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The Subbath Recorder.

COURAGE, FAINT HEART.

That I may cast me down and hide m

"I work and strive, sore burdened and

The road is flinty and the way is long

Bends like a reed when bitter winds are

"I shrink in terror from the endless task

I look with horror on the barren land And ask, as only hopeless hearts can ask

"Weary!" And who is not, That bears life's burdens faithfully

Trudge yet
A little longer. When your sun has set

"Afraid !" Afraid of what?

What does hold that can compare With God's omnipotence! Trust to His

Poor soul! And don't you know

Without the work and strife, and wears

days, You would not long for rest? These are

You "shrink " O coward heart!

" Hopeless?" And Heaven remains

I see You are not willing to be led. You would know why and where you go,

The measure of the help you need. The

That's hidden, the point at which you

THE PAST YEAR.

From a sermon preached at Mosiertown Crawford Co., Pa., Dec 29th, 1879.

BY REV. J. T. BRADFORD.

The past year! What a momen

tous subject. It has gone into eter

nity, either for us or against us. It

has carried into eternity our works,

whether good or evil; our thoughts,

feelings, actions, and our dealings,

both with God and man. We nev-

er can recall them, as they are ce-

mented in the unchangeable past.

Hence they can not be done over or

reconstructed; so, if mistakes have

been made, or acts of wrong will-

fully perpetrated, they must stand.

Or if opportunities for doing good

have been neglected, it is an eternal

loss. Yet God says, in Eccl. 3: 15

"I will require that which is past.'

And is it so, whether good, bad, or

indifferent, it shall be required of

us? Yes, for that is God's procla-

mation to earth's inhabitants. The

past year has produced change. It

has made less bounding hearts to

some, i e, sorrow, deep and poig-

nant, has been at work in the soul.

But sorrow has its office in the scale

of human redemption; hence, sanc-

cause of another year's experience.

To some, 1879 has been a year of

prosperity, I judge, from the pres-

ent indications. And what is the

yet, how carelessly and unthinking

ly we receive and make use of pros

perity, even forgetting the ac

count we must render to the Giver

of all good things. To such a class

of persons, 1879 has been a year of

music and sunshine, and of fullness.

again, let us remember that the

most dangerous and fatal pinnacle

on which any one can stand is the

-Springfield (Mass) Republican.

You've but a day's work in a day to do. The meaning of the days you'll sometim

know.
Your task lies with each part—

You will have reached the spot

Where you may rest.

care, Make faith in Him your staff—

God's ways That win you from the life below Up to His rest

and dread

The trackless, barren plains

steps must stay, God's care begins. So trust

Your weariness shows just

The meaning of my days to understand l

strong.

And the weak staff, whereby my steps are

Dear God, I am so weary of it all, I fain would rest me for a little space.
Is there no great rock where the shadows Sabbath



PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

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

TERMS-\$2 A YEAR IN ADVANCE.

WHOLE NO. 1827.

VOLUME XXXVI.-NO. 6.

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 5, 1880.

cale, let it not make you proud, or 1: 16. There is much in the world strongest faith in Christ; let our tinuing to drink at this fountain; boastful, or forgetful of God and to be ashamed of, however. Busi- love to God, and for the brethren, and none who honestly stoop to be unsullied by spot, and undimmed your less prosperous neighbor, or ness men may be ashamed of many by estrangement or alienation; let those who profess to despise the needy brother. Let it not make you of their dealings with their fellow either wasteful or selfish; let some men, the advantages they take of our tenderness for one another in good old fountain can show us noththe ignorant or unsuspecting. the community be proverbial; let ing whatever to take its place. -J. of the physical and psychical constinecessitous friend feel your beneficence. For God hates all selfishness, Kings upon their thrones may us be exceedingly jealous for and of C. Ryle.

von give, give it in such a way as and how they were obtained. most every time you ask them for help. But my brethren, be noble Christians, and consecrate all to

God, and you will not be the loser

But again. To some of you the vear of 1879 has been indeed a period of change, and a sad change. All are not alive that were so in the that Christianity is absolute truth? beginning of 1879. In my short Don't you realize that the knowledge pastorate of a few weeks, twice of religion in the heart is perfect have I stood beneath your mourning peace and satisfaction? Do you roofs and by the side of your coffined not believe the hope of religion is dead. With you, bereaved ones, I an assured crown of life and glory shed the sympathizing tear, and aid in the city of the great King? Yes, ed you to bear your load of grief. I am persuaded you believe it, and But amid this sorrow there is great realize it also. And now, my friends, cause for joy, for both died in the in looking over the diary of 1879, full triumphs of faith, and now in does not gratitude well become us glory wear bright crowns of eternal life. In the blaze of this eternal day they are free from the suffer ings of earth. So even in their Disease, sickness, accident, and old death we can rejlice. And with age have cut down many that were heaven's company, looking for our the year 1879 than at its commence are not continually entering and surrounded with blessings, and privrobbing us of our brightest and lileges, and prosperity, the perfect best jewels. And so I am speaking gifts of God. to a few here to whom the past | But, in conclusion, let year has been one of grief and troub | briefly address another class of le, for it has swept from your homes hearers who are not Christians-

cipline. It is true, our nature shrinks also, good and true neighbors, and and his divine government, in the from it, but it is good. Too often friends, and citizens. we receive it as a scourge, but, my brethren, there is healing in its stripes Gardeners at times, when my friends? Has it made you feel Judge; but it has passed away just they would bring a rose to richer that on earth you have no continu- as you began it. That is, you began flowering, deprive it for a season of ing city? that you have no fixed it in sin, without religion, and you light and moisture. In darkness it place of abode in this life? Has it have nearly closed it without religstands, dropping one leaf after another, until it seemingly appears short" on earth to rightly fill your are still in your sins." Hence, your dead. But at this very time new place in eternity? If so, the year responsibilities are greater, for you energies are at work to give it a brighter wealth and fullness of 1879 has been to you a happy past have added one year's work more to flowers when removed from its silent and gloomy place to sunshine. So of society the past has been a against you an eternal fixity as a dress and go and dine at the hotel. ions made by God himself through startling time. Financial failure part of your character in the records it is often the case with God's peoand crash after crash has occurred of heaven. What is then the diary ple; sorrow develops their Christian until the commercial realm has of 1879 in your case? I reply, it is carried lanterns, bristling with graces by weaning them from earth trembled to its center. The strong- a diary of continued transgression ly things. So, more gray hairs are est business houses have felt the ter | for 365 days. So you have not been seen that tell wonders, and weightrible agitation of financial scheming, standing still either. No! for in ier responsibilities lie upon us, beand business centers have with dread | all God's universe there is no such | To some of you, 1879 has been a light and hope. But here we are, ground, all are doing something, year of affliction! Suffering and pain has been your lot. Questionnone but God, his wisdom, and his been moving, my unconverted friend. Has that affliction been sanctified to providence. Political fabrics have Ceaseless activity has been your your good? If not, the lesson is been shaken to pieces, kingdoms condition during the entire year of the tents during the night. Friday lost. Has it broken your affections taken down and others raised up. 1879. For the brain-its thoughts, is the Mohammedan Sabbath, and from things that perish, and united Thus Turkey, and Africa, and Af- | imagination and emotions- awake or | they make it market day as well, so them to things that endure forever? ghanistan have felt the taking down asleep, has been going, going with-If not, the lesson has passed into eternity, and vou are the loser, and raising up power of political out intermission, and all is against bine their temporal and spiritual or directory of moral conduct." Have the furrows that trials have revolution and remodeling schem you in the diary of 1879. Now, duties comfortably, and do their plowed deep in the soul received ers. Popery, too, that hydra head- then, listen carefully. If your af- marketing and go to the mosque on good seed for the diary of 1880? ed monster, has been trying to drag For remember, my brethren, time is its slimy folds into our free, liberty-

the most subtle thief in the world, loving institutions, and, if possible, pering softly and sweetly in your trying to insinuate its venomous in the beginning of the year. ears, it is time enough yet. No coils of error and sin, and finally of need of hurry. Time is insatiable, death into the foundations of this for it is not satisfied until it has Republic, if possible. Venomous, pleasant things; but it also steals that dead pope, whose dogma of sons for 1880. My brethren, watch refined idolatry that clothes a pure, en away. How very weak, then. humble and pious woman, and a mortal, designing, sinful man, with divine attributes. Venomous, because the worship of a woman is lesson? Why, double prosperity; of virtually substituted for the worship course, double responsibility. And of God. Venomous, because at Rome it establishes a sinful man- has gone into eternity to testify some of the many venders. There god for and in the place of the Godman in heaven-Christ. Let me and how it has left you. But still, ask, then, my brethren, have these I am glad to announce "the blood startling phenomna made us feel as of Jesus Christ cleanseth from all we never felt before, viz., that 1880 sin," in 1880, as well as it did in must be the time of right actions 1879. Yes; this diary stands the ance is a full cup. A cup half full events of 1879 warned you to be fulis carried safely, but the full cup, ly prepared not only to meet your

useful citizens of this great common-But again. The year 1879, and loftiest. The individual who can its diary, to the people of God is

and loves benevolence. And when be ashamed of their crowns, each brother's and sister's character; let us turn a deaf ear to the talenot to make him feel his need, but Statesmen may be ashamed of bearer, and no tales will be carried that it is to you a real pleasure and their political schemes and base in or told; let us love God supremely Keep quietly to God, and think privilege so to act. For there is no trigues, for still baser ends. Yes, and our neighbor as ourselves, and grace or merit in a gift that sticks nations, many of them, may be all will be well in 1880. Open your like glue to the fingers. Some men ashamed of their constitutions, and hearts to day, my friends, and let in give like the full, bubbling and the purposes for which they were the light of eternal life, and like the sparkling spring, ever cheerfully framed and executed. But none blessed sunlight which falls with and willingly giving. From such it | may be ashamed, for there is no need | magical flicker on pearl and ruby, is a pleasure to receive and to ask of it, of the gospel of Jesus Christ. scintillating with beauty, you too favors. But there are some men that It is a wonderful alchemy of God's shall flash as a polished jewel in the give that remind me of a pump; you grace and love. For it transmutes blaze of God's everlasting glory. must pump, pump, pump it out of tribulation into triumph, and helps Open your hearts to God's blessed them. And it makes you mad al. the soul to regard afflictions as prom. light, and, like the sunlight on the Thyself upbraiding is a snare, ises, not threatenings. Ashamed of earth, which pours a golden flood of More humbling is it for for thee, the gospel of Jesus Christ? No! glory over the wide mountain range. and which flames and glows in play. Brave quiet is the thing for thee, never. Let the skeptic and the profligate be ashamed of their deeds ful splendors on the waves, chasing each other to the silvery shore to of wickedness. Yes, let me be imprint the first kiss thereon, so, my | Bear gently, suffer like a child, ashamed of myself, but not of the brethren, do you, with the light of gospel of Christ, the wisdom of God. Hence, my brethren, do you not feel the great King in your hearts, run the race set before you, to imprint | And knowest thou not how bitterness upon his extended hands the warm kiss of continued devotion for 1880. And my prayer is that the rich blessing of God may be your portion for the year 1880, and as many more vears as Divine Wisdom and Love shall spare you. Amen.

DAMASCUS.

Like all Eastern cities, the interior disappointing. The streets are toward God? Are we not filled with dusty and narrow, and the effect of a spirit of praise and thankfulness the shabby houses and dilapidated for the blessings of the year 1879? walls is rather that of a collection of villages huddled together than of a large and important city. Our first call was made at an excellent others there is in one of the niches our friends, and yet, here we are hotel, kept by a Greek. Its court of memory enshrined the image of alive, by the goodness of God and yards, with fountains playing and some dear dead one. But, as it his all wise providence. The list of with large orange-trees shadowing leaves one face less in this world for | widows, orphans, friendless ones, and | the whole place, looked so enticing, us to look upon, it adds another to wanderers, is longer at the end of its myrtles and jessamines and marble floors so cool, and its bed rooms so clean and comfortable, that we coming. There are few homes into ment. But here we are to day in feit quite sorry it had hot been arwhich sickness and sorrow and death health, strength, in hope and peace, ranged that we should stay there, instead of pitching our tents in one of the far famed gardens in Damascus. From the hotel we made a bazzars. Here they are covered in buildings, swarming with people in every variety of oriental costume. the nearest, the dearest, and the the unconverted; whose hearts are of the town jostle each other. Now Beecher, D. D., in his Conflict of Turks, Syrians, Maronites and Druses a father and brother, and hence, sins, and in rebellion against God a beautiful Arab mare, with his long, pointed lance at rest, followed by other Bedouins on foot and in face of 1880. To you, my friends, rage: unsuccessful robbers probably. But let me ask just here, what ef- the year of 1879 was given, to pre- We wandered about for some time, those who think so much more of fect has all this produced upon you, pare to meet your God and your greatly amused by looking at a the verbal revelations of God than of Prussia's arrival. At last we

> roses were over the grass, looked parched and dusty, and the Abana flowed low and sluggishly in its bed. We made a droll cavalcade, on it, and then sought shelter in faith ed pistols, and the attendants. who and mystery." weapons. The table d'hote was rather bare of guests that night, for the and Beyrout, and brings the travelers in time for dinner, did not ar-We returned to the tents in the same melodramatic procession, and had, besides, four soldiers to guard that the Bedouins of the desert, who come from long distances, may com

fections have not loosened from the the same day. The streets were even more crowded than last night, world during 1879, then your heart with varied and wonderful costumes. is hardened to a greater degree, and and so closely packed that it was steals all. He deceives you by whis- existence. Popish infallibility is power to impress you much less than them. In one corner stood a Bedouin Anazeh, of the tribes from near Palmyra, bargaining for a cane to Habit, then, for a year, has tempered your feelings for greater reof the mind, induce a repetition of us from the world, then mocks at human infallibility is a fraud upon sinful actions. Let it be distinctly again rode by with an abstracted foals. Groups of Turkish, Jewish, or Christian women, made their must your minds be, when for 365 purchases with quite as much eardays they have given away. The nestness and gesticulation as houseman then, who resisted the gospel | wives nearer home, while their lords and masters lounged near, probably appeals of 1879 will resist them more easily in 1880. So the diary of 1879 penditures, but apparently only inin your case, unconverted friend,

what you were, what it found you, were no Franks except ourselves. almighty, personal friend will ever meet the legitimate wants of man's soul. Metaphysical notions, philo-But remember, beloved, the most and convictions and active vigilance same every year, "Whosoever will sophical theories, abstract ideas. difficult cup to hold in perfect bal- as good citizens? And have the come, may." Rev. 22: 17. Let vague speculations about the unseen, For to suppose that the revelations gence and virtue, unless intelligence entitled from the existence of the each heart, then, in prayer and with the infinite, the inner light, and so of science or nature are in conflict and goodness be themselves con- former, to infer the reality of the faith, rise to Christ, "Lamb of God," time, but the vast majority of man ah, there is the difficulty. And God, but to be good, faithful, and take my sin away, cleanse me. And kind, if they have any religion at all, now, my brethren, let us begin the will never be content with a religion tion or antagonism with himself. year 1880 with a new diary of good | which does not supply them with a Therefore, any theory or system of rial world are subjected to immut- saying we know only the relative, resolutions, backed by the grace and person to whom they may look and eschatology or immortality predi able laws, and manifest only the we virtually assert we know nothing nower of God to faithfully fulfill trust. It is just this craving after cated upon a supposed execusion of blind forces of a mechanical neces absolute. Our knowlege is either of power of God to faithfully fulfill loftiest. The individual who can its diary, to the people of God is power of G fect equipoise in God's hand is a God's goodness and love. He has every known duty and God imposed curious power. And, this principle true nature of man, both physiolog. in part, subjected to the laws of the matter? What do we know of matmaster workman, and is, therefore, not forgotten us either in temporal obligation. That the diary of 1880 once admitted, where will you find ically and psychologically must be external universe. As dependent ter? Matter is to us the name ei- annihilated, every conclusion estab. verse; they let gloomy thoughts and master workman, and is, therefore, not follow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and safe. safe. But again, allow me to remind good or spiritual blessings. Has may blaze with good works, and man as the Christ of the Bible? you that it is the tallest and most he not been most faithful, then, to scintillate with noble deeds of love; Look around the world, and point exposed tree of all that the glaring you? Can you name one promise let our charities sparkle like dia out, if you can, any object of faith In the language of Prof. Bush, animal wants, he belongs to matter, matter is a name for something The apology for the above lengthy on this deluge of Marah. Brethren, exposed tree of an that the graining first strikes in his fiery that has failed? Is it not the truth, monds, and our liberality flash like fit to be compared with this blessed "The nature, state, and destiny of and in this respect is the slave of known, it means that which appears extracts is, the importance of the it depends on which flood-gate you

drink complain that their thirst is not relieved. And all this time

THE ETERNAL YEARS How shalt thou bear the cross that now Austerity is little help, Although it somewhat cheers; Sad hours and written rules are good.

Rites are as balm unto the eyes, Upon the eternal years. Learn to be real, from the thought Of the eternal years.

Nor be ashamed of tears; Kiss the sweet cross, and in thy heart An ailing spirit cheers? thought Of the eternal years.

One cross can sactify a soul; Let saints and ancient seers Upon the eternal years. Pass not from flower to pretty flower, Time flies, and judgment nears;

Go! make thy honey from the thought

Of the eternal years.

Keep unconstrain'dly in the thought Thy loves, hopes, smiles, and tears; Such prison house thine heart will male Free of the eternal years. a single practice long sustained This must be thine, to weigh the thought Of the eternal years.

He practices all virtue well Who his own cross reveres, And lives in the familiar thought Of the eternal years. -From Faber's Hymns.

ESCHATOLOGY.-No. 23. BY S. S. GRISWOLD. Immortality-Its Psychology. To ignore science (not falsely, se

called) is to ignore that complement of divine revelation, scarcely les progress through the picturesque important than the other compliment, the Bible. For it is primary Scripture, and equally of divine penmanship. "No man," says Rev. E. he concedes to be a real decision (revelation) of God, however made; but there have been and still are crowd assembled to await the Prince of any other that they almost overlook the fact that the foundations of great disappointment awaited us in all possible knowledge have been laid the appearance of the garden in by God in the consciousness and the made you realize "the time is ion, and hope, and peace. . "You which they had been pitched. Its intuitive perceptions of the mind it self. Forgetful of this fact, they have often, by unfounded interpre-But it was too late to alter now, so tations of Scripture, done violence indeed. To all classes and grades your mansion for eternity; it stands there was nothing for it except to to the mind, and overruled the decis-

Prof. Stuart-says, "Those commit a great mistake who deny that duty or obligation without a knowledge of the Scriptures;" and "that looked into the future for a ray of thing as standing still, no neutral rive at all, having been required for the great precepts of moral duty the use of the Prince of Prussia, as | are deeply impressed on our moral still safe at the end of 1879, to thank ever in action. And so have you it is the only carriage in all Syria. nature, and coexist with it, even when unenlightened by special rev-

> Dr. Chalmers says, "There do ex-Melanothon says, "Our decision is this, that those precepts which

learned men have committed to

contained in the tables given by to itself, it would dissuade us. Moses; and that it could not be the intention of our Maker to super- contained in the notion of a mere above remarks are equally true and pleted by adding to a first cause the nal world, or world of thought.

in every intelligent being." tent on buying sweetmeats from "The Conflict of Ages," by Dr E. Beecher, is the child of a conflict, No Substitute for Christ.—The an effort to reconcile the unrecon. are not more essential to the divine of immediate knowledge; yet, if the existence these thoughts are only so knoll where Jacob lay down to sleep, plain truth is, that nothing but an cilable, to reconcile error to truth, nature than are the former. For phenomena actually given do neces to harmonize perverted interpreta- as original and infinite power does sarily require, for their rational extion of Scripture with equally per. not of itself constitute a God, nei planation, the hypotheses of immor- and thoughts, am, therefore, neither on him, or the hillsides where the verted interpretation of science, ther is a God constituted by intelli- tality and of God, we are assuredly these organs nor these thoughts; I man of sorrows prayed all night. forth, may satisfy a select few for a with the Scriptures, or vice versa, joined with this original and infinite latter. would be to place God in opposi- power.

ternal constitution of the bodies and it is only as man is a free intelli- gate, or complement of appearances souls of what we find ourselves possessed?" "We believe it is possible to come, through the use of appropriate media, to such a knowledge glows as the life of our life in us pelled by the constitution of our natution of man as shall actually force intelligent Creator and moral Gov- by something; and as they are pheupon us certain conclusions as to the ernor of the universe. For let us nomens, we can not think them the conditions of his future being which suppose that in man intelligence is phenomena of nothing, but must can not be resisted." "We hope to the product of organization, the regard them as the properties or show that the soul is the real man, and that he (the real man-spirit) beand revealed, are subverted gins to live at once after death in 22. If in man intelligence be a free power, in so far as its liberty | i. e., considered apart from its phethe full integrity of his true man-

hood."-Bush on the Soul. extends, intelligence must be inde-In accordance with the view taken pendent of necessity and matter, and a power independent of matter necin the previous articles on immortalessarily implies the existence of an ity as they stand related or opposed immaterial subject—that is a spirit. to the various forms of materialism in its relation to immortality or On the other hand, let us suppose man's future existence, I propose in the result of our study of man to be that intelligence is only a product this article to set forth what seems of matter, only a reflex of organto me to be in the main a correct philosophy of anthropology, or the zation, such a doctrine would not science of man, founded on the dual only afford no bases on which to rest ities, is something unknown and in an argument for a God, but on the or two-fold distinction of man's nature, his physical and psychical in contrary, would positively warrant other words, his body and soul or the Atheist in denying his existence. spirit, by somewhat copious extracts For if as Materialists maintain, the knowable, are only two different sefrom the work of one of, perhaps, only intelligence of which we have ries of phenomena or qualities; mind truly be said to the church. Do we the greatest metaphysicians of his any experience be a consequent of matter; on this hypothesis he not age, Sir William Hamilton, as cononly can not assume this order to tained in a course of lectures delivered by him while he occupied the be reversed in the relations of an Chair of Logic and Metaphysics in intelligence (God) beyond his ob the University of Edinburgh. The servation, but if he argue logically, lectures make a large volume of he must positively conclude that as above 700 pages, and the selections in man so in the universe the phe- know nothing. have required quite an amount of nomena of intelligence or design are only the products of a brute netime, for the work is so voluminous, cessity. I do not, of course, mean and treats so extensively on the subto assert that all Materialists deny ject that the selections were of necessity extended in order to set before or actually disbelieve a God. But the reader of this article a correct such is the manifest dependence of exists for us, except in so far as it is of Him of whom it could be said as knowledge of the lecturer's views on theology on psychology. 25. The study of mind is necessar man's dual nature. For brevity's

sake, I shall give the extracts with. ry to counteract the study of matter. out comment or explanation, simply An exclusive devotion to physical relative or analogous to our facult for lower uses of life. Even for naming the page, and inserting the pursuits exerts an evil influence by ties. Beyond these modes we know business or ambition, men live krenproper quotation marks. The reader | exhibiting merely the phenomena of will please not forget the object of matter, and the student becomes a istence; but if, on the other hand, her own in this racing activity, and the selections, viz., the bearing they | Materialist if he speculate at all. 27. Should physiology ever suchave on the question of immortality as it stands connected with man's ceed in reducing the facts of intel

nature or created being. ligence to the phenomena of mat Page 17. The importance of a ter, philosophy would be subvertknowledge of the philosophy of the ed in the subversion of its three know. human mind. "A knowledge of the great objects-God, free-will, and human mind is of all studies the immortality. Plato says, "The number to all possible modes of ex Christ. He was always an anomaly, highest and the most interesting. cause of all impiety and irreligion istence, whether of mind or matter, in such clear light as it stands to-On earth there is nothing great among men is that reversing in still our knowledge of mind and matiday. There are too many men in great but mind.' 'The proper study tions of mind and body; they have of mankind is man." in like manner in the universe made

scribes me limits not my mind. That | that to be second which is first." surface that tells the heavens hath 28. For while in the generation an end can not persuade me I have of all things, intelligence and final then, that he who uses a thing, and anv. Nature tells me I am the im- causes precede matter and efficient the thing used are different. age of God, as well as Scripture. He causes, they, on the contrary, have that understands not thus much viewed matter and material things hath not his introduction, or first as absolutely prior in the order of lesson, and is yet to begin the all existence and design, and thus de phabet of man. The Deity is not parting from an original error in an object of immediate contempla- relation to themselves they have tion. We can know him only ended in the subversion of the God mediately through his works, and head. And this through my perare only warranted in assuming his sonality in which the moral law reexistence as a certain kind of cause | veals a faculty of life independent necessary to account for certain of my animal nature, nav. of the state of things of whose reality our whole material universe (front) .-Jacobi. We believe in God, befaculties inform us; therefore.

19. Does a state of things really cause of the supernatural in man. exist such as is only possible through 29. Man reveals God: for man by the agency of a divine cause? (Ex. his intelligence rises above nature. ample, the human mind.) The class and in virtue of this intelligence is of phenomena which requires that conscious of himself as a power, not kind of cause we denominate a deity, only independent of, but opposed to is exclusively given in the phenom- nature, and capable of resisting, ena of mind. The phenomena of conquering, and controlling her. As ist, even in the remotest tracks of matter, taken by themselves, so far man has a living faith in this power, paganism, such vestiges of light as from warranting any inference to superior to nature which dwells in when collected together form a code the existence of a God, would, on him, so has he a belief in God, as of renewal. I, I do not pass away; and realize in our incessant toils the the contrary, ground an argument feeling an experience of his existto his negation, that the study of the ence. As he does not believe in this external world taken with and in power, so he does not believe in God; what I was of old. These organs may terior. subordination to that of the inter- he sees, he experiences naught in writing, transcribing them from the | nal, not only loses its atheistic ten | existence but nature, necessity, fate. common reason and common feel- dency, but, under such subserviency, Such is the comparative importance for by appearing to take nothing, he unsettle them and crush them out of your sensibilities deader, and the difficult to make one's way through ings of human nature, are to be accounted as not less divine than those great conclusion, from which, if left ter in relation to the interests of religion.

38. Through our senses, we appre-19. The notion of a God is not hend what exists, or what occurs in gans, or this body, I am neither an needs not that you ascend a special sistance in 1880. Hence, habits, in stripes, hanging from his stalwart sede by a law graven on stone, that first cause; for in the admission of the external or material world; by stolen the world from you, with its because it reflects the character of direct opposition to every conviction shoulders. Another of the tribe, which is written by his own finger a first cause, Atheist and Theist are our self-consciousness, we apprehend best to sell a horse, while others on the table of the heart." The at one. Neither is this notion com. what is, or what occurs in the interour calamity; hence have the ridges the human intellect and a glaring in- remembered by all here to day, the graceful mares they bestrode applicable to all true science, which attribute of omnipotence, for the 88. Although, therefore, existence

of 1879 in our faces taught us less sult to God. Vonomous, because a mind is weak where once it has giv often closely followed by whinnying is "God's elder Scripture, writ Atheist who holds matter as necess be only revealed to us in phenomewith his own hand." One of the sity to be the original principle of na, and though we can, therefore, most ruinous errors of Biblical in all that is, does not convert his blind have only a relative knowledge eiterpretation has been that which ig- force into a God by merely affirm. ther of mind or matter, still, by innored science, and those intuitive ing it to be all powerful. It is not ference and analogy, we may legitiprinciples of "honor and right" until the two great attributes of in- mately attempt to rise above the which the Creator implanted "with- telligence and virtue or holiness are mere appearances which experience is sometimes determined by me. some | cedar galleries, but in the fisherbrought in, that the belief in a and observation afford. Thus, for times by something different from primary and omnipotent cause be example, the existence of God and comes the belief in a veritable di the immortality of the soul, are not which has been going for ages in vinity. But those latter attributes given us as phenomena, as objects ing, an enduring subject, of whose

96. The term relative is opposed 21. The phenomena of the mate to the term absolute: therefore, in eschatology or immortality predi able laws, and manifest only the we virtually assent we know nothing for the existence of Gou, and for in his works, and as much kindness cated upon a supposed exeges of blind forces of a mechanical neces absolute. Our knowlege is either of the immortality of the soul, rest on in his dispensations, as admitted inmortal and immortal existence. ated by sensual propensities and something unknown. In so far as ed also. those most successful "the Lord reigneth?" I think so. sun rays to God's glory; let our en. Son of God, set forth before our man enter largely into the disclos necessity. But what man holds of to us under the forms of extension, question of immortality. Is it uni. open, whether you be drowned wrath. Hence those most successful transported in the Lord reigneth r." I think so, during 1879 are in greatest danger and peril. Therefore, if you have been prospered in 1879 in your avo, or in elevation in the social of Jesus Christ?" Rom. Prayers be unwearied petitions of after eighteen hundred years, containing the Lord reigneth r." I think so, sun-rays to Gog s giory; let our ended in a trough set lord union, set lord union of immortality. Is it union eyes in the Gospels. In face of a dying world, we want positives, and not negatives. I see myriads of the greatest danger contained? From the above downed in a trough set lord union, set lord union of immortality. Is it union eyes in the Gospels. In face of a dying world, we want positives, and not negatives. I see myriads of on whether your well-springs are color, heat, or in all truth, "I sm not ashsmed of the wisdom of God; let our make up his personance. The contained in a truth of the prosecutions of our prosecutions of our prosecutions of our solidity, divisibility, figure, motion, versal or limited? From the above dying world, we want positives, and not negatives. I see myriads of on whether your well-springs are color, heat, or in all truth, "I sm not ashsmed of the wisdom of God; let our make up his personance. I see myriads of on whether your well-springs are color, heat, or in all truth, "I sm not ashsmed of the wisdom of God; let our make up his personance. I see myriads of on whether your well-springs are color, heat, or in all truth, "I sm not ashsmed of the greatest danger or in the Gospels. The greatest danger or in the gospels of solidity, divisibility, figure, motion, or in elevation of interest and the greatest danger or in the greatest dan

gence, a moral power, that he is or phenomena manifested in coexistcreated after the image of God, and ence. But as the phenomena appear it is only as a spark of divinity only in conjunction, we are com that we can rationally believe in an | ture to think them conjoined in and foundations of all religion, natural qualities of something that is ex tended, solid, figured, &c. But this something, absolutely, and in itself

nomena, is to us as zero. It is only in

its qualities only in its effects, only in its relative phenomenal existence, that it is cognizable or conceivable. Not half so large as mine. 97. Now that which manifests its qualities, that in which the appear ing causes inhere, that to which they belong, is called their subject, substance, substratum. This substance as contradistinguised from its qualconceivable. The same is true in regard to the term mind. Thus, mind and matter, as known and and matter, as unknown and un unknowable, are the two substances

in which these two different series of under a ban; and that he who can do phenomena are supposed to inhere. Our whole knowledge of mind and matter is thus only relative; of existence, absolutely, and in itself, we demand What can be do? It is 99. So far there is no difference of opinion among philosophers. We know mind and matter not in themselves, but in their accidents or phenomens. It is evident that nothing she must be industrious, in imitation known to us, and that nothing is the distinguishing characteristic known to us except certain properties or modes of existence, which are

tually existing, except what we an unapproached self sacrifice, the are we warranted in denying as post-

that to be first which is second, and unknown basis of all phenomena 114. Socrates. We are agreed,

Alcibiades. We are.

S. A man then is different from his body? A. So I think.

S. What then is the man? A. I can not say. S. You can at least say that the man is that which uses the body.

A. True. but the mind?

A. Nothing. S. The mind is, therefore, the

man? 115. I turn my attention on my

being, and find I have organs, and humble enough to rejoice in the that I have thoughts, my body is the complement of my organs; am I tories and rewards. then my body or any part of my body? This can not be. The mat | new year by the record of hitherto ter of my body in all its points, is in untold progress of Christ's kingdom, a perpetual flux, a perpetual process I am not renewed: my body has spirit of that religion which knows been made up anew; but I am still no rest this side of heaven. In be mutilated; one, two, or any number of them may be removed, but not the less do I continue to be what I was, one and entire. It is even however deep the mid-night moment

not impossible to conceive me ex. when you find yourself in the sudisting, deprived of every organ; I, therefore, who have (own) these or organ nor a body. Nor am I iden- Pisgah or Moriah. It needs not tical with my thoughts, for they are that you should enter some awful manifold and various. I, on the shrine, or put off your shoes on some contrary, am one and the same. Each moment they change and suc ceed other: this change and succession takes place in me, but I neither come down, we should find Jevohahchange nor succeed myself, in myself. Each moment I am aware, or am conscious of the existence and We should find it not only in Jerusachange of my thoughts; this change lem's proud temple, and David's me:but I always can distinguish myself from them. I am a permanent be many modes, appearances, and phe or the brook where Israel wrestled nomena. I, who possess organs the hungry lions and the lions gased

553. We can conceive no real an cies, because the starting point of nihilation, no absolute sinking of prayer .- Hamilton. something into nothing.

556. The only valid arguments for the existence of God, and for

and distinct from the material organism by which it sots, and also, that such materialism as denies the spirituality of man's nature, and maintains that mind is the result of physical organism, must legitimately lisbelieve the existence of God, and any immortality of man. For the finite mind was created in the image and likeness of the Infinite, and hence, must actuate itself in such a way as to evidence forth its distincive personality separate and distinet from all organisms through which it acts or reveals itself, in manner analagous to the divine personality; pantheism is no more human than divine, no more applicable o the finite than to the infinite.

one's individual personality, the

Ego, the I of the mind, is separate

PAITHFUL IN THAT WHICH IS LEAST. BY LUCBETIA SMITH.

watched the Master's respers

Across the distant plain,
And prayed that I might gather
With them the golden grain. Beside me lay my garden,
The Master's gift, I own,

Yet wasted and forgotten, With weeds all overgrown. While near it bloomed my neighbor's Well filled with plant and vine "Twas just a little corner.

But when I looked at Autumn. This tiny plat of ground Had widened into harvests, With ripening glory crowned.

NO PLACE FOR THE LAZY. It is Carlyle who says that neither heaven above, nor in earth be-

neath, or in the waters under the earth, is there any likeness to a lazy man. He has no company in any part of all God's broad universe. What a blessed time when this can read igns in too fair a color when we say that there are indications that religious laziners will soon pass nothing in honor of the name he bears, will be at a heavy discount in the judgment, of all good people? The test is sharpening toward this well to think right, and it is very important to feel right, but conduct is the final test of character. And therefore the church must not on'y be orthodox and proper, and at the right mercurial range of emotion;

that "He went about doing good." There is a great deal of hard work and self sacrifice in the world now. and can assert the reality of no ex- ly or exhaustingly. The tention we are not entitled to assert as ac- to justify her higher principles hy know, neither, on the other hand, church's industry, self-denial, and consecration must be at white heat. There is no place for a lazy Christian. tively existing, what we do not The rush of wheels should drive him from the track. There is no place 102. Had we faculties equal in for a self seeking follower of Jesus

the church and out of it—willing 104. Substance or subject (subject | do hard things, and even generous tum, upostasis) is used to denote the and unsettish things, to give a lazy Christian any chance for even are spectable position.

The same remark applies with add. ed force to lazy ministers. They are scarce, but perhaps not obsolete. A man who seeks himself or his own ends, in any way whatever, never gets into so bad a place as when he climbs pulpit stairs. The world that sets its teeth hard in its lower energies, and counts no cost to win in its races, has no toleration for an idling minister. He of all men should be able and glad to endure hardness-to seek not the soft places, but the difficult ones, and to glory not in an easy battle, but in a tough and exhausting struggle. Ministers S. Does any thing use the body who keep eyes open for fat salaries tions, had better at once seek some other calling. Where they should go is not so easy to tell. Earth has no rewards in any of its places for mere drones, but surely the leader of souls must not only be wise, but

> keen enough to make his own vio And if we want to signalize the let us al! gird our loins with Wesley's motto, "All at it and always at it,"

lowliest field, and swift enough and

in the morning you seek the gate of access. von find it already open; and prayer can bring an instant Savior reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has hearth and many a dungeon floor. man's cottage, by the brink in Genesaret, and in the upper chamber where Pentecost began.

or the den where Daniel gazed on can conceive of myself to exist apart | we should still discern the prints of the ladder's feet let down from beaven-the landing place of mer-

> word of God, and as much beauty censolation should trickle through

DR. LOVE AND THE SABBATH

The January number of the Bib liotheca Sacra has another article on the Sabhath from Dr. Love. In this, as in his former article, he shows much reading and thought. Its heading is "The Sabbath in the Old Dispensation, and in the change of Observance from the Seventh to the Lord's Day." The article is mainly devoted to a further consideration of the Sabbath under the old dispensation, holding that it dates from the beginning and is to continue to the end of time. Near the close of the article the Doctor reaches the question of the change of the Sabbath, but only "stakes out the ground, leaving the argument for a future num ber or numbers." In this article we only propose to give a few samples nant. In order to keep this vow of the Doctor's arguments in favor and covenant, we need to watch and of his position, that the Sabbath was | pray continually. We need to carenot merely a Jewish institution, and fully study the character of Christ, of his method of replying to objec | that we may take in his spirit and | the Methodist Episcopal Church ex tions. We leave his opening on the copy his example. To do this, we question of the change of the Sabbath until our next issue.

In his opening the Doctor, in an able manner, defends Christ against the charge of secularizing the Sabbath, as if he was preparing the way for its abrogation, and then proceeds to say, " But did the apostles teach that the fourth commandment was abrogated?' To this it is answered, "They taught the binding nature of the moral law, without excepting that of a sacred day of rest. . .

'The law is holy, and the command ment holy, just, and good. Do we But we started by asking, Are you then make void the law through true to your profession? We would faith? God forbid; yea, we estab- not unnecessarily pain you, our only was not a dance. lish the law." This feature of the object being to do you good. You argument is continued at consider- know there are many who make able length, but in one instance, for this profession, who seem not to the sake, as we understand it, of make it a thing of the heart. They making a way for the introduction have indeed vowed to God; but of Sunday observance, he takes they do not keep their vow. They ground fatal to his argument, by admitting that Paul, in Col. 2: 16, 17. refers to the weekly Sabbath, as well as to the annual Jewish sabbaths. It is true the Doctor tries to interpret away his admission in such a manner as, after all, to save the

weekly Sabbath idea, but in this he utterly fails. If Paul, in this pas sage, refers to the weekly Sabbath, all fall together, and we are left with- and carrying forward the cause ever, the Doctor decidedly objects. nature of the sabbatic institution.

Is is now important to restate the reason for making this admission. mandment as a foundation for the covenant-keeper? Sunday, while the day it requires to be observed is set aside. This comment. The Sabbath day is a memorial of creation. It is the world's made to fit another. The argument | heart to God, and learn to serve him. | these to pray for the church, back that the fourth commandment mere. Study his character. He is infinite sliders and sinners? If not, then ly requires one day in seven to be in his nature, and pure in his char | why call upon them to work for the ter and spirit. It is true that the blessings will come to you. You exhibitions of the church? Are these seventh day, as does each of the will become pure and happy. other days of the week, covers oneseventh part of the time embraced in the weekly cycle, but this is not als are increasing of late. Several Is not this fraternizing with the born. People often mistake the all, because it covers a particular of our exchanges notice them. Some world, instead of coming out there nature of Christian faith, by sup part named and described as is a of the churches in this county are from, and being seperate? Did posing it to be a sort of entity parcel of land by its deed. Did God rest upon a particular day of the bless that day on which he rested?

marvelous change, themselves did not understand what was done. This doctrine of the change of the Sab bath is a mystery. Pray, why does not the Scripture tell us about it? Is it so, that God has done all this. ** All communications, whether on business or for publication, should be addressed to "I'me Sabrath Recorder, Alfred Centre, All skany Co., N. Y." and yet left it covered with the dark cloud of silence? In reason's name we protest against such a claim concerning the ever-wise and gracious

ARE YOU TRUE TO YOUR PROFES-

but desire to call your attention to the question raised above. You have taken upon you the Christian profession, and, beyond doubt, you have done it in all sincerity; but have you done it intelligently? Did you consider what you were doing? It is to be feared that some, if not | er there was dancing or not in the many, profess religion without any Ada Street Methodist Episcopa definite understanding concerning Church. It appears that the can the nature of the step they have taken. In this profession we take Christ as our Redeemer and Master, or teacher. We vow to him, and with him we make solemn covemust familiarize ourselves with the Scriptures, and in every way seek evenings for the rehearsal of after divine instruction.

But no one can be true to his pro-

ession who does not love it. Every true Christian loves and delights to honor his profession. To him it is a thing of beauty. Its doctrines are pure and, therefore, purify. Nor does the Christian shrink from the doctrine of self-denial, as if this were a burden to him. He glories in the cross, and by it he is crucified to the world and the world to him. live a careless and worldly life. They do not honor Christ, but rather | dancing is not only to be tolerated, dishonor him. On this account the cause of Christ is dishonored, and the hearts of his followers are burdened. Be true to your profession.

ARE YOU A COVENANT-KEEPER ?-It is an honorable thing to make covenant with the people of God. then it is as certainly abolished as The church of Christ is an organiare any of the Jewish rites. The zation of persons for the most honsabbaths Paul names are of one class, orable of all purposes. They com according to the record, and they bine for the purpose of sustaining out a Sabhath. Against this, how Christ. Many enter the church spiring music. without having any conception of true to its high calling, it will rescue and yet his objection amounts to the objects of the organization. nothing if his admission above is When they have "joined the correct. We repeat, he has here church," they seem to think their made an admission fatal to his whole | work is done. Their ideas of "liv- and make it a culturing influence. argument in favor of the binding ing religion" are crude, indeed. a refining, religious ritual in which They do not think they are to give vitality and effectiveness to the church and its work. To absorb and vocal music. The time will which is to make provision for the the vitality of the church seems come when the returning prodigal introduction of a new Sabbath. If their calling, and, as to spreading the old Sabbath remained, then there the cause abroad, they have never would be "no room for the new." thought they had any thing to do Either, then, the Doctor must do with that. And now, reader, how this, or abandon the Sunday, a thing, is it with you? Are you a helper of course, he was not prepared for, in the church? The difference be But another difficulty arises here tween adrone and a helper in the which is to preserve the fourth com. | church is very great. Are you a

"Son, give me thine Heart."observed is opposed to both its let | acter. Give him your heart, and | Lord in the dance, cantata, and other | riences. This is not a reprehensible

He did, and this day he also set apart. Was this the day named and described in the commandment? It was. How, then, in reason, we ask, could this day be slipped out of this commandment and another put in its place, and no violence done to the wording and object of the com mandment? But there is more of this. All that was done for the seventh day was done openly, and everything concerning it is minutely described, so that from the beginning it is set forth and distinguished One hasten it. from the other days. It has assigned

it an important place in history, both sacred and profane. In organ izing the Jewish nation, it was placed in the midst of a code, or a law that will stand while the earth justify the favorable opinion we were driven out with cords. How stands, as the home of men made in had formed of it, we refer to it would it be to-day, if Christ should the image of God, and yet it is now again. It seeks to give a fair re appear in the midst of our church claimed that he has set aside this port of the missionary doings of gatherings? Let the reader draw day, casting it down from its high all the various bodies of Christians his conclusion from the gospel stand estate, and that he has put another coming within its knowledge. It is one word on record concerning this formation concerning it can be obhigh transaction. Nor is this all; tained by addressing Rev. R. G. even those living in the time of this Wilder, Princton, N. J.

NECTED WITH THE CHURCH? This is a question of no small moment, which the church must decide

very soon, for it is already at the door. The kitchen and parlor have already been added to the house of Hod, to accommodate the church and the world. The tea party, the cantata, social feast, masquerade party; tableau, market and auction sale, and theatrical performance have been permitted, all, it is said, "for a good purpose; to draw the world toward the church, and to raise funds to carry forward the benevolent institutions of the church." We clip the following from the Napoleon Northwest, under the heading, "How was it?"

~"One of the most puzzling religious questions in Chicago is, wheth 'Esther' was performed by tata of members of the congregation. Aft erward, an influential brother pub lished a card, in which he said, Vastly ennobling and sublim was the scene. The youthful mem bers and probationers (among whom was the church class leader), dressed in gaudy theatrical costumes, per formed their respective parts i dancing. Does not the discipline of pressly and positively forbid dancing? For several weeks prior to the opera, the church has been open actor members. Very commendable indeed, to see church members engaged in taking their first lessons dancing in the house of God. Alas! alas! has the time already arrived when the house of God is to be converted into a dancing acad emy, and the church opened for the atrical performances?' But pastor Adams denies there was any dancing, though he says, 'In a certain part of the oratorio two young ladies entering from different sides of the platform, approached the king with a gliding motion. I am willing to confess that the motion was not a

We pick up the Kansas Tribune, and quote from a correspondent as

walk, but I am equally sure that is

"But as an innocent recreation, as a healthful and agreeable amusement, as a bodily exercise, culturing to mind and heart and sense, but to be highly commended and encouraged. It is just one of those amusement which should be introduced and regulated by good and rue men and women. If the best men and women are to be found within the fold of our churches, then t is the duty as well as a privilege of the church members to provide this artistic, refining, and culturing dren. It is as much a duty for the church to provide innocent amuse ments for its members, old and young, as it is to provide Sunday. the beautiful art of graceful motion, the rythmic step, and the refined culture of the dance, from its improper associations and evil surroundings, God as acceptably as they now do in the most inspiring instrumental will be welcomed back to the Father's house with music and danc-

for these things. We often hear the case of the returned prodigal referred to to prove that it is right less a father his children. and justifiable to attend the ball and the parties of feastings. Is it really

ever, mostly confined to the Baptist such means to raise money for the week? He certainly did. Did he | churches, several of which are being | support of his church, or his poor? very much encouraged. We wish, If not, may we not have become sacrihowever, we could chronicle these legious, and deceived in this whole blessed visitations all around us, matter? and by so doing become A well-developed revival is a well- "blind, and leaders of the blind." spring of life. No richer blessing is thus opening the door for the world bestowed upon a people than this, to capture the church, instead of For it we should pray and work, the church converting the world? This is a blessing that any people It is not uncommon in these days to may have if they will. In order, hear it said, that the only way however, to enjoy it, we must put church member is to be known i ourselves in readiness for it. It may by reference to the church record; seem to be long coming, but if we and that fraud, defalcation, and deunitedly seek it with our whole ception come as often from the heart, it will come. The blessed church as from any other source. I this is so, has it not come of mixing up too much with the world? The THE MISSIONARY REVIEW. - We money changers got possession of recently noticed this Review in the the temple of God in Christ's time, columns of the RECORDER, since and made it a house of merchandise, which several copies have come to and what was the result? The our table, and finding these to fully tables were overturned and they

E. LANPHEAR.

SHALL THE BALL-ROOM BE CON- abroad whether I meant in my arti- ing to know, and striving to do the came to late too receive a timely no- tion met at the Methodist Episcopal cle in reference to the Female Mis. will of God. No doubting one need tice. It is filled with good things. Church, and after preliminary basisionary Society in Nile that Miss to despair. If he be earnest, honest, It can be found at Philadelphia, ness, Dr. H. P. Burdick of Hornells. Nelson should be supported independent of the Missionary Board. I will say that I meant no such thing. I am in favor of working stronger because he has "struggled through the denominational chan- on toward heaven 'gainst storm, and wind, and tide." nels. The Society organized is auxiliary to the General. Missionary Society. Let there be enough money raised to pay her salary, and let (From a Regular Correspondent.) it be paid into the general fund, Berlin, Germany, Jan. 17th, 1880. and she draw her pay from the The failure of the old house of J Treasurer of the Society which has employed her, and is responsible for her pay. I hope the ladies will raise

FAITH DEVELOPED BY EXPERIENCE

that amount. W. B. GILLETTE.

BY A. H. LEWIS. A few days since, an intelligent and earnest young man called to talk about his doubts. He is at the "questioning age," and his doubts arise from incomplete experience rather than from a wicked heart. He rep resents a stage in life through which all men pass, and from which some, unfortunately, never emerge. Judging from our own experience, the following suggestions may be helpful to any who are in a similar state:

1. This young man accepted the dea of God as Creator, Ruler, Fa ther; but added: "He fixes laws for each of our lives, and governs us and the destiny of things remotely, through law, rather than immediate ly by personal supervision. Here arose his first and leading trouble. To him God is; but he is afar off. He is not an immediate or a direct helper. He is a sort of passive infinity, lying quiet, and letting us gain some little good by our struggles to find him out. He is not an active helper, nor a potent friend.

osophically, you err in your definition and conception of law. You separate it from God, as if it were something outside of him. Correct ly defined, law is God's thought every thought of God is law, and every law is a thought of God. Being omnipresent God can not be sep arated from his thoughts; they may be objectized in creation, but can not be removed from the all filling intelligence which produces them, It is not possible to detach or remove a law of the omnipotent and omnipresent from himself. It he exists at all, governs at all, it must be by an all-abounding, immediate, and direct presence. To call God one thing and law another, is a practical dualism, and an illogical effort to separate an all-embracing cause from its effects. It is therefore scientifically correct to say that God Father. What we call laws are his methods of doing and guiding. Seeing these effects and not seeing God we are easily led into such unjust

2. If you accept God-as Creator, his fatherhood is a scientific and necessary result. Being immediate in his relations to his children and infinite in goodness, he must rule in wisdom and tenderness for their highest good. He could not leave Thus we find apologists in the them to the sport of chance, or the church, both ministers and laymen, cruelty of heartless fate. An intelligent Creator would not thus allow his work to remain uncared for, much

3. Creating us as men, and not machines, God gave volition with a fact that the church gatherings of all its possible results; but being mandment suits no other day but Have you given your heart to God? to day are called for the rejoicing of infinite in love and mercy he matched the seventh, or which, perhaps, is a How worthy is he of our love! He the church over its backsliding mem. all possible evil that might arise better statement, no other than the is the author of our life, and the bers? Do the members come to- from wrong choices, and consequent seventh day suits this command. giver of our mercies. Day by day gether with heartfelt thanks and sin, by ample provisions for our re he preserves, feeds, and clothes us. rejoicing over saved sinners? Or demption. Hence, salvation through "He daily loadeth us with benefits." are they for the gratification of the repentance and faith in Christ, is as festal day. On it Jehovah rested and "he also forgiveth us our in creature more than the Creator? scientific and logical in theory as it from his finished work of creation. iquities." How kind he is. He There is one thing certain: that the is blessed in actual experience. If. He then blessed and sanctified it, sent his Son to die for us. By his outside world, and the backslidden therefore, any one who doubts will because that in it he had rested, and word he sanctifies and saves us. professor are usually on hand on accept an intelligent Theism as the the commandment specifies this as | How long-suffering is he! How such occasions, and the most influen- primary fundamental, the Biblical the day to be observed. All these long has he borne with you, reader? tial one of these are usually put theory of God as immediate Ruler. statements are as clear as words can | Surely the Lord is good and deserves | forward on these occasions. Are | loving Father, and merciful Savior, make them. If, then, we set aside our love. Reader, have you any such likely to rejoice and dance will inevitably follow, and a correct the seventh day, we dissolve the justifying reason for not giving over a returning prodigal? and call idea of law as the fruitage of God's commandment. It concerns no oth | your heart to God? Be persuaded | for the fatted calf to be killed? | thoughts will save from the common er day and, therefore, can not be to change your life. Give your Would you think of calling upon error of making God one thing and his laws a something outside of him.

4. The other trouble with my friend arises from incomplete expestate unless it be coupled with an things really for the good of the indifference which cuts off further church? or for self gratification, attainments. It is not a crime to be REVIVALS.—The number of reviv- and to draw money from the world, young a few years after you are blessed with them. They are, how | Christ or the apostles ever institute | which God gives to men arbitrarily "All common good has common price.

By this law the higher realms of Christian faith are attained only through struggle, effort, and experience. None of the severer or deeper experiences which force men close has been now decided to begin next to God, have ever come to my ques | year the construction of large bartioner. Nor has he led an intensely racks at Posen. The necessary active Christian life; on the contra ground for a building capable of ac ry, he has been reticent, and lived commodating a whole regiment, or much within himself. In this way three battalions of infantry, has his capacity to believe is undevel- been bought for the sum of 30,000 oped. He has never been forced to marks, and the barracks will be be believe by pressure of circumstances. | gun as soon as the designs have been Nor has he been so cultured in examined and approved by the Min-Christian activity as to grow by the listry of War. Meanwhile, great milder processes into faith. Under progress has been made with the gir such circumstances it is not strange | dle of detached forts round the that one should be weak in faith. town, though the works are now The whole Christian life lacks devel-

Religious culture, active work for which the cordon consists, two of God, and an earnest seeker after the former and one of the latter, all communion with him. Culture and | begun in 1876 and 1877, are now | attainment in science come only practically completed, only a few A QUESTION ANSWERED.—The attainments in Christian life, growth, The January number of this excel-

take wing, and leave him all the Randolph street.

B. T. ROBERTS:

OUR EUROPEAN LETTER. Echoes from the Fatherland.

C. Godeffroy & Son, in Hamburg, is of more than ordinary commercial importance, for it is a matter in which the prestige of Prince Bis marck's foreign policy, as regards German commerce in distant seas, is directly concerned. The announce ment of the suspension of this old established firm, whose credit and operations were believed to rest on the soundest foundation, has been considered in Germany as almost national calamity, and for a few days has thrown the exchanges of Hamburg, Bremen, Berlin, Frank fort, and other large cities, into a state of feverish excitement. The first statement put their liabilities at \$5,000,000, of which \$1,500,000 fell to the loss of Baring Brothers & Co., of London.' These figures have been somewhat reduced upon closer examination, but, nevertheless, the bankruptcy of this house was an event of unusual importance for Germany. For about fifty years the house of Godeffroy had reigned supreme, and enjoyed almost an undivided monopoly in the trade of the South Pacific Islands. They pos sessed factories and plantations of many of them, particularly on the Samoa and Tonga Islands, and their name must have become familiar to To our questioner and to all whom many Americans during the Stein he may represent, we answer: Philberger controversy. Since the foundation of the new German empire it has been Prince Bismarck's aim to extend German maratime commerce to every part of the globe, and the position of the house of Godeffrov in the South Pacific seemed to afford a favorable opportunity of securing

firm footing in those distant regions, where England had just pocketed the Fiji Islands without much ceremony. In trying to carry out his scheme, the German Chancellor ran the risk of coming into collision with two foreign powers, the United States and England. The Government of the United States have never considered their commercial in portance, and seemed to be perfectly satisfied with the possession of the

Certain discoveries have been

made here during the last few days concerning the Socialists and Nihilists, of a rather serious nature. For and unscientific efforts to separate the last four days a thoroughly or ganized search has been made by the police in the lodgings of foreign students, especially Russians and Poles. Papers of a Nihilistic character have been discovered, and arrests made. The authorities have kept the affair as quiet as possible, but the newspapers have naturally got wind of the matter, and it now transpires that at No. 20, Plan Ufer, and a not very frequented street, a se cret printing press and over one thousand copies of a new Nihilistic publication of a decided revolution. ary character, have been found. A man of the name of Werner, an escaped Siberian convict, and a student named Kohn, were arrested on the

> The German Government has sanctioned a scheme for extending German influence in the Samoanand South Sea Islands. Prince Bismarck has, it is stated, been persuaded by the Crown Prince to assent to a proposal that the Government should guarantee a regular dividend to the shareholders of the new German South Sea Trading Company, which is to acquire all rights now possessed by Messrs. Godeffroy in the Samoan Islands. The Crown Prince is reported favorable, not only to this particular project, but generally to the extension of German trade by means of the acquisition of trans oceanic colonies. The scheme, as it stands at present, is, that the Imperial Government should guarantee the shareholders a dividend of 41 per cent. for the next twenty years, limiting its liability

this affair.

marks in one year. The military authorities are evi dently not disposed to relax their the members present. efforts to strengthen and secure the eastern frontier of the empire. It tion proceeded to an election of offi cers for the ensuing year, which necessarily suspended for the Winter. Of the nine larger forts and The remedy is simple and sure: three smaller intermediate works, of

question has been asked from faith, &c., come only through seek- lent publication is before us, but

REVIEW OF A TRACT, On "the Seventh-day," written and published by B. T. Roberts, Superintender of the Free Methodist Church.

Dear Brother,-With this num-

ber I shall close my articles addressed to you. And I begin this by noticing that part of what Christ said to his disciples in Matt. 24: 20. destruction of Jerusalem by the Ro. | the officers of the Association. mans; and he told them that at a count of the labor and travel they fered. would have to perform. This text was the preponderating weight that turned the scale with me, when I embraced the Sabbath of the fourth Now this is said respecting an event forty years in the future, and all the thing about, was the one they had althe first day of the week, Christ | Grand Old Allegany. must have known it, and I think he would have said something about it; but as he did not, I therefore conclude there was no change to be made. The whole Christian church ought to have been keeping the first day as the Sabbath before the end of the forty years, if the change was made at the resurrection of Christ, but from what is said in the Acts about it, as I showed in the last preceding number, it is very clear they were not thus keeping it, so I con

clude no change was made. The last objection against the first day Sabbath, which I shall name in this discussion, is, that it is an idolatrous day, having been dedicated to the worship of the sun, and called by Constantine, "the venerable day of the sun," in the first law that he made concerning it, in the terests in those regions of great im | year 321, and as it has thus been of fered on the altar of idol worship, nection with the White River it has become polluted by such use, harbor of Pango Pango, in Tutuila, just the same as food becomes pol one of the Samoan group, which had luted when offered in sacrifice to mittee, or any member of it, done been conceded to them as a commer- idols, and God's people, therefore, so. House and Senate seem to be

Deut. 7: 25, 26. the Bible on this subject, as you are | guilty Utes. in some other things, it would not be long before you would be a Sabbathlow the custom and fashion of the creditors and expense to debtors. great commission, and who are world in this matter, so willingly, It was repealed with very little ob- working and praying for the honor premises, besides which several other while you are so very particular not | jection from either class. But there | of God's holy law, and for the salarrests were made in connection with matters of very little consequence objection to a general bankrupt law compared with this? There is a for all the States, and there is much there be that find it," but it is best | rather, a sub committee, is consid |a thorough and wide spread revival to walk in it. J. T. HAMILTON.

> TEMPERANCE. County Temperance Association. The Allegany County Temperance

Association met at Andover, N. Y., on the 28th day of January, 1880, at lelegates were present, representing seventeen towns in the county. Rev. N. V. Hull was chosen President protem., and U. A. Burnham, Secretary. An address of welcome was delivered by Mr. L. C. Van Fleet, which was responded to by Mr. V. A. Willard. The Treasurer's report was read and adopted. A conference to a maximum payment of 300,000 of one hour was held, during which time an interchange of views was had on various subjects presented by At 3 o'clock P. M., the Associa-

> resulted as follows: President, Rev. portance. L. A. Stevens of Friendship; Vice Presidents, John B. Ford of Belfast, Rev. J. H. Board of Canaseraga, M. an interesting historical frontis finds water, he turns and shouts, W. Skiff of Hume, Silas C. Burdick piece, illustrating an incident in the "Come !" and the good news is of Alfred Centre, and R. L. Andrus life of Oneen Charlotte, for which carried back to the thirsty company. of Bolivar; Recording Secretary, Jennie M. Burr has written a poem Having found the fountain of the Rev. M. S. Wardner of Little Gene- entitled "A Crown and a Letter." water of life, let us cry to one and see; Corresponding Secretary, V. A. The popular story writer, "M. E. another, "Come !" until the precious Willard of Belmont: Treasurer, Ju- W. S., follows with an excellent gospel shall have been proclaimed lius Hoyt of Wellsville; Executive story, "Granny Luke's Courage," the world around. For our great Committee, Rev. A. Coit, Dr. Cum- illustrated by spirited pen and ink | work, how much we need a stronger mings, Wellsville; D. B. Sill, Cuba. drawings. Miss Amanda B. Harris faith in God. In Dr. Taylor's "Mo-The evening session was held at has a long, well illustrated article ses the Law-Giver," occurs this imthe Seventh-day Baptist Church. concerning "A Chinese Mission pressive passage: After the opening exercises a busi- School in Boston." Miss Lizzie W.

minutes. The Rev. V. A. Sage and Rev. Julian Brown delivered excel-

ence gives "The Other Side of the The Jeweled Tomb," truth seeking, and obedient, doubts 1122 Chestnut street; New York, 8 ville, addressed the Association on will gradually, perhaps suddenly, and 10 Bible House; Chicago, 73 the ways and means used in the tem- mous structure in India, a model of the faith of Moses to go forth and perance work. A business confer- which is shortly to be on exhibition act as if we believed that God is ence was held, and the Hon. Edward at the Boston Art Museum. The with us. That is all. But we need Carswell of Canada, and A. B. Mc-Cullum were introduced to the Association. At 10 o'clock A. M., the Hon. Edward Carswell delivered an address, such as only he is capable of delivering, to a large audi-A vote of thanks was tendered out-of doors game, called

Mass.

the good people of Andover for their kindness and hospitality, and after "But pray ye that your flight be music by an Andover choir, the Asnot in the Winter, neither on the sociation adjourned. Among other Sabbath day." He was telling them things that transpired, a vote was of an event which would take place | taken to hold the next annual session about forty years in the future—the at Belmont, the time to be fixed by After the Association adjourned certain crisis in the seige, they must on Wednesday evening, the mem get out of the city and flee to the bers were, invited to attend a Fair mountains, and they must pray that | held at Ellis Hall, for the benefit of the journey might not be in the se | the Presbyterian Church. Several verity of the Winter season, on ac of the members availed themselves count of the suffering it would cause of the invitation, and were highly

them, or on the Sabbath day on ac pleased with the entertainment of-On Thursday evening after th Association adjourned, a Division of Sons of Temperance was organized with twenty three charter members, command. I reasoned like this: by some of the energetic citizens of Andover. "All's well that ends well," is true of the gathering at Sabbath day the disciples knew any. Andover. The weather was unpropitious, but the attendance was such ways kept-the seventh day of the as to show that the cause of temperweek-and now if there was to be a | ance is near and dear to the hearts change made from the seventh to and homes of the good citizens of

WASHINGTON CORRESPONDENCE

Jan. 30th, 1880. Congress will resume the considration of public business as soon adopt the new rules.

During the week, Senator Bayard has spoken in favor of his greenback esolution, and eulogies of the late Senator Chandler have been pro-

So far as the opinion of the Miliary Committee of the House is concerned, playing by military bands on Sunday is improper. The Committee so voted yesterday. Mean while, the Committee, or any Member of it, has not so far moved or aggested or requested or hinted at murderers of Agent Meeker, and the authors of worse crimes in con Agency outbreak, were to be punished. Neither has the Indian Com-

to conform to them, in some other is no constitutional or reasonable 'strait gate, and a narrow way" in to say in favor of one. The Judi relation to the Sabhath, "and few ciary Committee of the House, or, ering the subject of a new law. I of religion. When our dectrine hardly think better men could be and life shall have become purer, selected than Mesers. Ryan of Penn our love for God and man stronger. Second Annual Meeting of the Allegany sylvania, Hammond of Georgia, and our consecration more complete, and ple." McKinley of Ohio. They will as our sense of personal relations to a

will act on it. Thedesire is notunreasonable, and the method of proceeding is within the letter of the Constitution. The final discussionwill be of vast in-WIIITNEY.

ness conference was held of thirty Champney has a story that will de

for which Palmer Cox has made some very funny pictures. by Mrs. two serials, "Five Little Peppers" and "Two Young Homesteaders," are full of interest, and the "Amer ican Artists" paper on Quartley, the of paganism than Moses wrought by marine painter, has a fine Isles of Shoals picture. The first of the 'Concord Pienie Days," by G. B. Bartlett, is gossipy about Thoreau, and gives directions for a spirited " Fant Runners." Poems, pictures, music, and tangles complete an excellent number. Subscribe now if you confronting infidelity and immoral have not done so before. Only \$2 a year. Ella Farman, editor. D. Lothrop & Co., publishers, Boston,

Missionary Pepartment

Conducted by the Corresponding Secretary, Rev. A. E Main, Ashaway, R. I., to whom all communications for this depart ment should be addressed.

INTRODUCTORY. The following correspondence

among the initiatory steps that have led to this new movement in the interests of our missionary work: WESTERLY, R. I. Dec. 18th. 1879.

Dear Brother.-I am requested v the prudential committee of the dissionary Board, to inquire whether an arrangement can be made which a department may be had it the SABBATH RECORDER devoted to missionary matter, filling, say two or three columns each week, to be conducted by a committee of the Board. The awakening of a new nterest in missionary work, by the re-enforcement of the China Mission, makes it very desirable that the Board be put into direct communi cation with the people of the denomination, by the publication of historical, biographical, and general missionary matters, to the end as the House adopts or refuses to i that this interest may be extended and made more permanent.

Yours truly, L. A. Platts, Secretary. REV J. B. CLARKE,

Cor. Sec. Sabbath Tract Society. WEST EDMESTON, Otsego Co., N. Y.,)

Dear Brother,-At our Board neeting yesterday, action was taken upon the request of your prudential committee for a Missionary Depart ment in the SABBATH RECORDER with the following result: It was resolved unanimously that the space you asked for be freely granted. There is but one feeling in the Board an inquiry as to whether or not the on this question, gludness that you propose to do more in that way to missions. May the Lord guide and bless us all in his work!

Fraternally yours, J. B. CLARKE, Cor. Sec. Grateful for and encouraged by the re-enforcement of our Foreign forbidden to eat it. After having content while Secretary Schurz Mission, and believing that if we been prostituted to such an unholy plays with the subject of punishing are to be a living people we must purpose, how must a holy God view the worst criminals of the age, and be more and more a missionary peothe practice of calling it his holy permit him to neglect his own duties ple, we desire to employ this means Sabbath day, and using it for such | while he usurps their authority. I | afforded us through the courtesy of a purpose, when he never bestowed am still in hopes that some member our brethren of the Tract Board, of any special blessing upon it as he of the House or Senate will recog | promoting the cause of missions at tid upon the seventh day, the one nize in his place the facts that are home and abroad. We hope to which immediately precedes the first | patent to every one else in this mat- | give our readers from time to time, day! I imagine he looks upon it ter. The Secretary yesterday sent 1. Historical sketches of our miswith the same abhorrence and utter away in disgrace the Indian Com- sionary operations in past years; 2. detestation, which he commanded missioner Hayt. That act was Correspondence from our foreign the Israelites to have towards the proper, for there is no doubt the missionaries; 3. Items of interest gold and silver they might find on Commissioner committed irregul from our laborers on the home field; the idols which they destroyed. larities all, or nearly all, of his pred 4. Information concerning the ecessors had. But none of them, progress and needs of our cause in And now, Bro. Roberts, allow me nor any Secretary had ever connived this and other lands; 5. Articles his incessant labors, came with them to say in closing, that it seems to me at such National disgrace as is in from those who are imbued with the that if you were as willing to follow volved in the failure to punish the missionary spirit; and 6. Items of news from the fields of other mis-The late and unlamented bank- sionary societies. We invite the rupt law of the United States was hearty co-operation of all who desire keeper. And why should you fol. a cumbersome one, full of danger to to promote obedience to our Lord's

> vation of the lost. A MISSIONARY REVIVAL A thorough and wide spread mis sionary revival can only spring from

soon as possible prepare and present crucified and risen Lord and Re a bill to the full Committee. If the deemer more real, then will we labor discussion of the new rules should and pray more earnestly and effihe session room of the Methodist cease during this session, I hope ciently for the redemption of others. Episcopal Church. About seventy the Committee will present this bill It is said that the aggressive moveto the House, and that the House ments of the church in modern times, such as the efforts of Eliot For the first time in the history and Mayhen among the Indians, of the country, one State, represent | Swartz in India, Zinzendorf among ing some of its citizens, sues, in the the Moravians, Wesley, Whitfield Supreme Court of the United States, and others in 1740, and the great for the payment of bonds of another foreign missionary boards of the State. Some one in New Hamp present century, were born of re sher has bonds of the State of vivals. "Each disciple considered Louisiana, and wishes to prevent himself called to the work of evanthe use of the revenues of Louisiana gelizing the world, and went forth, for any purpose until he is paid. giving to it a practical illustration in his daily life." When a caravan. crossing the desert, is in great need of water, it is a custom, we are told, to send one rider a little in advance of the main body, and, after a short time, he is followed by another, and WIDE AWAKE for February has then another; and when the first

"At the late meeting of the American Board, the question was

light all little girls about "Silver asked by one of the secretaries, in a Bonbright and her Rubber Baby," very noble paper, 'Shall we have a a year; 4 copies \$5. Orange Judd accompanied by pictures drawn by missionary revival?' And I answer, attainment in science come only through the study of science and the doing of those things which science demands at the hand of experience. Equally true is it that all the higher attainments in Christian life,growth, faith, &c., come only through seek.

The Sunday School World.

The Sunday School World.

The January number of this excellant, attainments in before us, but faith, &c., come only through seek.

plish the other. All things are los-sible to him; what we need is but all that; we all need that; and when we have it in our churches, we shall see mightier wonders on the fields the banks of the Nile. Nor let any one lose his sense of individual responsibility, when we speak of the work of the churches. Whatever you are called to do, he will help you to accomplish. Go, then, in this, hy might, and each of you may be Moses in his own little sphere, ity, and rescuing some captives from he taskmaster's oppression. Would that some one here, and now, might hear the call, and answer with rev. erent promptitude, 'Here am I, send e—send me!"

FIELD NOTES.

Mr. Rudland, of China, writes:

"We began during the first hour of the new year to ask the Lord for a hundred souls during the first year, and thought we were asking great things, but now he is showing us that he is pleased to hear his children ask greater things, for he has said: Ask and ye shall receive, that your oy may be full;' and there is now a rospect of the number being exceeded before the end of the year. Twenty have already (April) been aptized, and we have over 50 canidates and more than 100 inquirers.

. To him be all the glory. General statements of 60,000 acessions to Christianity, the past year, in Southern India, have long peen before the public, but we have not been distinctly informed how many of these have been admitted to the ordinances of the church, and how many were merely inquirers receiving further instruction in order to baptism. A young missionary, writing of the Tinnevelly district, says: "The number of persons who have professedly joined the church of Christ during the last 15 months is estimated at 56,000," This is the most definite statement we have found giving so large a number, but this is for 15 months, and for the single district of Tin-

nevelly.-Missionary Review. THE RIGHT SPIRIT.

Brother D. H. Davis wrote with eference to the China Mission, in behalf of himself and wife, the following words:

"God seems to be opening up the way for us to go to China Casting the burden of our hearts on the Lord, we feel his sustaining and comforting grace amid all the trials that arise. I feel more and more that the Lord is guiding us to the altar of consecration and sacrifice."

Sister A. Eliza Nelson wrote as

"I hereby accept your invitation to go to China; and, the Lord being my helper, I hope to devote my life entirely to his service. . . It is a very great cross for me to leave my ome and many dear friends; but I believe I shall have the approval of God in it. and my ties are no more binding than those of others, and some one must go. I am sure of the prayers of all interested."

TELUGUS.-We learn from the Bantist Missionary Magazine that Bro. Clough, the valiant worker at Ongole among the Telugus, finding his family must come to America, and being much worn himself by to England, saw them safely embarked for the United States, and hastened back himself to his work in India. Have we not here the spirit and act of a true missionary, caring for the flock of Christ? Writing to his secretary soon after reaching his mission, and urging haste in sending forward re-enforcements, he well says:

"We have a mighty work on our hands, which but very few, even mong missionaries, can compre-American Baptists do their duty all will be well. Do not forget to pray for us daily, and ask God's people everywhere to do likewise.] believe in the prayers of God's peo-

FOR THE CHILDREN.—The Misnionary Review asks of children three things: 1. That they give money. 2. That they pray. 3. That they give themselves to Christ and his service. We want the children of our Bible-schools to give money to help send the news of salvation in Christ to those who do not love God or the Savior. We want you to pray for Mr. and Mrs. Davis and Miss Nelson, in China, that through them many heathen men, women, and children may be saved from their sins. And we want you to be Christians yourselves: and may some of the boys or girls who read these words become preachers and missionaries.

An excellent number is the American Agriculturist for Feb. 1, with its 125 articles and items, and 100 engravings, giving practical, useful information. Among these ere: Work for the Month laid out; Grafting fully explained; Various Fences; Important Chapter on Feeding and Feeding Stuffs: Will Grain Advance or Decline: Among the Farmers: Many Hints and H. lus for Farmers, with illustrations; Keeping One Cow, Prize Essays; Prairie Cattle Shelters; Complete Farm Buildings for \$3,000, with engravings and specifications; Honey Locust Hedges: Bermuda Grass for the South: Apple Diseases: Rapid Tree Planting, West; Duck Raising for Profit; Full House-keeper's and Children's Departments, etc. \$150 Co., New York, Publishers.

HOME NEWS Hebron Centre, Pa The Quarterly Meeting Hebron, Hebron Contre, Bell's Run, and Oswayo met with the Hebron Cent on the second Sabbath an in January. Those chur cept Honeoye) being em my present mission field, attend the meeting, exp return immediately after terly Meeting, to engage i work with the Portvill But a religious interest during the Quarterly Meet induced me to stay and ing meetings for a while "while" continued ne weeks. On Sabbath mo the Quarterly Meeting,

was preached from the Lord, revive thy work," it was maintained that a ge vival was entirely practic mediately, and that there w son why, even during the Meeting, sinners might not to inquire, "What shall we the close of the sermon, a able number entered into to pray for immediate rev to seek for a revival in th hearts. So that in fact s began that Sabbath day. evening it gained groun First-day and evening, Br merbell, who had been det the way to preach a fun course on Sabbath, preache discourses, and, during the day evening, quite a numb eight or ten, I think, incluprofessors and backsliders, o ward for prayer, and a more who confessed thems the back ground resolved to their Father's house. I merbell thought he must on Monday, and so I was to conduct evening meeting ed by Bro. J. P. Dye, charge of the singing serv who rendered other materi I preached every evening Thursday evening, Jan. 22d on the Sabbath and Sand

> ceding. On Sunday, Jan. 18th, I and received into the church sons. Last Thursday, I three, two of whom united church. One candidate wi offered herself for bantism ar bership and who was accept sick on the day of baptism not present. One lady wis be baptized but was prevente offering herself on account health. She said she desired baptized, at the first oppor Sp there are two candidates be baptized. Three person added to the church on exp making so far an addition The church, which was in a discouraged state, is mu couraged and strengthened. PORTVILLE, N. Y., Jan. 26th, 1

New Salem, Harrison Co., W This Winter has been pe warm and wet; but little st freezing. Grass is greener October and November; dan and other flowers in bloo consequence of an open

there is considerable sickne deaths except from chron On New Year's day, Mrs. Charin F. Randolph dinner and invited their far atives, and the pastor and I it being the twenty fifth as ry of their marriage. merry as a marriage hell. On the night of the 17th of meetings was begun a

E. Church. No indication

general revival. The meet continue. On the evening of the 22 was made on the parson peaceful people, Salemites briers, Buckeyes, Long and some, I suspect, w Meat House Fork, for n brought. The chicken he visited, and several fine were put in it. Next more corn came, to be devoured In the storehouse were for things such as ought to be well regulated family; bu are not always to be found

tor's family. The good the house was completely surprise, and the little boy for to come from the chu pastor-well, nearly so-All went merry as a surp Surprise us again, some because you wish to come good people. Religiously like other people; worldly hearted. May God av Brethren, pray for us. New Auburn, Min

JAN 2 To the Editor of the Sabbath Re-Perhaps some of the the RECORDER will be int hear that there are still New Auburn who are to hold up the banner ins pure Seventh day Baptis leaving out of the "wo prophecy of the Book" mandment, nor adding t words of any modern prophetess. We held our Sabbath and Bible s hool, and

prayer meeting on Sabba in the Methodist Episco house, the only one in until the fore part of when the trustees infort instead of the dollar per which we had been payi to pay forty dollars a after, or vacate; and Since then, our meeting

ibition

pirited

you.

asted.

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The

FIELD NOTES.

ng Sèc-Mr. Rudland, of China, writes: "We began during the first hour of the new year to ask the Lord for a hundred souls during the first year, and thought we were asking great things, but now he is showing us that he is pleased to hear his children t have ask greater things, for he has said: Ask and ye shall receive, that your joy may be full;' and there is now a prospect of the number being exseeded before the end of the year. Twenty have already (April) been ouptized, and we have over 50 candidates and more than 100 inquirers. ... To him be all the glory."

General statements of 60,000 accessions to Christianity, the past ed ta two year, in Southern India, have long been before the public, but we have not been distinctly informed how many of these have been admitted to the ordinances of the church, and how many were merely inquirers receiving further instruction in of order to baptism. A young missionary, writing of the Tinnevelly district, says: "The number of persons who have professedly joined the church of Christ during the last 15 months is estimated at 56,000." This is the most definite statement we have found giving so large a number, but this is for 15 months, and for the single district of Tinnevelly .- Missionary Review.

THE RIGHT SPIRIT. Brother D. H. Davis wrote with reference to the China Mission, in behalf of himself and wife, the following words: "God seems to be opening up the

vay for us to go to China Custing the burden of our hearts on the Lord, we feel his sustaining and comforting grace amid all the trials that arise. I feel more and more that the Lord is guiding us to the altar of consecration and sacrifice." Sister A. Eliza Nelson wrote as follows: "I hereby accept your invitation

to go to China; and, the Lord being my helper, I hope to devote my life entirely to his service. . . . It is a very great cross for me to leave my ome and many dear friends; but I believe I shall have the approval of God in it, and my ties are no more binding than those of others, and some one must go. I am sure of the prayers of all interested."

TELUGUS .- We learn from the Buptist Missionary Magazine that Bro. Clough, the valiant worker at Ongole among the Telugus, finding his family must come to America, and being much worn himself by his incessant labors, came with them to England, saw them safely embarked for the United States, and hastened back himself to his work in India. Have we not here the spirit and act of a true missionary. caring for the flock of Christ? Writing to his secretary soon after reaching his mission, and urging haste in sending forward re-enforce-

ments, he well says: "We have a mighty work on our hands, which but very few, even among missionaries, can comprehend. But God is for us, and if American Baptists do their duty all will be well. Do not forget to pray for us daily, and ask God's people everywhere to do likewise. I believe in the prayers of God's peo-

FOR THE CHILDREN.—The Missionary Review asks of children three things: I. That they give money. 2. That they pray. 3. That they give themselves to Christ and his service. We want the children of our Bible schools to give money to help send the news of salvation in Christ to those who do not lave God or the Savior. We want you to pray for Mr. and Mrs. Davis and Miss Nelson, in China, that through them many heathen men, women, and children may be saved from their sins. And we want you to be Christians yourselves; and may some of the boys or girls who read these words become preachers and missio aries.

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The Depaw Plate Glass Works were closed Jan. 31st, the skilled imployees refusing towithdraw their demand for a fitteen per cent. ad. ance. This throws 500 out of em-

year; 4 copies \$5. Orange Judd

Co., New York, Publishers.

HOME NEWS. Hebron Centre, Pa.

day evening, quite a number, some

eight or ten, I think, including nor-

professors and backsliders, came for-

ward for prayer, and a number

on Monday, and so I was left alone

three, two of whom united with the

not present. One lady wished to

baptized, at the first opportunity,

The church, which was in a low and

discouraged state, is much en

PORTVILLE, N. Y., Jan. 26th, 1880.

New Salem, Harrison Co., W. Va.

This Winter has been peculiarly

warm and wet; but little snow and

freezing. Grass is greener than in

October and November; dandelions

and other flowers in bloom. In

consequence of an open Winter,

there is considerable sickness. No

deaths except from chronic dis-

On New Year's day, Mr. and

Mrs. Charin F. Randolph made a

dinner and invited their family rel

atives, and the pastor and his wife,

it being the twenty-fifth anniversa-

ry of their marriage. All went

On the night of the 17th, a series

of meetings was begun at the M.

E. Church. No indications of a

On the evening of the 22d, a raid

peaceful people, Salemites, Green-

briers, Buckeyes, Long Runners,

and some, I suspect, were from

Meat House Fork, for meat was

were put in it. Next morning some

corn came, to be devoured by them.

In the storehouse were found many

things such as ought to be in every

are not always to be found in a pas-

tor's family. The good matron of

the house was completely taken by

surprise, and the little boy was sent

for to come from the church. The

pastor-well, nearly so-not quite.

All went merry as a surprise party.

Surprise us again, some other time,

because you wish to come. Thanks,

good people. Religiously, we are

like other people; worldly and cold-

hearted. May God awaken us.

New Auburn, Minn.

Perhaps some of the readers of

the RECORDER will be interested to

hear that there are still a few in

New Auburn who are struggling

to hold up the banner inscribed with

pure Seventh-day Baptist truth; not

leaving out of the "words of the

prophecy of the Book" one com

mandment, nor adding to them the

words of any modern prophet or

We held our Sabbath meetings,

and Bible school, and the union

prayer meeting on Sabbath evening,

in the Methodist Episcopal meeting

house, the only one in our village.

until the fore part of last month,

Since then, our meetings have been Avalanche, S. H. M. Byers.

prophetess.

JAN 29th. 1880.

Brethren, pray for us. U. M. B.

To the Editor of the Sabbath Recorder:

merry as a marriage hell.

continue.

C. A. B.

JAN. 26th, 1880.

couraged and strengthened.

to conduct evening meetings, assist-

held regularly, and well attended. at the house of Mrs. M. E. Coon. The Quarterly Meeting of the At a special church meeting held | Fusionist Secretary of State, who Habran, Hebron Centre, Honeoye, Bell's Run, and Oswayo Churches, met with the Hebron Centre Church to get out lumber to build a State papers, has at last yielded, in January. Those churches (ex spring, 40 by 24 feet, and within the State property in his possession. cept Honeoye) being embraced in the next week there were logs This morning, Sawyer delivered understood that they were on their my present mission field, I went to enough got to the mill for the to the Republican Secretary of State way to reinforce Kauffman's expeattend the meeting, expecting to frame and rough lumber of such a house. The miller, a German, offers and Representatives, the council return immediately after the Quarterly Meeting, to engage in pastoral | to saw the lumber for half price. work with the Portville Church.

MAINE.-An Augusta dispatch of

records, and all the reports of the

He holds himself entirely responsi-

EARTHQAKES .- A dispatch from

Havana, Caba, of Jan. 26th, says

Advices from the latter place in-

According to the latest intelligence,

all the public buildings at San

Christobal are in ruins. Seventeen

wounded by falling buildings on the

THE SLAYTON RAZOR is a curious

a common pocket knife, and can be

BETTER So.—It transpires that the

to the election returns. Sawyer is further information."

We feel very keenly our weak- executive council of 1879, relating tersburg, has thus far failed to elicit But a religious interest sprung up ness and inability, especially when during the Quarterly Meeting which | we allow ourselves to reflect upon | induced me to stay and hold even- the financial embarrassments which ble for his acts in the premises, and ing meetings for a while, and this the protracted grasshopper invasion says he received legal advice yes "while" continued nearly two has so recently brought upon us. But | terday to hold out in his position weeks. On Sabbath morning of we all think that the time has now ful. but as the sheriff had a warrant for the Quarterly Meeting, a sermon by come when, to hold our religious a martyr of himself, and therefore was preached from the words "O influence here, a house of worship of has given up his claim to the office, Lord, revive thy work," in which it our own is an absolute necessity. and will not attempt to exercise its was maintained that a genuine re- And we do not think, as our breth- functions further." vival was entirely practicable im- ren outside of this State seem to. mediately, and that there was no rea- that the Minnesota field is no longer son why, even during the Quarterly worth cultivating, nor that benight-Meeting, sinners might not be heard ed souls here are less precious in the that during the past week repeated to inquire, "What shall we do?" At sight of Him who died for all, than shocks of earthquake were felt in the close of the sermon, a consider | are those of any other State or for | the Vuelta Abajo District, being able number entered into covenant eign country. And we believe it to particular heavy at San Christobal. to pray for immediate revival, and | be essential to the life and growth to seek for a revival in their own of the denominational interests of thither a part of the Engineer Corps. hearts. So that in fact a revival our people to give substantial en began that Sabbath day. In the couragement to all the weak churchevening it gained ground. On es, to hold all the influence which members of the Civil Guard were First-day and evening, Bro. Sum- they may have in community, and merbell, who had been detained on to constantly add to that influence night of the 22d inst. Heavy rain tie way to preach a funeral dis by united and persistent devotion to is falling to day in Vuelta Abajo. course on Sabbath, preached telling the principles which should make

discourses, and, during that First- us a peculiar people. G. G. COON. contrivance. In size it is less than PRESENT LOCATION OF THE JEWISH | carried with equal case and safety. PEOPLE.—The fifty sixth annual re- The blade is of the finest steel. more who confessed themselves on port, for 1978, of the Berlin Society With it is a strop equally diminu the background resolved to return for the Promotion of Christianity tive in size with the razor. The rato their Father's house. Bro. Sum. among the Jews has been lately | zor is patented, and is manufacmerbell thought he must go home published, and gives some very in tured at Alfred Centre, N. Y. We teresting information as to the loca- understand it finds a ready sale. Dr. tion of the Jewish people all over Slayton has also invented a pocket ed by Bro. J. P. Dye, who took the world. The total number of comb of peculiar construction. charge of the singing services, and the Hebrew race to day is about who rendered other material help. what it was in the days of King I preached every evening until last | David-between six and seven son of Elder Buck, the Northampon the Sabbath and Sunday pre cording to the latest statistical information, about five millions; in The boy is in an adjoining county, Thursday evening, Jan. 22d, and also millions. There are in Europe, ac- ton, Iowa, Adventist, was not mur-Asia, 200,000; in Africa, over 80, On Sunday, Jan. 18th, I baptized | 000; in America, from a million to whither he fled to escape the brutal treatment which he was constantly and received into the church five per | a million and a half. More than receiving at the hands of his fanat sons. Last Thursday, I baptized half of the European Jews (2,621,ical father. 000) reside in Russia; 1,375,000 in church. One candidate who had Polish province of Galicia;) 512,000 Austria (of whom 575,000 in the offered herself for baptism and mem- in Germany (61,000 in the Polish

WEST ALMOND post-office, in this county, has been discontinued. It bership and who was accepted, was | Province of Posen); Roumania is | may not have been a paying office, sick on the day of baptism and was credited with 274,000, and Turkey but we can hardly see how the peowith 100,000. There are 70,000 in ple of that town can be reasonably Holland, 50,000 in England, 49,000 be baptized but was prevented from in France, 35,000 in Italy; Spain and offering herself on account of her Portugal have between 2,000 and health. She said she desired to be 4,000; 1,800 in Sweden, 25 in Norway. Denmark and Switzerland

accommodated without it. SUMMARY OF NEWS. The Elmira Advertiser says: So there are two candidates yet to Jewish residents in Berlin is given premature burial at Ottawa, Ont., he baptized. Three persons were at 45,000—nearly as many as in the last Thursday (Jan. 29th). A vic added to the church on experience, whole of France, and more than in making so far an addition of ten. Italy, Spain, Portugal and the Scanthere, had apparently died, and all dinavian peninsula altogether. The the arrangements for his interment African Jews live mostly in the were completed. When the coffin province of Algiers. They are to had been lowered into the grave. be found, however, in Abyssinia and | three shovelsfull of gravel were all along the north coast, even in thrown upon it. The noise aroused the Saharan oases. Of the Asiatic the supposed dead man, and caused Jews, 20,000 are assigned to India, him to kick lustily against the walls and 25,000 to Palestine. The popuof his narrow wooden prison. The lation of Jerusalem is given as 7,000 | coffin was hastily drawn out, the Mohammedana, 5,000 Christians, lid unscrewed, when the recent and 13,500 Jews; these last are corpse sat up and exclaimed—"My classified as German, Spanish, or God! have I had such a narrow Arabic Jews. escape?" He was at once taken

out an overcoat was thrown over CURIST PREACHED IN THE JEWISH his shoulders, and he was taken to the hospital. He will recover. SYNAGOGUE IN ROME -A well-dis-A distinguished painter of Vien posed rabbi, who exhibited great logical power in conversation, said na recently exhibited at the Kuns tierhaus a historical painting, the recently to Dr. Philip: "The Protchief attraction of which was the estant religion is the best on earth magnificent head of an old man. A for promoting the moral and relig- | few days later the painter received ious well-being of men; but we can a call from a mysterious stranger, not believe in Christ as you do." who, after complimenting him on the masterly execution of his pic-Warmly pressing the missionary's ture, asked him, in confidence, for hand, he said: "Come on Saturday to the name and address of the person the Synagogue, and we shall have a who had sat as model for the old talk together." Accordingly, Dr. man. The painter good naturedly satisfied the visitor's wish. A fee Philip went to the Mincha service, and when all had finished, the hours later, two detectives proceed ed to arrest the handsome old man. Gnalyno l'shabyah, 'a number gath-Venceslas Gunesel by name, who, general revival. The meetings still ered round and shook hands with him. "Now !" said he, "let us have besides being the model immor an earnest conversation. This is talized by the Viennese painter was

the best place—the place dedicated likewise a notorious jail breaker, was made on the parsonage, by to the service of God." A few made and one of the most dangerous garroters of Vienna. strong objections, saying: "No; we must have no discourses here about The Elmira Advertiser says: " Christ." But the majority put them is reported in our dispatches, that to silence, and said: "Let us hear two things were noticeable in conall that he has to say." So the nection with the Chandler eulogies brought. The chicken house was missionary began, and after awhile in the House. One was, that as visited, and several fine chickens the silence was profound. He read soon as the resolutions from the Acts 28: 17-31, and then delivered Senate had been read, nearly every a discourse on the subject. At the prominent Democrat left the chamclose, he was led to adopt verse 24th, er. And the other was, that no "And some believed the things that Democratic Representative made were spoken, and some believed any remarks on the resolution. Mr well regulated family; but such as not." They parted in a most friend- Chandler was never popular with ly way; and their subject of con- Democrats, and it is not at all sin versation for some days afterward gular that they should refrain from was the missionary's discourse in the ulogizing him now that he is dead. Synagogue about Christ. The rabbi His sturdy defense of Republican | tine office, and in allowing free in of the Jewish Synagogue at Strasprinciples and institutions, and the burg has become a convert to telling blows which he so frequently dealt to those who sympathized with the rebellion, will never be forgot.

HARPER'S MAGAZINE for February ten or forgiven by the Democratic s as rich in illustration and as varied | party. Gen. Boynton, a well known news and entertaining in its reading-matpaper correspondent, has preferred ter as any number that has ever charges to the Secretary of War been issued. Some idea of its variety against Gen. Sherman, accusing the | not connected with the strike. This and quality may be formed by its latter of "conduct unbecoming an table of contents, which embraces officer and a gentleman," in having, as is alleged, made slanderous re the usual valuable Editorial Departmarks concerning Boynton. The ments-not omitting the "Drawer," rouble arose from the latter's critiand the following articles by some ism of Gen. Sherman's " Memoirs. of the best writers of the age: Bar-Boynton requests that Sherman b tram and his Garden, Howard Pyle, given an opportunity of asking to with eight illustrations by the appear before a military court, to author; Foreign Tips, B. F. De make good his charges against Costa, with eight illustrations by Boynton, and clear himself of the Reinhart; A Famous Breviary, Mrs. latter's allegations of crime; and J. W. Davis, with seven illustraalso to establish, if he can, the accutions; Washington as a Burgher, racy, fairness, and justice of the William F. Carne, with eleven illustrations; A visit to the Republic of San Marino, John Bigelow, with two illustrations; The Drop Star:

Henry Morris, a hunchbacked prisoner, serving a term of six and a A Legend of Lake Kayutah, Arthur half years for criminal assault, confesses that he deliberately set fire to Cleveland Coxe, with two illustraions; The Percheron and Norman the penitentiary shoe shop which Horse, A. B. Allen, with one illus burned at Brookland. Jan. 26th. He was assigned to duty as messen tration; The Lover's Peril-A poem, James T. Fields; Grub Stakes and ger about the shop, and allowed to Millions, A. A. Haves, Jr, with go where he pleased. He begged twelve illustrations; White Wings: the matches of a young clerk, and A Yachting Romance, William going to the loft of the shop, set when the trustees informed us that Black, with two illustrations; Hec- fire to a bundle of papers. He then instead of the dollar per month rent | tor | Berlioz, Emily Royall; Mary | went down stairs, scattered two | fellow, would he have escaped with which we had been paying, we were Anerley-A Novel, R. D. Blackmore; quarts of benzine on the floor, as light a sentence?" which we had been paying, we were to pay forty dollars a year here Everett Hale; A Symposium of place in the workshop. Morris the Pocasset child murderer, to be dealers

An Odessa dispatch of Jan. 29th, Large shipments of food are be Jan. 31st, says: "Mr. Sawyer, the says: "It is rumored here that so ing made to England. One shipper. Russian transport, having on board last week, filled twelve steamships on the 6th inst, the brethren unami. had been established in the office, Astrakan and bound for Tchikislan, and from New York alone 2,200 live nously voted to commence at once and retained possession of valuable was caught in a heavy gale, and cattle, nearly 3,000 carcasses of beef, completely wrecked, in the Caspian | and 3,780 of mutton were shipped on the second Sabbath and Sunday house of worship, early in the and, under protest, has given up all Sea. It is stated that a majority of The shipments of other food supplies the troops, if not the entire force, are also enormous. are known to have perished. It is Dr. S. Dana Hayes, of Boston, State Assayer of Massachusetts

the seal and returns of votes for dition, which is to march upon Merv, after settling up all his matters o business, suddenly disappeared, en rcute to Herat, in the Spring. leaving letters saying that he should Inquiries concerning the disaster, never return. His business was directed to the war office at St. Pevery prosperous, and the cause of his singular conduct is said to be domestic trouble. It is stated that the removal of The Supreme Court of South Car-Indian Commissioner Hayt was "not olina has decided that the tax levy on account of any dishonesty or cor-

act, passed by the last Legislature, ruption on the part of the Commisis invalid, and refused the Attorney sioner, but because he withheld from General's petition for a mandamus the Department information which against the Comptroller General, to it ought to have had." This is compel him to proceed with the coldrawing a point so fine that most lection. There will be an extra sespeople will be unable to see it. If sion in February. withholding the information was In the Spanish Chamber of Depneither dishonest nor corrupt, what uties, Jan. 21st, the bill to abolish was the necessity or right of the removal? People unskilled in such slavery in Cuba was passed by fine distinctions will be quite likely vote of 250 to 10, the minority be to suspect that such a statement is

only made to avoid greater disgrace

which they can be traced.

have agreed to make a joint repre

sentation to the Porte for the speedy

execution of the provisions of the

Berlin treaty respecting Monte

that Russia will act with the rest of

The Count von Moltke, Chief Mar-

shal of the German Empire, in reply

and the same afternoon notice was

instituted for damages for the un-

to stop debating financial issues,

advice is no doubt good, but it is

Member of Congress will act upon

A letter from Tokio furnishes

the number of foreigners resident in

guese, and the remainder was divid-

ed among other nationalities, princi-

quence of an apprehended collision

between white and black laborers at

Columbia furnace, near Edinburg.

tary to assist in preserving the peace.

The trouble originated in the fact

that the proprietors of the Columbia

and Liberty furnaces are substitut-

At Whitehall, Pa., a little girl

er way to school, accompanied by

little boy, caught her foot between

the planks of a railroad crossing.

legs. She died in a few minutes.

the steamer City of Pekin, has been

suspended for a violation of the

quarantine laws. His offense con-

sisted in concealing a case of small

pox among his cabin passengers,

from the knowledge of the quaran-

tercourse between the passengers

A Pittsburgh (Pa.) dispatch o

Jan. 26th says there was a general

resumption of work at nearly all the

iver mines to day, at the old rates

of three to three and a half cents

virtually ends the great coal strike.

servitude for begging and playing

on musical instruments, has been

conviction under the Padrone act.

D. Bennett, on trial at Jersey City

for the murder of the husband of

the former, were acquitted, the jury.

otwithstanding the strong charge

Mrs. Jennie R. Smith and Covert

Antonio Giovani Carola, for in

and parties on shore.

ing colored for white men.

The Governor has directed the mili

pally French and Italians.

Japan. In 1879 there were 2,475

expired contract.

true cause.

to the deposed officer by giving the immediately; the remainder are to e emancipated gradually, and all James F. Scott, a wealthy farmer within ten years. of Whitingham, Vt., was awakened The Troy Times says that Senator duced the Government to send on the night of Jan. 30th, by hearing Carpenter's daughter, Miss Lillie the sound of footsteps in his sleepkeeps in her parlor a spinning wheel ing room. He was quickly grap that belonged to her great grandpled by a masked man, who premother. She is distinguished in sented a pistol at his head. His Washington as a vocalist, and when wife shrieked, and was silenced by she sings her favorite song, Mar another man, a pal of the first, who guerite's, she spins flax as an accom-

was called in from outside the house. paniment. The two compelled the old gentle-The steamer Charmer, with 2,100 man to reveal the hiding place of bales of cotton, was burned on Jan. \$500, which they appropriated and 26th, fifteen miles above the mouth left. The robbers left no clue by of Red River. Eight lives were ost, two chambermaids, two cooks. A St. Petersburg correspondent two cabin boys, one fireman, and eports the intelligence from a well one deck hand. The boat and cargo formed source at Vienna, that Auswere valued at \$130,000. tria, Hungary, England and France

The Missouri, Kansas, and Texas Railroad has a new President in the person of Jay Gould; and he and Russell Sage, William Bond, Geo. negro, Greece, and the questions of J. Forrest, Sidney Dillon, Fred. L. reform. Germany and Italy, it is Ames, G. M. Dodge, and F. S. said, have promised their co-opera Bond constitute the Board of Direct tion. There is reason to believe

John Manning, who, a few days fellow convict in the Newport, Ky., penitentiary, from his body with to a correspondent who requested razor, was convicted, Jan. 31st, of him to use his influence with the murder in the second degree, and Emperor for a reduction of the sentenced to imprisonment for life.

army, writes: The power of the John Bright says to his fellow Emperor can not impress all the Englishmen "take down your ten nations with the conviction that commandments from inside your even a victorious war is a national churches; say no longer you believe misfortune. That conviction can in the Sermon on the Mount; abanonly be the result of the moral edudon your Christian pretensions or cation of the nations, the fruit of abandon your heathen practices." which we shall neither of us live to

A sub-committee on Education have unanimously agreed to report A young lady employed in a telefavorably to the New York Legisphone exchange in Cincinnati, reported indecent language, and the lature, a bill, in accordance with the ouse whence this language came recommendation of Gov. Cornell, refused to give up the name of one making women eligible as school of their subscribers who had employed it. Consequently, the com-

Some telegrams from Caprea anpany disconnected the telephone, nounce that a civil mairiage has served upon them that suit would be and Donna Francesca. The General at the same time recognized his two children, Manlis and Clelia.

It is said that people in all parts Richard Frothingham, the wellof the country are writing letters to known journalist and historian, died Members of Congress, urging them on Wednesday evening, Jan. 28th, at his residence in Charleston, Mass, and to let the currency alone. The The cause of his death was an aggravated attack of pneumonia. hardly probable that the average

Charges of irregularities against it, when he imagines the result of General McDowell, Superintendent the next Presidential election hangs of the new custom house and postoffice at Chicago, have been sent to upon his personal exhibition of wis-Representative Springer. An investigation is requested. some interesting details concerning John C. Hurley, one of a band of

burglars, was arrested at Pawtucket. R. I., Jan. 26th, after a desperate Europeans and Americans in the resistance. He five times discharged whole empire. Of these, 1,067 were a revolver at the officers, wounding absolute cures at home. English, 479 Americans, 300 Ger- his own hand. Rev. H. H. Hayden, whose trial

mans, 105 Hollanders, 95 Portufor murder ended in the disagree ment of the jury, has been released from jail on \$5,000 bail, and it is Intense excitement prevails in not probable he will have another Shenaudoah county, Va., in conse-

> A convention has been signed at Constantinopie by the Turkish Min ister of Foreign Affairs and Layard, for the suppression of the slave trade in Turkey. Two hundred burglaries have oc-

> urred in the city of Hartford, Conn., during the past two weeks. The amount stolen in each instance is not large.

named Schaffer, aged six years, on A DesMoines dispatch states that David Dowst & Co. have forty-three agents in Iowa, buying corn to hold, and have now over 3,000,000 bushels

The boy vainly tried to extricate her. Seeing her danger, she laid down across the rail. The train Money for the relief of the suffercame along, cutting off both her ing poor of Ireland is rolling in from all parts of this country, and al-At San Francisco, Capt. Berry, of

most from all quarters of the globe. HAD DOUTORED A NUMBER OF YEARS! DRS MOINES, Iowa, May 13th, 1878.

or. M. M. FENNER, Fredonia, N. Y.: Dear Sir,-I had doctored a number of years for biliousness, 'rheumatism and heart disease, but found no relief. When in Elmira, N. Y., I used your Blood and Liver Remedy and Nerve Tonic with great success. I am satisfied if more of it were used there would be less sickness. Yours truly, ALEX. W. PATON.

Dr. Fenner's Blood and Liver Remedy

per bushel. Only a few of the pits and Nerve Tonic may well be called " the remain idle, and they from causes onquering hero" of the times. It is the medical triumph of the age. Whoever has "the blues" should take it, for it regulates and restores the disordered system reigling seven boys from Italy, with that gives rise to them. It always cures Biliousness and Liver Complaint, Jann intent to hold them in involuntary dice. Dyspensia. Constination. Headaches. Fever and Ague, Spleen Enlargements, sentenced by Judge Benedict, of Scrofula, Erysipelas, Pimples, Blotches, New York, to five years in the Albaand all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleepny penitentiary. This is the first 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 dif-

of Judge Knapp against the prisonat the root of disease and removing its | 10 o'clock A. M. ers, returning a verdict of not guilty, The announcement of the verdict Dr. Fenner's Improved Cough Honey was received with applause. will relieve any cough in one hour. Try At Norfolk, Va., W. Powers, consample bottle at 10 cents. victed of shooting and killing George Wilson, colored, was sen-

Dr. Fenner's Golden Relief cures any pain, as Tooth-sche, Neuralgia, Colic, or tenced to imprisonment for three Headache, in five to thirty minutes, and months and fined \$300. The Elmira readily relieves Rhenmatism, Kidney Advertiser pertinently asks. "If the Complaint, Diarrhea, etc. Try a sample colored man had killed the other bottle at 10 cents.

Dr. Fenner's St. Vitus Dance Specific. Gov. Long has directed Freeman.

A GENEROUS PROPOSITION -Our esteemed friends, the Buckeve Publishing Company, of Minneapolis, offer to send the Housekeeper free for one year to every preacher's wife who will send them her address. The paper is the best house keeper's paper in this country. It is full of the practical results of actual experiments in all the various phases of housekeeping. Let every preacher's wife who desires the paper, free of charge, send her name and post-office address to "The Housekeeper," Minneapolis, Minn. Could greater liberality be asked than that shown by the enterprising publishers of

the paper?

How to be Your Own Doctor.—Use Parmelee's Blood and Liver Purifier, a pleasant tonic, a gentle anti-bilious purga ive, a great restorer of vitality to th sluggish and diseased stomach, liver and bowels. It is made from the choicest plants. Relief guaranteed or money re funded. Price \$1 per bottle; sample bottles 15 cents. Sold by G. W. Rosebus. Alfred Centre, and Wm. R. Burdick, lifred, N. Y.

A MEDICINE CHEST FOR 25 CENTS.— Swayne's Tar and Sarsaparilla Pills.— An excellent cathartic and anti-bilion nedicine. Cures sick and nervous head che, torpid liver, fevers, costive bowel dyspepsia, female obstructions: all disases of the liver, stomach, and bowels are cured by these blood purifying pills. They are purely vegetable, and act specifically on the liver, as blue mass or calomel, without any bad results. Price 25 cents, five boxes \$1. Prepared only by Dr. Swayne & Son, 330 North Sixth street, ing absent. By this bill all slaves over fifty five years of age are freed Philadelphia. Sold by all prominer ruggists.

> A "BALM IN GILEAD."—If you are sick with that terrible sickness, that most deress ng disease, Dyspepsia, you will find 'balm in Gilead" in the use of Parme es's Great Dyspepsia Compound. It is the experience and testimony of all who have used this remedy, that it conquers the disease and restores the patient to strength and vigor. Price, \$1 per bottle sample bottles 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R Burdick, Alfred, N. Y.

SUPERINTENDENT'S NOTICE. -- Notice i hereby given to physicians, merchants, or other persons, rendering service or furnishing supplies to paupers or indigent poor on account of Allegany County, that they will be required to present an item ized account for the same, bearing dates and stating each item and its amount sep arately. No other bills will be allowed. E. D. BARNUM, Supt. of Poor.

Jan. 15th, 1880. SOLD UNDER A POSITIVE GUARANTER that coughs, colds, consumption, hoarseness, asthma, whooping cough, and particularly croup, and all throat and lung

difficulties can be cured by Hamilton's Cough Balsam. If it fails, return the empty bottles and we will promptly re-fund the price paid. Sample bottles, 25 before, nearly severed the head of a cents; large size, 50 cents. Sold by G. M. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. ITCHING PILES.—The symptoms are

oisture, like perspiration, intense itching, increased by scratching, very distressing, particularly at night, as if pin worms were crawling in and about the rectum the private parts are sometimes affected if allowed to continue, very serious results may follow. Dr. Swayne's All Healing Ointment is a pleasant, sure cure.

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

ATTENTION -A cough a cold or a gore roat should be checked at once. If al lowed to continue, a permanent throat dis-Cough Troches reach directly the seat of the disease and give almost immediate relief. For public speakers, singers, and Centre, and Wm. R. Burdick, Alfred,

EPIDEMICS.-Just now coughs, colds. ing and bronchial complaints seem to e epidemic. In these cases of sudden colds, the best thing to do is to get a bottle of N. H. Downs' ELIXIR, which invariably gives speedy relief and ultimate ly effects a complete cure in all cases here the breathing organs are affected. Use it in time and prevent serious lung difficulties. Sold by all druggists.

No HOSPITAL NEEDED .- No palatial hospital needed for Hop Bitters' patients, nor large-salaried talented puffers to tell what Hop Bitters will do or cure, as they

COUGHS AND COLDS are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease Bronchial Troches" are an effectual Cough

"THE BEST COUGH REMEDY EVER DIS-COVERED."—This is a bold assertion, but we only repeat the universal testimonall who have used and known swayne's Compound Syrup of Wild Cher ry for many years, in curing coughs, colds, hoarseness, sore throat, bronchitis, weak reast, disordered liver, palpitation of t

eart, and diseased lungs, even after they ad become very much disordered Asthma and Distressing Cough Cured My mother was a great sufferer from asth na cough, could not sleep; her symptoms became very alarming, short breath, pains, and oppression. Dr. Swayne's Compound Syrup of Wild Cherry gave her immediate relief, and in a short time restored her to

alth. H. MEYER, Grocer, 17th and Carpenter Sts, Phila. Trial bottles 25 cents; large size \$1, or six for \$5. Sold by all leading druggists. repared by Dr. Swayne & Co., Phila

"TOTALLY DIFFERENT FROM ALL OTHer" is the most delightful article ever in troduced to the American people, and is totally different from all other Hair Repure ingredients that render many other articles for the hair obnoxious. Where baldness or falling of the hair exists, or premature grayness, from sickness or other causes, its use will restore the natural youthful color and cause a healthy growth cleansing the scalp from all impurities pleasing and lasting hair dressing, grantly perfumed, rendering the hair soft and pliable, making it an indispensable

rticle in every toilet. Ask your druggist for London Hair Col-or Restorer. Price, 75 cents a bottle; six or Restorer. Price, 75 cents a bottle; six bottles, \$4. Main depot for the United States, 330 North Sixth street, Philade

SPECIAL NOTICES. Denominational Directory. GENERAL CONFERENCE.

ley, W. B. Gillette, Geo. B. Utter, S. D. Davis, Joshua Clarke, ecording Secretary—L. A. Platts, terly, R. I. ing Secretary-J. B. Clarke, orresponding Secretary—
- West Edmeston, N. Y. Treasurer-Asa C. Burdick, Alfred Centre, N. Y. Will hold its Sixty-sixth Annual Sec

rident-A. E. Main, Ashaway, R.

Vice Presidents-Jonathan Allen, J. Ba

sion with the First Church of Genese ficulties. It does these things by striking | N. Y., on Fourth-day, Sept. 22d, 1880, at SABBATH-SCHOOL BOARD President-Geo. H. Babcock, Plainfield

N. J. Corresponding Secretary New Market, N. J. nding Secretary-L. E. Livermore Treasurer-I. D. Titsworth, New Market, N. J. MEMORIAL BOARD.

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Publishing Establishment and Tract epository in charge of D. R. Stillman. eneral and Publishing Agent, Alfred Centre, N. Y. SOUTH-EASTERN ASSOCIATION Mrs. Philip Burdick, "

Mrs Dolly Carpenter, oderator-M. H. Davis, Lost Creek, W. V. James Summerbell, Richcording Secretary—C. N. Maxson, Loss Creek, W. V. ssistant Recording Secretary-Jesse I Randolph, New Salem, W.V. Genesee Nathan Wardner, Milton Corresponding Secretary-D. H. Davis Quiet Dell, W. V. Junction, Wis..... 10 00 D. Titsworth, Dunellen, 10 00 reasurer-Asa F. Randolph, Ritchie Benj W.Bently, Westerly, 10 00 Alexander Campbell, Ad-Will hold its Ninth Annual Session

ams Centre, N. Y..... Mrs. Alexander Campbell, with the Greenbrier Church, Fifth day, May 27th, 1880, at 101 o'clock A. M., for Adams Centre. A. Crandall, Leonardswhich the following appointments have been made: To preach the Introductory Discourse, L. F. Randolph, of Greenbrier; David Greene, Richburgh, 10 00 Deloss Whitford, Wol-Marcus E. Martin, of West Fork, alter-nate. To deliver an Essay on "Pastoral Visiting," L. R. Swinney, of Lost Creek, W. E. Witter, Durhamon "Liberality in Christian giving," Thos. Mrs. Joshua Clarke, De-E. Davis, of Middle Island. EASTERN ASSOCIATION. Ruyter..... Mrs. Dr. Greene, De Ruy-Moderator-A. E. Main, Ashaway, R I.

ter.... Geo. Greenman, Mystic cording Secretary—T. L. Gardiner, Mystic Bridge, Conn. ssistant Recording Secretary—A B. Bur dick, 2d, Ashaway, R. I. I. V. Dunham New Marrresponding Secretary-L. A. Platts, ket, N. J.... Mrs. H. V. Dunham, New Westerly, R. I. reasurer-E. Lanphear, Plainfield, N. J. Will hold its Forty-fourth Annual Ses-sion with the Church at Rockville, R. I., Fifth day, June 3d, 1880. Mrs. Susan Goodrich, Ed-CENTRAL ASSOCIATION

oderator-Uri M. Babcock, Higgins B. F. Chester, Hopkinton, A. E. Main, Ashaway.... ville, N. Y. ecording Secretary-C. J. York, DeRuy-Velcome B. Burdick, An ssistant Recording Secretary - S. W dover, N. Y..... Maxson, Adams Centre, N. Y. Market, N. J... rresponding Secretary-Stephen Bur dick, Leonardsville, N. Y. Market, N. J.
Mrs. Elizabeth Brown,
Leonardsville, N. Y.... reasurer-C. V. Hibbard, Brookfield, N. Charles Harvey, Leonards

Will hold its Forty-fifth Annual Ses 3 G.Stillman, DeRuyter, sion with the Church at DeRuyter, N. Y., Merrick Joslyn, Verona... A. B Prentice, AdamsCen. Fifth-day, June 10th, 1880. Introductory Mrs Jane Maxson, Preston, Sermon by Stephen Burdick. Chas. M. . V. Burdick, DeRuyter Lewis was appointed to present an Essay | Mrs. N. R. Crandall, Inde on "The duties of our people in spreading Mrs. D. M. Clarke, Inde Sabbath truth among the communities in which they live." Mrs. W. B. Gillette, Nile,

WESTERN ASSOCIATION Reubin D. Ayres, Unudil-Moderator-Thomas R. Williams, Alfred Centre, N. Y. cording Secretary-M. S. Wardner, Litwater... Mrs. L. M. Langworthy, tle Genesee, N. Y. Assistant Recording Burdick, Alfred, N. Y. Mrs.W. D. Wilcox, Linckrresponding Secretary—I. L. Cottrell
Alfred Centre, N. Y laen 50-First Brookfield Church, \$8 34, easurer—A. C. Burdick, Alfred Centre, N. Y. **\$**5 32..... Cent furniture sold.....

Will hold its Forty-fifth Session with Vomen's Auxiliary Sabbath Tract Society, Plainfield, N. J..... the Church of Hartsville, N. Y., Fifth-Vomen's Auxiliary Sabbath Tract Society, Hartsville, N. Y..... Church of Dodge Centre, Minn... day, June 17th, 1880, N. V. Hull to preach the Introductory Sermon. Essayists: I. L. Cottrell, on "How shall we best meet | D. Babcock, Leonardsville, N. the attacks of Infidelity? H. P. Burdick, Women's Auxiliary Sabbath Tract on "The true relation of the church to Society, Milton Junction, Wis. W. Loofboro, Welton, lowa... the temperance reform;" C. A. Burdick, E. R. Pope, from Memorial Fund, on "Ho v can pastors secure an active co. those who overtax the voice, they will operation of the membership in all church render articulation easy. Price 25 cents per box. Sold by G. W. Rosebush, Alfred of capitalists and business men to Sabbath Vomen's Auxiliary Sabbath Tract Reform work." Society, West Edmeston

NORTH -WESTERN ASSOCIATION. Moderator-E. M. Dunn, Milton, Wis. Clerk-S. R. Wheeler, Pardee, Kar Assistant Clerk-Wm. Spicer, West Hal lock, Ill

responding Se Milton, Wis. Secretary-E. M. Dunn, H. D. Clarke, advance on expen-Will hold its Thirty-fourth Anniversary with the Church of Jackson Centre, Ohio, Fifth day, June 24th, 1880. Preacher of Clark Burdick, insurance on West Introductory Sermon, Varnum Hull; G. M. Cottrell, alternate. Essayista,: Simeo H. Babcock, on "What kind of preaching is most effective?" Geo. W. Burdick, on 'Does the Bible teach the doctrine of ndless punishment?" The following appointments were also made: O. U. Whitford to preach upon "The relations of pastor and people:" and W. C. Titsworth, upon "The practical use of the To balance reported Sept. 28, 1879. \$39 8 octrine of the Incarnation." A Friend....

DR. MARK SHEPPARD'S post-office ddress is Alfred, Allegany Co., N. Y., instead of Alfred Centre.

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

SEVENTH-DAY BAPTISTS IN HOR NELLSVILLE, N. Y.—Religious services are held in Hornellsville on the Sabbathpreaching at 2 o'clock P. M.; Sabbath school immediately following. The services are held in the lecture room of the Collection of Milton Junction Church, Baptist church. All interested are most cordially invited to attend. T. R. WILLIAMS.

TO THE DONORS OF THE SEVENTE DAY BAPTIST MEMORIAL FUND.-Th Freasurer of the Board is ready to receive principal or interest on notes or pledges storers, being entirely free from all in given for the benefit of the different Insti-Lutions and Societies. Also, to receive new subscriptions for the same. Please b prompt in paying, as the funds are needed Any information cheerfully given. Publishing Agent, Money Orders on Alfred Centre.....\$23 00 E. R. POPE. Treasurer Plainfield, Union Co., N.J.

SABBATH LECTURES.—The friends of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc trine, are requested to make their wishes known to the Corresponding Secretary of the Tract Society. Address J. B. CLARK West Edmeston, Otsego Co., N. Y.

MARRIED In Little Genesee, Allegany Co., N. Y. Ian. 22d, 1880, by Rev. M. S. Wardner CRANDALL and Mrs. PARRIET BENTLEY, both of Little Gene-

On Wolf Creek, in Clarksville, Allega v Co., N. Y., Jan. 20th, 1880, at the house the bride's father, Mr. C. N. Capen, by Rev. W. B. Gillette, Mr. MAXSON A GREEN, of Andover, and Miss MARY A. Capen. At Rome, N. Y., Jan 24th, 1880, by B. Winget, pastor of the Free Methodist

Church, LOUIS E. MORGAN and GEORGE MURPHY. In Westerly, R. I., Jan. 25th, 1880, by Rev. L. A. Platts, Mr. CHARLES E. STAPE-LIN and Miss ADDIE A. CASWELL, both of roton, Conn. DIED.

In Elmira, N. Y., Jan. 26th, 1880, of

diphtheria, HERBERT B. GREEN, youngest child of the late David C. and Sarah Brown Green, in the 9th year of his age. Eliza Clarke, Independence, 2 10 36 52 Herbert possessed a sweet and confiding nature. He loved and trusted his friends with a fervor which left no room for distrust. He was conscientions and truthful Secretary-L. E. Livermore, New Mar. to a degree that could not fail to win the love and confidence of all who knew him. J. R. Burdick, " His trust in Jesus was simple and beauti. S. S. Clarke,

In Hartsville, N. Y., Feb. 1st, 1880, at W. E. Hornblower, Portville, 3 75 85 he residence of H. G. Pope, Mrs. KEZIA in the 84th year of her age. She died of the ailments incident to old age. She was baptized about fifty one years since, and for many years has been a worthy member of the Second Seventh-day Bap-

Special collection for General

pendence, N. Y..... \$10 00 M. Clarke, Independ-

and Tent work:

Jeremiah Clarke, Inde

E. Livermore, New

Church of Shiloh, N. J.....

By disbursements as follows:

. D. Clarke, on salary, \$30, \$15

H. D. Babcock, repairs on ma chinery of West Edmeston shop,

ressurer's bill for postage and

Balance to new account.....1,054 62

VELTHUYSEN FUND.

Funds received and disbursed by

huysen, Holland:

For Eld. Rolf. Norway:

Nathan Wardner for G. Velt-

Mrs. Charles Potter......\$10 (

Mission Band, Milton Junction, Wis. 5 0

By remittance to Eld. Rolf......\$25 00

RECORDER FUND.

Cr.

PUBLISHING FUND.

Dr.

STEPHEN BURDICK, Treasurer.

LEONARDSVILLE, N. Y., Jan. 13th, 1880.

RECEIPTS.

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Mrs. C. D. Reynolds, '

O. M. Witter, Nile,

W. R. Barber

E. & O. E.

Elmore C. Hibbard, Recorder sub-

ses, \$15, \$50, \$50.....

Edmeston shop.

stationery.

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5 00

Mrs. H. Clarke. W. P. Green, Berlin Centre, 4 50 has. Saunders, Berlin, tist Church of Alfred. F. Rogers, Ira E W. Wright Brockport 200 - TREASURER'S REPORT. D. P. Curtis, Hutchins, Minn., 200 STEPHEN BURDICK, Treasurer, IrsJ.KMaxson, Plainfield N.J.2 00 In acc't with the AM. SAB. TRACT SOC. For quarter ending Dec. 31st, 1879. GENERAL FUND.

10 00

W. B. Maxeon, F. S. Wells, J B. Hoffman, Shiloh. Mrs. J. H. Clawson, Marlboro 3 50 38 C. B. Bowen, "2 50 R5 To balance reported Sept. 28, '79, \$715 03 C Maryott North Loup Neb., 7 00 82 ollection at Anniversary...... 107 11 W. Baboock, " MrsMarianna Rood D. H. Maxson, Humboldt. 5 20 88 B. T. Babcock, J. S. Babcock,

O. B. Langworthy,

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A.B. Richmond, N. Woodstock 4 50

W. Coon, Orleans. Walter Price, Westerly, R. J P. M. Barber, 200 Mrsl.Barber, MysticBridge Ct 200 David Langworthy," Mrs.M. Hadley, Anthony, Kan., 200 MrsCZGreenmanMilton, Wis., 200 37 Bumppus, Farmington, Ill., 4 75 87 82 2 00 86 FOR LESSON LEAVES.

Mrs. O. G. Stillman, Hornellsville, \$1 85 Mrs. W. B. Clarke, Andover, 88 WHOLESALE PRODUCE MARKET. leview of the New York markets for but ter, cheese, etc., for the week ending Jan. 81st, reported for the RECORD RR, by David W. Lewis & Co., Produce

Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates BUTTER.—Receipts for the week were 20.596 packages; exports were 8,775 packages. There have been freer sales this week of both State and Western butter at lower prices. Two Ottego entire dairies sold here at 221 cents, several dairies at 23 cents, considerable Winter State make at 18 @ 20 cents, and carloads of Western fresh made factory butter sold to exporters at 20 cents, and special fine brands at 22 cents. At the close the curb bit was on, and prices seemed not likely to go lower. There was more tone and a slight

ly better export feeling. We quote: Fine new milchs creamery make 35 (a) 87 early Summer make cream 25 @ Special fancy, Fallmakeprivdai'y 28 @ 80 Fair to good "...22 @ 25 New York State Winter make. 16 @ 20 Nouthern Tierdairies, choice tofine 25 @ 28 Northern Welsh dairies, " " 23 @ 25 Northern Welsh dairies, " 23 @ 25 N.Y. State dairies, fair to good. 20 @ 28 Western fine grain-fed dairy p'd25 @ —

" dairy packed fair to good 20 @—
" factory, (as in quality) ... 18 @ 23
Winter roll butter 15 @ 22
Common butter, (all States) 18 @ 18 CHEESE .- Receipts for the week were 6,767; exports, 25,588 boxes. The exports continue heavy and the receipts are the raking and the scraping of the whole country. At the same time it would seem as if prices were now at a pitch where there possibly might be cheese enough at the price. We quote:

Factory, fine Sept. and Oct.....14 @ 141 " others, good to prime. 13 @ 134 Off kinds and qualities......10 @ 124 Eggs.—Sixteen cents has been the recognized top for good marks this week Some finest fresh marks selling at 18 cents. The trade are looking forward to Lent and then expect a better demand. We

limed......11 @ 18 Brans -The market is quick and active. We quote: darrows, per bush.,62 lbs. . . . \$1 65@\$1 8 Mediums, "

... 100ஞ் — BEESWAX. - Western and Southern 24 @ 25 cents. DRIED APPLES .- We quote: Apples, evaporated.......12 @ 15

sliced, white...... 8 @ 10 quarters, fine..... 7 @ 9 GREEN APPLES. - We quote: . Total.......\$1.248 63

Ruesets...... 2 75 @ 3 00 CRANBERRIES .- We quote: Cape Cod, fancies, per bbl..\$8 00 @\$9 00 fine to good..... 6 00 @ 7 00 Jersey, fancies, per crate.... 2 25 @ 2 50

fine to good 2 00 @ 2 25 BUTTER, CHRESE, EGGS, BEANS, ETC., Exclusively and Entirely on Commission Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We lave no Agents, make no purchases whatever for our own account, and solicit con ents of prime quality property. DAVID W. LEWIS & Co...

NEW YORK. This address is sufficient both for goods By remittance to G. Velthuysen...\$40 00

TO PRODUCERS AND SHIP-PERS OF COUNTRY PRODUCE. No. 11 Croton Market, New York, would ollection of Milton Junction Church, 3 51 respectfully inform his patrons, and friends generally, that he is prepared to receive shipments of all kinds of country Mission Band, Milton Junction Wis., 20 00 produce, butter, cheese, eggs, dried fruits, maple syrup, &c., at 291 Washington street, (with W. H. B. Totten), where all By remittance to G. Velthuvsen...\$33 51 goods will be received and quickly dis osed of at highest market rates, and returns made in all cases as soon as goods are sold. My facilities for disposing of all grades of goods are much better than before, and I guarantee satisfaction in all cases. Shipping cards and prices current sent on application. Send all goods to ORVILLE LEWIS,

291 Washington St. Care of W. H. B. Totten. MENERAL AGENCY

BUTTERICK'S PATTERNS, 256 Main Street, Buffalo, N. Y. Send stamp for METROPOLITAN FASHION SHEET. Issued monthly.

N-E-E-D-L-E-8 for all styles of SEWING MACHINES. S cents each, or 25 cents per dozen. To balance reported Sept. 28, '79, \$83 00 Orders by mail solicited. Address THE SINGER MANUFACTURING CO, 256 Main Street, Buffalo, N. Y.



Contains Lippencott, J. W. Morton, L. E. Liver THEY CURE All payments for the SABBATH RECORDER

receipt of which is not duly acknowl edged, should give us early notice of male Complaints. \$1,000 IN GOLD R. A. Thomas, Alfred Centre, \$2 00 36 ous found in them. 2 50 86 52 W. S. Cottrell, Whitesville, 8 35 T. H. Green, Little Genesee, 625 85 E. B. Irish, DeRuyter, 575 86

Druggists.

E Lanphear 2, H. Nielson, A. E. Main, N. W. Irish, B. Winget, E. R. Heseltine A. P. Saunders, W. S. ottrell J. B. Hoff man, B. G. Stillman, J. P. Lundquist, Mr. Robert Stewart, Mrs. C. C. Smith, J. C. Bowen, Mrs. O. G. Stillman, M. S. Ward ner, D. P. Curis, Orange Judd Co., G. E. Greenman, P. M. Green, S. Bumppas, D. LTOP BITTERS. (A Medicine, not a Drink.) H. Maxson, H. W. Kellogg, Oscar Bal cock, M. Babcock, S. W. Coon, J. B. White ford, J. G. Babcock, M. R. Harrington, I

HOPS, BUCHU, MANDRAKE, and the Purest and Best Medical Qualities All Diseases of the Stomach, Bowels, Blood, are acknowledged from week to week in the paper. Persons sending money, the ousness, Sleeplessness, and especially Fe-

> Will be paid for a case they will not cure try them before you sleep. Take no other. HOP COUGH CURE is the Sweetest, Saf-The Hop Pad for Stomach, Liver, and D. I. C. is an absolute and irresistible 52 cure for Drunkenness, Use of Opium, To-

to pay forty dollars a year here after the place in the Workshop. Morris the Pocasset child murderer, to be lovely flower, transplanted to the celestial garden to bloom in perennial beauty.

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Figure 1. Constant with the place in the Pocasset child murderer, to be lovely flower, transplanted to the celestial garden to bloom in perennial beauty.

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S. S. Beyartment.

Under the Direction of THE SABBATH-SCHOOL BOARD OF THE

S. D. B. GENERAL CONFERENCE. Contributions for this department notes, suggestions, news, or anything of in-terest to our Sabbath-schools, are solicited Address Geo. H. Babcock, President, Plainfield, N. J., or Rev. L. E. Livermore, Secret ry, New Market, N. J.

INTERNATIONAL LESSONS, 1880.

PIRST QUARTER. Jan. 3. The Infant Messiah; or, The Way to the Savior. Matt. 2: 1-12. Jan. 10. The flight into Egypt; or, The Way o Safety. Matt. 2: 13-23 Jan. 17. Jesus Baptized by John; or, The Jan. 34. The Comptation of Jesus; or, The Way to Victory. Matt. 4: 1-11. Jan. 31. True Discipleship; or, The Way to Holiness. Matt. 5: 1-16. Feb. 7. The Truly Righteous; or, The Way to Obedience. Matt. 5: 17-28.

Feb. 14. The Tongue and the Temper or, The Way to Perfection Matt. 5: 33-48. Feb. 21. Giving and Praying; or, The Way t Acceptance. Matt. 6: 1-13. Feb. 28. Our Father's Care; or, The Way to Abundance. Matt. 6: 24-34.

March 6. The Savior's Golden Rule; or, The Way to Life. Matt. 7: 1-14. March 13. The False and the True: or. The Way to the Kingdom. Matt. 7: 15-29. March 27. Temperance Lesson; or, Woe to

VII.—THE TONGUE AND THE TEM PER; OB, THE WAY TO PERFECTION.

BY BEV. B F ROGERS. For Sabbath day, February 14.

MATTHEW 5: 23-48. Again, ye have heard that it hath been by them of old time, Thou shalt not for-thyself, but shalt perform unto the swear thyself, but shall polition.
Lord thine oaths:

34. But I say unto yeu, Swear not at all:
neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool:
neither by Jerusalem; for it is the city of the great King:
36. Neither shalt thou swear by thy head,
because thou caust not make one hair white or black.
37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than cometh of evil. Ye have heard that it hath been said, An obs. Is have heard that I had been said, An eye for an eye, and a tooth for a tooth.

39. But I say unto you. That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. also.
41. And whosoever shall compel thee to go a mile, go with him twain.
42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou way.

43. Ye have heard that it hath been said hou shalt love thy neighbor, and hate thing

Thou shalt love thy neighbor, and here thine enemy:

44. But I say unto you, Love you enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

55. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

(Commit to memory yourses 45-48.) (Commit to memory verses 45-48.)

CENTRAL TBUTH.-Christ, the DAILY READINGS

1. The lesson. Matt. 5: 33-48.
2. Profanity prohibited. Exod. 2: 7; James 5: 12.
3. False swearing forbidden. Matt. 23: 16-22; Lev. 19: 12.
4. Tale bearing discouraged. Prov. 26: 17-28; t. Tale bearing discouraged. Prov. 26: 17-28; 2 Thess. 3: 11-18. 5. Unbridled speech disastrous. James 3: I-Evidence of a pure heart. Matt. 12: 34-37; Luke 6: 43-45.

GOLDEN TEXT.—" Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 43.

AUTHOR.-Matthew, called also the publi TIME.-A. D. 31.

PLACE-Mount of Blessing, a few mil south-west of Capernaum. RULERS.-Tiberius Cæsar, emperor at Rom Pontius Pilate, governor of Judea; Herod

OUTLINE. I. Perfect in word. v 33.37 III. Perfect in love. v. 43-48

QUESTIONS. Connection. Give the Title, Golden Text. of the important truths taught in that lesson What mistake had the scribes and Pharise

Perfect in word, v. 33-37. What is the first Outline? Who does Christ mean by ye? From whom had they heard certain things What had they heard? What is it to forswear one's self? Where is the law found referred to here? Lev. 19: 12. What answer did Christ make? What instance have we when Christ respected the oath of a high priest? Chap. 26: 63. Why not swear by 22? Why not swear by the earth? Why no

of the ten commands forbids the taking of the name of God in vain? What is said of words of the times, do we or do we not virtually violate this command? What is the Which of the apostles repeats nearly the Questions for older people. Does verse 34 forbid the giving of testimony courts of justice, under oath? What does

verily, verily, I say unto you," mean as use by the Savior? Should the use of by-words offense? By whose example are the young II. Perfect in deed. v. 38-42. What i the second Outline! What ancient law found ! See Exod. 21: 24; Lev. 24: 20; Deut this sanction? What is it to retaliate? What it is wrong to resist that or them that would lead into evil? James 4:7: 1 Pet. 5:8.9 What on the one cheek? What are we to do to on who should take our coat in a law suit? If should we go willingly? What are we to do for the beggar and borrower?
Questions for older people. What is

the true law for resisting evil? Can you give give one where he rebuked a man who would smite him? Did Christ and the apostles submit to the indignity of being smitten? Isa. 50: 6; Acts 5: 40. Ought we to submit willingly to everything imposed on us?

III. Perfect in love. v. 43-48. What i the third Outline? What had they heard What had they added to the ancient law of

Questions for older people. In what, if differ from that toward enemies? How may we know that we are children of God? How a" mean in quality or quantity? the real import of verse 48? How may we attain to the character here enjoined?

the Pharisees, who paid great respect to injuries on us. The true law is, "Be not children, and then everything else shall He sometimes gives us, in answer to outward observances, but, on many points, overcome of evil, but overcome evil with follow as it may."—Brooks. were inwardly destitute of true moral good." It can not rightfully be pressed principle. By such an exhibition, we also to teach that no resistance is to be made discover the perfect identity between true when life is endangered; that would be morality and spiritual righteousness, de- against the inherent instincts of all creatstroying whatever of discrepancy may ed life, and against all laws human and the many modified forms of profanity.

Angelo could, by passing his hand over a strife. Smite thee on thy right ragmentary statue, by a noted artist, tell | cheek. This is the first specification how the whole must have appeared in its perfection, so may he who feels his way along the route of a perfect morality, stand at last precisely with him who is clothed with the righteousness of Christ; they re one and the same thing; an agreement f spirit and life with Christ, the true ex ample of Christian morality. How we come by this spirit of obedience we are elsewhere taught. We find also in last lesson, the he did interpose respectful rebuke and refirst of several instances mentioned where he moral law was practically annulled. not by a total disregard of its letter, but by changing the moral law into a civil en ctment, thus dropping out the spirit of obedience, in all their outward conformity to its open demands. Between the last les son and this, two other examples are mentioned of a similar nature, where a like at the law. Second specification; the effect is reached by traditional attach- suppression of a litigious spirit. In ordiments, in one of them at least, by exalting a simple permission into an open encouragement of violation. Christ's Sermon on the Mount has been called the "Magna stop the suit. As a mode of retaliation, Charta of the Kingdom of God." And it can not be too strongly condemned very often is it regarded as occupying about the same place in the New Testa ment that the Decalogue does in the Old, and he who catches its true idea has the

word is of Persian origin, and being rekey to the entire gospel treasury. also into use among the Jews and Romans. Cyrus, or according to Herodotus, Xerxes, NOTES AND SELECTIONS. I. Perfect in word. v. 83-87 was the first to establish relays of horses and couriers at certain distances on all the Thou shalt not forswear thyself. This is the fourth example of abuse in in great roads, in order that the royal letters terpretation of God's law that Christ corthe greatest possible speed. These rects. The law concerning this is found couriers had authority to press into their in Lev. 19: 12. " And ye shall not swear by my name falsely, neither shalt thou service men, horses, ships, or anything that came in their way which might serve profane the name of thy God." A similar to hasten their journey."—Robinson's Lew. sentiment is found in Deut. 23:23. This It was to this Christ refers, and says if their characters. regulative law respecting oaths, the Jews had perverted by saying that all oaths in any of these lawful couriers compel thee which the name of God was not used, could be violated with impunity. So a him two. Give to him that usketh large number of caths were introduced thee. This is the general law to which there must be some limitations; our own into their common conversation. The same is seen at the present day in persons actual necessities, and that of our famiies, the circumstances and general weltoo pious to use the name of the Deity in fare of those who ask, must govern in their oaths, and not pious enough to rise this matter. It is doubtless better to give above the habit of some modified form of to the unworthy than to with bold from profanity, so they substitute the name of some heathen god as Jupiter, or some those who are really both worthy and needy. Indiscriminate giving, to the de man as Judas, or some phenomenon of gree to foster idleness, would be an imnature as thunder; all this is unqualifiedly condemned by the teachings of Scriptmoral act rather than a virtue. Him ure, and should be by Christian teaching that would borrow. A decided stretch on Christian charity, so little conand example Perform unto the Lord thine oaths. When an oath is science does there seem to be in reference to borrowed articles. The thought is extaken it is to be scrupulously and religiously adhered to. That which Christ would pounded in Luke 6: 84. "And if ye lend correct, was this careless and false methods of using them. I see no proof that sinners to receive as much again." Where Christ condemned all use of judicial is the value of religion if it will do no oaths, at least Scripture examples can be found where those acting under divine more nor better for a man that has it than direction did_call on God to witness to the another can do for himself without it? truthfulness of their words. Christ's There is certainly a necessity for exceedverily, Verily, I say unto you," had in ing in righteousness upon the part of it the essential elements of an oath. He Christ's disciples. might have thought it an improper time

for him to rebuke Caiaphas for the use of an oath, but I interpret wrongly if he did | The sixth example of false interpretation, not respect such a use. See 26: 63. 64. by the correction of which Christ ex-Behold, before God I lie not. Moreover, hibits the true law of love and hatred. I call God for a record upon my soul, that The law of love to neighbors is found in Rome, a boy was gilded from head to spare you I came not as yet unto Cor- Lev 19: 18, and very likely what God had to foot to give additional glory to a inth. I protest, by your rejoicing which said, in Deut. 23: 6. of the Amorites and Papal procession; but he fainted I have in Christ Jesus our Lord, I die Mosbites, as peculiar enemies of Israel on before the procession was over, and and all those diseases and weaknesses pethese examples to be used as a warrant | into a general law of hatred, not only for careless, much less for an impious against those who were of another nation, the skin being closed, nature could to sit a bottle. calling upon God to witness to the truth. but also those who did not follow their not dispose of her accumulations. It fulness of our words. Swear not at traditional teachings. A neighbor is not is so in spiritual matters. The soul That is, in the manner which he simply a near dweller, but one who is which fails to impart of its own proceeds to specify. Swear not in any of brought near us by acts of kindness; this spiritual growth, dwindles and dies. the common and profane ways customary is the teaching of the parable in Luke 10: at the time.—Barnes. The Apostle James 33-37. Love your enemies. In this Solomon says, "There is that scat he repeats the sentiment of this verse. James 5: 12 Neither by heaven. specifications find their ground and possilis that withholdeth more than is In Matt. 23: 22. Christ shows the impos sibility of swearing by heaven without in all its liberality, and the injunction is The liberal soul shall be made fat; swearing by the throne, and by Him who universally applicable. By his very has seated thereon. This habit of using | tred our enemy becomes our neighbor, sacred names profanely is still fearfully since his hatred tempts us to retaliate, and prevalent, both among modern Orientals leaves no choice but to fall or else to de "Two men I knew very well, some and in our own land, and as a form of fend ourselves by the weapon of love."— years ago, on the streets of New profanity should be unsparingly condemned. In these days, when the grounds of truth are generally so well understood, resented as doing that; toward the one conversation rather weakens than class we have a love of approbation or wait until I get a large pile of monstrengthens a person's word, and argues complacency, but toward all we ought to ey, and then I will give.' 'No.' exercise the spirit of benevolence; the said the other, 'I will give as God rashness rather than truthfulness. Nor latter is the deeper and more God-like. hat the name of heaven can not be used In this sense we are to love our enemies, innocently in similar connections; by seek their welfare, do them good as opcontrast or otherwise, the name of delty is | portunity offers. Bless them that implied in all these forms of profanity. curse you. We are not to be thrown two hundred thousand dollars. I Neither shalt thou swear by thy off our guard by the cursing of enemies, believe that the reason why many head. The Gentiles also, many of but remember that the true test of our them, used this form of oath. To swear spirit life is that we may, in the place of by the head was the same as to swear by cursing, return blessing. The word bless. he life, or to say, I will forfeit my life if as used in our relationship to men, means what I say is not true. God is the author to confer favor, or speak well of. In all of life, and to swear by this, therefore, is of life, and to swear by this, therefore, is kindness is seen by returning good for light, divides it, and gives it back tersely, WHITE ROBES has gone straight leaves of Schlight. these specialties, the law of Christian or black. The rashness of this is seen dren of your Father. It is re in that we have so little power over our markable with what case and naturalness own life that we can not, by a natural Christ rises from the contemplation of the process, change the complexion of a single hair of our heads. "Swearing, then, by a creature of God, whose destiny and this we find in this sermon, and elsewhere Even in society, a selfish man is changes are in the hands of God, in the Gospels. See chap. 10: 29. This is an appeal to God, and, indeed, idea of the fatherhood of God is the nen generally regard it as such now, "Gulf Stream" in Christ's teaching, beareven unconsciously "-Alford But let ing all else on its bosom, and accounting your communication be, Yea, yea; Nay, nay. The meaning is that a man's character should be in such accord with his words that a single declaration cth rain. This is spoken that we may that a thing is so should be the end of all see how we could and would imitate him controversy, so far as his statements are should we live in the spirit of previous oncerned. This is the ideal condition of human society, and to this would Christ thought, word, and deed, is God like. your little sister." The presence of

upon God to witness betrays an irreverent | perfect, even as. If we can deter use of the sacred name, and a want of mine what the even as means in this pas confidence in one's uttered words. If a sage, it will be easy to settle the meaning man carelessly or consciously violates the of the whole connection. If it means third commandment, he is scarcely to be quantity, as some seem to think, it is one trusted when the substance of the ninth thing, and puts the whole subject beyond is involved human reach; if it is quality, it is quite II. Perfect in deed. v. 38-42. An another, and becomes clear in its demands. eye for an eye. A fifth example in though not quite easy of attainment. which Christ so expounds and applies the God's disinterested benevolence and love. Mosaic law as to forbid its being used as a staught in preceding verses, is certainly authority for retaliation. It is clear that our standard of obligation, and not sinless the Pharisees had taken a principle, only perfection. God's perfectness of love is right in strictly judicial proceedings, and seen in its exhibition toward all men; applied it as a rule in the common con- ours must show itself by the same charcerns of every day life. This law may acteristics. "Be not religious merely in spect are Christians to differ from others? be found in Exed. 21: 24; Lev. 24: 20; loving your friends and neignbors, but let What is the command in verse 48? Are you Deut. 19: 21. This is by no means to be your plety be shown in loving your enemies to be provided in the plate. construed as forbidding all judicial in mies; be rerfect, imitate God, let the piety fliction for crime by magistrates, but as a be complete, and proportionate, and regu preventative against its use in private re lar. This every Christian may be; this nor Peter's request to know what venge. This duty of magistrates is rec ognized by the Apostle Paul in Rom. 13: "Likeness to God in inward purity, love, 3.4. Resist not evil. Great care holiness, must be the continued aim and should be used in the interpretation of end of the Christian in all the departments this expression, and those that follow, lest of his moral life."—Alford. "The spirit city, neither that of their mother we pass beyond or fall short of their true of the passage is, 'Be perfect as, or ac- for places at his right hand and at Drawing courses of instruction. meaning. The real sense is that we are cording to the manner in which God him- his left in his kingdom, nor many not to put ourselves in such antagonism self chooses to be perfect."—Beecher. to an evil person that we give evidence of "Seek God's righteousness, seek to be ence to that law would exhibit a right- an expectation of overcoming him by righteous like him, with that divine cacousness strongly in contrast with that of means similar to those used in inflicting pacity of likeness which is in you, as his

> LESSON THOUGHTS 1. Be always true to your word.

2. Be careful lest you fall into some of seem to exist in the minds of any, between divine, but it is a stroke at the fostering 8. Never indulge a spirit of retaliation, morality and religion. As blind Michael of contention by interposing strife against but cultivate one of universal kindness.

4. Be discriminate, but conscientious in the distribution of your charities. 5. Love as God loves.

6. Be perfect as your Father in heaven

made. "The fundamental idea of the

passage is that Christian love must make

us willing to bear twice as much as the

world in its injustice could demand. But,

in this case also, the requirements of the

moral law must guide us in applying the

principle here laid down to every particu

Christian Giving. The Savior's command to "Give lar instance."-Lange. Allowing the to him that asketh thee," is not to

Savior to interpret his own law, we find | be lightly set aside or spiritualized away. There is philosophy in it. sistance to unjust smitings. "Jesus an-He that is a king's son must not be swered him, If I have spoken evil, bear niggardly. Alexander, in answer to witness of the evil: but if well, why an expression of surprise at his havsmitest thou me?" John 18: 23. For further application of this, see Acts 23:3 ing given so liberally to an un-Yet both Christ and the apostles did obey worthy applicant, said, "When I this precept. See Isa. 50: 6: Matt. 26: give, I must not only remember his 67; Acts 16: 22-27. Will sue thee deserts, but my rank, and give like Alexander." He that is a child of nary law suits it would truly be a money. God, who would be God-like in saving process to give twice as much as is character, must remember that God demanded, if that was the only way to ' giveth to all men liberally, and upbraideth not," and imitate him in

Shall compel thee to go a mile. There is wisdom in it. The great Aggareno-to send or compel. "This est obstacle in the way of spiritual ceived into the Greek language passed living is self, and self-denial is a the foundation of all Christian discipleship. He that is too selfish to share his possessions with his broth er in want, can not be a real disci and messages might be transmitted with | ple of him who gave up all rich es, and even life itself, for others. It is, therefore, wise in his followers to practice that which will keep down the growth of selfishness in

There is justice in it. All that we have is the gift of God, and he says, "Freely ye have received, freely give." A certain nobleman gave his steward a sum of money to distribute among the poor, but ascertaining that he had kept it for himself, he not only took the money from him, but removed him from office, and sent him forth penniless. Thus does God sometimes, even in this life, to those who refuse to be the almoners of his bounty. There is growth through it. It

is a law of life that there must be giving as well as receiving. The o them of whom ye hope to receive, what | vegetable kingdom exhales the thank have ye? for sinners also lend to moisture it receives from the earth; gives off oxygen for the good of Several friends of the patient witness animal life, and yields its very sub- eral years from this difficulty, but it was stance to refertilize the earth. In animal life, also, there is a constant giving up to other uses of nature most of that which is received for III. Perfect in love. v. 43-48. its own existence. Should this pro-Thou shalt love thy neighbor. cess be interrupted, weakness ensues; and if stopped, death is the certain result. A few years ago, in soon expired, because the pores of culiar to Females. This wonderful med Christian religion, in which the following | tereth, and yet increaseth; and there bility. "The expression must be taken meet, but it tendeth to poverty. and he that watereth shall be wa tered also himself." Talmage says, Lange. It is not expected, for it would York, were talking about the matter be impossible, that we should exercise the of benevolence. One said to the other, 'You give too much. I will

people are kept poor is because they do not give enough." There is a blessing comes from it. brilliancy that men esteem it above all its kind; but let it refuse to give most common affairs of life to that of the back the light, and it is degraded to fatherhood of God. Many instances of a tool, useful only for its hardness. C. H DITSON & CO., 843 Broadway, New despised, and the miser is an outcast. Christ has taught us that it "is more blessed to give than to refor much that would otherwise be unac- ceive," and he who gives with the countable in his intercourse with men. Christ-love in his heart knows this Maketh his sun to rise, ... send- to be true. A little girl being asked what it was to be happy, replied, "It is feeling as though you commands. Disinterested benevolence, in wanted to give all your things to bring the race if his purposes and power What reward have ye? In what such a generous feeling in the heart should be fully realized. Cometh of do ye deserve praise or favor above others will bring happiness and joy which

prospers me.' Hear the sequel. The

former lives in New York City to

day, dollarless; the latter gathered

evil. Consciousness of one's own truth. | who make no pretensions to godliness if fulness is all that a man needs to give | ye do not excel them in the practical the possession of untold riches can reight to his words; a careless calling | Christian virtues? Be ye therefore | not secure. But (why must there always be a but?) there is a practical question or two which require to be considered in this connection. How far shall we carry our obedience to this command? Are we always to give to every one that asketh? Cer tainly not, especially the particular thing for which they ask. We are not to give rum to the drunkard though he ask for it, nor a sword to a madman, nor alms to the impostor known to he such. Though Christ says, "Every one that asketh receiveth," yet we know that he did not grant the frequent request for signs, nor the request of Martha, every Christian must be." - Barnes. should be the fate of John, nor that of James and John that fire might be sent to destroy the contemptuous others. But the prayer of the needy for healing; for purity, for

> our petitions, something else than that we ask for, something which Term, March 31st, 1880. he knows we need in its place. So, if the Christian heart has the loving desire to help, it will say sometimes, with Peter, "Silver and gold have I none, but such as I have give I to I none, but such as I have give I none, and I none, but such as I have give I none, and I none, but such as I have give I none, and I none, an

thee," but will never deny its sym pathy or help for real need. The great philanthropist, Howard, had a rule for his own guidance which has the true brotherly ring in it "That our superfluities should give way to other men's conveniences; that our conveniences give way to other men's necessities; and that even our necessities sometimes give illustrations. Price, \$2 50. Agents wanted. (Srculars free, W. H. KELLEY, way to other men's extremities." | Philadelphia, Pa. He that gives of his abundance hath a blessing, but he that gives out of his own dire distress, as did the God can repay a thousand fold.

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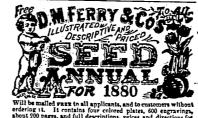
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STATIONS. | No. 8 | No. 12* | No. 4* | No. Leav Dunkirk Little Valley 7.55AM 8.35PM 8.05 " 3.51 " 8.32 " 4.19 " 8.56 " 4.43 " 9.53 " 5.85 " Salamanca Carroliton 9.07A1 Olean Cuba Wellsville Andover Aifred

Leave 11.05AM 6.50P Arrive at E'mira 12.47PM 8.47 " 2.54 " 10.53 " 7.15 " 3.38AM New York 10.25pm 7.25AM ADDITIONAL LOCAL TRAINS EASTWARD. 5.25 A. M., except Sundays, from Dun Welton-L. A. Loofboro

kirk, stopping at Sheriden 5.47, Forest ville 6.08, Smith's Mills 6.30, Perrysburg 7.10, Dayton 7.37, Cattaraugus 8.87, Litt Valley 9.20, Salamanca 10.27, Great Val ley 10.44, Carrollton 11.25, Vandalia 11.43 A. M., Allegany 12.10, Olean 12.45, Him dale 1.35, Cuba 2.25, Friendship 3.35, Be videre 4.15, Belmont 4.32, Scio 5.05 Weilsville 5.55, Andover 6.52, Alfred 7.42 Almond 8.10, and arriving at Hornellsvill at 8.35 P. M. 6.23 A. M., daily, from Friendship, stops t Belvidere 6.44, Belmont 7.00, Sc 7.20, and arrives at Wellsville 7.55 A. M.

9.10 A. M., daily, from Dunkirk, stop ping at Sheriden 9.22, Forestville 9.30, Smith's Mills 9.40, Perrysburg 9.58, Dayton 10 07, Cattaraugus 10.38, Little Valley 11.02, Salamanca 11.45, Great Valley 11.52 A. M., Carrollton 12.10, Vandalia 12.27, Allegany 12.49, Olean 1.05, Hinsdale 1.30, Cubs 2.22, Friendship 3.03, Belvidere 2.21, Belmont 3.35, Scio 3.52, Wellsville 4.10, Andover 4.45, Alfred 5.19, Almond 5.34, arriving at Hornellsville at 5.55 P. M.
10.55 A M., from Salamanca, daily, exept Sundays, arriving at Carrollton 11.02 4.25 P. M., daily, from Salamanca, stop-

ping at all stations, arriving at Hornells-ville at 11.35 P. M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayton 10.28, Cattaraugus 11.00, Little Valley 1.24, and arriving at Salamanca at 11.50

at all stations, arriving at Carrollton at er who may desire to pursue this kind 8.20 P. M. 5.31, Olean 5.40.

WESTWARD. No.3* No. 9: No. 29 No. 1 STATIONS. 7.00PM 9.00A Hornelisville 8.15 дм 12.20 рм 12.50 рм 8.55 рм 12.45РМ 9.17AM Cuba
Olean
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Great Valid
Arrive a

11.57AM 4.15PM 6.00PM 12.22AM 1.30 PM 5.45 " 7.45 " 2.20 " 5.30 A. M., except Sundays, from Hor nellsville, stopping at Almond 5.58, Alfred 6.24, Andover 7.10, Wellsville 8.05, scio 8.30, Belmont 8.55, Belvidere 9.45 Friendship10.10, Cuba 11.17, Hinsdale 11.55 A. M., Olean 12.32, Allegany 12.49, Vandalia 1.25, Carrollton 2.35, Great Valley

11.20 " 3.42 " 5.17 " 11.50 "

2.58, Salamanca 4.05, Little Valley 4.53, Cattaraugus 5.35, Dayton 7.03, Perrysburg 7.19, Smith's Mills 7.55, Forestville 8.17, Sheriden 8.37, and arriving at Dunkirk at 6.57 A. M., from Carrollton, stops at all stations, arriving at Dunkirk 9.05 A. M. 8.35 A. M., except Sundays, from Olean,

stopping at Allegany 8.45, Vanda arriving at Carrollton 9.17 A. M. 4.00 P. M , daily, from Hornellsville, stops at all stations, arriving at Salaman-4 33 P. M., from Carrollton, daily, exept Sundays, arriving at Salamanca 4.40 9.30 P. M., daily, from Hornellsville, ar

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The Sabbath 2

THE SECOND COMING

sary is simply to quote ing passages, and poi connection: Matt. 24: 30, " And

pear the sign of the So heaven: and then shall of the earth mourn, ar see the Son of man co clouds of heaven with great glory." These spoken by Jesus to his short time before his crucifixion. The "Son Christ himself. Theref sage is a positive p Christ's second coming. prediction, substantially the parallel passages, I and Luke 21: 27. John 14: 2, 3, "In house are many mansion not so, I would have tol to prepare a place for y

I go and prepare a place

will come again, and

unto myself: that where

ye may be also." These spoken by Jesus to his. the same night in which trayed, and are a part of vate and confidential with them before his de Acts A: I'l, "Ye men why stand ye gazing up en? This same Jesus y en up from you into hea come in like manner as him go into heaven." I were spoken to the elev by "two men," who sto in white apparel, imme er they had witnessed t ascension of their Lord from the Mount of Oliv were undoubtedly heave gers, sent by the Father press purpose of comfort ciples and confirming th

the announcement of Chr

1 Thess. 4: 15, 16, "F

say unto you by the w

coming.

Lord, that we which are remain unto the coming shall not prevent them asleep. For the Lord hi descend from heaven wi with the voice of the arch with the trump of Goo dead in Christ shall rise fir rds were, written by t Paul, in reference to the tending the "first res They are in striking and harmony with what the I had uttered by the mouth n reference to the ascension s gone up with a shout; with the sound of a trump 47: 5. Thus we have, in th of the apostle, a strong co that Jesus shall "so con nanner" as he ascended Rev. 1:.7, "Behold, h with clouds; and every see him, and they also whi him: and all kindreds of

not long before the close of century. Heb. 9: 28, "So Christ offered to bear the sins of unto them that look for hi appear the second time w unto salvation." These w written.long after the asc into heaven itself, "now in the presence of God

2 Thess. 1: 7-10, "An

who are troubled, rest with

shall wail because of him

words are a part of John

to the seven churches of

the Lord Jesus shall be from heaven with his migh in flaming fire, taking ven them that know not God, obey not the gospel of our sus Christ: who shall be with everlasting destrict the presence of the Lord, the glory of his power. shall come to be glorifi saints, and to be admired i that believe (because our day." This passage can nothing else than the com Lord to judge the world.

to this subject. I need ha that these passages, singly lectively, answer the questi us in the affirmative. Th ures do authorize the ex that Christ should return earth after his ascension. The next question that c second time to the earth? second coming to be a lit sonal, and physical a pear was it to be only figurative ual, or by representation? me to call your attention t following important rules

reason can be given for ing it otherwise. For exam we are told that Jesus wa figured" before Peter, Ja John, and that "his face d as the sun, and his rain white as the light," we are take the words in their lite

ing, unless we can show

I might quote other pa the same effect, but I ha those which seem to be m

and unequivocal in their ar

1. Every statement of fa be interpreted literally, un