarchal and the Musaic, and the [Christian] Sabbath."

mary MEMORIALS JACK COUNTY, Texas, Oct. 20th. fo the Editor of the Sabbath Recorder: I noticed in the discussion of the Sabbath question by Elds. Grant Thus and Cornell, that the former claimed that the Sabbath was given to the t to Jews for a memorial of their deliverance from Egyptian bondage. me In all my Bible reading, I have to never noticed two memorials set up the to commemorate one event. God instituted the Sabbath as a memorial of the finished work of creation, and he gave to the Jews the Passover as as a memorial of their deliverance from n: Egypt; foot washing; a memorial of Christ's humiliation, as I understand it; the Lord's Supper, of his sufferings and death; and baptism, of his i burial and resurrection. If there be recorded anywhere in the Bible two memorials for one event, I will take it as a favor from any one who will inform me where to find them reid. corded, and for what purpose.

S. A. MILLIEIN. [Our correspondent may be correct concerning feet washing, but we doubt. We think "Christ's humiliation" is fully covered in haptism and the Lord's Supper.

THE SABBATH MEMORIAL for Oc lober is at hand, and as usual is filled with excellent matter, both original and selected. Brother Jones is doing an excellent work for the cause of the Sabbath in Great Brit. ain, Ireland, and Scotland. His Sabbath Memorial is an excellent monthly, and we trust it will continue its good work.

THE ANTIQUARIAN for October in second to none that has preceded it. Its table of contents is very rich. As this is the first number of Vol. 8, it is a good time to subscribe. Published quarterly by Jameson & Morse, Chiosgo, Ill., at \$8 a year,

~4,77

DEACON CLARK ROGERS. the future. It was really a rich The subject of this notice was season, the Lord's Spirit seemed to born at Waterford, Conn., March pervade the hearts of the people, 18th, 1805, and died at Plainfield, and we received strength from its nection with the history of the fall, N. J., Oct. 25th, 1880. His early holy influence. At the business ses- the doctrine of atonement by sacri life was familiar with the demands sion following, a communication fice was manifestly presented. Paul for self-reliance, which rocky shores from the Dodge Centre Church was says that Abel's sacrifice was offered and stormy seas make upon those read, which shows that the last in faith, faith in an atonement for sin who frequent them, and his character | Winter's revival work has not lost | which his sacrifice typified. Through | retary, Rev. A. B. Main, Ashaway, R. I., to its influence. May the Lord grant all the ages, patriarchal and prophet hecame strongly marked by such influences. Eis father died when he the continuance of his blessings in ic, this doctrine stands out promiwas nineteen years of age, by which | this direction. event he was forced to care for him

self and to aid his widowed mother. unity of feeling and purpose. They cies of Isaiah without seeing it so Being already identified with the fish- have no pastor, but they feel a de plainly, that the real offering on the inglinterests of his native town, he termination to travel on in the good cross, or the sacrificial offering of was soon after established in busi- way. They have a new house of Jesus, may be realized. The old ness at the Fulton Fish Market in worship nearly ready for dedication. dispensation is full of this great the city of New York. In the year 1834, he was married to Abigail appointed to prepare and read essays Egypt to the arrival in the promised Clarke, of Preston, Chenango Co., at the next Semi-Annual Meeting: land, this doctrine was maintained. N. Y., to which place he moved in Geo. G. Coon-subject, "How we In the Paschal Lamb we have the 1835. He made a profession of faith may best bring into use all the great deliverance from the bondage in Christ in his boyhood and be- working talent of the church;" of sin and condemnation typified;

came a member of the Seventh-day Charles Hubbell, "Our relation to and the same great fact is strikingly moving his membership to Preston, Cottrell, to make her own selection Supper, to be kept up as a remem-Westcote, with whom Deacon Rog-Voted, to hold the next session of

ers became an earnest and efficient | the Semi Annual Meeting with the worker. The church which had suf | Church at New Auburn, Sibley | fered from unfortunate circumstan | county, commencing Sixth-day be ces was reorganized, and rapidly built fore the second Sabbath in June Paul says in his letter to the Heerality of Deacon Rogers, a new Voted, that Eld. Campbell preach of blood, there can be no remission

generously upheld. Being blessed In the evening, Eld. Lewis perfectly holy-in the strength of with financial ability to aid, he was preached in his earnest way to a his manhood and the shedding of equally blessed with a willing heart, | crowded house, from Acts 16: 30, 31. and did not shrink from the place of At the close of the sermon, the meet ing adjourned.

chief burden bearer.

dealt largely in real estate, erected

many fine residences, and did much

called by his friends and fellow-

citizens to fill blaces where honor,

integrity, and good judgment were

cent. celf-reliant, and self-sa

pel as embodied in human life.

"Like one who wraps the drapery of his

And lies down to pleasant dreams."

memory of the "Just." A. II. L.

MINNESOTA OHURCHES.

fore the third Sabbath in October.

lovers of the Word of God.

gramme for religious exercises.

exening, a covenant meeting, con-

ducted by Eld. Cottrell; the weath

er was so very unfavorable but few

were in attendance. Sabbath-day,

at 10.30 A. M. Eld. H. B. Lewis

preached to a full and attentive

house, from Matt. 5: 13, after which

the Lord's Supper was celebrated,

Elds. Campbell and Cottrell officiat

ing. After an intermission of a few

minutes, the Sabbath-school held its

session, nearly all present at the

meeting staying to take part in its

exercises. There was a prayer and

conference meeting appointed for

the evening, which was not held on

account of bad weather and roads.

On First-day, at 11 o'clock A. M., a

sermon by Eld. Cottrell-subject,

"A Higher Life;" followed by a

very interesting conference meeting,

conducted by Eld. Lewis, many

availing themselves of this oppor

of the blessed Lord, and of their On this bright earth a thousand years, determinations and aspirations for That I may come to stay.

W. Hills, Secretary.

were appointed.

couch about him,

tering trust,"

In 1845 he returned to New York For a good while previous, the city, where he again engaged in weather and roads had been very business for a time, and took a nice, but during the meetings it prominent part in upholding the in | stormed (rain and snow) nearly all terests of the First Sabbatarian the time; but notwithstanding the Church of New York, in common cold without, the people's hearts with other brethren, several of whom were warmed by the sunshine of the the great day of atonement there God is hearing and answering. This "home beyond." About 1853, he interesting and profitable meeting, moved to Plainfield, N. J.; few men without a ripple to break the harhave done more to build up the best mony. GEO. W. HILLS, Sec. interests of that city than he. He DODGE CENTRE, Minn., Oct. 20th.

THOUGHTS.

My mother, Mrs. S. H. Goodrich. sent me some of her thoughts-prose and the people. The Holy of Holies, sigpoetry. I think them readable, and have copied them for the RECORDER. Very truly, &c, L. C. ROGERS.

Query. To the Editor of the Sabbath Recorder: In reading the very interesting report of the committee on the Burmah Mission, copied in a recent ary Department), I thought the zeal and energy manifested in their words. He was simple in his hab- work a worthy example for all its, unostentations, retiring, reti- Christians. I observed they thought no change necessary in their general plan. But it occurred to me that it might be well in quoting portant change; it may never have only ground of acceptance before occurred to them, viz., that they the divine throne. present the claims of the Bible Sab-

educational interests have had a warm place in his heart, and a liberal support from his hand. His was a life of quiet doing rather than of noisy talking, but his deeds often spoke eloquently of the power of the gos-His last sickness, disease of the liver, terminating in dropsy, was protracted and often very painful, spread of the gospel, should it be but it was unable to provoke a murmur or force a complaint from his patient lips. His faith did not falter, and he went home " with an unfallaw and Sabbath are prominently

He has left a memory which all presented. The Sabbath is mentioned in the unite to call "Blessed," like the New Testament nearly as often as is repentance, and should be preached SEMI-ANNUAL MEETING OF THE just as faith and repentance are preached, as cardinal doctrines of The Seventh day Baptist Churches revealed religion. The last great of Minnesota met with the Church ommission of Christ to his apostles, of Dodge Centre on Sixth day bebid them "go into all the world and preach the gospel to every creat-In the absence of Eld. Ernst and ure; and teaching them to observe Eld. Backus, the Introductory Serall things commanded." And again, mon was preached by Eld. Z. Camp- "This gospel of the kingdom shall bell; subject, "A Christian '-a be preached in all the world, for a subject of first importance to all As the Chairman was not present, is one 'of God's "witnesses," and

Eld. Campbell called the meeting to The following officers were elect- is the head, and God's law the rule ed: H. B. Lewis, Chairman; Geo. of life. God's Sabbath is to have a place there. "From one Sabbath Voted, that a committee of three to another shall all flesh come to be appointed to make out a pro- worship before me, saith the Lord." Isa. 66. It is, then, the high duty Geo. G. Coon, of New Auburn; of every missionary and of every Sister Harrison, of Trenton; and missionary church, of one as well as Geo. W. Hills, of Dodge Centre, another, to present the Bible doctrine of the Sabbath; and if they do

conducted as follows: Sixth day tell them of it. 8. II. G. MILTON, Wis. Soliloqu**y.** BY MRS. SUSAN II. GOODRICH l earth, green earth; O! beautiful earth, But youth and the friends of youth are

> Years, like the waves that sweep o'er the And dash on the beaten shore, Bring Winter frosts and Summer flowers, But the dead return no more.

There are beautiful acenes on mountain There are rivers and valleys wide. The sunny days are calm and sweet. Soft stellar charms adorn the night, The moonbeams on the waters play: hen rosy morn succeeds in turn, But I must pass away.

I love thee, earth, for social cheer, But other feet will walk thy paths, When I am numbered with the dead Of earth, green earth; Of beautiful earth, Thine appointed end will come; But refining fires will burn thy dross,

The New Auburn Church reported | ings. No one can read the prophe-

The following named persons were truth. From the coming out of

house of worship was erected, and all the Introductory Sermon; Eld. Cot of sin. In those ancient sacrifices, of the interests of the cause were trell alternate.

BINGHAMTON, N. Y. to enlarge and beautify the place. To the Editor of the Sabbath Recorder: Worthy to be trusted he was often

needed. The Seventh day Baptist Church of Plainfield shared largely in his helping hands, and heart; for many years he acted as one of its deacons, and it has just reasons to bless his memory, while its mourns number of the RECORDER (Mission-Deacon Rogers was a man of few rificing, often denying himself of much that other men would claim, that his family or friends might be them to suggest a change—an im favored. All public interests which tend to benefit society were fostered by him, and our own missionary and

bath, the seventh day, the day God sanctified and blessed; a part of that law God uttered with his own voice, and wrote with his own finger on tables of stone, while the world shook, and the people trembled at the proclamation; a record for all ages to come. I thought how greatly this truth might accelerate the restored to its place in the creeds of favor. Though this great provisthe Christian world, and in the minion of the gospel is repudiated by istry of the Word, at home and many, yet in some form or other, abroad. It is a part of the gospel. either by penances, or gifts, or re-Christ is not fully and faithfully forms, the idea of atonement is enpreached unless the claims of God's tertained. GEO. R. WHEELER.

witness unto all nations, and then shall the end come." The Sabbath one specially designated. The 'kingdom" is that of which Christ The exercises of the meeting were not do it, it is somebody's duty to

gone, And I sit down in tears.

tunity to tell of the joy, peace, and | For man's blest future home. comfort they received in the service | O

dead letter, if citizens will combine for their enforcement, and secure At a very early age, in close conthe services of earnest and skillful

THE ATONEMENT.

we have a striking type of Christ as

the Baptist thought of the typical

lamb when he cried out, "Behold

the sin of the world."

its pardon and removal.

SALEM, N. J.

IMPORTANT LEGAL DECISION.

committees of citizens of that town,

in the name of the overseer of the

town, they having failed to sue for

ten days after complaint made to

them by the committees with prom-

ise of proof if they would sue for

penalties. These suits were begun.

when the overseers moved the court

ing with the suits on the ground of

each case against him personally.

Anson S. Wood, Esq., now deputy

opposed. Beaten at Special Term,

and his own employers inclined to

think him mistaken, Mr. Hammond

appealed, on his own responsibility,

to the General Term, and in Janu.

ary, 1880; after full consideration.

costs against the overseers. The

liquor interest of Wolcott was not

satisfied. Mr. Wood being busy at

Albany, the case was argued at the

nember of the Bar, and one much

scoustomed to be heard and heeded

day, October 5th, they came on for

argument. The question at issue

them. The court, after one week,

handed down their decision, sus-

him full costs against the overseers.

from the decision. It shows that

The seven motions were made at

want of legal authority.

Missionary Pepartment.

counsel to aid them.

CORRESPONDENCE. Southern Illinois brew Christians, without shedding Father."

We have continued our labors in he different places of our appointment, the same as stated in our last his precious blood. No doubt John

the Lamb of God, which taketh away there who are continually praying sion of the world to Christ. for a revival of God's work, and though the answer of their prayers a method of raising money which streets were filled with strangers of seems to be long delayed, as far as we believe would work successfully a general revival is concerned, yet in almost any church, if cordially here and there we have tokens that adopted, and which would be adoptising. There are here quite a num- hold of the matter. A few will not ber of young people who have, since favor it. Some, particularly the rich, our meetings commenced, grown up | may greatly prefer to pay quarterly, under the influences of the gospel, semi-annually, or even yearly. But and we are continually hoping to this plan exactly meets the case of have more of them converted and the large majority, who can contrib the High Priest with the blood of added to the church. Since my last

numbers by reinstating. save the church, and save the rising | commencement of the financial year; and apostolic, and presented as the

We have continued our meetings | the contributors with envelopes. at Green Hill regularly once in four weeks. The Adventists hold prayer opes will be sent from the RECORDand open and light the house, and church in the United States; and when the hour of my appointment the publisher will state in the RE- several houses. arrives, they give way for my servi- conden, the price of the card sper hunces. The conference that follows dred, and of the envelopes per thoumy sermon is usually quite spirited.

By the grace of God let us all be seem to demand? faithful unto death, and then be gathered home with all the redeemed. Through the favor of God I am well and allowed to be on the field in active service.

It was my intention to leave home September 1st, and spend some time | \$ 01 in other places before proceeding to North Loup; but it seemed hardly The Christian Advocate gives the possible for me to get started until following account of seven suits week later, September 8th, and brought in the Supreme Court by the ministering brethren, C. M. and C. A. Hammond, of Syracuse, H. B. Lewis, were kept at home by against parties in Wolcott, Wayne sickness. Therefore, I spent but a county, for selling liquor without lifew days at Long Branch, and one cense, a year ago last Summer. The at Harvard, and came at once to suits were commenced by Mr. Hamthis place. mond as attorney, at the request of

Humboldt and Harvard are in the direct line from Atchison to this place. The Long Branch Church has its own individuality. Without a pastor for years, it has been swayed to and fro by strange teacher. To persons outside it has seemed at times that it would be carried ento stop Mr. Hammond from proceed | tirely away. Yet such is not the case. With all its fluctuations it stands adhering tenaciously to the the Rochester Special Term the last | Seventh day Baptist denomination. of August, 1879, and decided on the This church has secured one and \$... spot, by Judge Dwight, against Mr. one half acres of land, and built a dammond, with ten dollars costs in very comfortable house on it for a parsonage. No doubt this will help secretary of State at Albany, argued | in securing a pastor. Their young for dismissal, and Mr. Hammond people are marrying and settling there. Others from a distance are named. All contributions received coming, and notwithstanding the

present unpleasant situation, I feel more encouraged for that church than for some time before. the full bench sustained him, with preached four times while there, to good and attentive congregations. My stay at Harvard was too short to enable me to report definitely. General Term by his partner, a On my way home I expect to stop a have a part in this, that all may young man from Wolcott. N. C. few days and learn more particular learn to practice the Christian grace Moak, Esq., of Aibany, an eminent ly. At the proper time I will en. of benevolence. deavor to give you a clear account

in the court of appeals, was called as of the situation. counsel, and the cases appealed to I arrived at North Loup on Fifththat court as a last resort. Tues- day, Sept. 16th. Rain prevented meeting on Sixth day night. On 1. Current Expenses.... was a momentous one, no less than | Sabbath there was a full house, and whether recreant and unfaithful pub. with one exception, I have preached lic officers should be allowed to pro- every night since. I have also tect culprits instead of prosecuting preached twice in First day neighborhoods five and fifteen miles away. taining Mr. Hammond and giving | Since leaving home I have preached twenty sermons in all, attended one Temperance men and women all funeral, and assisted in Sabbathover the State may well take courage school every Sabbath.

here, will soon be extended up the in the neighborhood of Tung O, Chivalley. Speculators and settlers are na. The district was about eighteen looking the country through and miles long by eight wide, and conthrough. Some First-day people tained some two hundred villages. are establishing themselves at the They went to help the people with village. A drug store is now in means furnished by the small forprocess of erection. Things will eign community at Swatow, which move rapidly for a time, and there had raised nearly \$800, carrying is danger that the church will be with them both money and rice. smothered. There is a good deal of This would go a great way, for some irreligious sentiment in all the sur- Chinese people live on from one to rounding neighborhoods, and this ten dollars a month. On the whole, is felt very sensibly by the church. the people behaved well, sithough It makes me understand better the sometimes persons would try, by desituation of the great king David, ceit or lying, to get two or three with all the surrounding sunken in shares. About 2,000 people received idolatry. For some months there cash, of which it takes nearly 1,100 has been a steady effort to draw off | to make a dollar, or rice.

THE Baptist Missionary Maga room; and the effort has been so far successful as to cause serious thought | zine for November contains Editoand action. It needs a strong, firm | rial Paragraphs, Notes on the Kahand, a wise head, and a warm heart | Khyen Mission Field, A Chinese filled with the Holy Spirit of God. Flood, Missionary Correspondence, The work is indeed great and large. Gleanings from Letters. Missionary God alone is able. Pray that he Outlook, and Donations. will interpose and save the cause

Six Baptist missionaries, three of them unmarried women, sailed for Burmah in October. A large meeting was held in the Calvary Church, New York, on the eve of their de

THE Treasurer of the Baptist Miscionary Union received during the month of September, \$7,784 36.

gosple-wise plan. Are there many could not give at least two cents a dispatch of Oct. 31st says, "Denver week for missions, besides answering has been in the hands of a mob for other reasonable calls for money? eight hours, and there are now fully Many could give much more. With fifteen hundred rioters in the streets. such contributions steadily flowing The trouble has been growing for are some earnest Christian laborers multiply our efforts for the converthat there were fully eight thousand illegal names registered in this city, We wish to call attention again to and immediately afterwards the

> forged Garfield letter, violent parti- at the root of disease and removing it sans have striven to make the issue ed, quite generally, if pastors and the Chinese question, and the Dema few leading brethren would take | ocratic press has been filled with articles asserting that as soon as Garfield is elected the State would be a sample bottle at 10 cents. flooded with Chinese and all white On Saturday night the Democrats

and when these are returned, furnish a crew of five is reported from Dub-Samples of these cards and envelmeetings every week, upon the same | ER office to the pastor or some other | was blown down and three persons evening that my appointment comes, officer of every Seventh-day Baptist killed; and the bodies of three persons were washed ashore at Bray's. A land slide at Dalkey destroyed

illages, by their cottages being blown down. or some modification of it that the

circumstances of your church may 90.547; and Suffolk, 53,926. Richthe column on the left the sum you are willing to give as a weekly offering to the Lord's 38.994.

ELD. L. R. SWINNEY, Writing from Falls of Rough, Grayson Co., Ky., says: "Having splendid meetings plied with a package of fifty. here, and enjoy so much preaching Seventh day Baptist principles in Bring your contributions, Kentucky.

drowned.

Central & Hudson River Railroad. and three thousand additional est ever known upon the road.

counterfeit one thousand dollar six per cent. bonds, issue of 1861, have been hypothecated by Brockway, Doyle, and others, and some of them are now in the hands of individuals or banks in this country, as collat erals for loans. The Acting Secrecounterfeit bonds or coupons have are most dangerous counterfeits, and dealers in government securities should be on their guard.

The steamship Assyrian Monarch, the first new steamer to form the 'Monarch Line," to run between New York and London, sailed from Hull for New York Oct 28th.

Clarendon Hotel so ill that no one s allowed to call upon her.

Fifth day, June 2d, 1881, at 101 o'clock number injured by a railway collis ion at Herstal, Belgium, Oct. 28th. The Lehigh and Schuylkill Coal Exchanges have decided to make no hange of prices during November. The Wieland, which arrived at New York from Europe Oct. 26th, Corresponding Secretary Stephen Burdick, Leonardsville, N. Y. brought \$2,346,000 in gold coin. The President has designated No-

vember 25th as a day for national thanksgiving. sion with the Church at Scott, N. Y. Fifth-day, June 9th, 1881, at 101 o'clock ANOTHER TOWN HEARD FROM A. M. Introductory Sermon by A. B.

Busti, N. Y., July 81st, 1878. Dr. M. M. FENNER, Fredonia, N. Y.: fainting fits caused by biliousness, ranged stomach and bowels, and impaire nerves, for several years. I doctored have not had one since I began its use.

the worst character. Ever since the publication of the

labor driven out. had a procession, carrying transparencies with inscriptions tending to Complaint, Diarrhosa, etc. Try a sample ute from five to twenty five cents a nese. A considerable portion beexcite animosity against the Chiweek, much more easily than could came intoxicated and remained out pay from two to twelve dollars at all night. This noon they made as-At Niantic we are sometimes any one time. Below we give what sault on the Chinese houses, tearing pressions of determination by some cards, about postal card size, and on dragged from Pop Lee's place with of the members, to be more active small cheap envelopes, too and a a rope about his neck, and his skull

> SEVERE STORM IN EUROPE.-A severe storm is reported, October done, including the loss of a number lin. A house at Dingle, Ireland,

Seven hours of continuous rain fell at Reggio, Italy, and seventeen persons were killed in neighboring sand) Brethren, will you not help to secure a hearty trial of this plan,

> THE population of Long Island. several districts, is 744,022, of which Kings county has 599,549; Queens, mond county, which includes Staten Island, Shooters Island, and the Islands of the Meadow in Staten Island Sound, has a population of

ing your name, to the church each Sabbath day, together Reports from Hull, England, give per bottle; samples bottles, 25 cents Sold by G. W. Rosebush, Alfred Centre nformation of a terrific storm there card are the objects for which

Mrs. Lincoln. widow of President Lincoln, arrived in New York from Europe Oct. 21st, and is at the

Seven persons were killed and a

Dear Sir,—I have always been opposed to patent medicines, but I had been an in-valid, being affected with dizziness and great deal, but still they grew worse.
have taken seven bottles of your Blood
and Liver Remedy and Nerve Tonic, and am happy to say I feel fully restored l your excellent medicine, which I recon mend on every occasion. If a system out of order, it appears to have the power to restore it to health, and that is what is

Very truly, OBED G CHASE Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called " the conquering hero" of the times. Whoever has "the blues" should take it, for it reg-FATAL RIOTING.—A Denver (Col.) ulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaun dice, Dyspepsia, Constipation, Headaches, Fever and Ague, Spleen Enlargements Scrofula, Erysipelas, Pimples, Blotches be ripening for the harvest. There into our treasury, how we could days. It was discovered a week ago ders, Swelled Limbs and Dropsy, Sleep-

lessness, 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 Bronchitis, and all Lung and Throat difficulties. It does these things by striking women should organize for denomination

Dr. Fenner's Improved Cough Honey work, and reward;" J. G. Burdick, on will relieve any cough in one hour. Try cient in religious culture?"

Dr. Fenner's Golden Relief cures any pain, as Tooth-ache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney bottle at 10 cents.

Dr. Fenner's Vegetable Blood and Liver Pills. The best family physic known. For sale by dealers. Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WM. R.BURDICK, Alfred

SHREWDNESS AND ABILITY.-Hop Bitters, so freely advertised in all the papers, secular and religious, are having a large sale, and are supplanting all other medi cines. There is no denying the virtues of the Hop plant, and the proprietors of these Bitters have shown great shrewd-ness and shilly in convenient. least possible evil_results."

Parmeles's Blood Purifier to cleanse an liver has no equal. It does the business 28th, by which much damage was thoroughly every time, promoting active of lives. The loss of a vessel with a crew of five is reported from Dublin. A house at Dingle Ireland.

AGENTS AND CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Ridrout & Co., 10 Barclay Street, New

A MERRY HEART .- Solomon says: nerry heart maketh a glad countenance, but the heart is not apt to be merry if one is suffering from dyspepsia. biliousness, indigestion or liver complaint. For the we have never yet discovered a medicine equal to Parmelee's Dyspepsia Compound. Give it a trial, and if not entirely satisfac as shown by the results of the first tory, return us the empty bottle, and we count of population according to the schodules of the enumerators of the Rosebush, Alfred Centre, and Wm. R Burdick, Alfred N. Y.

NOT SO BAD. The agony of Neuralgia, Toothache postpone the usual meeting in October. relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney dis rember, at 7 P. M. ease, Colic, Diarrhos, Dysentery, Burns,

Introductory Sermon, J. Kenyor "What is the benefit of our Ministeria." DARE TO DO RIGHT.—Dare to tell your friends and neighbors what Parmelee's Universal Liniment will do for them Conference?" What can Seventh-day Baptists do in How it is invaluable in cases of rheuma tiem, neuralgia, gout, lumbago, sciatic, spinal diseases, paralysis, etc. The merits of this liniment are well known through-" Has the kingdom spoken of in Daniel 2: 44, been set up? out the civilized world. Compounded enirely of pure oils of great value. From "New Testament "Family Religion," I. L. Cot Relation between body and spirit," plaint has ever reached us. Price 50 cent

18. "What work belongs to the member-THE LUNGs are strained and racked by ship of the church ?" T. R. Williams a persistent cough, the general strengt wasted, and an incurable complaint often established thereby. Hamilton's Cough Balsam is an effective remedy for cough SEVENTH-DAY BAPTISTS IN NORand colds, and exerts a beneficia wich, N. Y.—Religious services are held at the residence of Bro. Wm. Wilson, on Birdsall street, every Sabbath at 11 A. M.

hat her children should be strong. Lydi PINKHAM'S VEGETABLE COMPOUND I the sexual system of women. Send to Mrs. Lydia E. Pinkham, No. 283 Western Avenue, Lynn, Mass., for pamphlets.

or ague, biliousness, and kindey complaints. Those who use them say they

SPECIAL NOTICES. Denominational Directory. SOUTH-EASTERN ASSOCIATION.

Moderator-U. M. Babcock, New Salem,

Tressurer...D. H. Davis, Quiet Dell, W. V. Will hold its Tenth Annual Session

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

sion with the Church at Berlin, N. Y.,

CENTRAL ASSOCIATION

Moderator.A. B. Prentice, Adams Centr

Recording Secretary—Henry W. North Leonardsville, N. Y.

Assistant Recording Secretary—Charles

reasurer—S. W. Marson, Adams Centre N. Y.

Will hold its Forty-sixth Annual Se

WESTERN ASSOCIATION

pendence, N. Y.

Assistant Recording Secretary—J. G.
Burdick, Alfred Centre, N. Y.

Corresponding Secretary—W. B. Gillette
Nile, N. Y.

NORTH - WESTERN ASSOCIATION.

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

opies, will receive liberal discount.

tification of the saints.

THE New York Seventh-day Bap.

Assembly Room of the New York Histor-

ical Society, corner of 2d Avenue and

MARRIED

receive a cordial welcome.

Moderator-Geo. W. Burdick, Utics, Wis

Assistant Clerk—A. A. Davis.

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

K. Burdick.

19th, 1880, Mrs. HANNAH LANPHEAR, widow of the late Mr. Truman Lanphear, Recording Scoretary—O. D. Sherman, Blystic Bridge, Conn. Assistant Recording Scoretary—A. B. Bur dick, 2d, Ashaway, B. I. aged 81 years, 9 months, and 9 days. At the time of her husband's death, seven months ago, they had entered upon the fifty-fifth year of their married life. For responding Secretary—A. H. Lewis, Plainfield, N. J. more than fifty nine years, she had been a member of the First Hopkinton Church, and she died trusting in her Savior. Will hold its Forty-fifth Annual Ses-

O. D. Williams, L. C. Rogers, A. E. Main, P. M. Green, S. R. Wheeler, Geo. C. Stillman, J. I. Maxson 2, E, R. Pope, L. Witter Franklin F, Randolph, U. M. Babcock, L. R. Swinney, E. S. Bliss, B. L. Davis, Geo. H. Babcock, J. Summerbell, J. L. Huffman, M. E. Brown.

In the town of Westerly, R. I. Oct.

the paper. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of

MrsEAHuffman, Friendship, \$1 00 27 17 D. WitterStannard'sCorners? 00 D. Williams, New York, 200 M. Babcock, New Salem, 1 00 A. M. Newland, Colusa, Cal., 2 00 87 59

furnished when desired.

Treasurer-A. C. Burdick, Alfred Centre. fine grain-fed Western creamery butter

seen more disposition to sell freely, and although 131 cents has been made for some specials, 13 cents is the recognized top in open market for fine cheese. Of qualities show quite a drop in price; the shippers when they have to pay 12 @ 18 cents for cheese, must have clean flavored, well-made stock. Onio nights' milk and skillfully made September and Octo-CONFERENCE PHOTOGRAPHS.— Mr. | ber creamery cheese meet with favor and are saleable in the neighborhood of 12

> BEANS.-We quote: Marrows, per bushel, 62 lbs. \$1 621@\$1 75 DRIED FRUITS -- We quote: Evaporated apples, ring cut,

BERSWAY per lb., 24@25c. LIVE POULTRY.—We quote:

Fowls, Southern, Western and BUCKWHEAT .- We quote:

is of commun-D. E. Maxson Nurs .-- We quote:

POTATORS.—There has been a fully tocked market, and buyers have pretty much their own way on price and quality. We quote: Bnow Flakes, per bbl....\$1 87 @\$1 6

..... 1 25 @ 1 5 1 12 @ 1 25 ONIONS .- We quote: BUTTER, CHEESE, EGGR, BRANS, ETC. Prayer and conference, followed by Bible | Exclusively and Entirely on Commission Cash advances will be made on receipt

ever for our own account, and solicit con. DAVID W. LEWIS & Co.,

This number is uniform with the Series, and contains other HUNDARD splendid Declamations and Read combining Sentiment, Orntery, Pathon, Mamon, 186 no. Price 20 Con. malest free Solid by Rocket DARMERS AND FARMERS SONS, \$45 to \$100 per month, dur-

RECEIPTS.

R. L. Davis, Westfield, Pa., 200 F. M. Davis, Long Bun, W.Va., 100 Mrs.M. E. Morrow, 800

WHOLESALE PRODUCE MARKET. Beview of the New York markets for but

Breadstreet, New York. Marking plates BUTTER.—Beceipts for the week were ages. There has been more doing here for both export and home trade at perhaps a trifle easier prices on all kinds except fancy fresh creameries and last week's finest dairy make. Buyers are very careful in their selections of Fall tubs. The

Will hold its Forty-sixth Session with Fall having been unusually dry and feed the Church of Scio, N. Y., Fifth-day, woody, so that there is considerable poor June 16th, 1881, at 101 o'clock A. M., M. S. Wardner to preach the Introductory Ser- eries will quite generally quit on the 1st mon. Essayista: I. L. Cottrell, on "How prox. through the New York dairy disshall we best meet the attacks of Infi. tricts, so that fresh Western creamery delity?" D. E. Maxson, on "The second | make and the near-by creameries that coming of our Lord;" H. C. Coon, on keep going will have the market pretty "The relation of science to Christianity:" much their own way for fresh make. Fine Mrs. Walter B. Gillette, on "Reasons why dairy and choice fresh factory packed and

Good to choice, sour creams, last Creamery make, early......24 @ 95

conduct of a revival so as to secure the

say through the RECORDER that the pict. | cents. We quote: Egos.—Receipts for the week were 19,-

Price of pictures, 50 cents per copy. Par-ties ordering at one address six or more MINISTERIAL CONFERENCE - AT the suggestion of the pastor of the Church Unpeeled, halves and quarters... 7 @ 8

Buckwheat flour, 100 lbs. . \$3 10 @ \$2 85 fruit, are unsaleable. We quote:

Spits, per bbl...........\$1 25 @\$1 50 Western mixed Fall, per bbl. 1 00 @ 1 25 "Greenings, per bbl. 100 @ 120 Cape Cod Cranberries, per ... 4 00 @ 6 00 crate 1 00 @ 1 50

J. Summerbell

promptly as soon as goods are sold. We have no Agents, make no purchases what

85 Broad St., New York.

Treasurer-Wm. B. West, Utica, Wis. Will hold its Thirty-fifth Anniversary with the Church at Albion, Wis., Fifthday, June 28d, 1881. Preacher of Introductory Sermon, G. M. Cottrell: E. M. Dunn, alternate. Essayists: Simeon H Babcock, on "What kind of preaching i most effective?" N. Wardner, on "What is our relation to other Christian denominations?" The following appointments were also made: O. U. Whitford to general market is too high to carry them preach upon "The relations of pastor and close up to quotations for the best, and people;" and S. R. Wheeler, upon "The

full-length likenesses, representing the East, West, North, and South of the de-185 packages. Near by fresh laid eggs are nomination, standing at the front entrance quick sale at an advance of 1 cent per of the church. This group is now in circulation in this vicinity, and by their pos-

tained in the usual way, by mail, by addressing either Revs. M. S. Wardner, of Little Genesee, or Jas. Summerbell Richburgh, or Joseph Davie, Bolivar.

and appoint said meeting to convene with the Church at Nile on the third day of the week before the second Sabbath in No-

> large, and at the close of the week good many car-loads on the docks unsold. Greenings, unless prime, number one WesternN.Y.Kings,Bald.,and

Chestnuts, per bush.....\$2 00 @\$3 50

J. SUMMERBELL, Moderator. arly Rose,

tist Church holds weekly service at the

In Whitesville, N. Y., Oct. 28th, 1830 at the home of the bride's mother, Mrs. D. C. White, by Eld. J. Kenyon, Verru

LON E. HESELTON and Miss MARY In Independence, N. Y., Oct. 27th, 180 at the home of the bride's father, Mr. Samuel Heselton, by Eld. J. Kenyon, WILLIS C. WHITE and Miss ESTELL S. HESELTON, all of Independence. In Olean, Cattarangus Co., N. Y., at the ing Fall and Winter, in every county, residence of her daughter, Mrs. W. H. Interesting and valuable information; Stenson, Mrs. ELOX DAVIS, widow of the with full particulars, free. Address at

late Henry G. Davis. Her remains were once, J. C. McCURDY & CO., Philadel removed to Andover, her former residence, phia, Pa. number of her former neighbors and friends, who showed her every mark of respect. She bore her long-continued class Subscription Books, gives steady

ment should be addressed. nent in all their practices and teach-During the two months of mission ary work by Bro. O. D. Williams, in Southern Illinois, he preached at Pleasant Hill. Villa Ridge. Stone Fort, and Enon, and visited many our young people into the dance families for religious conversation and prayer, being associated in his labors with other brethren in the ministry. In concluding his report. he writes: "Thus ended the first two months of missionary work l Baptist Church at Waterford. Re other denominations;" Mrs. Geo. M. presented in the sacrament of the has continually been, Lord, if thou he was elected and ordained a dea- of subject; Geo. W. Hills, "The brancer through all coming time. It has been in weakness that I have con in that church in 1837. The mission of Seventh-day Bautists in All the sacrifices of the old dispen- attempted to sow the seed, praying church had lately been placed under Minnesota, and the best way of ful- sation were comprehended in an the Lord of the harvest to give the atonement for the sins of the people. increase. I have had some blessed The animals offered must be without experiences; none more so than when blemish, young and healthy. The trying to tell some inquiring soul shedding of blood seems to be the the riches of Grd's grace, and point ey to the temple treasury on the prime idea of an atonemect; as out the way of salvation to them, Sabbath-days; and we believe that the plan of weekly collections or offerings is net only a wise but a

Eastern Association. The field at Woodville seems to

The priestly office, so permanently appointed, was for the purpose o offering the sacrifices in all their forms as an atonement for sin. On was to be blood shed in great profusion, to show the tremendous evil of sin and its deserts, and what a vast sacrifice was needful to effect Then there was the yearly entrance into the Boly of Holies by

the sacrifices, to make atonement for there has been one addition to its nifying the residence of the divine Presence, which could be approached greatly encouraged, as we hear exonly through the medium of sacrifice, offered by a person appointed by divine direction, and he to be and consistent Christians, and again half inches by four. The plan in- crushed in with boots and bricks. officially purged from sin by an we are pained to see how little zeal volves a little outlay at the beginatonement previously made by the same divine appointment. All these is manifested. We greatly need to ning; but recollect that these are they were unable to control the mob.

The fire department was ordered to same divine appointment. All these same divine appointment. All these same divine appointment. All these sacrifices were to be perpetuated themselves the hindrances that lie themselves the hi in the person of the Lord Jesus pray for the little Church at Niantic, appointed to put it into operation; that it may have a just sense of its distribute the cards among the men, needs, and that it may continually women, and children of church and was the leading feature of the old come to God in prayer, that he may | congregation a few weeks before the dispensation, running through all the ages, patriarchal, prophetical,

We have, in a very concise way, shown the doctrine of atonement as an especial item in divine rev elation, as a fundamental one in the scheme of human redemption. It is striking fact, that the doctrine of atonement is not confined to Christianity. All heathen sacrifices, all HORACE STILLMAN. self-imposed penalties, and personal-OCTOBER 12th, 1880. ly-inflicted sufferings are made to Nebraska. appease the gods, or to merit their

righteousness. Let each member of every family, young and old, [Date.].... ENVELOPE. "Freely ye have received, freely give."

ommittee within two weeks.

CARD.

"Freely ye have received, freely give."

SABBATH OFFINGS

OF THE

for the year ending

- Church and Congregation

Please mark with an X is

Write your name at the bot-

tom of this card and return

it to some member of the com-

mittee, and you will be sup-

enclosed in an envelope bear-

with any amount that may

On the other side of the

the money is to be used.

Name....

1. Current church expen

ses, (pastor's salary, Bible

which will be about \$....

2. Missionary Society.

8. Tract Society.

4. Education.

two small envelopes.

be in arrears.

Name..... REV. WILLIAM ASUMOR, Jr., gives in the Baptist Missionary Maga-

2. Missionary Society... 3. Tract Society

the laws against intemperance may be enforced in their letter and spirit; and need not remain longer a spirit is a most important time for sine for November, an interesting dissolve all non-authorized religious of new Books and proof that Slove and proof

SUMMARY OF NEWS.

Vanderbilt has ordered the imme diate manufacture of five thousand and not designated, will be used for new freight cars for the New York

offerings having been adopted, we invite the hearty co-operation of all

> tary of the Treasury says there is no reason to suppose that any of these been paid by the Treasurer, but they

French government has decided to which the following appointments have

school, the poor, incidentals,) vards of the structure. At Hornsea a brig fouled with the new pier, and damaged it to the amount of £3,country. A lifeboat was capsized in the harbor of Wells, Norfolk Sample bottles 25 cents; large size, 50 county, and eleven of the crew were Please write above the whole amount you will give to each object

freight cars for the Lake Shore This system of voluntary weekly Road. A large number of new passenger cars were also ordered for both roads, besides a number of interested in the spread of truth and | new locomotives. The requisition | involves altogether the expenditure of \$5,000,000. The Superintendent of the New York Central says that the traffic of Oct. 28th was the larg-It is believed that many of the

on the 29th and the previous night. Fifty vessels had been wrecked between Spurn Point and Hornsea. Twelve vessels were stranded near strictly to business and cure a cough or Withernsea. A vessel under bare cold in the head, get Dr. Fenner's Impoles drove through the new pier at | proved Cough Honey. It will relieve any Withernsea, and carried away fifty | 000. There were a large number of shipwrecks, attended with great loss of life, in various parts of the

This card should be returned to the

Bruises, etc. Try a sample bottle at

"BUSINESS PRINCIPLES." When you want something to attend case in one hour. Try a sample bottle a

Centre, and Wm. R. Burdick, Alfred. Ir the mother is feeble, it is impossible perfect specific in all chronic diseases of

advertised in our columns, are a sure cure can not be too highly recommended.

Those afflicted should give them a fair trial, and will become thereby enthusias. ic in the praise of their curative qualities, -Portland Argue.

cording Secretary—C. L. Polan, New Milton, W. V. Assistant Recording Secretary—F. F. Randolph, New Milton, W. V.
Corresponding Secretary—M. H. Davis,
Lost Creek, W. V. with the Middle Island Church, Fifth-day, A Paris dispatch states that the May 26th, 1881, at 10 o'clock A. M., for

DIED.

for burial, where were gathered a large number of her former neighbors and

All payments for the SARBATH RECORDS are acknowledged from week to week in

Prentice; O. D. Williams, alternate Stephen Burdick was appointed to present an Essay on "What characteristics, if any, growing out of Sabbath keeping, should distinguish Seventh day Baptists above other Christians?" C. D. Potter, on Mrs M. A. Davis, 2 50 J. J. Lowther, New Milton, 5 00 The relation of missionary, tract, and Sabbath reform work, and our duty in regard to each of them;" J. J. White, on "The four alls." Matt. 28: 18, 19, 20. 1 All power; 2. All nations; 8. All things commanded; 4. All the days; O. D. Will

ter, cheese, etc., for the week ending Oct. 30th, reportedfor the RECORD. ER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 iams, on "What is the most feasible plan for increasing our denominational litera-Moderator ... M. S. Wardner, Little Gene 800, N. Y.

Recording Secretary—L. L. Cottrell, Inde 40,246 packages; exports were 8,058 pack-

al work;" Miss Mary E. Brown, on "Sab- | are all in good demand. We quote: bath school teachers—their qualifications, Fine sour creams, last week's " Music-how may it be made most effi-

> CHEESE.-Receipts for the week were 65,058; exports, 83,904 boxes. There has

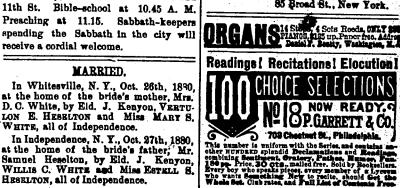
dozen. Held eggs and limed stock sell slowly. We quote: sessors is highly prized for the sake of the occasion and the men; and for so large a group, by competent judges ranks high as a work of art. Copies may be ob-

at Nile, for reasons hereafter to be ex-plained, the officers of the Ministerial Conference of the Seventh-day Baptist Western Association have concluded to

> GREEN APPLES .- Arrivals have been J. Kenyon

"The reason why men are not more willing to become Christians," 10. Question Box.
11. "Work of the Holy Spirit in the regeneration of the sinner,"
W. B. Gillette G. P. Kenyon 2. "Work of the Holy Spirit in the sanc-

class. Also prayer meeting evening after Fourth- and Sixth-days. All Sabbath- of property where needed, and account of keepers cordially invited to meet with ur, sales and remittances for the same sent



he is quick to confess it and ask for-

and we can trust him in God's keep

"Yes, wife, he has a tender heart,

giveness.

Under the Direction of THE SABBATH-SCHOOL BOARD

OF THE S. D. B. GENERAL CONFERENCE. Contributions for this department of notes, suggestions, news, or anything of in-terest to our Sabbath-schools, are solicited.

INTERNATIONAL LESSONS, 1880.

Address Geo. H. Babcock, President, Plain-

field, N. J., or Rev. L. E. Livermore, Secret

ry, New Market, N. J.

FOURTH QUARTER. Oct. 2. Isaac's Prosperity; Or, Whom Lord Loveth. Gen. 26: 12-25. Oct. 9. Jacob and Esau : Or, a Father's Bless-

Oct. 16. Jacob at Bethel. Gen. 28: 10-22. Oct. 23. Jacob's Prevailing Prayer. Gen. Oct. 30, Joseph sold into Egypt. Gen. 87: 1-5, 23-36. Nov. 6. Joseph in Prison. Gen. 89: 21-23;

ing. Gen. 27: 22-40.

Nov. 13. Joseph the Wise Ruler. Gen. Nov. 20. Joseph and his Brethren. Gen. 44 Nov. 27. Jacob and Pharaoh. Gen. 47:1-12.

Dec. 11. Last Days of Joseph. Gen. 50: 14-26. Dec. 18. Review of the Lessons. Dec. 25. Special Lesson. VIL-JOSEPH THE WISE RULER; OR,

INTEGRITY REWARDED. BY REV. B. F. ROGERS.

GENESIS 41: 41-57. (Commit to memory verses 42, 43.) CENTRAL TRUTH.—Plety the ba-

For Sabbath day, November 13.

GOLDEN TEXT.—"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."—Prov. 22: 29.

TIME.-1715 B. C.

PRONUNCIATION. DEFINITIONS Pha'-raph-(Fa-ro, not three syllables), see

crets. Po-tiph'-e-rah Belonging to Ra (the Egyp tian sun-god.)

On-(Heliopolis) a city of Egypt, in the land of Goshen, on the east side of the Nile, and about five miles from the modern Cairo. Ma-nas'-sch-One who forgets E'-phra-im-Fruitful.

OUTLINE.

I. Joseph exalted. v. 41-45. II. The years of plenty. v. 46-52. III. The years of famine. v. 53-57. QUESTIONS.

I. Joseph exalted. v. 41-45. Why wa Joseph exalted? What were the evidences of his exaltation? For what was the ring used? What was the significance of his riding in the second charlot? What were they command ed to cry before him? What is the meaning of "bow the knee?" Over how much of Egypt was he made ruler? By what did Pharach discover his good qualities? What is the meaning of the name conferred on Jothe interest of what religion did he adminis ter? How old was Joseph at this time? For II. The years of plenty. v. 46-52. Hov is the meaning of bringing forth by handfuls? What proportion did he store up? v. 34. For what purpose was this taken? How plentifully did he gather up the corn? By how many was his family increased? What is the meaning of Manasseh? Did Joseph betray a municated with his father's family? In wha sense had he forgotten his affliction? In what is there abundant provision made for all our needs? Isa. 55:1, John 7:37. III. The years of famine. v. 53-57. Was

Egypt as subject to famines as the surroundng countries? What would cause a famine in Egypt? To whom were the people sent for bread? Upon what principle did he make the Egypt to buy corn? What now is the danger can save ? Acts 4: 12. What are the condi

CONNECTION.

The two officers of Pharaoh, who were imprisoned with Joseph, each had a re-

able—he was to be restored to his former position; but the baker was to be hanged. The butler promised Joseph that when in favor with the king he would remember him, and recommend him to the king's kind consideration. But, like many others. having received the favor, forgot his promise, and failed to feel any obligation toward him who had rendered him such valuable service. Two years passed away, and Pharaoh had a dream also, and he was greatly troubled in consequence of it. old and young, church members and The magicians and wise men were called. but none could give an interpretation The butler now remembered his faults does not seem to regard it more than simple fault; the long neglected promise to Joseph came to his mind; he told the king of his own dream, and that a certain young Hebrew in prison gave an interpretation thereof. Joseph was hastily called from the dungeon in the prison into the presence of Pharach; the king related his double dream, and Joseph gave the inter-

with the king, who saw in him the savior of Egypt, since through his wisdom and executive ability the surplus corn of the against the time of scarcity. NOTES AND COMMENTS.

tegrity, brought him into immediate favor

I. Joseph exalted. v. 41-46. I have set thee. A very sudden transition from the prisoner in the dungeon to Egypt; but, as future events proved, it was a very fitting one to be made. Such | church worship. When the classes sudden changes of position were very have gathered the sheaves from the common in those Eastern countries. His harvest of study, the pastor, or some ring on his hand. The form of expression would indicate that the ring was not simply a ring for the finger, but rather a bracelet, and contained the royal seal of | from them presents to the school. in the kingdom. Upon Joseph was thus a brief review, the clear and perfect conferred the authority to officially stamp | grain. all public documents and, in this regard, his act was equal to that of Pharaoh himself. A gold chain about his neck. This, with the vesture of fine linen, was additional evidence of his exaltation. The second chariot. Here the exact rank of Joseph is defined; the first charlot was reserved for the king. See also v. 40. Bow the knee, "The Hebrew word here is abrich, and until re cently nobody knew exactly what it did words meaning tender father; but the truth is, it is not a Hebrew word at all. but it is the imperative of the Egyptianword 'to rejoice.' So they went ahead of the bread of life !"-H. Crosby. Zaphmath Paaneah. This means the bread mortal vision, and which are ample "We must pray, and labor, and bond. He is a truthful boy." of life. This gave Joseph the title of to supply food for joyous, earnest trust. I have no fear of Richard, "I'm glad of it. Then if he'd Savior, or bread of life. Priest of On.

Study all through the endless ages or Daniel, or Thomas, or William. sign the total abstinence pledge, he'd The priests were ranked the highest of of eternal bliss. That is the only principle is at take?

The priest of On.

Study all through the endless ages or Daniel, or Thomas, or William. Sign the total abstinence pledge, he'd They are true and firm, whatever be safe. I wish every one of eternal bliss. That is the only principle is at take? all in the social scale, as it was the caste to which the king belonged; hence intermarriage with the priestly order was considered a mark of the greatest distinction. But it is not to be supposed that Joseph | an aggravating sin.

became a worshiper of the Sun from this alliance. On was a city situated on the astern bank of the Nile, a short distance north of Memphis, and celebrated for its nothingness. Ezek. 30: 17. It is also called, in Jer. 48: 13, Beth-shemish, which s probably a Hebrew translation of the Egyptian name. Joseph was thirty service. See Numb. 4.: 3. There seems to have been no delay, for any prudential easons, in his entering upon his office.

Throughout all the land of Egypt. Not on a tour of observation simply, nor to show himself, but to lay his unite in expecting them to attend plans and issue his orders for the storing up of food. II. The years of plenty. v. 47-58. Evidences now appear that Joseph was a true interpreter. By handfuls. "Not n single stalks or grains, but in handfuls compared with the former yield; it is probable that a fifth part of the present unprecedented yield was sufficient for the anstenance of the inhabitants. Another

Dec. 4. The Last Days of Jacob. Gen 48: 8-22. be blessed. Hath made me forget. habit of church members in staying "He did not so cherish the recollection as away from Sunday school is greatly to allow it to embitter his present enjoy to be deplored, and ought to be ment. The memory of his troubles was stopped in some way." comparatively lost in the happiness by which they were succeeded."-Bush.

III. The years of famine. 54-57. Years of dearth began. Egypt was not as subject to famines as were the surrounding countries, since it was not, like them, dependent upon local rains for healthful moisture. Its fertility depended upon the periodical overflow of the river Nile, which only very rarely failed to give an abundance of water But at this time there was a dearth even in Egypt. Go unto Joseph. The people as well as the king were to realize that for the surplus of food they were wholly indebted to Joseph's provident only solved by the Christian religion. Re

A Model Bible-School

man, but more, and that more, better.

the following opening remarks: This is not a model Bible school. I do not know of a school in existence which is worthy to be taken for a model Bible-school. The one which I have had the honor to su perintend for the past seven years, though it is a school one may well feel a pride in, though it is a growing school, both in numbers and interest, though it has a corps of markable dream, and Joseph was sought | teachers second to few in conscienas an interpreter. He gave a true inter tious and intelligent consecration to pretation of them; the butler's was favor- the work, though the pastor for vears has given his fullest energies in helping to build it up, though the church treats it as its well-beloved | "The Willows," although the little

I have an ideal school in my mind | the meadows, and the adjacent hills | to which I hope, sometime, our de nomination may attain. It is composed of the entire congregation, nonprofessors, gathered to learn the been here nurtured and educated to him too much. His Uncle Richard truth by searching God's Word, go forth and play their part in the each bringing the best matured great drama of life. Of these, one I have, but I intended to do right. thought from six days earnest study, ready to impart and receive good. The teachers are men and women completely consecrated to the work, and filling Paul's description: "Following righteousness, faith, charity, peace, with those that call on the pretation. The wisdom displayed in this, Lord out of a pure heart: . . . fooltogether with a consciousness of his in- ish and unlearned questions avoid-

ing, knowing that they do gender strifes: . . . gentle to all men, apt to teach, patient in meekness. seven years of plenty could be stored up | instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. doctor," whose dower of medical 2: 22-25. The pastor of the church and surgical skill might have been been spared all loss of confidence in is pastor of the Bible school, which is, in fact, only one of the forms of other officer best adapted to this singer and player upon instruments. work, collects these sheaves, and especially delighting in the legend-

witchery of her fingers. When Moses was in the Mount, God showed him a model of the Tabernacle, with all its furniture and equipments complete. Could family. Their names were spoken we look through the vail into Beulah Land, we might see a model Bi- they had broken gave few signs of ble school, in which the saints in the agony endured, yet they were should feel safer about him. My light, gathered in classes, with Mo. never forgotten. They were the Bennie needed to take such a pledge, ses and the prophets, the apostles mean, and some thought it was from the and martyrs for teachers, under the and martyrs for teachers, under the leadership of the Great Master who taught with authority, and spake as the curse may pass them by," said would have saved my boy. If he'd never man spake, are studying those | the noble mother to her husband | put his name to it, he'd kept it; he Joseph, crying, Rejoice! rejoice! here is deeper meanings of this blessed curely in their home. book, which are hidden from our "Amen," was responded fervently.

Preaching vs. Sabbath-school. Much has been said and written

by those who are always seeing evil tendencies in every advance step, ing. If he would be contented to presentious worsnip of " ha, or the sun; that the prominence given in late settle down with us here, he would prepared to bind themselves to called by the Greeks Heliopolis, or City of sive term, "Aven," meaning vanity or keep children away from preaching service. Now the facts are, that in too, and make friends, if—" the days of no Sabbath schools, very few children joined the church; years old. The ripe age for active nor except by the Puritans were they expected to attend preaching, while now by far the larger proporare children, and all denominations save Bennie!" preaching service. This result is in prominence given to children in recent years. The Sunday School

bearty responses testified to the Times turns the tables on the croak warmth of affection she had inspired. ers as follows: "There is a great deal of loose rived, she was like a queen receivtalk about the Sunday-school keepfifth was rendered to the government, and | ing children away from the pastor's subjects. the remaining three fifths were stored up preaching. But how is it on the or sold to the state or the foreign broker other side? Does the average min at a low price."-Murphy. All the ister's preaching keep church memfood. That is, all except the one-fifth bers away from Sunday-school taken to carry on the government and There are a great many church-mem what was actually needed to supply the bers who never go to Sunday school necessities of the people during these and who seem to think that if they years of gathering. As the sands of hear a reasonable number of ser the sea. So faithfully were Joseph's mons they can get along without orders executed during these years of Bible study. For our part, we do plenty, that they ceased to compute the not think that it would be well to amount. We now begin to see the prom | give up the preaching services in ise to Abraham literally fulfilled—that in the hope of thereby compelling Bible his seed the families of the earth should study; but we do think that the

Prayer and Preparation. A teacher was heard to pray earnestly in a teachers' meeting that the Lord would teach him the next soled her. day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order put in his hands," said the old lady, that he should be able to bring the knowledge of the truth to the souls tenderly. "I don't know but you'll of his scholars. The prayer in itself think hard of me for it, but I was was one to which every teacher ready to thank the Lord when I could say Amen. And yet in the knew the bank had failed that you case of him who offered it, it was had so much money in. Richard felt by some to be a waste of time says there's enough for you, and and breath; for that teacher was Amos don't need it; he don't dear; foresight. The righteous are really, under one of those who habitually neglect and a wrinkled hand was laid lov God, the saviors of the world; except for the study of their lessons, and other- ingly upon the up-turned brow of their integrity, the world would go out in wise fail of preparation for their her daughter in law. blackness. Over all the face of class work. He never visited his the earth. "All the lands adjacent to scholars at their homes. He took no mother; it is for Amos I wish to do Egypt, such as Arabia and Palestine. The more pains to become acquainted so much. He is the only link be word 'all,' in popular discourse, is taken with his scholars than with his les | tween me and my husband, and it in a relative sense, to be ascertained by son. Why should his prayer be seems to me that never another woman loved her husband as I loved the context. We are not aware that the heard? It was the prayer of indoamine was felt beyond the distance of lence, not of living, acting faith. mine." Hebron."-Murphy. Sold unto the Prayer is absolutely essential to a Egyptians. For the method of Joseph's teacher's preparation; but hard dear, and he loved you; and your procedure in this matter, read chap. 47: work and faithful study are an es boy is like what mine was at his age, 14-26. In this lesson we learn that Jo sential evidence of that faith which only mine was brought up to work 14-26. In this lesson we learn that Jo sential evidence of that faith while it is seph was as wise and prudent in times of makes prayer effectual. While it is on a farm, and yours was brought received from physicians, druggists, the press, and the public. All praise them as up in the city without work." prosperity as in times of adversity. Men's true, that however thoroughly the heads and hearts are sometimes turned in superintendent or teacher has other the wrong direction by a little prosperity. | wise prepared himself, if he has True piety will make a man humble and neglected prayer in his preparation, trustful without beating out all his vital | he will be still unfitted for his duties; vide for us." what purpose did he go throughout the land? ity. How to make a man humble and it is also true that, no matter how prays, if he does no more than to hurt your feelings, but my Ben Sold by all druggists. Price 25 cents. ligion is not designed to make less of a this, his preparation will still be imnie had one failing. It troubled perfect and incomplete; for God you, dear, as it did me, and I've does not put a lesson all ready stud-

ied into our minds while we are his father about liquor. As far back as we can go in my husband's family, asleep, nor use us merely as mechan At the Bible school of the late ical mouth-pieces through which to there's always been one hard drink-General Conference, the leader made apply it to the hearts of the schol ars. But he gives us the means, the gifts and opportunities for ascer taining, understanding, imparting, illustrating, and applying his truth. We are to diligently and prayerful ly use these means. If we refuse to lo this, the failure and sin are ours;

M. D. CHELLIS.

Eight sons and daughters had

which constituted their whole ma

People said it was strange there

"The Elms," or "The Oaks,"

share of its possessions.

-S. S. Times.

to put you on your gnard."
"I knew my husband's weakness and no amount of word prayers will ever atone for our failure just here. | and I thought about it; it troubled and I thought about it; it troubled and increase your means of doing good is me a little sometimes," said the younger woman hesitatingly; "but born praise the 'Favorite Remedy' and its Miscellaneous.

never feared that he would dishonor himself or neglect me. I know he never would have abused "I am thankful he never did No one thought of calling is

"But I don't think of myself

"I know you loved my Bennie,

both and my father was glad to pro-

worried for fear Amos would be like

er in every generation. Sometimes

there's been more, but always one

and it seems strange it should be-

it's been them that might done the

best if it hadn't been for drinking.

I never told you of this before, but

child, still it is far from a model stream running through the farm was fringed with willows, while elms of a century's growth adorned | himself much that he wants." "No, mother, he don't; it has were crowned with gigantic oaks. been a pleasure to me to gratify his It was just the old homestead, dear wishes. I never thought he needed to the heart of every child born to to be taught self-denial. I have trusted his father, and I have trust

might have done better for him than remained at home to care for father | Please talk to him, mother; he revand mother, and till the broad acres erences you, and you can have great influence over him.'

Amos was the favorite nephew and couisin, strikingly like his fashould be such a diversity of gifts ther, and proud of the resemblance; in the same family; but there was yet Richard Stanwood knew of not one characteristic which the grave irregularities committed by parents did not trace back to some his father when under the influence ancestor personally or traditionally of intoxicating drinks. There were business deficits, also, which had The fairest face was like to that been concealed from the public, of an old portrait treasured as a while brothers and sisters had conprecious heirloom. The oldest son, tributed of their means to replace winning fame and more substantial the funds squandered by his extrav rewards for eloquent appeals and agance. They had done this with powerful argument, had a double out-the knowledge of their mother, claim to the name of one of the old | but she knew enough of this son's colonial lawyers. There was "the career to cause her much sorrow. transmitted from one of the first her husband, but she was now plain

physicians of the old time. The ly warned of the danger which merchant emulated the example of seemed imminent. another merchant whose East India "What shall I do for Amos to ventures had brought him immense make sure that he will continue profits. There was also a sweet temperate?" asked Mrs. Benjamin Stanwood after a long silence, in which she reviewed many events ary history of a kins woman who now invested with a new signifi and enchanted all who heard her by cance. "Some of his young friends the melody of her voice and the have taken a pledge never to taste even a drop of wine, or ale, or beer; But, alas! there was a taint in but when my father was alive, he the blood, manifesting itself from ridiculed such pledges as foolish and time to time in the recklessness and unmanly. It doesn't seem to me dissipation of some members of the possible that Amos needs to be bound by any promises in regard to

with bated breath, and the hearts the use of wine.' "I think he does need it, dear;] brightest and bravest of all, but but when we was young, folks didn't they had fallen before an enemy as | understand about it as well as they when these boys were all resting se- | wouldn't break his word."

"No more would Amos; he says his word shall be as good as his

"Then write the pledge, dear, and will do what I can." When this was presented, a murmur of surprise passed from lip to

the Sun. Ezekiel applies to it the deri years to the Sabbath-school tends to not have so many temptations; but such abstinence; but it was mothcity. He can make his way there, to expect compliance with her requests. One after another affixed "Don't speak it husband. I can't their names, cheerfully or reluctanthear to doubt one of my boys. I ly, yet all with an earnest purpose. don't suppose I love my boys better Amos kept himself in the back than other mothers love theirs, but ground, thus revealing his unwill I can't feel for others as I do for ingness to sign the pledge, and at myself. They must bide their time. the same time betraying his need of tion of the admissions to the church and I must bide mine, but may God so doing. His was the very last signature, and, having written it in Forty years went by. The hus-

lip, and there were several not quite

bold characters, he said with sharp band and father died, but the mother emphasis, while tears filled his eyes still lived, with faculties unimpaired "Grandmother, that was the hardall fairness to be placed to the credit and mother love undimmed. The est of anything you could have of the Sabbath school idea, and the month of roses would witness her asked me to do; but now I have eightieth birthday. Children and taken the pledge, I will keep it, and grandchildren were summoned to may God help me!"-Nationa elebrate the occasion, and their Temperance Advocate. "WELL IN HAND."-A class is not

When the long looked-for day ar-"well in hand" if it is fretted and teased by its teacher. It is not ing the homage of loyal and loving "well in hand," if sudden and ca pricious demands are made upon it, But there was one missing. Benand it is found fault with one day nie, the tenderest of them all and for the same kind of a recitation the first to acknowledge a fault, had that has been going on unreproved died many years before, leaving a for two weeks before. It is not wife and son, the latter then too | "well in hand," if it is chafing under voung to realize the loss which had undue restraint, if there is not a absorbed his whole attention. But lowed to drag heavily and lazily he was now fast growing to man along. "It is not " well in hand, hood, and naturally thought more of set there is not a sort of electric com his father's home. munication between teacher and His mother, who had remained class, so that the least shade of conwidow, and whom recent losses of fusion is felt by the teacher. The property had compelled to think se- guiding lines ought to be tense, and iously of the future of herself and steadily, but at the same time lightson, was glad to leave the surround ly held. Each mind must be felt. ings of fashion and gayety to which but no one pushed or pulled. The she had been all her life accustomed. entire class, as a whole, must be So she came and sat at the feet of working smoothly and harmoniously one who both counselled and contogether; moving on in a right line, or rounding a curve with caution LIVER FILLS. They cure Constipation, But and Torpidity of the Liver. 25 cents per box. "It is better for Amos to depend on himself than to have a fortune

THE REIGN OF RUM.-If the people of this country had to pay two billions of money every year to sustain a king over them, who squandered their property, corrupted their young men, debauched their daughters, and destroyed nearly one hun dred thousand of their lives annually | BEATTY, Washington, N. J. in ruinous and foolish wars, they would rebel. The people of this country do pay that amount every year to sustain a despot who does all this; and instead of rebelling against his authority, they gote-a large majority of them-to put his servants and satraps over them.-South Western Christian Advocate.

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PLASTER has received the greatest number of unquestionably reliable endorsements that any external remedy ever "It was not necessary for Amos a great improvement on the ordinary porto work. There was enough for us ous plasters and all other external reme-

5 000 Physicians and Druggists of good y. How to make a man humble and it is also true that, no matter how ill retain his active force, is a problem much and how fervently he it is also true that, no matter how the discipline of work. I don't want great improvement on all other plasters.

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"And so is Amos, mother. He has been my comfort all these years."

"And I hope he will be your comfort as long as he lives. But I tremble for you both sometimes. He don't know what 'tis to deny himself much that he wants."

end of inventions and discoveries in medicine. To this object probably no one has contributed more signally than Dr. David Kennedy, of Rondout, N. Y., in the production of a medicine which has become famous under the title of the "Favorite Remedy." It removes all impurities of the blood regulates the disordered Liver and Kidneys, cures Constipation, Dyspepsia, and all diseases and weakness peculiar to Females.

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of the uterus, Leucorrhoes, irregular and painful
Menstruction, all Ovarian Troubles, Inflammation and
Ulceration, Floodings, all Displacements and the confallen upon them. He had not seen much of his grandmother. They had met only during brief visits, when the novelty of country life had absorbed his whole attention. But the spirit of freedom of thought and speedily by its use.

spirit of freedom of thought and in fact it has proved to be the great and best remedy that has ever been discovered by the set and best remedy that has ever been di of the stomach.

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Leave Dunkirk Little Valley	,	1.05PM 2.53		7.05AM 8.47		
Salamanca Carroliton Olean Cuba Wellsville Andover Alfred	9.15AM 9.42 ** 10.04 ** 10.46 **	8.85Pm 8.51 " 4.19 " 4.43 " 5.85 "		9.07AM 9.21 ** 9.60 ** 10.22 ** 11.42 ** 12.02PM 12.22 **		
Leave Hornellsville Arrive of Eimira Binghamtor Port Jervis	1.25РМ	6.50PM 8.47 ** 10.53 ** 8.38AM	12,15AM 1.58 " 8.44 " 8.15 "	1.50PM 4.80 ** 7.80 **		

ADDITIONAL LOCAL TRAINS RASTWARD 5.00 A. M., except Sundays, from Dun kirk, stopping at Sheriden 5.23, Forest ville 5.40, Smith's Mills 5.57, Perrysburg 3.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Val ley 10.00, Carrollton 10.25, Vandalia 10.50 Allegany 11.25, Olean 11.55 A. M., Hinsdale 12.28, Cuba 1.35, Friendship 8.05, Bel videre 8.85, Belmont 4.15, Scio 4.40, Wellsville 5.85, Andover 6.52, Alfred 7.42, ond 8.10, and arriving at Hornellsville

New York 10.00Pm 7.25Am 11.25AM

6.05 A. M., daily, from Friendship, stops at Belvidere 6.25, Belmont 6.41, Scio 7.00, and arrives at Wellsville 7.20 A. M. 9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.22, Forestville 9.80, Smith's Mills 9.40, Perrysburg 9.58, Dayton 10.07, Cattaraugus 10.36, Little Valley 10.58, Salamanca 11.25, Great Valley 11.44 A. M., Carrollton 12.01, Vandalia 12.19, Allegany 12.43, Olean 1.00, Hinsdale 1.30, Cuba 2.22, Friendship 8.03, Belvidere 8.21, Bel-mont 3.35, Scio 3.52, Wellsville 4.10, Andover 4.45, Alfred 5.19, Almond 5.84, arriving at Hornellsville at 5.55 P. M. 10.55 A M., from Salamanca, daily, except Sundays, arriving at Carrollton 11.02

+ 8 35 P.M.

5.45 P. M., daily, from Salamanca, stop ping at all stations, arriving at Hornells ville at 12.10 A. M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.81, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayton 10.28, Cattaraugus 11.00, Little Valley 11.24, and arriving at Salamanca at 11.50 6.05 P. M., daily, from Dunkirk, stops

Throat, Rheumatism, Neuralgia, Pleurisy, Lumbago, Sharp Pains in the Chest, Side, or Back Rudden Colds,

5.00 P. M., except Sundays, from Carrollton, stops at Vandalia 5.17, Allegany 5.81, Olean 5.44, Binsdale 6.01, arriving at Cuba 6.20 P. M. WESTWARD.					VILLAGE AND ERTY FOR SAL offers his HOUSE A in the village of Alfre
STATIONS.	No.8*	No. 9‡	No. 29	No.1	A FA of 107 acres, 8 miles s for sale on reasonab
Leave New York Port Jervis	7.00PM 10.55		7.00PM	9.00AM 12.13PM	chance for a person in home, or a good gran ther information addre
Horneilsville	8.10AM	12.20 PM	12.50PM	8.55PM	Alfred Centre, N. Y.
Alfred Andover Welisville Cuba Olean Carroliton Great Valley Arrive at Salamanca Leave Little Valley	9.18AM 10.04 " 10.83 " 11.09 "	12.45PM 1.05 " 1.24 " 2.22 " 2.50 " 8.22 " 8.38 "		9.57PM 10.49 "3 11.15 " 11.39 "	DIANK CERT MEMBERSHIP, of the certificates' hav ble for any church, fo Price by mail, posta; 20 cents; per quire, dred, \$1 25. Church them both convenient
Arrive at Dunkirk	1.30PM		1	2.20 **	CANCERS

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6.57 A. M., from Carrollton, stops at all

stations, arriving at Dunkirk 9.05 A. M. 7.55 A. M., except Sundays, from Cubs, stopping at Hinsdale 8:14, Olean, 8:80, Allegany 8:87, Vandalia 8:52, arriving at on 9.02 A. M. 4.00 P. M., daily, from Hornellsville, 4.33 P. M., from Carrollton, daily, ex-

cept Sundays, arriving at Salamanca 4.4 9.25 P. M., daily, from Hornellsville, ar rives at Wellsville 11.50 P. M. Sunday Train 1 will run between Sala-nanca and Dunkirk.

† Daily between Port Jervis and Dut BRADFORD BRANCH.

WESTWARD. A.M. P.M. P.M. P.M. P.M. P.M. 9.20 8.20 4.00 12.05 8.22 11.40 4.22 9.43 8.03 4.35 12.28 8.42 12.44 9.50 9.13 4.41 13.88 8.50 12.88 9.58 9.24 4.48 12.47 8.57 1.20 10.03 9.30 4.51 12.50 9.00 1.25 Arrive at 7.05 A. M.; and 6.00 P. M., daily, except

tations, and arriving at Gilesville 8.80 A. 11.04 A. M., daily, except Sundays, from Carroliton, stops at Limestone 11.20, Ken-lall 11.31, and arrives at Bradford 11.35 EASTWARD.

STATIONS. 7.55 9.50 2.00 8.87. 7.50 9.00 5.00 8.7 P.M. 8.00 6.20 10.08 2.30 4.15 6.00 8.06 6.23 10.10 2.35 4.19 6.17 8.13 6.31 10.17 2.42 4.25 6.27 8.21 6.39 10.25 2.49 4.85 6.47

400 P. M., daily, except Sundays, from Bradford, stops at Kendall 404, Lime-stone 4.14, and arrives at Carrollton 4.81 7.00 P. M , except Sundays, from Giles SUNDÁYS.

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