A GIFT.

tamp for 80 page Book on "The Liver. ud their Treatment," including Jauness, Malaria, Costiveness, Headache, Dys. Address DR. SANFORD, 162 Broad

G. Cooper & Co.,

Mr. Vernon, Onio,

Oldest and Largest Builders of

TABLE AND TRACTION INES and SAW MILLS

in this country.

e Illustrated Circular. Address as above.

MESALE PRODUCE MARKET.

New York markets for butter, cheese. week ending Dec. 24th, reported for DER, by David W. Lewis & Co., Pronssion Merchants, No. 85 and 87 Broad W York. Marking plates furnished

Receipts for the week were 19,075 packwere packages. There is a conof the supply, and without an export market is at a comparative stand-still. s intensified by the partial suspension arough the holidays, but after New rovement is hoped for. At the moe been some sales quite off in pricetiries going at 20 @ 23 cents, while at some long entire fine dairies are held ts. Fresh Elgin butter was lower. at 34 @ 35 @ 36 cents, with a surplus acts as a drag on prices, and with an lk after January. This fresh made tely to continue in liberal stock. Oleo., ce offered low, sale being very limited

ake Western cresmeries 34 @ 36 sour cream creameries....30 @ 32 qualities, faulty......18 @ 20 ceipts for the week were 36.988

grease rates. We quote:

- boxes. To-morrow being ly is practically Saturday, and exged closing up shipments, and purctically suspended. Buyers seem iking for sound, solid, meaty cheese 12 cents, for which there is good de-

ipts for the week were 3,563 packages.

quick at 22 @ 24 cents for prime @ 34 for near-by, fresh-laid eggs, and uand makes an active market. market is quiet at former prices.

ush., 62 tos......\$1 70 @\$1 90

s:-Evaporated apples are quiet. We

les, ring cut, choice...... 8 @-94 fair to good...... 7 @ 8 rn, quarter apples..... 5 @ 51

1b., 23 @ 24 cents. LTRY.—There was good Christmas keys were higher. We quote:

Es.—We quote: \$2 00 @\$2 25 1 75 @ 2 00 1 50 @ 1 75 inter fruit 1 50 @ 2 00

.-We quote: erries, per bbl......\$5 50 @\$7 00 per crate.... 1 50 @ 2 00 1 75 @ 2 00 1 75 @ 2 00

..... 1 50 @ 1 75

CHEESE, EGGS, BEANS, ETC.

and Entirely on Commission. will be made on receipt of property d account of sales and remittances i promptly as soon as goods are sold.

nts, make no purchases whatever for and solicit consignments of prime

Lewis & Co., New York. ufficient both for goods and letters.

Recorder. Sabbath

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 13, 1881

WHOLE NO. 1875.

TERNS-\$2 A YEAR, IN ADVANCE.

The Sabbath Becorder,

VOL. XXXVII.-NO. 2.

PUBLISHED WEEKLY,

AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindicaion of the views of that people, It will advocate all reformatory measures which shall seem likely to miprove the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers

TERMS OF SUBSCRIPTION.

Papers to foreign countries will be charged 50 cents additional, on account of postage. If payment is delayed beyond six months, 50

cents additional will be charged. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character wil

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

All communications, whether on business or for publication, should be addressed to "THE SAB-BATH RECORDER, Alfred Centre, Allegany coun-

Entered as second-class mail matter at the postoffice at Alfred Centre, N. Y.

"WHAT WILT THOU HAVE HE DO?"

Oh, for a vision and a voice to lead me, To show me plainly where my work should lie! Go where I may, fresh hindrances impede me; · Vain and unanswered seems my earnest cry.

unbelieving one; but for thy blindness But for thine own impatience and self-will, Thou wouldst see thy Master's loving kindness, Who by those hindrances is leading still.

Je who of old through Phrygia and Galatia Led the Apostle Paul and blessed him there, If he forbid to preach the Word to Asia, Must have prepared a work for thee elsewhere.

Courage and patience! Is the Master sleeping? Has he no plan, no purposes of love? What though awhile his counsel he is keeping; It is maturing in the world above.

Wait on the Lord; in his right hand be hidden, And go not forth uncalled to strive alone; Shun like a sin the tempting work forbidden, God's love for souls, be sure, exceeds thine own!

None are good works for thee but works appointe Ask to be filled with knowledge of his will, Cost what it may. Why five a life disjointed? One work throughout, God's pleasure to fulfill.

But if, indeed, some special work awaits thee, Canst thou afford this waiting time to lose? By each successive task God educates thee; What if the iron be too blunt to use? Oh, thou unpolished shaft, why leave the quiver?

Oh, thou blunt ax, what forest canst thou hew?

Unsharpened sword, canst thou the oppressed deliver Go back to thine own Maker's forge anew! Submit thyself to God for preparation; Seek-not to teach thy Maker and thy Lord, Call it not zeal; it is a base temptation;

Satan is pleased when man dictates to God. Down with thy pride! With holy vengeance tramp On each self-flattering fancy that appears. Did not the Lord himseif, for our example, Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed, Lest by the tempter's wiles thou be ensuared; Fresh be the oil wherewith thou art anointed. Let God prepare thee for the work prepared. -Evangelical Messenger.

RESURRECTION.

BY J. H. KELLOGG, M. D.

Reply to Eld. Wardner's Rejoinder. Concluded from last week.

To convince Eld. W. and the reader that we have no disposition to evade anything, if we have not already done so, we will now notice the four questions in which he says our theory "culminates."

1. "What was that pre-existing divinity that could be killed by men?" Ans. Let Christ himself speak: "I lay down my life." "No man taketh it from me, but I lay it the outset may be considered as the natural down of myself." John 10: 17, 18. That is, Christ possessed the power, through the aid of his Father, to defend himself against any assault which might be made upon him of human identity. Nothing has been provby men. Wicked men were only able to take en to the contrary. Indeed, the position has his life as they were permitted to do so. We not been denied. disclaim any ability to explain the nature of the union between divinity and humanity in that the basis of human identity is the or-Christ. In this respect we claim no advantage in our theory over any other. The show that our reasoning is faulty. Scriptures say, "He was made in all respects like unto his brethren." We'do not pretend conclusion that the soul and the organization them upon their merits.

us by inspiration.

ing for three days and nights but a dead one, or is there a plurality of such beings?" Ans. We only need say in answer to this question that we have already expressed our views of | ical researches very strongly contradict the question is based.

before his advent or at his resurrection?" upon it. This view is indorsed by the lead-Ans. This question involves the nature of | ing scientists of the day. Eld. W. has made immortality. We have not space here to no attempt to answer the argument upon enter upon the question more fully than to which this view of the nature of mind is say that we believe that there is only one | based. being in the universe whose nature is intrinsically immortal. "The King of kings | theory of the mind does not explain the freeand Lord of lords; who only hath immortali- dom of the will, we have shown that no ty." 1 Tim. 6: 15, 16. That is, we can not greater difficulty exists in explaining "will" conceive that any created being can ever be- than in explaining any other force. We can come so far independent of its Creator as to not explain gravitation, electricity, heat, be able to exist independent of the First light, nor other primary or secondary forces. Great Cause, or in opposition to the will of A magnet manifests properties almost as God. In other words, we believe that any wonderful and equally as inexplicable as the being in the universe, God alone excepted, brain. might die or cease to exist at any moment, provided such should be the will of God, or of will necessarily implies the existence of an it should be necessary to the carrying out of | immaterial entity independent of the body, any of his plans.

divinity, which (the Doctor says) was made held by our reviewer logically necessitates flesh, and was killed? or did he obtain it belief in beast souls, and the resurrection and from some other source?" Ans. This ques- future existence in a state of happiness or tion is fully answered in the answer to the misery, of the whole animal creation, from preceding.

ply, "If spirit and character are the pro- conclusion. duets of material bodies, how can bodies so same character as a gross, diseased body?"

Eld. W. will not claim that the characters them the narrow-mindedness, lack of love for higher culture, and numerous inconvenient and even repulsive, though not immoral, traits of character of which even the best of Granting this, then we may rightfully answer his question almost in his own words, suddenly changed and radically different (after the resurrection) still be produced by the same immaterial entity so as to preserve water and bitter, corrupt water both come from the same fountain? If not, then how can a perfect, symmetrical, beautiful character be produced by the same immaterial entity as an imperfect, odd, warped, and unattractive one?

We avoid the difficulty in which Eld. W. is evidently involved, and in which he seeks to involve us, by recognizing the fact that identity depends upon neither an immaterial entity nor a material body; but upon the organization, which includes all there is of an individual, and which is naturally subject to change without loss of identity.

We have now noticed all the points made by Eld. W., in his review of our little work, "The Soul and the Resurrection." If we have failed to reply to any argument which has been adduced, it has been through inadvertence, for our earnest desire has been to have the views in question tested by fair and thorough criticism, feeling that if we are wrong we ought to become aware of the fact as soon as possible. That we feel more strongly established in our position than at result of a controversy, but we attribute it, in part, at least, to the following facts:

1. We have shown that the soul is the basis

ganization. No attempt has been made to

to know anything more than what is given are one, and have shown that both Scripture and science harmonize with this view. Our 2. "Was the universe without a divine Be- | conclusion has been attacked, though the premises have not been touched, and no fault has been found with our reasoning.

4. We have shown that modern physiologthe doctrine of the trinity, upon which the popular view of the nature of the mind and the soul, and uphold the view that the mind 3. "When did Christ possess immortality, is the function of the brain and dependent

5. In response to the argument that thi

6. In answer to the argument that freedom we have shown that lower animals possess 4. "Was his immortality an element of his free will as well as men, and that the theory the most highly developed mammal down to Finally, Eld. W. repeats a question asked the lowest animalculum. Finding no other in a previous article, and answered in our re- alternative, our reviewer tacitly admitted this

7. In response to the argument that the suddenly changed and radically different (after body needs a governing entity to direct it, the resurrection), still produce the same we showed that so far as logical necessity is spirits and characters, so as to preserve the concerned, it applies as well to the entity quality of water that a bitter and corrupt entity needs a governor just as much, and fountain does? and vice versa. If not, then the second entity a third, and the third a how can a pure, spiritual body produce the fourth, and so on, ad infinitum. To this argument, no answer has been made.

8. To the argument that according to our view death is annihilation, we have shown of the redeemed are not changed, at least in that during death the individual may be some degree! Surely he will not insist that represented by the record of his life in heavall who are saved shall carry to heaven with en, and it has not been shown by either evidence or arguments that this may not be the of that number, to have attempted to meet

9. In response to our reviewer's argument from the original words referring to soul and spirit, we showed that the same words are Christians are pretty sure to possess a few? applied to beasts, so that, as Selomon says, they have all one Ruach, spirit. We thus proved that the distinctions made by Eld. W. can not be maintained, and showed that and substantially as before, by asking, If our own view agrees fully with the Scripture mind and character are the products of an teaching on the subject, since animals do immaterial entity, how can characters so really have souls—erganizations—though are not in the Hebrew called sabbaths. Only word, devoted to three sacred things pertainthey have no future existence, no reward nor punishment, because they have no moral organs, and hence no moral responsibility.

10. In reply to the argument that our origin of God, we acknowledge our inability to solve this problem, and requested our reviewer to make the attempt with his theory. No such attempt has been made. We also showed that if our view makes matter superior same superiority. To this he has not replied.

Thus it appears that the fundamental principles of our view remain untouched by any arguments which have been presented. In conclusion, we wish to express the hope that this controversy has not been the occa-

sion for the production of any unfriendly feelings, and that it has not contributed in any degree to increase the differences which upon our part has seemed in any degree inconsistent with a friendly, Christian spirit, we heartily regret it, and hope that our retoward those of the opposite side. We have found but a few broken moments to devote to this matter, having been deeply engrossed in labor of a very different character, and do from the use of the plural. not feel that we have done either our subject or ourself proper justice. Much as we have regretted this, we regret still more having done any injustice to others, no matter how slight, if such has been the case. With many arly and pains-taking criticism, and to those of our readers who have patiently followed this investigation through the long interruptions and delays by which it has been attend-2. We have shown by logical arguments ed, we now leave the subject, with the full confidence that those whose opinions are valuable, will, in making up their minds upon the several questions considered, carefully 3. We have drawn from the foregoing the candor shown upon either side, and decide Seventh-day, the idea that they were against eliminate every element of sophistry or un-

THE SEVENTH DAY AND THE FIRST.

To the Editor of the Sabbath Recorder:

You published, May 27th last, my reply to one of your criticisms on my articles in the Bibliotheca Sacra respecting the Sabbath. Although I had requested a copy of the paper containing my reply, you will admit that, through an oversight at your office, none was sent me until I wrote you making inquiries about my article some two and a half months after it was sent you. When the paper finally came, and your letter of explanation, I was unable for lack of time to engage further in the correspondence, and so did not even-read until now what you had said in reply to my reply. The same is true in respect to your two subsequent criticisms on my two articles in the July and October numbers of the Bibliotheca Sacra. I have not found time to read them until now.

In two or more instances yous have asked for something definite and to the point. replied that I was gathering facts for premses, and indicated that in due time I intend- fices, none to cease observing the annual fesed to come to the point in respect to your particular views. It has been my design not | there is no command to cease observing the only to answer the Seventh-day Sabbatarians, but also every class of persons, and even | tional with us in regard to meats and drinks, many individuals, that I thought in error.

Although my articles are not completed, and I have more to present respecting the observance of the seventh day, I am somewhat ready to make a special point relative day, and "sabbath" means the weekly day. 1. I maintain that Col. 2: 16, "Let no

man therefore judge you . . . in respect of ... the sabbath days," is an inspired message, which says in substance that now, in Meyer, Ellicott, Lightfoot, Alford, and the new dispensation, we are under no obli- Lange, unite in saying that "sabbath-days" gation to keep the seventh day. It is clear that, "Let no man judge you," leaves us at same moral and intellectual idenity? Can a supposed to control the body as to the body liberty to observe or not the things referred itself. That is, if the body needs an imma- to. The question is, whether "sabbath sweet, pure fountain send forth the same terial entity to regulate its movements, the days refers to the seventh day. If it does, plicable to First-day people. My brother, there is no basis for Seventh-day Sabbata-

In my Bibliotheca article touching this point, published in July last, I gave a series of twelve reasons why the term "sabbath days," in Col. 2: 16, means the seventh-day Sabbath. You do not seem, in your notice one of those reasons. You go on assuming to be true what I claim I have there disproved. You continue to speak of these take issue with you, and say that there were one of them was to be kept as a sabbath, and not show in the whole Old Testament that the same individuality? Can sweet, pure view does not account for or explain the those feast days were termed sabbaths. Nor can you show in the New Testament that a single one of them was ever called a sabbath. to divinity, as he claims, his gives to force the other word in the same sentence, "holiday," tion is not guilty of tautology.

> Col. 2: 16, is plural, and thence infer that the day which the Jews did, the seventh day. i must refer to several days, and not merely Although our Christian literature of that earto one, the seventh. But your inference is ly age is scanty, I have given the names and not warranted. Look at Matt. 28: 1, "In language of about a dozen men of the first have been most interested in it. If any word | the end of the Sabbath." Of necessity only | century after the Apostle John's death, who one Sabbath is meant. And yet the word for indicate that the Christians then kept the it is in the plural, and is precisely the same first day, and more than half as many of as in Col. 2: 16. For some reason, probably | those who teach that the Christians were not say that we entertain no harsh or unkind by way of giving distinction to the day, the bound to keep the seventh day. And of feelings, and have only contended for what word for sabbath in both the Old Testament those who, during the first three centuries we believe to be the truth. We are also and the New, in both Hebrew and Greek, is after the Apostle John, teach that the Chriswilling to entertain the same liberal feeling frequently or generally in the plural, though tians kept the first day, I have given about only one sabbath be referred to. That it is ever so is enough to disprove your argument

> You say that "sabbaths," in Col. 2: 16, can not mean the seventh day, because in that case it would be implied that the seventh-day Sabbath "was against us" (v. 14), utterly repudiated and cast out that language thanks to our esteemed reviewer for his schol- and you infer that that can not be, and that in his second edition, or you would not do so therefore the word can not mean the seventh | wrong a thing as to quote it as his testimony day. I reply, first, that it was the "handwriting of ordinances that was against us," and the language does not imply that the been dead. In his second and last edition he "sabbath days" belonged to the "ordinances." Secondly, even if "sabbaths" were Christians, beginning with the apostles, obembraced in the "ordinances," and did mean us would not be impossible or improbable;

for the meaning is, that those ordinances were a witness "against us," because we are sinners. And on the same ground, the sacred weekly day is a witness against us, whether it be the seventh or the first day. We have

not kept it perfectly. You say that if this word in Col. 2: 16 does mean the seventh-day Sabbath; then we have no Sabbath at all. That does not follow; sabbath means rest. If we have sacred time in the first day of the week, then we have a rest day in it; and that makes it really a sabbath. It is true that if "sabbath days" means the seventh day, then we have no seventh-day Sabbath.

You repeatedly say, if we are bound to keep the first day in place of the seventh, where is the command for the change? Brother, we are to take Revelation as we find it, in command, precept, and example: In the old dispensation it was commanded to offer sacrifices, keep the several feast-days, and the Sabbath. In the new dispensation there is no command to cease offering sacritivals, yet we do cease, In like manner, seventh day. But Col. 2: 16 leaves it opfeast-days, new moons, and the Sabbath seventh-day Sabbath. Here is a noticeable climax. "Holiday" means the yearly religious day, "new moon" means the monthly

Appeal to commentators of a third or a half century ago, is of no avail to show that "sabbath-days" means Jewish annual festivals; for, the recent able commentators, as means the seventh day. Bengel, and other scholars of a century since, said the same.

You quote Rev. 22: 18—the warning against adding to the Word of God-as ap-I must turn that passage against you, for giving a wholly unwarranted meaning to "sabbath-days" in Col. 2: 16. I have spoken of the release from keeping the seventh-day.

2. The authority for keeping the first day. In my July and October articles in the Bibliotheca Sacra, I claim to have shown Apostolic authority for keeping the first or Lord's day. I can not repeat all the evidence here, and I have more to give in that periodical.

You object that the first day is not called "sabbath days" as though they were Jewish | the Lord's day, but that the seventh day in annual sabbaths. My dear brother, I must the Old Testament is; but the phraseology in the original is entirely different. That no such annual sabbaths. The annual feast | for "Lord's day" in the New Testament is days named in Lev. 23, to which you refer, peculiar. The term for "Lord" is a new that was the day of Atonement. You can Table," "Lord's Day." That word for "Lord" is never applied to the seventh-day

In my last article referred to, I have shown that the early usage, dating with the time You can not prove that "sabbath days," in of the Apostle John, applied this same term Col. 2: 16, means feast days. There is an- for "Lord's day" to the first day of the week. I have there shown also, that men contemthat does mean feast day; and one word for porary with the Apostle John, who must it in the same sentence is enough. Inspira- have known his teaching, testify that the Christians of their day kept the first day, You say that the word for "sabbaths" in and did not feel themselves bound to keep were not obligated to observe the seventh day, about twenty.

Brother, you quote, professedly, from Neander, the celebrated church historian, thus: "The festival of Sunday, like all other festivals, was always only a human ordinance." I suppose you can not be aware that Neander still. The language you quote was his fiftyfive years ago. He disowned it many years before his death, and he has twenty-five years has a fine argument showing that the early served the first day in place of the seventh.

Yours for the truth, WM. DELOSS LOVE. SOUTH HADLEY, Mass., Dec. 23d, 1880.

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

REV. A. E. MAIN, Corresponding Secretary, Asha-REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

THE Bible-school of the Pawcatuck Church, Westerly, R. I., has voted to aid the Chinese school project by contributing the collection of the third Sabbath in each month of the

WE hope every pastor will read "How may a pastor interest his people in foreign missions," so as to learn how to do it; and B. F. Langworthy, that every layman will read it, that he may know how faithfully his pastor makes the

Dr. Ashmore says, in the Watchman, that what China needs is the Bible and the teachings of Christianity. While others are sending shiploads of guns, let Christians send Bibles. While England, France and Gerand good-will.

promising field.

PROF. A. R. CORNWALL, Albion, Wis., sends us hopeful words in regard to the in- six times, and was very attentively listened fluence of this department of the RECORDER. to and kindly treated by other denominations, and expresses a deep interest in the mission- who have been disarmed of their prejudice ary cause, and a desire to help it forward. against Seventh-day Baptists. A church of "A day of work, not of sermons and reports | eighteen or twenty members should be organonly, is dawning." He speaks also of a mis- | ized here. At the close of the last meeting, sionary sermon by Dr. Williams, at Albion, nearly every person in the house gave the which was very encouraging.

scattered Sabbath-keepers in various localibestowed upon this field. Men are every- lous tracts upon other subjects than the Sabwhere perishing for want of the Bread of bath?" Life. Truly the harvest is great, and the laborers are few.

AT a business meeting of the Church at Little Genesee, N. Y., held Dec. 24th, 1880, a large number of ladies being present, Miss Florence Lewis was appointed missionary secretary and treasurer. The pastor, Bro. M. S. Wardner, who sends us this information, expresses his gladness at seeing so many evidences of progress in the missionary spirit and work, in tract work, in the RECORDER. in the Bible-school cause, and, in fact, all along the line. That with all our excellent machinery and our enthusiasm we may win many to Christ; let us, as Bro. Wardner says, pray for one another.

REV. MR. STEWART says, in The Missionary, that there are a great number of benevolent institutions in heathen China—asylums for widows, orphans, and foundlings; estabdishments for the free distribution of medicine and coffins; and, in the Winter, free distributions of food and clothing. The blind and the lame live by begging; mutes learn trades; idiots are cared for by their own families; but the insane, if not taken care of at home, are imprisoned like criminals. He is of the opinion, however, that all their benevolence is performed from selfish motives, on the basis of profit and loss.

A MISSIONARY REMINISCENCE.

There was associated with my mission, at Port-au-Prince, Hayti, about 1846. a Miss Young, of Warren county, N. Y., whose amiable and tender ways attracted the children of the mountains, on whose base was my dwelling. About a dozen black faces, shabbily clothed, put in an appearance every day once and sometimes twice, and there, on the spacious veranda, this lady missionary beever seen a book, and did not know the all est his people in them? progress. At the end of six weeks nearly all

too quickly done for the Roman priests to to a place where two lakes were connected by good opportunity for this. Let me tell you rank, nor station, as tone or temper that interfere. God only knows what eternity will reveal of good done by that winsome young Christian, who was called soon after to her reward. It seems to me that of her it will be said, She liath done what she could.

W. M. Jones. MILL YARD, Dec. 14th, 1880.

SPECIAL FUND FOR THE CHINA MISSION.

Subscriptions towards repairing and rebuiding our Shanghai mission-house have been previously acknowledged to the amount

V. C. Burdick, Mary Grace Stillman, Rye, N. Y., Phœbe A. Stillman, Mariner's Harbor, Staten

SOUTHERN ILLINOIS.

Bro. Wardner C. Titsworth reports twentymany are sending military officers to teach five days of missionary work on this field. the art of war, let American Christians send At Stone Fort he preached seven sermons, her best and noblest women to teach peace and visited all the families, encouraging the people to hold weekly instead of monthly Neb., has been called to the pastorate of the here than they are conscious of possessing, North Loup Church. With that important and the field is a very promising one. Stone Seventh-day Baptist center as a base of oper- | Fort, Enon, and a neighborhood in Williamations, he might occasionally look after the son county would make a good circuit for a interests of our cause at Harvard and other missionary pastor. At Enon there is a Cumneighboring points, until a general mission- berland Presbyterian minister who has kept ary can be secured for that entire large and the Sabbath six months, an interesting man, and one esteemed by his neighbors as honest and worthy.

At Crab Orehard, Bro. Titsworth preached missionary the hand, which meant, on the part of the unconverted, nearly the same as A MINNESOTA correspondent writes as fol- rising for prayers among us.

lows: "We have long felt the need of a live | At Pleasant Hill, where there is great need little ragged boy who was being tried for missionary in Minnesota. There are many of missionary work, he preached two sermons. and then, on account of illness, returned ties, besides our feeble churches, who need home. Distribution of tracts and religious looking after and encouraging. Some who conversation formed important features of if it were my boy!" This breadth of affecting a little faster. But this Christ; and one will say, "I do not apprehave once kept the Sabbath might be re- the work performed. A missionary here tion is the gift of the Holy Spirit. As we is true. claimed; and others, who are careless ob- feels the need of tracts upon various religious servers of God's holy day, might be induced | subjects; and the question is asked. "Why to reform, should missionary labor be wisely can not our publishing society publish relig-

"I believe no people can do better,"

writes Bro. Titsworth, "in Southern Illi

nois than our own. If a missionary could be

should be to build up Christian churches member how, in Zechariah's vision, two keeping the seventh day of the week, there would be great results in a year. Religiously, Southern Illinois is in a bad state. Many once flourishing churches are going down. ones," or the sons of oil. So be you filled There is something essentially at fault in with the Spirit, and communicate his blesstheir methods of church work. The indifference of Christians, and the irreligion of the people, are startling. Our churches especially need instruction in church work, in Sabbath-school work, and in respect to the importance of weekly Sabbath meetings, and the necessity of more church loyalty. And the ministers need to learn how to take the ethnology, of the different nations. Get le charge of churches as pastors and religious good, solid mass of facts. Get maps; line leaders, instead of thinking their work done when the revival is over. . . . I was never so impressed that we must be continually doing. The amount of the work is almost appalling; it is almost paralyzing for very magnitude. A missionary needs to study Christ's works, which I heartily commend to you. way, which was free from all fret and bustle, but earnest and constant. Instead of fleeing heartily Christlieb's "Protestant Foreign in dismay at the amount of the work, he Missions." needs to have his faith strengthened to the weekly and daily papers. Be always on the point where he shall have little care for results and much care for duty, believing that he has absolutely nothing to do but to sow the seed, and leave it with its living germ to ened by her husband's rising at midnight;

HOW MAY A PANTOR INTEREST HIS PEOPLE IN

conditions of its growth."

BY REV. EDWARD JUDSON.

My brethren, you have kindly assigned me the task of answering the question. How may

phabet, but day by day they made rapid I. Certainly it will be in vain for a pastor of a great missionary, you can use this as an ing and eaten, and the boys and girls are as The frivolous girl becomes the steadfast marto try to interest others, when he is not him- illustration of the power of the grace of God. blithe as the sparrow in the thatch over- tyr of patience and ministration, transfigured self interested. You can not get your church II. How may a pastor interest his people? head; and I see that it is not so much wealth, by deathless love. The career of bounding

high in your people's hearts.

to preach that which we do not believe. taking up Asia, We ask, "Is there any tion to others, and to shut it against our- charge of the news from that field reports. joyment, and to go hungry ourselves. It is a ministerial vice to preach to others what we up another field, and so on. There is no we ought to believe, but what we do believe, | chance to edge in a word. we should preach. We must believe heartily in missions, or else we can never get others heart goes out with a gift. Where the treasto believe in them.

our blessed Lord. He was the first great laying aside all the good bits, when nothing missionary. He came to seek and save the but the skeleton was left, was asked by Longlost. He came to call, not the righteous, but | fellow what he did generally with it, replied, sinners, to repentance. The principle of his "I generally give the carcass to the poor." ing, and yet how apt to let the time pass life was to go to the worst off, to those who | That is the sort of gift which churches too are the most hungry. In the recent Irish often make to the missionary work. I will famine, a parish-priest was distributing tick- tell you of our system in Orange. I happen ets for rations to the hungry crowd of peas- to be so fortune as to have a good deacon. If ants around him. After he had given away I had not, I would do the work myself. We all the tickets in his hand, there was still left | have a blank-book in which is written first a crowd clamoring for bread. He drew forth | the name, second the address, next a column of time. Among men of real enterprise who meetings, and give systematically for the one ticket, and said, "This is the last, and for foreign missions, then one for home mis-Bro. Geo. J. Crandall, of Harvard, cause of missions. There is more strength this is for the worst off." They looked upon sions, then one for education, and a last for one another, no one claiming it, and their State convention. On the Sunday when the cry was hushed. Finally, they decided that annual collection is to be taken, envelopes to town; not a stone unturned nor an oppora poor widow and her five children were the marked "For Foreign Missions" are dis- tunity missed. This is the business time, worst off, and they said, "Let them have it." tributed in the pews. The people either the business hour, and can not be missed So Christ gave the bread of life to those who write their name and put their gift in the needed it most. Matthew Arnold says:

> "In the catacombs, With eye suffused, but heart-inspired true, On those walls subterranean, where she hid Her head 'mid ignominy, death, and tombs, She her Good Shepherd's hasty image drew-And on his shoulders not a lamb, a kid.'

Secondly, we need a baptism of the Holy thost. We need a largeness of heart. In 2 Cor. 6: 11, the Apostle Paul says, "O ye Corinthians, our heart is enlarged," that is, so as to embrace you all. And in the thirteenth verse he says, "Be ye also enlarged," that is, make room in your hearts for me. The opposite of this is the narrow view common in some of our churches; like the mother who, hearing a child crying, anxiously listens, but finding that it is not her child some crime charged against him. Some one remarked to him that his eloquence was only wasted, as it was only a ragged boy for whom | read in 1 Kings 4: 29, "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore." And the Psalmist wrote (Psa. 119: 32), "Thou shalf enlarge my heart;" and Jesus said (Acts 1: 8), "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the on the field all the while, whose special work uttermost part of the earth." Do you reolive-branches leaned over and poured their oil into the bowl upon the top of the candlestick? These were Zerubbable and Joshua, the leaders of the people, the "two anointed ing to others.

Thirdly, you must cultivate an acquaintance with foreign mission work. Study the nistory of missions, both general and denomnational. Study the history of Christianity in the different mission fields; for instance, Sherring's "History of Protestant Missions sions. Study up the typography, geography, tion shall be converted in a day? Brethren, your study with maps rather than with pietures. Pin your history down to the solid earth. Read biographies, as, for instance, those of Jonas King, of Livingstone, of Judson, of Patteson, of Scudder. A friend has prepared a very valuable list of missionary [This list was published in the National Baptist of Sept. 23d, 1880.] I commend Read missionary magazines, outlook for information; store it up. not find trouble, then, in keeping a-going sionary Mayazine for January. constantly. Once Emerson's wife was awaksprout where God's grace makes good the and, in answer to her anxious question, he said, "It is nothing but an idea." He wanted to write it down, to store it away.

It is one thing to learn so as to be able to recite; it is another thing to be able to teach. You should preach your own missionary sermons. You may say, "If I read as you have recommended, I shall have no time for other work." Yes, you will. You can make this missionary information of great help to you. Work it into your sermons. Work it into pastor interest his people in foreign mis- your prayers. Once in a while preach a missions? The question involves two inquiries: sionary sermon when no collection is to be 1. How may a pastor interest himself in for- taken up. If you have been reading of gan her work. The children had rarely if eign missions? And, 2. How may he inter- Africa, why not preach upon mission work in old, and the furniture polished and not Africa? or, if you have been reading the life | bright; into 'rooms' where meals are cook- | man! the sordid, cowering soul turns heroic.

a narrow stream, and where we expected to how we do it in Orange. The world is di- makes life joyous or miserable, that renders have to get out and carry our canoe. But we | vided into three great divisions—Asia, Africa, | home happy or wretched. And I see that found that the water was twelve or fourteen and Europe, America, and the rest of the in town or country, God's grace and good inches deep in the stream. On inquiring the world together. Our missionary meeting reason, we learned that since the last Sum- takes the place of one prayer-meeting. We plishments, or means, or society can make mer a dam had been placed at the foot of have a map before us. The field under con- it, the opening stave of an everlasting psalm; Utowanna Lake, and that this had caused sideration is divided into, say, ten parts. the fair beginning of an endless existence, the waters of the lake to rise. The tide must | These are assigned to different persons. We | the goodly, modest, well-proportioned wesbe high in your hearts, if you would have it say, "We shall hold you responsible for tid- tibule to a temple of God that shall never ings from that field." We have a man who decay, wax old, or vanish away;" This is an important and practical ques- is on the outlook for news from other detion. It is a heart-sickening and trying task | nominations. For instance, suppose we are It is a terrible thing to open a door of salva- news from Japan?" The brother who has selves; to prepare a banquet for others' en- | Then a short space is given to voluntary dishave not fully realized ourselves. Not what lack of speakers; the pastor can hardly get a Second, by inducing them to give. The

envelope, or write their name and the amount they will give, or take the envelope home and bring it back on the next Sunday. We enter against every name the amount con- are travelers, with an eternal destiny before tributed. Of course there are some blank spaces. To these we make a personal appeal through the post-office. Last year, out of a membership of six hundred and thirty-five, sponses and thirty-five hundred dollars. We have a supplementary list for members of the congregation. Thus every man, woman, and child is reached.

tives to the work of awakening and deepening and Presumption; and if you try to wake an interest in foreign missions.

First, the geographical consolidation of the

Second, the failure of heathenism to satisfy the human heart. | Keshub Chunder Sen so testifies. I am glad that Arnold wrote "The Light of Asia." It is a most fascinateven with Arnold's interpretation of it? Bud-

dhism is not for the heart.

Third, the grand finale. The grand culmiticed how, in the early Spring-time, after | yet, and God is very merciful. The day of the long waiting and preparation, there grace will soon be past. The night is comcomes a day when the verdure seems literally to spring up? Isaiah says, "As the earth bringeth forth her Sud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause hended as near; it will come when the day of righteousness and praise to spring forth be- life is over, but at present the midday sun fore all the nations." So, in Autumn, there comes one day when the leaves seem to suddenly agree to drop from the trees all together. The lark shakes her notes together as comes. she nears the ground. In a piece of music, how often are we thrilled with the grand in India" will inform you of Indian mis- So, may there not come a time when a na finale! All nature is instinct with this law

"We are living, we are dwelling. In a grand and awful time, To be living is sublime.

Hark! The waking up of nations! God and Magog to the fray; Hark! What soundeth? Is creation Groaning for its latter day?"

Brethren, our Guide still goes before us. Constantine, when laying out with the plow the line of the walls of the new city of Constantinople, refused to stop, saying, "I shall advance till He, the invisible Guide who walks before me, shall stop." So we must Of still go forward. Let this mind be in you ing; may it be succeeded by the everlasting course you keep an Index Rerum. You will which was in Christ Jesus .- Baptist Mis- light of the city of our God.

> THE Consul General of the United States at Shanghai has informed the Department of State that the Emperor of China has granted | main are at Chin Kiang. Surely the world

Dr. Hall says: "I have peeped into quiet parlors' where the carpet is clean and not sense make life what no teacher, or accom-

For the Sabbath Recorder. THE NIGHT IS COMING.

Every one has his or her work to do in the several spheres God has placed them. There is a proper time to work, and if is well if we improve the calls of Providence and the inward calls of the divine Spirit. Every one is accountable for the right use of talents, and ure is, there the heart will be also. A dinner the time and opportunities granted. Who But how are we to become interested ourselves? First, by personal intercourse with time since. The caterer who carved, after

A thousand things in the course of life have A thousand things in the course of life have come in to hinder, and we have been foolish enough to yield. We know the night is comaway carelessly, as if we had no responsibility. The business men of this world are always alive and active, because they know their success depends upon the wise and orderly manner of business and the proper use wish to make everything tell, how rapidly the telegrams fly from town to city and city without loss. The traveler eagerly watches the declining day, and as the sun is sinking in the western sky he hastens onward. We us. There is only one lifetime, one day we may call it, and it is for us to take care that we are not benighted, and lose our way; m we received four hundred and thirty-two re- fact, our souls It is vain to hope all will be well somehow at last, if we do not improve the daylight of Christian privilege and gospel promise. Many are losing their time, In conclusion, let me mention some incen- like Bunyan's three sleepers—Simple, Sloth, them, they reply in the same manner. Simlistens, but finding that it is not her child pays no further attention to its cries. Horace communicate. What are all the railroads, little more slumber." Presumption, "Every to be the communicate of th Mann once pleaded with all his energy for a steamers, telegraphs, and telephones for? tub stands on its own bottom." Now is not So that the gospel can get more quickly from this a true description of the masses of manheart to heart. The Roman soldier would kind? Yea, is it not of our congregations? have laughed, perhaps, if you had told him We urge the necessity and importance of a government, were made so that the Apostle Christian life, and the peril, of rejecting hend anything wrong; I am good enough as far as I know, and far better than many professors; let me alone." Another says, "Do not disturb me, let me have my rest, I am ing picture of Buddhism; but vet what sensi- easy enough." Ah, yes, sleeping the sleep ble man would give up Christianity for it, of death. The last says he has built his own house on his own foundation; in fact he can take care of himself, let others mind their nation is not far away. Have you not no- own business; besides there is time enough ing, and will wrap them in everlasting dark-

The night of which we speak is not appreshineth and everything around is attractive; we intend to be ready for the night when it

Christian brethren, our work is solenn and impressive; we have to deal with these delusions of mankind, and endeavor to induce them to think of their latter end, and lay hold of the great salvation which is in Christ Jesus. Our night is coming when we can no longer labor for souls and the building up of Christ's kingdom. Let us be faithful unto death, and not have their blood on our skirts. We are reminded again of the rapid flight of time. Another year gone, for which we have to render an account at the divine tribunal. Death is on our track; the present generation are passing off the stage, and will soon meet their destiny. The night is com-

GEO. R. WHEELER. SALEM, N. J.

THE crowning recompense of the closet will be its final reward. The Soul of Man the prayer of the Vicerov at Tien-Tsin for shall come in the glory of his. Father with permission to construct a telegraph line from the holy angels. Before him shall be gath-Shanghai to Tien-Tsin, 1,200 miles in length. | ered all nations." It will be the "grand A short line of 70 miles will also probably be review." The books will be opened. Every constructed by the Vicerov at Nankin, to prayer in secret, every tear that bedewed the connect the capital of his province with the place of kneeling, will be remembered with a recompense worthy of God. Blessed translation! From prayer to praise, from agony to eestacy, from clouds and darkness to eternal sunshine — Christian at Work.

could read fluently and intelligibly in their higher than yourself. In traveling, this mother tongue, the French. The work was Summer, among the northern lakes, we came selves. The monthly concert furnishes a toil, nor idleness, nor town, nor country, nor deeds.—Chapin.

Education Depart

Conducted by Rev. J. Allen, D. D. half of the Seventh-day Baptist Educe

OBLIGATION IMPOSED BY CUL

"LET THERE BE LIGHT

BY J. ALLEN.

Baccalaureate Sermon before the Grad Alfred University, June, 18

'Concluded from last weel

Thus, all highest and truest cu from a religious root. The bes any and all ages has been that y up to God, and the best possess of this was the best scholar and time, and the best student is he with all his life to attain these sibilities. He who penetrates trated by the divine plan and p moved and motived and guided is the one of highest attainmen the world becomes radiant with cancy. As all true life is in G with and for him, so does all To this end, all partakers of must labor that this blessing, and best possible form, ma throughout humanity. Not utilitarian results, not for its tec edge and skill, not for the precess it may bring, but for its elevating, and inspiring effects not simply to render an inte more intelligent, but rather, Arnold put it, "To make ro kingdom of God prevail, withi us." Not simply seeing thin in the light of science, but know the moral order of the d purposes in the universe, an and helping. Right culture's est science, art, literature, in them tell on human life and seeks the proportionate and ha fection of our entire personality seeking the same in entire hu not "a having and resting," h growing and becoming, throu growth and more human ex each personality for the sake c culiar wealth and glory and ure, is that no perfection ari can be isolated, purely perso flows on to all human nature. which does not lead outwar dwarfed, deformed, and ignol ure, then, seeks the kingdom

Your school-life has been re routine and drill, chafing resti seclusion, and ungracious di on these, the stir and noise break with a crash and roar a on a far-off shore, awakening rest. Whether the outlook specting future spheres be hui you follow, with pulse quick lead of hope, as with radia she beckons forward with pro ness to all, and perchance, brows ere the sunset of life. ly preparation becomes irkson life-work intensify. This pr ering of knowledge, disciplin versatility is, however, an est for securing growth and I turn, in their future outwo influence for human uplifting and solemn consecrations ine ied in steadfast purposes, pi ing forth to the ampler an and richer culture of life.

and without.

ticipation, from the acquis pression of power in use, the will become very earnest rea will require wisdom in ain vigor in action; otherwise, and aspiration will end in fo ful and fruitless effort, an Not a few prepare for life that success is within easy ties soon dishearten them. soon yields to restless disco inactivity; the result, genera groundless anticipations, ins tion, or misdirected labor. hand, if life's activities ar after careful and thorough consciousness of preparedne ity to one's calling and its gives that lifesome vigor wi achievement. You that h life bright with improved o with garnered wisdom, may a life of true usefulness. youth have been sown with true culture, then will the rich with the golden grain

You have been seeking the

As you now pass from ant

the Sabbath Recorder. HE NIGHT IS COMING.

ias his or her work to do in the s God has placed them. There me to work, and it is well if we alls of Providence and the inthe divine Spirit. Every one is or the right use of talents, and opportunities granted. Who e without seeing sad failures? lings in the course of life have nder, and we have been foolish ld. We know the night is comhow apt to let the time pass y, as if we had no responsibiliiness men of this world are ald active, because they know fepends upon the wise and orof business and the proper use ong men of real enterprise who everything tell, how rapidly fly from town to city and city stone unturned nor an oppor-This is the business time. four, and can not be missed The traveler eagerly watches day, and as the sun is sinking isky he hastens onward. We with an eternal destiny before only one lifetime, one day we id it is forms to take care that nighted, and lose our way; in It is vain to hope all will be at last, if we do not improve of Christian privilege and gos-Many are losing their time, three sleepers—Simple, Sloth, tion: and if you try to wake dy in the same manner. Simsee no danger." Sloth, "A mber." Presumption, "Every its own bottom." Now is not scription of the masses of mansit not of our congregations? necessity and importance of a and the peril of rejecting ne will say, "I do not apprewrong: I am good enough as and far better than many proe alone." Another says, "Do , let me have my rest, I am Ah, yes, sleeping the sleep last says he has built his own wn foundation; in fact he can

twhich we speak is not appreit will come when the day of it at present the midday sun verything around is attractive; e ready for the night when it

imself, let others mind their

besides there is time enough

is very merciful. The day of

be past. The night is com-

rap them in everlasting dark-

ethren, our work is solemn, we have to deal with these ankind, and endeavor to in-Mink of their latter end, and e great salvation which is in Our night is coming when we labor for souls and the building kingdom. Let us be faithful d not have their blood on our Exeminded again of the rapid Another year gone, for which ider an account at the divine th is on our track; the present passing off the stage, and will destiny. The night is comsucceeded by the everlasting r of our God.

GEO. R. WHEELER.

g recompense of the closet reward. "The Son of Man he glory of his. Father. -with Before him/shall be gath-It will be the "grand books will be opened. Every every tear that bedewed the ig, will be remembered with orthy of God. Blessed transprayer to praise, from agony relouds and darkness to eter-Christian at Work.

new affection makes a new d. cowering soul turns heroic. irl becomes the steadfast marand ministration, transfigured e. The career of bounding into an anthem of sacred

Education Department

Conducted by REV. J. ALLEN, D. D., Ph. D., in be half of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

OBLIGATION IMPOSED BY CULTURE

Baccalaureate Sermon before the Graduating Class of Alfred University, June, 1880.

BY J. ALLEN.

Concluded from last week.

Thus, all highest and truest culture springs from a religious root. The best culture of any and all ages has been that which has led up to God, and the best possessor and user of this was the best scholar and man for his time, and the best student is he who strives with all his life to attain these divinest possibilities. He who penetrates and is penetrated by the divine plan and purpose, and is moved and motived and guided by the same, is the one of highest attainments. To him the world becomes radiant with new significancy. As all true life is in God, and acts To this end, all partakers of this culture must labor that this blessing, in its purest and best possible form, may be spread throughout humanity. Not merely for its utilitarian results, not for its technical knowledge and skill, not for the professional success it may bring, but for its humanizing, elevating, and inspiring effects. Culture is not simply to render an intelligent being more intelligent, but rather, as Wilson and kingdom of God prevail, within and around us." Not simply seeing things as they are purposes in the universe, and conforming and helping. Right culture seeks the highest science, art, literature, in order to make them tell on human life and conduct. It seeks the proportionate and harmonious perfection of our entire personality, to the end of seeking the same in entire humanity. It is not "a having and resting," but a perpetual ure, is that no perfection arising through it can be isolated, purely personal, but overflows on to all human nature. Any culture dwarfed, deformed, and ignoble. True culture, then, seeks the kingdom of God within and without.

Your school-life has been receptive, full of routine and drill, chafing restraints, enforced seclusion, and ungracious discipline. Upon these, the stir and noise of the world break with a crash and roar as of great waves on a far-off shore, awakening dream and un-Whether the outlook and forecast respecting future spheres be humble or exalted, you follow, with pulse quick and high, the lead of hope, as with radiant countenance law about to pulsate out from the infinite she beckons forward with promise of happibrows ere the sunset of life. Not infrequently preparation becomes irksome, longings for life-work intensify. This preliminary gathering of knowledge, discipline, clearness, and versatility is, however, an essential condition for securing growth and power, to be, in turn, in their future outworkings, a potent influence for human uplifting. High aims and solemn consecrations need to be embodied in steadfast purposes, preparatory to going forth to the ampler and more complex and richer culture of life.

As you now pass from anticipation to participation, from the acquisition to the expression of power in use, these bright visions will become very earnest realities. Success will require wisdom in aim, prudence and higher and broader activities. You are not vigor in action; otherwise, youthful dream to be simple passivities, complacently recepand aspiration will end in fog, longing in fit- | tive, but rather be felt as a positive and con-Not a few prepare for life with the illusion | lead than be led, in all great, benificent and tion, or misdirected labor. On the other religion. after careful and thorough preparation, the consciousness of preparedness and adaptability to one's calling and its responsibilities, gives that lifesome vigor which assures noble light of pure truth. achievement. You that have made schoollife bright with improved opportunities, rich with garnered wisdom, may look forward to a life of true usefulness. If the fields of youth have been sown with the good grain of

rich with the golden grain of true glory.

chiefly effective in small criticisms, with a Spirit-freedom and independency must be keeh turn for fault-finding, and bookish ped- | secured at any cost. This is the essence and | antry, but most ineffective in all the great ac- | core of all noble living. tivities; but rather, that culture which enkindles sympathy, enthusiasm, and a pur-proverb, "sparkles no gem so gracious as envinced energy." Culture is coming, more and nestness. This is always contageous, touchforce of the entire being, not to be obtained its influence. The masterful, conquering class-room drill, but rather from those pervasive influences which go to make the present living tendencies of civilization.

quired by experience. In experience, abstract have given to them great questions to solve, and theoretical knowledge becomes concrete new truths to establish, noble principles to realities, and is the most satisfactory and permanent knowledge. It gives self-poise, selfcontrol, head-wisdom, heart-sympathy, handskill. Ulysses, that many-experienced and wise man, said:

"I am part all I have met." To become thus wise in all sinless experiences, places one on high vantage ground, satisfying some of the noblest aspirations of the soul, while their memories awaken emotions with and for him, so does all true culture. | tinged with the golden haze of other years. Herein is the advantage of living rightly through the experiences of a long life, over being early cut off from them. While the everchanging experiences from the outward world, with its scenes and modes and events, may be sought after, yet life, to be rich and noble, need not necessarily be greatly taught in these, if so be it knows the deep soulexperiences of abiding and clear-eyed faith that causes all the spiritual forces to mount Arnold put it, "To make reason and the Godward, with their sweet spirit-communings, quickening into self-renunciation, solemn consecrations, and unselfish endeavor. in the light of science, but by seeking to These are the topmost flowerings of humanknow the moral order of the divine ideas and ity, and no culture can ignore these fairest and highest blossomings.

As you go forth to your work you need like Milton, to feel that great work can be achieved only "by devout prayer to the Eternal Spirit who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases." He growing and becoming, through an ampler believed that to this must be added, by one's growth and more human expansiveness of self, study, observation, reading, all seemly each personality for the sake of all. The pe- and generous arts and affairs. He who would culiar wealth and glory and dignity of cultil write poems, "ought himself to be a true poem." This is a universal principle. Noble doing can only spring from noble living, and doing that thus springs will command attenwhich does not lead outward to others is | tion, respect, and a following. Such have ever been the ideal heroes of humanity.

> Be ever, then, light-seekers, light-bearers light-givers. The poet says,

"Light seeking light doeth light of light beguile." Truth is,

The life of whate'er makes life worth living— Seed-grain of high emprize, immortal food, One heavenly thing whereof earth hath the giving.

Stand upon the mountain hights of progress, with watchful eye, to catch the earliest dawn of any new truth about to break upon the world. Ever listen with ear fine-attuned to catch the divine harmonies of any great harmonies of all law and order. As soon as ness to all, and perchance, laurel crowned the new truth is seen, or law heard, repeat it to the waiting world.

Be positives, not negatives, affirming, not denying. As scholars, with your high privileges, and, thereby, large duties, you need to rise above all negative carpings, and choose and work for what is positive, what is affirmative, what is advancing. Truth and goodness live and thrive only on these, not on denying, criticising, negating, not on snobbishness or sniggerishness, not on exclusiveness respecting others, not by tearing down others. The scholar should be open-eyed to all truths, and filled with their light; he should flash new ideas along the pathway of humanity, thereby kindling new light, awakening nobler sentiments, and inspiring to ful and fruitless effort, and life in failure. | trolling power. Rather guide than be guided, that success is within easy grasp. Difficul- | progressive movements. Freely investigate | inactivity; the result, generally, of false views, | stitutions. | Be friends and helpers of literagroundless anticipations, insufficient prepara- | ture, art, science, law, government, industry, The world ever tends to draw hand, if life's activities are entered upon, down, blunt, adulterate, stultify; hence, there needs to be a counteracting, lifting up, purifying, by returning often to the fountains of culture, clarifying the vision by the

> "The shallows murmur, but the deeps are dumb." Seek the deep, clear, calm waters of eternal truth, far but from all the murmuring shoals of fanaticism and error, and all shallow, nar-

pose which works with an "intense and con-terprise." The essence of enterprise is earmore, to mean that quickness, depth, and ing and lifting to their feet all coming within solely from courses of study, nor modes in spirit is he whose hand has the skill and power to execute what his brain plans, the ability to make his ideals realities. Happy he whose pleasure is his work, whose hand skillfully You now go to that life-culture which is ac- executes his plans. Fortunate are those who inaugurate, enduring institutions to build. Such work developes very rapidly the latent powers of the workers. If they are sound to the core, made of fine, tough fiber, there will be noble and lofty characters unfolded under the high and manifold influences, and, not infrequently, intense activities of such a work. Every great enterprise must encounter darkness and storm. Fortunate if it have a pilot who can see the gathering tempest before it breaks in its fury, and courage to face it. If unskillful hands have placed the noble ship in a false position by ignorant maneuvering, where, seemingly, she must go down at the first shock, his is to warn of the approaching danger, and, amid the painful suspense, grasp firmly the helm, and however destitute of helps, with but, perchance, a single ray of hope, every energy absorbed in the resolve, the ship shall be saved. Others may betake themselves to the life-boats, he will share the ship's fate, sink or sail with With such a pilot, the vessel is is very sure to outride the storm and moor in calm waters with its magnificent cargo. Such have been the salvation of many noble enterprises that bless humanity, and call for

> thanksgiving. The world needs

> > 'Strong, still men in this age of cant,

As the peasant painter, Millet, puts it needs those that, free from all, "posing, unnaturalness, exaggerations. By always trying to put one's self in some other one's place, and talk and act in 'character,' one loses the just appreciation of his own personality. To be genuine and true to all the high art of noble living, all theatrical must be shunned." To be able to make all the trivials of life serve the expression of true greatness, this is power. Plutarch well says, "It is not always in the most distinguished achievements that men's natures may be best discerned; but very often an action of small note, a short saying, or a jest, shall distinguish a person's real character more than the greatest sieges or the most important battles." The world needs those whose culture has given them back to themselves, awakened, strengthened, and made completely available and noble in all these trivials. It needs men who transmute faith into life. It needs spiritual Columbuses, adding new realms of truth and mental wealth. It needs God-inspired men, sailing not by the shiftful winds of earth, but by the steady tradewinds of heaven. The soul, simply self-centered, self-purposed, is like the earth obeying its geocentric forces, spinning on its own axis, ever stationary, or wandering darkling out into space and black night; while the Godcentered soul is like the same earth, suncentered, sweeping, by its heliocentric attractions, its grand yearly cycles around its | center of light, life and beauty, and being borne on with the sun in its own infinitely grander sweep.

Finally, as,

"We touch Christ, in life's throng and press, The healing of his seemless dress We feel, and are whole again."

So all lives should be healing, life-giving. It is only when soul speaks to soul, eye to eye, smile to smile, tear to tear, that this power is fully manifest. Then lives become the great helps to other lives. They are the greatest of all human influences, awakening, as they do, sentiment, affection, action. They ties soon dishearten them. Earnest effort all underlying principles, all overshadowing are the masterful forces in progress and civ soon yields to restless discontent or stupid laws, governing all parties and sects and in-lilization. Humanity cries out for noble, inspirational lives, wherein all high and holy principles are inwrought organically into character. It is famishing for lives healthy and wholesome. Lives struggling up, i may be, from low beginings to high stations and commanding influences, or living nobly and grandly in obscurity, greatly good in all humble work, becoming lights shining down through the vista of the ages to guide halting and stumbling feet. Many a noble life is lived through that process whereby it is poured out, drop by drop, through long years of sacrificial libation, in that grinding attritrue culture, then will the reapings of age be row sectarian or party living. Disrobe your tion by which it is worn away little by little, spirits of all cant, prejudice, and fetish wor- no less surely, though less visibly, than if them. In all this we must be of a lowly self in his own precious Word.—George Mul-You have been seeking through these years ship. Let life be clean, calm, wholesome. dying in a world-heralded martyrdom. This mind, willing to give God all the glory. Dur- let.

termines the quality of the metal as in the few if any conversions under my preaching. refiner's fire. It takes more courage to stand | I was ambitious. I wanted to do the work for the right through long years regardless | and have a share in the glory. When I came "On the neck of youth," says an oriental of opposition, obloquy and neglect, than to to be humble, seeking only to be a vessel fit die in the heat and strife of battle. Human- for the Master's use, men began to be conity needs the inspiration of lives that attract | verted under my preaching, and God has to nobleness, full of aspiration and high endeavor, supported by the power of achievement; not lives that tell only or mostly of hands who is most holy in life. outward circumstance, accidental distinction, the pomp and splendor of office and station, the outward polish of fashion; but rather those which unfold the inner workings of the spirit, the processes of thought, sentiment, God knows these things, and he alone can will. It needs lives that are lived upon the give us the message fit for the time and place. clear hights of sincerity, open-eyed, calm- On one occasion I was led to a theme for a browed, though the mists gather and darken | Thursday evening service. I was impressed below, awakening in others the impulse to that it was an important subject, and as it pattern after their nobleness, and inducing opened up before me, I was tempted to save them to marshal all their powers in subdu- it for the coming Sunday evening service. ing all bad influences and converting all into when I should have a much larger house. triumphs. The world needs lives rich in Being unable to shake off the feeling that I culture, attuned to sweetest sympathy, il- ought to adhere to it, I carried out my origlumed by truths, with a sincerity lucent as inal plan and preached it to the few who light, full of spiritual life and enkindling came out to the Thursday service. I afterenthusiasm. It needs such as have faith in ward learned that a woman, who had been great principles, and most especially in the for some time anxious to become a Christian, Author of these principles, with the high came to that service, determined never to trust of a Noah, the faith of an Abraham, come again unless she found peace that night. the meek assurance of a Moses, the zeal of | The theme was appropriate to her case, and the prophet-reformer Elijah; all those great | was blessed to her conversion. She reared spiritual heroes of old whose faith lifted her family as Christians, and one of her sons them above the world with all its low forces. has been for years proclaiming the gospel of How do such lives instruct the world! No peace. Never put aside a theme to which lives in court or palace or on thrones can | you are led by the Spirit, for a larger house, equal those who, out of want and suffering or a more convenient season; speak when the and persecution, have been, through the Spirit bids you, and as it bids you ages, teaching and inspiring. Give lives thus patterened and empowered, great will guides you?" By the rest of soul and the satbe the achievements—loyalty to truth, alle- isfaction I feel when my mind settles upon a giance to law secured, culture promoted, the | theme in answer to my prayer. "Suppose evangelization of the world helped on, civili-

zation advanced. Go, then, to your life work, with good-will take my Bible, which I am usually reading by as the inspiring motive. "With charity for course, and begin reading at the point where all, malice toward none." Continue through I last left off. Sometimes I read for some life seeking truer, deeper, wider, higher time, often but a little time before I find my tastes and sympathies. Follow the lead of | theme, as one finds a treasure for which he is a conscience quickened by religion, enriched by truth. Continue to seek that culture which lifts into religion and that religion I began my work, in Germany, by writing which broadens into a many-sided culture. my sermons, essays, learning them, and de-Whether it be your future lot through life claiming them at my audience, or over their condor like, sail the heavens with steady sleep. A few years later I came to England the behests imposed by your privileges. And sion. may the benedictions of the All-Father ever encompass and protect you. Amen.

For the Sabbath Recorder. GEORGE MULLER'S COUNSEL TO PREACHERS.

BY A. H. LEWIS.

George Muller, of Bristol, England, pastor of a church of eleven hundred members, founder and manager of the world-famous "Orphanage," undertaken, and supported wholly, as he believes, by direct answers to prayer, is now in this country. On Monday, Dec. 27th, 1880, it was our privilege to listen to an address made by him before the Baptist Ministerial Conference of New York City Among many other points he made the fol-

1. Pray that the Holy Spirit may bless the words you have preached in former years. One office of the Spirit is to "bring things to remembrance." It is, therefore, in accordance with God's will, that words of truth which have been spoken and forgotten, are not lost, but may be brought back by the Spirit, and made to be the instruments of blessing unto men.

2. Be assured concerning your own accept ance and salvation. No man can preach while he doubts concerning his own relations to Christ, without revealing those doubts in his sermons. We may know that we are Christ's and that he is ours. There should be no partial work in this matter, no delaying, until we are fully resting in peaceful faith in of all true effectual service is joy in God, and Christ. This must be followed by a continual growth in grace and in peace. Such certainty in hope and fixedness in purpose, are essential to successful work in the ministry.

3. Labor to be happy in your own soul. Overwhelmed with many cares and much work, you will be tempted to neglect yourself. "I begin every day by seeking a good full meal for my own soul through prayer, meditation, and reading of the Word. When I have thus come to be strong and happy, I go out to the work of the day."

4. Watch for answers to your prayers. This is most important. God does not usually answer our prayers with a shout. We often miss answers by not looking for

of training to get, not that culture which is Then its free forces will become manifest. is what tries the patience and courage, de- ing the first few years of my ministry I saw granted me this blessing ever since. He is best fitted to be an instrument in God's

5. We must obtain our message from God. This is a most important consideration. never know who is to hear us, nor exactly what surroundings will accompany our work.

6. "How do you know when the Spirit you have no theme, and your mind continues barren, or in doubt?" I pray for guidance, searching.

7. I much prefer "expository preaching." "to flutter on as bird with broken song, or, heads; the people grew listless, or went to wing;" whether famed or fameless, recom- and began to preach after the expository style, pensed or recompenseless, abounding or from a full heart; my hearers kept awake, wanting, go forward under the guidance of and God blessed my words to their conver-

> 8. I make great use of "inquiry meetings." In this way I reach each individual case, talking with each alone.

> I have been in the work of the ministry for half a century. I make little use of "commentaries." I prefer to let Scripture comment on Scripture, making my own translations, or comparing those made by others.

Mr. Muller is tall, slender, sharp-featured, and seems to be at least seventy years of age. He is not a great orator, but an earnest, straightforward speaker, the conversational style predominating. His English is good, with a strong German accent. He impresses one as being deeply spiritual, a man of strong, simple faith, which has for its central element, Christ the Redeemer, and the Holy

Spirit as guide and counselor. PLAINFIELD, Dec. 30th, 1880.

JOYFULNESS AND USEFULNESS.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my convertion I knew not its vast importance; but now, after much experience, Lespecially commend this point to the notice of my younger brothers and sisters in Christ. The secret having experimental acquaintance and fellowship with God himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? How obtain such an all-sufficient soul-satisfying portion of him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a God of our own thoughts or our own imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himREV. N. V. HULL, D. D., - - - EDITOR.

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

"THE SEVENTH DAY AND THE FIRST."

On the first page of this week's RECORDER or on the Sabbath question by Rev. Wm. DeLoss Love, D. D., of South Hadley, Mass. There is nothing in the first paragraph demanding attention, but the second is important. The Doctor says:

The abolition of an institution of Jehovah, on the first day shall be a sabbath interwoven with creation and made its wit- the eighth day shall be a sabbath. ness, and then written with the immortal nine with his own finger on tables of stone, | "feasts of the Lord" were to be observed as and then like a golden thread woven into the sabbaths, seems put beyond dispute, and entire record of his sacred Book and the his- hence they are called sabbaths. Of this, Bush tory of his chosen people, learned by infer- says, page 240, "As in the other festivals of ence! Then add to this the thought that a a week's duration, the first and the last days common day is selected from the calendar were to be observed as sabbaths, with the exand foisted into the place of his own blessed | ception that only servile labor was interdictand sanctified day, and all this learned by ed." inference! This is strange indeed!

tablish a religious ordinance on any such word meaning sabbath in its strictest sense is in the Bibliotheca Sacra is, that not one of ground as this. They are things named, and only applied to the weekly Sabbath, the day them says anything about keeping the first their object clearly stated. When God in- of atonement, and the sabbatical year, is ad- day. That you may have opportunity to stitutes a religious ordinance, the reason for mitted; but inasmuch as the sabbath idea in prove us in error on this subject, we invite ligent observance of it?

brother, you will see the nature of the case is, we think, in perfect harmony with Col. force us to find the idea of keeping the first you have to deal with in arguing the Sabbath 2: 16, and fully sustains our interpretation day of the week in the interpretation given, with those who observe the seventh day. of that passage. We now turn to this verse, They stand squarely on Scripture ground. and show how others look at it, and by this If you quote them on this question a state- it will be seen that our interpretation is not ment of Scripture, they take it for just what one got up for the occasion. it says. They neither contract it nor expand it. They refuse to others the right to interpret into the text something the words do here speaks in reference to some particulars not express. Is it not evident the words ut- of the hand-writing of ordinances, which had ter all they mean? In this there is no bigot- been taken away, viz., the distinction of ry nor severity. We accept it that the Bible, | meats and drinks, what was clean and what | and the Bible only, is the religion of Protest- unclean, according to the law; and the neces-

Having said these necessary things, we proceed to notice the article of Bro. Love, which | baths, or those which should be observed with is an effort to show that Col. 2: 16 refers to the weekly Sabbath. He says:

"Although my articles are not completed, and I have more to present respecting the observance of the seventh day, I am somewhat ready to make a special point relative to your views.

"1. I maintain that Col. 2: 16, 'Let no man therefore judge you . . . in respect of . . . the sabbath days,' is an inspired message, which says in substance that now, in the new dispensation, we are under no obligation to keep the seventh day. It is clear that 'Let no man judge you' leaves us at liberty mand of perpetual obligation, and can never to observe or not the things referred to. The question | be superseded but by the final termination of | day, about twenty." If it does, there is no basis for Seventh-day Sabbata

the phrase "sabbath days" here refers to the that eternity arrives; for no type ever ceases moment? What is wanted is direct testimoweekly Sabbath, then it is abolished; and, as till the antitype be come. Besides it is not ny from the Scriptures. It will not do to we said on a former occasion, we have no clear that the apostle refers at all to the Sab- assume that this phrase means "the first day weekly Sabbath. But as this matter comes | bath in this place, whether Jewish or Chris- of the week," and then attempt to sustain up further on, we will omit a further consid- tian; his ton sabbaton of sabbaths or weeks this assumption by outside testimony. That eration of it here, and consider especially the most probably refers to their feasts of weeks, at the close of the second century, the first question, What is meant by the phrase "sab- of which much has been said on the notes on day of the week was, by one or more writers, bath days" in Col. 2: 16? In doing this, we | the Pentateuch." take ground directly against our honored and learned correspondent, who asserts, and atthis, we offer the following reasons:

mentioned are described as "shadows," or gospel alike. Rom. 13: 8-10."

types of Christ, something that could not be Seventh-day Sabbath, showing it was not instituted as a type of Christ.

"In two or more instances you have asked for something definite and to the point. . . It has been my design not only to answer the Seventh-day Sabbatarians, but also every class of persons, and even 'many individuals, that I thought in error."

in Col. 2: 16. Begin with the fourth verse and read on concerning the feast of the Lord's passover, on the first and seventh days of which no servile work was to be done. In served. But the use of the term in the plu-The reason for our making the request describing the feast of blowing of trumpets, | ral number, and the connection, show that he above referred to is that our First-day breth- at the twenty-fourth verse it says, "Speak had his eye on the great number of days ren persist in calling their interpretations of unto the children of Israel, saying, In the which were observed by the Hebrews as fes-Scripture proof of the positions taken, when seventh month, in the first day of the month, tivals, as a part of their ceremonial and typthe texts cited say nothing about the doctrine | ye shall have a sabbath, a memorial of blow- | ical law, and not to the moral law, or ten affirmed. Their only bearing upon the ing of trumptets, an holy convocation." Of commandments. No part of the moral law question at issue is that which is interpreted the first day of the festival of atonement, -no one of the ten commandments-could into them by these writers. What we ask for verses 30-32 say, 'And whatsoever soul it be spoken of as 'a shadow of good things to is that the passages quoted shall themselves be that doeth any work in that same day, the come.' These commandments are, from the say what these writers say of them. We same soul will I destroy from among his peo- nature of moral law, of perpetual and uninever saw a Scripture statement that the first | ple. Ye shall do no manner of work; it | versal obligation." day of the week was holy time, nor one re- shall be a statute for ever throughout your quiring its observance. Nor did we ever read generations, in all your dwellings. It shall thorities, our object having been simply to in the Bible that Christ and his apostles ob- be unto you a sabbath of rest, and ye shall show that the views we hold are not peculiar served this day for any purpose. Every one afflict your souls: in the ninth day of the to those who observe the seventh day. Nor knows that the opinion that the first day of month at even, from even unto even shall ye do we claim that all commentators hold this the week is holy time is an inference, and celebrate your sabbath." Concerning the opinion, but freely admit that writers of difonly an inference. If it was called so, that feast of harvest, verse 39 says: "Also on ferent theological tendencies take different would put the matter at once at rest. But the fifteenth day of the seventh month, when views of this text, as they do of other features how extraordinary that a matter of such im- | ye have gathered in the fruit of the land, ye | of this controversy. The Doctor says: portance as this should be left to inference. | shall keep a feast unto the Lord seven days:

That several of the days covered by these

The commentary of Jamieson, Fausset, and odical. It is a thing unknown in the Bible to es- Brown treats these as sabbaths. That the it is given; else how could there be an intel- a modified form attaches to the others named, you to quote any passage saying that the they are called sabbaths, that is, days on apostles kept the first day, and we will glad-In the light of these statements, dear which servile work may not be done. This ly print it. Please understand us. Don't

Dr. A. Clark says (verse 16), "Let no man judge you in meat, of in drink. The apostle sity of observing certain holidays or festivals; such as the new moons and particular sabmore than ordinary solemnity; all these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation. There is no in imation here that the Sabbath was done away, or that its moral use was superseded by the introduction of Chris- as many of those who teach that the Christians were tianity. I have shown elsewhere that remember the Sabbath day to keep it holy, is a comtime. As it is a type of that rest which re-

SABBATHS of the day of atonement and feast | the first day of the week? One thing, howtempts to prove, that by it is meant the of tabernacles have come to an end with the ever, of great importance should be noticed weekly Seventh-day Sabbath. Our posi- Jewish services to which they belonged (Lev. here, and that is, that many writers well ing neighbor the Hornell Times, for a copy tion is that it means the annual Jewish Sab- 23:32, 37-39). The weekly Sabbath rests on a learned on this subject, assert that no reli- of the beautiful Times Almanac for 1881; baths of the Mosaic economy. In defending more permanent foundation, having been in- ance can be placed upon the claim that the also for a friendly notice of the RECORDER. stituted in Paradise to commemorate the Fathers and early writers, those joined to the 1. The 16th and 17th verses read thus: completion of creation in six days. . . . The apostolical period, used the phrase "Lord's "Let no man therefore judge you in meat, Sabbath is still needed, and is therefore still day" to describe the first day of the week. or in drink, or in respect of an holy day, or linked with the other nine commandments, Those persons who argue in favor of the saof the new moon, or of the subath days: as obligatory in the spirit, though the letter cred character of the first day, treat the subwhich are a shadow of things to come; but of the law has been superseded by the higher ject in a very different manner from those

said of the weekly Sabbath, for that was in- baths.' The word sabbaths in the Old Testa- 1846. The passage occurs in the course of over eighty years old, who appeared to enjoy stituted before sin entered into the world, or ment is applied not only to the seventh day, the article headed "Lord's day," Vol., II. p. | the occasion as heartily as if they had been Christ was promised. How could Adam in but to all the days of holy rest that were ob- 269. The writer says, "The earliest authen- young, but in a different direction; for it his sinless state have employed the Sabbath served by the Hebrews, and particularly to tic instance in which the name Lord's day is seemed evident to us all that these aged ones as a type of Christ? It is clear he could not. the beginning and close of their great festi- applied to the first day of the week by any of were near the crossing, and most of them, The Sabbath was a festival of creation, as vals. There is, doubtless, reference to those these writers, is by Turtullian, in the year we trust, are ready for the event. can be seen by turning to Exod. 2: 11, where days in this place, as the word is used in the 200. The same writer quotes Dionysius of its character is described as follows: "For plural number, and the apostle does not re- Corinth to the same effect, but puts him ding supper, Mr. Sherman was asked to give in six days the Lord made heaven and earth, fer particularly to the Sabbath, properly so somewhat later. The Doctor closes his article the sea, and all that in them is, and rested called. There is no evidence from this pas- thus: the seventh day: wherefore the Lord blessed | sage that he would teach that there was no will be found an article addressed to the edit- the Sabbath day, and hallowed it." This set- obligation to observe any holy time, for there tles the question of the character of the is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. In the 23d chapter of Leviticus we have If he had used the word in the singular numdescribed just such subbaths as are described ber, 'The Sabbath,' it would then, of course,

We have not quoted these writers as au

"You quote Rev. 22: 18—the warning against add-ng to the Word of God—as applicable to First-day people. My brother, I must turn that passage against you, for giving a wholly unwarranted meaning to "sabbath days" in Col. 2: 16. I have spoken of the elease from keeping the seventh day.

We do not object to have any passage turned "against" us when it can be fairly done, but as yet feel perfectly satisfied with the position we have taken here.

I claim to have shown Apostolic authority for keepevidence here, and I have more to give in that peri-

The difficulty with the passage you quoted but in the passage itself.

"You object that the first day is not called the Lord's day, but that the seventh day in the Old Testament is; but the phraseology in the original is entirely different. That for 'Lord's day' in the New Testament is peculiar. The term for 'Lord' is a new word, devoted to three sacred things pertaining to Christ: 'Lord's Supper,' 'Lord's Table,' 'Lord's Day.' That word for 'Lord' is never applied to the saventh day Subbeth."

But that does not prove that the phrase office of publication. "Lord's day" (Rev. 1: 10) means the first day of the week.

"In my last article referred to, I have shown that John, applied this same term for 'Lord's day' to the first day of the week. I have there shown also, that have known his teaching, testify that the Christians of their day kept the first day, and did not feel themselves bound to keep the day which the Jews did, th seventh day, Although our Christian literature of that early age is scanty, I have given the names and language of about a dozen men of the first centur Christians then kept the first day, and more than half not bound to keep the seventh day. And of those who, during the first three centuries after the Apostle John, teach that the Christians kept the first day, I have given about thirty-five; and of those who teach that they were not obligated to observe the seventh household. Price \$3. Address, Good Com-

And who does not know that any number mains for the people of God, of an eternity of outside witnesses making such statements Now we agree without limitation that if of bliss, it must continue in full force till as are referred to above, are ruled out in a called the Lord's day, is freely admitted, but Jamieson, Fausset, and Brown say "The how does that prove that Rev. 1: 10 means tion. the body is of Christ." The sabbaths here spirit of love which is the essence of law and who write as pure historians, as can be seen Y, celebrated his 81st birth-day Jan. 3d, be. Several are ready for baptism.

Albert Barnes says, Greek, "of the sab- following taken from Kitto, as published in present, among whom were several persons

"Brother, you quote, professedly, from Neander, the celebrated church historian, thus: 'The festival of Sunday, like all other festivals, was always only a human ordinance.' I suppose you can not be aware that Neander utterly repudiated and cast out that language in his second edition, or you would not do so wrong a thing as to quote it as his testimony still. The language you quote was his fifty-five years ago. He disowned it many years before his death, and he has twenty-five years been dead. In his second and last edition he has a fine argument showing that the early Christians, beginning with the apostles, observed the first day in the place of the seventh."

We confess a difficulty in replying to the above paragraph, as we have never seen any account of Dr. Neander's change of opinion. We quoted from a translation made by Rose, and supposed we were justified in doing so. We also have the translation by Torry, but have not read anything about a change of the author's opinions, although there are, of course, verbal differences of expression between the two translators. In essense, how ever, they agree. The point made by our quotation was, that the "festival of Sunday was always only a human ordinance," and we have never seen anything to the contrary of this in any of the writings of Dr. Neander. And we add this that everywhere his testimony is that in the earlier years of Sunday observance it was not regarded as sinful to do work on that day. To the sentence "Yours for the truth," we heartily respond

Should the Doctor write us again we trust he will see the necessity of confining himself to the Scripture testimony in favor of the sasred character of Sunday.

THANKS

The RECORDER desires most heartily to thank those friends who have so kindly and "2. The authority for keeping the first day. In my July and October articles of the Bibliotheca Sacra, the efforts at improvement in the new form Church to the office of deacon together with ing the first or Lord's day. I can not repeat all the and dress which its paying patrons have enabled it to assume, and it assures them that he filled out a long life of over eighty-five it will endeavor to continue worthy of approval, although there will doubtless occur many things over which its friends will sorrow, for its managers are far from perfect and can not hope to avoid mistakes; but we asintentional offense toward any.

There comes an occasional complaint of want of regularity in the receipt of the paper, for which we are unable to account, as there has not been a failure so far as we can he conversed with his pastor, expressing unrecollect, in over eight years, to mail on the shaken confidence in God, and joined hearti-Tuesday before the date of the paper, even though every man connected with the office was obliged to work all of the night previous to secure the result; so that whatever the reason may be for such irregularity we can assure our friends it can not be found at the

tiously and heartily commend the RECORDER | of the library, and over thirty dollars were to your neighbors who have not heretofore received. The value of the presents is estitaken it, and thus enlarge its sphere of usefulness; and will not you who have the ability | bath-school received a handsome present from contribute such brief articles of "Home Mr. J. O. Wheeler of this village. It was a News" as shall render it indispensable in check for \$100 for the library. every household among our people, both as a religious journal and a denominational songs, all of which were well rendered. We newspaper?

GOOD COMPANY, No. 16, is replete with youngest (four years old). the good things for which this Magazine is noted. It is worthy of a place in every pany, Springfield, Mass.

THE Genesee Valley Free Press comes to head is certainly a move in the right direc-

WE are under obligations to our enterpris-

Home Acus.

Birth-day Celebration.

by comparing Dr. Love's statements with the 1881. There was quite a large company

After supper, which was equal to any wed. a brief history of his life. He did so, narrating events which took place when he was only three years old, which he distinctly remembered. After his speech, he was presented with two easy chairs; one, the gift of his four children, costing \$18; the other by Mrs. W. R. Crandall, Miss Mary Benjamin, and Frank Clark, great-nieces and greatnephew of Mr. S. He thanked them for the gifts, or the spirit that prompted them, but stated that he never thought much of receiving presents himself, but he himself is always making presents to the poor and needy, and friends. He has given away more than twenty thousand dollars several years ago, and he keeps giving, and will till he dies; money that he and his wife earned by farm-

Mr. Sherman lives with his children, and is cared for by all that love can prompt. Never was a father blessed with better children, or children with a better father; but he continues to labor, although his children entreat him not to do so; but industry is a part of his religion.

We do not know where to stop, so we will come to an end; but a fuller history of this good man will be given some time. After prayer and singing, "Shall we meet at the river?" the friends went home, thankful for the opportunity.

Death of Dea. Trowbridge.

Dea. Adonis Trowbridge was born in New Haven, N. Y., Sept. 14th, 1795, and died Dec. 21st, 1880. When a mere lad, he came with his father into Northern New York. He was married in 1817 to the wife whom he leaves to mourn his death. For sixty-three years they had walked the way of life together. May 1st, 1830, he united with the Roswell Saunders and Elisha Crosby. Thus years; was for over fifty years a member of the Adams Church and its deacon for fortyseven years. He was a man of good ability and faithful to his convictions. He was of a devotional nature, and had strong faith in sure you, one and all, that there shall be no God. He was in apparently good health when he was taken suddenly ill, and after a few days of severe suffering he was stricken with paralysis, and passed away in peace. But a few hours before the paralytic stroke, ly in the prayer offered. "Blessed are the dead who die in the Lord." Rev. 14: 13.

Leonardsville, N. Y.

Our Sabbath-school had a Christmas Tree on the evening of Dec. 27th. An admittance Now, dear friends, can you not conscien- fee of ten cents was charged, for the benefit mated at \$500, or thereabouts. The Sab-

The exercises consisted of recitations and make special mention of the songs of Lizzie Allis and Eddie Whitford, as they were the

Lost Creek, W. Va.

How nice the RECORDER looks in the new type and new arrangement, the new type so easy to be read, and the new arrangment map-The catalogue of Messrs. D. M. Ferry & ping out so impressively our denominational Co., seedsmen, Detroit, Mich., is a gem of work. A goodly number of copies are taken its kind, and speaks well for this enterprising at our office, but there are many more homes and popular firm. It is sent free to all ap- which would be greatly benefited by a paper so well edited in all its departments as our SABBATH RECORDER.

Dea. M. H. Davis takes his seat in the us this week much improved in its general Legislature next week, and we shall greatly appearance. The disappearance of its duplex miss him in our meetings, but we know that he will honor the Sabbath cause in Wheeling as well as at Lost Creek, and may be of service to our denomination in the Legislative Halls where over-zealous men are only too glad to press the Sunday claims.

New Salem, W. Va.

There has been a revival at Greenbrier, and the result will be to strengthen that Church materially as well as spiritually. Eight have Mr. David Sherman, of West Union, N. | been added, and it is hoped many more will

U. M. B.

Pardec, Kan.

DEC. 27t

Yesterday we had a very enc church meeting. Voted to proceed to the erection of a house of worshi the Lord direct that this house may ly completed to the glory of his gre flad quite a talk about our new raising money. The latest edition card, making the pastor's salary a church expenses separate items, is tirely satisfactory.

West Hallock, Ill. The weather has been cold for the try. It commenced early in the I during the month of November we cold weather than for many years. eral days at a time the weather showed two or three degrees belo the same above. But lately the th ter did much better work, as it twenty-two degrees below zero. II be a time of colds and sore throats; s been quite sick, but are mostly in The sleighing is quite good for snow. It is not very common to h facilities for traveling.

Our Sabbath-school had an enter on the evening of Christmas, in th a line stretched across the church were hung about eleven hundred mostly quite valuable and useful My family was very kindly rem Kitto's Cyclopedia of Biblical I which I find to be very useful and to the study of the Bible, was prethe undersigned, besides a purse of is not surprising that I enjoyed t tainment very much. There were erary exercises of about one hour the programme of which is as follo 1. Quartette-"Greeting Ge."

 Prayer by Elder Ernst.
 Song—"To the Golden Shore." By Mrs. Ste Song-"The Lord to Bethany Came, Song-" Slavery, Miss Hali

9. Solo—"Murmuring Sea," Miss Ella Socw 10. Class exercise, 11: Solo-" Wrecked and Saved, 13. Distribution of Presents.

Miss Haller's class presented an in which the first letter of each vers spelled "Friendship." Miss Socw responded by Scripture quotations tions asked by the teacher. The were very appropriate and nicely ca Dea. Daniel Hakes, the superinter very enthusiastic man, full of earne life. He has been the superinter many years, of a full and enterprising His executive ability is good. Acc the usual custom of the school, the annual review and election of the sup ent on New Year's evening. Just I election, Mr. Ayers presented the tendent with a combination cha \$18, in behalf of the school, as a tol spect, which was gratefully received propriate remarks by the superinten was a splendid present, and it is to that it will add much to his comfor

The following is the programm

 Song—"A Happy New Year."
 Prayer by Rev. S. M. Burdick. Song—"Take my Hand." First Quarter, Song—"He is my Shepherd." Second Quarter,

Song—"Do Good."
Third Quarter, 10. Fourth Quarter, 11. Song—"By and By." 13. Song—"Onward Christian Soldiers

14. The sea of Galilee, 15. Song—"Oh, can it Be?" 17. Song—"In Battle Armor." 18. Influence of a Christian home, 19. Song—"The song of the Angel Real 20. Election of Superintendent.

The manner of conducting the which each one pursued, was some ferent. The leaders for the first a quarters, followed more or less c order in the quarterlies; the lead third had a verse or more read, pressed the central thought of th and followed it with appropriate while the leader of the fourth qu lowed an entirely different plan, w sisted of essays on the persons

mentioned in the quarter. In this was a very wholesome variety in t The essays which followed the reall good. I will not attempt to synopsis, but would say that both position and delivery they were Dea. Moses Crosley was elected thi tendent; the other officers are to by the superintendent and approx school, which has not yet taken pl

We are auxious to do good wo Sabbath-school. We feel that Sabb work is scarcely second to church the Sabbath-school is the preparati ment for the church, and the gwhom were several persons rs old, who appeared to enjov heartily as if they had been a different direction; for it to us all that these aged ones rossing, and most of them. ady for the event.

which was equal to any wedr. Sherman was asked to give of his life. He did so, narratch took place when he was old, which he distinctly retter his speech, he was precasy chairs; one, the gift of n. costing \$18; the other by ndall, Miss Mary Benjamin. irk, great-nieces and great-He thanked them for the it that prompted them, but ever thought much of receivmself, but he himself is alesents to the poor and needy. e has given away more than d dollars several years ago, iving, and will till he dies: ad his wife earned by farm-

lives with his children, and all that love can prompt. er blessed with better chilwith a better father; but he r, although his children endo so; but industry is a part

w where to stop, so we will but a fuller history of this given some time. After g, "Shall we meet at the ds went home, thankful for

l Dea. Trowbridge. rowbridge was born in New ept. 14th, 1795, and died When a mere lad, he came into Northern New York. • n 1817 to the wife whom he his death. For sixty-three alked the way of life togeth-1830, he united with the day Baptist Church. De-3, he was called by the ice of deacon together with s and Elisha Crosby. Thus ng life of over eighty-five ir fifty years a member of ch and its deacon for fortywas a man of good ability is convictions. He was of a

in God, and joined heartiffered. "Blessed are the he Lord." Rev. 14: 13,

and had strong faith in

n apparently good health

n suddenly ill, and after a

suffering he was stricken

and passed laway in peace.

efore the paralytic stroke,

his pastor, expressing un-

årdsville, N. Y.

hool had a Christmas Tree Dec. 27th. An admittance as charged, for the benefit d over thirty dollars were due of the presents is estir thereabouts. The Sabed a handsome present from of this village. It was a the library.

onsisted of recitations and h were well rendered. We ion of the songs of Lizzie Whitford, as they were the

Creek, W. Va.

ECORDER looks in the new ingement, the new type so d tbe new arrangment mapsively our denominational number of copies are taken. here are many more homes eatly benefited by a paper Il its departments as our

vis takes his seat in the eek, and we shall greatly etings, but we know that abbath cause in Wheeling Creek, and may be of mination, in the Legislaver-zealous men are only e Sunday claims.

Mem, W. Va.

revival at Greenbrier, and strengthen that Church s spiritually. Eight have is hoped many more will ady for baptism.

Pardee, Kan. DEC. 27th, 1880.

raising money. The latest edition of the church. card, making the pastor's salary and other church expenses separate items, is so far entirely satisfactory.

West Hallock, Ill.

The weather has been cold for this country. It commenced early in the Fall, and during the month of November we had more cold weather than for many years. For several days at a time the weather indicator showed two or three degrees below zero to the same above. But lately the thermometer did much better work, as it indicated twenty-two degrees below zero. It seems to be a time of colds and sore throats; some have been quite sick, but are mostly improving. snow. It is not very common to have such | 899,181,735 99. facilities for traveling.

Our Sabbath-school had an entertainment on the eyening of Christmas, in the form of a line stretched across the church, on which were hung about eleven hundred presents, mostly quite valuable and useful articles. My family was very kindly remembered. Kitto's Cyclopedia of Biblical Litirature, which I find to be very useful and necessary to the study of the Bible, was presented to is not surprising that I enjoyed the entertimment very much. There were some literary exercises of about one hour's length, the programme of which is as follows:

2. Distribution of Presents.

1. Quartette—"Greeting Ge."
2. Prayer by Elder Ernst.
3. Squg—"To the Golden Shore," By the School Wolcome. Mrs. Stella Burdick Song—"The Lord to Bethany Came," School . Reading—" Slavery," Mrs. C. E. Potter Song—" Slavery, School Miss Haller, Teacher . Class exercise, Solo—"Murmuring Sea," Miss Ayers Miss Ella Socwell, Teacher Solo—" Wrecked and Saved,"

Miss Haller's class presented an acrostic, in which the first letter of each verse in order spelled "Friendship." Miss Socwell's class responded by Scripture quotations to questions asked by the teacher. The exercises were very appropriate and nicely carried out. | ginia. Da. Daniel Hakes, the superintendent, is a very enthusiastic man, full of earnestness and life. He has been the superintendent for many years, of a full and enterprising school. His executive ability is good. According to the usual custom of the school, there was an annual review and election of the superintendent on New Year's evening. Just before the election, Mr. Ayers presented the superintendent with a combination chair worth \$18, in behalf of the school, as a token of respect, which was gratefully received with appropriate remarks by the superintendent. It was a splendid present, and it is to be hoped that it will add much to his comfort and en-

The following is the programme for the

Song—"A Happy New Year."
 Prayer by Rev. S. M. Burdick.

3. Song—"Take my Hand." Dea. M. Crosley

4. First Quarter, 5. Song—"He is my Shepherd."

Eld. Ernst

6. Second Quarter,

7. Song—"Do Good." Dea. Daniel Hakes Third Quarter,

9. Song—"There's rest for thee at Home. William Spicer 10. Fourth Quarter,

11. Song-"By and By."

Charlie Burdick 13. The S. S. Army, Char 13. Song—"Onward Christian Soldiers." Ellen Socwell

14. The sea of Galilee,

15. Song-"Oh, can it Be?"

Mrs. E. E. Hakes

17. Song—"In Battle Armor."

8. Influence of a Christian home,

Hellie Hakes 19. Song—"The song of the Angel Reapers." 20. Election of Superintendent.

The manner of conducting the review which each one pursued, was somewhat different. The leaders for the first and second quarters, followed more or less closely the order in the quarterlies; the leader of the third had a verse or more read, which expressed the central thought of the lessons, and followed it with appropriate remarks, while the leader of the fourth quarter followed an entirely different plan, which consisted of essays on the persons and places mentioned in the quarter. In this way there was a very wholesome variety in the review. The essays which followed the review were all good. I will not attempt to give any synopsis, but would say that both in composition and delivery they were first-class. Dea. Moses Crosley was elected the superintendent; the other officers are to be chosen by the superintendent and approved by the school, which has not yet taken place.

We are anxious to do good work in our Sabbath-school. We feel that Sabbath-school work is scarcely second to church work; that

school of the church. The course is a long one; it is never completed; for anything Vesterday we had a very encouraging we know there will be Sabbath-schools in church meeting. Voted to proceed at once heaven, where we can study the plan of reto the erection of a house of worship. May demption more efficiently and understandthe Lord direct that this house may be readi- ingly than here. Brethren, we ask your ly completed to the glory of his great name. prayers that we may advance in the light, Had quite a talk about our new system of life, and love of God, both in our school and

Condensed Alews.

Two Ocean Steamers Sunk.—A Lisbon dispatch of Jan. 6th says: The English steamer Harelda, from Oporto, bound to London, collided with the Spanish steamer Leon, from Liverpool, for Manilla, twelve miles from Cape Roca. Both vessels sunk. Nine Englishmen and four Spaniards have been landed at Lisbon. Forty-five of the passengers and crew are missing.

THE Public Debt Statement shows a deerease for December of \$5,699,430 76. Debt, The sleighing is quite good for so little less cash in the treasury, Jan. 1st, 1881, \$1,-

> Gen. Howard, who is soon to take command at West Point, when a cadet himself at that institution, excited a good deal of bitterness among his Democratic fellows by opposing the extension of slavery. He is quoted as saying that, without surrendering discipline, there must be a closer relation between the officers and cadets, and that the spirit of caste must be broken down.

The Railway Age, of Chicago, estimates that seventy-five hundred miles of new railthe undersigned, besides a purse of \$7-65. It way were constructed last year on 234 different lines. The mileage is greater than has been constructed in the United States or any other country in any previdus year. Dakota leads the country with 680 miles. The total mileage in the United States is ninety-four

> Judge Martin, of the Supreme Court at Binghamton, has decided in fayor of the At torney-General's motion, in behalf of the State Superintendent of Schools, for a mandamus directing the local board of the Cortland Normal School to remove Dr. Hoose as Principal, and appointing a Professor Cassidi in his place, as directed by the Superin-

> The new Secretary of the Navy, Goff, ran for Governor of West Virginia, four years ago, but as it was not a Republican year, he Attorney, a young gentleman of brilliant talents. He resides at Clarkesville, West Vir-

The commission named by the President at the request of the Ponca committee in Boston, telegraphs from the Ponca Agency that the council have enthusiastically and unanimously endorsed the agreement recently signed by the Ponca chiefs at Washington. The British Parliament was opened Jan.

6th. The Queen's speech, which was read by Lord Selbourne, was largely devoted to the Irish difficulties, which promises to give plenty of trouble to that country before they can be satisfactorily disposed of.

The President nominated Nathan Goff. Jr., of West Virginia, for Secretary of the Navy. The nomination was promptly confirmed, and Mr. Goff has entered upon the luties of the office.

There is a serious disturbance of the peace at Suncook, N. H., growing out of a strike of mill operators. The leader of the strikers has been arrested.

The Stafford County (N. H.) Alms House burned on the morning of Jan. 7th, and twelve or thirteen of the inmates perished in

The State Treasurer of Illinois is now paying off the last of the State's indebtedness, and will have \$1,100,000 left in the treas-

Four men were killed by the simultaneous explosion of two boilers in Balback & Son's

smelting works at Newark, N. J., Jan. 7th. The earnings of the Union Pacific Railroad last year were \$25,494,000, an increase of allowed to enter.

\$4,884,000 over the previous year. The explosion of a boiler in the Allentown Rolling Mill killed one man, injured five fatally and five others seriously.

The Republican caucus of the Maine Legislature unanimously nominated Eugene Hale for United States Schator.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Hebron, Hebron Centre, Oswayo, Honcoye, and Bell's Run Churches, will be held with the Church at Hebron Centre, beginning on the evening after Sixth-day, Jan. 7th, 1881. Preaching Sabbath morning by Eld. J. Summerbell. Other preaching services will then be announced. It is hoped that Eld. J. L. Huffman and other ministerial brethren will be present.

C. A. Burdick.

CARD.—Eld. H. P. Burdick acknowledges the receipt of a good watch as a Christmas present. He does not know where it came from, but guesses that some of the good friends in the Second Alfred

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.-Religious services are held in Chicago on the Sab bath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 10.30 A. M., Bible-class immediately following. The services are conducted by the pastors and ministers of the Sabbath-school is the preparatory departthe Southern Wisconsin Seventh-day Baptist Churchold, and continued an exemplary, devout, and valued S C Maxson,
ment for the church, and the culturing es, in turn. All are most cordially invited to attend.

Systematic Benevolence.—It has been determined to use lighter and smaller card for the introduction of the plan of systematic benevolence, by which the cost will be materially reduced, without detriment to their utility. Cards will be furnished at this office for 40 cents a hundred, or will be sent by mail, postage paid, for 50 cents a hundred. Envelopes will be supplied here at 20 cents a hundred, or mailed, post paid, at 25 cents.

PRAYER MEETING TOPICS for use of Seventhday Baptist Churches, 1881. A supply has been forwarded to this office for distribution in our denomination on payment of six cents a hundred for mailing. In ordering, send one cent stamps to pay post age. Address Sabbath Recorder, Alfred Centre

In Nile, N. Y., at the house of Mr. Myron Irish, Ian. 1st, 1881, by Rev. W. B. Gillette, Mr. HARVEY S. CRANDALL and Miss Fronta Irish, both of Port-

In Nile, N. Y., at the parsonage, Jan. 1st, 1881, by Rev. W. B. Gillette, Mr. J. &C. CLEAVELAND and Miss E. A. Smith, both of Wirt. At Leonardsville, N. Y., Jan. 4th, 1881, by Eld Stephen Burdick, Mr. A. D. GRAHAM, of South

At Camden, N. J., on Wednesday evening, Dec. 29th, 1880, by Eld. Jos. W. Morton, the bride's father, Mr. Uz Ayars, of Marlboro, Salem county and Miss Mary E. Morton, of the former place.

Bloomfield, Ohio, and Miss A. MALVINA BABCOCK,

At the M. E. parsonage, Duke Centre, Pa., Dec. 23d, 1880, by Rev. H. T. Hughs, Mr. CHARLIE L. BULLOCK, of Duke Centre, and Miss Bell McHen-DREY, of Clearfield.

Near New Salem, W. Va., Jan. 6th, 1881, by Eld. U. M. Babcock, Mr. U. S. Davis and Olive O. F Randolph, both of Harrison county. In Garwin, Iowa, at the residence of the bride ather, on Sabbath-day, Dec. 25th, 1880, by Eld. J

Davis, all of Garwin. At Milton Junction, Wis., Dec. 27th, 1880, by Eld. V. Wardner, Mr. IRA C. CRANDALL and Miss OLIVE A. PRICE, both of Milton.

T. Davis, Mr. Theo. S. Hurley and Miss Eva May

In Alfred, N. Y., Dec. 25th, 1880, DANIEL FRANKLIN LANGWORTHY, aged 65 years, 11 months, and 11 days. In early life he professed faith in Christ, and united with the First Seventh-day Baplist Church of Hopkinton, R. I. While a young man, he made for himself a home in Alfred, and married the youngest daughter of Dea. Nathan Lamphear by his first wife. Peace and prosperity accompanied them until his health began to fail some eight of ten years ago. With the failure of health, there were indications of insanity; and for two or three years this insanity has increased, showing itself more prominently in the thought that his family would come to want, notwithstanding he possessed thousands of dollars. This state of mind became terrible to bear, but still increased in agony till he believed that his family would all die within four reality. Who can tell the thoughts and intentions he stepped from his room into the wood-house. The times, and then was gone. Shot himself in his forehead. Thus has passed away, under such painful life is as a vapor, circumstances, a kind husband, a loving father, and, as a member of society, one who was willing to help bear its burdens as his judgment indicated. By his honesty, industry, and friendliness, he had won for himself a large circle of friends. His funeral was largely attended at his late home. He has left a wife and five children, and a very large circle of other relatives. The family receives the warmest sympa-

thy of the community In Andover, N. Y., Jan. 5th, 1881, of dropsy and pneumonia, Charles S., son of Moses and Emma C. Wilcox, aged 3 years, 9 months, and 25 days. He was the pet of the family. "He shall gather the lambs with his arm, and carry them in his bosom."

In West Edmeston, N. Y., Dec. 29th, 1880, Mr. Linus Pardee, aged 79 years. He made a public united with the West Edmeston Seventh-day Baptist Church, receiving baptism at the hands of the present pastor. He lived worthily, and died trusting in the

In West Edmeston, N. Y., Dec. 31st, 1880, Mrs VARIETY STILLMAN, wife of Benjamin Stillman, aged 76 years. At the age of eighteen years she was baptized by Eld. Wm. B. Maxson, and united with the First Seventh-day Baptist Church of Brookfield. Subsequently she became a member at West Edmes ton, where she remained in fellowship to the close of her life. In her brief sickness she was sustained with hope through our Lord Jesus Christ. J. B. C. In Berlin, N. Y., Dec. 16th, 1880, of diphtheria, WILLIE A., aged 5 years, 8 months, and 16 days also, Dec. 30th, 1880, of diphtheria, ARTHUR L., aged 1 year and 11 months, sons of Ambrose D. and Ophelia Green. These children were grandehildren of Maxson and Frances Saunders, who but recently lost a daughter by the same disease. Truly these families are in great affliction, but theirs is the hope

In Berlin, N. Y., Jan. 4th, 1881, of a protracted illness, Susan Green, relict of the late Varnum Green, aged 80 years, 10 months, and 24 days. The deceased was born in Petersburgh, where she spent the early part of her life; was a member of the Petersburgh Seventh-day Baptist Church, and upon its disorganization did not transfer her membership to any other church. She often expressed a deep interest in religious matters, though for some years has not enjoyed church privileges. She leaves two daughters, several grandchildren, and a large circle of relatives. Her friends possess the comforting assurance that hers is the righteous' reward. B. F. R. In Niantic, R. I., Dec. 29th, 1880, Mrs. Amy Val-

that their children are in a land where no sorrow is

LETT, aged 57 years. "Blessed are the dead that die In Westerly, R. I., Dec. 29th, 1880, MABEL E.,

years, 10 months, and 25 days. Mabel was a bright little girl, a faithful member of the Pawcatuck Sabbath-school, and died peacefully, trusting in Jesus, | L Burdick, Nile, the children's Friend and Savior. In Cussewago, Pa., Oct. 1st, 1880, at the residence of her son, John Cole, MARY, widow of the late Morris Cole. She was born in New Jersey Oct. 5th, 1792, and came to Crawford county when ten years old, with her parents, who settled near the then | J M Todd,

village of Meadville, and afterwards moved to Cus- ES Saunders, sewago, where she has since resided. She was mar- | S Whitford, ried in 1811, and lived with her husband sixty-four years. He died Oct. 15th, 1869. He was a soldier in the late war with Great Britain, joining the army Mrs. Cole was a resident of this vicinity seventy-eight years, knew the hardships of pioneer life, and lived to witness the great improvements of present century—the wilderness turned into Mrs L J Worden, fruitful fields, and the material, intellectual, and religious advancement of society. She united with Mrs E Hardin, the Seventh-day Baptist Church when twenty years Mrs L J Edwards,

happy, after an illness of only four days. Her mem ory is blessed. She leaves to her children and descendants a rich legacy in her truly pious example.

At Lost Creek, W. Va., Oct. 31st, 1880, SARAH BOND, aged 88 years, 9 months, and 11 days. She was born in Harrison county, Va., and married Bro. Abel Bond, of Cecil county, Md. They lived very happily at Lost Creek, entertained a great many friends, and raised a large family, one of whom Eld. Richard C. Bond, of Wisconsin, was a very acceptable minister in Virginia. They were both converted under the labors of Eld. A. R. Wells, and baptized and joined the Lost Creek Church. In 845 they moved to Milton, Wis., and both continued members of that church till death. After her husband's death in 1865. Sister Bond lived at Milton with her children, till about two years, ago she returned to her early home in Virginia, and lived here and finally died at her son's, William P. Bond, in whose house also her husband died. Her sickness was short and her sufferings great, but she desired to go and be at rest with her Savior.

At Quiet Dell, W. Va., Nov. 15th, 1880, REUBEN Bond, son of Dea. Abel Bond, aged 88 years, months, and 17 days. He was born in Cecil county, Md., and, at the early age of eight years, came with his father's family, and grew up in the then wilderness of Virginia. At manhood he married and settled near home, worked hard, and acquired considerable property. At one of the visits of Eld. Alexander Campbell, he became powerfully convicted of sin, and though he resisted with all his might, the Holy Spirit brought him to the foot of the cross, and he made a good profession of religion. He lived a quiet, consistent Christian life, and though for many years severely afflicted, he bore his sufferings patiently, and died in the firm assurance of a blessed future. The day before he died he was unusually cheerful, and gave his pastor a long account of his religious life, and, amid tears of rejoicing, he cried, "I know that my Redeemer liveth." This is the fourth aged person in our society that has died since last July: Aunt Lydia Bond in her 92d, Aunt Amelia Bond in her 90th, Aunt Sallie Bond in her 89th, and Uncle Reuben Bond in his 89th year, in a few weeks all of them borne to their graves. A year ago death's harvest was among the children; the past Summer among the very oldest; where this year?

At Palmyra, Wis., Dec. 24th, 1880, Mr. C. WAY-LAND, son of Edward T. and Melissa Hamilton, of Milton, aged 31 years, 8 months, and 24 days. He had been in the employ of the Chicago, Milwaukie, and St. Paul Railroad Company for thirteen years, and was conductor of a freight train. While the train was standing at the Palmyra depot on that fatal | Mrs William Potter, " evening, some evilly disposed party uncoupled the ears at three different points, which was not known till | Daniel Babcock, the train had started three times, each time backing | Mrs L F Saunders, Quonochontaug, up to make the coupling. The two first were accomplished without difficulty, but the third was to Mrs Lester Crandall, Ashaway, attach the caboose, which had to be coupled from A E Main, the under side, as there was not room to stand be- MS Kenyon tween it and the other car. The brakeman, being a raw hand, found it difficult to accomplish; and Mr. WP Langworthy, Hamilton, attempting to do it for him, was caught | Mary A Crandall, by his foot under the wheel of the backing car, which crushed his leg to a point above his knee. Other bruises were found higher up, and it is sup- Isaac Cundall posed he must have received some internal injuries, as he only lived about five hours after the accident -from 7.30 to 12.30. His father reached him in time to get his dving message, but his wife not till after he was dead. They had been married sixteen | G N Langworthy, weeks, and his cattle all starve. To him it was a months to a day, and had a child three months old. C C Lewis, He leaves also his parents, two sisters, and a brother, | H C Burdick, of a deranged mind? We lift the prayer, God save and many other relatives and friends, to mourn his Ruth A Crandall, Perryville, was defeated. He is United States District | us from such conditions. As therevening drew near, loss. His mother has been confined to her bed for C Ammons, Richmond Switch, e stepped from his room into the wood-house. The many months, and at times her life was despaired of, port of a gun was heard, and in a moment his and is still unable to stand alone; but she lives, B P Langworthy, 2d, Hopkinton, family was with him; but he breathed only a few while her healthy boy, who bid fair to enjoy long Sarah Lewis, life. is cut down without warning. Surely, man's

In New Richland, Waseca Co., Minn., on Secondday morning, Jan. 3d, 1881, Mr. Geo. W. Cross. aged 21 years.

A H Lewis, G J Crandall, J P Palmer, Mrs A C D A Langworthy, Geo Reid, W S Bonham 3, A B Prentice 3, A B Ayers, C A Burdick 2, Katie E Bonham, J B Crandall, Eliza J Atherton, Mrs L F Saunders, H Stryker, S G Burdick, A B Burdick 2d, 2. J A Baldwin, C S Bullock, Mrs Morris Clarke, H | Mrs James Millard, W Randolph 2, J Livingston, G W Hills, E M Fenner, G A Green, W B Williams, Moses Crossley, J Greene, Wm McDougall, James I Saunders, Mrs | Mrs David Coon, Elizabath Maxson, H W Stillman, G S Honeywell. S R Wheeler, R A Barber, C Ammons, Ruth A Cran-R Stillman, Frank E Carpenter, Mrs Electa Wood, ner, John C Moor, J H Fa cock, L Coon, Jane H H C Babcock, Clawson, L Burdick, W R Gillings, Ed L Thomas, Geo Satterlee, J R Irish, Joseph West, I L Cottrell, J J N Allard 2, Mrs O G Stillman, A J Fenner, J B Swinney, J E N Backus, S Burdick, E S Bliss, T L B Burdick, Edgerton, Gardiner, Mrs W H Cottrell, Mrs H Callon, P F PA Bowen, Randolph, J A Potter, U M Babcock, C Potter, Jr, D E Titsworth, Dan W Clarke, S F Randolph, R T Burdick & Co, S P Stillman, G E Greene, J W Houghton, A W Coon, H E Babcock, S S Griswold, Lynn C Maxson, Sallie L Davis, C D Potter, P M Green, W A Babcock, L Babcock, M G Stillman, Mary M Maxson.

RECEIPTS.

All payments for the Sabbath Recorder are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the ED Woodruff,

G T Canfield, Alfred Centre, ${f Woolworth},$ D Collins, 2 00 37 Mrs' A L Heseltine, Aux Tract Society, A B Burdick, A Champlin. Mrs Alfred Lewis, D B Kenyon, Mrs M A Powell. J Pettibone, Alfred 2 00 37 daughter of Ethan and Elizabeth Swinney, aged 11 Joseph West, State Bridge, W D Crandall, Mrs E C. Main, Brookfield, 2 00 37 C Whitford. 2 00 37 H W North. 2 00 2 00 37 2 00 37 52 1 00 37 26

Mrs D A Crandall, South Brookfield, T C Rogers, Waterville, Mrs, D C & J V Main, Adams Centre, A O H Whitford, N G Whitford Roswell Clarke. G W Gardner, [saac Kellogg, . Mundeback, G W Wood, Mrs Betsy Wright Mrs Jane Main, Mrs S A Bates, 2 00 37 CD Potter. CR Coon, Worthville, 2 00 37 R V Burdick, North Brookfield, S A Burdick, Unadilla Forks, $2\ 00$ LeRoy Maxson G T Brown, Bridgewater, Mrs F A Wheeler, West Winfield Mrs W W Wyse, West Almond, 1 - 00Henry Stryker, Scio, Mrs Electa Wood, Binghamton, Mrs Morris Clarke, Sackett's Harbor, $2^{\circ}00$ W Kingsbury, Rushford, Wm McDougall, Stone Dam 2 00 39 Christopher Tefft, Almond, Λ J Fenner, Mrs M Saunders, Berlin, B F Randolph, 52 Russel Green, B F Rogers D L Wells, Petersburgh. Erastus Doty, Camden, Mrs Frank Green, Watertown. F Hamilton, Ceres, M L Gowan, Warsaw, Minn, Mrs Jane Houghtaling, Dodge Centre, G M Cottrell, 5 00 - 37 E L Babcock E Sanford. 1 00 37 Λ Λ Whitford, 200Wm Crandall, 2 00 37 52 C L Swan, Hartland J J N Allard, East Poland, Me, F E Carpenter, Locke's Mills, J C Fuller, Indianapolis, Ind William Spicer, West Hallock, Ill, W H Ernst, Mrs E Stillman, Potter Hill, R I. M.L. Potter. 2.60Katie E Bonham, Westerly, T A Barber, Mrs K W Tanner, Milton, Wis. O P Freeborn, Mrs C Z Greenman. 2 00 38 J Clarke. G W Buten, Utica. O B Hoard, Cartwright's Mill. David Ticknor, Marquette, Mrs Demas Coon, Walworth, ER Maxson, E B Swinney, Mrs Jos Sherburne Mrs H A Draper, Madison. 2 50 E L Thomas, Leadville, Colo, W W Collins, Blue Ridge, Mo, J H Babcock, Jackson Centre, O. Davis Babcock, Dorris A Davis, Shiloh, N J, Jno T Davis Lawrence Harris, Amos S Davis, Mrs Eunice A Davis, ES Woodruff, 2 00 37 52 2 00 37 52 Thos Ewing, Mary S Tomlinson, D C Runyon, New Market, G H Babcock, Plainfield, C Potter, Jr, Esther Crandall, J F Hubbard, Miss S L Davis, Deerfield, A P Harris, Venango, Pa, James Stelle, Mary Lewis, M F Freeman, Crossingville, 2 00 37 Jas Austin, Coudersport, C S Bullock, Duke Centre, Asa Edwards, Union Dale, H D Witter, Summit City, W A Prentice, North Loup, Neb, Ellis S Clarke, Marshalltown, Iowa, Geo Reid, Partick, Scotland: D A Langworthy, Bay City, Mich, Mrs H Callon, Royal Oak, 2 00 38 13 Mrs B C Saunders, Grand Rapids, 2 00 38 26 Mrs Alfred Clarke, Clark Falls, Conn, 2 00 37 52 D W Clarke, Poquonock Bridge,

> G H Babcock, Plainfield, N J. WAGENTS COMMENTATOR MELETE

FOR LESSON LEAVES.

W A Babcock, Leonardsville,

Mrs O G Stillman, Hornellsville,

J H Babcock, Jackson Centre, O,

Selected Miscellany.

GRANDMOTHER GRUMBLE READS A NEWSPAPE

"Shot dead, by a wretch he had ruined, In a gambling saloon in Broadway. So that is the end of young Roberts; His mother was Elinor Gray; I knew her, a belle and a beauty: Religious, too, after her way.

Though she never herself sought the wretched. She was ready to aid those who would. Church festivals, fairs, and tea-parties Were her chosen channels of good. She never had scruples of conscience, And wondered at people who could

Her husband was loose in his morals. And tight in his bargains; "but then," She said, "the fine honor of women It is folly to hope for in men." He died, and she did the best she knew how For their one son, the handsome young Ben,

He loved her, obeyed her, believed her— Not all children do—his best friend. A decade of travel and culture, A million of dollars to spend She gave him, and died. With all this done, Who could have imagined the end?

But, if swindling to pay the old church debt Is right at these vanity fairs; If lottery sales and mock auctions Must pay for the preaching and prayers: If post-office, grab-bag, and fish-pond

Buy the organ, and carpet the stairs;

If woman her face and persuasion To doubtful expedients lend, Saying, "Young people must have amusement," And measure the means by the end, What wonder that some men go farther Than their beautiful tempters intend?

That, keeping the smooth ways divergent From the rugged old footpaths of right In their blind search for pleasure and profit, They sink from integrity's height To the madness of willful self-murder, Or the fate of young Roberts last night?

THAT BARREL OF APPLES.

"Oh, Sarah," said Mr. Armstrong, as he sat by his cheerful fire, looking over the paper a night or two before New Year's, "I apples to the pastor, as a New Year's gift. What do you say?"

"I'm sure that would be very acceptable," replied Mrs. Armstrong; "they are nice apples, and they will enjoy them, I know. I them something, and was making up my "on mind to spend a dollar or two for the chil- ple. dren, but the apples will do just as well, and did not cost us anything."

a good bargain on the apples," he continued. | fine sermons he gave us on Sabbath!" "Fifteen barrels of hand-picked fine apples delivered at the house for twenty dollars, when they would sell in town for thirty-five, pastor a barrel, and the russets will be best because they can use them along until Spring. I told Deacon Jones last week that it would be a good idea for some of us to remember saying: the pastor New Year's day, for he feels a little sore over the cutting down of his salary, and he may look about for another field where he can get a better support, and we don't want to lose him, for he is a first-rate preacher, and everybody is fond of him. The deacon said he would send around a ham, and I believe Jennings' wife will give Mrs. Clark a good black dress."

"I suppose we ought to have given them something on Christmas," said Mrs. Arm strong. "I have not heard that they re- friend, our pastor," he continued, "and you ceived anything; but it's give, give all see we are taking good care of him," as he the time, and when some one suggested that looked about the plain but comfortable and we should make them a present, no one cheerful room. "And by the way, Mrs. seemed ready to do the asking."

much petting," ejaculated Mr. Armstrong in | ples, which you will please accept with my an emphatic manner; "it's well enough to compliments." disappoint them once in a while, and make "Many tha them feel that there is no reason why they your kindness. We shall enjoy them very are especially entitled to presents and favors of all kinds any more than the rest of us."

merchant settled himself back in his easy ings." chair, took up the paper, looked over the stock quotations, and inwardly congratulating himself that his investments were so productive, and that he should probably add twenty thousand dollars to his already large fortune during the next year, took a little

His home from boyhood had been in this small but thriving New Hampshire town, surrounded by high hills which gave the place a diminutive and insignificant look. Many of the families there were wealthy, most of them well-to-do, but all more bent on accumulating money than on spending it, and many living as though they had little, instead of enjoying and helping others to enjoy their large means. Perhaps the rocky hills that walled them in had narrowed their minds and hardened their hearts, for it is doubtless true that our physical as well as mental and spiritual surroundings have much to do with the development of our characters.

Mr. Armstrong, in his home and surroundings, was a fair type of many others in that place. His large house, with fine portico and handsome columns, standing back from the street in the center of ample grounds where lawns and trees, shrubs and flowers, fruit and vegetable gardens each had a large space, betokened to a stranger a hospitable, generous home and large-hearted proprietor.

back to their places, the folds of the curtains which had been carelessly moved to sudden and short-lived gracefulness were readjusted and spread out with mathematical precision upon the soft carpet, the books again assumed their regular appearance, the keys were turned in the locks, and with an inward feeling of great satisfaction in the possession of company for another season.

The family always entered the side or kitchen door, the neighbors who knew them best the same, and when occasionally one less event, necessitating the expeditious picking up of sewing, and arranging of the dining-room by one member of the family, while another, smoothing her hair and straightening her apron, wondering what stranger might be met, went to unbolt and open the front door. The cellars and store-rooms, however, in these old houses were filled with plenty, and Mr. Armstrong provided and enjoyed an abundant and palatable table.

A friend of the pastor's who had been visiting him, and who knew how much wealth generally, could not understand why it was pastor lived in a neat, but plain, little house which was comfortably but inexpensively and educate. The people seemed to enjoy and profit by his preaching, and to appreciate his work among them, and yet, instead of increasing his support for the cominstead of increasing his support for the coming year, as he had hoped they would, they had lessened it, and the question was again and again asked by the pastor and his wife, as they thought it over, "What does it guess we had better send around a barrel of mean?" They had spoken of the matter on New Year's morning to the old friend who was visiting them, and while talking of it there was a knock at the door, and as Mrs. Clark opened it she was greeted very cordially by Mr. Armstrong, one of the trustees of the have been thinking that we ought to give church, who was also often designated as "one of our solid men" by the towns-peo-

"Good morning, good morning, Mrs. Clark; a Happy New Year!" he said, as he "No, we can't say that they did," said Mr. drew off his handsome seal-skin glove and Armstrong, slowly, "for I never expected to shook hands. "How is the pastor this tured to remark that he had sometimes been upon his lip for his most implacable enemy.

Not giving Mrs. Clark time to reply, he continued, with a patronizing air, as she threw open the door of the pleasant sittingis worth talking about. Well, we'll send the room where her friend sat by the bright, open fire: "Ah, how comfortable you look here, with your bright fire and new carpet," when Mrs. Clark interrupted his remarks by doses; but that is a part of our discipline, I

> "Let me introduce our friend Mr. Newcome, Mr. Armstrong. Mr. Newcome is from Boston, and has left the gayeties of the city to come and spend a few quiet days with us," said Mrs. Clark.

"Ah, Mr. Newcome," said Mr. Armstrong, extending his hand, "glad to see you, sir, ir our little town. We don't make any boasts, like Boston, and yet you will find we are pretty good sort of people, after all, down here. And we think a great deal of your Clark, I dropped in to tell you that I will "Ministers and their families expect too | send John around soon with a barrel of ap-

"Many thanks," said Mrs. Clark, "for much, and the poys will be particularly delighted, for good books and good apples seem With this kindly observation, the wealthy to satisfy their desires these Winter even-

> "You will find them excellent fruit," said Mr. Armstrong. "They are russets, and will last you along until Spring," and with a few remarks further to Mr. Newcome, he bade them a complacent good-morning, took his seat in his line sleigh, wrapped himself with the beautiful robes, and with a profound consciousness of his great benevolence,

> "The secret is out," exclaimed Mr. Newcome, with a hearty laugh, and a knowing look, as Mrs. Armstrong re-entered the sit ting-room. "Ask me now why your husband's salary was reduced, and I'll answer the question."

"Î don't understand you," said Mrs. Clark, 'what revelation have you had?"

"That barrel of apples revealed the secret," replied Mr. Newcome. "The show of generosity, the air of self-complacence with which the barrel was presented, were too much for me. Russets, fine fruit! will last along until Spring!' A barrel of apples for a family of eight, and four of them hearty boys, to last until Spring! Ah me! the charities of the age! Our great-hearted merchants! I feel like writing an essay, or deof an evening when he was the age of your defeat to the coming victory; a charitable problem was one capable of speedy solution Dick or Harry? Five or six of us would make spirit that finds some good in every one; a by experiment, he went on to ascribe the Wrought lace curtains draped the broad away with a peck without much effort, when contented spirit that sees solace in every windows opening on the piazza, stiff but ex- we were youngsters, and I remember when sorrow, and uncomplainingly endures the in- Eusedius Nierembergius, a learned Spaniard,

in either door of entrance to this frozen par- his gift for the year, with as much ado as confidently the near fulfillment of all Christ's with the loadstone escaped detection by ex-

and criticisms, Mr Newcome," interrupted Mrs. Clark. "I've no doubt Brother Armfine apples from his cellar would be quite a theirs.

"That's a very sweet and charitable thing this expensive parlor, the family retired to to say," responded Mr. Newcome, "but the their dining-room and kitchen, where they Lord deliver us from such generosity! The lived, without books, pictures, curtains or fact is," he continued, "there are people evchurch, who really grudge their paster a de- His representations he believes to be scrupucent living, and who plan to keep his salary lously exact. He would not hazard his vedown to the lowest amount possible, and then racity upon a contingency. "He that speak- Righteous Judge," to "Meribath." accustomed to the ways of the people ascended the front steps and rang the bell, or used the old-fashioned knocker, it was a startling generous members who occasionally send in a changeth not."

He is a Christian of the west of the wealthy, the old-fashioned knocker, it was a startling generous members who occasionally send in a changeth not." have him and his family go down on their eth truth showeth forth righteousness." knees with gratitude to some of the wealthy, "He that sweareth to his own hurt, and ham, a barrel of apples, potatoes, or a few been happier to have seen an old faded, his neighbor. In whatever business he may look when he remarked in that patronizing | vide for things honest in the sight of all your bright fire and new carpet;' and I tell ness." you the echo in his heart was a gruff one, and it said, 'a little too comfortable for our pastor, I think.' I've seen such men before, and knowledges his dependence upon God, and sibly would have made a good mechanic and women of the same spirit too, and I despise regards the wealthiest and poorest of his have done well enough at the useful philosthere was in his church and the community it, and Frank has more grace than I have or brethren as men, objects of his Redeemer's ophy of the spade or anvil.—South. he would not endure it. A talented fellow interposing love, and worthy of his attention that Mr. Clark's salary, which had been but like Frank, who stood first in his class at col- and interest. "God giveth grace to the meagre, should have been cut down. The lege, and who could be earning his eight or humble." "He that humbleth himself shall ten thousand a year in the law by this time, working hard and giving his life for these furnished, and had five children to clothe people on a pittance in comparison, and sub- He feels interested for his neighbors, and has to change the unchangeable God. Thus do jecting himself to such littleness. It sets ever a pleasant word for those he meets. He men exhibit the greatness of their folly, and

> "Tut, tut, tut," said a cheery voice in the kindness. entry, as in a high key and excited manner Mr. Newcome wound up his remarks. "What are all these high words about? You and Mary have not got into a quarrel, I hope?" and Mr. Clark, with a bright, sunny face, entered

"No quarrel with Mary," replied Mr. Newcome, "but I feel quite like fighting with some of your generous men," and then he related the incident of the morning.

But Mr. Clark, in a kind spirit, softened certain amount and nothing less as my salather will your heavenly Father forgive your ry, and should be glad to have the privilege trespasses." "Even as Christ forgave you, Send for Large Illustrated Circular. Address as above. of expending it as my family and myself deem | so also do ye." best, without interference or questionings on the part of my members. But then that is He feeds the hungry, clothes the naked, not the spirit we ministers must have. We ministers to the sick. Human distresses have to swallow a good many disagreeable preaching the gospel far exceed these sometimes trying experiences. Of course a better salary would save a good deal of planning, and some wakeful hours—as I often wonder what would become of my family if I should be taken away—and so might help me preach better, for with the strictest economy we can scarcely lay by anything; and I often fall asleep conning the comforting thought, thou dwell in the land, and verily thou shalt

"All very good," said Mr. Newcome; "] suppose that is a good Christian spirit, but I can't get over that barrel of apples."

Dinner was announced, and as they sat at table, Mr. Clark told his wife of the funeral he had attended that morning, and the sick he had visited—one, an old lady, childless, and almost friendless, who was needing so characteristics. Then is he a Christian?many comforts that he had given her five dollars, for which, with the tears streaming down her face, she could scarcely thank him, so overcome with gratitude was she. He also told her how grateful the dear old soul was to her for the warm stockings and soft slippers she sent her, and said she had such a pleasant visit with her, and hoped she would be able to call again. Then the conversation became general.

to treat you to one of these fine apples," said Mrs. Clark to her guest, as she handed the fruit-dish toward him.

"No, I thank you," exclaimed Mr. Newcome, emphatically, "no russets for me. Fine fruit; but I will not rob you, they might not last till Spring."—Standard.

"Growing Old Gracefully" is a very old newspaper topic, but our Chicago contemporary, the Standard, speaks with freshness and force about it, as it is in the habit of speaking. The old are not too old to heed its words, nor the young too young. Time is touching us every one. May his touch be like the Autumn sunshine on the fruit, ripening and mellowing and sweetening it:

A lifelong habit of cheerfulness, which bears patiently the ills of life, and seeks to livering a speech about them. I wonder how | find some bright side to every affliction; a many apples Brother Armstrong used to eat hopeful spirit that looks forward from each it and a piece of iron; and although the pensive furniture stood at measured distances around the walls of the parlor, a few books were laid in exact and parallel piles on the cold, square marble table which stood in the cold in exact and parallel piles on the correct the imagined that the human body, left to turn as it would, would always point its head to the cold, square marble table which stood in the curable, and uncompaningly endures the imagined that the human body, left to turn as it would, would always point its head to the cold, square marble table which stood in the cold in exact and parallel piles on the cold, square marble table which stood in the cold in the cold in the cold in the cold in the cold, square marble table which stood in the cold, square marble table which stood in the cold in the cold

lor, whose atmosphere was chilly and forbid- though he was presenting her a check for a gracious promises; this spirit, born of the periment. Lælius Biciola, for instance, asding, and which seldom experienced a thaw. thousand dollars! Well, well, I've heard gospel, nourished on the Word of God, serted that one wince of iron added to ten Once or twice during the year, it may be, the best room was opened to company, and then the chairs in military order were marched about these well-to-do communities, and how then the chairs in military order were marched a sample of their ways."

Indicate the tent of th The Christian's last years should ever be his and Beda join in testifying that there are "Don't be too harsh in your judgments best years. We number among our friends certain loadstones which attract only at those who, hoary with years, venerable in night, while other learned authorities affirm wisdom, reverend in piety, are living examstrong thinks we have all that is really nec- ples of the sublime philosophy of growing gives an unbearable stench, and that, if preessary, and that he thought a barrel of old gracefully. May our last days be like

HE IS A CHRISTIAN.

He is a Christian! Then he is a man of truth. Upon his word you may implicitly erywhere, and I suppose in almost every rely. His promises are faithfully fulfilled.

He is a Christian! Then he is an honest pounds of butter! Now that man would have | man. He had rather wrong himself than patched-up carpet on this floor to-day than be engaged, you may be sure that his deal-this pretty, bright new one. I noticed his ings will be honorable and upright. "Proway, 'how comfortable you look here, with men." "The way of the just is upright-

He is a Christian! Then he is an humble be exalted."

He is a Christian! Then he is a kind man. keep their fine apples, their russets, for them- ment. "The law of kindness is on his tongue." To godliness he adds brotherly

> He is a Christian! Then he is charitable. He is prompt to attribute right motives rather than wrong to others wherever it is possible. Knowing his liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and dice, Biliousness, Malaria, Costiveness, Headache, Dyspensia, &c. Address DR. SANFORD, 162 Broadway, New York. restore than to censure them. "Bear ve one another's burdens, and so fulfill the law of Christ." "Charity suffereth long and is kind."

He is a Christian! Then he is forgiving. the tones of his irate friend, spoke charitable Wrong does not rankle in his heart calling tempted to say to his church, I will accept a "If ye forgive not men their trespasses, nei-

He is a Christian! Then he is benevolent. touch his heart and open his hand. The spiritual maladies of mankind excite his suppose, and the honor and blessedness of commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received; freely give." "Whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

He is a Christian! Then he is a man of prayer. He lives in communion with God, for thus only can the life of Christianity be "Trust in the Lord and do good, so shalt derived or preserved in the soul. "In everything by prayer let your requests be made known unto God." "When thou prayest enter into thy closet."

He is a Christian! Then will he cherish and cultivate his relations to God, and in his intercourse with men "whatsoever things are true, honest, just, lovely, of good report. But suppose a professor of religion does not

exhibit or strive to cultivate these levely Zion's Watchman.

FALLACY OF THE LEARNED.

Seneca, Claudin, Basil, Augustine, Gregory, Jerome, and perhaps Thucydides, agreed in the belief that orystal is simply ice strongly congealed; and such men as Scaliger, Albertus, Magnus, and Brassavolus assented to "As we have no dessert to-day, I am going | the proposition. It is, however, but fair to say that there were always opponents of this theory. Pliny denied the assertion, and in his company we find Agricola, Diodorus Siculus, Cœsius Bernardus, and others. Of course, the tests of specific gravity settle the matter at once. As for astronomical and geographical fallacies, their name is legion. Xenophanes asserted that the earth had no bottom; Thales Milesius averred that it floated in water, and almost every old writer had his own pet craze about the problem. A glimpse at a monkish map of the world which is still preserved in Hereford Cathedral will prove the unsystematic nature of the topographical studies in much later days; but such errors are too numerous to be more than briefly hinted at, and fallacies respecting crystals and precious stones afford by themselves sufficient matter for a tolerably long dissertation. To them, therefore, let us keep for the present. Pliny believed that the diamond will suspend or prevent the attraction of the loadstone if placed between same remarkable property to the plant garlic.

that the mineral in question, when burned served in certain saits, it has the power of attracting gold, even out of the deepest wells.—All the Year Round.

Some hymns and tunes are wedded together. To separate them is to divorce what God hath joined. "Nearer my God to thee," for instance, must be sung to the tune of Bethany; "All hail the power of Jesus' name," to "Coronation;" "When thou my have witnessed the attempt to join some of the old hymns to new-fangled tunes sometimes until we have felt like rising in our seats and saying, "We forbid the banns."

VARIETY OF TALENT.—One man, perhaps, proves miserable in the study of the law who might have flourished in that of physics or divinity; another runs his head against the pulpit, who might have been serviceable to his country at the plow; and a third proves

MORAL principles do not admit of compromise, having their foundation in the immutability of the divine nature. He, therefore, who affects to compromise them, affects

> NEW ADVERTISEMENTS. From Dauchey & Co.

Send 3 cent stamp for 80 page Book on "The Liver, its Diseases and their Treatment," including Jaun-

C. & G. Cooper & Co.,

MT. VERNON, OHIO,

Are the Oldest and Largest Builders of PORTABLE AND TRACTION

ENGINES and SAW MILLS

ORGANS \$30 TO \$1,000; 2 TO 32 STOPS. Pianos \$125 up. Paper free. Address DANIEL F. BEATTY, Washington, N. J.

66 MERIT MUST REAP ITS JUST RE-WARD." keep in stock, there are none of which our customers comparatively new discovery, but one which, from the many reports and evidences of cures produced, is destined to be a leading article. We have never handled a remedy which has increased as rapidly in sales or that has given such universal satisfaction. Price, 50 cents. C. N. CRITTENTON, 115 Fulton

Farmers are making \$25 to \$50 per week selling MANNING'S ILLUSTRATED STOCK BOOK, because Every Farmer actually needs it. It is the latest, largest and most complete work ever issucd in America, treating of Horses, Cattle, Sheep. Swine, and Poultry-breeds, breeding, training, diseases, remedies, etc. 400 illustrations. 2 Superb Charts. If you would make money fast, send at once for illustrated circular and full particulars. Address HUBBARD BROTHERS, publishers, 723 Chestnut Street, Philadelphia, Pa.



Street, New York.

Afford quick relief when applied as per illustration. For Stiff Neck, Quinzy, Sore Throat, Rheumatism, Neuralgia, Pleurisy, Lumbago, Sharp Pains in the Chest, Side, or Back, Sudden Colds, Kidney Complaints, etc. In these and similar cases, relief is afforded in from five to seven minutes, and without causing the slightest inconvenience or pain. Sold everywhere.

TERRIBLE ACCIDENT

Necessitating a Surgical Operation—Loving Moth er Attempts to Take a Pair of Shears from Her

South Rondout, Ulster Co.; N. Y., some weeks ago attempted to take from her child a pair of shears with which it was playing. A slight struggle ensued, in which the point of the shears entered Mrs. Warner's left eye, entirely destroying the sight. Her family physician did what he could, but intensely painful inflammation arose, which, by sympathy, threatened the loss of the other eye. Total blindness to a woman having the care of a household is an irretrievable calamity. In this strait, Mrs. W--- applied to the well known and skillful Surgeon, Dr. David Kennedy, of Rondout, N. Y., who removed the injured eye by a very successful operation, setting aside all danger of further harm to the sight of the other eyc. But, owing to pain and mental distress, her system needed a tonic and restorative medicine. To do this work the Doctor prescribed "Kennedy's Favorite Remedy," which sustained its reputation and laid a

sure foundation of health. Dr. Kennedy's "Favorite Remedy" renoves all impurities from the blood, regulates the



DISCOVERER OF LYDIA E. PINKHA VEGETABLE COMPOUN The Positive Cure

For all Female Comple jeate invalid. Upon one trial the merits of pound will be recognized, as relief is issue when its use is continued, in ninety-nine tify. On account of its proven merits, it is commended and prescribed by the best shi

of the uterus, Leucorrhosa, firegular an Menstruction, all Ovarian Troubles, Infanta-Ulceration, Floodings, all Displacements a equent spinal weakness, and is especially the Change of Life. It will dissolve and on speedily by its use.
In fact it has proved to be

ed. It permeates every portion of the syste new life and vigor. It removes faintness, fla stroys all craving for stimulants, and relies It cures Bloating, Headaches, Servous General Debility, Sleeplessness. Denses gestion. That feeling of bearing down, ca

weight and backache, is always per its use. It will at all times, and under all d ces, act in harmony with the law that Lydia E. Pinkham's Vegetable C Is prepared at 233 and 235 Western Avenue.

form of pills, also in the form of Lozenges, freely answers all letters of inquiry. Send phlet. Address as above Mention this par No family should be without LYDIA E. I LIVER PILLS. They cure Constipation, and Torpidity of the Liver. 25 cents per box C.N.CRITTENTON, Gen. Agt, 115 Fulto DRUGGISTS GENERALI

STOP ORGANS, SUB BA 14 COUPLER, 4 Set Reeds, \$65.

& upwards sent on trial. Catalogue f DANIEL F. BEATTY, Washington,

hiet free, with freatment and certains hysicians to HOWARTH & BALLAN . Y. For Sale by all Druggist 1.50 per bottle. Be sure and ask for hisi's Catholicon. Take no other. Go relieve or money refunded after a fire

DE MARCHIS FEMALE COMPLAI

TDATENTS OBTAINED FOR M tal designs, trade-marks and labels. **C ments, Interferences, Infringements, a relating to Patents, promptly attended preliminary examinations and furnish patentability, free of charge, and all ested in new inventions and Patents send for a copy of our "Guide for C ents," which is sent free to any address other valuable matter. During the p we have obtained nearly three thousar American and Foreign inventors, and factory references in almost every LOUIS BAGGER & CO

Solicitors of Patents and Attorneys at Building, Washington, D. C. AGENIS can make \$5,00 PERD PLATFORM FAMILY
Weighs accuratly up to \$5,70s some appearance sells it at \$1 price, \$1.50. Other family \$5,10s cost \$5.00. Exclusive for

TOB AND BOOK WORK

RECORDER OFFICE Orders by mail will receive spec

enth-day Adventist, and the Editor o Statesman. 384 pages. Price, cloth cents. Mailed, postpaid, on receipt dress SABBATH RECORDER, Alfred

H ISTORY OF CONFERENCE.

BAILEY has left a few copies of the Seventh-day Baptist General the RECORDER office mail, postage paid, on receipt of p SABBATH RECORDER, Alfred Ce dstone escaped detection by ex-

Lælius Biciola, for instance, as-

me ounce of iron added to ten

adstone would only produce a

of ten ounces, and Appolonius

on in testifying that there are

istones which attract only at

other learned authorities affirm

eral in question, when burned.

earable stench, and that, if pre-

tain salts, it has the power of

fold, even out of the deepest.

ens and tunes are wedded togeth-

parate them is to divorce what med. "Nearer my God to thee."

must be sung to, the tune of

All hail the power of Jesus?

Coronation;" "When thou my

Judge," to "Meribath." We

ed the attempt to join some of

ns to new-fangled tunes some-

we have felt like rising in our

ving, "We forbid the banns."_

or Talent.—One man, perhaps,

able in the study of the law who

flourished in that of physics or

other runs his head against the

might have been serviceable to

at the plow; and a third proves

nd heavy philosopher, who pos-

have made a good mechanic and

ell enough at the useful philos-

inciples do not admit of com-

ing their foundation in the im-

f the divine nature. He, there-

fects to compromise them, affects

ie unchangeable God. Thus do

the greatness of their folly, and of wickedness.

imp for 80 page Book on "The Liver.

d their Treatment," including Jaun-

s, Malaria, Costiveness, Headache, Dys-Address DR. SANFORD, 162 Broad-

spade or anvil.—South.

EW ADVERTISEMENTS.

From Dauchey & Co.

A GIPT

MT. VERNON, OHIO,

in this country.

Oldest and Largest Builders of

TABLE AND TRACTION

INES and SAW MILLS

WARD."

Illustrated Circular. Address as above.

\$30 TO \$1,000; 2 TO 32 STOPS. Pi-

5 up. Paper free. Address DANIEL. Washington, N. J.

MUST REAP ITS JUST RE-

Catarrh and Hay Fever remedies we

there are none of which our customers ighly than of Ely's Cream Balm. A

new discovery, but one which, from

irts and evidences of cures produced, is

a leading article. We have never

edy which has increased as rapidly in-

has given such universal satisfaction. C. N. CRITTENTON, 115 Fulton

making \$25 to \$50 per week selling

SILLUSTRATED STOCK BOOK,

Every Farmer actually needs it. It is

jest and most complete work ever is-

ca, treating of Horses, Cattle, Sheep,

oultry-breeds, breeding, training, dis-

es, etc. 400 illustrations. 2 Superb

If you would make money fast, send

ustrated circular and full particulars.

BARD BROTHERS, publishers, 723 et. Philadelphia, Pa.

R. HERRICK'S CAPSIOUM

RED PEPPER

PLASTERS

Afford quick relief when applied as

per illustration. For Stiff Neck,

Quinzy, Sore Throat, Rheumatism, Neuralgia, Pleurisy, Lumbago, Sharp

Pains in the Chest, Side, or Back,

Sudden Colds, Kidney Complaints,

etc. In these and similar cases, re-

lief is afforded in from five to seven

minutes, and without causing the alightest inconvenience or pain. Sold

a Surgical Operation—Loving Moth

s to Take a Pair of Shears from Her

ccidents are common to women, and

n are very serious. Mrs. Warner, of

nt, Ulster Co.; N. Y., some weeks ago ake from her child a pair of shears with playing. A slight struggle ensued, in in the shears entered Mrs. Warner's

ely destroying the sight. Her family what he could, but intensely painful in-

ose, which, by sympathy, threatened other eye. Total blindness to a wom-

care of a household is an irretrievable

this strait, Mrs. W— applied to the ud skillful Surgeon, Dr. David Ken-

lout, N. Y., who removed the injured

successful operation, setting aside all

her harm to the sight of the other eye.

pain and mental distress, her system

and restorative medicine. To do this

ctor prescribed "Kennedy's Favorite

ich sustained its reputation and laid a

n**edy's "Favor**ite Remedy" re-

purities from the blood, regulates the

ineys: Cures Constipation, and all dis-

knesses peculiar to Females. It is for druggists at ONE DOLLAR a bottle.

\$30 TO \$1,000; 2 TO 32 STOPS. 125 up. Paper free. Address DAN-TY, Washington, N. J.

on of health.

RRIBLE ACCIDENT

ARENTS BE CAREFUL.

everywhere.

he Year Round.

DISCOVERER OF LYDIA E. PINKHAM'S VEGETABLE COMPOUND. The Positive Cure

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this Compound will be recognized, as relief is immediate; and when its use is continued, in ninety-nine cases in a hun. dred, a permanent cure is effected, as thousands will testify. On account of its proven merits, it is to-day recommended and prescribed by the best physicians in

It will cure entirely the worst form of falling of the uterus, Leucorrhea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life. It will dissolve and expel tumors from the uterusin an early stage of development. The tendency to cancerous humors there is checked very speedily by its use.

In fact it has proved to be the great

est and best remedy that has ever been discovered. It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness

It cures Bloating, Headaches, Nervous Prostration General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstan-ces, act in harmony with the law that governs the

For Kidney Complaints of either sex this computed.

Lydia E. Pinkham's Vegetable Compound Is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1.00. Six bottles for \$5.00. Sent by mail in the form of pills, also in the form of Lozenges, on receipt of price, \$1.00, per box, for either. Mrs. PINKHAM freely answers all letters of inquiry. Send for pamphlet. Address as above Mention this paper.

No family should be without LYDIA E. PINKHAM LIVER PILLS. They cure Constipation, Billiousness, and Torpidity of the Liver, 25 cents per box. C.N.CRITTENTON, Gen. Agt, 115 Fulton St. N. Y.

DRUGGISTS GENERALLY.

STOP ORGANS, SUB BASS & OCT 4 COUPLER, 4 Set Reeds, \$65. Pianos \$125 & upwards sent on trial. Catalogue free. Address DANIEL F. BEATTY, Washington, N. J.



NO PATENT NO PAY. DATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamental designs, trade-marks and labels. \(\) Caveats, Assignments, Interferences, Infringements, and all matters relating to Patents, promptly attended to. We make preliminary examinations and furnish opinions as to patentability, free of charge, and all who are interested in new inventions and Patents are invited to send for a copy of our "Guide for Obtaining Patents," which is sent free to any address, and contains complete instructions how to obtain Patents, and other valuable matter. During the past five years, we have obtained nearly three thousand Patents for American and Foreign inventors, and can give satisfactory references in almost every county in the

LOUIS BAGGER & CO., Solicitors of Patents and Attorneys at Law, Le Droit Building, Washington, D. C.



JOB AND BOOK WORK

NEATLY AND PROMPTLY DONE AT THE

RECORDER OFFICE.

Orders by mail will receive special care.

POR SALE AT THIS OFFICE.—THE CON-STITUTIONAL AMENDMENT; OR, THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITU-TION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the Christian Statesman. 384 pages. Price, cloth \$1; paper 40 cents. Mailed, postpaid, on receipt of price. Address SABBATH RECORDER, Alfred Centre, N. Y.

I ISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the RECORDER office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price, Address, SABBATH RECORDER, Alfred Centre, N. Y.



Made from Grape Cream Tartar.—No other preparation makes such light flaky, hot breads, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ills resulting from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAK-ING POWDER CO., New York.

ALFRED UNIVERSITY.

EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, Painting, and Drawing courses of study.

Commencement, June 29th, 1881.

SIXTEEN TEACHERS.

Expenses \$100 to \$200 per year. Fall Term begins Wednesday, Sept. 1st, 1880; Winter Term, Dec. 15th, 1880; Spring Term, March 29th, 1881. Send for Catalogue.



DIOGRAPHICAL SKETCHES AND PUB-D LISHED WRITINGS OF ELD. ELI S. BAI LEY, for sale at this office. Price One Dollar. Sent to any address, postpaid, on receipt of price.



WANTED.—AGENTS FOR GOLDEN DAWN or Light on the Great Future in this Life through the Dark Valley and in the Life Eternal. ILLUSTRATED. Bells fast. Pays over

\$100 A MONTH

Send for circular and terms. Also send address of two or more book agents and 10 cents for cost of mailing, and receive the People's Magazine of choice literature free for 6 months. Address P. W. ZIEG-LER & CO., 915 Arch St., Phila., Pa.

FULL OFFICIAL REPORT OF THE

Second Presbyterian Council,

CONVENED IN PHILADELPHIA, 1880. A work of profound interest and permanent value. Con-

Business Proceedings, Addresses, Essnys, Debutes,
Discussions, and Important Documents, and forms a full and inecurate report of the transactions and deliberations of this large body of the leading men in the Presbyterian Churches of the world, Prepared by REV. R. M.PATTERSON, D.D., and REV. J.B. DALES, D.D., who were appointed by the Council to perform this important service.

were appointed by the Council to perform this important service.

We publish this work (in connection with the Pressy-Terian Jouanal Co.,) by direct authority of the Business Committee, and it is in every respect the Official Report of the Council. Paper Press Work and Binding are of excellent quality, and the book is iflustrated by 10 PAGES of beautiful Colored Plates.

Every Clergyman, every Sunday-School Teacher: every Christian, of whatever Denomination and every thoughtful person, should read this splendid volume in which the GREAT QUESTIONS and VITAL ISSUES of the day are treated in a clear and forcible manner by men of great ability and world-wide reputation.

This epitome of Thought and Belief, Statement of Principles, and Specification of Positions held by this branch of the Church which forms a CYCLOPEDIA OF PRESBYTERIAN FAITH AND POLITY, is published in one rolume of 1100 pages. Price, per copy, \$3.00 in Cloth, or \$4.00 in Half Moroeco.

Full descriptive Circulars, Terms, &c., sent on application, Sold everywhere, or mailed, postage prepaid by

J. C. McCURDY & CO., Publishers,
632 Chestnut St., Philadelphia, Pa,

SABBATH KEEPERS WANTED.

Wood-choppers, to cut 1,000 Cords. FRANK E. CARPENTER,

Locke's Mills, Me. BUCKEYE BELL FOUNDRY Bells of Pure Copper and The for Churches, Schools, Fire Alarms, Farms, etc. \FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

YEW YORK, LAKE ERIE AND WESTERN THE SABBATH RECORDER. RAILROAD.

UNEXCELLED REGULARITY OF

CONNECTIONS.

UNEQUALED SECURITY, COMFORT CONVENIENCE.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run between New York, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati, St. Louis, Detroit, and Chicago, without change.

> ABSTRACT OF TIME TABLE. Adopted Nov. 15th, 1880.

> > EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley.		1.05 рм 2.52 °°		7.05 AM 8.42 "
Salamanca	8.25 AM			9.02 лм
Carrollton	8.35 "	4.06 "		9.25 "
Olean	9.00 "	4.33 "		10.00 "
Cuba	9.25 "	4.58 "		10.37 "
Wellsville	10.22 "	5.50 "		11.39 "
Andover				$12.01\mathrm{PM}$
Alfred				12.21 "
Leave	-			
Hornellsville Arrive at	11.40 АМ	6.50 рм	12.15 AM	1.50 рм
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton		10.53 "	3.44 "	7.30 "
Port Jervis		3.38 ам		

 $10.00\,\mathrm{PM}$ $7.25\,\mathrm{AM}$ $11.25\,\mathrm{AM}$ New York ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stop ping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57. Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25 Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Al mond 8.10, and arriving at Hornellsville at 8.35 P. M. 9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wells ville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M. 5.45 P. M., daily, from Salamanca, stopping at

all stations, arriving at Hornellsville at 12.10 Å. M. 10.00 P. M., daily, from Dunkirk, stopping at Sheridan 10.16, Forestville 10.28, Smith's Mills 10.40, Perrysburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at

	2.45 P. M.		WARD.	ar sam	
	STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
	Leave New York Port Jervis	7.00 PM 10.55 "			
j	Hornellsville	8.10 AM	12.20 рм	12.50 гм	8.55 РМ
	Alfred Andover Wellsville Cuba Dlean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.04 "	1.05) " 1.24 " 2.22 " 2.50 " 3.22 " 3.40 "	2.15 PM 3.00 " 4.07 " 5.02 "	9.57 PM 10.49 " 11.15 " 11.39 "
	Leave Little Valley Arrice at		;	5.50 рм	1
[Dunkirk	1.30 рм	6.00 "	7.40 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25. Scio 7.49. Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday Train 1 will run between Salamanca and

‡ Daily between Port Jervis and Dunkirk. BRADFORD BRANCH

	STATIONS.			:		21.	
	Leave Carrollton	A. M. 9.20	P. M. 8.30	P. M. 4.10	Р. М. 11.50	P. M. 8.22	Р. м. 11.30
	Arrice at Bradford Leave	10.03	9.30	4.51	12.35	9:00	1.20
•	Bradford Custer City	10.45 11.10		$\frac{4.55}{5.07}$	$\frac{1.05}{1.20}$		
•	Arrice at	12.25	į				

WESTWARD.

7.05 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.30 A. M., and 6.45 P.-M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD.

STATIONS.		20.			1	
Leace	A. M.		А. М.	Р. М.	Р. М.	
Buttsville	6.40		8.40		1.10	
Custer City	7.28		9.35	1.30	3.14	
Arrice at	, p. 95	•	0.50	of<25	$\dot{\hat{3}}.18$	
Bradford Leave		 А. М.		1.00		P. M.
Bradford	8.00	6.20	10.03	2.40	4.15	6.00
Arrice at			j.,	3 00	1 4 5 5	~ 90
Carrollton	8.45	6.55	10.45	3.20	4.00	1.20
3.30 P. M., ostops at Kenda	11 3.34, [cept 8 Limes	Sunday tone 3	rs, fro ,44, aı	m Bra ıd arri	dford, ves at

8.00 P. M., except Sundays, from Gilesville, stopping at all stations, arriving at Bradford 9.00 P. M.

A train will leave Buttsville at 6.40 A. M., arriving

at Carrollton 8.45 A. M., and leave Carrollton at 5.05 P. M., arriving at Bradford 5.54. 12.15 P. M., Sundays only, stopping at all stations, and arriving at Gilesville 2.05 P. M.

Church of ten Trains 20 and 21 run daily.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M. Through Tickets to all points at the very low-

est rates, for sale at the Company's offices.

Baggage will be checked only on Tickets purchased at the Company's office.

JOHN N. ABBOTT,

General Passenger Agent, New York.

LIST OF LOCAL AGENTS.

NEW YORK

Adams—A. B. Prentice. Brookfield—Richard Stillman. Berlin-J. Byron Whitford. Ceres—R. A. Barber. DeRuyter_Barton G. Stillman. Genesee—E. R. Crandall. Independence—Sherman G. Crandall.

Leonardsville—Asa M. West. Lincklaen—Benjamin H. Stillman, New London—H. W. Palmiter.

Nile—Ezekiel R. Clarke. Portville—A. B. Crandall. Richburgh—Edwin S. Bliss. State Bridge—Joseph West. Scott—Byron L. Barber. Verona-

Watson-Benj. F. Stillman. West Edmeston—J. B. Clarke. CONNECTICUT.

Mystic Bridge—George Greenman. Waterford—Oliver Maxson. RHODE ISLAND.

1st Hopkinton—Alfred B. Burdick, 2d. 2d Hopkinton—S. S. Griswold. Rockville—James R. Irish. Westerly—Sanford P. Stillman, Woodville—Horace Stillman.

NEW JERSEY. Marlboro—J. C. Bowen. New Market—F. C. Duun.

Plainfield—J. Elias Mosher. Shiloh—W. S. Bonham. PENNSYLVANIA. Hebron-Geo. W. Stillman. Mosiertown-J. Greene. New Enterprise—D. C. Long. Roulette—LeRoy Lyman.

Union Dale—A. W. Coon. WEST VIRGINIA. Berea—D. N. Meredith. Lost Creek—L. B. Davis. New Milton-Franklin B. Randolph. New Salem—Preston F. Randolph. Quiet Dell-D. H. Davis.

Jackon Centre-Jacob H. Babcock.

Albion-E. L. Burdick Berlin-Datus E. Lewis. Cartwright's Mill-D. W. Cartwright. Edgerton-Henry W. Stillman. Milton—Paul M. Green. Milton Junction—L. T. Rogers. Utica—L. Coon. Walworth—Howell W. Randolph.

Farina—Isaac Clawson. Villa Ridge—M. B. Kelly. West Hallock—E. B. Saunders.

Welton-L. A. Loofboro. Toledo-Maxson Babcock. Alden-J. E. N. Backus.

Dodge Centre-Geo. W. Hills, Transit—John M. Richey. KANSAS Nortonville—Osman W. Babcock.

Pardee—Samuel R. Wheeler. NEBRASKA Long Branch-Joshua G. Babcock. North Loup—Oscar Babcock.



THE SUN FOR 1881!

Everybody reads THE SUN. In the editions of this newspaper throughout the year to come everybody will find:

I. All the world's news, so presented that the reader will get the greatest amount of information with the least unprofitable expenditure of time and eye sight. THE SUN long ago discovered the golden mean between redundant fullness and unsatisfactory

H. Much of that sort of news which depends less upon its recognized importance than upon its interest to mankind. From morning to morning THE SUN prints a continued story of the lives of real men and women, and of their deeds, plans, loves, hafes, and troubles. This story is more varied and more interesting than any romance that was ever devised. III. Good writing in every column, and freshness,

originality, accuracy, and decorum in the treatment IV. Honest comment. THE SUN'S habit is to

speak out fearlessly about men and things. V. Equal candor in dealing with each political party and equal readiness to commend what is praise- be published. worthy or to rebuke what is blamable in Democrat or Republican.

tions, but unwavering loyalty to true Democratic principles. THE SUN believes that the Government which the Constitution gives us is a good one to keep. Its notion of duty is to resist to its unmost power the efforts of men in the Republican party to set up another form of government in place of that which exists. The year 1881 and the years immedi ately following will probably decide this supremely important contest. THE SUN believes that the victory will be with the people as against the Rings for monopoly, the Rings for plunder, and the Rings for 2, "The Moral Law," by Rev. James Bailey. 28 Our terms are as follows:

For the Daily SUN, a four-page sheet of twentyeight columns, the price by mail, post paid, is 55 cents a month, or \$6 50 a year; or, including the Sunday paper, an eight-page sheet of fifty-six columns, the price is 65 cents a month, or \$7.70 a year, postage

The Sunday edition of THE SUN is also furnished separately at \$1 50 a year, postage paid.

The price of the WEEKLY SUN, eight pages,

fifty-six columns, is \$1 a year, postage paid. For clubs of ten sending \$10 we will send an extra copy I. W. ENGLAND, Publisher of The Sun, New York City.

Farming for Profit

New, Accurate, Comprehensive, A Complete Farm
Library in itself. A sure guide to successful farming,
TELLS HOW TO Grow fruit, Manage business,
Make Money: Grow fruit, Manage business,
And Secure Happiness,
Saves many times its cost every Season. 260 pages,
140 Illustrations. Send for Circulars and terms to
J. C. McCUEDY & CO., Philadelphia, Pa.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates' having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1 25. Church Clerks will find them both convenient and

CANCERS CURED!

At Crane's Cancer Infirmary, Addison, N. Y.

TUNDREDS OF PERSONS from all parts of the world have been cured of this much-dreaded disease, and are now living witnesses that they have been rescued from a terrible and untimely death. Doctors, Ministers, and the Poor treated Free. Write for a Circular giving full particulars. Address DRS. GEO. CRANE & RUSH BROWN, Addison, N. Y.

T ESSON LEAVES,

CONTAINING THE

INTERNATIONAL LESSONS,

Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the

SABBATH RECORDER OFFICE

75 CENTS A HUNDRED

PER MONTH, FREE OF POSTAGE.

Address, D. R. STILLMAN, Alfred Centre, Allegany Co., N. Y.

C ATALOGUE

BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY,

ALFRED CENTRE, N. Y. NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai,

China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Seoond, History. 16mo. 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historical-

ly, and should be in the hands of every one desiring light on the subject. THOUGHTS SUGGESTED BY THE PERUSAL OF GILFIL-LAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10

This is in many respects the most able argument vet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Sec one, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton

from the Presbyterian Church. THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

AFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price,

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question: Twenty per cent. discount made. to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to

TRACTS.

VI. Absolute independence of partisan organiza- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. 10—The True Sabbath Embraced and Observed.

> 11—Religious Liberty Endangered by Legislative Enactments. 16 pp. 5-An Appeal for the Restoration of the Bible

Sabbath. 40 pp.

No. 16—The Sabbath and its Lord. 28 pp.

No. 23—The Bible Doctrine of the Weekly Sabbath.

"THE SABBATH: A Seventh Day, or The Seventh Day. Which?" By Rev. N. Wardner. 4 pp.

"THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp. : "DID Christ or his Apostles Change the Sabbath

from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp. "CONSTANTINE AND THE SUNDAY," By Rev. No.

Wardner. 4 pp. "THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.

"Did Christ Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp. 'ARE the Ten Commandments Binding alike upon

Jew and Gentile?" By Rev. N. Wardner. 4 pp. Wинсн Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?" Ву

Rev. N. Wardner. 4 pp. Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratituitous distribution, should be addressed to D-R. STILLMAN, Alfred Centre, N. Y.

S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

GEO. H. BABCOCK, President, Plainfield, N. J. Rev. A. H. Lewis, Vice President, Plainfield, N. J REV. L. E. LIVERMORE, Secretary, New Market. I. D. Titsworth, Treasurer, New Market, N. J.

Contributions for this department are solicited and may be addressed to either of the above.

INTERNATIONAL-LESSONS, 1881.

LESSONS IN LUKE.

FIRST QUARTER.

Jan. 1. Zacharias and Elisabeth. Luke 1: 5-17. Jan. 8. The Song of Mary. Luke 1: 46-55. Jan. 15. The Prophecy of Zacharias. Luke 1: 67-79. Jan. 22. The Birth of Jesus. Luke 2: 8-20. Jan. 29. Simeon and the Child Jesus. Luke 2: 25-35.

Feb. 5. The Boyhood of Jesus. Luke 2: 40-52. Feb. 12. The Preaching of John the Baptist. Luke 3: 7-18 Feb. 19. The Preaching of Jesus. Luke 4: 14-21. Feb. 26. Christ Healing the Sick. Luke 5: 12-26. March 5. Witness of Jesus to John. Luke 7: 19-28. March 12. The Sinners' Friend. Luke 7: 36-50.

March 19. Review.

March 26. Missionary Lesson: Preaching the Kingdom

LESSON IV.—THE BIRTH OF JESUS.

BY REV. A. E. MAIN.

For Sabbath-day, January 22.

SCRIPTURE LESSON.-LUKE 2: 8-20

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were

10. And the angel said unto them, Fear not: for, behold, bring you good tidings of great joy, which shall be to al people.

11. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good

will toward men. 15. And it came to pass, as the angles were gone away

from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known 16. And they came with haste, and found Mary and Joseph

and the babe lying in a manger.

17. And when they had seen il, they made known abroad the saying which was told them concerning this child.

18. And all they that heard it wondered at those things which were told them by the shepherds. 19. But Mary kept all these things, and pondered them is

her heart.
20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it

CENTRAL TRUTH .- Glad tidings to a sinful

DAILY READINGS.

1. The lesson. Luke 2: 8-20. 2. The birth foretold. Micah 5: 1-15. 3. The birth announced. Matt. 1: 1-10. 4. Divers opinions. John 7: 4-53.

5. Jacob's prophecy. Gen. 49: 8-28.

GOLDEN TEXT.—"Glory to God in the high-est, and on earth peace, good will toward men."—Luke 2: 14.

TIME.—According to common chronology (incorrect), B.C.6.

Place.—Bethlehem, six miles south of Jerusalem. OUTLINE.

I. The birth announced. v. 8-12. H. The song of praise. v. 13, 14.

III. The shepherds, visit. v. 15-20. QUESTIONS.

I. The birth announced. v. 8-12. Give the sub stance of the first seven verses of this chapter. What country is referred to in verse 8? Were the Jews expecting the Messiah? Why? Why were Joseph and Mary in Bethlehem? How far were the shepherds from Jerusalem? In Highest overshadowed her, in order that the holy what direction? Why was Bethlehem called the City of David? What other place was called the City of David? 2 Sain.

H. The song of praise. v. 13, 14. Who accompanied the angel? Repeat their song. What is the Golden Text? What is the meaning of the phrase "Glory to God?" In what way does the coming of Christ bring us peace? Read Matt. 10: 34, and explain it. What is "good will?"

III. The shepherds' visit. v. 15-20. What became of the angels? Is heaven a place? Did the shepherds believe what the angels said? - How did they show their faith? Would they have found the Savior without going to him? How may people find the Savior now? Can they see him? Can they know that they have found him? Does God say he will be found? Jer. 29:14. How must we seek for him?

NOTES.

The connecting link between lessons three and four is Luke 2: 1-7. Our lesson tells of the birth announced (8-12), the song of praise (13, 14), and the shepherds' visit (15-20). Verse 8. The shepherds were pious men. v. 9. Glory. A great brightness. Lev. 9:23. v. 11. Born. Micah 5: 2. City of David. 1 Sam. 16. Savior. Matt. 1: 21. Christ is our anointed Prophet, Priest, and King. Lord. Matt. 16: 16; Phil. 2: 11. v. 12. Manger. v. 7. v. 13. **Angels.** Psa. 103: 20, 21; Heb. 1: 14. v. 14. God, of his good pleasure, sends a Savior, who brings to men the peace of salvation. v. 15-17. Observe the shepherds' faith. v. 18-20. Study the wonder of the people, the pondering of Mary and the gratitude of the shepherds. For our sake, the Son of God becomes a babe. Phil. 2: 5-8. Heaven is concerned for our salvation. May Jesus become to us Christ and Lord through our faith. Who first told the world of a Savior, and who first heard the glad news? Religion and joy should make usual the more faithful to duty. v. 20. What do you find here of value, beauty, and sweetness?

EXPLANATIONS AND SUGGESTIONS.

In the third lesson we studied the prophetic words of Zacharias. About that time, there went out a decree that all the Roman world should be registered. Joseph and Mary went from Nazareth, their home, to Bethlehem, the ancestral town, a distance of some eighty miles, to be enrolled. While there, Jesus was born. The present lesson relates various incidents connected with this birth-its announcement to shepherds by an angel (v. 8-12); the joyous song of a heavenly host (v. 13, 14); the visit of the shepherds to the new-born babe, and the effect produced upon different persons by what they heard and saw conceraing the wondrous birth (v.15-20).

Verse 8. The time was 4 or 5 years B. C., and, it may be, the Winter or Spring, although the exact vear and month of our Savior's birth can not be determined with certainty. The place was some pasture ground near the narrow ridge on which Bethlehem stood, which was six miles south-of Jerusalem. The shepherds must have been spiritually qualified for receiving the heavenly message. Verses

bolizing his presence, shone round them, and made them afraid. Compare Lev. 9: 6, 23; Numb. 16: 42. V. 10. The angel brings the glad news of great joy, which shall be to all the people, the Jews, and then to all peoples. An angel first proclaims the gos-

pel; shepherds first hear it.

V. 11. Jesus was born for the shepherds (v. 25), and in the city of David, Bethlehem, the place of his birth (1 Sam. 16: 1), now a town of about 5,000 inhabitants. See Micah's prophecy, chap. 5: 2. The Lord Jesus Christ was a Savior, bringing to men salvation, safety from sin (Matt. 1: 21); he was Christ, the Anointed One, the Messiah expected by the subject by reference to, the lives of Jothe Jews, the antitype of anointed prophet, priest, seph, Moses, Samuel, and Daniel. In the and king (Deut. 18: 18; Psa. 110: 4; Jer. 23: 5); and afternoon the Sabbath-school convened at the he was Lord, a divine person. v. 9; Matt. 16: 16; Acts 2: 36; 10: 36; Phil 2: 11.

V. 12. Arriving too late, it would seem (v. 7), to obtain lodgings in the usual place, the family repaired to other quarters, the stable of the inn, or some humble home. The manger was probably a feeding | lowed out of a rock. Dr. Thompson says, in The Land and the Book, "It is common to find two sides of the one room where the native farmer resides with his cattle, fifted up with these mangers, and the remainder clevated about two feet higher for the accommodation of the family." His own children

V. 13, 14. The Bible teaches that a host of angels are the attendants and messengers of Jehovah. Se Gen. 28: 12; Psa. 103: 20, 21; Matt. 26: 53; Heb. 1: 14. The meaning of their song here is: There is glory to God in heaven, because he sent his Son, the the new year with good prospects before us. world's Redcemer, and the peace of redemption on May it be a happy one to all. earth, among men who are the objects of God's good pleasure.

V. 15, 16, 17. The shepherds believed the heaven ly message, and found it true. They are also the first men that preach the gospel.

V. 18, 19, 20. The people simply wonder at the news, so passing strange. The mother preserves and ponders upon the wondrous things. And in thought, word, and song, God is glorified and praised by the devout and grateful shepherds.

1. Fear is not inconsistent with our incomplet faith and knowledge.

2. The edict of a heather emperor was the means of fulfilling prophecy concerning the place of our Savior's birth. God's purpose is sure to be accomplished, whether men ignorantly or knowingly do or oppose what is according to his will.

3. What matchless stooping for our sake: the Son of God a little babe, the Lord in a manger. Compare Phil. 2: 5-8.

4. Motherhood and babyhood are henceforth to be looked upon as more sacred than ever before.

5. How important a matter must our salvation be since all heaven is so interested in it.

6. Apart from our faith, and God's good pleasure there is no hope that Jesus Christ will ever become to each of us Savior and Lord.

the gospel that lowly shepherds should see the Re- ical appliances at command, is often unable deemer before the wise men from the East. Com-

8. Precious seasons of intelligent religious joy do not unfit men for returning to their earthly occupa-

9. To believe that the story of this lesson was the creation of fancy, and that all that belongs to the the gospel of Christ. For this reason, if history of the Christian church and the Christian religion rests on fiction, requires greater eredulity than to believe in the doctrine of angels, and that the Holy Ghost came upon Mary, and the power of the child to be born of her should be the Son of God.

10. The teacher of little children, to teach this lesson well, needs to study how to tell the beautiful story, with its lessons of sweetness and tenderness, with some degree of its own marvelous simplicity.

HINTS FOR THE BLACKBOARD.

TO ALL PEOPLE GOOD TIDINGS OF GREAT JOY!

UNTO YOU-A SAVIOR.

TOWARD MEN-GOOD-WILL

OUR SABBATH-SCHOOLS.

New Market, N. J. This school held a very pleasant double session on Sabbath afternoon, New Year's day extending into the evening. First was held the regular session, commencing at 3.30 and closing about sunset. Then, after a brief intermission, a programme of exercises was presented, consisting of recitations and music, closing The teacher should not be content with about 6.30, after making the children happy with gifts of sundry nuts, oranges, etc.

This school, at its annual meeting recently, elected Rev. L. E. Livermore superintendent, and Fred. H. Dunn assistant. They also adopted the plan of weekly collections recommended by the Sabbath-School Board, in the RECORDER of Oct. 28th, viz., the first Sabbath of each month for general missionary work; the second Sabbath for the Tract Society; the third Sabbath for mission schools in China; and the remaining Sab-

baths for school purposes. Plainfield, N. J. The quarterly report for the quarter ending Dec. 31st, shows a membership of 152, and an average attend- will enable you to do better work in teaching ance of 106. Thirty-nine members have God's Word. Make specific efforts to fit Bitters as the best, and demonstrating it by keeping

China, \$12 16; and for the general benevolent fund, \$9 58.

Westerly, R. I. Christmas day falling on the Sabbath, the services of the entire day, in the Pawcatuck Church, were of a special character. In the morning the pastor, Rev. L. A. Platts, preached a children's sermon from Gen. 33: 5, and 3 John 4, illustrating usual hour, when the exercises were all grouped about the birth and early life of the child Jesus. The superintendent, Geo. H. Utter, had arranged a very interesting responsive reading in which all took part, betrough, made of small stones and mortar, or hol- sides which short addresses were made by the did medicine. My father had been sick for a long pastor, and Rev. Geo. B. Clarke (who has recently embraced the Sabbath). On Wednes- a bottle with good results. day evening, Dec. 29th, the grand holiday sociable of church and school was held at the Armory Hall. It would be superfluous to have slept in margers in their rude Summer retreats add that it was a good time. In the midst for it regulates and restores the disordered system of these holiday scenes we are reminded of that gives rise to them. It always cures Biliousness the uncertainty of life, by the death of one and Liver Complaint, Jaundice, Dyspepsia, Consti of our number, Mabel Swinney, in the 12th year of her age. We have begun the work of

Utica, Wis. On First-day eve, Dec. 26th, the church was crowded to hear a few exerwell-loaded tree stripped of its fruit. The exercises consisted of music, orations, and readings, and a tableau by ten young ladies, entitled, Christian Graces. Among the presents were a five dollar gold piece to the pastor and a quarter eagle to the superintendent. The school send Christmas and New Year's greetings to the other schools of our denom-

PERSONAL CHRISTIAN EXPERIENCE IN TEACHING.

No one can become successful as a Sabbath-school teacher whose own personal experiences have not taught the blessedness and power of the truths of the gospel. Christianity is so much more a heart-life than an intellectual conception, that it can be neither understood by one's self, nor rarely taught to another except through heart ex-7. It corresponds with the nature and purpose of perience. A deaf man, with all the mechanto hear more than a confusion of discordant sounds. So a soul that knows nothing of salvation except through the conception of intellectual theories, hears little of the real for no other, every teacher ought to be a person whose ewn experience has brought him into such heart relations with truth and God as will enable him to teach others from the abundance of his experience, the truths concerning salvation.

"May there be exceptions to this rule?" Yes, God can work through all agencies. The cold, lifeless glass, in the hand of a skillful manipulator, can be made to concentrate the rays of sunlight so as to set the hardened wood on fire where the rays fall. By the same law, the Spirit of God can awaken the soul of the pupil when the truth comes only through the cold medium of a clear intellect. But such cases are rare, and God seems to use them only when no better agency can be found. The teacher who attempts to depend upon the intellectual medium alone, neglecting to seek the heart culture in which he knows himself to be deficient, has little ground to hope for success. The average teacher needs to pray for himself, often, nay, continually.

Familiarity with the fact in the lesson is important; to know truth by blessed experience is doubly important. The class-room should be the place of conversion; the heart and words of the teacher the leading instruments in the hands of the Spirit. This bush, N. Y. point ought to be pressed in all our schools. "paving the way" toward conversion. The pupil should be brought to Christ as a pupil, a learner, learning unto acceptance and salvation. Each teacher having learned in blissful experience the joy of being forgiven, guided, saved, is prepared to labor more earnestly that each pupil may learn the same way of life.

Teachers, make it your specific aim during 1881 to increase the richness and fullness of your own religious experiences. Experiences. Analyze the word: To find out, increase the things you have found out in your own soul. Labor and pray that new truths may be brought to bear upon yourself, truths which V. 9. An angel of the Lord, a messenger from been present every Sabbath during the quar- yourself for the work. Considered com- their families in perpetual health, at a mere nominal expense, he would be forced to acknowledge that such sentiments are baseless and false.—Picayune.

glory of the Lord, a supernatural brightness sym- during the three months, for the following truth is far more important than any "course purposes: For Missionary Society, \$7 51; for of reading," any "normal training." It is Tract Society, \$6 41; for mission schools in | indeed the highest normal training, that which the Spirit gives each humble, teachable spirit. Seek it earnestly, persistently.

> "I DON'T WANT THAT STUFF," is what a lady of Boston said to her husband when he brought home some medicine to cure her of sick headache and neuralgia which had made her miserable for fourteen years. At the first attack thereafter, it was administered to her with such good results that she continued its use until cured, and was so enthusiastic in its praise, that she induced twenty-two of the best families in her circle to adopt it as their regular family medicine. That "stuff" is Hop Bitters.—

> > A SPLENDID MEDICINE.

MAHONING FURNACE, Pa., May 13th, 1878. Dr. M. M. Fenner, Fredonia, N. Y.:

Dear Sir,—I have tried your Blood and Liver time. One bottle has helped him more than any medicine he has ever used. My wife, also, has used Yours truly, **Ј**АСОВ **S**МІТН.

Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called "the conquering hero" of pation, Headaches, Fever and Ague, Spleen, Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into de cline; cures Female Weakness and Chronic Rheuma cises by members of the school, and to see a tism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its

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

Dr. Fenner's Golden Relief cures any pain, as Toothache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhea, etc. Try a sample good motion to the market all through the Summer bottle at 10 cents.

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

"BUSINESS PRINCIPLES."

When you want something to attend strictly to business and cure a cough or cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at 10

per week selling goods for E. G. RIDEOUT & Co., 10 Barclay Street, New York. Send for their Cata-

DYSPEPSIA.—If you have a sense of weight or full-

ness in the stomach, a changeable appetite, a morbid craving, low spirits after a full meal with a severe pain, wind rising on the stomach, vomiting and flut music of harmonious truths as they blend in nausea, headache, or some of these symptoms, you tering at the pit of the stomach and soreness over it are suffering from Dyspepsia. Parmelee's Great Dyspepsia Compound will speedily relieve and permanently cure you. Sample bottles, 15 cents; large size \$1. Sold by G. W. Rosebush, Alfred Centre, and m. R. Burdick, Alfred, N. Ý. 📖 A STUBBORN AND HARRASSING Cough that will no

yield to ordinary remedies, may be thoroughly cured

by Hamilton Cough Balsam, a most effective remedy

for all Bronchial and Pulmonary disorders, and a certain cure for croup, diphtheria, whooping cough and other affections to which children are liable. Sample bottles 25 cents; large size, 50 cents. Sold by G. W Rosebush, Alfred Centre, and Wm. R. Burdick, Al-EXPERIENCE THE BEST TEACHER.—We know from experience that Hamilton's Cough Troches are just what tuey are recommended to be. They give almost immediate relief in Bronchitis, Throat Affec-

per box. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. WE are strongly disposed to regard that person a the best physician who does most to alleviate human suffering. Judged from this standard, Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., is entitled to the front rank, for her Vegetable Compound is daily working wonderful cures in female

diseases. Send for circular to the above address.

tions, and Hoarseness. They also give relief to catarrh, a form of chronic throat disease. Price 25 cts

BILIOUSNESS.—Are you bilious? Do you suffer from sick headache, sick stomach, dizziness, consti pation? Does your appetite fail? Are you averse to all exertion, dull and languid? Is life almost a bur den? If so your blood is impure, your liver torpid you need a medicine that will relieve you. Parme lee's Blood Purifier will meet your case in every instance. It is simple but efficacious. Price \$1 per bottel; sample bottle 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred,

NOT SO BAD.

The agony of Neuralgia, Toothache, Headache, o any pain whatsoever can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney disease, Colic Diarrhœa, Dysentery, Burns, Bruises, etc. Try sample bottle at 10 cents.

"Domestic Bibles," published by Hubbard Bro.'s, also "The Complete Home," the best book published, furnished by the Agent, John Sheldon, Alfred Centre, N. Y.

IRVING SAUNDERS will be at his Friendship Gallery

"WOMEN NEVER THINK."—If the crabbed old bachelor who uttered this sentiment could but wit ness the intense thought, deep study, and thorough investigation of women in determining the best medicines to keep their families well, and would note their sagacity and wisdom in selecting Hop RARE CHANCE TO BUY

A HOME AT ALFRED CENTRE For Three-Fourths of what it is Worth! Address, A. H. LEWIS. Plainfield, N. J.

GENTS WANTED FOR THE BEST AND Fastest-selling Pictorial Books and Bible Prices reduced 33 per cent. NATIONAL PUR LISHING CO., Phila., Pa.

PIANOS \$125 up. Paper free. Address, DANIEL F. BEATTY, Washington, N. J.

HAVE YOU

Ever Known

Any person to be seriously ill without a weak stoniach or inactive liver or kidneys? And when these organs are in good condition, do you not find their possessor enjoying good health? PARKER'S GIN. GER TONIC always regulates these important ergans, and never fails to make the blood rich and bure, and to strengthen every part of the system. It has cured hundreds of despairing invalids. Ast your neighbor about it.

HOP BITTERS

(a Medicine, not a Drink)

HOPS, BUCHU, MANDRAKE, DANDELIOV and the purest and best medical qualities of all other Bitters.

They Cure

All diseases of the Stomach, Bowels, Blood, Liver, Kidney, and Urinary Organs, Nervousness, Sleep-lessness, and especially Female Complaints. Ask your druggist for Hop Bitters, and try, them before you sleep. Take no other. Send for circular. HOP BITTERS MFG CO., Rochester, N. Y. and Toronto, Ont.

WHOLESALE PRÓDUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Jan. 8th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired. BUTTER.—Receipts for the week were 17,556 pack-

ages; exports were 3,581 packages. Prices moved upward and onward from June last, and there was and Fall, and exporters buying and prospects apparently brightening with good expectations for midwinter, and the final closing out sales of old make in the Spring. In the meantime, in England and on the Continent the late Summer and Fall feed was splendid, and the Winter mild and pleasant, so that the production of butter there has all the time increased; and being fresh in make, and meeting and competing with American butter longer from the churn, run this latter into an eclipse, and our exports ceased. It is certain we shall have no considerable export without a reduction in price; but it is possible AGENTS AND CANVASSERS make from \$25-to \$50 that this may be a year like 1876, that shall prove again the omnipotence of the home demand for butter, especially when we have active markets, and reconfirm the remark of that eminent French traveler who said we were a people of many religions but only one gravy, and that was butter. We quote:

one grant, and the state. At o diane.
Fine present make Western creameries33 @ 84
Fine Oct. make sour cream creameries — (6) 30
" sweet "26 @ 28
Creamery make, early
Farm dairy, choice, fresh
" early firkins, choice22 @ 24
" off qualities, faulty18 (a) 20
imitation creamery
Western factory, present make 18 @ 22
" June make
" common, low grade12 @ 14
Cheese.— Receipts for the week were 11.0%

boxes; exports, 24,755 boxes. Receipts being light and exports liberal has inspirited the market, and fine Septembers are more firmly held. Other makes are same as before. We quote:

full skimmed...... 4 @ 6 Eggs.—The supply continues light, demand good. and prices vary with the thermometer and weather conditions. We quote:

BEANS.—This market is quiet at former prices. Marrows, per bush., 62 lbs. \$1 70 @\$1 90 DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice 8 @ 9

 Evaporated apples, ring cut, choices
 8 (h 9)

 fair to good
 7 (h 8)

 State and Western, quarter apples
 5 (h 5)

 Apples, North Carolina, sliced
 4 (h 6)

 Peeled peaches, evaporated
 28 (h 30)

 Unpeeled peaches, halves and quarters
 6 (h 8)

 Raspherries, dried
 25 (h 28)

 Blackberries,
 7 (h 8)

 Beeswax per lb., 23 @ 24 cents.

Dressed Poultry.—We quote:

 Ducks, per fb.
 11 @ 14

 Fowls and Chickens, per fb.
 8 @ 11

 GREEN APPLES. -- We quote: . Baldwins\$1 75 @\$2 00 Greenings... $\frac{}{1}$ 75 Mixed lots of Winter fruit... $\frac{}{1}$ 50 @ 2 00

CRANBERRIES.—We quote: Cape Cod Cranberries, per bbl......\$6 00 @\$7 50 per crate.... 1 75 @ 2 25 Potatoes.—We quote:

Early Rose, 1 75 @ 2 00 Snow Flakes, 1 75 @ 2 00 Peerless, 1 50 @ 1 75 Onions.—We quote:

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.
DAVID W. LEWIS & Co., NEW YORK.

This address is sufficient both for goods and letters.

PURLISHED BY THE AMERICA

VOL. XXXVII_NO.

AMERICAN SABBATH TRAC

RED CENTRE, ALLEGAN

As the Denominational Paper of Baptists, it is devoted to the exposition of the views of that people, all reformatory measures which sha improve the moral, social; or phys humanity. In its Literary and Int ments, the interests and tastes of all

will be consulted.

TERMS OF SUBSCRIPT

Per year, in advance..... Papers to foreign countries will b additional, on account of postage. If payment is delayed beyon cents additional will be charged. No paper discontinued until arr

except at the option of the publish ADVERTISING DEPARTM Transient advertisements will cents an inch for the first insertion inch for each subsequent insertie

tracts made with parties advertisi for long terms. or long terms.

Legal advertisements inserted at Yearly advertisers may have the changed quarterly without extra cl No advertisements of objections be admitted.

The office is furnished with a s material, and more will be added a demand, so that all work in that li with neatness and dispatch.

JOB PRINTING.

BATH RECORDER, Alfred Cent ty, N. Y." Entered as second-class mail m

All communications, whether

publication, should be addressed

office at Alfred Centre, N. Y.

CHRIST ON EAR

Had we but lived in those mysteri When, a veiled God, 'mid unreg Christ calmly walked our devious Crowned with grief's bitter rule in

Ah! had we lived but then! Lived to drink in with every wond A consciousness beyond all hum We viewed the Lord of life and La Ah! had we lived but then!

To see all Nature quickening when By golden glebe, waste wave, or While a new sweetness breathed fr As through man's image they divi

Ah! had we lived but then! Wild birds above him passed on re And savage sovereigns of dark of Outstole to greet him with mild in Soft as a nested dove's song in the Ah! had we lived but then!

At "Peace! be still!" the storm-y

And the lulled waters' seemed to Fear—the heart's mightier tempes But a strange silence fell on sea an Ah! had we lived but then! With our own ears to catch the w (Their magic pondering o'er and The wine of wisdom qualf from to

Mark the lame leap, and watch the Ah! had we lived but then! The world grows old! Faith

Now crawls polluted down a pe The Bethlehem star has lost its in Thy face, O Christ! wanes like a How changed, how cold since Ah! 'tis our dreary lives whose p These languorous lives of low, Through mockery's mist, our L

pales,
Yet tenderer than the Syrian night.
His voice sounds now as then!

CHRISTMAS SER The Name Above all BY REV. D. E. MAXS

"Wherefore God also hath h and given him a name which is that at the name of Jesus every heaven, and in earth, and under If you could turn back th

dial of time eighteen hun years, and stand beside tha stable at Bethlehem, you how the little babe, lying the would ever come to bear n other name of the whole up intelligences. His parents watching him, can do noth name above the humble cla belong, up in the obscure village of Nazareth of Galil a carpenter," is all the his nativity can say of him. some swarthy, turbaned st East, astrologers, star-ga

come to see him and wors! in the manger, and to leave ents for him; but these m