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that people. It will advocate all reforms intelligence Departments, the interests and tastes of all classes of readers will be TERMS OF SUBSCRIPTION.

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All communications, whether on busi

The Subbath Recorder.

WORDS OF COMFORT.

Verp not, Christian, though oppression O'er these wretched lands abound;

Wrongs with uncontrolled aggression,

Spread their baneful influence round Still forbear impassioned feeling.

Wipe the trembling tear away;

Sigh not, Christian, though thy crosses Far exceed what others bear;

All thine injuries repair.
Beauteous robes will soon be tendered,

Fur not, Christian, war's fierce minious

Firmer grasp the sword and shield,

huntless hear their hostile clarions.

ied will mark thy way to conquest

Though its waves infuriate he

With a strong and mighty hand.

Fear not, Christian, life's rough ocean,

Raging seas in wild commotion
Will not, can not, injure thee.
Thou shalt brave the howling tempest,

Fearless brave the foaming main;

Onnipotence encompassed

Heaven's peaceful harbor gain.

There's perpetual calm and glory,

Bliss unfading lies before thee, When the Winter's storms are o'er.

Bloom the regions of the blest. There the grieved find consolation,

Sigh not, Christian, thou hast treasure

lappier scenes than these will greet the

Where thy weeping shall be o'er;

Kindred spirits there shall meet thee Where the landscapes fade no more.

Shall thine endless portion be; Sweetest praise thy loved employment,

There where rests each gentle spirit, Peace extends her boundless sway,

Here, we know not what we shall be:

But when Jesus shall appear, Clothed with all his dazzling glory,

Then shall we his likeness bear.

He hath brought our souls to God;

flory be to him forever,
Who hath washed us in his blood.

THE MISSIONARY SOCIETY.

Thitry-fifth Annual Report of the Ex-

This Society exists for the grand

light and truth. And that your

results this year, can not be due to

God unto the salvation of all who

will believe it. And although many

have, no doubt, found it really diffi-

cult to contribute for the benefit of

the missionary cause, shall we not be

genuine missionary spirit does not

yet possess all hearts, and a thor-

ough consecration to the great work

wanting on the part of our people?

Foreign Missions.

Shanghai, China.

We had expected to be able t

announce to you the fulfillment of

out long-deferred hope of sending

oui missionaries into the foreign

field, for at the meeting of the

Board on the 30th of January, 1877,

Bro. Morton S. Wardner to enter

the service of the Society as a mis-

sionary in China. Bro. Wardner

was then in Scotland, where the in-

vitation was sent to him. His re

ply, dated at Glasgow, Scotland

Feb. 28th, was read to the Board, at

its meeting on the 19th of April, in

which he accepted the invitation,

and expressed his readiness to "en

a resolution was passed inviting

- Waterloo Advertiser.

Sigh not, Christian, Kill enjoyment

Chauted through eternity.

There the ransomed shall inherit

lansions of eternal day.

Hallelujah to our Savior!

And the wearied soul a rest.

Pure, serene Elysian pleasure,

In a more exuberant clime.

Past the surging billow's roar

Far surpassing expectation,

For the anguish here sustained,

More than double will be rendered

More than Paradise regained.

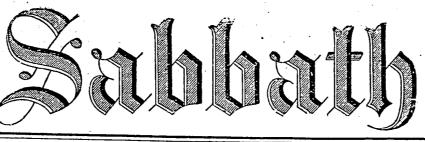
Challenge to the battle field. Led by virtue's nobler interest,

Bolder than a lion stand;

Heaven will reimburse thy losses,

tiod for thee is now revealing,

World's of infinite array,



Methodists, with encouraging re-

sults. Christians being revived and

CENTRAL ASSOCIATION.

Your Executive Board has been

endeavoring to perfect arrangements

by which some of the feeble church-

es in this Association should co-

operate with one another and the

Board, in the support of a minister,

and pastor; but we have not yel

instances, must depend very much

WESTERN ASSOCIATION.

NORTH-WESTERN ASSOCIATION.

Iowa.

succeeded. The hope is still enter-

the unconverted awakened.

The second secon

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 1, 1877.

WHOLE NO. 1709.

can never be quenched.'

egard to the rights of all.

A vast wor

There must, in the first place, I

just comprehension of the evil.

vill not do to shut our eyes upon i

TERMS-\$2 50 A YEAR, IN ADVANCE.

VOLUME XXXIII.---NO. 44.

other rooms back of it, with the ground on which they stand; also a small chapel in front, next to the street. The extra ground on which the latter stands, and half the cost of building it, have been presented to the Society by Bro. Carpenter. 2. A bungalow or cottage in the country, with kitchen, servant's room, and horse stable at the back, and about half an acre of land, one-third of which was given by Bro. C. 3. A cemetery lot near the bungalow, also taining about one-sixth of an acre,

the gift of our late missionary, conit being a part of a burial ground purchased some two years ago by Bro. C. and the missionaries of four other Boards. 4. A few books, and the communion plate that Mrs. Carpenter obtained from England after her arrival in Shanghai.

The missionary work is now in the hands of three native preachers, Chau Chung-lah, who, without remuneration, preaches regularly on the Sabbath, and on Sunday when he can spare the time from his business; Sah Ching-sah, the blind deacon, who receives eight dollars a month; and Lee Erlow, the chief preacher, who receives ten dollars a month. The membership of the

In the opinion of our returned hold on as well as before when left alone; but if it is to be a strong, purpose of helping to send forth into places of darkness and error, divine who go can depend upon a warm keeping families. reception from the brethren there. Board are not able to report greater The effect of leaving a mission withany lack in the saving efficacy of the gospel; for this is ever the power of things, illy prepared for leadership. obliged to confess that after all a trymen when they are dead; conse- years, became, for the first time, a mands very little respect unless sup- Island, where there is no pastor, ported by the foreign missionary. Bro. Randolph attended the Quarunto which the Lord has called us is And are we not to find here the reaincompetent without the oversight has a Sabbath-school the entire year of foreign ministers. And when a

> dren, a missionary is needed to oversee the expenditure of funds, and instruct in the truths of the gospel the children whose heathen parents, caring nothing for their Christianity, would only send them to Erlow that they might be taught free of ex-The following extracts from letters that have been received by

are full of affectionate regard for the missionaries, will, we feel sure, possess a permanent interest. Er-"Greet all the foreign brethren

and sisters in the churches, wishing them peace. I constantly pray the heavenly Father, our Lord, to protect his servants. Our church in China being small, I desire the heavenly Father to bless us, hoping the foreign brethren and sisters will assist us in our weakness, that we may have the blessing of our heavenly Father and the grace of our Lord Jesus Christ. Amen."

Ching-sah, whose family had re-

"At present I have resolved in my heart, according to your request, to devote myself to extending the great doctrine of God, which is my duty and desire, and hope hereafter as a true disciple to ascend to heaven.

From Chung-lah:

"Give my respects to your brethren and sisters, also to the brethren written contract which he should and sisters of the churches. I beg osire to have made between the you to ask the brethren on behalf of Shanghai, to beseech the heavenly Father's mercy, and we hope that the heavenly Father will protect us he advisable to start. At that all to the day of salvation." Johnnie, a son of Chung-lah, and

at the time of writing, 13 years old: "We hope you will come to Shanghai to preach the doctrine, and it inexpedient for the family to sail persuade the men of the world. If at the time named. In view of this you do not come to Shanghai, we

hope other teachers will come." And the following letter is just at hand from Bro. Carpenter:

To the Seventh-day Baptist Missionary Socie-ty, to be convened in a few days in West Virginia: Dear Brethren,-As my feeble state of health does not allow me the much desired pleasure of being with you in your annual gathering, allow me one word of exhortation. the case, it is unwise at present to Hold the fort you have taken in the make arrangements for his going to land of Sinim, for the Master is China, and that meanwhile the Pru- coming. S. CARPENTER.

Brethren, by the great commission make arrangements with him to per- of the Founder of Christianity, form missionary labor among the binding upon every Christian people to the full extent of their ability to field. send the news of redemption to the For the following statements and lost everywhere; by our solemn obligations to our Christian brethren luission, we are very largely indebt- and sisters in China, of whom our funds, and the demand for labor in ed to a valuable letter, recently re- late missionary speaks as "the little other fields, the Board deems it not

that would be breathed into every those who have an interest in the department of home work by the cause there, to the excellent resuccessful maintenance of a foreign marks of Eld. Charles M. Lewis, a mission among the heathen, are we former missionary there, found on called upon to send forth heralds of the 19th page of our last Annual Rethe gospel into that far-off, benighted land. May the Lord give us all EASTERN ASSOCIATION. needed wisdom, and imbue us with The labors of Bro. Horace Still-

the spirit of a more earnest devotion. Home Missions. SOUTH-EASTERN ASSOCIATION.

West Virginia. Bro. L. F. Randolph labored or this field for four months, commence ing Dec. 26th, 1876.

Greenbrier. Meetings were held here, after the Quarterly Meeting had closed, about ten days; and several days more were spent in visiting the families. Church members were strengthened, backsliders reclaimed, and solemnity of teeling was manifested among the unconverted.

Buckeye Run. Here, Bro. Randolph assisted Eld. S. D. Davis for two weeks in a series of meetings, which he speaks of as the most precious he had ever attended. "The Lord wonderfully blessed the labors of his people." He writes:

"Family altars were erected, many that had fallen were rebuilt, and the Church greatly revived, and | tained, however, that the plan will church is nineteen, and twenty have at least twenty-six persons professed West Fork River. This is

missionary, the little church will small but living Church of fifteen members, about twenty-four miles from Lost Creek, and without a growing church, it must have help pastor. Here our missionary refrom this country. The sooner this mained several days, preaching five ability, as well as upon the liberality help is sent, the better; and they times, and visiting all the Sabbath-

Lost Creek. Bro. Randolph spent

dom with which these contributions a few days at this place, preaching are employed by those to whom out a foreigner to direct in the af- on the Sabbath, and receiving an they are entrusted. fairs, is very unfavorable, both upon earnest invitation from the pastor, the converts and the surrounding | Eld. C. A. Burdick, and others, to community. These Christians were return and assist in a series of meetbody its missionary interests were once heathen; and they are now ings. At New Salem, he labored passed over into the hands of this mere children in moral and spiritual | with the pastor, Eld. S. D. Davis, for Society. The Board accepted these ten days. One person professed connew duties with an earnest desire to And it is said that the Chinese only version, and another who had been a meet the added responsibilities with have respect for their fellow-coun- professor of religion for thirty-one fidelity. quently, a native preacher com- member of the Church. At Middle

Missionaries, therefore, leave noth- terly Meeting, spending Sabbath and ing to the entire management of na- | First-day there. This Church holds son why we have no more fruits to tive preachers, having found them Sabbath services quite regularly, and Flint Run. This is about six small church is established in the miles from New Salem. Several country and a native left in charge, Sabbath-keepers live in the neighbor- Church, at whose suggestion the apminister's work appears to me more it must be visited frequently by the hood, and it is a new and interesting propriation was made. missionary. Erlow has desired to point for missionary work. Of laopen a day-school in the bungalow, bors performed here in connection in Washington county, some ninety than to conversion. but though he is very earnest and with Eld. Davis, our missionary quite capable of teaching the chil- says:

> "A meeting of some twelve days was held, which was indeed a glorious success in the reclaiming of the backslidden, and general awakening of the cause of the Master."

Robinson's Fork. Here in an iso lated neighborhood, about seven miles from New Salem, where there were a few members of the New Salem Church, Bro. Randolph held. Mr. and Mrs. Carpenter, and which for six days, meetings of deep and increasing interest. Discontinuing the meetings for a while, he attended another Quarterly Meeting of the Greenbrier Church, where he bantized two persons; then, accompanied by Eld. Davis, and upon the urgent request of the people in the neighborhood, he returned to Robinson's Fork. Concerning the results of an eight days' meeting there, he writes:

"The interest became very intense. The neighborhood was greatlv absorbed in meeting-going. left off business, and came with road teams loaded with whole families, men, women, and children, until the house was filled to its utmost capacity. About twenty persons professed conversion, and sixteen were ban-

Among the first to come to the Savior were men who, some forty years ago, sought had a home in what was then a wilderness. This is another new point of missionary labor things if not again neglected.

After the conclusion of his labors on Robinson's Fork, Bro. Ranthe small disciples of the church at dolph again visited Middle Island, spending the Sabbath with that church. Thence he went to Ritchie. attending an interesting Quarterly Meeting there, and preaching on the Sabbath and First-day. Several days were then occupied in visiting families, and on the Sabbath he was with the Pine Grove Church, a Church that, on account of some views it holds in regard to church

government, it is said, is not in full fellowship with the denomination. He next preached at Bear Fork of Cove Creek, where there are a few families that keep the Sabbath; and here ended his four months of acceptable and useful service. During this time, Bro. Randolph preached fifty-five sermons; and thirty-three persons were baptized, who professed Christ in connection with meetings in which he labored; and one dollar was received by the missionary on the

mission work"

to hold the ground gained by a re-

vival in the Spring preceding, and

possible. He says:

At a meeting of the Board held April 9th, 1877, "it was voted that, in view of the scarcity of missionary

The result of labor at North to help build up permanent, self- bear our part in the world's redemp-Loup, Neb., was most cheering. The missionary writes: .' "Professors of religion, so far

from God as to join in the laughter and sins of the scorner, came out, confessed their wanderings with bitter tears, and prayerfully renewed their vows in the presence of man have been continued on this field, his headquarters being at having gone so long in sin as to be Woodville, R. I., as heretofore. His considered almost hopeless, melted down under the mighty Spirit of work has been performed mainly at God, and after severe struggling, Woodville, where regular Sabbath very severe in a few cases, came to and evening services have been held; rejoice in the forgiveness of their and we have favorable reports re-

specting the attendance and interest Bro. Oscar Babcock, pastor of the of the people. Meetings have also been held by our missionary at two specting this revival, says: other points, in connection with the

"God has blessed the labors of Bro. Wheeler to the strengthening preached the gospel of the kingdom of the Church and the sazing of in the cities of his native land; and many souls. The Church has been the first apostles of Christianity greatly revived and encouraged. ba ksliders have been reclaimed, and sinners converted to God. Sevensinners converted to God. teen have been added to the Church by baptism, and nine by letter and verbal testimony, making the whole number added, twenty-six. Still | others have been awakened, and, as we trust, quickened by divine grace.

who should be both their missionary vet be carried out. "But," as we said last year, "the success of our endeavors in this, as in other similar upon the heartiness with which the churches co-operate, by helping themselves to the extent of their tant, and there but monthly. Un ary in American cities and towns as of contributions from the stronger der date of April 2d, 1877, Bro. in Shanghai? churches," and the degree of wis-Wheeler writes in regard to a month's labor in Brookfield, Mo., and vicinity, as follows:

"I found the work of last year bearing good fruit. The older At the last annual meeting of this members of the Church were holding the advanced ground taken, and the young converts were proving themselvestrue and faithful. Meetings were begun on the very evening of the day of my arrival, and continued as circumstances allowed. It proved to be an unfavorable time as to weather. Snow, rain, dark nights. and an abundance of Missouri mnd,

hindered materially. . . Various The Board appropriated \$150 for denominations were represented in prayer meetings. missionary labor to be performed our meetings, were visited at their by Bro. II. B. Lewis, of Welton, homes, tracts were distributed, and Iowa, in that State during the cur- the Sabbath question received due rent year, and in places where there attention in the public services. Thus were Christians advanced in were the best prospects of permanent results, in the judgment of the there was good evidence that such missionary, and of the Welton was the case. This part of the and more important. . . . The world, the flesh, and the devil are no less hostile to Christian growth miles south-west from Welton, upon | this month's labor, not only were the invitation of a Baptist, a licensed | Christians strengthened, but also ten young people realized the for-

preacher, who had recently commenced keeping the Sabbath. Here giveness of sins for Jesus' sake." Of a week's work in a Baptist he preached a few times, and adchurch near Brookfield, he says: dressed the people on the subject of "I preached several sermons dur the Sabbath, arousing a good deal of interest upon this question, and ing the week to interested congregations. The Sabbath question was leaving the brother mentioned freely and interestingly discussed above with a good supply of tracts with good feeling, in the home cirto follow up the work: There was cles, as I visited among the people was some opposition to the truth, but it did not seem to me wise t open the subject for public diswhich was heightened by the fact course at this time. . . . I feel that some two years ago the Sabbath that seed has been sown which will

doctrine was presented in connection | bear fruit in due time, if we faint with the other objectionable docnot." trines of the Adventists. On his During the quarter ending June return, he stopped at Moscow, some 30th, Bro. Wheeler made a brief fifty miles from Welton, where a visit to the little Church at Long Sabbath-keeping family was living. Branch, Neb. This Church has Here he preached four times, and been considerably reduced in numaddressed the people on the subject bers, principally by emigration, but of the Sabbath, awakening on the some have gone over to the Adventpart of some the spirit of earnest ists, who organized a church at inquiry, to whom he gave supplies Humboldt last Spring. Still the of Sabbath tracts. At Iowa City, things which remain should be he found a Sabbath-keeping medical strengthened, that the light may not student, who was distributing tracts go out; for as the missionary writes, and talking up the subject as he "With all the errors in the Chrisfound opportunity. Bro. Lewis tian church, and with the world spent about four weeks at Carlton, so thoroughly sin-stricken, it is a one hundred and twenty-five miles cause of sorrow that any light, be west from Welton, preaching nearly it ever so small, should fail in any every evening. Church members given locality." The public mind were awakened, long standing in the vicinity of Humboldt was difficulties were settled, and seven agitated with reference to the Sabprofessed faith by baptism. Other | bath question. Bro. Wheeler adby our people, and promises good persons were joining the Church by dressed the people, and had the asetter, who had moved into the surance that his discourse greatly place, some of them having been encouraged some who were about driven eastward by the grasshopper to begin the keeping of the Sabplague. A house of worship is bath, and arrested the serious attenneeded here, and they ask for help tion of others. He had also learned in building one. At a later date, of the conversion of one person to Bro. Lewis visited Carlton; new Sabbath truth, through the influence difficulties were satisfactorily ar- of a few tracts that he had disranged, and eleven brethren and tributed among the passengers on sisters from other societies joined the the Santa Fe Railroad. Cares and hard and faithful toil have scriously In regard to this field, one correaffected Bro. Wheeler's health: and spondent writes: "There is work | dangerous symptoms have at times enough to keep a man employed the materially interrupted his preaching whole of his time;" and Bro. Lewis His prayer is for more laborers on

says, "Pray for the success of the this large and interesting field; and he concludes his last letter to the Kansas, Missouri, and Nebraska. Board with these earnest words: Bro. S. R. Wheeler was invited "My dear brethren, let us be to spend from four to six months clothed with humility before God; on this field during the year, that but let us know that even as God being all the time he thought he honored the prophets of old who could devote to the work. But as of a degenerate people, so will God stood true and truthful in the midst we were not able to give in our last honor us who faithfully uphold the report the results of labor performed banner of unmixed truth in the in the latter part of the last Con- | midst of the errors of the church and the sneers of a gain-saying ference year, we give them now.

Bro. Wheeler labored nearly a people. May the Lord give us all wisdom and strength." month at Brookfield, Mo., anxious brethren, do not all hearts respond In regard to our home work in to advance the cause as much as general, we would offer the follow-

supporting churches in localities tion, that are, in all respects, the very best within our reach. In this endeavor, we should look for a hearty co-operation on the part of all the people. And the material of these new churches should come mainly God and all the people. Persons from scattered Sabbath-keepers brought together, and from converts from the world to the Christian faith, and from the great body of believers to the observance of the Lord's Sabbath. 2d. May it not be seriously questioned whether we have not been wanting Church, in a letter to the Board re- in faith and effort in respect to missionary labor in our large towns and cities? The Savior taught and

carried the gospel into large cities. the centers of thought, trade, and wealth, from which the light of truth spread to the regions around It is related of Archimedes that he said he could move the world, could he have a place on which to who, we hope, may unite with the stand to operate his lever. But if Christians are to move the world, At least seven of these, as we they must stand upon it. We must learn from a communication sent by carry the gospel where men are Bro. Wheeler to the RECORDER, collected in large numbers for the were baptized at a later date. This purposes of education and com-Church occupies a very important merce. If the world is to be conposition, for in a valley of some one verted to God and the truth, its culhundred miles in extent, it is the ture and its wealth must be cononly church, and regular religious verted. And why may we not as services are only held in one oth- reasonably expect the divine blesser place, which is thirty miles dis- ing to follow the faithful mission-

> There has been received during the year in contributions from the churches, \$1,059.93; and from bequests and other sources, \$975. And there has been expended for missionary work, \$1,251 05. We would earnestly recommend to all duty of regular contributions to the cause of missions. And that this subject may be kept fresh in the minds of the people, we suggest

our gratitude for the measure of to nature not to artifice. their pilgrimage. Praised be God, the labors of this Society in the al training. The preacher, for expast. We have ever been and must continue to be dependent upon favor and guidance must always be is a sin. help themselves, and honors them nominational strength is to increase more rapidly, it must be not only through the aid of benevolent contributions, and a wise management of our great affairs, but also in the God trusting and God-loving exercise of practical wisdom on the part of all the people. What we mean be the duty of Seventh-day Baptists, preachers and people, to mancalled worldly in the interests of sonable gratification of every ambition respecting education, wealth,

to say is this, that it seems to us to liey or scalding drinks, pastry, con age all those affairs commonly open cames snooring which rasps our common cause; that in the rea. throat and waist are suicidal. (2) or position, and in seeking the improvement of one's social or busi- meal, fifteen or twenty, and by lying ness relations, each person ought also to seek to add strength to our denomination, not, however, in the spirit of a religious partisan, but in the love of truth, and under the influence of a genuine denominational esprit de corps. And if some personal sacrifice be necessary, it will be abundantly honored of God. of some auditoriums helps to kill even when I seek to live nearest to comes there?" To his amazement, Finally, in regard to advancing the both orator and oration, to say God, I feel an evil heart of unbelief the answer was, "Jesus of Nazadistinctive feature of our faith, let us not forget that the great desire in the heart of the Father above is rhetoric off a speech affects its elo- at all? I can not arouse my feeling forward, challenged the intruder in for the redemption of the lost; and, cution. Big words and long sen- towards God; my passions will not his turn, and received the same anherefore, the more faithful we are n proclaiming the unsearchable riches of Christ and his gospel to men, the more widely will the Lord the voice is hampered. Introduce extend the bounds of our habitathe interrogative frequently in the Master's cause." At such tain who it was. When the light By order and in behalf of the

Board. A. E. MAIN, Cor. Sec'y.

CONSECRATION.

Consecration is the life of Christ lived out by us. Doing the Father's will, serving our fellow-men, leading souls back to God, building men up in Christ, comforting those who need, bearing the afflictions of God's people, suffering persecutions for his sake, enduring mockeries with the Master, being "despised and rejected of men," tempted in all points, yet without sin, sacrificing ease, nonor, pleasure, gair, denying self, "dying daily," thus with Christ carrying the cross, even unto death. This only is consecration. Other

this love service of our ord?

"Who then, is willing to conse crate his service, this day, unto the Lord?" The Methodist. HEART-BREAK.

BY MARGARET J. PRESTON. h! go with your cold, cold comfort, It matter not what is said. You can not undo God's doing— You can not restore my dead. Why tell me of saintly patience. Of hearts that can all resign? Vill thoughts of another's lo

Lessen one three of mine? ou mean it for solace, tender As sorraw could lean upon; But what aless it all avail me? The terrible truth stays on. ou talk cifn holy quiet: "The darling has gone to God."
The darling I kissed, I fondled.
My darling is under the sod!

Oh, blue, bluest eyes, whose beauty

Was your ar-away look prophetic? Were ye fashioned so just to die? Who said attat the angels in heaven Amidst of their praise might pause, As inward she stole—my baby— To markel how fair she was? h! thanks for the soothing vision and it can not repress the wailing, "Had God any need of the child?"

One face mused out of the faces
That had his throne, one dim,
Young vote from the Allelnias—
How little that were to Him! One presence my strained arms filling, One browthat I faint to see, One whisher to thrill my sileuce—

How alk of the world to me! pray that I may not murmur; I know it is God's own hand; erce will bear with a sorrow Too fregzied to understand. Sometimes when the loss wears light The hear may heal of its break."

Sometimes? You are kind to say it; But now give it leave to ache. -Independent TEE MINISTER'S VOICE.

Edward Payson Thwing thought ew hints have been asked for as to t to be half the preacher's power. A its culture— 1. Respect your personality. Your voice is a part of it. A tenor

can not make a bass singer, nor can of our churches the importance and a thin rdice by nature become a ilv is made wretched, how many a sonorous or rotund. Perfect the community spoiled of its brightest voice you have, but do not imitate another. 2. Do not confound nature with ornaments, how much folly and crime in business, legislation, and habit. We are not natural by naenterprise, in state and nation might the benefit of monthly missionary ture. It akes one a long time to

'come to himself." It may be the our great reproach and shame that instant obedience. habit of a person to talk through his We would not forget to express This is not nature. True art leads nose, or read in a sing song tone. ample, with feels the truth as a fire it is yet a work of love.

in his bones, can not be slovenly in speech—will, drowsy, and pointless the blessings of heaven in all that in delivery. To be frigid and dead we undertake to do; and the divine is more than a rhetorical defect-it sought in carnest prayer. But we ness and flexibility to the voice. know that the Lord helps those who The didactic and intellectual tone may answer for the multiplication that honor him. And if our de. table, of similar prosy utterances

but in prayer, in hymn or Bible reading, and in all true persuasive speech, the soul speaks. A holy heart and a sanctified imagination effort while a wanderer remains. are requisites of the highest style of

sacred of story.

Specific directions: (1) Health. If the digestave and respiratory organs are in order there may be expected good clear tones. Flatulent food. fections, trong tea, tobacco, and other possons, spoil the voice. Sleeping on the back with the mouth the threat. Ligatures about the Attitude affects the voice. An average pair of lungs measures 335 our country to society, to our brothcubic inelfes. Sitting, you diminish | er, that the fountains of ungodliness the cavity by five inches; by a full down, thirty inches. Therefore, an erect posture and free opening of the mould are needed; also a proper location of the focus of sound, and a projection of tone to a distant point. Here is seen the physical advantages of speaking without a MS. which is apt to cause one to stoop to read. (3) The atmosphere affects the speaker's voice. The fetid air hour takelin carbonic gas enough to | come times when you will anxiously

continually. Bring your voice un- still. To thy cross will I cling; I der law and do not allow it to call | will never let go my hold, for thou for a sip of water every few minutes hast come to save sinners even such while speaking. This and trochee as I am, and in thee will I continue eating, and a score of other habits, to trust." My dear brethren, you are formed, but are hard to break. will find that while this restores Forget wourself; be lost in your your peace, it at the same time extheme, and you may expect that the cites you to seek after higher deentire sermo corporis will truthfully grees of holiness. It is the idea of reflect the soul that inspires it.

other new Mrs. M. W. Carpenter, whom we were attached by the death; and control of property: 1. A city chapel and long property: 1. A city chapel and long over it, a kitchen and two long of sover it, a kitchen and two long of sover it, a kitchen and two long of sover it, a kitchen and two long of long and the long and the long and the long of long and the long and the long and the lon

pervading and eternal purpose consecrating ourselves then, as sure as the law of righteousness exist, on which rests the throne of God, and the government of the rents do their little ones a great universe, a society so constituted wrong when they educate them to must work out for itself a hell of the habit of thinking lightly of the solitary and bitter suffering, to house of God, and treating it with which there is no limit except the

the contempt of their absence.-United Presbyterian. capacity of finite nature. Alas! the spirit that is without love to God or ts neighbor, is already possessed by REASONS FOR ATTENDING PUBLIC a power which must at least create for its own self-torment, a worm 1. For my own sake. "Faith that will never die, and a fire that cometh by hearing," and I want this

faith. "God is pleased, by the foolishness of preaching, to save them HOW TO DEAL WITH THE VICIOUS. that believe." "They that wait on After all that has been accomthe Lord shall renew their strength; they shall mount up with wings as olished in the work of reform, so | much still remains to be done, that eagles; they shall run, and not be the stoutest heart may sometimes weary; they shall walk, and not well nigh sink in discouragement. faint. Yet there has been a great advance, 2. As an example to others, that especially in the drinking usages of they also may be partakers of like society, the prolific source of orime. precious faith. "Let your light so But a generation ago the intoxicat-

regularity, they were rarely at church. So soon as the Sabbath

school exercises are concluded, they

start home, as if their responsibility

for public services were for that day ended. It is to be feared they represent many children in the church.

The schools have been credited with

dignity and place that do not be-

ong to them, so that, instead of be-

ing adjuncts to the regular worship,

from it the very persons they ought

most of all to draw in. Of children

brought from wicked surroundings,

t may not be expected that they

will at once be persuaded to remain.

for church services, though efforts to

get them to do so should be immedi-

ate and persistent. But Christian pa-

WORSHIP.

ey become rivals, and draw away

shine before men, that they may see your good works, and glorify your ing cup was in repute everywhere. Now it is well nigh banished from Father who is in heaven." The power of example is very great, and the circle of religion. Intemperance has still an awful prevalence, but mine shall ever lead to the house of more among the lower classes, and God, and not from it. in secret. The bane of the law is 3. For the sake of the preacher. who may be cheered, strengthened, upon it in one way and another. In many communities prohibitory laws and encouraged in his great and are well enforced, and the traffic good work by my presence, my attention, my seriousness, and my suppressed. Enough has been done

show what may and should be prayers; and who may be correspondingly pained and depressed by That there have been mistakes my absence; and surely the toils and tears and trials and temptations made in dealing with this evil, is inquestionable. Some have been of the minister of God are enough, without my adding an additional too lenient, too ready to compropang to his anguish. Rom. 9: 1-3. Good and faithful hearing is as esmise, often inconsistent. Others have been too harsh, ready like the sential to the success of the gospel disciples on one occasion to call as good and faithful preaching. down fire from heaven. No plan or 4. For Christ's sake. If Christ measure can succeed which does not has died for me; if he mediates for originate in benevolence, and have me, intercedes for me, and has graciously sent me the proclamation of

the glad tidings, the least, certainly that I can do, is to go and hear or trifle with it, or imagine that the them. Thus, only, can the earth be filled with the knowledge of the evil will cure itself. Half a century Lord, as the waters cover the sea. ago, we were fast becoming a na-If I can go anywhere else, I can tion of drunkards. The fearful tide go to church; and for fifty years I of woe has been checked and redo not know that I have turned strained; but may yet increase and overcome all obstacles. To day it away from any preacher, whether our greatest calamity and danger. old or young, learned or illiterate, raveling or local; and neither shall How many a noble youth becomes by God's help, as long as I live. its victim, how many a worthy fam An Old Disciple, in Zion's Her-

> HOME EDUCATION. 1. From your children's earliest

be traced to the same source. It is infancy, inculcate the necessity of with all the light and virtue exist-2. Unite firmness with gentleness. ing in this land, such a monster in-Let your children always underiquity is suffered to live and fatten | stand that what you say you mean. 3. Never promise them anything volting as it is in many respects, | give them what you promise. 4. If you tell a little child to do

should never forget that the something, show him how to do it, victim of vice, however low and and see that it is done. degraded, are still our fellow 5. Always punish your children mortals capable of the noblest des | for willfully disobeying you, but tiny, and linked to us by numbernever punish them in anger. less ties. We must deal with them 6. Never let them perceive that as God does—with great love, kindthey vex you, or make you lose your

ness, forbearance. It is not enough | self-command. to make a few feeble routine move-7. If they give way to petulance ments, and then give up. We and temper, wait till they are calm, should be resolute, energetic, per | and then gently reason with them sistent, fruitful in expedients, using on the impropriety of their conduct. all proper means, never relaxing the 8. Remember that a little present punishment, when the occasion Mercy and judgment. Not mercy arises, is much more effectually without judgment, or judgment than the threatening of a greater

without mercy, but both combined punishment should the fault be Nature does it; how long it bears renewed. the violation of its laws; but when 9. Never give your children anyat last the penalty comes, how inex- thing because they cry for it. orable. God abounds in love and 10. On no account allow them to mercy to the sinful, yet his justice is do at one time what you have forsure. So should we do in dealing bidden, under like circumstances, at

with our erring brother. Win him by love, if possible; it is the strong-11. Teach them that the only sure and easy way to appear good is to sufficient, judgment must come in. be good. It is a solemn duty that we owe to 12. Accustom them to make their

little recitals with perfect truth. 13. Never allow tale-telling. 14. Teach them self-denial; this not self-indulgence of an angry and resentful spirit, will make them

A FORTIORI.—The following story

comes from Spain: A Spanish senti-

working prevention, and opening nel one dark night was posted at the the way of reclamation.

est motive. But if mercy is not

shall be sealed up. When the time

stances, and will soon in all, if good

men are faithful, let just laws be

enacted and enforced for remedying

among us, thus most effectually

abounding temptations to

comes, as it has in numerous in

entrance of a fort, outside of Malaga. About midnight he heard some one approaching, and gave the usual I am ashamed to confess it, but challenge, equivalent to "Who nothing of the people, who in an struggling within me. There may reth!" He at once called the sermake a first-class headache. (4) The | inquire, "Can I be a child of God | the facts to him. The sergeant went tences and hard to speak and harder stir; even in holy duties, I lack the swer. Infuriated at what he considto remember. Parentheses are gen- living power; there is the wood, but | ered was an attempt to trifle with erally misances. By crowding in where is the burnt offering? I him, he knocked the man down with too much the impression is lost and | would fain be zealous, earnest, fer | his musket, and beat him severely. place of the affirmatory or dogmatic | times we are apt to say, "I must try | came, he saw it was a gentleman of assertion. It livens up the style to make myself somewhat better high standing in the neighborhood, wondercally, and so gets the speak- | than this by some means, before I | but who was out of his mind. The dare again to hope in God;" and sergeant, deeply regretting his hasty Illustrative and colloquial materithen we go off to our own selves action, said to the man: "I am very al thus bring a double benefit and our own works, and we sink in sorry I hurt you; but hereafter Word pictures are pleasant to the the deep mire where is no standing. when I challenge you, remember to ear as well as to the imagination, It is a happy thing if at such mo- give your own name." The poor vicfor they are usually spoken in a ments, we turn again to Christ and tim replied: "I am not such a fool natural voice. Lastly, avoid hob- say, "Oh! my Master, unworthy as as to do that. If this is the kind of bies and the conceits of specialists. I am to be thy follower, though vil- reception you give Jesus of Naza-Do not haby and coddle the voice, est of those whose names are written reth, you would have killed me outmourn, relieving those who are in and get in the way of doctoring it on thy roll, yet I do believe in thee right, if I had given my own name. -Harper's Magazine A SIGN OF GOOD NATURE.-That

familiarity breeds contempt" is true as applied to all conceited and mpertinent intrusion, and trespassing on others' time and company; out, on the other hand, it is true that the habit of repelling all familiarity breeds dislike. Sociability is a human instinct, and, in the nature of things, we must allow some to be intimate with us. The person who wears a nickname gracefully and good-naturedly is sure to be of a genial disposition, and well liked by all who know him. In a country the name of "Uncle," you will find nicknaming is especially prevalent

he worldling that if sin be pardoned so easily, men will live in it; than this is mere mockery. Talk not of consecration, you who but it is not so. To the spiritual walk not in this way, you who mind the great love displayed in Norman Macleod is accredited with have "not resisted unto blood, strivthe pardon of sin is the very highest the following: "Let the fairest star motive for overcoming every unhaling against sin," less your life give be selected, like a beauteous island. lowed propensity. A sense of bloodthe lie to your words. in the vast and shoreless sea of the bought pardon seals the death war-Consecration is a love service azure heavens, as the future home rant of the most favored sin. Ever town, the old man who answers to costlier far than most Christians of the criminals from earth, and let think. It cost Abel his life; Abrashall we find our safest mode of them possess what they most love. battling with sin to be a new resort has a pleasant smile and a good ham his son; Moses the sacrifice of and all that is possible for God to Egypt's treasures; Job all his pos- bestow; let them be endowed with sessions and chastisements; Paul his undying bodies, and with minds afflictions, bonds, and imprisonments; that shall ever retain their intellect. sin; that it continues to do so every among college boys, and they gening suggestions: 1st. It is evident the disciples, apostles, and martyrs, ual powers; let no Savior ever press day. I should die in despair if it erally eriginate in a joke, or some "The interest was very encour- that we can not expect to send the cruel mockings, acourging, and his claims upon them, no Sabbath were not for this truth, that there is noticeable manner or habit of the

ter heartily into any satisfactory arrangement the Board may make. At that meeting of the Board the making of a "satisfactory arrangement" with Bro. Wardner was referred to the Prudential Committee, who, by letter, asked Bro. W. to inform them what arrangement of outfit, traveling expenses, and the amount of salary. At the same meeting, another letter was received from him, dated Richburgh, N. Y., August 12th, giving detailed state- Amen."

would be satisfactory to him. His reply, dated Glasgow, May 1st, 1877, and read at the Board meeting August 15th, 1877, stated that he had decided to return to America after a few weeks, and asked time to consult with missionary friends in England and Scotland, and with cently been robbed of all their cloth-Bro. Solomon Carpenter, before reling: porting upon the probable expense

ments of extimated cost of outfit

and trave', requisite salary, and

other specifications relative to a

Board and himself as its missionary,

and suggesting the first of October

sthe latest period which it would

neeting also, the Board was in-

formed of expected illness in the

family of Bro. Wardner, which

seemed to the Board likely to render

circumstance, and the improbability

of being able, in a brief period, to

arrange the details of such a con-

tract as Bro. Wardner proposed to

have signed by the Board, it was

"voted that in answer to Bro.

M. S. Wardner, the Board ex-

press their judgment that, in

view of all the circumstances of

dential Committee be authorized to

destitute churches in the southern

portion of the Western Association."

suggestions relating to our foreign

No. 10—The True Sabbath Embraced and Observed 16 pp. (In English, French and German.)

BY THE AMERICAN SABBATH TRACT SOCIETY.

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The Sabbath Recorder.

A fred Centre, N. Y., Fifth-day, Nov. REV. N. V. HULL, D. D. - - - EDITOR.

ness or for publications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Alicegany Co., N. Y."

THOUGHTS OF THE JEWISH RECORD. We take the article below from the Jewish Record of Oct. 26th, and commend it to the consideration of our readers, especially to those who The gentlemen in convention asare deceiving themselves with the sembled tell us that they believe, i lea thatJews do not understand this question of the unscriptural character popular day; but this is a mistake, a with great care. But if they had not, they have discernment enough to see the inconsistency of quoting the fourth commandment in support of this day. It knows no more of the observance or sacred character we have seen having force in it is, recent years. that it is more convenient to keep it

all others put together.

is it a matter of special importance to us only as we wish prosperity to all; but when the idea is advanced ilid, indeed, bless and sanctify the reventh day, but never the first day. in opening the exhibition on Sunthrew Dagon, as the one who should this sense of guilt is produced by the direct agency of the Holy Spir- | declare: it; and yet nothing could be more false than this. It is time men ceased to insult the common sense that God sends his lightnings to our (hristian civilization.) burn stacks of grain and grass, because they were built on Sunday, people in the world have more solid sound this in the ears of the Jews the world's bankers! However sacred, in the sight of misled men, Sunday may be, it has no sacredness in

- seventh day.
- 3. Sunday in its origin was a heathen festival.
- God, and made to supplant the day heavenly bliss. of divine appointment.

ces, God has turned away from his own institution, and turned to one of the Seventh-day Baptists, notice God's Word, and by its pure and simple light we run, and yet are not weary, we walk and do not faint!

It seems as if the Sabbath question is never to have "a rest," if we are to judge from the reports of the meetings of the various Christian

necessity of keeping the Sabbath day holy, and that the refrainment from labor "one day in seven," is which the children are exempt from as much a physical necessity as it is attendance at their daily schools, it a religious observance. So far, they ignore the Word of God in the par- not consist in simply reciting bibliticular day, and set up one of hu- cal passages and the catechism, man origin as a day of sanctity to but likewise in the studying the exclusion of the other, they of Hebrew reading, writing commits a gross piece of inconsis- and literature. But we will also tency, they infringe upon the rights add for the information of the quertem of false morality totally at Philadelphia—and we believe in should neither "add nor diminish" from the sacred word he gave, and post-biblical history, do exist. through Israel, for the enlighten-

the first day, the very book which declares that "the seventh day i he Sabbath of the Lord," etc.

Mr. Bailey, we learn from the re oort before us, recited "the history of the institution of the Sabbath n Paradise, its universal observance nder the Jewish dispensation, its Christian authority," and yet proeeded to ignore that all this means the seventh day of the week, and tells us of "the various judicial deisions in support of the existing Sunday laws." Can there be great-But let us continue the report.

"That each one of God's laws is part of a consistent whole, and that the disregard of any one makes easy the violation of of Sunday observance. It may be sup-losed by the observers of the first dwell, as of its truth we have had a reday, that because the Jews reject the New Testament, they are so ignorant of its teachings as to suppose of God is true also in regard to the laws it teaches the observance of the of man. The infraction of one law leads l disrespect for all law, and must result for many of them have studied it in anarchy, and to what that might bring us the bitter experience in a portion of our Commonwealth the past Summer points with a warning hand."

Now, if "one of God's laws i part of a consistent whole, and the disregard of any one makes easy the violation of another," it is diffi cult to see how such conscientious of the first day than it does of either persons can ignore or set aside cerof the other six working days. One tain commands in that same law, mightjust as well offer an argument in and yet find fault with others for favor of resting on the third day of lays no claim to divine authority the week, as in favor of resting on for the sanctity with which it has the first day. The only argument been invested during comparatively May it not be thrown into the

sinned against infinite goodness.

His compassion has been continually

call upon him while he is near."

THE SABBATH.

teeth of these gentlemen, that they as society is organized, than it is to are setting a bad eample themkeep the seventh day, and we be selves, and falling into the very erlieve this affects more minds than ror of which they accuse numerous people in this goodly city of ours? labor and are heavy laden, and I We would respectfully ask, why Concerning the financial question, has not this great crusade against as it relates to the opening of the Sabbath (?) breakers been always Exposition on Sunday, we are not waged? Why is it that the phials sufficiently informed to speak, nor of wrath have only been poured out, and the virtuous indignation of these ministers and laymen been aroused since the opening of the Permanent Exhibition on Sunday? that the financial question is one in | Has the community become more which God has especially interested | demoralized since? Has the place himself, it is so monstrous as to call of instruction caused more rowdyfor the rebuke of all sensible per- have been open on the first day of sons. Into no greater error could the week? We think not, and our any/one fall, than to suppose that most trustworthy dailies have failed how can he escape? "O, seek ye the the Almighty has any special affect to record a single instance where Lord while he may be found, and tion for the Sunday institution. He disorder has resulted from this act on the part of the managers. There has been a great cry, that

That he has rebuked the transgress- day, the laws of the State have or for profaning the seventh day, been violated. If this be a fact, the Scriptures abundantly testify; wny nave the pious gentlemen to the tinued to fire paper bullets at the but whoever read in them a curse Board of Managers, instead of cardenounced against a person for rying the case into court and let recularizing the first day? As soon our judicial officers decide the queswould God curse the men who over- tion. All these resolutions hitting at "Continental Europe" and the importation of foreign ideas amount work on the first day of the week. to nothing, while the people are A man may be taught to think it a giving substantial evidence of their vin to work on Sunday, and feel approval by thronging the building guilty for doing so; and, by false teaching, he may also think that

tion of the Lord's day has greatly tended to alienate from the support of the Exhi bition a large number of our citizens and of mankind by telling the world exhibitors who would otherwise take a

Is such a statement a fact? Did not the Exhibition languish for and the like. Just think of it! no want of material aid and support, when it was run in accordance with the religious ideas of these gentlemen, and the demands of the masson the seventh day and working on es remained unheeded? Would it the first. But what stupidity to not have died ere this, had the managers still closed their ears to the twenty-five cents for admission and enter through the regular gates. while the Sunday observers were the sight of God. This, to some accorded the enjoyment of the show may seem strong language, but we free, and were admitted through a side door? Is it not also a fact draw our conclusions from the facts penses since the Sunday opening, 1. God blessed and sanctified the and would have been in a sound fi 2. Through the whole Bible this ness and bigotry had not been tri- do it. umphant for so long a time?

day is called the Sabbath, and was These facts are incontrovertible honored by word and special provi- Let us, therefore, hear no more of out. Let the worthy, but mistaker gentlemen, pursue their own highroad to Paradise, but let them accord to others the right to choose

Now if, under these circumstan- ABOUT JEWISH SUNDAY-SOROOLS The Sabbath Recorder, an organ this be so, then the Bible is no long- tunity to ask "why the Jews do er our guiding star, and we wander not organize Sabbath-schools for ly lost! But nay, we do believe schools? In this way, do they not dishonor, rather than honor the Sabbath of Jehovah? We can not see why the Jews should prefer the

> quently, Sunday being a day on has been selected as the proper one

We have before us the report of its kind notice of our queries con- ish there. There is not a grace tified? Believe and obey, and you specifications of time, manner, or The word day here seems rather to point, and know of nothing beyond. but will be attractive to the little a meeting held recently at Horti- cerning the Jewish Sunday-schools. that adorns the Christian, nor a will love. Follow the truth, and he people are clearly stated, any refer to a continuous period in God has been working through folks of the household as well. It cultural Hall, "to consider prevalent | We are glad to know that with the power that he inherits in view of his will sanctify you through his truth. changes of these circumstances | which truth triumphed, than to any revelation and nature from the be- will be devoted largely to temper- die Island Churches took him Sabbath breaking." We can only Jews, the Sabbath "is a day of sonship, that is not nurtured by His word is truth. You shall know should also be stated just as clearly. twenty-four hours, otherwise the ginning. Now, toward these ends ance, which it will teach by every from the Lost Creek Church for a contract of the speakers on Jews, the Sabbath "is a day of sonship, that is not nurtured by His word is truth. You shall know should also be stated just as clearly.

HAVE YOU PEACE WITH GOD? You have sinned against God,

who is infinitely good, the author of your being, and the preserver of of all good beings. Your own judgagainst this being you have sinned, and now we wish to reason with has warned you against your conduct, and good men have in love and tenderness entreated you to amend your ways. Your judgment and conscience have protested against your course. Can you, then, be otherwise than speechless in his infinite presence? But you have not only sinned against his righteous law, but you have also

of Man cometh shall he find faith ments contained in ordinances, are its truth, follow it closely! on the earth?" How largely does harmonious with the view that the about and over you like a cloud of faith enter into the Christian's work distinguishing listorical memorials mercy. He has again and again spoken to you with words of melt although it ends in glory. Without erence to Christ, were so fulfilled in ing kindness. He has also withheld faith, we can accomplish nothing. him, as to have an end in him, or in his judgment when you have insult-Faith brings distant things near by, the 'nation; and that human ordied him to his face. How repeatedly have these gracious words been sent | and makes things unseen real to us. | nances which in no way contradicted to you: "Come unto me all ye that By faith we know God as 'ours, and God's law, could be observed or not heaven as our future home. By this, as they chose without sin, but could yoke is easy and my burden light." Yes, you have not only sinned thou my unbelief." In every way, things, festal days, and annual sabagainst law, but also against mercy. And this is the judgment, that the light has come into the world, and

ground.

their testimony against the sinner, BIBLE VIEWS OF THE SABBATH. [A continuation of an article in the RE-CORDER of Oct. 25th, by J. A. BALDWIN:] The term "Lord's day " (Rev. 1: 10) is said to designate the first day In a communication from H. M. of the week. But could any one Gilman, published in the Morning | get that idea from the Bible, so Star of Oct. 24th, occurs the foi- long as the seventh day is constantsaid of any other day? He desig-"The commands of God are as binding now as when given from nates: "The seventh day is the surely follow their violation now, as "My Sabbaths;" "My holy day; in the days of Moses. The Jews "The Sabbath was made for man. were carried into captivity because of their disregard of the law rebusiness is not sent by God in contaken with the connections, as the what he has written? If so, then of the week as the Lord's day. he is verily a guilty man. Does he Then, if you will be popular, you from Sinai requires the keep- assert that this Sunday-keeping is ing of the seventh day? and what John intended to be your does he not know that he is not "rule of faith and practice." It is keeping it, and does not intend to? not the opinion of all that this pas-He is keeping the first day, and this sage was intended to designate any is the world's great stumbling stone. particular day of the week. Per-Men who never, even for once, kept haps the meaning may be somethe Sabbath, are nervously crying thing like this: I was in the spirit out in behalf of the Lord's Sab- on the day when the Lord so willed. bath, as they call it. But this is Thy people shall be willing in the those men see that in this they are is impossible to understand any designated Ris. Candor would say, Use and explain language accord-

low. It is not possible, unless there ures. Sabbath. What shall we say? Is tions?

the occasion were quite inconsistent rest." If these Jewish Sunday secret prayer. What a power is it it, and it shall make you free. The superseding institution should seventh day alone seems clearly re- we can work, and it is toward these genial and effective method, and few weeks. That year is spoken of in their defense of Sunday, and schools are secular in their character to hold in check temptation, and to One careful reading of the Acts be stated and enacted with equally ferred to, with its regular exercises. ends that the church of God is in should therefore be placed in his as one of special prosperity in the while we concede their undoubted right to worship when and where they please, to observe the day that they please, to observe the day that accords best with their system of to learn that the Jews have Sabtice secret prayer? If you do, then light clearness, to any one who is keeping so?

will give you rest. Take my yoke the promises of God are made cer- not fix upon any man of a different that "the Christian Sabbath," so upon you and learn of me; and ve tain to us. Believing, we not only opinion a moral obligation. Of the called was kept and taught by the shall find rest to your souls. For my speak, but also act. Let us ask for former class were circumcision, sac- apostles, and regularly sustained by more faith. "Lord, I believe, help rifices, eating and drinking certain the church thenceforward to the preswe as a people, want more faith. baths. Lev. 23. Of the latter class, of which there is not the least in-No people need it more than we. we know not that any other than timation in Scripture nor in profane What a work have we to perform, heathen festal days of mere hu- history-still their acts would not men loved the darkness rather than and how much do we need an intel- man authority occurred to their of necessity bind us. The commandlight: for their deeds were evil." ligent faith in God for its perform- minds; but later centuries have set ments of God bind us, but not every When justice and mercy both unite ance. Lord, grant us stronger faith. up the Savior's birth, death, and act of even righteous men; certainly resurrection as events to be com- not their deviations from law, and memorated by the observance of most certainly not when they conspecial days. The last they observe tradict law, as Sunday-keeping nec- the pleasure in the activity itself, weekly and by human dictation, in- essarily does in any view. But stead of annually and by divine di- when we add what is the probable rection, as the Israelites did their truth, that the practice had its orifestivals. There may be some things, gin, support, and popularity in the activity or any satisfaction involved which, being neither specially com- Gentle worship of the sun, making in it, that there is some change inmanded nor forbidden, are left to for ages and centuries a confused volved or to be produced in matter ly claimed by Him, and not a word our own judgment, and when that mixture of reverence for God and is followed are not sinful; yet when worship of the sun, we see clearly be accomplished. That this should human judgment is made the chief that though an apostle or "an angel be so is very necessary. It is im-Sinai, and his judgments will as Sabbath of the Lord thy God," ruler, contrary to Paul's instruction heaven preach any other gost possible for any persons to have any tions, thus forcing men by human pel," such as Sunday keeping, is character who has no purpose in his law or influence to trample under every honest man instructed in the work. The insect dancing in the Therefore, the son of man is Lord foot the law of God and the persua- word of truth, should reckon him air has no end beyond beasure. But garding the Sabbath and sabbatic also of the Sabbath." Does not all sion of their own minds, the assump accursed. We can follow the good in mankind there is always an aim, years, and who shall say that the this designate the seventh day alone, tion of such authority is a practical or great only as they follow Christ. an object in being, another is simdenial of Christ; and even submis- | Nor can we wait for positive knowlsion to such unrighteousness is sin. edge as to which day is the seventh. ent portions of matter. This is sequence of the desecration of his holy day? We can not rob him Lord's day? It is not possible to The keeping of the first day of the Positive and full evidence of the all he can do, to change the relawith impunity. Though we may understand any other day of the week, therefore, instead of being truth must supersede positive ignor- tive positions of different portions seem to prosper for a time, yet the week by simply reading the Bible. reckoned an offset or amends to ance and inclination. We can not of matters. A many builds a day of retribution will surely come." But come down two or three cen- God for trampling the Sabbath un- honestly plead ignorance to justify house or a ship, but in doing Now, does this writer believe turies and get the idea of first day der soot, under the profession of an intention contrary to positive that he simply changes the con-

bidden and therefore sinful.

But when one withdraws from the Then understand and believe that their generations; and that the depils are orally instructed in biblical forth all good fruits in their season never revoked as God's universal and afterward ceased to be so, the day, clearly set forth."-Lee's The able ends, much above the concepand in abundance. Faith, love, courtime, means, and sign of man's sanc- abrogation ought to be stated as ology. We might reply, "Sharp tion of those who speak of the evo- mainly for young masters and miss-We thank the Jewish Record for age, patience, and goodness flour- tification. Do you wish to be sanc- clearly as the enactment. If any eyes see what is not to be seen." lution of man up to the present

joys that victory over self and sin steadily kept, but no thought was been the original Sabbath. But if ings of the disciples a heady noticed, sure to come by and through love will make it a general favorite with entertained of any other sacred day; we can distrust or disrelish what are produced. The Bible does in to God and man. More are involved the young people. The price is 75 and the fact that no notice is taken the Bible says from beginning to deed say of Jesus (Linke 4: 16), "As in this than ourselves. Nations are cents a year with a handsome pre-LETTER FROM BRO. JONES.—We of any abrogation, change, or new end respecting the Sabbath of the his custom was, he went into the perishing in darkness, never know- mium chromo, or 60 cents without your life. He also bestows upon call attention to the inspiring letter institution, is clear proof that either seventh day, how can we trust its synagogue on the Sabbath day, and ing of the light. But it was for these The editorial management is in the your me. He also bestows upon of Bro. Jones, of London, Eng., the oft-mentioned seventh day alone statements respecting men's ages? stood up for to read;" and in the a vast assembly met lately in the hands of Miss Julia Coleman, for. always loved you, and has never published in another place in this was sacred, or that the Bible is not Besides, as it is not at all probable 31st verse, "And came down to Ca city of Providence. Men intelligent merly of the Sunday School Advaoffended against you. His law is week's issue of the Recorder, and a revelation of God's will in this mat- that their ages are given within a pernaum, a city of Galilee, and and cultivated in every way, persons cate, and the publisher is Mr. Z. good, and only seeks your happi ask the sympathies and prayers of ter, and consequently we are all affoat day or a month, there is no certain taught them on the Sabbath days;" standing among the foremost in Pope Vose, Rockland, Maine, to ness. His government is founded our people in behalf of the work of regard to our duty, and perfectly ty that our reckoning will not in and such abound, but where are the this country, coming from great dis- whom subscriptions or requests for in reason, and is right in the sight Sabbath reform in Holland. This free to pursue such a course as our the aggregate vary many years from first day examples. The seventh tances, met to consider methods for specimen numbers should be sent work is the forerunner of greater inclination dictates. So that we the truth. How then can we tell day is based upon and sustained by work in reference to men whom they ment and conscience justify his events to follow, but is none the less may still say, The Sabbath of the the exact number of days since the positive history and positive law, had never seen, who dwell on the SEVENTH-DAY BAPTISTS IN WEST ways and condemn yourself. It is important for that. The brethren Lord thy God is good, and must so the first Sabbath? Nor can astron- and unless there is some proof of other side of the globe. This mothere are showing great courage, hold while the Bible lasts, as a per- omy make us any wiser than chro- "the Christian Sabbath," of a pos- tive takes hold upon the deepest and it really looks as if the faith of petual memorial of the omnipotence, nology. For where shall we go to itive character, the seventh day part of man's nature—his religious you. That you must appear before ancient Christianity is to have a sec- stability of government, and perfect | find the necessary data, as a basis of should be considered established. | nature. The songs that went up | present form do: not claim to he a him in judgment is certain. From ond birth. The martyr spirit is holiness of its Author, and that we our calculations? And what shall Looking for history biblical or seemed like a volume of incense. It complete history of the West Vir. this you can not escape, and in his surely showing itself again, and may be partakers of his holiness. It we say of union, usefulness, con- profane, we find no notice taken of was something the like of which has ginia churches. As stated in the presence what answer can you make only this can carry this work in is not, therefore, true that God has science, safety, joy, prejudice? Can it religiously during the first cen- not been seen since the world stood. introduction to the first number of when he shall ask the reason of your which we are engaged. It is cheer- made no distinction of days, and any of these be substituted for the tury, almost none at all in the sec- There have been greater assemblies. the series, it is the writer's purpose conduct? From the beginning he ing indeed to see what we are see- therefore allows men to keep what Bible as a higher authority or a ond, very little more during the Crowds innumerable gathered in to bring together in this form the ing and hear what we are hearing. ever day they can agree upon, only better standard? Are they any rule third, established as a day of dis- ancient Rome to witness the fights materials already collected, hoping We welcome with a glad heart this so that they keep one day every of faith and practice? What rule criminate partial rest in honor of of men and of beasts; but that men to receive such additional facts and work in Holland, and pray the pres- week after they get started. God is left for us if we can not rest on the sun in the fourth, and requiring should gather in such numbers, not corrections as may enable him finally ence of God's grace with these who has fixed the seventh, blessed, sanc. the Bible? Whose desires or edu-several centuries mere to become a in reference to their own interests, to secure a sufficiently full history are battling for the truth, and pray tified, commanded, and perpetuated cation or interpretation is better day of holy duties during those but in reference to men whom they of the churches, missionary operathat those who have long been keep- it. We do not share it with the than the plain, undeviating, unam- dark ages. What speker of truth ing the Sabbath may awake to a first day. We claim the whole biguous language of the Bible? would ever think of all this as proof What writings are better? What or hint of rest-a holy, obligatory power of Christianity has waned, The request for facts and correct. The exhortations and rebukes of book is better? Oh, reader, re- rest-a rest thus scripturally indi- but after such a gathering, I believe tions of errors is here earnestly re-HAVE FAITH IN GOD.—Jesus once Paul respecting eating, drinking, sponsible man, read the Bible, prize cated as superseding a divinely ex- in Jesus Christ as I never did be- peated.] said, "Nevertheless, when the Son festal days, sabbaths, and command it highly, search it carefully, learn emplified, divinely spoken and writ- fore. They were working with God, It is saddening to see with what manded rest? What honest Israel- it possible for such an assembly in day, are too scanty to give a comoverriding and scorn men will re. ite, judging for the Lord God, would one hour, without any previous ar- plete history of its church life, and and life. His life begins in faith, and things which had a steady ref- fuse Bible designations respecting have felt in conscience bound to

NOTES FROM A BERMON

BY E. T. TOMEINSON

BATH RECORDER.

the Sabbath, as being all "Jewish," while they, with great self-complacency, base themselves upon the practice of the modern church and human law, and yet with all the self-confidence of evidence, assert ent time. Suppose this were true-

keeping a seventh part of the time, evidence. becomes a double offense: rejecting There are many arguments and not know that the command given can return to the Bible and God's day, law, and word, and set-statements for sustaining and acting up human authority in opposi- counting for first day observance, tion; the nullification of the Sab- some of which are wholly irrelevant, bath is a necessary consequence of some contradictory amongst them keeping any other day-the law selves, and nearly every one contramust be rejected, the Lawgiver de dictory of the Bible in process, and nied. No man can serve two mas- all contradictory of it in conclusion. ters, for either he will love the one Yet they can be readily received as the mind. All that man can do is and hate the other, or else he will satifactorily originating in, and har- to present motives, and God works hold to the one and despise the oth- monizing with the Bible, and zealer. So the observers of the first ously promoted in practice. So far works always, except in miracles, in not the Lord's Sabbath, but the day of thy power. But if any par. day hold to this and despise the does such argumentation go, and so heathen Sunday. Why can not ticular day of the week is meant it Sabbath, and the observers of the far sway the popular mind, that any of mind, and man works to assist in Sabbath love it, and greatly delight man who, believing the record the carrying out of there. We can opposing God? We do not say other than the seventh, which alone in it, because commanded, and hate which God has given of his Son, un- see what it is for man to work in nancial condition if narrow minded- they intend this, nevertheless they he had already in so many instances first day observance, because for- dertakes to follow him in keeping accordance with God: it is for him the Sabbath, and consequently to carry out God's proposes. We There is no probability of a works on the first day of the week, see a like work in the case of the Do You ATTEND THE. PRAYER ing to its common significations, change of day in Bible times, or of is reckoned as rejecting Christ, turn- ambassador who works in accord-MEETING ?-Can you say in the where there is no indication to the any special attention to any other ing back to Judaism, and becoming ance with the will and purpose of presence of God that you attend the contrary. Does all this show John day than the seventh, nor that any chief of Sabbath-breakers? Why his sovereign. So it is possible for prayer meeting as you should? If to have been a keeper of the first one of the seven that men may is it so? It is because men have us to work for and with God. What it is right for you to absent your day? and are Jesus, Peter, Paul; choose, is the Bible doctrine, or will nothing to rest upon, and must car an amazing privilege this is. What by men, without any direction from their own pathway to arrive at self from them, it is equally right and John, all alike proved to have be equally acceptable to God. For ry by boldness what they lack in a grand opportunity to work with for others to do so. But should kept that day and refused the sev. the law and its observance are based Scripture, history, and reason?

others forsake them, as you do, soon enth? To an independent seeker upon unchangeable history, and It is said that the law was given to poses and work. What are the pur there would be no prayer meeting, of the truth, the contrary is as clear is a standing memorial of that the Jews, and therefore its obligations poses of God in reference to which and what darkness would then fol- as light at every turn of the Script- particular work and that special day tions pertained alone to them? If we can work? Without revelation, as the day of rest, and these things this is so, what interest have the I doubt if these could be definitely opposed by men to his, then we ing the re-opening of the Jewish are physical disabilities in the way, to stand confounded and dumb! If Sunday-schools in New York, re-think of a living church without the there was once a command to keep of the first week, and can never be legislate for themselves, adopting we find the purposes has in view prayer and conference meeting, and the seventh day as the Sabbath. true of any other day, and therefore such parts of the Bible as they choose in reference to man are man indiit is equally as good, if rightly used, | Few will totally deny the present | can never be applied to any other. | to abide by? Is it said that Jesus, | vidually, the future condition of the in the blackness of darkness, utter | their children rather than Sunday. | for one as for another. But it is | binding force of the commandment. | We see also that the same order is | Peter, Paul, and John kept the first | world, and that which affects the | for Christianity to spread. But known that to keep these gatherings Nor is it professed that any direct steadily maintained in the Bible day, and, by their overpowering ex- race. In regard to the world we when I see how it has spread, then alive, we are to make an effort. The language is used to abrogate the wherever it is mentioned. Who ample of first-day keeping, led the know that ultimately after many it seems possible that the whole flesh is weak, and difficulties of va- Sabbath and establish another day; dare take the responsibility of ex- way in the practice which has come changes, there shall come a time heathen Sunday to the Sabbath of rious kinds put themselves in the but as the fashion of Sunday-keep. amining the Bible, and endeavoring down to us. But it might be asked, when the knowledge of God "shall Jehovah, whom they profess to wor- way. To sustain them, then, we ing prevails, and men assume that to follow its plain, unpopular teach. Where are these examples recorded? cover the earth as the waters cover are called upon to make sacri- they are right, and that the opposite ings? "If ye be willing and obe- and as the authors of such state- the sea." It is revealed that this in faith. The only condition of such fices. But what strength is there in course of keeping the seventh day dient, ye shall eat the good of the ments give us no light, we might and time is to come on the globe, but union; every one should be in his and working on Sunday is without land." If God is thus particular, swer ourselves, and say, Nowhere at the people that will live then, and God. If we do not plant the seed, not be unmindful of the fact that place. What encouragement there doubt very sinful, they endeavor to and perseveringly so, how can any all. For the history, already quoted from that time onwards will be but the Israelite is not permitted to la- is in this. Every one is a brother satisfy themselves with the plea submissive man think himself, or as the proof, utterly fails to reveal as a mere fragment of the human bor on the Sabbath. The Sabbath and a helper. This cheers the heart of fashion, human law, education, any other man or men, sufficient to any such examples. Yet such state- race. What shall become of the is a day for rest, absolute rest for of the pastor and strengthens the popular will, prejudice, and with an annul the plainest possible state ments are made in tracts, Bible dic-previous ages? God has revealed taken every opportunity of urging duous labors of teaching and of membership. Do you faithfully at linferential "Christian Sabbath," or ment of universal law, and to set tionaries, commentaries, and other his purpose in reference to this. It be seen never to have succeeded. studying are incompatible with the tend the prayer meeting, and "Lord's day," as a professed sub. up another institution, and another works for public instruction, and is that all shall be gathered into a Men will be judged according to true observance of the day; conse- promptly do your duty when there? stitute for the commanded Bible opposing law, with moral obliga- received as Bible authority. Do perfect social state, made perfect whether they have worked with SECRET PRAYER.—Prayer is the the inference from these so-reckoned It is said in defense of first day on declaration or example? Let us a multitude no man can number, of times, work earnestly for and life of the soul, for it brings one into strongest texts for Sunday-keeping observance that the Sabbath was ask these assertionists. One pro- gathered from every pation and with God. are right, but when they proceed to for religious instruction, which does the closest communion with God. | clearly in favor of the practice? | given to the Israelites throughout | duces the 118th Psalm, 24th verse, | clime, redeemed and purified in "This is the day which the Lord | white robes, walking in the life eterworld and comes, so to speak, into there is one man in the world who struction of Jerusalem was the end hath made; we will rejoice and be nal. This is his purposed in regard personal relations with God, leaning can see no Christian first day of the of their generations, and of the Sab- glad in it;" and says something like to the race. Christ died on this upon him wholly, and pouring out week Sabbath in all this, nor any bath, then the first day of the week | this: "It is difficult to conceive how earth, and was crowned with thorns. the soul's wants before him, then change whatever; and yet can see the as the Lord's day and the day for any one not willfully blind can too, and I believe that he will be the of conscience, and give forth a system of folia morality totally at totally a many other congregations East and him. His soul comes to be like a day of the week—the Sabbath of bath. But it might be replied that and not see the change of the Sab- nations shall know and obey him. tilled and watered garden, bringing | Lord thy God clearly set forth and | if the Sabbath ever was important, | bath, from the seventh to the first | These ends are the highest conceiv-

never knew, produces an impression tions, associational efforts, and edunever to be forgotten. Some say the cational interests in that country. ten, a divinely protected and com- and nothing but such a state makes | Church, especially those of an early

tioned in this Bible list for Sabbath- troubles. It was done spontaneous- isterial labors. This is also true of breaking on such testimony as is ly by men who were willing to come the records of other churches in that afforded of Sunday keeping, and forward and do it. Now the ques- country. The following meager acconsequent disregard of the Sab- tion is whether we will work thus count of the ministers who have on this ground. Those young men records. who, seventy years ago, when there Delivered in the Chapel of Williams College, Oct. 7th, 1877, by MARK HOPKINS. D. D., LD.D., and reperfed for the Sabwas no movement in this country relative to foreign missions, when the principles of the Bible were not was the only ordained minister of applied, felt the power of that truth. Text-2 Cor. 6: 1 We then, as workers together with him, beseech you and worked with God, when they many years. He retained his memalso that ye receive not the grace of Goo prayed in yonder park, and when bership with the New Salem they formed the first foreign mis- Church, but lived near Quiet Dell. We are to be workers with hir The difference between work and play is this: That in play there is activity simply with reference to and no reference to any end beyond that, whereas in work there is always an end which lies beyond the or mind with reference to an end to

Understanding consider the second part of the text ditions of matter. The end which men propose in making these young men, here, have the opportuchanges determines their character. God does not do all. Man must also be willing to do his part. The farmer takes the seed and covers it in the earth, then God works on the seed according to the laws of matter and of light. So it is in the workings of an education. When young men come here and run, into courses in accordance with the laws. God accordance with laws of matter and at home and held the plow or sat some account will be given hereaftupon the shoemaker's bench. It is er. worse, infinitely worse. Gaining an education is an opportunity of working with God, and unless you work you get no education, and so unless you work with God you get no help. The cry comes up from all around us for men of power. The opportunity is given you to come in and work with God, and I pray no one of you will receive the opportunity in vain. The great mass of the God and enter with him into his purworld is in wickedness and sin. Nine out of ten men, when they rise from their couch or when they retire at night, never think of working with God. I look back upon the time when Christ hung upon the cross, and 1 see that hour of darkness, and it seems almost impossible world shall love the Lord our God. There is a need for men to take hold and work simply, honestly, and cess in anything is working with we never reap the crop. . However world, the long lines at last will bring forth the truth, and many will they rest on prophecy or history? through God's immediate presence, God or not. Let us all, in this best

THE YOUNG PEOPLE'S COMRADE is the name of a new eight-paged monthly paper for young people, the first number of which we have received. It is nicely printed on trated, and is altogether fresh. bright, and sparkling, promising to be a great success. It is designed es in school life and just beyond, they please, to observe the day that accords best with their system of theology, they have no right to quote as authority for observing bless them!

The American masons now in the stand plant to learn that the Jews have Sabtath was the first day of the week, and meet to stand the position. For history, the custom greater will be the prevalence of this gigantic vice. It will by no to learn that the Jews have Sabtath was the first day of the week to have the first day of the week, and meet to stand the position. For history, the custom greater will be the prevalence of this gigantic vice. It will by no to learn that the Jews have said that chronology shows of Jesus of meeting the disciples on the first day of the week, and meet to stand the position. For history, the custom greater will be the prevalence of this gigantic vice. It will by no London, have telegraphed home that means be all about temperance; how a strike exists, and that no more the first day of the week to have the first day of the week, and meet the first day of the week to have the first day of the week to have the first day of the week, and meet the first day of the week to have the first day of the week to have the first day of the week, and meet the first day of the week to have the first day of the week to have the first day of the week to have the first day of the week, and meet the first day of the week to have the first day of the week to

VIRGINIA

VII.-Lost Creek Church Continued Note.-These articles in their

The records of the Lost Creek rangement, raise to \$48,000 in these particularly do they fail to indicate stone any one of the persons men- times of depression and pecuniary the extent to which it enjoyed minin connection with God. We can served the Lost Creek Church is the do it. It has been done by students best that can be gleaned from its Eld. John Davis (probably the John Davis who came with the New

Salem Colony from New Jersey)

our order who served the Church for

sionary society of America, in the and so might be considered to halls of this College. If any persons be within the bounds of the can work with God, they are surely Lost Creek Church. The first young men in college. The great- account of any ministerial service est purpose a young man can have rendered by him in this Church is is to say, I will work with God. under date of July 22d, 1810, and Every revival is for some special his name occurs in the minutes ocobject. At the time of the Reforma- casionally from that time until 1831. tion, the special point was the doc- There is no account of any formal trine of justification by faith. Men engagement before Feb. 7th, 1819. expected before that time to obtain when he was chosen "to go in and life without work. But with an ap- out before the brethren, to adminispreciation of God's work, Luther | ter the ordinances, and to be a travshook the papal throne. The time eling preacher." To what extent er has come when old superstitions are how long he thus served the Church. crumbling, and infidelity is coming is not stated. Eld. Lewis A. Davis. in to take the place of idolatry, and | son of Eld. John Davis, and also a now is the time for a missionary re- member of the New Salem Church, began to preach to the Lost Creek Church as early as 1824 and in 1827 was formally called to be its -"that ye receive not the grace of pastor. The last occasion of which God in vain." Grace is a favor. It mention is made of his preaching is something granted. How, then; was in 1830, probably not far from can it be said to be received in vain? | the time when he moved West. Aft-Under two forms is it granted to er this. Eld. Peter Davis was somemen-as a gift outright, and as an times engaged to attend the quaropportunity for exequiring. You, terly meetings of the Church and administer the Lord's Supper. At nity of getting an education. It is this time Elders John Davis, Lewis not a gift outright, but something A. Davis, and Peter Davis were which gives you an opportunity for the only ordained Seventh-day Bapacquiring. It is not given to tist ministers in that country. There. the mass of young men. It is were a number of licentiates who a great favor for a young man preached for the Church more or to have the opportunity to gain less. For a few years from 1829, the churches in Virginia were visited by missionaries, some of whom of dissipation and folly, in the end labored a number of months among it is worse than if they had stayed them. Of these missionary labors,

In 1835, Richard C. Bond was called "to improve his gift, if he considers it to be duty." He was licensed in 1840 to preach wherever he might be called, and afterward was ordained to the work of the ministry. Samuel D. Davis began to preach to the Church, as a licentiate, about the year 1843, and in 1854 was chosen pastor. He held this relation to the Church most of the time until 1875, but deriving his support in part, and most of the time, principally from labors on his farm.

In a recent "Home News" article, I stated that the Lost Creek Church had not had the full labors of a pastor before last April. That statement may not be entirely correct. I find on looking over the records, that during certain short periods, the Church was more thoroughly supplied with ministerial labor than I had thought to be the case. In 1858, the Church voted to employ Eld. D. Clawson to labor with them as much as he could during the ensuing year, Eld. S. D. Davis still retaining the office of pastor; and in 1859, the churches of New Salem and Lost Creek entered into an arrangement to employ his labors in the two churches. Not long after, he was removed from these labors by death. In 1866, the same churches united in the employment of Elders S. D. Davis and Jacob Davis "to devote more of their time in preaching the gospel generally, and more especially in pastoral labor within the two churches." This arrangement continued one year. In March, 1869, in consequence of the ill health of Eld. S. D. Davis, Eld. Jacob Davis was employed as pastor to spend his entire time with the Church. This which a pastor was engaged to spend his whole time in that Church alone. But pressing calls for labors in revival efforts in the Salem and Mid-

same, and lo ! at the end of second meeting I had with some the brethren, one brother and or sister declared that however mu they had diapproved the Sabbat now they were convinced that t Lord had not changed nor abolish it. I trust those two are the lig at Stadskanaal. The following morning, I went to the city of Gro ingen, where I had a meeting w eight Christians. One of them knew; the others I never saw fore. We have bespoken the Sa bath question. Our discussion v warm, but kind. No one of the would agree with me, but by a by they began to reflect, and I went off they asked me to cor again as speedily as I could, and preach the gospel there. The would procure a locality. I have had a fatiguing journey, but I hop and trust the Lord has given blessing, and perhaps will give sti more. We agree heartily with you stimulating us to pray God that I would be pleased to press the peop by his Word Spirit. Only God move their hearts. Ohlow can stan blind the eyes of the world; he of Christians. Brother the fir church of Sabbatists stands now Holland. The Lord give prosperity With kind regards to all priends, I am, etc." Under date of Oct. 13th, Broth

THE WORK IN HOLLAND

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"I have made a journey to t

Baptists in the province of Gron

gen, i. e., Stadskanaal and Ter Ape Very much opposition and shar

discussions. A long list of accens

tion was laid befere me. I am th

man that troubleth Israel, and ce

tainly I should bear the judgmen notwithstanding how much I ha

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V. writes again: "When this morning your goo letter reached us, I intended just

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of Mr. - , captain of a vessel the

sails to and from Sweden and Ho land, for getting wood. He and h wife are members of the Haarles Baptist Church. However, only i the Winter they dwell here, for the other time they are on board the vessel. They have therefore no been in our struggle. I send then schapper. For some weeks we hear nothing of them, when lo! la us safe and sound in the Vaderland and he has opened our eyes to be his holy Sabbath. We kept alread the Sabbath upon the great water and by the help of God, we wi obey everywhere, however muc difficulty we must expect [meet] We praise the name of our great God and Savior, who doeth wor drous things. I am very much it clined to believe that one of th sailors, who is on board the sam vessel, and was also baptized by m has also embraced the Sabbath. An now the second glad message sister who declared themselves for the Sabbath when I was there, an reasoned with the brethren, have on Sunday openly declared in the church meeting that they keep tl Sabbath. They write: A viole us calm and happy, although son of the brethren would throw us o of the meeting. They scold Ve thuysen as the uproarer.' Th brother and sister have resolved. I the grace of God, to keep the four er man's sight, is in great danger. more news, showing that the Lo has helped these, his poor children as the Lord of heaven and ear only can help.

Speaking of sore trials and d appointments, and especially of t various opinions against the Sa bath and contradictory in behalf Sunday, Brother V. says:

"Those Sunday-keepers are li the Ephesians in the theatre-son cry one thing and some anoth they are wholly disturbed. It is cause they fight against their or conscience. The light in them th make darkness. How great n is the darkness! O Lord, have m cy.on thy sheep gone astray. De brother, de Boodschapper must ! pear weekly, if the Lord plea Every week we have to tell the of God, as well as the gospel. prayer is for help from God th the Boodschapper may go his w like till to-day. Psa. 86: 17. Mo day morning next, I hope to sta off for Friesland. I must be the two weeks; if the Lord please, shall have something to do the I hope you understand my writi in your language. With cord greetings to Mrs. J., to your de children, and to all the brethren, brethren Barber, Molyneux, etc., I am in Christ, your brother, G. VELTHUYSEN.

This uprising of the Sabb question in Holland calls for nest and continued prayer. He burdens are now borne by those brave the odium of their associa the sake of the service of the L It is now 348 years since in Holls Barbary Van Thiers, and Christi Tolingerin suffered martyrd among other things, because inveighed against the Sunday, kept the Sabbath (Sept. 16th, 15 Though dead, they yet speak. living seem to hear, and, in respons we trust that their voices will b the sound of many waters.

Brother Velthuysen becomes winner of thousands of his cour men to the Sabbath. He se

SHUMLAR, Oct. 26.—Col. Valen

A MONSTER DISCOVERED.

discovered:

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

VII.—Lost Creek Church Continued. Note. These articles in their present form do not claim to be a complete history of the West Virginia churches. As stated in the introduction to the first number of the series, it is the writer's purpose to bring together in this form the materials already collected, hoping to receive such additional facts and corrections as may enable him finally to secure a sufficiently full history of the churches, missionary operations, associational efforts, and educational interests in that country. The request for facts and corrections of errors is here earnestly repeated.]

The records of the Lost Creek Church, especially those of an early day, are too scanty to give a complete history of its church life, and particularly do they fail to indicate the extent to which it enjoyed ministerial labors. This is also true of the records of other churches in that country. The following meager account of the ministers who have served the Lost Creek Church is the best that can be gleaned from its ecords. Eld. John Davis (probably the

John Davis who came with the New Salem Colony from New Jersey) was the only ordained minister of our order who served the Church for many years. He retained his membership with the New Salem Church, but lived near Quiet Dell. and so might be considered to be within the bounds of the Lost Creek Church. The first account of any ministerial service rendered by him in this Church is under date of July 22d, 1810, and his name occurs in the minutes occasionally from that time until 1831. There is no account of any formal engagement before Feb. 7th, 1819, when he was chosen "to go in and out before the brethren, to administer the ordinances, and to be a traveling preacher." To what extent or how long he thus served the Church, is not stated. Eld. Lewis A. Davis, son of Eld. John Davis, and also a member of the New Salem Church. began to preach to the Lost Creek Church as early as 1824, and in 1827 was formally called to be its astor. The last occasion of which mention is made of his preaching was in 1830, probably not far from the time when he moved West. After this. Eld. Peter Davis was sometimes engaged to attend the quarterly meetings of the Church and administer the Lord's Supper. At this time Elders John Davis, Lewis A. Davis, and Peter Davis were the only ordained Seventh-day Baptist ministers in that country. There were a number of licentiates who preached for the Church more or less. For a few years from 1829, the churches in Virginia were visited by missionaries, some of whom

In 1835, Richard C. Bond was called "to improve his gift, if he considers it to be duty." He was licensed in 1840 to preach wherever he might be called, and afterward was ordained to the work of the ministry. Samuel D. Davis began to preach to the Church, as a licentiate, about the year 1843, and in 1854 was chosen pastor. He held this relation to the Church most of the time until 1875, but deriving his support in part, and most of the time, principally from labors on his

labored a number of months among

them. Of these missionary labors,

some account will be given hereaft-

In a recent "Home News" article, I stated that the Lost Creek Church had not had the full labors of a pastor before last April. That statement may not be entirely correct. I find on looking over the records, that during certain short periods, the Church was more thoroughly supplied with ministerial labor than I had thought to be the case. In 1858, the Church voted to employ Eld. D. Clawson to labor cy on thy sheep gone astray. Dear brother, de Boodschapper must apwith them as much as he could during the ensuing year, Eld. S. D. Davis still retaining the office of

pastor; and in 1859, the churches of New Salem and Lost Creek entered into an arrangement to employ his labors in the two churches. Not long after, he was removed from these labors by death. In 1866, the same churches united in the employment of Elders S. D. Davis and Jacob Davis "to devote more of their time in preaching the gospel generally, and more especially in pastoral labor within the two churches." This arrangement continued one year. In March, 1869, in consequence of the ill health of Eld. S. D. Davis, Eld. Jacob Davis was employed as pastor to spend his entire time with the Church. This seems to be the first instance in which a pastor was engaged to spend his whole time in that Church alone. But pressing calls for labors in revival efforts in the Salem and Middle Island Churches took him from the Lost Creek Church for a

The American masons now in i, have telegraphed home that a strike exists, and that no more men should come over.

THE WORK IN HOLLAND. Brother Velthuysen writes cheering news of the Lord's work in leading so many of his church to embrace the Sabbath. At the last account, about twenty five members were keeping the Sabbath, and there Velthuysen and his brethren. is hope that others will join them. This change of sentiment and prac-

tice has not been attained without

would agree with me, but by and

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stimulating us to pray God that he

would be pleased to press the people

by his Word Spirit. Only God can

move their hearts. O, how can Sa-

of Christians. Brother, the first

church of Sabbatists stands now in

Holland. The Lord give prosperity.

Under date of Oct. 13th, Brother

"When this morning your good

letter reached us, I intended just to

write you a few words, because the

Lord did come to us last night with

good tidings, which I wish to com-

nunicate to you and the friends

with you. The first tiding was that

sails to and from Sweden and Hol-

land, for getting wood. He and his

wife are members of the Haarlem

Baptist Church. However, only in

the Winter they dwell here, for the

as regularly as possible de Bood-

telling us: 'The Lord has brought

us safe and sound in the Vaderland;

and he has opened our eyes to see

his holy Sabbath. We kept already

the Sabbath upon the great waters,

and by the help of God, we will

obey everywhere, however much

difficulty we must expect [meet].

Dear brother, you rejoice with us.

We praise the name of our great

God and Savior, who doeth won-

drous things. I am very much in-

clined to believe that one of the

sailors, who is on board the same

vessel, and was also baptized by me

has also embraced the Sabbath. And

now the second glad message is

from Stadskanaal; the brother and

sister who declared themselves for

the Sabbath when I was there, and

reasoned with the brethren, have

storm was raised, but the Lord made

us calm and happy, although some

of the brethren would throw us out

f the meeting. They scold Vel-

rother and sister have resolved, by

the grace of God, to keep the fourth

commandment. But let us pray for

them, for they also give their living,

for their livelihood in this way, aft-

er man's sight, is in great danger. I

hope to send you in God's time some

more news, showing that the Lord

has helped these, his poor children,

as the Lord of heaven and earth

Speaking of sore trials and dis-

appointments, and especially of the

various opinions against the Sab-

"Those Sunday-keepers are like

cry one thing and some another;

they are wholly disturbed. It is be

cause they fight against their own

conscience. The light in them they

make darkness. How great now

s the darkness! O Lord, have mer-

pear weekly, if the Lord please

Every week we have to tell the wil

of God, as well as the gospel. My

orayer is for help from God that

like till to-day. Psa. 86: 17. Mon-

day morning next, I hope to start

off for Friesland. I must be there

two weeks; if the Lord please, I

I hope you understand my writing

in your language. With cordia

greetings to Mrs. J., to your dear

children, and to all the brethren, as

This uprising of the Sabbatl

question in Holland calls for ear-

nest and continued prayer. Heavy

burdens are now borne by those who

brave the odium of their associates,

and who risk their livelihood for

the sake of the service of the Lord.

It is now 348 years since in Holland,

Barbary Van Thiers. and Christiana

Tolingerin suffered martyrdom,

among other things, because they

inveighed against the Sunday, and

G. VELTHUYSEN.

brethren Barber, Molyneux, etc.,

I am in Christ, your brother,

he Boodschapper may go his way

Sunday, Brother V. says:

only can help.

With kind regards to all friends, . .

preach the gospel there.

by they began to reflect, and as

MILL YARD, Oct. 18th, 1877.

very great trials; but there is joy WASHINGTON, D. C., Oct. 27th, 1877. among the little band, and our prayer Congress has, so far, developed s offered daily in their behalf. Under complete appreciation of the science date of Oct. 8th, Brother V. says: of "How not to do it." Two weeks "I have made a journey to the of the session is gone, and beyond Baptists in the province of Groninlaying a broad foundation for intergen, i. e., Stadskanaal and Ter Apel. minable debate in the Louisiana and Very much opposition and sharp discussions. A long list of acceusa-Colorado matters, nothing of special tion was laid befere me. I am the importance has been done. Senator man that troubleth Israel, and cer-Morrill took immediate steps to setainly I should bear the judgment notwithstanding how much I had cure removal of old documents heen respected among the brethren which were stored under the Capihitherto. I can't tell you how bigtol roof, down into the basement oted and unbounded was the attack as one precaution against fire, inasupon the Sabbath of our Lord. The much as the roof where these docu-Lord be praised. He made me ments were stored is not fire proof, quiet and tranquil. I remained the same, and lo ! at the end of the being wood covered with copper second meeting I had with some of Again, both Houses have provided the brethren, one brother and one a commission to frame some method sister declared that however much for preventing such Presidential they had diapproved the Sabbath, muddles as occurred last Fall and now they were convinced that the Lord had not changed nor abolished Winter. These matters constitute it. I trust those two are the light the only business transacted by our at Stadskanaal. The following Solons. They have referred the morning, I went to the city of Gronquestions of Louisiana's Senator and ingen, where I had a meeting with Colorado's Member to the proper eight Christians. One of them 'I knew; the others I never saw before. We have bespoken the Sabbath question. Our discussion was warm, but kind. No one of them

committees, and have been adjourned nearly all this week in order to attend the races at Baltimore. Senator Beck remarked that his constituents would regard him as derelict in went off they asked me to come duty if he did not attend the races, again as speedily as I could, and to and though we are unable to say whether he spoke for the mass of his Senatorial brethren, we know that which was visited upon his Kentan blind the eyes of the world; nay, tucky constituents by their betting mirers, from his State, whom we ullition of temper, for a more wrathy set has not been seen here since the Electoral Commission voted 8 to 7. Not a step has been tak-

of words, and besides, the first Auditor has decided that this extra session does not carry double mileage, hence our opinion that we are necessarily drifting into a prolonged and unbroken session. Messrs. 'Cox, of New York, and Conger, of Michigan, the two humorists of the House. have had their former success in enlivening the wearisome monotony of debate with their sallies of wit. and it is refreshing indeed to have on Sunday openly declared in their a large body of sleepy people thorthurch meeting that they keep the oughly aroused into roars of laugh-Sabbath. They write: 'A violent | ter by a Speaker who can inject into his speech some bright point of wit

The Commission urge that imme-

diate steps be taken to remove all

tute therefor those of best fire-proof

material. They claim, however,

that the government Printing Office

ernment million has been lost by the

burning of this immensely valuable

department. Its large rooms, un-

broken by fire walls, to serve as

stays to the flames arising in any

portion of them, will furnish a bon-

fire which no Fire Department in

the world can subdue. The Patent

Office catastrophe showed that a

cross wall would enable firemen to

FELIX.

country, but you followed me, so I had to come to this country. I was born and raised in this country, with the Red River half-breeds, and You see me here. If you will be retained at most of the posts think I am a fool, you are bigger off the Union Pacific forts for many fools than I am. You come here to tell us lies, but we don't want to language used to me; that is, to tell me such lies in my great mother's house (alluding to Queen Victoria). Don't you say two words more. Go try full of grown people. See these people here. We were raised with them (again shaking hands with the English officers). That is enough, so no more. I wish you to go back, bath and contradictory in behalf of Department, not one of them is and take it easy going back." safer from fire than the Patent

such a long time going, that it would never get back. The "How, hows," of the Indians. interrupting this address, showed the perfect sympathy between them and Sitting Bull. It convinced the Commission at once of the policy which had been unalterably decided on by Sitting Bull and his braves. Several other Sioux spoke, all more or less after Sitting Bull's style. A squaw also spoke, probably as a direct insult to the Commission, as the zargik and Silistria. office of a squaw is degrading. Generals Terry and Lawrence exhibited little concern during the proceedings, and the Indians, rather chagrined, were about to leave, when shall have something to do there. these defective roofs, and to substi-

the President's offer. A long pause ensued, and Sitting Bull finally replied, he had told al he had to tell. After another speech by an Indian, General Terry asked can not be fire-proofed, hence your the interpreter, "Do they refuse?" readers should not be surprised to In a few moments Sitting Bull hear at any day that another gov- looked up and said, "I told you what I mean, that's enough." General Terry, smiling, said, "That's all." Sitting Bull, still meaning to be aggressive, said, "Go, you belong to the other side." General Terry, rising and consulting with Colonel McLeod, said, "I think we can have

nothing more to say to them, Colo-"Well." said Colonel McLeod, " suppose you are right." "In that | rious attempt to shut Ghazi Osman case," said General Terry to the interpreter, "tell them there is nothcheck flames which were absolutely ing more." This decision disconuncontrollable in long halls, and we certed the red skins. The chief aim

says General Howard opposes the by Hilzi Pasha, the same who took season, removal of the Nez Perces to Fort the first convoy into Plevna. Simul- two Randkas, from the bark Lincoln, as a pledge was given to taneously a heavy connonade was Across Barres, who made their way priation required for his office at keep them at Tongue river. Gen. opened along the entire line east of to land. All are supposed to have Howard is too late, as his counter orders can not reach Gen. Miles in made to give the impression of an time. The truth about Joseph's intended assault, to prevent Ghazi surrender is that Generals Osman sending succor to Hilzi Howard and Sturges drove him into | Pasha, who is reported to have been s pocket, and Gen. Miles took adcaptured with a large part of his vantage of it. Had Gen. Howard command. The impression prevails kept on pressing the enemy until it that since the recent rains the Rushad started for cover, Joseph would | sians are convinced of the impossihave been forced across the line. bility of wintering in Bulgaria, and Gen. Howard does not appreciate will make a desperate effort to ef-Joseph's humanity, but says they feet a reduction of Plevna and de killed 68 citizens and 179 soldiers. feat Suleiman's army before retire The Sun's Red Cloud agency special ment into Roumania. Russia would says Gen. Crook held a council with thus stand in a better position the Sioux, Oct. 14th, especially should diplomacy intervene. with a chief just returned from CONSTANTINOPLE, Oct. 26 .-- A dis-Washington. All agreed to locate patch announces that Ismal Pasha

sufficiently near the Missouri to has effected a junction with Moukhhave supplies freighted to them, tar Pasha. but unanimously refused to reside in its unwholesome atmosphere. Trouble is evidently apprehended, as ten companies of cavalry are concentrating at Fort Laramie. The official report of the Sitting has succeeded in entering Plevna, Bull Commission states that after since Gen. Gourke took command o There had never been any fire used the conference the Canadian authe cavalry. The investment is now thorities conferred with Sitting complete. Bull, and in answer to the request opinion is, that some smoker had of the Commission as to what been around and dropped a spark transpired, Col. McLeod addressed which, after smouldering awhile them a letter, stating that he had endeavored to impress upon the Inin flames. The loss is estimated at their answer. He denied their animal of a former age has been \$800, partially insured, with build-claim that they were British Indians, and pointed out that their only

"Mr. Hen Woodard owns a was the buffalo, and it would not be long before this stock ranch in the Indian Territory, supply would cease; they could in the Peoria nation, on which i expect nothing besides protection situated the big sulphur spring. from the Queen's government while | The spring is surrounded by a quagat New Auburn, I found that I had that their decision affected them and slushy, and so soft that it will not not given as full an account as the their children. He told them they bear any considerable weight. Mr. report demanded of Eld. Backus's must not cross the line with a hostile Woodard lately undertook to curb first visit there, which I think was intent, and urged them to carry his up the spring in order to get water words to their camps, and tell more easily, and while working in their young men, also pointing the mire came upon what appeared characterized our revenue system as at a time when there was consider- out that a few indiscreet young to be an enormous bone. He at many of the most dignified of them able interest among the people, cre- warriors might involve them se once began an examination which accompanied him, and were as deep- ated by a series of meetings held by riously. They unanimously ad- disclosed the startling fact that it ly interested apparently as he in the the Seventh-day Adventists. The hered to their answer, and prom- was the head of some mammoth result. Whether Mr. Beck shared brethren and sisters attended their Col. McLeod thinks they will not and with the assistance of three meeting, and gained a better un- cross the line, at any rate not for other men, he began the work of derstanding of their doctrines in some time to come. A treaty has excavation. For four days they general, also the prominence given been concluded between the Domin- worked, but did not succeed in on the wrong horse, is a matter we to Mrs. White's visions. At this ion government and Blackfeet Indi- bringing the monster to the surface. are not advised upon. But if his juncture they felt the need of minis- large tract of valuable territory to not lift the head of this golitic ans, by which the Indians cede a They threw off the marl, but could land, Oct. 22d, while a large force of chagrin and disappointment equals terial aid, and Eld. Backus visited the government, was made on the giant. They found the skeleton that of Ten Broecks' unfortunate ad- them, staying some three weeks, promise of the government to set well preserved, and the immense holding a protracted meeting, and aside a certain reserve for each teeth still set in the jaws. The band, giving each family of five two jaws were both in place and the journed to Monday, and thereby His labors were timely, and there presents and small annuities to the cranium. The earth was thrown off died subsequently, and the case of square miles of land, in addition to spinal column attached to the been found alive, and one of those was a good work wrought. The chiefs, herdmen and all members of the body to the length of twenty church was much strengthened, and the tribe. There is to be distributed feet, but still the gigantic skeleton encouraged to faithfulness in Chris. | yearly to each band, ammunition | remained beneath. Three of the and twine to the value of seven hun. front ribs were forced out, and tian activity, and a number were dred and fifty dollars. Each chief proved by measurement to be each baptized and joined the church. It of a band is likewise to be presented eight feet long. The dirt was reof Mr. —, captain of a vessel that en yet toward appropriations, as would be a pleasure it, in connection with a flag to encourage cultivation moved from the inside of the osse-Mr. Randall has not yet given us with this, I could say a word that of the soil, the Indians to receive ous structure, and there lay the the House Committees, and the Sen- would encourage churches which certain agricultural implements, skeleton of a human being with ate's adjournment over to Monday, have internal dissensions to make is based on the ground of being as a sension of the control of the contro

ject to regulations. The Indians the fact that the bones of the right side of the skeleton were broken pledged themselves to observe the and mashed, apparently by force. conditions of the treaty, and con-The monster, therefore, must have duct themselves as loyal subjects, and obey the laws by maintaining been carniverous, which is also proven by the teeth, which exhibit peace among themselves, and with other tribes, and not to molest the marked characteristics of a flesh travelers. Lastly, they pledged eating animal. A large molar and themselves to assist in bringing to ustice any Indian violating the law. Two companies of cavalry and the

two incisors, taken from the upper jaw, were exhibited to us at our office, recently, the largest one ndians of the Red Cloud agency, weighing eight pounds and measur-Wyoming, were to leave Oct. 25th, for a place on the White river, There are two large molars and two in Dakota, forty miles from the blunt tusks on each side of the jaw Missouri river. Two companies of the teeth between the molar and cavalry and the Indians at the the tusks being incisors, having Spotted Tail agency were to leave from two to six points, and corre on the same day for the Ponca ressponding prongs to each tooth. In front of the tusks the teeth are ervation, Northern Nabraska, at the similar to those of the most carnivmouth of the Nebraska river, to remain until Spring. The Arapahoes, erous animals in shape. All the who are to move to the vicinity of bones indicate that they have been buried for an incredibly long period, the Shoshone reservation, were expected to start on the same day, as they crumble rapidly when brought in contact with the atmos-Gen. Crook anticipated no trouble. He says Camps Robinson and Sheriphere. Every circumstance goes to show that these are the largest anidan are the only posts to be abanmal remains ever resurrected, and doned this Fall. He thinks the troops

the teeth, tusks and structure of the head and jaws prove unmistakably EASTERN WAR NOTES. WIDE AWAKE FOR NOVEMBER The reports from the East contin-1877.—The capital opening story in ue favorable to the Russians. The main features of the last week's reports can be gathered from the fol-London, Oct. 22.—A Russian of ficial dispatch, detailing Friday's attack upon the second Grivitza redoubts, says: "At the first attack her dinner that Day of Days. It is the Roumanians were repulsed be-

lishers, Boston, Mass.

Constantinople, Oct. 22.—The Russians from Medjidie are making INDIAN CITIZENSHIP.—Mr. Ingalls daring reconnaissance so far as Bahas introduced a bill in Congress to enable the Indians to become citi-PLEVNA, Oct. 22.—The Turks are ness is comparatively rare. Provistribe or nation, having treaty relaions have never failed, but it is imtions with the United States, shall possible to provide fodder for oxen desire to become a citizen of the United States, he may do so by ap-NEW YORK. Oct. 23.—The Porte charges that the Cossacks and Bulpearing in the Circuit or District Court, and making proof that he is garians sacked and burned the town of Izor, and subjected the inhabisufficiently intelligent and prudent to control his own affairs, and that he has adopted the habits of civil-BIELA, Oct. 23.—The Czarowitch ized life, and for at least five years pushing forward against Rusgard. has been able to support his family, eaving a corps to operate against and by taking the oath to support the Constitution. No Indian who VIENNA, Oct. 23.—Russia has oravails himself of the provisions of dered the mobilization of all Costhis act, shall on that account forsacks, not in active service, amount-

reservation or tribal property.

with the exception Plevna, and demonstrations were perished.

> SENATOR MORTON'S CONDITION. An Indianapolis dispatch of Oct. 28th says: "The condition of Senator Morton is not so hopeful as it stomach retained nothing taken into the recent gale, has been secured it for the past twenty-four hours, and as a consequence he has grown weaker. He has been kept, in fact, nutritious aid by hypodermic process. The attending physician does not think there's any probability of required for its preservation. immediate death, yet it is evident he can not last long, unless there is a change in the condition of his out 1252000 bushels of

tine Baker will shortly resign his THE COMPLETE PREACHER for command and return to Constanti-October contains five full sermons: BUCHAREST, Oct. 26.-No convoy The Death of Abraham, by Joseph Parker, D. D., London; The Rich Man and Lazarus, by Theodore University of Bonn, Germany; Divine Anatomy, by Thomas Armitage, D. D., New York; Respect The following report from the Carthage (Mo.) Patriot is either a for the Truth, by Pere Hyacinthe. Paris; and God in Natural Law, by Joseph Cook. Published by the Religious Newspaper Agency, 21 Barclay street, New York, at \$2 a

> Gov. Tilden was serenaded b the Young Men's Democratic Club on the evening of Oct. 27th, on which occasion he made a speech. claiming that the country had been defrauded of their rights by the decision of the Electoral Commission, barbarous, and eulogized Gov. Robout reforms which he claims to have inaugurated.

FEARFUL MINE DISASTER.—An explosion took place in a colliery at High Blantvre, near Glasgow, Scotmen were in the mine, nearly all of whom perished. Only four out o two hundred and thirty-three supposed to have been in the mine, have another was considered hopeless.

THE SEMI-TROPICAL for Novem ber seems to us to exceed any of its predecessors in good qualities. It is extending its sphere of subjects, and in addition to an interesting miscellany, it furnishes a large Fia., at \$3 a year.

ELD. WARDNER'S SERMON.—Copies of the RECORDER of Oct. 18th, containing the sermon preached by Rev. N. Wardner, D. D., before the its late anniversary at New Salem, W. Va., can be had at this office, an extra edition having been printed for that purpose. Price: single copies, 5 cts.; 25 copies for \$1. THE BIBLE SCHOLAR.—All new

ubscriptions to the Bible Scholar must commence with No. 4, until further notice, the first three numbers having been exhausted. Persons ordering will please send the pay for only the remainder of the year, at the rate of twenty-five cents for twelve numbers.

DEFENSE OF SUNDAY.—We are ndebted to Hon. H. G. Jones for copies of papers giving spirited accounts of a meeting held in Horticultural Hall, Philadelphia, in deshall make extracts accompanied by remarks and comments, for our next

Collision at Sea.—A San Francisco dispatch of Oct. 28th announces a collision, on the 27th, between the steamers Clinton and Petaluma, half way between Alcatraz and Saucelito. The Clinton sunk. The Petaluma reached here in a sinking condition. The engineer of | the Clinton, named Manny, was drowned. No other lives were lost.

Another Charlie Ross bubble during the past week. The report was that he had recognized his own photograph, and pictures of his residence and the surrounding neighborhood, all of which proves to be

The steamer Massachusetts has been floated off, and is now in dry sengers slept right through till morning on the night of the disaster. and one of them, after leisurely dressing himself, came out into th cabin and remarked to the first man he met, "I guess there's been a wreck round here. I looked out of my window and saw some goods in the water." He was a little surprised to learn that he was on that identical wreck.

New York City, with Wm. Cullen Bryant as president, having for its object the clothing of children too feit any interest he may have in miserably clad to attend the public schools, as required by the Compulsory Education Law. It is called the "Public Schools Aid Society. It also proposes to furnish medica advice for sick school children, and proper food for those too poor to

General estimates the next approage stamps and postal cards. The total needs of the Department are estimated at \$7,393,672 over and

A monster devil fish, caught or has been for a week past. His the coast of Newfoundland during for the New York aquarium. It is said to measure forty feet, six inches between extremities, from the point by the administration of opiates and of one offits arms to the end of the tail. The body is ten feet long. Two hundred gallons of alcohol will be

The steamers which sailed from Boston Oct. 27th, for Europe, took shipped by Chicago parties. The engagements made are sufficient to occupy all the grain tonnage room of the steamers appointed to leave Boston during the month of November.

At the recent session of the thousand new members were reported from another.

Grove Kennedy, an outlaw, noto-Kennedy has committed crimes in the last several

The First Presbyterian Church, COCK, of Plainfield. It is announced that a ministerial Westerly. oleration of the dissenting religions in Spain.

The Buston and Albany road re ports its net earnings last year at \$2,167,102, and has declared a divi-\$20,000,000.

Fernandina, Fla., Oct. 26th. Up to date ninety deaths have occurred.

Rev. R. W. Dale's lectures on preaching, as just delivered at Yale College, will be published, Nov. 3d. York, Chicago, and New Orleans. Syracuse University is enriched by \$5,000 worth of shells, presented ov Mrs. T. S. Salisbury, the collection of her late husband.

Mothers!

Why will you allow the lives of you little.ones to gradually fade away in you arms, heping against hope, when by single effort they can be saved? To young to point out the seat of pain, the nerves too weak and unstrung to admit of rest or sleep, the little ones soon become exhausted until some deadly disease like fangs upon the enfeebled system, while weary days and sleepless nights for nature what she can not do alone. This experience is never more common than during the period of teething. Nothing allay pain and nervous irritation, check diarrhea, dysentery, cholera infantum, and kindred diseases, and prevent exhaustion, while it imparts tone and vigor o the whole system. It is safe, pleasant to the whole system. It is safe, pieasan, and absolutely certain. Its fame as a corrective or regulator of the stomach, bowels, and general system, is spread through the land offer it has saved the lives of many cliffier. For twenty-five cents you can obtain from your druggist a bottle of it, around which is a pamphlet treatise con

Miss: A word in your ear. The next fine afternoon that you saunter out, buy a box of Glenn's Sulphur Soap. That admirable parifier will remove every one of those number which detract so much packages. from your beauty. Sold by all druggists.
There is youth in every bottle of Hill's

to the fore" again with something new. This time it strikes right home to the lo-July, and August make bright and fresh

AUFRED CENTRE INSURANCE AGENCY s represented by J. G. Burdick.

CONSUMPTION CURED .-- An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, ous debility and all nervous complaints after having tested its wonderful curativ powers in thousands of cases, has felt i is duty to make it known to his suffering ellows. Actuated by this motive, and esire to relieve human suffering, I will send, free of charge, to all who desire it this recipe in German, French, or English

HELP WANTED.-I want five more operators on Overalls. Address, giving name of machine you wish to furnish T. W. WILLIAMS, Alfred Centre, N. Y.

None but good steady hands wanted.

House, Hornellsville, Monday, Tuesday, and Wednesday, Oct 29th, 30th, and 31st. Howell House, Wellsville, Thursday, Nov. 1st, and remain until Thursday Friendship, Nov. 8th, and remain unti Chursday, Nov. 15th.

reached destination. trial of Leigure Hours, a charming sixteen page literary paper, full of the best Stories, Poetry, Wit, etc., sent free to any without change. Fresh, well-flavored Fall butter is ready sale at 25 @ 30 cents, one sending fifteen cents (stamps taken o pay mailing expenses. Money returned to those not satisfied they get double value. J. L. PATTEN & Co., Publishers 162 William St., N. Y. Newsdealers sell

PECIAL NOTICES.

ual session with the Church in Scio. ng Monday evening, Nov. 12th, t 7 o'clocks with a sermon from Eld. Jas. ummerbell, of Richburgh. The election of officers will then follow, and such othor business and exercises as time and cirumstance may permit. W. B. GILLETTE, Pres.

PREACHING AT ALDEN.—God will- best September cheese are selling over great reputation of this valuable medicine, ing, Rev. A. H. Lewis will preach at Al. the trier at 18 @ 181c, with some extreme

The Third Assistant Postmaster \$905,000 a decrease of \$246,900 ren of the New York Church, in the hall from this year. The saving is due of the New York Historical Society, corto advantageous contracts for post- ner of 2d Avenue and 11th St. Services

Ladies' Room out of Upper Farwell Hall Entrance 148 Madison St. SEVENTH-DAY BAPTISTS IN HOR-NELLSVILLE, N. Y.—Religious services ar held in Hornellsville on the Sabbathpreaching at 2 o'clock P. M.; Sabbath chool immediately following. The serv ices are held in the lecture room of the

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

To the Donors of the Seventh-DAY BAPTIST MEMORIAL FUND.—The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Instiutions and Societies. Also, to receive new subscriptions for the same. Please b prompt in paying, as the funds are needed Any information cheerfully given.

E. R. POPE, Treasures Plainfield, Union Co., N. J.

MARRIED.

At Leonardsville, N. Y., Oct. 20th, 1877, by Rev. S. Burdick, Mr. J. CLIFT. BROWN, of Brookfield, and Miss Carlie E. Bab-

In Westerly, R. I., Oct. 24th, 1877, by Rev. Edgar F. Clark and Rev. Lewis A Alfred Centre, N. Y. Platts, Mr. John E. Kendrick, of Prov lence, and Miss PHEBE E. CHAMPLIN, C

At Milton, Wis., Oct. 3d, 1877, by Rev. S. M. Dunn, WM. PERRY, of Stillman Val ley, Ill., and Miss Flora A. Davis, daugh ter of Joseph Davis, of Milton. In Alden, Minn., at the residence of the of work in his line, in the Best Manner. bride's parents, on First-day afternoon, Oct. 21st, 1877, by Eld. James E. N. Backus, Mr. AB F. Armstrong and Miss ALICE TYLER, all of Alden.

J. B. Clarke 2, C. H. West, A. B. Cran dall, Jepthan F. Randolph, A. H. Burdick T. L. Gardiner (all right), Henry Ernst Mrs. Harriet Edwards, J. P. Lundquist Lavinia Williams, W. T. Watkins, H. W. Stillman, L. R. Swinney, F. L. Green, M. Hills, E. S. Bliss, L. E. Livermore, I Barnes & Co., of New W. Vars, Mrs. Ann Crandall, R. J. Rogers, Mrs. M. A. Brown, L. C. West, K. P. Crandall, Fannie Chapin, J. M. Hull Mrs. Martha Ernst, E. T. Tomlinson, Wm

M. Jones, S. Burdick, J. E. N. Backus, I A. Platts, E. M. Dunn. RECEIPTS. Ill payments for the SABBATH RECORDER are acknowledged from week to week i the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Pays to Vol. No. E.A.Stillman,Independence,\$2 00 32 42 A. K. Crandall, Portville, 2 50 33 52 I. V. Crandall, W. Edmeston, 375 Mrs.M.A.Brown Bridgewater 5 00 34 R.J.S.Rogers, LeRaysville, Pa., 500 34 H. VDunham, New Market, NJ. 500 33

J. M. Hull, Lake Mills, Iowa, 500 32 26 MrsH.Chapin, Plymouth, Wis10 00 32 52 I. Ernst, Alden, Minn., FOR LESSON LEAVES.

FITTING AND SHIPPING BUTTER

easoned, or in some way deodorized, so

as not to impart any woody flavor. We

have known Northern New York, Ver-

mont, and Canada dairies packed in care-

fully selected whitewood packages, that

kept bright and sweet as any oak firking

but sometimes on Fall butter the careless

use of green whitewood covers works

much mischief. When nailing on covers.

use small nails and not too many of them.

In shipping, make acquaintance with the

THE MARKET THIS WEEK

Picked up lots Northern butter. 21 (

Western mill butter......17

Fine Sept. and Oct. make.....

qualities. We quote:

1 00 34 21 E. W. Vars. Niantic, R. I. WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Oct. 27th, 1877, reported for the RECOR-Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates BUTTER.—Receipts for the week were

> Railway Company's Station Ticket Offices at the above named places. NOW IS THE TIME,

ransact in New York! JNO. N. ABBOTT. Gen'l Passenger Ag't Erie R'y. Dated New York, Sept. 1st, 1877. so as to compare favorably with the Fall G. BURDICK.

all the packages fresh and sweet. When \$1200 SALARY.—PER-manent salesmen wanted to sell Staple Goods to dealers. No ped-dling. Expenses paid. Address S. A. heading up firkins, leave on what brine it s possible to head up with, so as to keep the butter moist, and if it has to stand GRANT & CO., 2, 4, 6, & 8 Home Street, long after it is headed, either in dairylincinnati. O.

> \$2500 WANTED. Business mate. Particulars free. Address, J. WORTH & CO., St. Louis, Mo.

> GENTS WANTED FOR MOODY'S NEW SERMONS. Address and Prayers. 700 (octavo) pages. Price \$2 50. H. S. GOODSPEED & CO,

TOB AND BOOK WORK NEATLY AND PROMPTLY DONE

AT THE RECORDER OFFICE.

THE GENUINE WIARD. Manufactured at East Avon, CURTIS No. 22, and REVOLVING,

of the Whitesville make, at factory prices. MILK CANS, IRON CLAD AND UNION.

· PANS, PAILS, and all articles of Tin Ware on hand, or O. D. SHERMAN.

and choice October creamery make at 30, ALFRED CENTRE, N. Y. 32 @ 33 cents, with a possible 35 cents for ancies. Early butter is slow sale, and the market here glutted with offerings o ommon stock at 18 @ 20 cents, and from that down to 10 @ 12 cents for grease

OF ALL THINGS. For Thirty-Seven Years Fine fresh creamery make.....32 @ 3 PERRY DAVIS' PAIN KILLER Fair to good Fall butter......24 @ 26 Tier Counties............24 @ 24 Intire dairies Northern Welsh..23 @ 2

Has been tested in every variety of climate 23 panion and inestimable friend of the mis 20 and no one should travel on our Lakes or common packing butter......13 @ 16 Rivers without it.

Sold by all Medicine Dealers.

kept the Sabbath (Sept. 16th, 1529). are at a loss to perceive why parti- of Sitting Bull was to humiliate the few weeks. That year is spoken of Though dead, they yet speak. The tion walls can not be built through- Commission. He completed the in- the Vid, between Nikopolis and the ice near Point Barrow. The crew as one of special prosperity in the living seem to hear, and, in response, we trust that their voices will be as the sound of many waters. May to the many waters. May to the many waters was described from the sound of many waters. May to the many waters was described from the sound of many waters. The completed and so the sound of many waters was described from the sound of many waters. The completed and so the sound of many waters was described from the sound of many waters. The completed and so the sound of the sou the sound of many waters. May taken against fires. Brother Velthuysen becomes the winner of thousands of his countrywinner to the Sabbath. He seems to the Sabbath is subjected in the ice. The General was described in the ice. In the trier at 18 @ 13 to the trier at

specially adapted to the work to as the organ of the Greenback Parwhich he has been of late so prov- ty. Having always been considered dentially called. Is it too much to old fogyish, for believing that comyearn and long before God to call mon honesty required the fulfillment the Nederlands the land of the Sab- of promises on which value had been bath? Let us all pray for Brother received, we can not be expected to sympathize with the object or accept W. M. Jones. the fallacious reasoning of the paper; though we are pleased with its

ability and general appearance. We WASHINGTON CORRESPONDENCE. shall welcome it as an exchange. HOME NEWS.

Fire at Alfred Centre. On the evening of Thursday, Oct. 25th, the dwelling house in process of erection, for John M. Mosher, of this place was discovered on fire. It was situated about half a mile north of the center of the village, and the fire had made such headwav before it was discovered, that nothing could be done to save it. The building was in the hands of the builder, Mr. A. K. Ryno, and was nearly ready for plastering. about the premises, and the general among the shavings, had burst out

After I had sent to the press my report of the Semi-Annual Meeting made in February last. It was made

meet here, it is well the Senate ad- performing other ministerial work. is based on the ground of being un- gospel efforts to overcome such difficulties. The government, moreover, cranium indicated that it was the rily for the South, but good for all. other time they are on board their able to work in the absence of these culties, and enter into the work of is to undertake to establish a school skeleton of an Indian. It would There is no trash in it. Published

THE INDIANS.

vessel. They have therefore not Committees. Such dilatoriness cer- Christian evangelization with such on each reservation. The Indians have been impossible for the man by Charles W. Blew, Jacksonville, been in our struggle. I send them as regularly as possible de Bood- for if two weeks are requisite to do others into the liberty of the gospel schapper. For some weeks we heard for if two weeks are requisite to do others into the liberty of the gospel, surrendered tract of country, sub- and this theory is substantiated by nothing, actual work will require night a letter came from their hand, months to perfect. Bills and meas- a higher plane of gospel living. ures of all kinds will require time Then might we hope for the return for maturing, and discussion by the of the backslider, and of the sinner committees in charge, and the ap- it would be said, "Who are these propriations as well as admission of | that fly as a cloud, and as the doves members promise unlimited warfare to their windows?" MRS. MARTHA ERNST.

A special to the New York Herald gives the following report of the meeting between the United States Commission and Sitting Bull: The Indians smoked throughout the meeting. Sitting Bull, in reply o General Terry, said: "For sixty four years you have kept me and my people, and treated me bad What have we done that you should want us? I did not give you the audience from the soporific influhuysen as the uproarer.' That ences of speeches which some penny-

or sarcasm, therewith saving the we are going to that part of the a-liner has furnished the honorable member who delivers it, knowing its hear them. I don't wish any such only effect will be, burial in the Congressional Record. Public buildings. The report of the Commission appointed by the back home where you came from. President to inspect our Public This country is mine, and I intend Buildings, and report upon their to stay here, and to raise this counsafety from fire, indicates a fearfully dangerous condition on the part of all the government structures here. Outside of the new State

"taking it easy," Sitting Bull meant that the Commission should take Office; even the Capitol, which, like the Ephesians in the theatre-some the Patent Office, was regarded as absolutely proof against external and internal fires, proves to have wood on roofs on some portions of it; and to be at the mercy of any incendiary. The Treasury is literally crammed under its wooden roofs with docunents, which thousands of people would gladly have destroyed, even if thereby all government records vere also burned; and it is a wonder, ndeed, that some incendiary has not already swept all out of existence.

General Terry asked if they refused

ng to ninety-one regiments. London, Oct. 25.—The defeat of the Turks and the establishment of strong Russian force west of Pleyna looks like the beginning of a sein his line and submit Plevna to a regular seige. Ghourko's movement eems to have been a part of a concerted plan. A portion of the in-

nd horses.

lutschuk.

tants to cruel treatment.

lowing dispatches:

the November Wide Awake, "Polly Pepper's Chicken Pie," will put all the children in good humor for Thanksgiving, and possibly incite their parents to carry a plump chicken to some poor sewing woman for followed by a series of good things, fore they gained the redoubt. At which we have not room to enumerthe second attack the three foremost battalions leaped into the trenches

ate, which must be read to be propand vainly endeavored to carry the erly appreciated. In addition to its redoubt. They remained an hour fine stories and poems, some of in the trenches, which gave rise to | which are beautifully illustrated, the premature report of its capture. there are "Parlor Pastimes," Prize The Roumanians then withdrew Guess-work, and original music. with a loss of two officers and two hundred men killed, twenty officers | Only \$2 per annum. Ella Farman, and seven hundred and seven men Editor. D. Lothrop & Co., Pub-

THE ARCTIC REGIONS.-A San Francisco dispatch of Oct. 26th, says that the whaling bark Dawn, from the Arctic Ocean, brings news that, on the 11th of September, the bark Three Brothers, Capt. Owens, fantry of the Imperial Guard crossed of New Bedford, was abandoned in

SUMMARY OF NEWS. actively constructing a new interior | zens, which provides that whenever | dock undergoing repairs. line of formidable defenses. Sick- | an Indian belonging to an organized | steward says that three of the pas-

A society has been formed in

rocure it otherwise. As General and Mrs. Grant re cently sat on the hotel piazza of the out-of-the-way Italian town of Pe lauga, there rose on the air the notes

Michigan Methodist Episcopal Con-Christlieb, D. D., Ph. D., of the ference fifty Indians were reported as converted at one charge, and one

rious in Kentucky because of his daring and defiance of law, was captured indar Lancaster, Ky., Oct 27th. numert

It is haid that efforts will be made this Winter to induce Congress to abolish the office of Pension Agent, and provide for the payment of pensions by check, directly from the Freasury

Oakland Cal., has received a number of young Chinese to its communion They are highly spoken of for their intelligence and piety. inson's administration for carrying circular will shortly declare that the spirit of the constitution favors the

> dend of 8 per cent. on a capital of Five new cases of yellow fever at

Over 800 families are in want of re-

American Sabbath, Tract Society, at is equal to Dr. Bell's Rhubarb Cordial to

treatise containing much fuller informa-tion. Bell's Rhubarb Cordial Co., proprietors, Birffalo, N. Y.

ONCE MORE TO THE FRONT .- Erie i

cal patrons of the road, and is in the head and jaws prove unmistakably cultural Hall, Philadelphia, in de-that it was of the carniverous fense of Sunday, from which we they will reap a benefit never before given to the traveling public.

has been produced and exploded with full directions for preparing and using. Seat by mail by addressing with stamp, naming this paper, W. W. Si 126 Powers Block, Rochester, N. Y.

MRS. DR. CORBIN will be at the Nichole morning, Nov. 8th.

tariff of freights, and time of transportation, and take railroad receipt, which file HANDSOME PICTURES FREE - TV away until the butter is known to have legant 6x8 chromos, worthy to adorn the

THE MINISTERIAL CONFERENCE O

SEVENTH-DAY BAPTISTS who are Fair to good earlies. n New York upon the Sabbath, are most Eccs.—The market is quick and in cordially invited to meet with their brethlight receipt. We quote: at 10.45 o'clock A. M. DRESSED POULTRY AND GAME.-We J. M. STILLMAN will conduct Musiquote: cal Institutes and Conventions until January 1st, at reduced rates. Those held early during the Fall will cost less than those later in the season. Address for a few weeks at Alfred Centre, N. Y. SABBATH-KEEPERS spending the BEANS are lower. We quote: Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the

Turkeys......10 @ 12

 Ducks
 10 @ 12

 Partridges, per pair
 40 @ 80

 Mediums, per bush......\$1 90 @ 2 10

BRESWAX,-Pure wax per lb. 27 @ 28 DRIED APPLES.—Fancy sliced, 7 @ 8c. quarters, 5 @ 6c. GREEN APPLES.—Car loads choice Fall

fruit bring \$2 76 @ \$3 per barrel. CRANBERRIES.—There is a large Eastern Baptist church. All interested are most crop coming here freely, and selling low. We quote: Cape Cod, per bbl.....

Honey. -We quote: White Clover, fancy, single comb 20 @ 22 "in glass boxes 18 @ 20 BUCKWHEAT.—We quote:

CHESTNUTS.—Per bushel, \$3 @ \$3 50. HICKORY NUTS .- \$1 @ \$1 10. DAVID W. LEWIS & Co. Butter on Commission. Sales quick and

prompt, and money soon as sold. We hally solicit consignments of your Address letters and mark packages-DAVID W. LEWIS & Co., NEW YORK.

G. BURDICK

INSURES AGAINST FIRE.

DINE BOOTS.—THE UNDER SIGNED having opened a shoe shop ver Burdick & Rosebush's Grocery, at Alfred Centre, is prepared to do all kinds

Special attention will be given to gentlenen's Fine, Sewed work, Invisible Patchng, and Mending Rubbers. A share of patronage is solicited.

D. DUNN & CO., GENERAL PRODUCE COMMISSION MERCHANTS. 480, 482 Greenwich St., New York. WANTED—Butter, Cheese, Eggs, Pota-toes, Poultry, Apples, Onions, Tobacco, Hops, Wool, Beans, Pork, Flour, Grain, and all kinds of Dried Fruit,

For which we will sell on commission

and we will advance on all goods shipped to us, if parties require, and we guarantee

N. J. WILLIS.

quick sales. Our terms for selling are 24 per'cent, and 5 per cent. Ship the same to D. DUNN & CO. All letters of inquiry cheerfully an swered and shipping tags furnished on application. A No. 1 reference given

During the Fall Season of 1877, the TRIE RAILWAY COMPANY WILL SELI EXCURSION TICKETS TO NEW YORK AND RETURN, Good for First-Class Passage on Express

Trains, at the following greatly REDUCED RATES:

SPECIAL NOTICE.—In consideration of the reduced fares at which these ticket able, and will be valid only for continuous passage eastward by passenger train starting on date of sale; and for return passsge if used within ten days from date of

23,955; packages. Exports were 5,081 ale. No stop-over allowed at intermedi CHILDREN, between 5 and 12 years, at Number the packages, commencing These Tickets are sold only at the Erie with the first made for number one, and

numbering on up through the whole make; put the figures in pencil, plain, on both top and side, so the dealer can easily If you have friends to visit or business to find an early or late made package, as his customer wants. The secret of an entire fine dairy of butter is to keep the June,

product; therefore, when shipping, take 'Alfred Centre, N. Y., off all the old early cloths, and salt and Is prepared to write fire insurance policies put on a fresh one (wrung out in strong pickle), with a sprinkle of salt over it. f the tops are rancid, better remove part of a layer, and anyhow have the tops of

men's or dealers' hands, it is a good plan

to turn it over and stand it on the head so as to keep the tops damp and tight. Fall butter also should show sweet and rosy on top. We saw a lot of October creamery make, this week, damaged two cents per pound by having on green base wood covers; these had killed the flavor

of the butter two to four inches down ew York or Cincinnati, O. from the top, and spoiled the sale. Oak covers are best for half firkin tubs, but if soft wood is used it must be thoroughly

> Orders by mail will receive special care. DLOWS! PLOWS! PLOWS!

TIME TESTS THE MERITS

CHERSE.—Receipts for the week were 43,003 boxes. Exports 32,140 boxes. The nostrums are attempted to be sold on the

PERRY DAVIS & SON, Proprietors, Providence, R. I.

INTERNATIONAL LESSONS, 1877. FOURTH QUARTER.

XLV.-PAUL BEFORE AURIPPA. For Sabbath Day, November 10.

6. And now I stand and am judged for the ope of the promise made of God unto our

hope of the promise made of too unto our inthers:

7. Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead?

9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10. Which thing I also did in Jerusalem: Jesus of Nazureth.

10. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11. And I punished them oft in every synagogue, and compelled them to biaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12. Whereupon, as I went to Damascus, with authority and commission from the chief priests.

authority and commission from the chief priests,

13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them, which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: from the Gentiles, unto whom now I send thee.,
18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that Is in me.
19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

TOPIC -- Obedience to light.

TOPICAL READINGS The appeal to Cæsar. Acts 25: 1-12. The royal visitors. Acts 25: 13-27. Paul before Agrippa. Acts 26: 1-20. The hating persecutor. Acts 8: 1-8. The persecutor converted. Acts 9: 1-20. Paul's early ministry. Acts 9: 19-30. Paul's later ministry. 1 Thess. 5: 8-28.

GOLDEN TEXT .- " Whereupon, ag: Agrippa, I was not disobedi-unto the heavenly vision.??—Acts

TIME.-A. D. 60. PLACE. - Cesarea. RULERS.-Nero, Emperor of Rome; Festus Governor of Judea; Herod Agrippa, the younger King of Chalchis, and a large pro-

OUTLINE I. The promise of God. III. The converting vision IV. The ministry of mercy. QUESTIONS.

oned by Felix ? Why did Felix leave him bound ! Who was governor after Felix? What did the Jews attempt? Why was Paul brought before Agrippa? How did he begin his address? I. For what did Paul say he was now tried What promise had been made to his fathers? How had the twelve tribes served God? What thing was incredible to the Jews? Was the resurrection the crowning prothat Jesus was the Messiah? Matt. 16: 21.

II. What did Paul say of his opposition?

How did he persecute the disciples ? Why was he going to Damascus !-Was he influenced by conscience or passion? Is sincerity the test of one's actions? III. What did Paul see at midday?

Miscellaneous.

It is only a broken doll, That I found by chance to day, Battered, and shapeless, and torn, And carelessly thrown away. And you would hardly dream That this idle, senseless thing Could have the power to move me so, And with sorrow my heart to wring.

So well I recall the day And brought delight to the little heart And I think, with a weary pain,

Of the childish noise and glee, And how oft I was vexed, impatient, and And failed all the good to see. O, could I but surely know

That my sins were forgiven above, That my little child, if she thinks of me Thinks of me only with love.

Could I but see the gardens fair, Where her tender feet have strayed! But I can only see the daises white That grow where my darling is laid. God pity the mothers' hearts

That ache with loss to-night And teach us all to read with faith His hardest lessons aright.

It is only a broken heart

That I bear on the wings of my prayer
To a throne of a tender, pitying love— May it find acceptance there!

THE WOMAN WHO "DID NOTHING."

Long ago, when our country towns had not the advantages of the pres. | declining the last offer, so kindly ent day, a poor, faithful man died, and was buried in the corner of a dren.

field, near the stone wall which cast its shadow over half a dozen plain slate head-stones. A kind neighbor in life; that I am shy and dis had taken his scythe, and, as the trustful of myself; that I have no last act of love, had mowed down talents, and very little learning, and a ten years' crop of thistles, mullein, golden rod, and white everlasting, The scattered neighbors had

shall do my utmost to earn an honplanted and reaped the crops of est living. You are all very kind; their deceased friend, watched with | bul if you take away my big boys, him in his long illness, and promised | how am I to support my little ones? to do all they could for his family, Our future was not left all affoat when he was no more here to care when my husband died. We had for them. talked it all over, and his last strug-When all was over at the grave,

gle in giving up life was over, the promise of Thomas and myself they gathered with simple, country kindness, to partake of the bounties that, if God spared our lives, and their own wives had provided, and gave us strength, we would keep to cheer away the gloom of that the family together. The boys, ungloomiest hour in life-the evening der my direction, will plant and after one beloved in a household reap another year; and, if need be. has been buried forever out of sight. I will put my own hand to the work. The pastor had prayed, and a few All the children but two can help in solemn hymns had been sung-not some way, and I feel in my soul that songs of triumph in accord with the we shall not be left to burden our welcome of the glorified spirit to neighbors. But if any of my children were taken away, my heart

heaver, which could lift the heart of the mourner from the darkness of the grave to the glory of the rewho were shouting: "Thanks be unto him who giveth victory through our Lord Jesus

tainly-can-not-realize-what-it is-to-clothe- and-feed - six-children; and-you-yourself-not-strong Then came the mournful task of In-the-multitude-of-counsel talking over the widow's plans for ors-there-is-wisdom; and-you the future. Opening the subject know-we-are-all-your-friends." fell-as do too many such painful use my own judgment, and try. was a brother full of kind thoughts, Thomas and 1 promised the dead but of slow speech; and it seemed most solemnly, that we would do

as if he would never reach his point. The dear man preached almost a or plan. If we fail, I will bind out rity, intalligence, and judgment; he began, he weighed one hundred sermon on the virtues and piety of the children, rather than let them one on whom his pastor leaned for and thirty pounds. Two months "the love of the church and the

What aid he hear? What was he told to do? Why dld Jesus appear to him? IV. To whom did Paul say he was sent? For what purpose? Where did he first preach? Where afterward? What did he preach? Why should men be converted? When God calls, should we, too, promptly

CONNECTING HISTORY. Paul was kept a prisoner for two years at Cesarea. He was treated so leniently that his friends freely visited him. Felix sent for him often, hoping that the interviews might result in a bribe for his release; thus showing a mercenary spirit and a villainous character. Festus hen became governor in the room of Felix who, in retiring from office, to please the chief men among the Jews, left Paul new governor, asking that he might be sent to Jerusalem for trial, plotting his assassination on the way. Festus would not grant their request, but required Cesarea. There they met Paul again face epeated his answer, asserting that "nei | might kick, but every new kick would | them, for Christ. ther against the law of the Jews, nor the cause a new prick." - Prof. Pepper.

emple, nor yet against Cæsar" had he Pricks. A pole several feet in length, offended at all." Acts 25: 1-8. "Festus | with a sharp iron point at one end, with himself is now in perplexity. Not wish. which to spur on the oxen, and a kind of ing to lose the favor of the Jews, he proposed to Paul that he should go to Jeru- of earth and weeds. Whom thou alem before the council under his pro- persecutest. His cruelty to the saints tection. But Paul foresaw the danger he | was cruelty to the Savior. A witness. nust incur by so doing, and knowing his | To testify of Christ and preach the gospel. ights as a Roman citizen, he appealed to | "The work of God in Saul brought a work Cresar By these potent words, 'I appear of God for Saul." God had saved him unto Casar, Paul transferred his case at | and would use him in saving others. once to the supreme tribunal of the emperor of Rome."—Baptist Teacher. EXPLANATIONS.

Introductory. Festus, about this ime, received a visit from Agrippa the To open their eyes, etc. A sketch Younger, king of Chalchis, a city east of of the work of the ministry. The results Antioch, attended by his sister Bernice. are-1. The enlightenment of men. 2. Festus stated Paul's case to him, as a suit able person of whom to take counsel, be cause he was a Jew, and familiar with the customs of his people. Agrippa's curiosity glory with the redeemed-all by faith in became excited to hear himself what Paul | the Son of God. Great the errand to be a had to say in his own vindication. So with | to men the "unsearchable riches!" Sacred much parade and splendor, the governor and his royal guests, and the great men of Cesarea, assembled in court, and thither the prisoner was brought and gave the address, a part of which forms the present

I. The promise of God. v. 6-8. Jews. All looked for his coming. But with its fruits, the conversion of a ravenfulfillment of the promise. For which | Christ's sheep, affords proof of the divinity hope's sake. Concerning this hope, which he cherished in common with other Jews, he stood accused. Why . . . incredible . . . raise the dead. Paul referred to Christ's resurrection as | yet intensely devoted to a bad cause. proof of his Messiahship. It was the crowning fact showing the divinity of his into an humble minister of peace and

ch-racter. It was the link that made the love. chain of evidence complete, so that treatment of it as absurd and unconvincing sinful. could have no excuse. II. The persecution, v. 9-12. Paul right behavior. presents himself as a blind, raging opposer

with myself that I ought. He | 6. We are

' Man wants but little here below,

It may be as well to state that

this widow had never been what was

called a "driver" at farm work, or

'a stirring woman." Her children

and her house were always neat;

her food well cooked, and her dairy

a model one. But she never drove

to market to barter off the produce

of farm and dairy, nor to watch her

bargains; but remained quietly at

home with her children, leaving this

work to him. Thus she had been

looked on as utterly unacquainted

with business, and wholly unequal

to the great burden that had now

When the minister had finished

his remarks, she spoke up, calmly

and clearly, thanking her neighbors

for all their aid and sympathy, but

meant, of relieving her of her chil-

"that I have never done anything

less bodily strength for farm labor.

But you all know that I love my

would fail at oner.3

"But-dear-sister."

minister, very slowly, "you-cer-

"Yes; but you will surely let me

home and my children, and that I

"You all know, friends," she said

will and yield to it in prompt obedience. on the subject, he read from a slip without a question. They would as of paper the disposition which was soon have attempted to cheat an anto be made of the children:

gel as this woman. "Thomas, being strong and well The boys were young, and not grown, will be taken for the remain | used to the care or the burden of and weariness, fired with patriotism, der of his minority, by Eben Harris; the farm work. So their mother di. yet submissive to orders—these it is dames, now fourteen, will be bound rected them; and very often, on a who actually fight the battle and to Asa Phinney; Sarah, eleven, to bright day, she, too, would be seen, the Widow Jenkins; Martha, aged with her girls, turning hay and nine, to Walter Dunton; and it is to gathering corn. Some persons said: be hoped that our afflicted sister, "That is not a woman's work;" but with the aid of her two youngshe thought binding out her chilest children [they were six and dren, and giving to strangers the four will be able to carry on beauty of their childhood, was "not the larm, and provide for their a woman's work," if by hard toil she wants, remembering, as we should could avoid it.

These children were all kept at school as many months in the year as when their father was living; the only deficiencies were in the luxuries of the table, in dress, and in personal

James and Sarah developed great taste for study, and felt a great desire for an education; and the husband to see if he made sharp

One day, about two years after his of diet when cooked as omelette or father's death, James came home plainly boiled or baked that they from the village store looking very have become quite as needful an

The doctor's son, who was just setting off for college, had said to of biscuit. nim, in irony: "How soon shall you be ready to follow me? You can't France and Germany have given be going to school and studying so directions lately concerning the Claims, and all classes of war claims be much, just to make a farmer of preservation of eggs-taken from ourself.'

mother, I do wish I could go to col- right one. They had kept the eggs Thomas and Sarah laughed, just

as they would have done if he had taste; also in salt brine, until the said: "I wish I could go to the eggs were too salt for use; and had moon." But the brave little mother packed them in bran and oats, only looked at him tenderly, and replied: "My boy, with God's help, you shall that had been covered with the go to college." A new ambition and a stronger

trust in God was theirs from that hour. They all felt that, such a Father in heaven, and such a mother on earth, they could accomplish any-

oped into a fine farmer. He grew found to be fresh and well flavored. np a tall, stalwart fellow, free from It can be easily done by buying a the awkwardness of young men who half pint of linseed oil, making are only farm laborers, and nothing little swab with a bit of cotton else. He read, and kept pace with twisted or tied around a small stick, the world; he went to other towns, and smearing the eggs all over with and sometimes to the great city, to it; then letting them dry thoroughsee what men were doing; and he ly in the warm air, and packing came back as proud of the smooth them away in wooden buckets for swarth he could cut, and the straight use. The oil does not prevent the lines he could nlow, and of the im escape of moisture entirely; but it each case. Promptest attention thus provements he had made, as ever a excludes the air sufficiently to premerchant or a professional man was vent decay. In packing the eggs, of his money or of his fame. He be sure to put the small end down, grew to be a gentleman; and as so as to keep the yolk in the center such, took his place like a father at of the egg. - Country Gentleman.

the head of the motherless family. His mother had inspired him with her ambition for James and Sarah; cure is the use of apples as food on and they alone ever knew, or ever the same principles that grapes are will know in this life, what sacrifices used. The cure by apples might be he made before the first went forth equally as popular if introduced. A as a herald of the gospel, and the writer states that after being troubsecond took her place among our led with heart burn, wakefulness, noblest teachers of women. Nor indigestion, etc, he adopted the did he sacrifice his own mental cul- practice of eating apples with each this, and we have no other thought ture to theirs. He was a man of pu-

support, and to whom he looked up later he had increased to one hun-When the frail, shy, little woman for counsel-and are not such men dred and sixty pounds, his strength neighbors for their afflicted sister, appeared, for the first time, at the sorely needed in the church of God being similarly increased. Instead stores with her butter, eggs, and to-day, to uphold the hands of his of "bitters" for his stomach, cather laborand proved tharties for the howels iron for the Salary \$100 per month.

against the disciples of Jesus of Nazareth, she "never did anything for Christ." therefore conscientious in his opposition. Even her thoughtless neighbors had Contrary to the name. Against often said, in the early days of her the teaching and the cause of Jesus widowhood: "Mrs. — does not The great virtue of this medicine in the teaching and the cause of Jesus widowhood: "Mrs. — does not The great virtue of this medicine in the great virtue of this medicine in the teaching and the cause of Jesus widowhood: "Mrs. — does not the great virtue of this medicine in the great virtue of this medicine in the great virtue of this medicine in the great virtue of the great virtue of this medicine in the great virtue of this medicine in the great virtue of this medicine in the great virtue of the great virt widowhood: "Mrs. - does not Punished. By scourging. 22: 19. come to the evening meetings as she Compelled them to blaspheme. used to when her husband was alive Drove them not only to renounce the to urge her up." They forgot that when she and two young boys had religion of Jesus, but to revile his name. Exceedingly mad. His mission done a hard day's work in the home seems to have ripened into enraged en and in the field, they were too weamity. Blind prejudice, at first consci-ry to harness the horse, and ride entiously zealous, becomes bitter and three miles to the village. They madly zealous. His language refutes the | did not remember that "labor is

prayer," and that

idea that he acted as a persecutor under

the impulse of conscience alone and in a

and so was ruled by a cruel spirit.

III. The converting vision.

IV. The ministry of mercy.

sublime and irresistible.

LESSON THOUGHTS.

'Where'er they seek Him, he is found devout though mistaken service of God. And every place is hallowed ground." It is clear that he was under the influence The only good thing this woman of furious passion, at least to some extent, ever did, in her own eyes, and in the judgment of the thoughtless, was to watch over the sick; and this 13-16. A light . . . above the she did whenever an occasion prebound. They accused Paul before the brightness of the sun. A mani- sented itself. But she made no recfestation of the divine presence and glory | ord of that, nor of the prayers she -the Shekinah. A voice. Real words, had offered, in faith, for the sufferdistinct and rebuking. Kick against | ing, nor of the tears she had wept; the pricks. "A course against God's and, least of all, of the sixteen hours them to appear against the accused at will, which was both futile and painful, of daily toil on the farm, in the as the plowman with his goad stick, pricked kitchen, in the dairy, or at the neeto face and renewed their charges. He from behind the reluctant ox, which dle, for the children, and through

The time came when these children were all useful and honored in the world; and then her hands were loosed from the ruder toils of life; chisel at the other for clearing the plow and she was the one lady of leisure, and the center of all hearts in Thomas's home. Then, as ever, she lamented that her life had so nearly passed away, and yet that she had lone nothing.

Her day, like all days, had its close. There was not a cloud to be seen; but only a glorious, warm, 17-20. I send thee. The Lord in and beautiful sunset. Her last words were: "I have done nothing person gave him the gracious commission. for Christ as others have; but he Unto whom. Both Jews and Gentiles. knows that I love him, and that I would have gone out into the world for him, if I could have done it with all I had to do at home. I hope there Their deliverance from Satan's power will be work enough for all my powthrough conversion. 3. The pardon of ers in heaven, for I have done noth their sins. 4. Their admission to eternal ing here."

Had she "done nothing?" Ask that noble farmer who still swings his scythe over the waving grass or the office to testify to the doctrines of the renovated homestead lands, who grace and declare the whole counsel of led him to God, and put music in God! The heavenly vision. The his soul, and made labor glorious, celestial revelation of the divine will and taught him to bear the burdens concerning him. Not disobedient. of others, and so to fulfill the law of He at once yielded to the call so super. Christ. Ask the poor prodigals, naturally communicated, and entered upon brought back to their Father's Made to the patriatchs and prophets re. "just the work given him, despite all house through the labors of her secspecting the coming of the Messiah, on dangers and obstacles." Thus it became ond son, who inspired their spiritual which was founded a great and blessed his delight to labor and suffer with those guide with a holy zeal and a hunhope. With Paul, this hope was realized whom he once madly opposed, and to gering for souls. Ask the scores of through faith in Christ. This was the publish those doctrines which he once noble women, who are to-day trainpoint of controversy between him and the | thought he must destroy. Such a change, | ing up other women to bless and enlighten the world, who taught their all did not believe that Jesus was the ing wolf into a tender shepherd among teacher the lessons of love and selfdenial which made them what they and power of his religion that is both are to-day. Ask the three youngest of her children, who are breasting the waves in the effort at honest in 1. A man may be intensely religious and dependence, who inspired them with their noble spirit, and they will all reply with one accord: "She did 2. Grace can change an implacable zealot a mighty work for Christ-a work which is still going on, and will go on till the results are laid before her 3. One may be very sincere and yet very raptured eyes, at Jesus' feet, as the

4. A wrong belief is not productive of full harvest of the seed she sowed in weakness and in tears." It is not those who carry the ban-5. Conscientiousness is not the test of who had been brought into the light by truth, nor does it prove us accepted of the victory in battle. It is not the Cures pains in the back. women who move the soul from the y safe when we learn his l platform, or wield the pen in the study, who alone carry on great reforms, or draw multitudes from the world to Christ. It is, in both cases, the mighty reserve force Behind all these, who move on stendily and silently, sometimes through hunger win the day.

The farmer boy who turns up the clods and drops the seed the harvest of which shall feed the armies marching on to victory; the patient toiler at her own fireside, who trims her lamp and toils far into the night, tor the children of her love and her prayers; these, as well as the leaders-who are called the conquerors-shall share in the final glory, and be decked with the victor's crown. - Congregationalist.

HOW TO PRESERVE EGGS. At this season of the year it is incumbent on the city housekeeper as well as on her country cousin, to mother and the other children put lay in a large supply against a time themselves to work with fresh zeal of need. For eggs enter so largely to gratify them, as far as in their into the composition of all kinds of food and are such excellent articles accessory of the table as is the never-failing loaf of bread or plate phiet giving Full Instructions and Terms. Some of the scientific journals of

the experiments of some savants, The boy told this, and then, after who had tried many methods before hesitating a moment, said: "Oh, they found what they consider the in milk of lime or lime water, until they had contracted an unpleasant to find them spoiled. But those white of egg they found kept perfectly. Yet, as this was rather an expensive method, they substituted linseed oil, which was rubbed into the shells until they were thorough-

ly saturated. They were then spread out upon a layer of sand Thomas was of a more progressive and left exposed to the air for six mature than his father, and develments, and when opened were

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ADDITIONAL LOCAL TRAINS EASTWARD. 4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forest ville 5.39, Smith's Mills 6.03, Perrysburg 6.37, Dayton 7.03, Cattaraugus 9.00, Little Valley 8.52, Salamanca 9.55, Great Val y 10.07, Carrollton 10.35, Vandalia 11.15 Allegany 11.47 A. M., Olean 12.15, Hinsdale 12.45, Cuba 1.22, Friendship 2.10, Bel. videre 2.40, Phillipsville 3.05, Scio 3.33,

denesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville at 7.20 P.M.
9.30 A. M., daily, from Dunkirk, stop S.50 A. Ru., daily, from Dunkirk, stopping at Sheriden 9.47, Forestville 10.00, Smith's Mills 10.13, Perrysburg 10.87, Dayton 10.50, Cattaraugus 11.14, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Alle gany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.25, Phil. lipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, ariving at Hornellsville at 6.00 P. M. 6.15 P. M., daily, from Salamanca, stopping only for Passengers having Tickets, at Olean 8.05, and Genesee 12.20 P. M. rriving at Hornellsville 1.30 A M. 9.15 A. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.40, Smith's Mills 9.53, Perrysburg 10.15, Dayton 10.25, Cattaraugus 10.54, Little Valley 11.17, and arriving at Salamanca at 11.45

No. 3* No. 9‡ 7.00PM 7.00PM 10.55 " 11.35 " Hornellsville 8.15AM 12.20PM 8.55Px Olean Great Valley

11.15 " 3.42 "

7.20PM ...

5.30AM

Arrive at Salamanca

Cleveland

Cincinnati

6.30 P. M.

U.57AM 4.15PM 12.23A1 1.30PM 5.45 " ADDITIONAL LOCAL TRAINS WESTWARD. 3.15 A. M., daily, from Hornellsville, stop ping at Genesee 5.46, Olean 9.22, and ar riving at Salamanca at 10.55 A. M. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.21, Scio 7.43, Phillipsville 8.08, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hindale 10.50, Class 11.25 Allegens 11.47 A. W. Person 11.47 A. A. W. Person 11.47 A. W Olean 11.25, Allegany 11.47 A. M., Van dalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Catteraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville 5.45, Sheriden 6.07, and arriving at Dunkirk at

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The rocks may wrestle with the stream And darken all its way,
But light shall touch with rainbow gle
The shivered clouds of spray,
Though down the depths of dark des It headlong seems to fall, rainbow sparkles ever there And lights the rocky wall. And down, far down the rocks below-But give the river time-It gushes forth as white as snow, Polluted by no slime. It fell, but fell to rise again With waters sparkling bright, To rise like crystal free from stain, From darkness unto light. And roots of lilies pure and sweet its waters clear shall lave, And weary workers cool their feet.

The Sabbath Record

"FIRST PURE, THEN PEACEAR

First let the stream of holy life

Though rocks of trial, stones of strif

Should fret it into foam,
Though cruel rocks of untold grief
Stand boldly in its course,

Though yawning depth of unbelief

Await it from its source.

Within its limpid wave. And trees shall dip their drooping leav And happy children play,
And sturdy reapers bind their sheaves
Along its peaceful way. Yet strong and straight the current flow All through the leafy wood, As strongly where the lily blows As where the rocks withstood Until at last its waters come Where purer waters be.
Where it shall find its final homeithin a crystal ser

So let the stream of holy life Fear neither shame nor loss, For every earthly grief or strife The strength and love of God are sure His help shall never cease; If but the first of life be pure The last is always peace. -Helen Carlyle, in N. Y. Observer.

NEARER TO GOD.

BY THEODORE L. CUYLER, D. D. There is many a one who ca "Nearer, my God, to thee and yet never makes that the dail

prayer of the heart and the dail endeavor of the life. Yet God constantly saying to every one co us: "Draw nigh unto me, and will draw nigh unto you." This the inviting command and the com manding invitation to every sinne who is still self-exiled into the fa country of impenitence. The fire step of the sinner must be to arise an go to his Father. God seeks th sinner, and then, under the draw ings of the Holy Spirit, the sinne seeks God. There is a double find ing. The seeking Shepherd find the wanderer, and the wandere finds Jesus. He become the way the truth, the life. Those who wer "afar off are thus made nigh by th blood of Christ." This is the Bibl process of conversion; and what true of the beginning is equally tru of the whole subsequent experience of a genuine Christian life. It is perpetual drawing nigh unto God.

from every pulpit. It should b kept constantly flying. "Drawnigh to God, and he will draw nig to you." It is the divine call t prayer, the call to return from backsliding, the call to consecration of ourselves, and to a daily commun ion with our heavenly Father. Th sin and the shame of too many o us who profess and call ourselve Christians is that we live too fa from God. Hence our weakness hence comes the secret declension into a low, formal, juiceless type o for the fall of hundreds into ope disgrace. No man ever falls wh

lives near to Jesus. drawing nigh to God, I would an swer that we gain new strength. The strength of yesterday will not suffice for to-day, any more than yesterday's food will support me if I neglected my meal this morning. God means that we shall be kept in constant dependence. Therefores he metes out "strength equal to the day." No Christian can live on an old experience, or a covenant made in years gone by, or on the divine help that was furnished him when he had his last encounter with the tempter. A new trial awaits Peter, and, if Peter does not ask and secure the strength for the conflict

live near God, and he "spewed them out of his mouth." 2. The only place of security is in close heart connection with God. The soldier who keeps the ranks on the march, or within the citade during the assault, is commonly safe. The "stragglers" fall into the hands of the enemy. A lamentable number of those enrolled on our church records belong to this class. Among this class of back sliders are found the victims of Sa tan-the men who betray fiduciary trusts; the weak-kneed time-servers, who succumb in times of hard press ure, for want of principle; the vota ries of fashion, who go from the communion table to the haunts of revelry, to disgrace their Master. There is no need that a Christian should ever fall, or ever relapse into a cold, worldly, faithless condition for a single day. If we live close to

and our conscience will never be befogged. God will "hide us in the secret of his pavilion." He will set our feet upon the rock. 3. We wonder sometimes why certain people of our acquaintance shine with such a steady luster of piety. Their spiritual influence is far out of proportion to their talents or mental culture or social advantages. But the cause of their superi-or brightness is the same that, has made Venus and Mars so brilliant the evening heavens. While mighty Saturn and Neptune were

that they must draw nigh to God

The eighth verse of the fourt chapter of James is a signal-tex that ought to be hoisted very ofte

then waging, he is struck down to dust. Laodicea's Christians were once sound. They ceased to

God, all the powers of hell can not his eye. We shall walk in the light,

almost invisible, through their remoteness from the sun, the two small planets which revolve close to the source of light become luminaries of the first rank. A very humble Christian may become a burning and a shining light in his church and In society if his orbit is very near to Christ. He reflects Christ in his every-day conduct. It is only as he recedes from the Sun of Righteousness that the Christian becomes either invisible or sheds the baneful influence of a wandering star. There are many who desire to be seful workers for the salvation of souls, and yet lose sight of the fact

and live nigh to God, if they would draw others. No parent can do anything for the conversion of his child if he himself lives away from od. His appeals will disgust his children as mere cant. Power to win souls is derived from close living contact with the Divine Source at Princeton, Professor Henry had

fall power. When I was a student constructed a huge bar of iron, bent into the form of a horseshoe,