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THE SECOND COMING OF CHRIST. An E-say read before the Yearly Meeting of the New Jersey Churches, at Piain field, N. J., Nov. 22d, 1879.

BY JOSEPH W. MORTON. In the discussion of this subject, the first question that arises is: Do the Scriptures warrant the expecta tion that Christ should return to the earth after his ascension to heaven? In giving a general answer to this question, which is all I propose to do at present, all that seems necessary is simply to quote the following passages, and point out their

Matt. 21: 30, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of:the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." These words were spoken by Jesus to his disciples, a short time before his betrayal and crucifixion. The "Son of man" is Christ himself. Therefore, the passage is a positive prediction of Christ's second coming. The same prediction, substantially, is found in the parallel passages, Mark 13: 26, and Luke 21: 27.

connection:

John 14: 2, 3, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." These words were spoken by Jesus to his disciples in the same night in which he was betrayed, and are a part of his last private and confidential conversation with them before his death.

Acts 1: 11, "Ye men of Galilee,

why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These words were spoken to the eleven apostles by "two men." who stood by them in white apparel, immediately afterithey had witnessed the glorious ascension of their Lord and Master from the Mount of Olives. These were undoubtedly heavenly messen gers, sent by the Father for the express purpose of comforting the disciples and confirming their faith by the announcement of Christ's second

1 Thess. 4: 15, 16, "For this w say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." These words were written by the apostle Paul, in reference to the scenes at-They are in striking and beautiful harmony with what the Holy Spirit had uttered by the mouth of David, in reference to the ascension. "God is gone up with a shout; the Lord with the sound of a trumpet." Psa. 47: 5. Thus we have, in these words of the apostle, a strong confirmation of the prediction already quoted, that Jesus shall "so come in like manner" as he ascended to heaven.

Rev. 1:.7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." These words are a part of John's message to the seven churches of Asia, and are believed to have been written not long before the close of the first century.

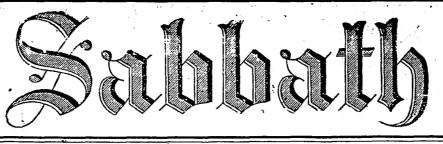
Heb. 9: 28, "So Christ was once offered to bear the sins of many; and appear the second time without sin unto salvation." These words were written long after the ascension of Christ, even after he had entered into heaven itself, " now to appear in the presence of God for us."

Verse 24. the Lord Jesus shall be revealed from heaven with his mighty angels. in flaming fire, taking vengeance on obey not the gospel of our Lord Jesaints, and to be admired in all them that believe (because our testimony day." This passage can refer to Lord to judge the world.

I might quote other passages to those which seem to be most direct and unequivocal in their application to this subject. I need hardly add. that these passages, singly and collectively, answer the question before us in the affirmative. The Scriptures do authorize the expectation

attention is: In what sense, and in | ever believed it!

be interpreted literally, unless some return to dust? or, is it still living, inquired about, did not take place at Verses 32-35. reason can be given for interpret- and, like the "Wandering Jew," that time, but is even now a future | "But of that day and hour knowing it otherwise. For example, when we are told that Jesus was "trans" and, like the "wandering Jew," that think, out is event. I meet this objection, therefore, by the flat denial that Jesus as "trans" that think, out is event. I meet this objection, therefore, by the flat denial that Jesus 32], but my Father only. But as





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be left upon another. That beauti

ful temple, the joy and pride of the

Jewish nation, with all the buildings

VOLUME XXXVI.--NO. 7. ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 12, 1880.

pear the sign of the Son of man in passages, in which this prediction is

2. When there are several pas- heaven: and then shall all the tribes found. Three of the evangelists, sages bearing upon the same subject, of the earth mourn, and they shall | Matthew, Mark, and Luke, have resome of which are expressed in in | see the Son of man coming in the | corded this incident; and, as is often definite or ambiguous words or clouds of heaven with power and the case, they have done so with difphrases, while others are couched in great glory." 1 Thess. 4: 16. "For ferent degrees of minuteness. In terms direct and unequivocal, the the Lord himself shall descend from all such cases, it is best to make that latter are not to be explained by the heaven with a shout, with the voice record which is most full and minute former. For example, Luke tells us of the archangel, and with the trump the basis of an exegetical investigathat, when the proper time came, of God." Rev. 1: 7. "Behold, he tion, using the others as aids, in so Jesus "sent Peter and John" to pre | cometh with clouds; and every eye | far as they may shed additional pare the Passover; Matthew and shall see him, and they also which light upon the subject. In the pres-Mark, in the parallel passages, say, pierced him: and all the kindreds of ent instance, Matthew's narrative is, indefinitely, that he sent "two of the earth shall wail because of him." of the three, the most full and exhis disciples" on this errand. Now, I do not see how it would be possi- plicit, while Luke's is the least so. in this case, we have no right to as- | ble to interpret either of the above | I have, therefore, chosen Matthew's sume that Peter and John were not passages in a figurative sense. I do account as the basis of my exegesis. sent because the majority of the nar | not deny that either of them may rators do not mention either of them | contain words or phrases used figur by name. On the contrary, Luke's atively; but the general fact assert- of it as is important to the present explicit statement serves to explain ed in each of them is a literal fact. issue, after stating the connection the indefinite statements of Matthew "The trump of God" may be a fig. between this incident and the at-

Both the above rules of interpre- true, that "the Lord himself"-not before his apprehension and cruci tation are, I believe, of universal act the Holy Spirit or some angelic mesceptance, and are quite as proper in senger as his representative—"shall temple where he had been teaching their application to the writings of descend from heaven." I conclude, the people. Some of his disciples uninspired men as when applied in therefore, that the future coming of called his attention to the buildings the interpretation of the Scriptures. the Son of man was to be literal. of the temple. "Master," said one There are some passages of Script-

ure in which the future coming of the Lord is predicted, which might bear, and possibly should receive, a figurative interpretation; but there are others which will not bear to be interpreted otherwise than literally. Let us now consider a few of the

Acts 1: 11, "This same Jesus bones," already so come in like manwhich is taken up from you into ner as the apostles saw him going heaven, shall so come in like man | into heaven? Have all the tribes ner as ve have seen him go into of the earth, or even one of them, heaven." The ascension of Christ already seen the Son of man coming was a literal ascension, not a mere in the clouds of heaven with power deceptive appearance. He had aris and great glory? Has "the Lord en from the dead, literally, about himself" already descended from and buried, was raised the third day trump of God? and have the dead of the end of the world? And without seeing corruption. I doubt in Christ already arisen? To all Jesus answered and said unto them, but it was still material, composed "No!" Had any such appearance ceive many. And ye shall hear of of "flesh and bones," as the disciples of Christ ever taken place, in any wars and rumors of wars: see that well knew (see Luke 24: 39); it could part of the known world, it must ye be not troubled: for all these be handled; it was visible and pal have been recorded by the pen of that it was not a mere phantom, but not inform you that on this point against kingdom: and there shall be arate consideration. a reality. "He led them out as far history is absolutely silent. As was famines, and pestilences, and earthas to Bethany, and he lifted up his predicted, "faise christs" have quakes in divers places. All these hands [those real, material hands in arisen, and deceived many; but the shall they deliver you up to be afertal answer to both questions, cover beheld, he was taken up; and a of all things." Acts 3: 21. cloud received him out of their Son of man, the man Christ Jesus. should pause to consider at least two and shall deceive many. And be-What did the cloud receive out of of the more plausible objections cause iniquity snall abound, the love

I am thus particular in pointing place within 'a very short time. come." Matt. 24: 3-14. nrrection, so literal was the ascen shall not pass, till all these things be him understand,) then let them sion; and just as literal as was the fulfilled." Matt. 24: 34. Paul said which be in Judea flee into the ascension, so literal will be the sec. (Phil. 4: 5), "The Lord is at hand;" ond coming; for "this same Jesus and (1 Cor. 16: 22 marg.), "The any thing out of his house: neither general to both questions, and, so

seen him go into heaven." therefrom, what became of it? Did

The next question that claims our chief priests; but what Christian

Before proceeding with this investhat his second coming should take all nations; and then shall the end

personal, and in the flesh.

The next question before us in

Have these predictions of the sec-

ond coming of the Son of man al

ready been fulfilled and passed into

history? or do they yet remain as

portions of unfulfilled prophecy?

Has "this same Jesus," clothed in a

body composed of "flesh and

unto them that look for him shall he so come in like manner as ye have is at hand." How, then, could an unto them that are with child, and At this point we encounter the the first century of the Christian be not in the Winter, neither on the direct and specific, though but a things be fulfilled." There were personal. strange theory, that there was noth. era, be postponed for eighteen hun Sabbath day: for then shall be partial, answer to the first question, ing literal about either the ascension dred years or more? This objec great tribulation, such as was not when shall these things be?" or the resurrection of Christ, that tion, at first sight, appears plausible both these were mere appearances. and of great weight; and it must be except those days should be short- all these things shall be fulfilled?" Inasmuch as many have adopted this admitted that it has occasioned ened, there should no flesh be saved: Mark.] That is, when shall this 2 Thess. 1: 7-10. "And to you theory, in whole or in part, it seems great embarrassment to those inter but for the elect's sake those days beautiful temple be destroyed, so who are troubled, rest with us, when proper that it should be noticed, preters who have felt themselves shall be shortened." Verses 15-22. though I can hardly hope to con. compelled to believe in the literal vince those who, having read the and personal second coming of you, Lo, here is Christ, or there; be-Gospels, remain unsatisfied on these Christ. Two methods of interpre- false christs, and false prophets, and may we know that this destruction them that know not God, and that points. I wish, however, to propose tation have been severally adopted, shall shew great signs and wonders; is imminent? a few questions to those who deny for the purpose of repelling or evad insomuch that, if it were possible, sus Christ: who shall be punished the literal character of these events. | ing its force. 1. By alleging that | they shall deceive the very elect. with everlasting destruction from Does any one who believes the gosthe presence of the Lord, and from pel doubt that the Lord Jesus Christ dered generation, may mean race or you, Behold, he is in the desert; go by which the near approach of the the glory of his power: when he had a literal and material body while family, and that Jesus meant to say not forth: behold, he is in the secret event might be infallibly known. teaching and working miracles, and come extinct before his second com. the lightning cometh out of the buried in the tomb of Joseph? Now, should be alive when the signs of 23-28. if Christ's material body was laid in the last days should begin to be rethe same effect, but I have given that tomb, and did not literally rise vealed. it turn to dust, and "see corruption," these interpretations, as I consider fall from heaven, and the rowers of

after the manner of all flesh? Peter them equally improbable and far the heavens shall be shaken: and then shall appear the sign of the positively declares (Acts 2: 31) that fetched. Still, it would be far Son of man in heaven: and then it did not. Did his disciples come safer to adopt either of them than shall all the tribes of the earth Roman guard were sleeping? Such that all those things about which of man coming in the clouds of that Christ should return to the a false report was, indeed, put into the disciples had made inquiry—the And he shall send his angels with a the mouths of the soldiers by the destruction of Jerusalem, his own great sound of a trumpet, and they Again, if we are compelled by the within the life time of the generasecond time to the earth? Was his logic of facts to admit that Christ's | tion then present; for, though we second coming to be a literal, per- resurrection was literal and real, if | might admit that, in some mystesonal, and physical at pearance? or, that body in which he showed him rious, spiritual, or figurative sense, know that Summer is nigh; so like ual, or by representation? Allow was real and material, "having flesh that age—we shall admit this pres- things, know that it is near, even at me to call your attention to the two and bones," and if that material entry—yet we are fully assured, following important rules of inter body did not ascend to heaven from both from history and from our own all these things be fulfilled. Heaven the Mount of Olives, then what be- consciousness, that "the end of the en and earth shall pass away, but 1. Every statement of fact should came of it? Did it die again and world," which was one of the things my words shall not pass away."

white as the light," we are bound to take the words in their literal meaning, unless we can show that such the sun, and his raiment was clude, therefore, that the passage of the world, white as the light," we are bound to take the worlds in their literal meaning, unless we can show that such the sun, and his raiment was clude, therefore, that the passage of the world, which is all the flood they were eating and drinking, marrying and giving in marriage, until the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered to God, thing own appointed time and way are clude, therefore, that the passage of the world, which is all the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered to God, thing own appointed time and way are clude, therefore, that the passage of the world, which is all the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered to God, therefore, that the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered to God, therefore, that the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered to God, therefore, that exent extensively, that, to be fore that event shall transpire, the world. The language points of any event whatever, is a mystery parousia, presence, or erchesthai, to before that event shall transpire, the world. The language points of any event whatever, is a mystery parousia, presence, or erchesthai, to before that event shall transpire. I come quickly." Even so, come, or their consideration unequivocally the world. The language points of any event whatever, is a mystery parousia, presence, or erchesthai, to before that event shall transpire. I come quickly." Even so, come, or their consideration of the world. The language points of any event whatever, is a mystery parousia, presence, or erchesthai, to be fore that event shall be converted to God, the destr

interpretation is impossible, or that accordance with this prediction are way to present the proofs of the til the flood came, and took them all a figurative meaning is intimated, the following, already quoted: above statement than by giving a away; so shall also the coming of either in the words themselves or in Matt. 24: 30, "And then shall ap short exegesis of the passage, or the Son of man be." Verses 36-39. The remainder of the passage need not be quoted at length, as it

> the Son of man. The first part of this remarkable passage that claims our attention, is the question, or rather the questions, proposed to our Savior by the disciples, who, accord ing to Mark, were "Peter, and James, and John, and Andrew." "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Verse 3. Here are two distinct questions, referring to as many different events. The first re fers solely to the things of which I shall first quote the narrative in Jesus had spoken a short time be-Matthew, 24th chapter, or so much fore, when viewing the buildings of the temple; namely, the destruction of that temple and of the holy city. The question asks for the time when urative expression; but it is literally tending circumstances. Not long this destruction should take place. From Mark and Luke we learn furfixion, Jesus was departing from the ther that they also desired to know what would be the sign of this destruction. "And what shall be the sign when all these things shall be fulfilled?" Mark 13: 4. Accordof them, "see what manner of ingly, we find that Jesus, in his an stones and what buildings are here!" swer, not only gives an intimation Mark 13: 1. He then informed of the time, or age, in which these them that there was a time coming things should take place, but also when not one of these stones should

Luke 21: 16. connected therewith, and all its or-But there was another question namental appendages, should be proposed by the disciples, of which completely overthrown and left in a Mark and Luke make no mention, heap of promiscuous ruins. Then though, equally with Matthew, they follows the communication to which have recorded the Savior's answer our attention is now especially to it. "And what shall be the sign of thy coming, and of the end of "And as he sat upon the mount the world?" Verse 3. If we would of Olives, the disciples came unto him privately, saying, Tell us, when understand this interesting passage. forty days before. The literal, ma- heaven with a shout, with the voice shall these things be? and what it is absolutely necessary that we terial body, which had been crucified of the archangel, and with the shall be the sign of thy coming, and keep these two questions distinct in our minds. In no other way can we explain the Savior's answers in connot, it was changed, purified, spirit- these questions but one answer is For many shall come in my name, sistency with themselves and with ualized, and, in a measure, glorified; possible, and that is an emphatic saying, I am Christ; and shall det the undoubted facts of subsequent history. The reply to these two interrogatories, or at least that portion things must come to pass, but the of it which I have quoted, naturally end is not yet. For nation shall divides itself into five paragraphs, pable, and the Lord himself declared the historian. But surely I need rise against nation, and kingdom each of which should receive a sep-

which were the prints of the nails] true Messiah is still retained in the flicted, and shall kill you: and ye ing the entire field, from the time and blessed them;" and "while they heavens, awaiting "the restitution shall be hated of all nations for my then present to the end of the name's sake. And then shall many world. It contains a solemn warnbe offended, and shall betray one another, and shall hate one another. ing against false teachers and false sight." What was taken up? The tigation, it seems proper that I And many false prophets shall rise, christs; a prediction of wars and political commotions, of famines, and pestilences, and earthquakes, as their sight? Not his spirit, for that that have been offered to the thewas not in their sight; not his inani- ories and interpretations thus far same shall be saved. And this gos cutions, and afflictions, and the mate body, but the reunited soul and advanced. First, it is said, that pel of the kingdom shall be preached hatred of all nations for his name's body, even the perfect humanity of both Jesus and his apostles predicted in all the world for a witness unto sake; also, of treachery, lukewarm ness, and apostasy on the part of his professed friends, with an assurance out the literal character of the as- Jesus himself, it is alleged, said, in abomination of desolation, spoken that those who endure to the end "When we therefore shall see the cension and of the resurrection, be speaking of his coming and of the of by Daniel the prophet, stand in shall be saved. It also predicts that cause, just as literal as was the res | end of the world, "This generation | the holy place, (whoso readeth, let | the gospel shall be proclaimed for a witness to all the nations; "and then shall the end come." These

house top not come down to take predictions, as I have said, relate in [with a true body and a reasonable | Lord is coming;" and Peter says (1 let him which is in the field return far as the element of time is consoul, even a perfect humanity] shall | Peter 4: 7), "The end of all things | back to take his clothes. And woe cerned, are altogether indefinite. The second paragraph, which since the beginning of the world to this time, no, nor ever shall be. And [and "what shall be the sign when "Then if any man shall say unto another that shall not be thrown that not one stone shall be left upon down? and by what sign, or signs,

lieve it not. For there shall arise Behold, I have told you before.

"Immediately after the tribula tion of those days shall the sun be darkened, and the moon shall not I can not recommend either of give her light, and the stars shall coming, and the end of the world- shall gather together his elect from should take place, or be fulfilled, the four winds, from one end of heaven to the other." Verses 29-31. "Now learn a parable of the fig der, and putteth forth leaves, ye

The third paragraph, which comally to the second question: " And what shall be the sign of thy coming, and of the end of the world." however (23-28), are somewhat general in their nature, and refer to specifies the principal and most ing in the clouds of heaven with striking signs that should precede their fulfillment. Verse 15, and "Our God shall come, and shall not keep silent: a fire shall devour before him, and it shall be very tem-

pestuous round about him. He shall covenant with me by sacrifice. And the heavens shall declare his right-The first paragraph, which comdestruction of Jerusalem. The fourth paragraph, which comprises verses 32-35, like the second. refers exclusively to the destruction of Jerusalem. In the former parathat event, but no intimation was given of the time when it should transpire. In this, that omission is supplied as far as was practicable at that time. He first teaches the dis-

ciples, through the similitude or parable of the fig tree and the other trees of the field (Luke 21: 29), that, by close observation, they may easiy ascertain beforehand the near approach of that terrible calamity. quicken them in their observations. he assures them that "this generasome persons then living who should still be alive when the Roman ar-

dations, the walls of the city should previous coming. be leveled with the ground, and Jerusalem should be trodden down of the Gentiles. Heaven and earth might pass away, but this word of In the present paragraph, no intimation is given of the time when; struction of Jerusalem.

The fifth and last paragraph, heaven, more than eighteen hundred sufficient. which comprises verses 36-39, like years ago, then, before this same | Secondly, the Lord will come at to usward, not willing that any shall come to be glorified in his he went from village to village, that the Jewish race should not beeast, and shineth even unto the one, is mentioned by Matthew and coming of Christ and the end of the the church on earth, he must come By the millennium I mean that come to repentance." The church while he taught the people in the ing and the end of the world. 2. By west; so shall also the coming of Mark, while the other, and only the world. In the former paragraph, as again, literally and personally. I period of one thousand years, during has, indeed, waited long for the among you was believed) in that temple? Does any Christian doubt alleging that "this generation" the Son of man be. For whereso other, is mentioned by Luke. The we have seen, Jesus had freely men- do not see that the use of this word which Satan shall lie bound in the coming of her Lord; but, in comthat that material body was nailed does not mean the generation then ever the carcass is, there will the former is "the abomination of des. tioned the signs of his second com- has the least bearing upon the ques bottomless pit. See Rev. 20: 2-5. parison with the ages of eternity, nothing else than the coming of the to the cross, and was afterwards living, but that generation which eagles be gathered together." Verses of her prophet, standing in the holy place;" the time when it should take place: may be literal as well as his coming; find described in the Bible, as such. watching and waiting are but as the the latter is "Jerusalem compassed True, the disciples do not seem to and, if the apostles have sometimes That golden age, or period of peace small dust of the balance. And with armies." Luke 21: 20. Hav- have asked for such information; used one of these words as a substi- and prosperity, depicted in numbers | though we have among us, and even ing given these signs, he warns all but the Savior knew full well how tute for the other, they have merely so sublime by Isaiah and other in our churches, those who scoffingly those who should observe them, to earnestly they desired to lift the vail adopted a very common figure of prophets, when "the wolf shall inquire, "Where is the promise of flee to the mountains, and to pray and look into this future mystery. speech, by which the effect, or result, dwell with the lamb, and the leopard his coming? for since the fathers that their flight might not be in the Before leaving the subject, there- of an action is put for the action it shall lie down with the kid, and the fell asleep all things continue as Winter, neither on the Sabbath day; fore, as if to quiet their minds and self. For example; In Paul's dis calf and the young lion and the fat- they were from the beginning of the by night and steal it away while the to admit that Jesus meant to say mourn, and they shall see the Son predicting such distress as had never relieve their suspense, he assures cussion of the ling together; and a little child shall creation," yet "the day of the Lord yet been witnessed, nor should ever them that, for the present, no defi righteous (1 Cor. 15), we read, in lead them," is often styled "the will come as a thief in the night, in be experienced again, and declaring nite information can be given them verse 23: "But every man in his millennial period;" but it is nowhere the which the heavens shall nase that, except those days should be on this point. It is as if he had said: own order: Christ the first-fruits; so called in the Scriptures. It may away with a great noise, and the shortened, there should no flesh be "I have freely told you almost the afterwards they that are Christ's at be included in the millennium, or it saved, but that for the elect's sake precise time when you may expect his parousia, coming, or presence." may belong to the ages of the "new heat, the earth also and the works they should be shortened; as, in the destruction of the Jewish capital; Here, the meaning is the same, in heavens and the new earth, where that are therein shall be burned up. deed they had been shortened in but of the day of my glorious ap whichever way we translate the in dwelleth righteousness." 2 Peter Seeing, then, that all these things the plan and purpose of the Father, pearing, and of the hour that shall word. The case is somewhat dif | 3: 13. On the point now before us, shall be dissolved, what manner of See Mark, in loco. In addition to witness the dissolution of this prest ferent, however, in another passage the testimony of John is positive: persons ought yelto be in all holy was it to be only figurative, spirit- self to his disciples after his passion | Christ came again to earth during | wise ye, when ye shall see all these the destruction of that (2 These 2: 8), "And then shall "Blessed and holy is he that hath conversation and godliness, lookcially referred to by Matthew and hour, knoweth no man; no, nor the that wicked be revealed, whom the part in the first resurrection; on such ling for and hasting unto the coming me to call your attention to the two and bones," and if that material ently—yet we are fully assured, the doors. Verily I say unto you, the doors. This generation shall not not be day of God, wherein the the overthrow of the city of Jeru- himself, but my Father only." I of his mouth, and shall destroy with but they shall be priests of God and heavens being on fire shall be dissalem, which was to be "trodden would here say, parenthetically, that the brightness of his parousia, pres of Christ, and shall reign, with him solved, and the elements shall melt down of the Gentiles, until the I receive, without doubt or dispute, ence," not coming; for, though his a thousand years." Rev. 20: 6 with fervent heat? Nevertheless. times of the Gentiles be fulfilled." the uncontradicted testimony of presence at that time will be the From the same chapter (verse 5), we, according to his promise, look Chap. 21: 24 In this entire para- Mark, that denies even to the Son immediate result of his coming, yet we learn that "the rest of the dead for new heavens and a new earth, graph, as well as in the parallel pas the knowledge of this future event, it is not properly his coming, but lived not again until the thousand wherein dwelleth righteousness. sages in Mark and Luke. I maintain | though the question, how it was pos- rather the bright and burning glory | years were finished." figured" before Peter. James, and answered in consistency with the had any reference whatever either the days of Noe were, so shall also that there is not one certain, or even sible for him who was the brightness of his abiding presence, that shall Among those who believe in the look for such things, be diligent that John, and that "his face did shine theory we are combating. I con. to his second coming of the Father's glory and the express destroy that blasphemous usurper. second coming of Christ, the opinion | ye be found of him in peace, without as the sun, and his raiment was clude, therefore, that the passage of the world, when he said, "This For as in the days that were before coming of Christ, or to the end of image of his person, to be ignorant that either prevails quite extensively, that, long spot and blameless." "He which

this passage. I conclude that the de- erence to his personal second comprises verses 23-31, relates specific struction of Jerusalem, and not the ing. I fully believe that he has oftsecond coming of Christ, was the en come, and will often come again, event which Jesus and his apostles figuratively, spiritually, and in the expected to transpire in the apostol- person of his chosen representatives. consists of additional illustrations The first six verses of the paragraph, ic age. But, did not Jesus say I have already admitted that he (Luke 9: 27), "There be some stand- came to the Jews at the destruction ing here, which shall not taste of of Jerusalem. So he came to the that long period of time that was to death, till they see the kingdom of antediluvians in the days of Noah; elapse between the destruction of God?" and was not "the kingdom to the inhabitants of Sodom and Jerusalem and "the last days," in of God" to be set up at Christ's sec. Gomorrha, to the Egyptians at the which the signs of Christ's second ond coming? I answer: Luke uses Red Sea, and to the Assyrian army. coming should begin to be revealed. the phrase, "the kingdom of God," In all these, and similar cases, his These six verses contain a repetition to denote the visible church on earth. coming was in judgment and fiery of the former caution against false The Jews had this kingdom among indignation, to execute vengeance on christs and false prophets, some of them as long as the temple stood; the ungodly. But not always is whom should show great skill and but the Romans came and took away his coming in anger and in vencunning, so as to deceive, if that "both their place and nation;" and geance. Oh! how much oftener were possible, the very elect; and, then, according to the Savior's pre- does he come in mercy and in heav in addition, God's people are warned diction, the kingdom of God was enly blessing! Whenever and not to go after them, or to pay any taken from them and given to a na heed to them; not to go into the tion bringing forth the truits there- together in his name, devoutly seekdesert, by their invitation, or into of. The Christian Church, or ek ing his blessing, there is he, accordthe secret chambers, to look for klesia, then became the kingdom of ing to his promise, in the midst of Christ, whose coming should rather God, whose last member was greater them-not literally and personally, be as a flash of lightning, unherald- than John the Baptist. Matt. 11: 11. but in the person of his representaed, and, to the great majority, unex. Without doubt, therefore, Jesus re- tive, the Holy Spirit. Thus does pected. In the remaining verses of ferred to the destruction of the tem he ever stand at the door of the this paragraph (29-31) we find an ple and the dispersion of the Jews, believer's heart and knock; and if enumeration of those signs and won- in the passage under consideration. ders that shall immediately precede There were those standing there who the second coming—the darkening lived to see this kingdom of God will come in to him, and will sup of the sun and moon, the falling of established, and who, doubtless, with him, and he with me." Rev. 3: the stars, the shaking of the powers formed a part of it; but these did 20. But, when our Redeemer has of heaven, followed by the sign of not live to see the Son of man com-the Son of man, whom all the mourn. ing in the clouds of heaven. What, ed child, in the privacy of the closet. ing tribes of the earth shall see com. | then, did Paul mean, when he said, | in the bosom of the godly family, "The Lord is at hand?" Phil. 4: 5. power and great glory; when he In this and several other similar shall send his angels far and near to passages, I have no doubt the ref assemble his saints, both quick and erence was to the fall of Jerusalem dead; and when, as Paul says, "we | and of the Jewish state. There was which are alive and remain shall be an important sense in which the caught up together with them in the Lord came at that time-not perclouds, to meet the Lord in the air. sonally, nor even spiritually, but sin unto salvation." Heb. 9: 28. and so shall we ever be with the representatively-not "unto salva-Lord." 1 Thess. 4: 17. Most beau- tion," as he will come "the second tifully does this passage harmonize time," but to execute vengeance upwith the sublime description of the on a rebellions and apostate nation. same event, in the 50th Psalm. In executing this vengeance, the Roman army was his instrument and to the earth, that he may judge his impenitent. But, did not the primi that "of that day and hour know." people. Gather my saints together tive Christians generally expect the eth no man." But, among a conof the signs that shall precede the not to be soon shaken in mind, coming of the Son of man and the "neither by spirit, nor by word, nor by so far as we know, accompanied the | Christ is at hand." He then assures them, that that day will not come till

atter the revelation of the "man of sin;" reminding them that when he was with them he had told them these same things. No, Paul evigraph the Savior had mentioned the dently did not expect the second signs that should precede and herald coming of Christ in that age. On the contrary, he expected to depart and be with Christ, which was far better than to remain in the body. Nor is there good evidence that any other of the apostles held views on this subject different from his. In the second place, it is said, by

final judgment.

way of objection, that the Greek monly translated coming, in speaking of the Lord's second appearance, Then, as a further guide, and to properly means presence; from which

To this objection I reply,

may, and often does, necessarily alive and remain shall be caught ing to the prediction (1 Cor. 6:2). his should certainly be fulfilled. imply his second coming. If the up together with them in the clouds shall the glorified saints share with This was as near as it was proper fact be admitted (which I presume to meet the Lord in the air; and so their glorified Lord in the judgment that he should come, at that time, to no one doubts), that the humanity of shall we ever be with the Lord." of the world. revealing the precise date of the de- our Lord has been absent from his Other passages might be quoted to Brethren, "the Lord is not slack church ever since he ascended to the same effect, but these are surely concerning his promise, as some men

sand years, and that then Christ will come to judgment; others, that he will come as soon as the conversion of the world shall have been effected by the means of grace now in use, and will reign personally with and over his saints for a thousand years, after which the feaurrection and the general judgment will take place. I doubt whether either of these positions can be sustained by scriptural evidence. The question of our Savior: "When the Son of man cometh, shall he find faith on the earth?" seems to imply that faith will be almost extinct at his coming, and probably will be confined to the few who shall be looking for him, while to the great mass he will come as a thief in the night. If this be the case, the general conversion of the world before his coming is out of the question. I desire, in all modesty, to present the following suggestion, as a possible clew to the mystery that surrounds this particular question:

may there not be still a third coming

of Christ, literal and personal, like the

second? It would not be strange if,

in describing events vet lying in

the distant future, our Savior or his

apostles should speak of two or more

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wherever "two or three" are met

ants shall be righteous. Some of them allege that this happy state of things shall continue for a thou-

events of the same or similar kind. as though they were to transpire at the same time, even though ages were actually to intervene between them. In fact, we have a notable example of this very thing in John's Gospel (chapter 5: 28, 29). Jesus savs: "Marvel not at this; for the any man will hear his voice and hour is coming in the which all that open the door, his promise is: "I are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." ed child, in the privacy of the closet, Now we know, from Rev. 20, that between these two resurrections. or in the wider range of the sanctithere will be an interval of a thoufied social circle, this is not the full sand years. It is certain, therefore realization of the church's hopes. that the unrighteous dead will not Beyond all this, and above all this, hear his voice at the same time that remains the glorious promise: " And the righteous are awaked, though unto them that look for him shall they will hear it at the appointed he appear the second time without hour: and may it not be, that he will come a third time to awake the The next question that claims our slumbering sinners to their everlasattention is: When will this literal ting destruction? In like manner, and personal second coming of may not the sublime description of Christ take place? I do not consider the judgment, in the 25th chapter it worth while to inquire for the of Matthew, include, in one view, precise hour of the day, or the day the scenes that shall follow each unconscious representative. It is of the month, or the month of the resurrection in its order, with an even probable that this coming was year, or even the year of the age; unnoticed interval of oue thousand a figure of his final coming to execute for I believe it is as true to day as years between them? The only call to the heavens from above, and eternal judgment upon the finally it was eighteen hundred years ago, passage in the Bible, I believe, in which the word second is used in connection with Christ's coming, is unto me; those that have made a coming of the Lord in their own siderable number of future events the one already quoted from Heb. generation? Some of them probably that have been made subjects of 9:28. "And unto them that look did; but Paul certainly did not. On prophecy, it is possible that we may for him shall he appear the second eousness; for God is Judge himself." the contrary, in his second letter to be able to assign to this great event time (ek deuterou) without sin unto Verses 3-6. Such are at least some the Thessalonians, he cautions them its appropriate relative place. salvation." This coming will, I sup-Among these associated events, may mention, the resurrection of end of the world. But none of them, letter as from us, as that the day of the righteous, the millennium, the phatically, "unto salvation"—not resurrection of the wicked and the to destroy, nor even to disturb the wretched slumbers of the ungodly In the first place, then, the second dead, but to be glorified in his conting of Christ will be contem- saints, whom he now receives to poraneous with the resurrection of himself, and who are now all caught the righteous. Paul says (1 Cor. up together in the clouds to meet 15: 51, 52), "Behold, I show you a the Lord in the air, never more to mystery; we shall not all sleep [die], be separated from him. Away to but we shall all be changed, in a heaven they go, a ransomed multimoment, in the twinkling of an eye, tude that no man can number, to at the last trump; for the trumpet live and reign with Christ a thoushall sound, and the dead shall be sand years. At the end of the thouraised incorruptible, and we shall be sand years, as it seems to me the changed." The reference here to | Scriptures teach, he will come again, "the last trump" indicates the time accompanied by his saints-not in of the Lord's second coming; and mercy, but in unmingled wrath. noun, parousia, which is most com- the context shows that reference is Then will take place the second had to the resurrection of the right- resurrection, "the resurrection of eous dead alone. The passage al- damnation," to be followed by the ready quoted in part from 1 Thess. | indement of the wicked and the it is inferrmed, by I know not what 4: 15-17, is still more directly to second death. Then, and not till kind of logic, that his coming, or the point. "For this we say unto then, will be fulfilled the ancient event that was to take place within days! But pray ye that your flight comprises verses 15-22, contains a tion shall not pass, till all these we which are alive and remain unto "Behold, the Lord cometh with ten the coming of the Lord shall not thousands of his saints, to execute 1. I freely admit that this word prevent [anticipate, or get ahead of] judgment upon all, and to convince, mies should compass Jerusalem, the parousia properly means presence; them which are asleep. For the all that are ungodly among them of temple should be razed to its foun- though generally as the result of a Lord himself shall descend from all their ungodly deeds which they heaven with a shout, with the voice have ungodly committed, and of 2. I maintain, however, that the of the archangel, and with the trump all their hard speeches which nouse of this word, to denote the futrue of God; and the dead in Christ godly sinners have spoken against presence of the Lord with his church, shall rise first: then we which are him." Jude 14, 15. Thus, accord-

> count slackness, but is long-suffering elements shall melt with fervent Wherefore, beloved, seeing that ye

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

DR. LOVE ON THE CHANGE OF THE

ness or for publications, whether on business or for publication, should be addresse to "The Sabbath Recorder, Alfred Centre Al. ogany Co., N. Y."

SABBATH. Last week we followed Dr. Love in his argument on the Sabbath, to pensation, when he proceeds to the But there is no such thing as a doctrine of the change of the Sab- change of institutions from the old "The Change of Observance from introduction of the new dispensathe Seventh to the Lord's day." In | tion, the old, with its institutions. a sort of subheading, he says, passed away and those of the new "Having considered the Sabbath of | were established. If the Sabbath. now to consider whether there is di- tution peculiar to the Jewish or Mothat authority consists."

Now, what is meant by this seemingly smooth statement? If God changed the Sabbath, had he not "divine authority" for it? A more | first day of the week is presumptive deceptive form of statement than ly possible and probable. (1.) So this could hardly be conceived; for far as the original Sabbath pertained did not change the Sabbath, it seeks admitted the possibility of a change. to keep this fact out of sight by If changed, it would still read, Remaking him responsible for the change by providing reasons for it. If the Sabbath has been changed by it "presumptively possible" to divine authority, God changed it; change the day of the Sabbath? it has not been changed by his au sanctified, because in it God rested. he shall speak great words against the Most High, and shall wear out. the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." The power named here is called by Paul, 2 Thess. 2: 3, 4, "The man of sin," "the son of perdition," "sitting in the temple of God, showing himself that he is The statement of Dr. Love in

tween Catholicism and Protestantism, in all its length and breadth. We go the length of saying that even Christ did not claim the authority of making a change in the divine law, much less did he give keeping of a particular seventh day, such a commission to the apostles. the foundation for this without uttering one word as to his nurnose in ordering these events.

volves the ground of difference be-

on which Dr. Love builds his argu- what the commandment does, say: ment, is utterly worthless and deceptive. He lays down a principle unknown to the Bible, and however logical his argument otherwise, it count of the ground on which it rests. But, keeping the above in mind, we follow the Doctor in his argument as he goes from point to point. He says:

"1. The Lord's day has what is the Sabbath day mentioned is the quainted with one or two Seventhknown, in affairs of property, as the day blessed in Eden, and indisput- day Baptist families, whom I found maturely. right of possession, which should ably that was the first seventh day to be intelligent and kind hearted hold unless disproved." Does this of time. This was the day in the people. I had some curiosity to cover the ground fairly? The Sabbath of the fourth commandment had confessedly the right of posses. sixteenth chapter of Exedus, and either by precept or example, that heathen Sunday. Is not the quest regarded as the Sabbath day. It is became dissatisfied with Romanism, tion, then, concerning the right of the day, then, that God rested on, and sank into the shades of infidelipossession, on the part of the Sun | blessed, and sanctified in Eden that | ty. I gave the Sabbath question

day? It seems so to us. But is here called the "Sabbath day." the Doctor says: "2. The change of institutions, bath," but this phrase is not found in the Bible. It is sometimes called the "Sabbath," but the Scriptures he gives to them, according to the there, we know; but there is nothing | court give this remaining one thou whatever to show that it means the sand dollars to the first son upon the receive and bless me. first day of the week. The word plea that should you begin to count Sunday is the one most commonly at the second son he would be the employed to designate the day of seventh? popular observance, and is the one best suited to it: it is legitimate. By the heathen, who worshiped the sun on this day, it was called Sun it does not read, Remember the sevthis day was anciently dedicated to that says, "Remember the Sabbath the sun, or its worship." The Amer- day, to keep it holy," also says, ican Cyclopedia says, "Sunday (Sax. | "The seventh day is the Sabbath." Sunnan daeg), the first day of the | When, then, it says, Remember the Sunday was brought into the church | it holy. by the Gentile side, is undisputable, of the Sabbath. Neander says, into the place of the Sabbath." J.

anguages."

another of a different nature.

the Lord made heaven and earth.

the Lord blessed the Sabbath day."

The Doctor proceeds: "Our auhority for the change from the in | for another. stitutions of the old dispensation to those of the new does not come so much by the explicit commands of stance on record of the keeping of understand why so great a multitude the close of the Old Testament dis- the apostles as by their examples." the first day, either by Christ or his of apparently sincere Christians so apostles, nor is the thing even menbath, under the following heading: to the new dispensations. On the of the human mind to draw from As time passed on, I received a few and prospects, as a people, it may the Scriptures support for a doctrine unknown to them.

And we add this: In no instance in the whole history of the religion the old dispensation, it is intended like the Passover, had been an insti- of the Bible does it appear that an ings than in all my previous life, I of much importance. ordinance of religion was estabvine authority for a change of the saic dispensation, it would have lished by example. In every case account of party. Also, two minis weekly sacred day in the new dis- passed away with it. The institu- they are made matter of record, and pensation, and if there is, in what tions of a given dispensation are fit their nature and object is deted to it, and can not be framed onto scribed.

### BRO. M. D. ROGERS'S EXPERIENCE.

"4. A change of time for the sacred day from the seventh to the To the Editor of the Sabbath Recorder: At the earnest request of several dear friends, I have concluded to give publicly, a brief sketch of my while it covertly concedes that God to the seventh day of the week, it experience while seeking to lay the foundation of my religious practice upon the rock of immovable and eternal truth. member the Sabbath day to keep it

Birth placed me within the fold holy." Now, upon what ground is of the Roman Catholic Church, of and if he has not changed it, then The seventh day was blessed and past the age of twenty-two years. thority. It was no part of the apos and God rested in it because that on sought employment among Protesttles' work to change religious ordi- it he had finished his creative work, ants. My adherence to total abstinances any more than it was to in- When God said, "Remember the nence from all flesh on Fridays, etitute them. This power was never Sabbath day to keep it holy," he delegated to any man, or set of men. spoke of a day he had already the views of my anti Catholic command to remember it must replace without something being said | Bible. Consequently, I commenced about it. It seems strange beyond | the study of the Bible, for the purcomprehension for any one to talk pose of meeting and confronting about removing the blessing from Protestants in their arguments against Catholicism. After a while, the seventh day and putting it upon another, and yet not one word said | I ventured into Sunday school occaabout it in the Bible. In this secsionally (being careful, at first, not tion of the article the Doctor has to to touch even a Sunday school take the usual trip around the world, book), to see how they asked and ing to this conclusion, viz.: If the the basis of many sad reflections, and he goes even to the "Arctic circle," seeming innocently to think | still continued strictly the discharge the difficulties he imagines he discov- of my church duties, eften traveling ers only attend the observance of on foot from seven to nine miles. the seventh day. He also says, fasting, in order to go to confession "The essential chief point in the and communion. In the course of fourth commandment is not the time, I learned that "God so loved the world that he gave his only be- what is the use of preaching the ne- members in sixty churches, or about French must congratulate thembut devoting six days to the gener- gotten Son, that whosoever believeth cessity of repentence, & a., adnause three-fourths of a member for each selves upon their condition, and de-They had no such work to do. The al purposes of labor, and one—a sev. in him should not perish, but have am? idea approaches the monstrous that enth-to holy rest; and the seventh everlasting life." John 3: 16. "Je-God, in order to procure the change day might be termed the first, or sus saith unto him, I am the way, indirect and covert way, and lays ty for the essential part of this state. eth unto the Father, but by me." "the Sabbath (seventh day) was a three, a little more than an average from every side they hear of wars too, in the face of the most positive God, which giveth us the victory by faith." Though I made no reply The losses from death and dismiss famine and armed strife stalk abroad and unequivocal statements of the through our Lord Jesus Christ [not to any of his allusions, yet I was sion were uncommonly large, it is strewing their path with ruin and We say, then, that the foundation Word of God. Let us see just through the Church of Rome]." I unable to understand how such true, but all the figures in the case destruction, while France is rising "Remember the Sabbath day, to

From this reading, it is clear that About this stage, I became ac wrought, which are recorded in the Sunday." I had not been taught. from the old dispensation to the words thus: "And the seventh day hood, when I said my prayers faith new, was not sudden and violent, might be termed the first, or the fully, and attended to my church but gradual and rational; the new first the seventh." Must not the requirements, I was benefited spiritimmediately, but the old ones dis a form of defense? No law passed for the time being. Finally, in De appearing gradually." The difficul or legal instrument drawn could cember, 1876, while attending a sety, however, is here: the new insti- stand this strain. Let us, for the ries of meetings held in a school-Supper-are named, and their nature suppose that Dr. Love's father had employed as teacher, I determined and object described, in the Script- seven sons, and that the Doctor was to seek God's gracious assistance in ures, but the Sunday is not. We the seventh. Also suppose that he getting into the straight and narrow hear it called the "Christian Sab- was worth eight thousand dollars, path which leadeth unto life ever which he disposes of by will as fol- lasting. I had a serious struggle lows: Beginning with his first born, with the powers of darkness before is also a popular phrase, employed dollars each. To this will he adds did, but felt thankfulness in knowis no evidence that this is so used in son the one thosuand dollars re. auswered directly; also a satisfac-Rev. 1: 10. That this phrase is maining. Now we ask, would any tion in believing I had placed myself in a position where God could

I became a member of the Free Will Baptist Church the following May, immediately taking a promi-Further on the Doctor says: nent part in the Sanday school work, "The command does not absolutely preclude a change of the day, since of God's Word, and was soon exexamining the claims of the Sabbath. day, or Sun's-day. Webster says, enth day, but the Sabbath day, to What might have been very plain tice of all men. I feel a great inter- records of past years. The tent The first masked Bal de l' Opera "Sunday, . . . so called because keep it holy." But the command to those who had been drilled in the Sabbath or Sunday-school, during their early years, cost me a great deal of thought before I could see week, identical with the Roman dies | Sabbath day to keep it holy, it says, there was not the least vestige of either by tongue or pen, yet blessed have been gathered into a church of concealing ugliness or wrinkles, and solis (day of the sun)." That the Remember the seventh day to keep authority in the Bible far sabbatiz ing on the first day of the week. Again. "The seventh day was The no-law doctrine I knew nothing and everything points to this as the chosen to commemorate a peculiar about, as yet. So I stood face to the heat of the battle, waging war Board begins his report thus: "We place the old disguise. But masreason it was brought in, as a rival event—the creation. A change face with the living truth. Then I against the powers of darkness. might be made, to commemorate a began to say daily, "Oh, Lord God "Opposition to Judaism introduced greater event, on another day." Almighty, thou art my Creator, Rethe particular feetival of Sunday | Whether this is possible or not, so | deemer, and Judge. Thou canst much can be said: The Scriptures mold me and make me to be what N. Andrews, in his History of the leach nothing of the kind, and there- thou wouldst have me to be. Oh.

set apart as a sacred day by the tion of Christ was an indispensable they have, he will lead them into retired to rest. This is a severe aration for this fresh haptism of ty-day bill came due, and he refused heathen world, in honor of their event in the plan of salvation, is ad all truth and righteousness. I had blow to Mr. Barber, as such a loss the divine Spirit. chief god, the sun. It is from this mitted; but the Scriptures do not cast all my sectarianism off with must be nearly ruinous to him. His 4. The grand impetus given to a dot, had only brought debts, the ther an abstract or a full report of Nor will you go alone. In spirit, fact that the first day of the week appoint a day for its celebration, Romanism; hence, when Eld. L C. family consisted of himself and three our missionary work at the last court gave judgment against the all the addresses given at the meet-ing held in Alfred Control Descriptions. The last court gave judgment against gave judgment gave judgment gave judgment against gave judgment g has obtained the name of Sunday, a but they do appoint baptism and the Rogers came to Clifford, in the lat- children—a daughter and two sons Conference is ground for hope and name by which it is known in many Lord's Supper as remembrances of ter part of 1877, I, being in the —his wife having died several years | constant rejoicing. But did this all all the facts and doctrines of the vicinity, was very willing to attend since. We are sure his neighbors come from a people dead or dving? arguments in favor of God's holy come to his relief. On the question of "example," we | Sabbath, to be plainly incontrovert simply say, there is not a single in- lible; still I had much difficulty to bitterly opposed what seemed to me tioned in the Bible. It is a figment | to be a matter of grave importance. private letters, urging my seldom was not inclined to absent myself on where I was, subjected me to three

we should observe as a Sabbath." which I remained a member until mandments, I suppose you will be damp shadow of his own imperfec. and courageously use the strength During my seventeenth year, I first | that will cover the whole ground." | less fatal to real Christian growth. | so much time lamenting our weak-This is the assumption of the man blessed, or made holy; and until friends, who had much to say about | cle of law known to the Jews, he of his ineffable glory. Those who of sin, as see Daniel 7: 25, "And this blessing and sanctification is re- the Bible and its teachings. I had asked: "Is there anything further?" spend much time in looking at self moved from the seventh day, the been taught that a well posted Answer. "No, sir; I understand will lose ground; they will be in Cathoile could easily confound the | your position, and must have time | poor company. Those who, forget-

conclusion." by urging me to study Heb. 10. I forth unto those things which are pondered over the two conversations, before, I press toward the mark for but the way seemed darker and dark- the prize." er as I found myself inevitably com. The single point that has been answered their Bible questions. I law of God has been wiped out, he and possibly some overdrawn fears, problems bequeathed to it by its has no rule by which to gauge the was the statement of the Secretary conduct of his creatures. If so, his of the Conference, in his statistical was the attempted assassination of authority is entirely gone. How, summary, that there was an actual the King of Spain. In whatever a just God, how can be be merciful? ship of the churches reporting. The If neither just nor merciful, then rate of this decrease was forty five tion with that of other nations, the

Cor. 15: 57. Alas for my catechet | could be a fact when Christ himself | do not prove that we are in a less | from her ashes in the midst of peace ical instruction! Alas for tradition tells us that the Sabbath was made hopeful state than hitherto. Indeed, and prosperity. Nearly a year ago keep it holy. Six days shalt thou alone! for the infallibility of any for man; surely the Sabbath was it is possible that with a decrease in the power passed, without shock or labor, and do all thy work: But the man! All these things vanish be not made on Mt. Sinai, but at the end number we may be more vigorous difficulty, into new hands, and now seventh day is the Sabbath of the fore the light of God's Word, like of creation, when man had no need and thriving than before. Pruning another experiment has begun. The would be good for nothing on ac- Lord thy God; . . . for in six days the hoar frost before the morning of a Savior. I continued to "search is often healthful. Gideon's army sun. So I ascertained that I had the Scriptures "daily. I wished to was better able to conquer when rebe sure of the truth, so that if I'em- duced from 32 000 to 300. One French Republic became a reality, the sea, and all that in them is, and | not Protestants', but my own preju rested the seventh day, wherefore dices and preconceived ideas of braced the "Seventh day Sabbath" year, very few additions will be reright and wrong to combat against. I should have no reason after ported; at another time, many. choice, and only to-day is she un ward to think I had cast myself But the gracious ingathering may trammeled; only to-day is she reupon the breakers of society, pre- be largely due to the patient and

interest of which the miracles were know why they kept "Saturday for cally, "Gracious Father, the right tioned when taken alone is a bad duty of obedience is ours. No ment to some of the hopeful indision, but was crowded out by the which everywhere in the Bible was Sunday was a holy day. And as I power beneath thee has the right to cations. tamper with thy holy law; henceforward, the rest of my life, by thy on the State of Religion, with all little thought at this period: vet 1 commandments of God with the following cheering words: But what confusion would be had some faith in the reality of re- faith of Jesus." In the course of a caused by the change in the use of ligion, because, during my child- few days, the scales fell from my eyes. Oh! how grand, beautiful, and sublime appeared every one of God's holy commandments. They institutions commencing, indeed, case be desperate that calls for such | ually, and enabled to detest evil | never appeared so to me before. lovely appeared our Lord Jeans, for good, not only promoting tutions-baptism and the Lord's sake of seeing how it would work, house in Clifford, Pa., where I was mission on earth. It never seemed so plain before to me. I could fully converting the soul; the testimony of the Lord is sure, making wise the simple. . . . More to be desired are I found peace; yet I could not give they than gold, yea, than much fine their work for the Master. maindo not call it so. The "Lord's day" order of their births, one thousand such a glowing experience as some gold; sweeter also than the honey taining the ordinances of religion and the honey comb. Moreover, by to designate the Sunday; but there a codicil, giving to his seventh | ing that many of my prayers were | them is thy servant warned; and in

ward." Nearly two years have passed by cutable worth when estimating our badly in the late sudden changes, since I embraced the truth. My healthful symptoms. We must look | and the oyster parks at Tremblade, faith has grown stronger, my relig- back quite a number of years before Marennes, and other places, have ious experience has been richer, we can find a similar statement. | been quite destroyed, so that it will deeper, and sweeter week by week. | 2. The reports of the Executive | be some time before they can be re-Experience and observation have Boards of the Societies and of the planted. Marennes oysters have which prompted me to faithful study taught me to believe that it is best Conference were generally hopeful, already doubled in price, and are to take God at his word, though its | and, in some instances, showing de | difficult to obtain at that. In spite dictations be contrary to the prac- cided advancement beyond the of all this, gayety and fun go on. est in all the movements of our be work was an acknowledged success, took place on Saturday, January loved Zion. I sincerely hope this and some of its well ripened fruit 24th, and was lively enough, but present year may witness a great age was a prominent element of in not up to the old rollicking standincrease of sanctified activity all spiration at that Conference. Since ard either in numbers or entrain. clearly. At length I discovered along the lines. I can do but little, then a few of these faithful souls Masks were the exception, generally be God, I expect to do something intelligent and active Sabbath keep- dominos, gave way to fancy costoward supplying the temporal ers. The Corresponding Secretary tumes in endless varity. Mantillas wants of those who are engaged in of the Sabbath School Executive thrown over the heads will soon re-MATTSON D. ROGERS.

PLEASANT MT., Wayne Co., Pa., Feb. 4th, 1880.

toward God; on the contrary, it was demptive work." That the resurrece be, if they will live up to the light have taken fire soon after the family come of months of prayerful prep separated before the General's thir. THE FAREWELL MEETING AT AL-

## ANOTHER OUTLOOK.

With all deference to the opinion of those who have written somewhat plaintively, since our last General Conference, respecting our status attendance at the Seventh day Bap- few indications of a different nature tist meetings. But as I heard more from those mentioned, and which, Scripture expounded in a few even though apparently overlooked, are single out one point and rest a de-

A due sense of weakness and an

ters of the First day persuasion, who | bedies of Christians as well as indi- tists, as a denomination, are strongmade it quite convenient to come viduals; yet it is possible to err er to day than at any previous time in interviews. During the first visit, rate one's own strength will cause stronger in the hold they maintain your mind is very much exercised certainly than to overestimate the denominations; stronger in the num. in regard to which day of the week difficulties to be encountered. Inor ber and qualifications of their min-Answer. "I have thought of the of individual happiness, and a fre. stronger in their faith in the final lottery of four millions of france, subject some, and am unable to de quent bar to Christian progress, triumph of God's truth over the er cide why we should reject the fourth | Either carelessness or self compla. | roneous traditions of men; and commandment, while we still cling cency will prevent reformation of stronger in their spirit of devotion to the other nine." He said: "If I character. This is one extreme, to the cause of truth and the claims can prove to you that we are not But a morbid, chronic self examina, of the gospel of Jesus. There is obliged to keep any of the ten com | tion that keeps one forever in the | much more need that we rouse up satisfied." Answer. "Yes, sir; tions, is the other extreme, and not God has given us than that we spend He commenced at Genesis, going to | Christians, like vegetation, must get | ness. "Launch out into the deep," Revelation. I asked but few ques out of the shade, turn their faces said Christ, to the discouraged fish tions. After explaining quite satis | heavenward, reach upward, branch | ermen. They obeyed, and were asfactorily (to himself) that Christ, by ontward, drink in the dews of God's tonished at the results. his death, had abolished every parti- refreshing love bathe in the sunshine fer to this day. Nor can this take | Protestants on their own ground, the to think of it before coming to a ful of self, live in the love of Christ. and in his service will "go on unto This visit was followed by another | perfection." Paul's rule is the true at my school house door, about one one. "Forgetting those things week later: this time he concluded which are behind, and reaching

> then, can be be a just God? If not decrease in the aggregate member church; or one half of a member for voutly hope for its continuance. The third interview which I re- each church in the Conference. The All around them mutters the tem year were two hundred and seventyfaithful work of years. Seed sow-Blessed be God, early in March, ing must precede the harvest. But France is governed, at last, by men 1878, I was enabled to say practi- admitting that the decrease menof dictation belongs to thee. The omen, let us turn for encourage-

> > 1. The report of the Committee

encourage us. Two new churches have been added to our list, the Clarence and Pendleton, N. Y., and is a living institution in nearly all How humble, condescending, and our churches, and a growing power In France, all political preoccupa-Oh, how glorious and grand his knowledge of the Holy Scriptures among its membership, but leading many of our dear children and vouth to Jesus. The various Socie adopt the language of the psalmist, ties have carried on their respective "The law of the Lord is perfect, departments of our denominational work with commendable zeal and cheering results. The churches, so far as heard from, are dwelling in peace, and harmoniously prosecuting the thaw has done all the damage it and the ordinary means of grace."

are able to report a larger number querades now-a-days are dull at best, of schools this year than ever before, and the political and social swells eighty-eight in all, seven of which mostly sit in the loges, and yawn are new."

Fire.—On the night of Feb. 8th. 3. The marked spirit of peace and any divine command, nor from piety | tion of Christ—the climax of his re | greatly in error God's creatures may | from what we hear, the house must | courtesy, but clearly the natural out- | place; but the couple quarreled and | fellow laborers.

claim. redemptive work, leaving no room his meetings. I soon conceived his and fellow citizens will immediately Is this such evidence of decay that Rue Quincampoix, and when the ries, a brief account of which has from here to the Western shore and we need to stop and bewail our per- Palais Royal swarmed with gam. already appeared in this paper. We the golden gate. We shall follow ishing state? Is not the fact that bling hells. But never, perhaps, was give this week the outline of the adour prayers will abide with you till three noble souls are now nearing their distant port, or perhaps already at their destination, in answer to the earnest prayers of our people, really better evidence of our efficiency and vigor than the mere fact | men, who live by scraping the gold not be unwise to call attention to a of our increase of membership would that passes through their hands, are be? A just judgment will embrace as numerous in Paris as winesellers; many particulars, rather than to cision upon that alone. There are many reasons for be attitude of humility is becoming in lieving that the Seventh day Bapeven in this direction. To under- in their history; stronger in numbers; there is but little chance with the my friend said to me: "I understand discouragement and defeat no less upon the respect of other leading stock or valeurs a lots. As for lot

dinate introspection is destructive istry; etronger in financial ability; now we have the Franco-Spanish

"So I saw that despondency was death, and flung my burdens from me,
And lightened by that effort, I was raised above the world: Yea in the strangeness of my vision, seemed to soar on wings,
And the names they called my wings

were Cheerfulness and Wisdon L. E. LIVERMORE. NEW MARKET, N. J.

OUR EUROPEAN LETTER. arisian feelings and sentiments-The Republic growing in strength and fa-

(From a Regular Correspondent.)

PARIS, France, Jan. 25th, 1880 The New Year has inherited the onerous legacy of the many unsolved predecessor, whose closing incident THE HOME FIELD. direction they may turn their eyes

to compare their own political situament, he quotes Dr. Schaff, and that, John 14: 6. "But thanks be to type of the rest we have in Christ of three members for every church. and rumors of wars; pestilence and A missionary is very greatly needed political axis has shitted. With Mr. Grevy as her President, the but she had not the organs of her leased from those fetters which still bound her to an exploded system. who not only can apply a programme of reform, without let or hindrance, but who owe to their country the alfillment of their promises. Once

more, then, the nation is in a period of trial, and of a trial so serious that its results must be decisive of the assisting grace, I will 'keep the the facts before them, gave us the future of the institutions which are the expression of its people's will. "In the condition of the churches. The responsibility of those who to far as reported, we find much to have assumed the perilous honor of its experiment is immense, but their task may become an easy one should Orleans, Neb. The Sabbath school their guiding principles have the same value in parctice as in theory. tions are limited to the consequences of the accession of the Left to office. but abroad there are countless sub jects of anxiety, ever increasing complications, and constant indications of coming trouble. Here we are again in the Arctic

regions, with ice and snow, after could by the breaking up of the Gardiner of the Eastern Associa-Seine, which alone destroyed about tion, J. M. Todd of the Central, M. three million francs worth of prop-The single sentence in this report erty. The fruit-growers and mar- S. Wardner of the Western, Nathan keeping of them there is great re- referring to the peace and harmony ket-gardeners fear a total failure of Wardner of the North Western, and littly of the church to sarry on misof the churches is an item of incal- their crops, the trees having suffered L. R. Swinney of the South Easttime, and the Board to pay the travpose: (1) To endeavor to create a home and foreign work: (2) to recprayer for missions, and a systematic plan of benevolence, where these ble churches as shall help the Board Bro. Todd has already performed

was pleasant to himself. over the scene below. One of the matrimonial agencies as we are informed, the house of brotherly love, during the entire has created a little scandal by bring. the prayers and contributions of our Sabbath, pages 258, 259, says, "The fore Dr. Love should not. All this Lord, teach me thy will and give Mr. Amos Barber, of Alfred, was Conference, as contrasted with ing a lawsuit against General Baron churches; and, if we are faithful, I should here pledge the churches a true indication, it is being very festival of Sunday is more ancient reasoning comes from the human, grace to do it." Again and again, consumed by fire, with all its con former years of hurtful disagree- de Juniac, a youth of sixty seven, to God will be on our side, and the of Christ, which this meeting and extensively used, both for profit and than the Christian religion, its origin and not from the divine mind. almost continually, my mind seemed tents, the family barely escaping ments, was good evidence of returnbeing lost in remote antiquity. It did not originate, however, from the divine mind. almost continually, my mind seemed tents, the family barely escaping ments, was good evidence of returnrecover a commission of eight thouanew to you, and the cause you go
to rest on Acts 10. From this fact to rest on Acts 10. From this fact to rest on Acts 10. From this fact to rever, rather than to attempt to

payment. As the bride, instead of

more prevalent in France. Betting A. H. Lewis. on horse races is the curse of commercial clerks, as it is of titled nullities. Stock-brokers and middlealmost every day some new bubble company is started, and almost every company offers a chance to its stockholders of drawing a grand prize of half a million of france, or something of that sort. In fact, so strong is the love of gambling, that general public, except for prizeteries, their name is legion. There are already two or three open, and with twenty six hundred sixty five prizes, ranging from one hundred many new and lasting impulses to thousand francs.downwards.

# Missionary Bepartment,

Conducted by the Corresponding Sec shom all communications for this depart

## OUR MISSIONARY FORCES.

That the friends of missions may know what provisions have thus far been made for missionary labor, during the current Conference year, them. But I must not refer to these we give the following statements respecting our missionaries and their various fields of work: THE FOREIGN FIELD.

In Shanghai, China, we have, as foreign laborers, Rev. D. H. Davis ously, believing that it is well pleas and wife, and Miss A. Eliza Nelson; and, as native workers, our brethren Chau Chung lan, who preaches with out remuneration, and Lee Erlow. these being ordained elders, and Sah Ching sah, the blind deacon, who helps in teaching the Word, the en

trance of which giveth light to the selves we are unequal to the task objects as are dear to their hearts Bro. Horace Stillman is missionary-pastor of the churches at Wood ville, Niantic, and Green Hill, R. I., in the Eastern Association. Bro. O. D. Sherman labored in the Central of China with a feeling of confidence whole church, viz: Association, mainly at Lincklaen in our brethren that they will not "1. Chiaa is the largest heathen ceived was by a different man, who, total number of additions during the pest of revolutionary disorder, yet and Otselic, for three months, and forget to hold the ropes. We have country in the world; larger than of the Greenmanville (Ct.) Church to labor among the feeble churches Christ in China. We go to search ern States," Fand its millions of huin this Association. In the Western it out, and purify it by the refining man sou's outweighing all the min-Association, Bro. C. A. Burdick is power of the gospel. It is a great erals of the universe the Hebron field, which embraces templates the elevation of a be several of the small churches and nighted race; and in this all may other preaching stations, in Allega. ny and Cattaraugus counties, N. Y., and Potter and McKean counties, Pa. An appropriation of one hundred dollars has also been made to to the missionary and the work, and the Hornellsville Church, and one of fifty to the Honeove Church; Bro. Thos. R. Williams now preaching at the former place, and James. Summerbell at the latter. In the North-Western Association, Bro. S. R. Wheeler, pastor at Pardee, Kan., is to spend three months or more as see the true relation of both people hearing Christian truth, and the angeneral missionary on the Kansas, and missionary. Take away the nual accession of converts rapidly Missouri, and Nebraska field; H. E. power, and your fulcrum would be increasing. Babcock is engaged for six months of labor in the Republican Valley, It is by having both and having Neb.; C. M. Lewis is to preach for them connected as in a lever, and one year in the North Loup Valley, applied to the elevation of the be Neb., and in such other parts of the nighted, that they become mighty land. North West as Providence may direct; J. L. Huffman gives to the keenly a sense of responsibility rest Society three months of service in ling upon us, who go forth as those Southern Illinois, some account of through whom you are to do your ion. which has already been given to the work for China. With faithfulness readers of the RECORDER; and two appropriations have been made, one the benighted Chinamen out of the one-hundred dollars, for mis- darkness and superstition that be sionary work, by Bro. G. J. Cran- cloud their minds. May God help dall, at Harvard, Neb., and another of two hundred dollars for labor by M. B. Kelly, in Southern Illinois, sanctified around the throne of God its purpose the preaching of the name fifty as pastor of the Villa Ridge in glory." Church, and one hundred and fifty as a missionary beyond the bounds The following brethren, Theo. I

concerning the relation of the Chris rian church to the cause of missions hut this hour is too full of stern re alities and practical issues to find place for abstract discussions. The the way opens, is a settled question. ern, have been invited to make a We settled it as far as the China circuit of their respective associa Mission is concerned thirty live tions, their churches to give their years ago. All the centuries since Christ gave the universal commis sion have been settling it. When deeper missionary spirit among the has been correspondingly vigorous people, both with reference to our and healthful through the reflex influence of such work. An anti mis sion church is a decaying and dying church. You who go from us to day go out along the highway which the great and good of all are not established; (3) to gather centuries have trodden. wont to call Palestine the 'sacred onged to walk and labor there bein the prosecution of its work; (4) cause our Redeemer once walked to collect such facts relating to new there. But sacredness is not in fields as will aid the Board in deter. physical places or things. Christ mining what their needs and pros | died for all. His commission sends us to all. His Spirit broods over all. That place is most sacred to his mission, which we believe was

which are burdened with sin and as profitable for the churches as it shrouded in spiritual darkness. The great Light Giver loves the dark dorners of the earth, where they lie Besides all these we shall expect whom he came to save.

did not originate, however, from pects, has occurred—the resurred—the resurred—the resurred—the resurred—the marriage took sphere of good endeavor, to be the discuss our duty thus to do. I do teaming are using it to the best posso pledge for all of us who stay sible advantage.

while you go. We will pray, and

tiently toiled, and where the ashes

of loved Lucy Carpenter lie. It

we labor. All the field belongs to

great harvest field. God grant that

the hour of our release may find

"Life's fair ripening grain."

shall come from every clime, and

tongue, and nation, we will rejoice

to join in the praise of Him who

hath redeemed us, and granted us

the privilege of doing something!for

SEND THE GOSPEL TO OHINA.

We take the following from the

Missionary Review of January,

1878, which refers to a Missionary

Conference held in Shanghai, in

1877, that continued in session two

weeks, and was attended by one

hundred and twenty missionaries:

The following paragraph of the

appeal Ito the various mission

poards, colleges, and churches of

the world ought to be graven on

the heart of every young man en-

tering the ministry, and on the heart

"Ought we not to make an effort

to save China in this generation?

The church of ited can do it, if she

will only be faithful to her great

commission. When will young men

press into the mission field as they

struggle for positions of worldl

honor and affluence? When will

parents consecrate their sons and

daughters to missionary work, as they

search for rare openings of worldly

influence and honor? When wil

Christians give for missions as they

give for luxury and amusements

When will they learn to deny them-

selves for the work of God as they

deny themselves for such earthly

We commend the five chief argu

"3. The Chinese are enterprising

and persevering, among the ablest

nations in intellect, mental vigor,

commercial, scientific and diplomatic

Borneo, the Phillippine Islands.

in Australia and America the ele-

ments of a dominant race, and

"4. They are great colonizers, in

of the whole church, viz:

him and in his name."

"When at last the redeemed ones

some sheaves of

plan, and give, and your work shall We hope to give in due time ei not fail through our delinquency. ing held in Alfred Centre, Dec. and sisters from all over the land People talk, with pious horror, of 10th, 1879, in connection with the will go with you in spirit. We shall the days when Law operated in the departure of our foreign missiona. fly with you along the iron way you across the pathless Pacific, and gambling, in one form or another. dresses by brethren D. H. Davis and you reach the waiting ones, whose lone hearts ache for your coming in the city where others have pa-

## BY D. H. DAVIS. "Could you,my hearers,occupy my matters comparatively little where

osition to day, you would under-

stand far better than I am able to the Master, and God's protecting lescribe it, the deep emotion of my eye is over it all. Go, then, sent of heart at this hour. The influences God, to labor for him, while we reof the occasion have almost entirely | main to labor here, and to uphold unfitted me for making any remarks you there. The journey will not be whatever. We are for a few hours long for any of us. The years go in Alfred; and when I recall the swiftly, and after a few more others pleasant memories connected with will take our vacant places in the this place, during my school life, and again behold the faces of friends, and listen again to the each at the Master's feet, bearing familiar voices of College and Theological instructors, and then turn my mind to the prospect that is be fore us, my heart is made sad. It was here that I received the greater part of my education. It was here that my soul passed through a great conflict upon the question of preparing for the ministry. It was in Alfred University that I received work for Christ. It was here that the thought that life meant work, earnest work, was indelibly written upon my mind. The thought that I may never see these familiar friends, and hear the voices of these teach ers again, is an occasion of sorrow. And again, to break the pleasant associations with my younger brethren in the ministry, to be deprived of personal communion and intercourse with them, together with the separation from parents and relatives, is truly a heavy cross. It was a great trial for us to part with the dear people at Shiloh, for we had come to feel a great interest in things; they touch too many tender cords in my soul. We have been passing through trials every day since we contemplated accepting the mission work in China. There are still other trials before us; but we accept it all, most willingly, joy-

ing to our Father in heaven.

"There is work, as well as sacrifice

and trials to be endured. We are

conscious that the field we are about

to enter is one that means work,

hard, earnest work. We go to this toil, not in our own strength, for we are conscious that in and of our-I believe it was Carey who, as he was about to go out as a missionary no self denial, but the highest joy into Southern India, is described as and privilege, to give with the ut having felt like one going down in- most liberality for the spread of the to a deep mine, to explore it for its gospel among the heathen?" gold, and who felt himself wholly dependent upon those above to hold ments of this appeal to the thoughtthe ropes. We go out to the shores ful and prayerful attention of the sions of sympathy and interest in this great work. There is truly heathen countries, its mineral reprecious gold for the kingdom of privilige to be permitted to engage in a work like this, a work that con bear a part, every hand may help out of darkness into the marvelous | Cambodia, Sumatra, Java, Luren, light and liberty of God. The rela tion that the denomination sustains | Manchooria, &c., showing here and the relation of the missionary to the denomination and the work, has developing rapidly under gospel been illustrated in my own mind teaching and influence. Thirty under the figure of a lever, with its seven years ago there were only power, fulcrum, and weight. The three native Christians in China; people are the power, the missionary now, twelve thousand or thirteen the fulcrum, the heathen the weight thousand. The country and minds to be lifted. With this figure clearly of the people are open to Christian before the mind, no one can fail to efforts. Multitudes are reading and worthless; take away the fulcrum. and your power could not be applied. instruments for good. With this illustration before my mind, I feel on our part, and faithfulness on your part, God will surely lift up us all to be faithful, and if we are not permitted to meet again in the flesh, may we meet with all the

BY A. II. LEWIS.

great missionary enterprise in India, starting from Calcutta, having for of the Lord according to the faith of the Brahmo-Somaj, which may be characterized as a form of Christian deism that makes little or nothing of the atonement but much of the power of the living Christ in regeneration and sanctification. The mission, was accompanied with music, singing, and public preaching; out, so far as we can judge from the imperfect accounts before us, the enthusiasm was not wilder than has often accompanied revivals in both Protestant and Roman communious in the West. The statement that Chunder Sen, instead of attacking ors to show how all that is good in either may be preserved and all that is evil cast away, indicates that he has proved himself an apt scholar of Christ and his apostles; the statement that he claims to be the founder of an eclectic religion that in its universality is to absorb all others must be taken with great allowance-religious controversialists in India not being any more soil,' and not a few of us have likely to represent the views of an opposing sect than religious controversialists in America. The present indications are that this move ment is a true revival of a purer religion, the chief ideas of which are borrowed from Christ; though not couched in the phraseologies of Western Christianity and not em-

The snow storm of last week seems to have been very general, "It seems, therefore, befitting that | and if the view from our window is THE SABBATH AND TEL The following articli from The New Era, the organ of Otsego and Delay ties, published at Co N. Y. An occasional open its columns for the p of truth for which let God and take courage:" A few plain facts cond two great reforms of the not come amiss now wh

ple are on tip-toe of expe refer to temperance refor bath reform. The latter hends more than most a fulfilment of prophecy God's holy Sabbath seem be apparent if I read signs of the times. It purpose in this article to length of Sabhath reform or particular. I will that the Christian world. exception of a few hund sand, have the Bible Sab their feet, and are praisin ting a rival, man made Sab

says take your feet off hi (Read Isaiah 58: 13, Ex -11, Revelation 52: 14.) ing the late struggle in N J., the Chicago Tribunes clergy establised a contro Common Council after th a year ago, and induced. certain Sunday ordinance the suppression of the Sun papers, running horse car day, keeping open butch and drug stores, as well a loons and concert gard enforcement failed to pro piety or increase the atter church, which was the clerical purpose of the c Sunday ordinances." What does this and stances show? Simply this

effort of a large class is no to abolish the liquor traffi force the observance of a Sabbath. Again, the seco tion of our Prohibition St form is a bid for the enfor the Sunday laws. While Prohibitionist, and believ duty of every Christian vote as he prays and seek honorable means to crust bell born-traffic, I do against any attempt to him laws which are in direct co the immutable law of God, State law compelling men religious ordinances. are too numerous alread the State manufacturing Why suppress the liquo Sunday any more than or day? Is it sin to do como on the first day of the w says some reader. Well, will you tell me what sin reply that the Bible says the transgresion of the law. law? The law of God as Sacred Writ. Very well, find me the law forbidding the first day? No such law in the Bible, but I do find law which Christ says he to destroy," in that law th calls "just, holy, and good

not do any work." Did Go less that willfully disregards I do not ask the State to en observance, neither have in perance friends authority to me by penal laws to obse first day of the week, when G mands you and me'to work I challenge any Bible stude in the Sacred Scriptures thority for keeping holy the either by a divine law or apostolic example. ,No s stance is ever therein four true that religious teachers terpreted their ideas of such into three or four texts, but there, and the most reliable historians have failed to give evidence of Sunday-keep after Christ's ascension. T tile Christians hated Jews an extent that they came God's Sabbath, and down the ages this rival Sabbath come generally observed ( holiday) as a result of imp crees and ecclesiactical con have fulfilled the prophecy 7: 25. Neander, the grea historian, says: "The fe

inces there is no resident mission. ary. The supply is as one to the Let this appeal come home to our listing workers by the score, and

is wholly inadequate. In eight prov-

means to sustain them by the mill

MISSIONARY ENTERPRISE OF

Chunder Sen.—The followers of

Baboo Keshub Chunder Sen, says a

cotemporary, have inaugurated a

the Papal Sunday which is ural, then defeat will b marked on our banners. LEONARDSVILLE, N. Y.

Sunday, like all other festi

only a human ordinance."

would march out boldly to

rum elements, and especial

would have God's approv

when you use the blessed

ance cause to Freak down

of the moral law, and to

WASHINGTON CORRESPO

I humbly pray my ter

showed\_conclusively that tion of the amended ru transferred consideration bills to the Committee on ations could not be car Randall, Mr. Garfield, and gentlemen composing th Committee which prepar new rules, will perhaps d submit now to the inevi agree to the modification tially determined on by and so enable an anxious to go on with the regula of the session. I suppose was ever made to Congr committee which was oughly considered, or mo cial to the country in i adopted, than this repo House's new rules. The of both parties prepared adoption of the new ru a question of time. The Department inves

to the conduct of Mr. Commissioner of Indian resulted in a report sh to have been guilty of se plarities, if not of crimin and in showing other off Indian Bureau were with him to a greater or The only remedy for the cal troubles and remov Commissioner, is in the the Bureau to the War I Let that Department tharge, carry out the ti

AT AL- while you go, We will pray, and plan, and give, and your work shall not fail through our delinquency. Nor will you go alone. In spirit, we shall go with you. Family friends, classmates, and brethren and sisters from all over the land will go with you in spirit. We shall with the fly with you along the iron way nissionafrom here to the Western shore and the golden gate. We shall follow er. We you across the pathless Pacific, and our prayers will abide with you till you reach the waiting ones, whose avis and lone hearts ache for your coming in the city where others have pa-

tiently toiled, and where the ashes of loved Lucy Carpenter lie. It matters comparatively little where we labor. All the field belongs to the Master, and God's protecting eye is over it all. Go, then, sent of God, to labor for him, while we remain to labor for him, and to uphold you there. The journey will not be hours long for any of us. The years go swiftly, and after a few more others will take our vacant places in the great harvest field. God grant that the hour of our release may find each at the Master's feet, bearing some sheaves of

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"Life's fair ripening grain." "When at last the redeemed ones shall come from every clime, and greater tongue, and nation, we will rejoice to join in the praise of Him who hath redeemed us, and granted us the privilege of doing something for him and in his name."

## SEND THE GOSPEL TO OHINA.

We take the following from the Missionary Review of January. 1878, which refers to a Missionary Conference held in Shanghai, in 1877, that continued in session two weeks, and was attended by one hundred and twenty missionaries:

The following paragraph of the appeal [to the various mission poards, colleges, and churches of the world] ought to be graven on the heart of every young man entering the ministry, and on the heart of the whole church, viz:

these | | nder | "Ought we not to make an effort to save China in this generation? The church of Hod can do it, if she will only be faithful to her great commission. When will young men press into the mission field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work, as they earch for rare openings of worldly offuence and honor? When will Christians give for missions as they give for luxury and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self denial, but the highest joy as and privilege, to give with the utmost liberality for the spread of the gospel among the heathen?"

We commend the five chief arguments of this appeal to the thoughtful and prayerful attention of the not not ave whole church; viz: "1. Chian is the largest heathen country in the world; larger than the whole of Europe.

"2. It is the most im heathen countries, its mineral resources rivaling those of our West-ern States," [and its millions of human souls outweighing all the minerals of the universe 1 "3. The Chinese are enterprising

and persevering, among the ablest nations in intellect, mental vigor, commercial, scientific and diplomatic

"4. They are great colonizers, in Cambodia, Sumatra, Java, Luren, Borneo, the Phillippine Islands Minchooria, &c., showing here and in Australia and America the elements of a dominant race, and developing rapidly under gospel teaching and influence. Thirtyseven years ago, there were only three native Christians in China; now, twelve thousand or thirteen thousand. The country and minds of the people are open to Christian efforts Multitudes are reading and hearing Christian truth, and the annual accession of converts rapidly

"5. The present missionary force is wholly inadequate. In eight provnces there is no resident missionary. The supply is as one to the whole of Massachusetts or Scot-

Let this appeal come home to our churches and young ministers, enlisting workers by the score, and means to sustain them by the mill-

MISSIONARY ENTERPRISE OF CHUNDER SEN .- The followers of Babbo Keshub Chunder Sen, says a cotemporary, have inaugurated a great missionary enterprise in India, starting from Calcutta, having for its purpose the preaching of the name of the Lord according to the faith of the Brahmo Somaj, which may be characterized as a form of Christian deism that makes little or nothing of the atquement but much of the power of the living Christ in regeneration and sanctification. The mission was accompanied with music, singing, and public preaching; but, so far as we can judge from the imperfect accounts before us, the enthusiasm was not wilder than has often accompanied revivals in both Protestant and Roman communions in the West. The statement that Chunder Sen, instead of attacking Brahmanism dr Buddhism, endeavof Christ and his apostles; the

ore to show how all that is good in either may be preserved and all that is evil cast away, indicates that he has proved himself an apt scholar statement that he claims to be the founder of an eclectic religion that in its universality is to absorb all others must be taken with great allowance-religious controversialiets in India not being any more likely to represent the views of an opposing sect than religious controversialists in America. The present indications are that this move ment is a true revival of a purer religion, the chief ideas of which are borrowed from Christ; though not couched in the phraseologies of Western Christianity and not em-

The snow storm of last week seems to have been very general, and if the view from our window is a true indication, it is being very extensively used, both for profit and pleasure. Persons who have been waiting for aleighing to do up their teaming are using it to the best pos-

enforcement failed to promote vital er it may be, will have potential inpiety or increase the attendance at fluence upon the result at Chicago seemed good to them to send a mischurch, which was the original in June next. clerical purpose of the compulsory Sunday ordinances." What does this and similar instances show? Simply this: that the effort of a large class is not so much to abolish the liquor traffic as to en force the observance of a man-made Sabbath. Again, the second resolution of our Prohibition State Plat the Sungay laws. While I am a Prohibitionist, and believe it the duty of every Christian to always vote as he prays and seek by every honorable means to crush out the

State law compelling men to observe religious ordinances. Hypocrites are too numerous already without the State manufacturing them. Why suppress the liquor traffic on Sunday any more than on Wednes day? Is it sin to do common labor on the first day of the week? Yes, says some reader. Well, my friend, of our Zion are eagerly read. We will you tell me what sin is? You thank you, beloved, for these welreply that the Bible says, "Sin is the transgression of the law." What law? The law of God as found in and passed from hand to hand for Sacred Writ. Very well, will you reperusal. By this means of grace, find me the law forbidding work on you help to bear the burdens of our the first day? No such law is found in the Bible, but I do find in the law which Christ says he "came not ! to destroy," in that law that Paul

less that willfully disregards it? But | and hall work. The Tract Board. I do not ask the State to enforce its | under whose direction our labors are observance, neither have my tem bestowed, have given cordial apmands you and me'to work on it. them in their late quarterly meet-I challenge any Bible student to find ing was a rich feast to us who work is still increasing on his hands. stance is ever therein found, 'Tis another year is already being house, four miles north of our house true that religious teachers have in planned by the Board, not only in of worship. I had also made arhi-torians have failed to give us any expect to see during the present house, three miles south. I had evidence of Sunday-keeping by year a great advance all along our felt quite anxious that Bro. Huff God's Sabbath, and down through must press the battle to the gate, the ages this rival Sabbath has be and stand shoulder to shoulder.

> P. S. - Friends having correfurther notice.

Leonardsville, N. Y. To the Editor of the Sabbath Recorder

Railroad, and canvassed it thor the result with God. II. D. C.

Green Brier Valley, W. Va. FRB. 6:h, 1880. The Winter has been unusually open and warm until this week, when it turned cold, and snow fell

Last Sabbath, Eld. L. F. Randolph had the pleasure of waiting on two and in showing other officers of the willing candidates in the ordinance Indian Bureau were implicated of baptism. Our religious prosperity with him to a greater or less extent. is not such as we desire, yet we are The only remedy for these periodi | hopeful. Near two years ago we harge, carry out the treaties, feed school and Sabbath. service in a witnessing this scene. On last Sab- have been lost.

House Committee will, perhaps, de- not been able to do for our benevo velop facts which will secure the lent societies what we would like to he has upon the people, I think be sisters, that the Lord may prosper us spiritually and temporally, open yesterday concerning political af- our hearts and purses to the interest | then I have no doubt the brethren fairs in Pennsylvania, (decisions do of his blessed cause, that the little not always decide.) Washington church of Green Brier may not live Hill are anxiously expecting him. friends of Senator Blaine do not in vain, but stand side by side in , the Chicago Tribune says: "The consider that instructions to vote for the sisterhood and aid in pushing olergy establised a control over the General Grant at Chicago will injure forward the interest of the Redeem

#### Red Cloud, Neb.

JAN. 26th, 1880. sionary into the valley of the Republican, that we isolated Sabbathkeepers might again hear from God, out of his Word, by one of the same faith as ourselves. This evening closes a series of

thirteen sermons, by Rev. H. E. Babcock, which have been well at tended, except Sabbath days, when are trampling upon this precious interest has been good, but as yet the command relating to the Sabnone seem inclined to go to the inconvenience of keeping the Sabbath, vet we have some encouragement. Some of our neighbors have concluded to take the RECORDER. I feel sure they will read it and try to gain instruction from it, and we exprestly pray God that labor here may not earnest prayer of a recent convert bers of this little band of Sabbath of us here, and as we have no Sabbe in vain. There are two families to the truth. bath society we wish to sell and go where there is a chance for Seventhday people. We are still inclined issue.] toward Arkansas, but if there are Seventh day Baptists who wish to migrate and form a society anywhere that the advantages are as Detroit Post, a circus clown took

good as there, we do not wish to be occasion to preach a sermon in be obstinate, but would be glad to fall half of the clergy, which had some common warfare, and strengthen the into the ranks. If there are such unexpected results. At the same that think of going West, and will time with the visit of the menagerie calls "just, holy, and good," "that the ded with special marks of the the seventh day is the Sabbath of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the God. in it thou shalt of the Lord the God. in it thou shalt of the Lord the God. in it thou shalt of the God. in it thou shalt of the Lord the God. in it thou shalt of the God. in it the G following speech: JOSEPH L. HULL.

tire law.

venture to say, than any minister of the gospel in this community would receive for a whole year's services. A large portion of this money was given by church members, and a large portion of this audience is And yet, when your preacher asks gospel, you are too poor to give | anything. But you come here and of February. pay dollars to hear me talk non sense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But per denominational lines, in the work of man should spend at least a week at haps you say you did not come to see the circus, but the animals. If you came simply to see the animals, why did you not simply look at them and leave? Now, is not this a pretty place for Christians to be in? Do you not feel ashamed of

> This candid review of the situation startled the "congregation." The local preachers took advantage of it, started a revival, and we trust will hereafter be better paid.

n such a place as this."

SUMMARY OF NEWS

he Neal Dow case, which has been Dow, of the Union army, for Mayor. property taken by him, which. it is alleged, was not justified by the necessities of war. The Circuit Court decided against Dow. The case came up for review in the Supreme Court. Justice Field read Dow was not amenable to the local The vessel is a total loss. civil tribunals of a conquered country in which his command was located, and the case was therefore remanded to the Circuit Court to enter judgment for the defendant. Justices Miller and Clifford dis-

The House Committee on Indian Affairs has agreed upon a bill providing that the laws of the States and Territories in which Indian reservations are located, relating to the crimes of murder, manslaughter, arson, rape, burglary, and robbery, shall be deemed the law within such reservations; and the District Courts, within the jurisdiction of which such reservations may be located, shall have original jurisdiction on all such offenses. In regard to all that part of Indian Territory, not set apart, but occupied by certain tribes, the provisions of the laws of Kansas relating to such menced and sung, with a clear voice, crimes, shall be the law.

s coming true, sooner than any one

Wilmington, N. C., has been towed | that State.

The striking iron miners along miles from Reading, are carrying adopted a resolution favoring a conislature. work, and the order was complied | Major Reno found cause for dismis-

gradually toward the large mines. wages. They will be met by force, if necessary.

fever of excitement over the devel opments of rich copper and silver nining properties. Large profits have been realized already. It is estimated that from two to three millions have been invested in land in the mineral districts, since midnow: but in view of the strong hold summer, by citizens. Lands worth and two thousand dollars an acre. General Adams and his party o Indians reached Los Pinos, Colora-

do, Feb. 5th. Captain Jack and Sowerjick left at once for Grand River, at which place it is reported that the Douglas and White River Utes are encamped. Captain Jack made no promises, and refused to Stone Fort, where there are seven set any time for his return. "I or eight Sabbath-keepers, and where will do my best to effect the surrender of the prisoners," were his there is a flattering prospect of a parting words to General Adams. Sabbath keeping church. We in-

1879 is wonderful. The cotton crop is larger by half a million of bales than ever before; the tobacco crop is 12,000,000 pounds greater, and the sugar crop exceeds by some 200,000 hogsheads all previous vields. The excess of products over the crops of any previous year holy Sabbath, to unite in fervent els of corn.

New Orleans dispatches state that an attempt was made to blow up the British steamer Charles, loaded der was found scattered between the

O that there might be an unusual turning from the traditions of men to the commandments of God, is the [We are sorry this request did

> From statistics just published, it appears that there are about 75,000 buildings. Their total value is essterling. The superfices of the cap ital is put down at 20,000 acres There are 600,000 yards of sewers The population numbers 1,990,000 or 100 inhabitants per acre.

At St. Johns, New Brunswick, the ship. The carge and bark were insured for \$70,000, and it is said that

At Trenton, N. J., Jennie Halbrook, charged with conspiracy, in attempting to defraud the United States by representing herself to be the wife of Lewis, the millionaire, made up of members of the church. who bequeathed his fortune to the government, has pleaded not guilty. you to aid him in supporting the She and the other alleged conspirators are held for trial on the 25th of

In the cass of Orton vs. the South ern Pacific Railroad, the Secretary yourselves? You ought to blush of the Interior decides that the land settled by Orton, but afterward patented to the milroad, was forfeited by Orton because he did not present his claim within the time prescribed by law. The decision affects a large

and Commissioner Nicholls, of New York, has resulted in a complete The Supreme Court has decided victory for the latter. Judge Lawrence has just rendered a decision pending many years. Citizens which reinstates him in the office of Louisiana sued Gen. Neal from which he was removed by the

The brig Augustina went ashere Feb. 3d, at Atlanticville, N. J. The captain and seven seamen were brought to land by the life saving crew. The captain was found in the cabin, dying, having shot himan interesting decision, saying that self when he saw his vessel was lost. The Erie and New York Central

have agreed on a basis of equalized traffic satisfactory to all parties con cerned, Messrs. Jewett, Vanderbilt, and Gould, and their coadjutors. On this basis, Erie comes in for its pro rata share of all the Wabash business and its connections. The schooner Kate Newman col-

Long Branch, Feb. 4th, and imme diately went down. One of the crew of the Kate Newman was saved. Five bodies have been washed ashore. Catherine Banta of Brooklyn has obtained a verdict for \$2,500 against Francis Quevedo, owner of the

building in which liquor was sold by a third person to Mrs. Banta's husband, who failed to provide for her. A Beilin dispatch states that Germany intends to send 40,000 men to the Dutch frontier, to prevent smug gling. It is believed that this indicates Bismarck's intention to seize

Holland and Belgium. A London special says that the Queen, on her way to open Parlia-

totally different from all other Hair Re-The New York Board of Alder men has passed a resolution request England to pay for the excess, by ing the Legislature to pass the Aston bill, providing that five cent fares be gance. The prediction of the Lon- charged on all elevated railways

The terrible cold weather in Kan sas is causing a good deal of suffer-The Norwegian brig Fram, from | ing among the colored emigrants in |

the Bureau to the War Department. Lory to building a new one. Since she said, "I am ready, now." Many Let that Department take full then we have kept up Sabbath-were the tears that were shed while then we have kept up Sabbath. Service in a witnessing this scene. On last Sab.

The Public Debt statement shows of pastor and people," and W. C. Tits-bottles, \$4. Main depot for the United States, 330 North Sixth street, Philadel. worth, upon "The practical use of the debt, in January, have been lost.

The Public Debt statement shows of pastor and people," and W. C. Tits-bottles, \$4. Main depot for the United States, 330 North Sixth street, Philadel. worth, upon "The practical use of the Mr. Lostrander, SummitCity, 1 00 36 31 day Newspaper free. Address DANIEL doctrine of the Incarnation."

The Public Debt statement shows a decrease of the debt, in January, have been lost.

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The Public Debt statement shows and worth statement shows and people," and W. C. Tits-bottles, \$4. Main depot for the United States, \$4. Main depot for the United

The Iowa House of Representatives has, by a vote of 57 to 31,

The court martial in the case of President have approved the finding

Arrangements are being made at Winnipeg for the colonization of hree hundred English families in Turtle Mountain county, who are expected to arrive from England next nonth.

Thomas S. Sloven, of St. Johns. N. B., has saved eighteen lives, and being badly hurt, recently, has been presented with a purse of \$200. Hon. A. E. Borie, Secretary of the Navy under President Grant, died on the morning of Feb. 5th, at his residence in Philadelphia.

A fire occurred in a Chinese laundry in San Francisco, Feb. 5th, and the bodies of ten Chinamen were taken from the ruins.

The Rev J. N. Galleher was, last week, consecrated Episcopal Bishop of Louisiana.

'HAD DOCTORED A NUMBER OF YEARS." DES MOINES, Iowa, May 13th, 1878.

Dr. 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 reat success. I am satisfied if more of it were used there would be less sickness. Please send me two bottles by express. Yours truly, ALEX. W. PATON.

Dr. Fenner's Blood and Liver Remedy

and Nerve Tonic may well be called " the

conquering hero" of the times. It is the medical triumph of the age. Whoever has "the blues" should take it, for it regulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaun dice, Dyspepsia, Constipation, Headaches, Fever and Ague, Spleen Enlargements. and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous bales. This is the second fire on Debility; restores flesh and strength when this vessel since beginning to take the system is running down or going into ecline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try a sample bottle at 10 cents.

Dr. Fenner's Golden Relief cures any pain, as Tooth-ache, Neuralgia, Colic, or leadache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhœa, etc. Try a sample pottle at 10 cents. Dr. Fenner's St. Vitus Dance Specific. One bottle always cures. For sale by

Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WM. R. BURDICK, Alfred.

THOSE complaining of Sore Throat, loarseness, or "taking cold," should use Brown's Bronchial Troches." The effect is extraordinary, particularly when used on charge of scuttling his by singers and speakers for clearing A GREAT ENTERPRISE .- The Hop Bit

ters Manufacturing Company is one of Rochester's greatest business enterprises Their Hop Bitters have reached a sale beyond all precedent, having from their intrinsic value found their way into almost every bousehold in the

HOW TO BE YOUR OWN DOCTOR -Use Parmelee's Blood and Liver Purifier, a pleasant tonic, a gentle anti-bilious purga tive, a great restorer of vitality to the sluggish and diseased stomach, liver and bowels. It is made from the choices plants. Relief guaranteed or money refunded. Price \$1 per bottle; sample bottles 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick Alfred, N. Y.

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

SUPERINTENDENT'S NOTICE. - Notice is hereby given to physicians, merchants, or other persons, rendering service or furnshing supplies to paupers or indigent poor on account of Allegany County, that they will be required to present an itemized account for the same, bearing dates and stating each item and its amount separately. No other bills will be allowed E. D. BARNUM, Supt. of Poor. Jan. 15th. 1880.

SOLD UNDER A POSITIVE GUARANTER that coughs, colds, consumption, hoarse ss, asthma, whooping cough, and par ticularly 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 cents; large size, 50 cents. Sold by G W. Rosebush, Alfred Centre, and Wm. R

Burdick, Alfred, N. Y. ATTENTION. - A cough, a cold or a sore throat should be checked at once. If al lowed to continue, a permanent throat dis Cough Troches reach directly the seat of he disease and give almost immediate re lief For public speakers, singers, and those who overtax the voice, they will render articulation easy. Price 25 cents per box. Sold by G. W. Rosebush, Alfred

Centre, and Wm. R. Burdick, Alfred

"THE BEST COUGH REMEDY EVER DIS-COVERED."—This is a bold assertion, but we only repeat the universal testimony of all who have used and known Dr. Swayne's Compound Syrup of Wild Cherry for many years, in curing coughs, colds, hoarseness, sore throat, bronchitis, weak preast, disordered liver, palpitation of the heart, and diseased lungs, even after they had become very much disordered.

Asthma and Distressing Cough Cured.—

ma cough, could not sleep; her symptoms relief, and in a short time restored her to H. MEYER, Grocer, 17th and Carpenter Sts., Phila.
Trial bottles 25 cents; large size \$1, or

six for \$5. Sold by all leading druggists. Prepared by Dr. Swayne & Co., Phila. "TOTALLY DIFFERENT FROM ALL OTH-ERS."-The "London Hair Color Restor er" is the most delightful article ever in

roduced to the American people, and i

storers, being entirely free from all impure ingredients that render many other rticles for the hair obnoxious. baldness or falling of the hair exists, or premature grayness, from sicknes or other causes, its use will restore the natural wouthful color and cause a healthy growth, leansing the scalp from all impurities, H. Babcock, on "What kind of preaching A. Ladd, Georgia Plain, Vt. landruff, etc., at the same time a most is most effective?" Geo. W. Burdick, on leasing and lasting bair dressing, fragrantly perfumed, rendering the hair soft and pliable, making it an indispensable

A MEDICINE CHEST FOR 25 CENTS .atitutional amendment making ache, torpid liver, fevers, costive bowels, women eligible to seats in the Leg dyspepsia, female obstructions; all dis-

> EPIDEMICS.—Just now coughs, colds, lung and bronchial complaints seem to epidemic. In these cases of sudde olds, the best thing to do is to get a bottle of N. H. DOWNS' ELIXIR, which in ariably gives speedy relief and ultimate y effects a complete cure in all cases ere the breathing organs are affected. Use it in time and prevent serious lung difficulties. Sold by all druggists.

ITCHING PILES.—The symptoms are oisture, like perspiration, intense itch ng, increased by scratching, very distress ing, particularly at night, as if pin worms 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 distressing complaint, or tetter, itch, scald

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

> SPECIAL NOTICES. Denominational Directory

GENERAL CONFERENCE. President-A. E. Main, Ashaway, R. Vice Presidents—Jonstian Allen, J. Bai-ley, W. B. Gillette, Geo. B. Utter, S. D. Davis, Joshua Clarke, cording Secretary-L. A. Platts, Wes

responding Secretary—J. B. Clarke, West Edmeston, N. Y. reasurer-Asa C. Burdick, Alfred Centre, N. Y.

Will hold its Sixty-sixth Annual Session with the First Church of Genesee, N. Y., on Fourth-day, Sept. 22d, 1880, at Entrance 148 Madison St. 10 o'clock A. M.

SABBATH-SCHOOL BOARD. resident-Geo. H. Babcock, Plainfield. Vice President-J. D. Spicer, Plainfield, Corresponding Secretary-L. E. Liver New Market, N. J. reasurer-1. D. Titsworth, New Market,

MEMORIAL BOARD. President-C. Potter, Jr., Plainfield, N. Secretary-L. E. Livermore, New Marreasurer-E. R. Pope, Plainfield, N. J. MISSIONARY SOCIETY.

resident-George Greenman, CAPEN. Bridge, Ct. cording Secretary-L. A. Platts, Wesorresponding Secretary-A. E. Main North Stonington, Conn. Ashaway, R. I Treasurer-Geo. B. Utter, Westerly, R. 1 EDUCATION SOCIETY. President-E. P. Larkin, Alfred Centre,

N. Y. ARINE WORDEN, of Hopkinton. ording Secretary—Silas C. Burdick, Al fred Centre, N. Y. orresponding Secretary -J. Allen, Alfred Centre, N. Y. Treasurer-Almond E. Crandall, Alfred Centre, N. Y. TRACT SOCIETY.

resident-J. M. Todd, Brookfield, N. Y.

Recording Secretary—Edwin Whitford, Leonardsville, N. Y. Corresponding Secretary J. B. Clarke | age confined him at home, but to the last | West Edmeston, N. Y. Treasurer-Stephen Burdick, Leonards ored to walk closely with God, giving evidence that in his Son were centered all his lopes of eternal life. Publishing Establishment and Tract At Adams Centre, N. Y., Feb. 3d, 1890 epository in charge of D. R. Stillman,

EMELINE DAVIS, wife of Palmer Green General and Publishing Agent, Alfred aged 63 years, 6 months, and 17 days. She Centre, N. Y. had long been a member of the Adams Church. Though deprived of the privi SOUTH-EASTERN ASSOCIATION. lege of attending the public worship of Moderator—M. H. Davis, Lost Creek, W.V God for many years, in consequence of her Recording Secretary-C. N. Maxson, Los poor health, she yet prized her relation with God's people and trusted her Savior. Assistant Recording Secretary-Jesse I Randolph, New Salem, W. V.

She died in the hope of the gospel. Corresponding Secretary-D. H. David Quiet Dell, W. V. At Adams Centre, N. Y., Feb. 4th, 1880. Mrs. ABIGAIL LAWTON, in the 71st year of reasurer-Ass F. Randolph. her age. She was a devout and earnest child of God. Her delight was to talk of Will hold its Ninth Annual Session her Savior and his truth. She had been many years an invalid, deprived of the with the Greenbrier Church, Fifth-day, privileges of active life, yet her mind was active and she was a trusted counselor to which the following appointments have her children and friends.

May 27th, 1880, at 101 o'clock A. M., for een made: To preach the Introductory Discourse, L. F. Randolph, of Greenbrier; Marcus E. Martin, of West Fork, alternate. To deliver an Essay on "Pastoral Visiting," L. R. Swinney, of Lost Creek on "Liberality in Christian giving," Thos E. Davis, of Middle Island. EASTERN ASSOCIATION. foderator-A. E. Main, Ashaway, R I.

Recording Secretary-T. L. Mystic Bridge, Conn. Celia Stillman, E. S. Bliss, E. R. Hes ine, J. Summerbell, E. H. Bancroft, E. M Assistant Recording Secretary—A dick, 2d, Ashaway, R. I. Clarke, H. E. Babcock, J. F. Hubbard rresponding Secretary L. A. Westerly, R. I. M. Green, M. B. Kelly, P. F. Randolph, S Burdick, J. L. Hull, Walter Meuzies, F. C reasurer-E. Lanphear, Plainfield, N. J. Dunn, Wm. E Maxson, H. S. Rogers, W Will hold its Forty-fourth Annual Ses-N. Severance, S. Carpenter, A.J. Titsworth Albro D. Washburn, Clark Rogers, R. F sion with the Church at Rockville, R. I. Hartsough, W. C. Perry, T. C Smith, Geo. Greenman, Mrs. Susie Borden, Geo. W. Fifth day, June 3d, 1880. CENTRAL ASSOCIATION Wales, S. Preston, G. W. Stillman, W. A. Crandall, H. Ernst. A. Campbell, A. B.

Moderator-Uri M. Babcock, Higgins Recording Secretary-C. J. York, DeRuy-Beatty, R. Lippencott, Arthur A Millikin John S. Powers, S. S. Griswold, L. E. Liv-Assistant Recording Secretary - S. Maxson, Adams Centre, N. Y. Corresponding Secretary Stephen Burdick, Leonardsville, N. Y. reasurer-C. V. Hibbard, Brookfield, N

the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of Will hold its Forty-fifth Annual Ser sion with the Church at DeRuyter, N. Y. Fifth-day, June 10th, 1880. Introductory Sermon by Stephen Burdick. Chas. M C. Rogers, Alfred Centre, \$2 50 85 52 Lewis was appointed to present an Essay Mrs. J. C. Eaton, " 50 36 Schuyler Whitford, Alfred, 4 50 36 on "The duties of our people in spreading Sabbath truth among the communities in Mrs. C. D. Langworthy, 200
A. M. Clarke, Clayville, 575
Mrs. S. P. Marsh; Higginsv'e, 100 which they live."

WESTERN ASSOCIATION. Moderator—Thomas B. Williams, Alfred Centre, N. Y. ecording Secretary—M. S. Wardner, Lit-tle Genesee, N. Y. Mrs. A. Muncy, Assistant Recording Secretary-W. N. Burdick, Alfred, N. Y. rresponding Secretary-I. L. Cottrell Alfred Centre, N. Y.

-A. C. Burdick, Alfred Centre.

Will hold its Forty-fifth Session the Church of Hartsville, N. Y., Fifth-Carpenter Lebanon Springs4 50 day, June 17th, 1880, N. V. Hull to preach the Introductory Sermon. Essayists: I. Surie Borden, Springville, S. Preston, West Almond, L. Cottrell, on "How shall we best meet W. A. Crandall, Belmont, the attacks of Infidelity?" H. P. Burdick. A. E. Rogers, Scio, M. I. Bonfoy, Brookfield, on "The true relation of the church to the temperance reform;" C. A. Burdick. became very alarming, short breath, pains, and oppression. Dr. Swayne's Compound on "Ho \* can pastors secure an active co-Syrup of Wild Cherry gave her immediate operation of the membership in all church of Mrs. O D Kellogg, work ?" A. H. Lewis, on "The obligations Colling Miller.

> foderator-E. M. Dunn, Milton, Wis. Clerk-S. R. Wheeler, Pardee, Kan.
> Assistant Clerk-Wm. Spicer, West Hal-Corresponding Secretary—E. M. Dunn, Milton, Wis. Treasurer-Wm. B. West, Utica, Wis,

> of capitalists and business men to Sabbath

NORTH - WESTERN ASSOCIATION.

Reform work."

Will hold its Thirty-fourth Anniversary J. A. Green, North Loup, 200 with the Church of Jackson Centre, Ohio, J.F.Hubbard, Plainfield, N.J., 200 Will hold its Thirty-fourth Anniversary Fifth day, June 24th, 1880. Preacher of Clark Rogers. 500 W E. Maxson, MysticRiver, C2. 250 Introductory Sermon, Varnum Hull; G. N. T. Chipman, Mystle, 1200 M. Cottrell, alternate. Essavists: Simeon A. J. Titsworth, Chelges, Maga, 2 25 "Does the Bible teach the doctrine of endless punishment?" The following T. Davis, New Salem, W. Va., 250 appointments were also made: O. U. G.W.F.Randolph," Ask your druggist for London Hair Col. Whitford to preach upon The relations Joel H. Davis,

A CARD.—Please permit the undersigned to express, through the columns the RECORDER, their grateful ac knowledgments to the many friends

ther, from Ashaway, Potter Hill, and vicinity, under the lead of Hon. Geo. B. Carpenter and lady, presented 11 dozen golden eggs (half eagles), valued at \$60 per dozen (\$80), accompanying which was the following testimonial signed by Hon. G. B. Carpenter and some forty others:

REV. S. S. GRISWOLD: Dear Sir,-Your friends in Ashaway, sent you the inclosed sum of money, as a token of their appreciation of your services as a minister of the gospel, and a servant of the people, in elevating the standard of education in our midst. May you receive the pleasure in expending this donation that we do in giving it, is the wish ASHAWAY, Jan. 31st, 1880.

present for this kind, fraternal visit.

HOPKINTON CITY, R. I.

West Edmeston, Otsego Co., N. Y.

MARRIED.

DIED.

"I hold it true, whate'er befall;

I feel it, when I sorrow most

Than never to have loved at all."

'Tis better to have loved and lost

LETTERS.

RECEIPTS.

All payments for the SABBATH RECORDED

Dobbins, Buffalo, 200 E B. Santee, Hornellsville, 450

Burdick, West Edmeston, 200

R. Heseltine, Whitesville, 4 50

Remington, Independence, 25

B. Carpenter, Stephento'n.4 5

L Burdick.

.B. Felton.

Patton Fitch,

Jordan, Whitford,

Beauchamp,

Jos. Taylor. J. H. Hull.

D. Whitford,

H Rencroft Camden Del

L. Hull, Red Cloud, Neb. 200

H.S. DeLand RepublicanCity, 2 00

B. Cardner, DeRuyter, 2 70 36

are acknowledged from week to week in

ermore, O. D. Sherman.

J. B. C.

S. S. GRISWOLD,

The friends in Hopkinton City, Tame quog, Hope Valley, and their vicinities. resented a purse of \$58, and a receipted bill of \$45 for groceries, &c. A check for

\$15 was presented from T. S. Greenman. Esq., of Greenmanville, Conn: a very fine dressing gown from the ladies of Hope Valley; valuable presents and mementos to Mrs. Griswold, \$11 of the sum from Hopkinton City and Tamaquog was from To one and all of the donors we wish to

express our heartfelt thanks, and to all scraper notes are very fine and well rendered by a few star performers. The stock company is nowhere, and the chorus dismissed. Cheese are limited in amount and in few hands, and the balance of the SABBATH-KEEPERS spending the year's business must be confined to a ped-Sabbath in Chicago are invited to spend dling trade. Of course, if the price gets the hour from 11 A. M. to 12 M., in the set a little too high, there might be plen-

24 @ 25 cents. In Westerly, R. I., Feb. 1st, 1880, b. Rev. L. A. Platts, HORACE H. MAIN, c. · DRIED APPLES .- We quote: edyard, and PHEBE M. PARTLOW, In Hopkinton City, R. I., Feb. 1st, 188 GREEN APPLES.-We quote:

Baldwins ..... 3 00 @ 3 50 Russets...... 2 75 @ 8 00 CRANBERRIES.—We quote: Cape Cod, fancies, per bbl. \$8 00 @\$9 00 " fine to good ... 6 00 @ 7 00

Eastern, fancies ... 8 00 @ 8 50
" fine to good ... 6 00 @ 7 00 Jersey, fancies, per crate.... 2 25 @ 2 50 " fine to good....... 2 00 @ 2 25 BUTTER, CHEESE, EGGS, BEANS, ETC., its appointments until the infirmities of Exclusively and Entirely on Commission.

> DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods

ATOVELLO'S MUSIC PRIMERS Rudiments of Music. Cummings. 2. Art of Planoforte playing. Pauer. \$1 00 . The Organ. Stainer. . Singing. Rand gger.
. Musical Forms. Pauer. . Harmony. Stainer.

8. Violin. Tours. Very popular books in England, and rapidly becoming so in this country. They are not properly Primers, but Instruction Books, with practical treatises on the instruments, and abundant picture and musical illustrations, a history of the organ, etc. Valuable books for any one

AMERICAN (\$1 25, or \$12 per dos.) Contains enough easy anthems of fine quality and A. J. ABBRY. Any book mailed, post free, for the re-

OLIVER DITSON & CO., Boston. C. H. DITSON & CO., 843 Broadway, New York. J. E. DITSON & CO., 1228 Chestnut St, Philadelphia.

writing, etc. 64 pages with cover. Full of wit, wisdom, and tender sentiment. Sent postpaid, for only 15 cents. Our Illustrated catalogue of books, pictures, etc., free. PATTEN & CO., 47 Barclay St., N. Y.

R. KENNEDY'S FAVORITE REMEDY. FAVORITE REMEDY

\_B L O O D\_ such as Scrofula, Salt Rheum, and like af-

FAVORITE REMEDY \_ s a specific in Kidney and Bladder Com plaints, Constipation of the Bowels and diseases of the Liver. To Women who

DR. KENNEDY

would have it understood that, while he is engaged in the introduction of his med-icine (Favorite Remedy) he still continues the practice of his profession, but confines himself exclusively to Office practice. He treats all diseases of a chronic character, and performs all the minor and capital oplistance, except in surgical cases, by send-

S. S. NEWTON'S SAFETY LAMP CO.,

SALESBOOM, 18 West Broadway, New

DIANOS, STOOL, COVER. and book, only \$148 to \$255. OR-

bodying even its philosophy. sible advantage.

God and take courage:" not come amiss now while the peo ple are on tip-toe of expectation. refer to temperance reform and Sabbath reform. The latter comprehends more than most people are fulfillment of prophecy concerning God's holy Sabbath seems to me to be apparent if I read aright the signs of the times. It is not my ourpose in this article to speak at ength of Sabhath reform in general particular. I will simply say

that the Christian world, with the exception of a few hundred thou sand, have the Bible Sabbath under their feet, and are praising and pet ting a rival, man made Sibbath. God save take your feet off his holy day. Read Isaiah 58: 13, Exodus 20: 8 -11, Revelation 52:14.) Concern ing the late struggle in Newark. N. Common Council after the election a year ago, and induced it to enact certain Sunday ordinances aimed at the suppression of the Sunday news | are jubilant over the fact that inday, keeping open butcher shops admit, however, that the action of To the Editor of the Sabbath Recorder:

and drug stores, as well as beer satthe New York Republicans, whatever loons and concert gardens. The

against any attempt to hinge on the laws which are in direct conflict with the immutable law of God, or of any

it? And will he hold the man guilt is a good following after the tent

perance friends authority to compel me by penal laws to observe the first day of the week, when God com. | much to our discretion. A day with in the Sacred Scriptures any authority for keeping holy the Sunday, either by a divine law or by any apostolic example. No such interpreted their ideas of such a thing into three or four texts, but it is not there, and the most reliable church Christians until many scores of years after Christ's ascension. Then Gentile Christians hated Jews to such an extent that they came to hate carries with it other reforms. We the time he might spend in our

come generally observed (only as a holiday) as a result of imperial decrees and ecclesiactical councils that have fulfilled the prophecy of Daniel 7: 25. Neander, the great church spondence, will address us at Norhistorian, says: "The festival of

Sunday, like all other festivals, was only a human ordinance." I humbly pray my temperance friends to be consistent if they would march out boldly to meet the rum elements, and especially if they would have God's approval. But when you use the blessed temper ance cause to break down a portion the Papal Sunday which is unscript

marked on our banners. H. D. CLARKE. LEONARDSVILLE, N. Y.

WASHINGTON CORRESPONDENCE FEB. 6th, 1880. Yesterday's session of the House showed conclusively that the portion of the amended rules which transferred consideration of various bills to the Committee on Appropriations could not be carried. Mr. Randall, Mr. Garfield, and the other gentlemen, composing the Special Committee which prepared these new rules, will perhaps do well to agree to the modification substan tially determined on by the House, and so enable an anxious Congress to go on with the regular business of the session. I suppose no report was ever made to Congress from a oughly considered, or more beneficial to the country in its effect, if adopted, than this report of the House's new rules. The best men of both parties prepared it. The

The Department investigation in to the conduct of Mr. Hayt, late to the depth of twelve inches or Yet how rich is my condit Commissioner of Indian Affairs, has more, but it is not likely to stay resulted in a report showing him long. to have been guilty of serious irreg ularities, if not of criminal conduct,

adoption of the new rules is only

a question of time.

dians and a disgrace to the country. God." The investigation of the Ute troub les now being carried on by the

needed change. If one may decide by the tone of conversation among politicians here the Senator's chances for the nom. ers, kingdom. ination; and the General's friends papers, running horse cars on Sun structions were given. All of them

HOME NEWS. Norwich, N. Y. The cause of Sabbath reform i this place is making slow, but sure progress. Since last report, two have been added to the Seventh day form is a bid for the enforcement of Baptist Church, one by baptism and one on confession; the former from the Methodist Episcopal Church, the other from the Congregational. Several new inquirers are attending with us. Meetings are held every evening, at our rooms on Birdsall street. Visiting from house to house to look up and look after the interested and approachable ones, is the work of each day. The mem keepers are doing nobly. The friendly letters to them from the brothers and sisters in various parts come epistles, read in our meetings

> Our present method of labor is proval to this method, and confided

Brethren, pray for us.

wich, Chenango Co., N. Y., until

Last Sabbath two united with us.

She stood in the water by th cal troubles and removals of the gave up our old meeting house for side of the minister, until she had Commissioner, is in the transfer of the corpenters to work in, prepara- sung the last line here quoted, when the Bureau to the War Department. tory to building a new one. Since she said, "I am ready, now." Many into Lamlash, Scotland, bottom up The Public Debt statement shows

THE SABBATH AND TEMPERANCE. the Indians, and when they will not school house near by. We are now bath, we had the pleasure of receiv The following article is taken behave punish them. Many valu- able to report our house finished. It ing into our fellowship, Dea. Atherfrom The New Era, the temperance able lives would have been saved, is thirty by forty four, and sixteen ton, of the First-day Baptist Church, organ of Otsego and Delaware Coun | the expenses of the Bureau materi | feet to the top of the square. With | and his wife, and their son, clerk of | Early on the morning of Feb. 6th. tice, published at Cooperstown, ally lessened, and the dignity of the a little more furnishing inside and that church, and his wife. Fifteen they ordered the men in two mines, N. Y. An occasional paper will country elevated, if, during the last fitting up the surroundings we will have been added to our number dur- five miles from Tapton, to quit open its columns for the presentation | twenty years, the trained officers of | be ready to dedicate it to Divine | ing these meetings; and we are conof truth for which let us "thank the army, educated for their busi service, which takes place, if the fident of more next Sabbath. I ness, and to be dismissed from a life Lord will, March 28th, 1880, the think the prospect very flattering, A few plain facts concerning the position if they did not perform sermon to be delivered on the oc. at this time, for the building up of two great reforms of the age may their duty, had been substituted for casion by Rev. L. R. Swinney. May a strong church here. I regard the perfectly satisfied with their the haphazzard set of men who have the good Lord inspire his heart with outlook of the Seventh day Baptist managed Indians affairs. The time wisdom and power from on high, cause here as far brighter now than to speak out on this subject has that a deep and lasting inpression of any other church whatever, unless come. The whole Indian service of may be made on the hearers, that other denominations should come in aware. That there is to be a grand | the United States, for a series of | they may know how they "ought to | with strong re-enforcements, on pur years, has been a fraud on the In | behave themselves in the house of | pose to reap the fruits of the present efforts, which I think very likely. The finances of our church have Bro. Huffman thinks he will be

fallen heavily on a few, and we have obliged to leave in four weeks from do. Pray for us, dear brethren and ought, by all means, to remain as long as the present interest continues, "if it takes all Summer." And at Stone Fort, Enon, and Pleasant There is a neighborhood in Williamson county, ten miles north-west of

I feel like thanking God and the Missionary Society that it has prayer that divine power may ac-

bath privileges. Villa Ridge, Ill.

FEB. 1st, 1880. Bro. Huffman is still here, and the spend most of our time in frontier Before he came, I had commenced work, necessarily separated from holding, meetings, on Thursday familiar friends. The tent work for evenings, at Mount Pleasant Schoolthis the pioneer Association, but in rangements to have stated appointother Associations also. We may ments at Valley Recluse School-Sabbath reform; and this reform each of those places, in addition to

church. He spent over a week at the former place, and it resulted in the addition of two interesting young familles to the company of Sabbath-keepers. And still there are "more to follow." At the earnest solicitation of the people of Villa Ridge, which is two miles from our church, Bro. H. has been preaching during the last week, except Sabbaths, and one First-day, We are hoping and praying for a | in the M. E. Church in that place. revival in our midst, and feel quite An interest has been awakened such sure God will now greatly strength- as I have never seen in this vicinity, of the moral law, and to build up en us. We have long felt the need and it is extending far and wide. of a fresh baptism of the Holy Spir. Next week he goes to Valley Reural, then defeat will be plainly it, and of taking "higher ground" cluse, and the week following will for Jesus and his blessed truth. We resume labors in our church. The now ask all the brothers and sisters | last two or three Sabbaths have reof this branch of Zion, to remember | minded me somewhat of the Sabbath their covenant obligations and to days in your strong churches. Our come again and work with us in the house has been well filled. One First day Baptists, although she has

prayer meetings, and to seek God's week ago last Sabbath, five were favor in their secret communings | baptized, and one received from the been a Sabbath-keeper for years. They were converts to the Bible | Among those baptized, was a young Sabbath, and formerly members of lady who is the daughter of our the First-day Baptist Church of State's Attorney. She is intelligent West Winfield, N. Y. Through and conscientious; but, like a good many trials and much opposition | many others who have stepmothers. they came to accept this testing she does not live at her father's submit now to the inevitable, and truth, but God has verified his prom- house. She wrote a very affectionate ise to those who "delight in the law letter to her father, whose home is of the Lord," and causes them "to in Mound City, informing him of be fed with the heritage of Jacob." her purpose, and inviting him to Last week I visited Clayville, N. come up and see her baptized. Y., a manufacturing town on the Some of her most intimate friends Delaware, Lackawanna, and Western endeavored to discourage her, but her heart was fixed. As Bro. Huffoughly with Sabbath tracts. I leave | man started with her into the water (for he did the baptizing), she com-

the following lines:

"Jesus, I my cross have taken, Naked, poor, despised, forsaken, Thou from hence my all shalt be Perish every fond ambition, All I've sought; or hoped, or known: God and heaven are still my own. Let the world despise and leave me. They have left my Savior, too; Human hearts and looks deceive me. Thou art not, like them, untrue. "And while thou shalt smile upon me. God of wisdom, love and might, Foes may hate, and friends disown me Show thy face, and all is bright.'

M. B. KELLY.

REQUEST FOR PRAYER.

NORWICH, N. Y., Feb. 5th, 1880.

the Pennsylvania Railroad, twenty out their threats to stop all mining.

where, in some cases, the hands are the court. The New York Times Bangor

with. The strikers are visiting the sal from the service, and it is under small operatives first, and working stood that General Sherman and the

special reports that Maine is in a

ten dollars an acre, less than ten years ago, have been sold for one

The agricultural prosperity of tend to contribute all we can in support of the cause. Pray for us at Villa Ridge, and in Southern Illi-My heart being deeply moved, as I trust by the Holy Spirit, I wish to is 20,000,000 bushels of wheat, and ask all Christians who love God's from 80,000,000 to 100,000,000 bush-

company the Sabbath-school lesson for Feb. 7th, convicting those whe with 5,000 bales of cotton. A fire broke out in the cargo, and after | Scrofula, Erysipelas, Pimples, Blotches the attendance has been small. The day, of the terrible sin of rejecting twenty bales of cotton were removed, a large quantity of gunpow bath, while they admit so candidly in their notes on this lesson, the majesty and immutability of the en- in her cargo. In the British House of Commons,

O'Donnell, of the Home Rule party, has given notice that he would move an amendment to the address in re | at the root of disease and removing its ply to the Queen's speech, calling | causes. attention to the systematic neglect of Irish affairs, and also to the factious misrepresentations of the acts of the Irish members of Parliament by the Government and their agents. not reach us in time for last week's

houses in Paris, exclusive of public A Fool's Wisdom.—Down in Virginia, the other day, says the timated at twenty three millions

the cargo, instead of being valuable dollars here to day; more money, I as the Captain had represented, was absolutely worthless.

> The Coloraco delegation in Congress, in company with Governor Pitkin, of that State, called on the President, last week, and represented to him the defenseless condition of the fronter settlements. The President asstred them that immediate steps would be taken to meet the exigencies of the case.

number of similar cases. The bitter contest which has long been waged between Mayor Cooper

lided with the schooner Harding, off

The Elmira Advertiser, of Feb. 5th, says that our imports were in excess of our exports, last week, for the first time since 1871. In ex amining the published returns, the mass is made up of luxuries, which ment, was but coldly received by are not needful. Our prosperity the people. Beaconsfield's speech thus asserts itself in a way that was wholly wanting in his usual anproduces a lessening of our financial strength, for, within a few months. we shall be sending gold back to the increasing national extravadon Times, only three months ago, during all hours.

Swayne's Tar and Sarsaparilla Pills.—An excellent cathartic and anti-bilious medicine. Cures sick and nervous head ases 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 ents, five boxes \$1. Prepared only by Dr. Swayne & Son, 330 North Sixth street, Philadelphia. Sold by all prominent

(eighty or more), for their social donation visit on Sabbath evening, Jan. 31st, 1880. it was an occasion of much social enjoyment, and as an expression of respect, kind regard, and Christian confidence, it was highly appreciated, and will long be held in kindest memories. The delegates from Westerly, Rev. L. L. Platts and wife, Rev. Geo. B. Utter, and others, presented a purse from the Seventh day Baptist Church, of \$43, with congratulations and friendly greetings. An-

Broad street, New York. Marking plates furnished when desired. BUTTER.-Receipts for the week were 22,297 packages; exports were 6,346 packages. For the finest new milchs creamers make, either Eastern or Western, and choicest brands of Western factory make full prices are had and the supply this week has been scarce up to the demand.

Mrs. F. Newcomb. Milton. Wis. 200 86 19

FOR LESSON LEAVES.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for but

ter, cheese, etc., for the week ending Feb. 7th, reported for the RECORD-ER, by David W. Lewis & Co., Produce Comprision Manhaett. N. 85

5 00 84 59

H. A. Draper, Madison,

R. P. Jones, Shiloh, N. J.,

The choicest Fall ends of New York State dairy or creamery make are in good request, and entire dairles of New York State had some inquiries for export at about the price of Western factory make. Winter made State stock is quite a portion of it rejected by buyers, and these rejections have to be got into line and sold at the best attainable bid, 16 @ 18 @ 20 cents. At the close there were cable bids for butter of 20 cents for sound New York State or Western. We quote: Fine new milchs creamery make 36 @ 8

early Summer make cream 24 @ 21 Special fancy, Fallmakeprivdai'y 28 @ 8 New York State Winter make. 16 @ 20 Southern Tierdairies, choice to fine 24 @ 2

Northern Welsh dairies. " 23 N. Y. State dairies, fair to good. 20 Western fine grain-fed dairy p'd23 @ 20 dairy packed fair to good . 20 @ 22 CHEESE.-Receipts for the week were 9,126; exports, 20,240 boxes. The market is working at a high tension, and the sky-

Ladies' Room out of Upper Farwell Hall ty of cheese at the price. We quote: Factory, fine Sept. and Oct......141@ 15
" others, good to prime. .13 @ 14
Off kinds and qualities......10 @ 121 SABBATH LECTURES.—The friends Eggs.—The market has got through the of the Sabbath cause, in any locality, who worst of it and a better feeling prevails. lesire lectures upon the Sabbath doc The heavy snow storms through the countrine, are requested to make their wishes known to the Corresponding Secretary of try stopped supplies and prices advanced.

the Tract Society. Address J. B. CLARKE | We quote: BEANS .- The market works easier this veek. We quote: In Clarksville, N. Y., Jan. 28th, 1880 Marrows, per bush.,62 lbs....\$1 65@\$1 80 at the residence of the bride's parents, by the Rev. W. B. Gillette, Mr. MAXSON A FREEN, of Alfred, and Miss MARY A. BEESWAX. - Western and Southern,

by Rev. S.S. Griswold, at his residence, Mr. Spitz \$3 75 @ \$4 25 WILLIAM ADDISON BURDICK, of South Greenings 2 75 @ 3 00 Colebrook, Conn., and Miss MERCY KATH-At West Edmeston, N. Y., Jan. 27tl 880, Mr. SANDERS CRANDALL, aged 9 Bro. Crandall united with the Vest Edmeston Seventh-day Baptist Church at the time of its organization in 1823. He was a faithful attendant upon

> ever for our own account, and solicit consignments of prime quality property.

Cash advances will be made on receipt

sales and remittances for the same sent

have no Agents, make no purchases what

promptly as soon as goods are sold.

and, letters.

In Ashaway, R. I., Jan. 24th, 1880, Hr RAM K., infant son of Theodore and Delis

> to provide one ANTHEM per Sunday for two years. A. N. Johnson, J. H. Tenney, BOOK.

Choice Selections from the Poets for use in Albums, Valentines, Letter-Burdick, 2d, A. Ladd, J. A. Green, B. I. Barber, Geo. W. Weeden, R. Stillman, J.

> s offered as a reliable medicine for the cure of all diseases arising from an impure

> suffer from any of the ills peculiar to the sex, Favorite Remedy proves a real bless

ed at home. Address DR. DAVID KEN-NEDY, Rondout, N. Y. WHAT IS THE USE

\$10.000 INSURANCE for 35 cents. On LIFE and PROPERTY.

\$10,000 will be paid to any person who
can explode a lamp fitted with our SAFETY ATTACHMENT.

Mailed Free for SE

S. D. B. GENERAL CONFERENCE. Contributions for this department of notes, suggestions, news, or anything of in terest to our Sabbath-schools, are solicited Address Geo. H. Babcock, President, Plain-

field, N. J., or Rev. L. E. Livermore, Sec INTERNATIONAL LESSONS, 1880.

FIRST QUARTER. Jan. 3. The Infant Messiah; or, The Way the Savior. Matt. 2: 1-12. Jan. 10. The Flight into Egypt; or, The Wa to Safety. Matt. 2: 13-23. Jan. 17. Jesus Baptized by John; or, Th Way to Discipleship. Matt. 3: 1-17. Jan. 24. The femptation of Jesus; or, The Way to Victory. Matt. 4: 1-11.

Jan. 21. True Discipleship; or, The Way Ioliness. Matt. 5: 1-16. Feb. 7. The Truly Righteous; or, The Way t Obedlence. Matt. 5: 17-26. Feb. 14. The Tongue and the Temper; or The Way to Perfection. Matt. 5:83-48. Feb. 21. Giving and Praying; or, The Way to Acceptance. Matt. 6: 1-13. Feb. 28. Our Father's Care; or, The Way to

Abundance. Matt. 6: 24-84 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 20. Review. March 27. Temperance Lesson; or, Woe to

VIII .- GIVING AND PRAYING: THE WAY TO ACCEPTANCE. BY REV. G. J CRANDALL,

For Sabbath day, February 21.

MATTHEW 6: 1-13. 1. Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in neaven. In Therefore, when thou doest thine aims, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men Verily I say unto you, They have their re-3. But when thou doest alms, let not thy et hand know what thy right hand doeth;
4. That thine alms may be in secret; and the which seeth in secret, himself few. "Be not rash with thy mouth, and shall reward thee openly.

5. And when thou prayest, thou shalt not be as the hypocrites arc: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Father, which seeth in secret, shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall oe heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallewed be thy name. ame. 10. I'ny kingdom come. Thy will be done in 11. Give us this day our daily bread.
12. And torgive us our debts, as we forgive our dectors.

13. And lead us not into temptation, but de-liver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

(Commit to memory verses 3-6.) CENTRAL TRUTH. - God sees the

DAILY READINGS. DAILY READINGS.

1. Alms in secret. Matt. 6: 1-13.
2. Alms for the poor. Deut. 15: 1-11.
3. Alms not given. Mat. 3: 7-15.
4. Alms bountlintly given. 2 Cor. 9: 1-15.
5. Praying for wisdom. 1 Kings 3: 5 15.
6. Praying for believers. John 17: 1-26.
7. Praying for the sick. James 5: 13-20.

GOLDEN TEXT.—"Thy Father which seeth in secret shall reward thee openly."—Matt. 6: 6.

TIME.-A. D. 31. PLACE.-Mount of Blessing, outh-west of Capernaum. OUTLINE.

THE WAY TO ACCEPTANCE: II. In prayer. v. 5-13.

QUESTIONS. ing heed? Does the word alms, as found in the first verse, express the full meaning of the original word! What motive should lead us to deeds of righteousness? What should we avoid? What acts does God reward? What deeds are alms deeds? Who are hypocrites? What is meant by sounding a trumpet before us? What is a synagogue? What is meant by "they have their reward?" How are we to do alms? Whose approval should we seek? To whom are we to look for reward? pray? How do the hypocrites love to pray? For what purpose? Do they seek help or reward from God? What reward do they receive? How should we pray? Are we ever t pray in the presence of others? To whom are therefore placed first in the prayer. Give to look for acceptance? What should we avoid in prayer? What are "vain repeti-What do the heathen think? What does our Father know? Does his knowledge and our opinions of what we need always agree? After what manner should we pray? of the same words? What do the words "Our Father" suggest respecting our relation to nim? What is meant by hallowing the name of God! Should we hallow it in our own hearts? Does this petition have reference to the heathen? To the unconverted at home Give the meaning of "thy kingdom." How does the kingdom of God come? How can we help to answer this prayer? Ought we to

doit? Can the will of God be done in the earth the same as in heaven? Give the meaning of "our daily bread." Do we receive this from God? What influence will this depend ence upon God have upon our characters? To hom are we indebted? Why? Who is indebted to us? What is it to forgive? For what does he pray who holds hardness in his heart against his neighbor? Does God lead into temptation? When are men tempted? Why does God allow men to be tempted? Who has power to deliver from allevil? Will he d it if we ask him? Whose is the kingdom? Is this a reason we should praise him? Is God able to answer our prayers? What is the meaning of "Amen?" EXPLANATIONS.

I. In alms. v. 14. Take heed. Give attention to, as being important to the one whose attention is called. That ye do not your alms (righteousness). Righteoneness is the preferred reading, being found in those manuscripts which are thought to be most correct by critics. This includes all righteons acts. To be seen. The teaching is not that we are not to do that which is right before men; for, he says, " Let your light so shine before men that they may see your good works and glorify your Father who is in heaven," but that we are not to do these things with the desire that men may see and applaud. The man who gives for of the kingdom of Christ, or often speaks of what he has done for the honor of the is the kingdom, and the power, Master with the desire that honor may and the glory, for ever. Amen come to himself, is guilty of a violation It is thought by many that this part of of this command of the Savior Ye the prayer has been added by a later have no reward. God only rewards when men do righteously, because they contained in the passage is found else. love the right, and desire to honor the Author of all righteousness. Therefore, when thou doest thine alms. Deeds performed through pity or compassion. Do not sound a trumpet before thee. Some have supposed that it was the custom, with the Pharisees to blow a trumpet before them when leading to it. they were about to distribute aims; but it 2. Every true Christian seeks to have is probably only a figurative expression, every act acceptable to God. meaning to attract attention. As the 3. If God is pleased, we can easily bear hypocrites do. Hypocrite is a name he repreaches of men. given to stage actors, hence, one who 4. He who regards the opinions of men personates another, one who pretends to of greater importance than the revelation be what he is not. In the synagogues of God, is not acceptable to him. and in the streets. The places of public worship and in the public streets. REV. EDWARD EGGLESTON, who is That they may have glory of somewhat noted, and justly so, as a men. They sought the praise of men. writer of good novels, and for little

when thou doest alms. Jesus would not have men stifle their pity for the destitute or afflicted, but lead them to per form deeds of mercy from right motives. Let not thy left hand know what thy right hand docth. Do it secretly. Thy Father which seeth in secret shall reward thee openly. The word openly is omitted from several of the early manuscripts. The one who, from love to God and pity for suffering fellow-men. seeks in the right use of the means God has given him, to send the knowledge of to relieve their material necessities, i

the way of salvation to the lost, or strives are of his reward. then slashes at it right and left. II. In prayer. v. 5-12. And when thou prayest. It is the duty of every one to pray, but care must be had for the state of mind when we approach God. "God is a spirit, and they that wor ship him must worship him in spirit and in truth." For they love to pray standing in the synagogues and in the corners of the street. Loved to call the attention of the people to their devotions for the purpose of be ing seen of men; no regard for God o for his will, seeking only to exalt self. They have their reward. These also have their reward in full, and need not look for any more. But thou, ceive the great advance of the past when thou prayest, enter into thy closet. The passage does not mean that men are never to pray except in their closets, for Jesus offered prayer before his disciples and upon the cross, and the apostles, under the influence of the Holy Spirit vould be so ignorant of the Bible as prayed with the various churches; but Mr. Eggleston shows himself to be, the meaning is, that when we offer prayer when he sees nothing but history in we should be alone with God. Whatever our circumstances may be, our thoughts speaks of "the Pharisee whose anare to be with God, and our utterances such as shall please him. Use not vain repetitions. Do not ask over and over ing on Sunday." again the same thing. In the Garden of Gethsemane, Jesus prayed the same prayer three times, thus showing that it is A lily among flowers, a diamond no sin simply to repeat the same words; among geme, a sun among stars is but the thought is, we should not use the Lord's Prayer among the beau-

few. "Be not rash with thy mouth, and let not thine heart be hasty to utter any- challenged by skeptics, undimmed by thing before God: for God is in heaven, and thou upon earth: therefore, let thy words be few" Eccl. 5: 2. For your Father knoweth. God is our Father, and knoweth all things. He knows that we often need those things of which | could have conceived, no human we have no conception. No one would think of praying for affliction, yet our Father knows that we often need this more than anything else. After this manner therefore pray ye. Not necessarily in the same words, but with the same thoughtfulness, brevity, comprehensiveness, and spiritual consecration to God.

dom come. The kingdom of Christ

hearts and spread into all the world; and

as in heaven. We now come to the sec-

ond division of this prayer. Spiritual

blessings are of far greater importance in

o resist all these and receive the benefit

LESSON THOUGHTS.

1. God judges every act by the motive

Observe what it teaches about God: his fatherhood, his dwelling place, his holiness, his kingship, his governing will, his ceaseless bounly, his tender mercy, his loving care, Our Father. If God is our Father, we are his children, and in him, as heirs, his infinite power, and his eternal possessors of all things. He is our Fa. | glory. ther. We possess his love, care, right-See what it teaches about man: cousness, and purity, for " we become par-

simplicity.

his dependence, his need, his sinful takers of the divine nature." Who art ness, his danger, his bondage. in heaven. Being in heaven, he is above the contingencies of this earth-life,

The Wonderful Prayer.

ties and treasures of the Divine

Notice what it requires in him and is therefore able to answer our who uses it: childlike humility, prayers and fulfill all his precious prom- the eye of faith, purity of thought, ises to each of us. Hollowed be hunger for righteousness, a submisthy name. In our own hearts, also in sive will, a confiding trust, conscious all the world. A prayer which uttered dependence, a mouth ready to conthe petitioner to all missionary work in fess, a heart ready to forgive, feet the world, till the "knowledge of the willing to be led, knowledge of danglory of the Lord shall fill the earth as ger, dread of the dominion of evil, care that you have both powder and RULERS.—Tiberius Casar, emperor at Home; Soly the waters cover the sea." Thy king- thankfulness and praise for mercy. It has three general divisions:

cometh not with observation, but is within "every true believer; hence, it is propaddress, petition, ascription of er for all Christians to pray" thy kingdom praise. Each is simple, direct, and come" not only for themselves, but for | brief. It contains seven petitions, all the unconverted. Thy will be the number of perfection, the numdone in earth, as it is in heaven. ber of the days of creation, of the That is, let the obedience of thy subjects colors in the rainbow, of the notes in the earth be as prompt, perfect, and hearty as it is in heaven. Note how these of song, and these are divisible petitions grow out of each other and each | again into three for God's glory, and follows as a consequent of the other. If four for man's need-three for heav we hallow the name of God as his chil- en, four for this earth. These sev dren, his kingdom will be set up in our eral divisions may be thus arranged then his will will be done here the same

Our Father in heaven. Thy name-Give us-Thy kingdom-Forgive us-Lead us-Deliver us-

the mind of Jesus than temporal, and are There are some remarkable rela us this day our daily bread. Some have thought this referred to spir tions between these petitions and ifual bread, but the evidence is not conthe beautitudes, as the " poor in spir clusive. It teaches that even the daily it" with the prayer for hallowing food of the rich and poor alike comes the name which is all spiritual from God, and it is becoming to us to riches; "they that mourn" with the numbly ask him for it. This teaches us coming of the kingdom wherein all that dependence upon him which guards us against atheism and infidelity. And mourning shall cease; "the meek" forgive us our debts, as we forwith the swallowing up of all wills give our debtors. We are the creain God's will; the "hunger after tures of God, and therefore ought to use righteousness" with the prayer for all our faculties in seeking to honor him, daily food; "the merciful" with the and striving truthfully to represent him petition for forgiveness; "the pure to a wicked and gain saying world. Inasmuch as we have failed in this we have in heart" with the dread of temptaecome his debtors. Men fail to do as | tion; and "the peacemakers" with

they ought to one another, and thus be | victory over all evil. come debtors to each other. We are con-The parallels with the Decalogue scious of having wronged God, and of our are not quite so sharply marked, but brought about by one alone. fellows having wronged us. Jesus we may notice the general relation teaches that we are to forgive, let go, release, cease to hold off from us the one who has wronged us, as we desire God to the first table of the law—the holy do the same for us. If we pray this name, the righteous kingdom and prayer, and still hold hardness in our the universally obeyed will on the learts against our fellow, we pray God to hold us in condemnation. And lead us not into temptation. God someis to be worshiped, whose name times tries men as he did Abraham (Gen. must not be profaned, and whose 22: 1) and Job, and the apostle Paul (2 | Sabbath, the type of the coming to God! What an amount of Cr. 12: 7-9), but only that he may refine kingdom, must be kept holy, on the prevalence we have heretofore been them, and he "will not suffer his children other; as also that between the last enabled to bring to bear at the court four and the second table-the pe bear." God does not tempt men with evil, for he can not be tempted with evil; tition for bread, to the "first combut he leads them through such experi- mand with a promise," and those ences as are taken advantage of by the for deliverance from sin, temptation, enemy of our souls, and as furnish the and evil, to the remaining commands

occasion upon which our lusts are fixed. We are to pray that we may have strength against specific sins. Moreover, as between the seven of thus conquering our enemies But deliver us from evil. From all evil, of the rainbow, there are delightful ate another with them, to do what either worldly or spiritual. For thine barmonies; so have similar harmonies been observed between the seven breathings of desire in this divine prayer. Take the first of each diwriter; yet if this is true the sentiment vision—the first thy and the first us -and they harmonize in showing us one. where in the Word of God. It is an God the Father as the holy, the ascription of praise to God as being able bountiful, the preserving One. The his throne when Aron was associ second of each shows us Christ the ated with him. The disciples were Son as King of the kingdom and sent out two and two to preach, and as the Redeemer. The third of each presents the work of the Holy

> righteousness for his name's sake. That we may see the relations between these harmonies and those of color and song, let us place them in parallel columns, thus: Petitions.

1. Hallowed he thy name.

Boston School of "Liberals," first three primary colors in light, red, assumes that a certain creature of | yellow, and blue, give us the grand his own disordered brain is the harmony of hol ness, righteousness, "present phase of Sunday school and purity; of holiness in God, work," utterly ignoring the true spir- | righteons living through the Spirit, it of ninety nine hundredths of the and purification through the re Christian workers of to-day, and deeming blood.

"Fanciful," do you say? Not His criticisms are applicable, how altogether. You see three pictures ever, only to the mission school, and | by the same artist, one may be a so far as his article goes, one would landscape, painted in oil color; one suppose that he never knew aught | an interior, done in sepia; the other of the Church Bible-school, of its | a historical sketch in charcoal. methods or its needs; and, more | They are dissimilar in character over, the very elements of efficient and subject, and are interpreted eaching which he emphasizes, are through different mediums, but the very ones which are most insist- | there is that in each which tells you ed upon by all the great leaders in | that they are from the same hand. |

the work at the present time. No So also is it in the handiwork of unprejudiced mind can fail to per- God. "After this manner pray ye," ten years, both in methods and se. | says Christ; not necessarily in the ections for Bible study, and it is same words, but with the same rec not probable that any child brought ognition of God in his holiness, his up under the teaching now in vogue authority, his merciful kindness; with the same sense of need, unworthiness, and weakness; with the same longing for holiness, purity, the Old Testament, or when he and deliverance; with the same humble, submissive, and forgiving cestor stoned the prophet for work. spirit; with the same consciousness of danger, dread of evil, and willingness to be led; with the same abiding love, the same confident faith, and the same thankful grati-

> Taking Aim. Bishop Whately said of a certain

tude.

Word. Unscathed by critics, unpreacher, that "he aimed at nothing, and hit it." There is quite too the developments of time, it stands much of that kind of teaching done out among all writings, human or in the Sabbath school. If you would | CENERAL AGENCY inspired, with the unmistakable hit anything, you must aim for it. stamp of divinity. No human mind In battle, it is said to take a bushel BUTTERICK'S PATTERNS. of bullets for every man killed. thought framed, no human hand while a sharpshooter, who takes penned its matchless, comprehensive careful aim, seldom wastes a bullet. But, in order to take efficient aim. you must have something in sight to aim at. Have such an intimate knowledge of your scholars, and their spiritual needs, that you can make every question, or "point," tell for good. It is of no use, however, if you wish to hit a bird, to let it see you taking aim at it; and so you should seldom point your questions so that your scholar can know that they are aimed directly at him. We way seldom, for there are times when t is necessary and best, in teaching,

to be obviously pointed. But when you have taken aim never so surely, if your gun is not loaded, or be loaded with powder ball, both personal, loving earnestness and the uncompromising truth of God, in all your teaching.

To be a sharpshooter in spiritual matters, however, does not involve the idea of "sharpness" in word or tongue. It is the quiet, loving word that reaches the heart most frequent ly. Study the words and methods of the Great Master, and seek to have his Spirit in your heart, if you would become one of the efficient corps of sharpshooters in the army of the Lord.

PRECIOUS PROMISES.

"If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in sions is provided. heaven." Of course this is truethat two by joining their prayers be true by the experience of himself or of others? In a thousand instances in nature we succeed by joining another with ourselvesdoubling, at least, our capacity, or ability, but who has proved this to be equally true in spiritual things? Exactly as our Lord teaches by the case of the unjust judge, and the friend going by night to borrow bread, the utility of perseverance, so here he seems to teach that

pining our petitions with another's will accomplish what could not be It seems to me that this challenge, between the first three petitions and so to speak, of the Master has been slighted-lightly esteemed-passed by! Let the multitudes of needy, ighing, unsuccessful ones grasp this -as I think it will be to very many, one hand, and the one God, who only new promise. Take a Peter, James or John into your confidence, and thus augment, add to, double your

of heaven-never forgetting that it is all through him who ever liveth to make intercession for us; but now f we can just double this ability, what may we not accomplish. Is not this precisely what we all need?-more power with God and man! Is not this exactly what we always do in material things? How MADE TO ORDER ON SHORT NOTICE notes of song, and the seven colors extensively do business men associthey could not do alone! How often does one neighbor assist another, to be helped by him in return? Why, there are things accom plished every day by two, that

would be utterly impossible for the devils were subject unto them llow often the apostles took with Spirit, making known and assisting Paul, "Praying that utterance may us in doing the divine will, and in be given me, that I may open my leading his children in paths of mouth boldly," etc. Who, but haa friend, or brother, or sister, or husband, or wife, or parent, or child that they can associate with them to double their influence with him who is more ready to give than we are to receive. - Words of Fuith.

Worlly. Truly. A strong affirmation.

They have their reward. Reward in full. They sought praise and honor of men, and this they received, and they would receive nothing more.

But Scribner's for February, washington, N. J.

Will be noticed that it is the less except egotistic oddities, has an article in Scribner's for February, on "Present Phases of Sunday-weald receive nothing more.

But Scribner's for February, on "Present Phases of Sunday-weald receive nothing more.

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But Scribner's for February, on "Present Phases of Sunday-weald for Catalogue.

Towns Redding Red

worth while to read for the sake of |3d and 6th as in music and color | self to real virtues; to talk little, seeing what can be said on the sub | which harmonize. Also that the | and to do much, without caring to ject, and for some very good sug- 7th harmonizes with the 21 and 5th | be seen. God will teach you much gestions which it contains, yet is in presenting Christ as the Victor books. Do you need to be so learned really little more than the knocking over the evil one, and that the 1st, in order to know how to love God down of straws of his own setting 3d, and 5th, as in music, and correland deny yourself of his love? You np. He, after the manner of the sponding to what scientists call the know much more of good than you practice. You have much less need of gaining fresh knowledge than of putting in practice that which you have aiready acquired.—Selections ed. Circulars free. W. H. KELLEY,

BEWARE OF FRAUD
To protect the public against imi tutors and fraud, we specially caution all purchasers of BENSON'S

CAPCINE POROUS PLASTER to see that the word CAPCINE on th label of each plaster is correctly spelled.

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A Splendid Surgical Operation—Success ful Result and Wonderful Recovery. SURGICAL OPERATION.—The operation of lithotomy (removal of stone from the bladder), one of the most severe and criti surgery, was successfully performed on Tuesday upon Mr. Henry H. Pitts, a mer-chant of this city, by Dr. David Kennedy. Several friends of the patient witness the operation. Mr. Pitts has suffered sev. eral years from this difficulty, but it was only a week before the operation that he RECOVERY .-- Mr. Henry H. Pit's has ecovered from the effects incident to the operation, the closing of the wound being ompleted on the 18th day. His general

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6.23 A. M., daily, from Friendship, stops at Belvidere 6.44, Belmont 7.00, Scie 7.20, and arrives at Wellsville 7.55 A. M. 9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.22, Forestville 9.50 Smith's Mills 9.40, Perrysburg 9.58, Dayton 1007, Cattaraugus 10.38, Little Valle 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, Cuba 2.22, Friendship 3.03, Belvidere 3.21, Bel mont 3.35, Scio 3.52, Wellsville 4.10. Andover 4.45, Alfred 5.19, Almo and 5.84, arriving at Hornellsville at 5.55 P. M. of West Edmeston, N. Y., now offer the same for sale. This property consists of a substantial, well lighted two story 10 55 A M., from Salamanca, daily, except Sundays, arriving at Carrollton 11.02 4.25 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornelis-ville at 11.35 P. M.

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9.15 P. M., daily, from Dunkirk, stop-

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9.58 9.24 5.07 12.57 8.57

10.45 ... 5.17 1.20 11.05 ... 5.25 1.30 11.10 ... 5.28 1.3 11.25 ... 5.34 11.37 ... 5.8 11.5 ... 5.50 12.15 ... 5.57

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7.55

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A.M. 8 40.

9 50 2.00 3.57

8.00 6 20 1 03 2.20 4.25 8.00 8.05 6.26 10.10 2.25 4.29 6.11 8.13 6.31 10.17 2.12 4.35 6.2 8.21 6.39 10.25 2.39 4.42 6.41

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And I win fane; Yet this my cry sha More faith, O Chri More faith in thee ! Though sin my hear And wound me sor And though my deed Piercing me o'er; E'en then my cry she More faith, O Chri More faith in thee! When sickness casts When death drawn And when his deadly Shall wake my fee

Oh! then my cry al More faith in thee! ESCHATOLOGY. BY S. S. GRISWO Immortality, Physiol The preceding article

epiritual philosphy of f dicated upon the theo: is a spiritual being, ar will have a continuous istence after death. justice I ought next to terial philosophy of the predicates the soul upon al organism of the brai and hence denies the conscious existence of mind after death, and man's future life exclus the resurrection or recor the identical body that d buried. Materialism maintain soul of man is material, a substance distinct from

but the result of corpore tion. The scheme of nec immediate result of the of man; for mechanism doubted consequence of m Hence materialism mus freedom of the will; further, materialism fatalism. I now proceed to give ophy or nature of the s

forth in the writings of s most eminent writers. Storrs: " If it is said of it is a spiritual substan what kind of substance is is not matter? I can no and I do not see how it to conceive of substance matter in some form. Ir

phrase, immaterial, as belongs to this are not as sound without meaning, a mere cloak nakedness of the theory mortal soul in man." Ellis and Read: "The ing of soul is a creature by breathing. The whole

soul and is corporeal.

Scriptural phraseology mea mal, or creature, or life; ing creature, originally de live by breathing, whether creature be living or dead. body is a dead soul, and a is a dead body. Spirit signifies wind, air, breat sometimes used to signify ple having some relation t ity diffused through the at which is the principle th lates the organs of men a into activity, and which i the animals themselves t their motions. This princ the air nor the breath, b tained in the air and bres is not an abstract, but is a this spirit operating alike organized beings. Man I stract essence within h gives to him any pre-emin the living souls of other They all live; yea, the so live in common by breat breath of life, because th contains the spirit, the s principle of all lives. riority is derived from his organization. The spirit

> without the spirit is dea spirit without the body is d Mr. Blain: "Surely we come in contact with the of a so called soul any n with men in the moon. I me that the crucible by w try, the quality or essent soul must be something they say the soul itself isrial, not tangible to the fi nor yet to our mental have never seen the this The Bible tells us plainly and beast are made of the terial, dust, and that both same breath; that they alike. Where does the nature or the Book of God soul or man is made of exc earth-wide and heaven-bro ation, dust?" The above extracts pr

not a living entity, and the

creature can live withou

spirit), it (the spirit) is no

self. Spirit, though it be

of life, is not life itself.

flesh that lives, the body

spirit does not live at all.

no spirit that can have a

conscious existence. As

taught by Materialists, S ers, Annihilationists, Destr and more or less by Condi mortalists. Let us examine and see what are some of sequences. The theory under con positively denies the exi any substance distinct from Sequence: If this theory

philosophy of the soul as

must not angels and God beings exist) be materis