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The Sabbath Recorder

FIRST PURE, THEN PEACEABLE." arst let the stream of holy life Flow purely to its home, though rocks of trial, stones of strife, should fret it into foam, Though cruel rocks of untold grief sand boldly in its course, Though yawning depth of unbelief.

Await it from its source. the rocks may wrestle with the stream And darken all its way, But light shall touch with rainbow gleam The shivered clouds of spray. Though down the depths of dark despair It headlong seems to fall. minbow sparkles ever there And lights the rocky wall.

and down, far down the rocks below-Rut give the river timegushes forth as white as snow. Polluted by no slime. 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 Within its limpid wave. And trees shall dip their drooping lea. And happy children play? And sturdy reapers bind their sheaves

Along its peaceful way. Yet strong and straight the current flo 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 home-Within a crystal sea. So let the stream of holy life

Fear neither shame nor loss, or every earthly grief or strife he strength and love of God are sure, lis help shall never cease: 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 can sing "Nearer, my God, to thee," and yet never makes that the daily | effectual way to draw the impeni-

prayer of the heart and the daily | tent. endeavor of the life. Yet God is constantly saying to every one of | ing act of drawing nigh to the Lord | es." Hence, when through its teachus: "Draw nigh unto me, and I is prayer. To this especial exercise | ings, its motives, its sweet and tenwill draw nigh unto you." This is of the soul James refers, and what der influences, the Spirit leads a the inviting command and the com- a happy description of prayer it is manding invitation to every sinner | The longing soul lays hold on God, to be saved, I tell him God has dewho is still self-exiled into the far clings to him, and "will not let him manded of men faith in Christ (Acts country of impenitence. The first go," except the blessing come. So step of the sinner must be to arise and go to his Father. God seeks the sish woman grasped the Savior and Christ before men (Rom. 10: 10; sinner, and then, under the draw- would not be shaken off. While Matt. 16: 16; 10: 32, 33); calling ings of the Holy Spirit, the sinner sceks God. There is a double find | seemed to me that his prayers are | tism into the name of the Father, ing. The seeking Shepherd finds of this simple, sincere, clinging and of the Son, and of the Holy the wanderer, and the wanderer character. He holds on to God. The Spirit (Acts 22:16). These, I learn finds Jesus. He become the way, old Scotch doorkeeper used to say: the truth, the life. Those who were afar off are thus made nigh by the ye get into the close grups." blood of Christ." This is the Bible process of conversion; and what is from close approaches to God their sins, the indwelling of the true of the beginning is equally true | (through Jesus, the Intercessor), but | Holy Ghost, the Comforter. Who of the whole subsequent experience all godly living likewise. The world

of a genuine Christian life. It is a is a powerful magnet, and we can perpetual drawing nigh unto God. | not serve two masters. The demand The eighth verse of the fourth of the hour is for a Christ-like chapter of James is a signal-text church, honest, truthful, fearless, that ought to be hoisted very often living near to God, and keeping his from every pulpit. It should be commandments. To such a church kept constantly flying. "Draw God will "draw nigh" in wondernigh to God, and he will draw nigh | ful blessings. He will reveal himto you." It is the divine call to self as he does not to the world. prayer, the call to return from I have heard of a monk who, in God needs no one to plead with him: backsliding, the call to consecration his cell, had a glorious vision of it is man who must be reconciled. of ourselves, and to a daily commun- Jesus revealed to him. Just then a His law of pardon is now given us ion with our heavenly Father. The bell rang, which called him away to in full. The atonement has been us who profess and call ourselves the poor beggars at the gate. He sion, with its requirements, stands Christians is that we live too far was sorely tried as to whether he unchanged. It is complete, and from God. Hence our weakness; should lose a scene so inspiring. He Christ says, "Heaven and earth hence comes the secret declension went to his act of mercy; and when shall pass away, but my words shall into a low, formal, juiceless type of he came back the vision remained, not pass away." They are immureligion. Here, too, lies the reason more glorious than ever. Brethren, for the fall of hundreds into open | the bell that calls us to duty and to | changes of the law of pardon, for disgrace. No man ever falls who the loving service of our Lord is the lives near to Jesus. views of his countenance. we draw nigh to him in humble

1. If you ask what we gain by drawing nigh to God, I would answer that we gain new strength. The strength of vesterday will not the full-orbed brightness of his suffice for to-day, any more than favor,-Independent. vesterday's food will support me if neglected my meal this morning. God means that we shall be kept in constant dependence. Therefore, he metes out "strength equal to the

day." No Christian can live on an old experience, or a covenant made of the law." in years gone by, or on the divine help that was furnished him when he had his last encounter with the been removed, and a new order in- sandy, of hair. His head is in no and, if Peter does not ask and se- | he argues, the law was of necessity cure the strength for the conflict changed. The priesthood was the forehead or of intellectuality over then waging, he is struck down to basis upon which the people had the other inferior faculties. the dust. Laodicea's Christians received the law. The query arises, 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 | could it have been moral law-for | the march, or within the citadel Certainly the demands upon me to during the assault, is commonly 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 backsliders are found the victims of Sa; changed must have been that which [tan-the men who betray fiduciary was in relation to the priesthood trusts; the weak-kneed time-servers, who succumb in times of hard pressure, for want of principle; the vota ries of fashion, who go from the sons—morning, noon, and night—I | communion table to the haunts of see them offering up their sacrifices, There is no need that a Christian their altars stained with blood, and of artificialness. No one would revelry, to disgrace their Master. should ever fall, or ever relapse into a cold, worldly, faithless condition for a single day. If we live close to God, all the powers of hell can not against God, bringing a victim to gestures, no theatrical stamp of the harm us. We shall ever be under the priest. The priest slays it, and foot, no scientific modulation of the his eye. We shall walk in the light, makes an offering. Why? He voice. He has absolutely no shadow and our conscience will never be does it that he may secure pardon of self-consciousness, no remotest befogged. God will "hide us in for the offender. And this was their thought of "what impression I am the secret of his pavilion." He will duty as priests. Upon them de making." He is too genuine a man volved the labor of sacrifice and the

3. We wonder sometimes why office of intercession for the forgivecertain people of our acquaintance | ness of the sins of the people. Strike shine with such a steady luster of | away the order of the Aaronic (or | some in the absolutely free manner piety. Their spiritual influence is Levitical, if you prefer) priesthood, of a politician addressing a mass or mental culture or social advan- changed? My reply is, The law of tages. But the cause of their superi- pardon. or brightness is the same that has made Venus and Mars so brilliant in the evening heavens. While ries of the first rank. A very humle Christian may become a burning ings for all. Like Job, while the and a shining light in his church and sons and daughters would be feastin society if his orbit is very near to | ing, they might be seen offering | he kept up. Christ. He reflects Christ in his their sacrifices, saying, "It may be every-day conduct. It is only as he | that my sons have sinned and cursed | about as much forcefulness as when |

There are many who desire to be lasted until the formation of the reads with all the might of his was made intensely attractive and useful workers for the salvation of Jewish nation. Then the tribe of strong person and his warm heart. interesting to the few who were fitsouls, and yet lose sight of the fact Levi and the family of Aaron were When a fresh argument flashes upon ted for it by their constitution. and live nigh to God, if they would sacrifices were to be offered. The foolscap, and follows it out to the end. maintained by any of the common

Sabbath

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VOLUME XXXIII.---NO. 45.

mighty One enters into the believer.

If his connection with Christ is cut

Charles G. Finney used to discov-

entirely upon his own spiritual con-

dition, upon his nearness to or his

with the Lord ceased, either through

unbelief or unworthy living, his lift-

The concentrating and culminat-

Not only successful prayer comes

obedience, he draws nigh to us in

THE LAW CHANGED.

The Aaronic priesthood, accord-

Nor was this matter of a change

a new thing in God's dealings.

Once, as well as we can learn, indi-

as any other man.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 8, 1877.

that it used to hang suspended it? Christ died as a victim upon fossil in the artificial intoning of from another iron bar above it. Not | Calvary. As a priest, he bore his | the ritualist, in the weird howl of only did it hang there, but it upheld own blood above, cleansing the the dervish, and in the sing-song of 4,000 pounds weight attached to it! heavenly things, entering into the the Southern back-woods preacher. horseshoe magnet was not holy place, and obtaining eternal It is the very same thing which welded or glued to the metal above redemption for us. Having thus forces the bard to sing, and the poet

around it there ran a subtle current both Lord and Christ. Back to Mr. Cook it is wonderfully impressof electricity from a galvanic bat- earth he sends his terms of pardon. ive, simply because it is absolutely tery. Stop the flow of the current | On the day of Pentecost, they are | the fitting form for the thought to one instant, and the huge lorseshoe | first declared, then borne o'er all | assume under the peculiar circumdropped. So does all the lifting the earth. Some seem in doubt as stances. In Mr. Cook's whole manpower of a Christian come from the to what are the terms of pardon, but | ner there is great gentleness, kindcurrents of spiritual influence which | why need they be? We are not to | ness, Christianness, and the absoflow into his heart from the living go back to the old law of pardon- | lute absence of bitterness, sarcasm, Jesus. The strength of the Al- Christ's is plain and simple. When or sneering. The foe is not frowned Moses, the Jewish lawgiver, and down, nor browbeaten down, but he Elijah, the prophet, stood with Jesus is simply annihilated by the sweetoff, in an instant he becomes as weak | upon the holy mount, God, from the | ness and brightness of truth. I reclouds above, said, "This is my gard it among the richest privileges beloved Son, in whom I am well of my life to have heard Mr. Joseph beloved Son, in whom I am well er that sometimes his preaching was | pleased; hear ye him." Yes, the | Cook. - Western Advocate. mighty in its influence to convict | priesthood being changed, the law and convert sinners. At other times of pardon has been of necessity he seemed to be firing only blank | changed. No longer are we to look

cartridges. The results depended to Moses and his law, to the sweet breathings of the Psalmist, or to the utterances of the prophets, to absence from God. When he was tell us what it is necessary for us to n close communion with God the do to be saved. In the utterances currents of power were mighty and of Christ, in his commands as utirresistible. When his connection | tered by his apostles, we may learn. Some seem to think there is a difficulty to know what he requires, as ing power was gone. Drawing the apostles give different directions nigh to God was invariably the most at different times. I suggest the adoption of the following rule, safe in theology as well as in law: "Take all the testimony of all the witnesssinner to ask me what he must do listening to George Muller, it has upon his name in prayer, and bap

"There's nae gude done, John, till apostles, are the acts of obedience required of sinners, that they may secure for themselves the pardon of will dare to say that any of the requirements of the apostles are nonessentials? that we can with imnunity leave any unfulfilled? Let there be no doubt in the minds of sinners. Let them follow the Spirit's guidance, as given us in the commands of the apostles, knowing

by examining the teachings of the

that God and Christ and the Spirit are ever willing to do their work. in and the shame of too many of distribute loaves of bread among made once for all; Christ's commistable. There will be no more the priesthood of Christ is to last bell that calls us to the most joyful forever .- J. H. Wright, in Church Union.

> NER. BY PROFESSOR J. P. LACROIX.

Mr. Cook, than whom no one man in Christendom is at present a more In Hebrews 7: 12, we read, "For | shining light, is short and heavy in the priesthood being changed, there person, the very ideal of absolute physical health. His general apis made of necessity a change also pearance is rather Scotch or English than American—delicately florid of ing to the argument of Paul, had countenance, and light, or almost stituted. In consequence of this, way particularly remarkable, having no special disproportionateness of meet him on the street or in a hotel, "What law was changed?" It one would take him to be simply an cause there are laws, physical and | manhood, perhaps a banker, a man otherwise, in no way dependent up of literary leisure; certainly no faon the priesthood of Aaron. Neither natic in politics, religion, or any-

thing else. What is his manner as a speaker? How does he succeed in interesting love my God, to love my companion, | an immense out door audience is to honor father or mother, to be hon- the discussion of the profoundest est and upright-these demands can | problems of metaphysics and theolsaid, in themselves right and im tery of the subject. (2.) By his mutable. The law which was personal enthusiasm for the subject. (3.) By his very rare imaginativeness and ampleness of language. and which was dependent upon it. (4) By his physical ability to deliv-Let us look back to the duties of | er himself with great force and ani-

the priesthood. At all the stated sea- | mation. There is in Mr. Cook an absolute absence of hurtful mannerisms and the smoke ascending as a sweet in suspect him of ever having come cense to heaven. I see a man who within a hundred leagues of a teachfeels in his heart that he has sinned | er of elocution. He has no fancy for this or any other such littleness. Some of his lectures here have been delivered from the manuscript; harangue before a great multitude

listen to. On this occasion he rose

OUR MINISTER'S SERMON. Don't be afraid of givin';

it, but through the iron wire coiled made his offering, he was coronated to write in musical numbers. In For Peters and Johnson they sot and

> TURKISH WOMEN'S APARTMENTS. The secluded life of Turkish women-wives of those high in rank, is not as degraded a slavery as many suppose, and is far superior to that of wives under the Mormon system. They have beautiful gardens in Turkish palaces, where the inmates of the harem enjoy its beauties. Confinement and polygamy are not the worst evils of their lot. Educaion, and that personal cleanliness that to our ideas are so essential, are here needed to develop the mind and give the women employment or mind and body. The dress of Priental ladies is not so easily deended; it is not so full as yours, shows more the shape of the person, and while the face is veiled, the bosom is exposed in a way not at all n accordance with our ideas of propriety. When they go abroad they are closely veiled from head to foot. You find no ladies to welcome and entertain you in your calls, and never see them in our evening gatherings. The same necessity forbids a gentleman to walk arm in arm with lady; she has no arm at liberty; neither can a man in many families eat with his wife and daughters, because the meal is in the public room, and often before strange men. So, also, the ladies are accommodated in church with a part railed off and

latticed to shield them from public gaze. Moslem women never join in prayers at the mosques. These customs are often carried out into exaggerations and extremes by pride and jealousy, and then they are not only absurd, but barbarous, For example, a Turkish effendi or wealthy Moslem, when he calls a physician for any of his harem. cautious manœuvring to avoid ex- ! posure. It is considered quite im-

modest for an unmarried lady to gives some ordinary advertisement. manifest any special regard for her If he receives a request to remind future husband. The birth of a son | his hearers of some lady's meeting, is always a joyful event in a family it is sure to come to him written in but that of a daughter is often the tinniest of hands and with the of spending time to defend these child or speak to the mother There are many singular customs in Palestine. Another odd custom is, late in sending the important "no-JOSEPH COOK'S PERSON AND MAN- that the father assumes the name of his first born son. Michaiel, the trusted, and he causes the sexton to father of the infant Ibrahim, for ex take it to the pulpit forthwith, alample, is no longer Michaiel but together irrespective of the fact Abu-Ibrahim, and this not mere- that the minister, like his people, is ly in common parlance, but is in legal documents, and on all occa- the singing of the hymn, or perhaps sions; it is in fact, no longer re- is even engaged in the important spectful to call him Michaiel; so, work of reading the Scriptures. And

also, the mother is ever afterward such, generally, is the sense of discalled Em-Ibrahim, mother of courtesy peculiarly Oriental and house of God.
then calls him by his supposed son's We suppose name; even unmarried men are often dignified by the honorable title live near God, and he "spewed could not have been all law, be- excellent specimen of well-balanced of Abu—somebody or other, the name bestowed being decided by that which he previously bore. Thus Khalil becomes Abu-Yhsef; Hassein is called Abu-Sulayman, and so on, according to the established custom of naming first-born to his son, if he have one, though never change. They are, as I have ogy? (1.) By his own perfect masdresses his letter to a fictitious son. whom for the time he imagines he

will inquire after everybody but his even though she is known to be sick. Such customs are infamous, and degrading to the sex, and can never be abolished until a pure and enlightened Christianity has prepared the way. This must be gradual, and can only be safely effected by a truly Christian education, and by

a great purification and elevation of the marriage institution.—Lazarus S. Murad, in Church Union. two most powerful mental stimulants to ourselves With many, the pul -since they overcome even the fear | pits of the city seem to be regarded | ion and patriotism; ardent states of diums. There was a time, indeed, feeling, both of them when they are when some reasons might be given far out of proportion to their talents and what law must of necessity be meeting. His great speech on genuine, yet this ardor has great for thus using the house of God. family—to secure pardon. This near his audience as he can, and to their permanence, the labor itself at Work.

The minister said last night, says he,

If your life ain't worth nothin' to other folks. Why, what's the use of livin'?" And that's what I say to my wife, says I There's Brown, the mis'rable sinner, He'd sooner a beggar would starve than A cent toward buyin' a dinner.

I tell you our minister's prime; he is, But I couldn't quite determine, When I heard him a-givin' it right and Just who was hit by his sermon. Of course there couldn't be no mistake
When he talked of long-winded prayin

At every word he was savin'. And the minister he went on to say, "There's various kinds of cheatin' And religion's as good for every day, don't think much of the man

gives
The loud amens at my preachin'. And spends his time the followin' week In cheating and overreachin'. guess that dose was hitter enough For a man like Jones to swallow, But I noticed he didn't open his mouth

Not once, after that where Turrah, says I, for the minister-Of course I said it quiet-Give us some of this open talk, It's very refreshin' diet.

The minister hit 'em every time, And when he spoke of fashion, and riggin's out in bows and things, As woman's rulin' passion nd comin' to church to see the styles I couldn't help a-winkin' and a nudgin' my wife, and says I, "That's And I guess it sot her thinkin'. Says I to myself, that sermon's pat, And I'm much afraid that most of th

Won't take the application interpretation of Christ's sacrificial My personal mode of sinuin' d have gone to work to right myself, And not set there a-grinnin Just then the minister says, says he. "And now I've come to the fellers Who've lost their shower by usin' the

As a sort o' moral umbrellac To home," says be, " and find your faults. Instead of huntin' your brother's; Go home," says he, "and wear the coats My wife she nudged, and Brown winked, And there was lots o' smilin',

And lots o' lookin' at our pew. It sot my blood a-bilin'. avs I to myself, our minister ll tell him, when the meetin's out, that I Ain't at all that kind of a critter.

CONCERNING PULPIT NOTICES. The hardest thing to do in the oulpit is to give a "notice." The minister who can lead the devotions makes a great mystery of the mat- and simplicity will blunder helpless- to make their "calling and election seeing her tongue, there is much eloquent sermon will often make ment," is to distract them with queshimself ridiculous, even in his own l eyes, by the manner in which he their wants as sinners.

tice" with which he has been encomfort produced by this intrusion

We suppose, however, that this be regulated, and it may be useful, may be made.

It is not essential, then, to read moral culture are a waste to those sons. A man, when absent from every notice that is sent with a re who can see naught higher than the quest that we should communicate ber being present many years ago in the old Argyll Chapel, Edinburgh, to appreciate the true, the beautiful, of the coldness and indifference of the pulpit of which, plain even to and the good, there is very soon a others, forgetting that the coldness has or ought to have; and if he ugliness, was occupied by the Rev. reverse of judgment. What a les- and indifference of which they meets any one direct from home, he Dr. Lindsay Alexander, who that son does nature teach us of the full- complain, so but the reflex of their morning produced an immense pile ness of the divine blessings. Hills own conduct. Uniform kindness, wife; she must not be mentioned of public announcements which and vales, trees, plants, and flowers although it may be sometimes dishe had been desired to make, and are clothed in beauty. The heavens regarded, will, as a general thing, then, after reading one of them, he declare his glory, the firmament call forth kindness in return. We let all the rest fall like a small ava- shows his mighty work, the earth is see this illustrated even in the in plied: lanche at his feet, saying the while, full of the goodness of the Lord. In ferior animals, Do they mean to turn this pulpit, forest recesses never explored by such as it is, into a column of the man, there are innumerable forms North British Advertiser?" We of loveliness; in impenetrable ocean which, on the passage, became very think we see yet the indignant irony depths brightest pearls lie hidden that lit up his eyes and played from age to age; yet there is no him. But on being shut up in a round the corners of his mouth, as waste, for all bespeak the love of cage in London, he became very he uttered that cutting question. God. His wisdom is unsearchable, fierce when any one came near him, But we have been reminded of it his ways past finding out. RELIGION AND PATRIOTISM.—The often enough by the requests made of death—are unquestionably relig- as among the best advertising me- was very successful, and had nearly visited the menagerie where he was "Does death end all?" was as fine utility. It enables men to bear But now, with our daily newspapers, he made? Far from it; but to the savagely at those who were looking a piece of absolutely untrammeled much, to perform much which would there is no necessity whatever for last was full of joy and gratitude at him. All at once one of the be beyond their natural force if it thus desecrating a religious service; for that consecration. A venerable as it is the fortune of man ever to were not sustained by a powerful and ministers should resolutely set minister gave up his only and darl- his hand, and cried out, "What mental stimulant. And so it is with | their faces against making notices | ing child to be a missionary to the m the evening neavens. While one were widual sacrifices were made—as to his feet, stepped solidly to the intellectual life. It is because its which ought to be made, and but heathen. Within a year she died. The lion at once left off feeding mignty Saturn and Neptune were when Cain and Abel made their of- front of the platform, and with a labors are so severe that its pleas- for the stinginess of those who have when Cain and Abel made their of- front of the platform, and with a labors are so severe that its pleas- for the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling, sprang up on the bars of the stinginess of those who have when Cain and Abel made their of- growling the growling that the stinginess of the stinginess almost invisible, through their remoteness from the sun, the two moteness from the sun moteness from the small planets which revolve close to pardon at his hands. Later, there attention of the vast multitude, and of intellectual man set him the most through the advertizing columns of the tidings, "am I sorry? No, I through them. The sailor patted the source of light become luminal came the patriarchal age, in which sprang into the very heart of his arduous tasks—tasks that require a newspaper. What has the pastor am glad I gave her up." hours that attention he held, and the thing which at the that first bound of energetic delivery same time were, for the most part, has never seen or for causes of for all, the Holy Spirit strives with faction. The sailor by his uniform from their very nature, likely to re | which he knows nothing save the | all, the richest gifts of his grace are | kindness to the lion during the pasceive only the most meager and pre forwardness and irrepressibility of provided for all. Yet many are sage, had gained his confidence, and

THE BIBLE SAYS So.—Children that they must draw nigh to God made the ones through whom the him, he tosses aside his bundle of Since their courage could not be is the great authority, and that when of all praise. it speaks on any point the question

THEORIES OF THE ATONEMENT. Discussions on "the philosophy of the plan of salvation," and works

advocating the nearly thirty different theories of the atonement have, for a number of years, been anything but attractive reading to us. The gospel of Christ has been so sadly warped and belittled by continuous attempts to reduce it to systems of doctrine designed to make it conform to human interpretations and denominational creeds, that its own times the waste of intempergreat, grand features have been most seriously marred and, in the etousness? And how few justly vain effort to explain the nature and | consider the waste? purpose of our Lord's death, such styles of analysis and argument have been resorted to as have diverted attention from the great facts most clearly declared, and on the acceptance of which hangs the momentous issue of our salvation. As of old, whether few or many be saved, is not a question upon which it is necessary for us to be definitely informed; nor is it essential that we should hold any particular "theory" of the relation of the atonement to the divine government. The vital point, on which depends the act of our redemption, is a clear apprehension of Christ as a divine deliverer, as an ever living interessor—as "the way, the truth, and the life." Any "theory "that tends to complicate this Bible view of the great purpose of Christ's incarnation and sacrifice, is simply an impertinent perversion of God's plan of accomplishing our redemption. The one clear requirement of the gospel

fice as the only ground of pardon and eternal life. In other days, it was the custom preachers to spend no little strength in discussing the questions of "limited" and "general atonement," but, at the present time, the extent of the atonement is very seldom debated. The polemical aspect of the doctrine is practically ignored, and the chief aim of preaching now is to present Christ to men as able and willing to save all who believe.

"Are there few that be saved." question prompted by curiosity rather than by concern, and not a proper one to engage the thoughts f those who are earnestly occupied in efforts to rescue the perishing. While accepting all that the Scriptures teach on the subject of election the chief endeavor of every preacher of his people with appropriateness of the gospel should be to urge men tions having no vital relation to

The controversies on this doctrine grow out of the creeds of the churches, and not out of the teachto let the inspired declarations of Then somebody is certain to be too the Bible convey the divine testimony on this subject, as free as pos-

WHAT IS WASTE?

Judas pronounced it waste when Ibrahim. And still more absurd, into the service, that the pastor is the penitent woman poured costly when a man is married and has no often tempted to wish that notices ointment on the head of her Savior; son, the world gives him one by a were entirely banished from the but he commended the tribute of a best offering she could make. How can never be accomplished, for some does her devotion shine in contrast notices will always be necessary. with the selfish, thievish avarice of But what can not be abolished can her rebuker? Money bestowed on of him who hath sent me."—Bapreligion and religious institutions is their people, if we indicate some of who spend ten times as much on the directions in which improvement | dogs, tobacco, and rum. Time and | treasure expended on mental and ism, "He that would have friends,

> almighty dollar. But when we rise above all such produce in them a similar feeling grossness and debasement, and learn | toward us. Many persons complain

A noble-hearted brother, after a his keeper to approach him. A few strong conflict, entered on the work | weeks after he had been shut up in | gasped: of preparation for the ministry. He his new prison, a party of sailors completed his course, when the si lent messenger summoned him up keeper not to go near the lion, higher. Did he regret the decision

that the Christian becomes the composition of the sins of his manuscript with both hands, gets as tic works with the energy necessary much of his discomfort.—Christian of the lost then did Christ die in old friend, whom he at once recognitive invisible or sheds the baneful make atonement for the sins of his manuscript with both hands, gets as tic works with the energy necessary much of his discomfort.—Christian of the lost then did Christ die in old friend, whom he at once recognitive invisible or sheds the baneful make atonement for the sins of his manuscript with both hands, gets as tic works with the energy necessary much of his discomfort.—Christian of the lost then did Christ die in old friend, whom he at once recognitive invisible or sheds the baneful make atonement for the sins of his manuscript with both hands, gets as tic works with the energy necessary much of his discomfort.—Christian of the lost then did Christ die in old friend, whom he at once recognitive invisible or sheds the baneful make atonement for the sins of his necessary much of his discomfort.—Christian of the lost then did Christ die in old friend, whom he at once recognitive invisible or sheds the baneful make atonement for the sins of his necessary much of his discomfort.—Christian of the lost then did Christ die in old friend, whom he at once recognitive invisible or sheds the lost the los vain, and are all these blessings nized. poured out in vain? By no means. No act or prompting of benevo-

uence for good which is

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

glorious immortality.

WHOLE NO. 1710.

BEUNION IN HEAVEN.

Heaven is not a solitude; it is a

never lost. to those who lay up Waste peopled city, a city in which there treasure for themselves, and are not are no strangers, no homeless, no rich toward God. Time and labor poor; where one does not pass spent in apposing God are wasted. another in the street without Means used in pampering selfishgreeting; where no one is envi ness, in developing evil passions, in ous of another's minstrelsy, or of fraud, oppression and every form of another's more brilliant crown. sin are all a perversion and waste. When-God said, in the ancient Who can compute the waste of war Eden, "It is not good for man to be in all ages, and especially in our alone," there was a deeper signification in the words than could be exance, the waste of avarice and covhausted or explained by the family tie. It was the declaration of an essential want which the Creator,

all its inff

EARNÉSTNESS IN MINISTERS. Speaking at the meeting to inaugurate the new session at Cheshunt College, Dr. Newth gave utterance to certain truths, which we were

glad to hear from such a quarter. The following passage has a true ring about it: "And first of all, as it seems to me, the times in which we live demand from the Christian minister a very intense earnestness of soul. In all departments of human life, men are demanding this in those whom it will bonor and respect. With one consent they are taking up the words of the preacher, and are pray for his disciples, "Father, I rivative rules." Perhaps these spyproclaiming upon the housetops to all who aspire to power, or fame, or wealth, Whatsoever thy hand findeth to do, do it with all thy those who are in that heavenly recmight.' And he only can make himself greatly felt in commerce, or politics, or seience, who is truly and manifestly in earnest. Emphaticals faith in the Lord Jesus Christ. y is this with regard to religion. er to some of us, "to the spirits of Not the acceptance of any human just men made perfect." large part—perhaps the largest part-of the indifference and practical unbellef which prevail in the of departed friends in heaven, and work, but implicit faith in his sacriland deriges its support from the special and intimate rennion with absence df the marks of reality in the religion of those who come most prominently before them as the epresentniives or advocates of tion of individuals, that it is this hristianity; and it is impossible to ook around our churches and not to feel have much there is to foster

such indifference, and how many, even of those who are sincerely trusting in Christ, have so little spiritual energy, that 'the commu nication of their faith 'does not 'become effectual by the acknowledging of every good thing that is in Sa feebly do they move toties of life have been severed by the wards Christ, and the fire of a holy rude hand of death; those whom affection barns so faintly, that their profiting floes not appear.' There you have thought about as lost, are s thus within the church a large not lost except to present sight. amount pt undeveloped faith and Perhaps, even now, there are angel watchers, screened by a kindly Provaffection which needs to be drawn idence from everything about, that out into active and healthful exercise. And along with this, and to would give you pain; but if you and ter; the poor creature is closely ly over some common announce- sure; and, to occupy their attentis round months our churches a large faithful to the end, doubt not that veiled, and if the doctor insists upon ment; and he who can preach a most tion with "theories of the atone- amount of incipient religious life you shall know them again. It were which needs to be quickened into l conscious existence. In view of multitude of earth's ransomed ones this three fold need, it is a primary | that we are to see in heaven, we requisite in the Christian minister that he have an intense earnestness and vigo ff spiritual life. It is by the warmth and glow of a soul enlooked upon as a calamity; the hus- faintest ink, and he stumbles over human interpretations of the Word of Christ shat he will stir up the kindled and possessed by the love | happen to light upon them? Strange, the reading of it like one walking of God, it will be found much wiser dormant life around him. Argument of bebuke is here of little avail: as attle as that rebukes for

his carelesmess will avail to restore sible from all the entanglements of the circulation of the frozen and in theological dogmatism. Let our sensible priveler. Here, as elsepreaching be Christ exalting, and as where, it is life that quickens life; free as possible from old time creed it is activity that calls forth effort; expounding, and "theories" of the it is love that awakens affection; atonement will not be likely to give and he wo would now serve his us much concern.—Baptist Weekly. | Lord by deficiently serving his day and generation, must be one who possesses so much of the spirit of the Savior, takes so true a delight in it with \$\frac{1}{2}\$ resolute a purpose, that he can say not as the language of loving and prophetic spirit as the empty rhetoric or of excited feeling, but calma, and reverently, as one

tist Weekly.

who is standing in the holy pres-

ence, 'It's my meat to do the will

THE EFFECT OF KINDNESS. There is much truth in the aphormust show himself friendly." The disposition which we manifest thin white arms, clasped them

I was ugly and mean, and I was A story is told of a lion that was heaving a stone at ye when the taken from India to England, and fond of a sailor who had charge of both o'us." so that it was dangerous even for about me?" kept, and were warned by the which was now and then growling sailors ran up to the cage, thrust in old shipmate; don't you know me? him on the head, and the lion rubbed

HE LIVES. BY REV. F. DENISON. Because I live, ye shall live also."-John

He lives; proclaim the tidings; Bid back the clouds of gloom; Dismiss all doubts and chidings, The Lord has left the tomb. Receive the proclamation; Light breaks upon the grave; Accept the full salvation :

He lives; he lives to save. He lives; O blest evangel; The glorious work is done From where he lay, the angel Has rolled away the stone. Receive, &c.

He lives: repeat the story. To each and every one— The Lord of life and glory Has perfect victory won. Receive, &c.

He lives; forever risen; e opens now sin's prison

And breaks the captive's chains. PLUCKING THE EARS OF CORN. The first attack on our Lord in Galilee arose from the circumstances that, in passing through the corn

fields on the Sabbath day, his dis-

ciples, who were suffering from

hunger, plucked the ears of corn,

in his highest wisdom, has impressed rubbed them in the palms of upon the noblest of his works. That their hands, blew away the chaff, is not life—you don't call that life— | and ate. Undoubtedly this was a where the hermit in some moorland very high offense—even a capital glade drags out a solitary existence, in the eyes of the Legalists. To reap r where the captive in some cell of and to thresh on the Sabbath, bondage frets and pines unseen! were of course forbidden by That man does not understand solione of the abhoth, or primary rales; but the Rabbis had decided Life, all kinds of life, tend to that to pluck corn was to be concompanionship, and rejoice in it, strued as reaping, and to rub it as from the larvæ and buzzing insect | threshing; even to walk on grass cloud up to the kingly lion and the was forbidden, because that too kinglier man. It is a social state was a species of threshing; and not into which we are to be introduced, so much as fruit must be plucked as well as a state of consciousness. from a tree. All these latter acts Not only, therefore, does the Savior | were violation of the toldoth, or "de-... will that those whom thou hast giv- ing Pharasees had followed Jesus en me be with me where I am, that on this Sabbath day to watch they may behold my glory;" but whether he would go more than the prescribed techum ha Shabbeth, or Sabbath-day's journey of two thouompense are said to have come "to the general assembly and church of sand cubits; but here they had been the first-born" written in heaven. fortunate enough to light upon a far Aye, and better than that, and dear | more being and flagrant scandalan act of the disciples which, strictly and technically speaking, rendered The question of the recognition them liable to death by stoning. Jesus himself had not indeed shared in the offense. If we may press the them, Scripture and reason enable somewhat peculiar expression of us to infer with almost absolute St. Mark, he was walking along certainty. It is implied in the fact | through the corn fields by the ordinary path, bearing his hunger as best he might, while the disciples that the resurrection is a resurrecmortal that shall put on immortality. were pushing for themselves a road It is implied in the fact that heaven through the standing corn by plucks a vasi and happy society; and it ing the ears as they went along. s implied in the fact that there is Now there was no harm whatever in no unclothing of nature that we plucking the ears; that was not possess, only the clothing upon it of only sanctioned by custom, but even the garments of a brighter and more distinctly permitted by the Mosaic law. But the heinous fact was that this should be done on a Sabbath! Take comfort, then, those of you in whose history the dearest chari-Instantly the Pharisees are round our Lord, pointing to the disciples,

> NEED OF ATONEMENT. There are few men in the world

bath day?"-Baptist Weekly.

with the angry question, "See!

why do they "-with a contemptous,

gesture towards the disciples-" do

that which is not lawful on the Sab-

who say that a deserter, when he

comes back, should be treated as strange, don't you think, if amid the not be that a deserter from God should be treated just as though he should see all but those we most had never been a deserter. It is not fondly and fervently long to see? in your conscience to say that. It is Strange, if in some of our walks not true to say that Lady Macbeth along the golden streets, we never may get up in the night, and, by the use of a little water, clear herself of if we did not hear some heavenall the blood on her hands. William song, learned on earth, trilled by Shakespeare said she did rise and some clear, ringing voice that we wash her hands, and vet called out have often heard before ?-Punshon. THE HEARTS OF THE LOWLY. One day three or four weeks ago, gamin, who seemed to have no There are styles of religion that riends in the world, was run over affirm that when we are reformed by a vehicle on Gratiot avenue and we are washed. Shakespeare didn't fatally injured. After he had been | say that Lady Macbeth had learned in the hospital for a week, a boy to loathe her crime, had gone inabout his own age and size, and sane about it. Nevertheless she looking as friendless and forlorn, felt the spot was still there; and called to ask about him and to leave still after washing, she cried: "Out! the service he appoints, and pursues an orange. He seemed much em- out!" No form of teaching, I affirm, barrassed, and would answer no which leaves out the doctrine of the questions.-After that he came daily, atonement ever has, or ever will, or always bringing something, if no ever can wash Lady, Macbeth's red more than an apple. Last week, | right hand. You have not commitwhen the nurse told him that Billy | ted murder, but what other things had no chance to get well, the have you done? Think of the unstrange boy waited around longer utterables here, my friends. But than usual, and finally asked if he our guilt has been assumed by could go in. He had been invited Christ. There are two senses in to many times before, but had al- which guilt may be assumed; the ways refused. Billy, pale and weak first, by assuming the blameworthiand emaciated, opened her eyes in ness; the second, by assuming the wonder at sight of the boy, and be- obligation to pay the penalty of viofore he realized who it was, the lating the law. Our Lord did not toward others, naturally tends to stranger bent close to his face and assume our guilt in the first sense. "Billy, can you forgive a feller? transferred to another. But Christ We was allus fighting, and I was did assume our obligation to pay allus too much for ye, but I am sor- the penalty, in a secondary sense. ry! 'Fore ye die won't ye tell me He gathered into his bosom the penye haven't any grudge agin me?" alties of the law which we had vio-The young lad, then almost in the lated, and before which he was in-

How much the anxieties of life are increased by forgetting the little but comprehensive word "all" of the text. What father might not learn a lesson from his child, with whom he is starting on a journey. His little boy says, "Father, you will have to carry-the big bag; I can not; and I will carry the little one." The strong father smiles and says, "I think you had better let me carry both." They start. After a few moments, the little bag becomes a

heated and weary, save, "Father, you had better take the little bag Little trials are a Christian's great temptations. "Be careful for nothby others, and they left him sitting ing;" but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Truly," says Archthe father of the family made offer- subject; and for two solid noonday the utmost possible patience, court to do with "giving out" concerts God so loved the world that he his hand with his whole the father of the family made offer- subject; and for two solid noonday the utmost possible patience, court to do with "giving out" concerts God so loved the world that he his hand with his hand the timest possible patience, court to do with "giving out" concerts God so loved the world that he his hand the timest possible patience, court to do with "giving out" concerts God so loved the world that he his hand the timest possible patience, court to do with "giving out" concerts God so loved the world that he his hand the timest possible patience, court to do with "giving out" concerts are such springs of bishop Leighton, "the godly are much in the wrong to themselves by not improving this their sweet priva lege. They too often forget this carious pecuniary reward. There-their advocates? Let him shut unbelieving and wayward, and the result was, that while he was what David called the Bible. Not to no purpose, wrestle with burthens every-day conduct. It is only as he that my sous nave some and called the Bible. Not to no purpose, wrestle with burthens themselves greater conferce and savage toward others, he a light up in the sky, like the sun—themselves, and do not entirely and democion. For all this multiple of a great handle of a great handle

tecedes from the Sun of Righteous- too in their neares. In the sun of Righteous- the sun they want it to or not-but a light | Many a man who never doubts God's that we must take in our hands, and | care of the whole church to the mi-This incident very clearly illus- trim, and carry with us wherever we nutest particular, is tempted to dis-The loving kindness and mercy of trates the power of kindness, and go; a light for our every-day life, trust God's interest in the little should ever remember that the Bible the Lord are still the same, worthy the lesson it inculcates is worthy of and that we must be always throw things that concern his own daily being remembered. Kindness is the ing upon the steps of that life. We life. "Do I confide in him," says sunshine of life. It brightens all can't get enough Bible on the Sab the same writer, "for the steering draw others. No parent can do father conic no longer one the vice proceeds just as if there had been ordinary drudgery—since neither directly to the Scriptures to find ness, no word of love, no look of beauty and loveliness on our hearts, in the morning to last all day. No; shall I be peevishly doubting and morning to last all day. No; shall I be peevishly doubting and morning to last all day. No; shall I be peevishly doubting and morning to last all day. No; shall I be peevishly doubting and morning to last all day. No; shall I be peevishly doubting and morning to last all day. No; shall I be peevishly doubting and morning to last all day. No; shall I be peevishly doubting and morning to last all day. anything for the conversion of his tim—ne must bring it to the priest, slaying the victim, making is doubly blessed in its exthild if he himself lives away from The priest, slaying the victim, making us doubly blessed in its exthild if he himself lives away from The priest, slaying the victim, making us doubly blessed in its exthe drudgery they is true and what is false. Thus, with tended in vain. He who constituted arging and its the affect that it with us—in our distrusting about my pack in it? child if he himself lives away from His appeals will disgust his appeals will be attached appeals appeal appeals will be attached appeals appeal appeals appeal appeals appeal appeals appeal appeals appeal appeal appeals appeal appeals appeal appeals appeal appeals appeal appeal appeal appeals appeal God. His appeals will disgust his one cant. Power to find then have the control of the perfect day. The same grace that the definition of the memoris, secured the roll-delivered.

The same age that in the effect which it produces. The exhortation of the blessing of God, they will ast the ded in vain. He who constituted delivered.

The nearest thing to a mannerism of our the mative deby the triumphs of scientific distoner to the motives and aspirations of our distrasting about my and tin the effect which it produces. The exhortation of the blessing of God, they will ast the ded in vain. He who constituted delivered.

The nearest thing to a mannerism of the telescope, brought out the motives and replace. The same age that the blessing of God, they will ast the delivered.

The nearest thing to a mannerism of our the habit of givers and in the effect which it produces. The exhortation of the blessing of God, they will ast the delivered.

The same age that the defect which it produces. The exhortation of the telescope, b

afterward: "All the perfumes of Arabia won't clean this little hand !" Where is the religion that will wash Lady Macbeth's red right hand?

around the other's neck, and re- gladly, affectionately, and proudly take him as Lord.—Joseph Cook. "CASTING ALL YOU CARES UPON

thus pictured as our Redeemer, will

wagon hit me. If ye'll forgive me, I'll forgive you, and I'll pray for Bob was half an hour late the morning Billy died; when the nurse took him to the shrouded corpse, he kissed the pale face tenderly, and "D—did he say anything about— "He spoke of you just before he

shadow of death, reached up his nocent. And whoever looks on God.

died—asked if you were here," replied the nurse. "And may I go-go to the funergreat burden, and the child, over-"You may." And he did. He was the only mourner. His heart was the only

one that ached. No tears were shed by the new made grave, with heart so big that he could not speak. If, under the crust of vice and pure nobility, who shall grow weary of doing good ?-Detroit Free Press. "A LAMP TO MY FEET."-This is

"Don't cry, Bob-don't feel had!

their sweet way, and fret themselves

The Subbath Recorder.

Alfred Centre, N. Y., Fifth-day, Nov. 8. REV. N. V. HULL, D. D. - - - EDITOR.

A PROCLAMATION.

By the President of the United States of The completed circle of Summer and Winter, seed time and harvest, has brought us to the accustomed season at which a gifts of life and health and peace and

unppiness, so early in our history made the habit of our people, finds in the survey of the past year new grounds for it oyful and grateful munifestation. In all blessings which depend upon benignant seasons this has indeed been a memorable vear. Over the wide territory of our country, with all its diversity of soil and climate and products, the earth has yield-ed a bountiful return to the labor of the husbandman. The health of the people has been blighted by no prevalent or widespread diseases. No great diseasers of shipwreck upon our coasts, or to our and hardship to merchants or mariner and clouded the happiness of the community with sympathetic sorrow. In a that concerns our strength and peace and greatness as a nation; in all that touches the permanence and security of our Govand tests our capacity to enjoy and uphol the equal and free condition of society, now permanent and universal throughout the land, the experience of the last year is conspicuously marked by the protecting providence of God, and is full of promise

to the Great Ruler of times and seasons and events, let us humbly ascribe it to gree, that perfect concord and happiness. peace and justice, which such great mercies should diffuse through the hearts and lives of our people do not altogether and with one spirit and with one voice, lift up praise and thanksgiving to God for hi manifold goodness to our land, and his President of the United States, do appoint Thursday, the 29th day of November next, as a day of national thanksgiving and prayer, and I earnestly recomme

Under a sense of these infinite obligations

that, withdrawing themselves from secu-United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God or his mercies, and to devoutly beseech set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this twenty ninth day of October, in the day, and not inherent in it. year of our Lord one thousand eight undred and seventy-seven, and of States, the one hundred and second

By the President: WM. M. EVARTS, Sec. of State.

We take the following from Messiah's Herald in its issue of Oct. 24th, in which, we think, altogether too much credit is given to the "devil," and too little to the Lord:

Certain days in the year are umphed, and all hell rejoiced. But on "the first day of the week? what a change takes place! The Lord Jesus Christ bursts the bars of the Son of God with power, according to the Spirit of holiness, by the

tor, or some other "liberal" sheet, to meet such wild and irrational prised; but what shall we say of Bantist Banner, and although not heading: "The Devil's day-the the same thought before: Lord's day." Upon which the writer says: "Now if any day of | To the Editors of the Banner: seventh day-for on it the Lord of

that added to this would be the fact platform. Please remit draft to my world have had one revolution more by the church, now degenerated and teach men so, he shall be called the these things are an abomination un- and varied meaning in heathen mythat the redemptive act of Christ address. became the "devil's," and pursuing this reasoning, everything else connected with the redemptive work | selves to every human institution, would fall under the same law. Let, for the Lord's sake," he spoke of then, those who are so anxious to political, and not of religious insti-

and bury with it the brightest hopes | words, countenance the doctrine athave the Sabbath day on which John answering, said to them: Christ lay in the grave. We think | Whether it is right in the sight of

spices and ointments for embalming

the Sabbath "according to the com-

3. When the Sabbath had passed

or late in it, they came to the sepul chre, bringing the spices, which they had prepared, with them, but found him already risen and gone. Thus ornment and the beneficent institutions on which it rests; in all that affects the did God's providence protect the Sabbath in which Christ lay in the grave. Surely, he did not yield it up to the "devil." We come now to notice the bear

ing of the resurrection of Christ on

the day on which it occurred, and

for the sake of brevity, will admit that it happened on the first day of the week, and ask, Do the Scriptures lay any stress on the day of his resurrection? We affirm they do not, and challenge contradiction! We concede that the church made this a holiday, but deny emphatically manifest care for our nation.

Now, therefore, I, Rutherford B. Hayes, that the Scriptures do. Neither Christ nor his apostles ever uttered one word concerning the sacred or festive character of the first day of the week. The day on which Christ arose was no more constituted a sacred day by that act than did his birth make the day on which it haptheir continuance.

In witness whereof, I have hereunto pened sacred. It required a formal, specific act to make it sacred. Sa-

Now in all this we do not under

value the resurrection of Christ, nor do we deny its presence in the ordi nances of religion. Never was a believing penitent buried in the waters of baptism and raised from this grave, who did not by this act, in the most intelligent and emphatic his disciples were scattered, disap- to the first day of the week or he is still a follower of Christ. The ling the mind, which should be freed from this only rule that the Sabbath I gather much profitable matter and reader to know how all these facts shall house him half his day.

death, and comes forth a mighty strength when they attempt to prove ing the Sabbath, a practical reject should not the Sabbath extend into which God rested, and which, for which seldom allude to the subject. conqueror. He is "declared to be Sunday a divinely appointed day of tion of the fourth commandment, the night so as to go to bed with all that reason, he blessed, sanctified. Is it wise to leave this discussion gladdens their hearts. The devil Scriptures, and failing to find them allowance for ignorance, prejudice, impressions of the Sabbath? made; we will rejoice and be glad 10-12. Well may we call it the that about the middle of the second center of gravity is beyond the base, ation week. That of first-day ob- first day can not be the seventh in ments.

A WRONG APPLICATION.

the week, in this dispensation, might | I see a reward offered by the Conwith propriety be called the devil's ference Committee of the Seventhday, it is the Jewish Sabbath-the day Adventists for one text of observe the first day of the week as life and glory lay dead; his disci- the Lord's Sabbath. I propose to ples were scattered, disappointed, furnish the passage, and if they reand sad; the wicked triumphed, and fuse to pay the reward, I will suball candor and earnestness how it start out with the declaration, that could be that because the Savior of every passage of Scripture in the and constituted his holy day, its erally, then it must be figuratively. figurative meaning; such as Rev. day of which Christ was Lord 13: 11, to mean Protestantism and "devil's day," then did not Christ, prove their mode of interpretation because he was laid in the grave, to be right. Now, they will admit lying in the grave on it any more the Sabbath from the seventh to the than it should effect Christ by being that it should effect Christ by being the sabbath from the seventh to the first day; hence, the first day; hence, the first day; hence, the first day is not the sabbath from the seventh to the first day; hence the first day; hence, the first day is not the sabbath from the seventh to the first day; hence, the first day is not the found among the word here is a first day; hence, the first day is not the sabbath from the seventh to the first day; hence, the first day is not the found among the word here is a first day; hence, the first day is not the found among the word here is a first day; hence, the first day is not the found among the word here is a first day; hence, the first day is not the found among the word here is a first day; hence, the first day is not the found among the word here is a first day; hence, the first day is not the found among the word here is a first day; hence, the first day is not the found among the word here is a first day; hence, the first day is not the found among the word here is a first day is not the found among the word here is a first day is not the found among the word here is a first day is not the found among the word here is a first day is not the found among the word here is a first day is not the found among the word here is a first day is not the found among the word here is a first day is not the found among the word here is a first day is not the first day is not the found among the word here is a first day is not the first day entombed? And reflect, it was not bath must be an ordinance of man; to keep, and keep a seventh of the of the Sabbath is God's blessing and ment, but must hinder, if not wholly you any one that maketh his son or "devils." I repeat—1st. There is present, no one can mass the forces Agents, showing the condition of

than another? No; no part has conforming to the world, and "in least in the kingdom of heaven." been revolving longer than another. | consequence of this edict observing COLLINSVILLE, Madison Co., Ill. When Peter said "Submit your Those who are stationary keeping the day with more solemnity than Sabbath, as a time and means of crucify the Sabbath remember that tutions. He would not for a mo- Those sailing westward have longer first day, if God's command ally will the design of the Sabbath in killing and burying it they kill ment, as we know from his own days and less of them. But the and example are anything to be accomplished. To keep the shall surely be put to death." Ex. ists; but whether he knew it or not, sometime in July and August the it was a convincing proof of the snn shines their noon and our sunstrength of their position and the rise at the same instant; and during weakness of his own. Why did he the time of their daylight the sun keeping of the first day? Plainly equinox, while the sun is shining

> this case. Mr. Wright has shown respect for the Bible. He is a triffer at heart, or a very weak man. It case of wresting the Scriptures. It ceitfully. This is a most serious this stain. Will it speak out? BIBLE VIEWS OF THE SABBATH. The conclusion of an article in the RE-

his people from the grave. The or- made;" and shows beyond the pos-Our First-day friends waste their being an amends to God for reject- in readiness for God. And then that the seventh?) was the day on I read other religious newspaners.

of the world! But let us see tributed to him by Mr. Wright. In thus presents the days to every me- most diligent, earnest, worldly busi- like Abraham of old, "believe in whether, after all, the "devil" did Acts 4: 19 it says, "But Peter and ridian and latitude. We do not ness; inasmuch as that is God's ex- the Lord." The ignorance of men bidding and punishing the crime reckon longitude with one continued ample and command, and there is precludes a sufficient contemplation treat it as a reality. The parties count around the globe 360°, but no example nor command of God to of the Word; their equivocation committing the offense are treated and thanksgiring the enduring mercy of not, but that on the other hand, God God to hearken to you rather than to half way around; then reckon from the contrary. The perpetuity of and evasion preclude its sanctifying as though it was a reality. This ordered its protection and saved it God, judge ye." In Acts 5: 29 the same point of beginning around the Sabbath is forever. In its very effect. It is clear that if God speaks, our friends on the opposite side adconfession of the constant dependence of man upon the Divine Father for all good from disturbance, securing to it Peter says, "We ought to obey the other way 180°, and so of time, nature it is unchangeable. If once all that men have to do is to obey mit. Why did not Good do as the quiet. See how distinctly the narra- God rather than men." Now, did So, then, though when at New the seventh day of the week the plainest meaning of his Word. materialists of our day do, tell them tive sets this forth by stating the Mr. Wright, or does anybody else, York we are twenty-four hours was the Sabbath, as is perfect. It is also clear, therefore, that there "it was a pretense," or that it was they are called wicked demons. In tion he found himself in the hands believe that Peter, after his fall and from New York, as reckoned around ly clear, and it is also perfect-1. Before the Sabbath, certain restoration, ever for a moment, the globe, yet really, as reckoned by clear that it continued till the loving disciples of Christ prepared taught that an ordinance of men by the sailors they never could vary | end of the Bible, without precept or might displace one of divine ap- more than twelve hours from New example of change, it must forever pointment? Such a doctrine is at York time. If, then, Palestine or remain so. Any change must be an work, as he commands us to do on friends do, and so undeceive his 2. These disciples then observed war with the first principles of re- Sinai is the point from which to abrogation, and then if anything the first day of the week, and all oth- "chosen people?" But no; not one ligion. It would even dethrone the reckon the time of the Sabbath, remains it must be a new institu-Almighty. We think, however, Pennsylvania can not vary more tion. The first day Sabbath is, that Mr. Wright does not himself than seven and a half hours, nor can therefore, an impossibility. The rela- not need it, God could have foreseen have a case. See 1 Sam. 28: 3-25. and joined to the company that are subject of prolonged debate as well believe the doctrine. He was in a any place vary more than twelve tion of the fourth commandment to this without waiting for the teach. The passage is too long to insert. facetious mood, and thought to be hours. We are nearly seven and a it is not that of requirement or alling of experience. And it is clear Saul here consults the witch at Enwitty at the expense of the Advent- half hours behind Palentine, so that lowance, but of positive prohibition, that if God had not intended that dor. Saul was assailed by the Phil-Its perpetuity depends upon the determination, prejudice, ignorance, unanimity, cowardice, or worldliness of its adherents. For just as soon not quote the scripture enjoining the shines on every meridian, or, at the as men become well instructed and obedient, they must keep the sevbecause there is no such passage. It their day, it shines in every part of enth day as commanded, and set entertain and write such sentiments and had a full knowledge of the secret of disengaging the soul from harmonize and consolidate either would be much more honorable in the world. Be not disturbed, there- their faces squarely against this as any others; but as no such hint Jewish idea of witches and of the its corporeal prison, claiming a fa- party into such compact organiza-Mr. Wright to confess the truth in fore, obedient Sabbath-keeper! Be sinful fashion of Sanday keeping, can be gained from the Bible, nor law concerning them, and had him miliar intercourse with demons and this case rather than offer before not pacified and quieted, oh, Sunday. The observance of the Sabbath and the public this sham answer. But keeper! The movement of the following God and the Bible in this this is by no means the worst of world will not carry you out from matter will cost all that a man has under God's law so as to make it and is. So he must count the cost himself insincere and without due indefinite, and leave man to define to see whether in his estimation God what God has left undefined. himself is sufficiently authoritative. 2d. The division line between powerful, valuable, good, and trustshows a disposition to do or say days. Where is it? Is it defined worthy, so that he can summon anything for effect. This is a clear by the expression, "The evening courage to undertake the business and the morning were the day?" of following clearly defined, but is handling the Word of God de- Does not this rather appear to be a unpopular truth. He will find himway of stating that the revolution self coming into inharmonious conmatter, and we are at a loss to see of twenty-four hours-night and tact with the fashions of the world how the Banner could lend itself to light-was to be simply one day? almost every day, and most decided. it. We can not see but it is a par- The natural division of the days ly so on the two rival days. He taker of another's sin in opening its seems to be the passage of the sun will need more grace than other columns to him. We take it that through the plane which passes men have, and perhaps more than credness is something added to the the Banner ought to clear itself of through the zenith, poles, and nadir, they need. But however this may This plane marks the division of be, he must not measure himself by the day into morning and evening, other men, but by the Word of God. and the night into evening and morn- which he has chosen to follow, and ling; and this last makes the divis- which has severed him from other ion of the evening of one day from people, that he should be the Lard's It is said that "the Bible does not | the morning of the next, according | Upon reflection, it is clear that the tell us which day is the seventh, and | to nature and common feelings and | exact truth, new or old, is the most does not say the seventh day of the language. Lev. 23: 32, "In the important thing for men to know, week." No matter for that. It ninth day of the month at even, and that this is God's sentiment, manuer, declare both his faith in still states that "God blessed the from even unto even, shall ve cele- if we may so say, and that he is a the death of Christ, as an atonement seventh day and sanctified it, be brate your sabbath," is quoted as God of truth, and that the exact, for sin, and in his resurrection, as a cause that in it he had rested from showing the time of beginning the unmistakable truth is in the Bible. confirmation of his pledge to raise all his work which God created and Sabbath anciently. But the words "Yea, let God be true, but every has defined it? and who alone can de parties, that is, Saul and the woman, read of snow and frost in the North, be faithful until the end. Yet dinance of baptism is shorn of its sibility of mistake, that in the wil- Sabbath is not spoken of. Nor is the Bible is not reliable, we are all have no human sympathy nor sup- action. The inspired scribe so treats their icy fingers. Washington eli- threateningly might try to swallow significance when this thought is derness, at the resurrection, and similar defining applied to any other affoat, since there is no other and port, but you will stand, for God is it. He says: "Saul said to Samuel;" mate in October is delightful, and have occurred on them-as "Inde- left out of it. Baptism and the throughout the whole Bible, the annual sabbath. The truth seems chorage. It is therefore clear to able to make you stand. pendence day," "Dominion day," Lord's Supper cover the whole same reckoning—the seventh day to be that the Sabbath is the most men of Bible instruction that Beech Boxd, Wayne Co., Pa. or in honor of individuals—as "St. ground of the redemptive work of of the week—is the only Bible, and great day for man to draw nigh the Bible is "the only rule, and the Christ, and God has added nothing consequently the only Christian to, recognize, and hold com- sufficient rule, both of our faith and else. All the eulogies put upon the Sabbath. For Christian means following the said to Sam- Congress is in section. The extression and notide com- summer rule, not of our faith and less nature which less makes my heart land, and their again it makes me marked manner. Now if any day of the week, in this dispensation, ligious rite, are the mere inflations of the Sabbath. Some part of the Sabbath. Some part of the Sabbath. Some part of the Sabbath of th might with propriety be called the of an excited human fancy. The take a wife, which he never did; sixth day must be used in prepara. It is not clear that any other day ever ent day. By the courtesy of some men treat the matter as a reality. Capitol offers to the visitor can bet. them. And now, as regards the passages quoted from Psa. 118: 22 but if he follows his instructions tion-cooking, washing, getting was the Sabbath, or that any man friend, I take, or there comes to me, This shows how two differ. It may ter be appreciated in October's calm -24 have no reference whatever where his example does not reach, everything in readiness, not except ever proved, or could or can prove, the Signs of the Times, from which be instructive or interesting for the weather than when Winter's storm make a beginning myself, and like

the seventh day of the week, are so | formerly."-Mosheim. The obliga- | leading them to trust God's Word | ble. Notice the penalty God infar right. Those who sail eastward | tion of the Sabbath is God's com- and conform to it. The more fully have shorter days and more of them | mand. The obligation of the | they can trust him, the more effectuflicts. Lev. 20: 27-"A man or a woman that hath a familiar spirit earth moves with precision, and us, is to employ the day in the Sabhath in good faith, men must, 22: 18-"Thou shalt not suffer a witch to live." Both the law forwork on a day on which he com- were delivered by that arch fiend? employing it in the most earnest men had no souls, just as our ers, except the seventh. It is clear | word of it from Genesis to Revelamen should keep the seventh day istines, and wished counsel. God perpetually, or had intended that refusing to answer him on account they should choose out their own of his sins, he had recourse to this day to keep, or that they should woman that "had a familiar spirit." keep the resurrection day, he could The reader should remember, first, iust as easily have inspired men to Saul was at this time king in Israel, it by this reading, whether you agree or disagee with the sentiments disciple of Christ, you can afford to his Word carefully and docilely. Dare you then open your eyes wide

"bring up him whom I [he] should were worshiped by them. So our ian's friendship. enough to look through education, woman saw Samuel she cried with vived the death of the body. association, and prejudice, to see the a loud voice, and the woman spake exact truth, and let it cut where it to Saul, Why hast thou deceived will? and can you be independent me,? for thou art Saul. The king enough of self and fashion to follow said unto her, Be not afraid, for it? See then whether the Bible what sawest thou? and the woman

more than New York, and calls the city or in the country, and the God can never cause the fact to er wizards, . . . I will even set my passages are put together, that "Is- the Republican majority to three, stances would permit, feeling that the world lay in the grave on the Bible is to be understood literally; day Monday. The western sailor memoirs of the apostles and the cease that he worked the first six face against that soul, and will cut rael," from the time of Moses to and as two at least of the Senators in all sections causes of some kind day blessed and sanctified by God, unless it can not be understood lit- has had one less, and calls it Satur- writings of the prophets are read." days of the week and rested the last him off from among my people." that of David, believed in the ex- are not strongly partisan, but in- had existed that rendered it difficult day. These facts are brought for. This is confidently used to justify day of the same week, and that he for v. 27-"A man also, or a woman, istence of the ghosts of dead men. clined to vote as they please upon for many to pay as promptly as they character was changed, and the fourtive manning grade and that hath a familiar spirit or that is Everybody knows that the heathen all questions without regard to would wish. Especially in the day of which Christ was Lord 13: 11, to mean Protestantism and became the "devil's day?" Republicanism. And the United says they "have their ghosts or souls; our brother is lines as pretty well obliterated in pers been accepted as excuses for If because Christ lay in the grave States the Beast with these two minds of the ignorant, and to pacify day in which God changed darkness week—the weekly return of the familiar spirits," and not "pretend therefore demonstrating the errors the Senate, and think that measures delay. The past season, however, on the Sabbath it became the horns. Their writings and sermons and settle the consciences of the and matter, and made the world. seventh day forever. Its history to have," as the materialist would of his own creed. Let us turn to will now be acted upon in the con- has been one of unusual productivethoughtful and fearful. and lead On the same day, also, Jesus Christ has never been transferred to an- have you read it. Deut. 18: 9-12 1 Cor. 10: 20-"But Lay that the servative sense rather than for par- ness, and it is hoped and it would men to think that the seventh day our Savior rose from the dead. . . . other day, and never can be. The -"When thou art come into the things which the Gentiles sacrifice, tisan ends exclusively. But who seem that it might be reasonably become the "devil's " Christ? How that Peter was a man of God, and of the week must be at the same ab. On the day after that of Saturn, first, therefore, not being the day of land which the Lord thy God giveth they sacrifice to devils, and not to will assume the leadership? now expected of those in arrears to give should it effect the day by Christ's | what he taught, God taught. Now, solute time, and therefore no such | which is the day of the sun, he ap- God's rest, its obs bedience can not | thee, thou shalt not learn to do after | God, and I would not a that the Old Captain has laid him | early attention to the rightful

to the Lord." Here the matter is thology. Too much space would be views into unanimity of opinion It is clear that all men need the treated as a reality again, and so required to fully develop the use of will be indeed a leader. Thus everywhere through the whole Bi- the term. Any one may consult Ewing, of Ohio, introduced into the can be no virtue in refraining from "a collusion with Satan;" that they Titus's address to his soldiers before of his enemies, for a two-thirds many mands us to work, nor any vice in Why did not God say to them that Book 6, chap. 1, sec. 5, page 74) the Speaker's table, and this that if man needed a Sabbath, or did tions. All the other way. But we by the other, that purest of element, Whole, where it will become the harmonized with it after being oth- self "put away them that had fa- spirits, and by a very singular rev- tion in Congress. erwise suggested, we may safely miliar spirits and wizards out of the olution converted the study of phiconclude that God never so willed. land." v. 3. He therefore repressor losophy into magic. See Gibbon's Reader, are you confident that sented the Jewish idea on the sub- Rome, Vol. 1, page 449. There is him unbounded praise from our von have the whole, exact truth? liect. The inference, therefore, is no fact in history more patent than Southern people. A Virginian has If so, perhaps you feel confirmed in that the Jews as a people held to that the heathen of Bible times wor- a Spartan's or a Frenchman's lave the existence of "spirits," as did the | shiped the souls of their dead heroes | for his native State, and the States Pharisees and Paul Act. 23: 6-8, and sages, and they constituted a man who compliments the Old Dat

call him your great Teacher, and name." v. 11. "Then said the brother only enthralls himself in will neither fear nor shun to examine | woman, Whom shall I bring up un. | his references, and confirms the idea to thee? And he said, Bring me up that both Jews and heathens held Samuel." v. 12. "And when the to the doctrine that the soul sur-V. Hull. WASHINGTON CORRESPONDENCE

WASHINGTON, D. C., Nov. 3d, 1877. Jack Frost has not as yet visited does make anything clear respecting said, I saw gods ascending out of us, though our parks and woods put the Sabbath and the first day of the the 'earth." Saul inquired what on their beautiful Fall attire weeks the Word of God expounded. It week. See and decide honestly form is he of; and she said, "An old ago, and with crimson blashes tintwhether you or any reader, reading man cometh up, and he is covered ing every leaf are preparing for the simply to learn what the Bible says, with a mantle. And Saul perceived long sleep of Winter. The roses and having no idea what men wish that it was Samuel." Then follows and geraniums of our gardens and you to believe or practice, would a sort of running conversation, in the Agricultural Grounds still gain the idea that the Sabbath is which "Saul said to Samuel," and bloom as sweetly as though the in this world we may have tribuladefinite or indefinite. If the former, "Samuel said to Saul." Our breth, Summer's sun had not long ago bid. tion, praised be the Lord he has what day is defined? If any, who ren on the opposite admit the den them an eternal good bye. We it. He says: "Sand said to Samuel;" mate in October is account the neighbor of eternal joy.

the visitor can better enjoy himself the haven of eternal joy.

Dear brother, many thanks for ten this history, they would have year, particularly so when, as now, your kind letters; likewise thanks, said, "Saul thought he said to Sam- | Congress is in session. The excite- once more, for the Sabbarn Recon-

pointed, and sad; the wicked tri- Christ's resurrection day. Such an keeping of the first day of the week from planning, study, care, conver- has ever been abrogated or changed. some not so profitable, I fear. Al- are disposed of. A writer on the Senator Morton's death causes assist me. There is a Professor of application of them is false and mis- making the keeping of the Sabbath sation, and business of the world On the contrary, it is perfectly clear most every paper has something on "Nature and Destiny of Man" says: much comment among Democrats as the Hebrew language at the univerimpracticable, is itself, instead of before early bedtime, that it may be that the last day of the week (was the "Nature and Destiny of Man." "Whether Saul ever believed in the well as Republicans. The former reality of this work or not, we are have always had great respect for rest and worship by quoting the and a denial that Jesus has come in the holy feelings of the Sabbath, and commanded; in the willerness all to one side of the house? I gave way to the pretention of these ed him as an able and trustworthy Fathers, as they are without authori. the flesh to put away sin, to magni- and rise in the morning to carry was exhibited with infallible pre- would be glad to see this question necromancers." Now, inasmuch as leader. There has not been a more 1: 4. He meets with the disciples ty in this case. We look for ordi- fy the law and make it honorable. out into the work and teil of the cision every Sabbath, the seventh thoroughly discussed on both sides. he does not know whether "Saul gallant, dashing partisan leader in of our dear Lord, be effected. He on that day, revives their hope, and nances of divine appointment in the Now, though we need to make much first day of the week, for forty success- I am pretty well posted on one side, had ever believed in the reality of the Senate since Henry Clay's death is able to assist in all undertakings ive years; was recognized in all the but the other I have to plod this work or not," how does he than Mr. Morton. He never shirked for him. The Lord Jesus will sure and his hosts—angelic and human—
are discomfited. The stone refused
by the Jewish builders becomes the listence. We believe this volume

| Striptures, and rating to find them of the stone of the sabbath was and associations, yet it would be a lone. I propose, however, to say that there, we conclude they have no exclusion, and defined to be the day a few things on the proposition to these necromancers?" Again, inthe stone refused there, we conclude they have no exclusions, yet it would be a lone. I propose, however, to say that the example of God, followed, we stitution, and defined to be the day a few things on the proposition. We believe this volume to find them of the sabbath was and associations, yet it would be a lone. I propose, however, to say that the example of God, followed, we stitution, and defined to be the day a few things on the proposition. It is a mighty king. He will be more than conqueror. Note that the sabbath was a contest with any, whether he had cannot be the sabbath was described in the sabb head stone of the corner, and the complete, and accept it as our only such a course is Christian. One ap- may suppose, by the holy, in all before the first day of the week; standing at the beginning of this asmuch as "we are not informed" upon broken, demoralized ranks, experience is, if unwilling to do his saints may sing: "This is the Lord's guide in these matters. As well as peal to our foundation—"the only Bible times. The origin of first day used in the Acts of the Apostles as article. I take the affirmative of as to whether he had ever believed and while he lacked that grace and work, yet am bound to do his will; doing; it is marvellous in our eyes. others, we know what post apostolic rale, and the sufficient rule, both of observance is not very definitely the great day for religious or holy this proposition to be true. I come in the reality of this work or not," charm of oratory and subtlety of but when I lear for joy in the race writers say on this subject, and are our faith and practice "-will show known. The date of the origin of convocations, and never in any to this conclusion from various the inference is justily drawn that intellect which naturally made Mr. set before me, there is joy unspeakamade; we will rejoice and be glad writers say on this subject, and are in it." Psa. 118: 22-24; Acts 4: perfectly well informed of the fact that in all these superstructures the he had "believed in the reality of Clay a leader, pre-eminent of men, ble and full of glory in this wilderness even. Oh, that my ways were this work." And why should he yet there was in Mr. Morton a vigor directed to keen thy statutes. Maycentury men, of their town accord, and consequently, according to the servance was probably as early as any Bible sense, and, therefore, can I will begin with the Bible view not? I have already shown that and force of character, a skill in or the Lord give me my heart's desire The heading to this article must began to hold religious meetings on principles of philosophy, must fall. the scenes described in 2 Kings 23: not be the Sabbath; that it can of witchcraft. Does the Bible treat God treated it as a reality. Our ganization and depth of resource to his honor and glory. surely be a "Yankee notion," for Sunday, and that at the close of this Examined by the Bible, Sunday- 5, 11. How much earlier we know never be the hebdomadal return of witcheraft or necromancy as a fienone but a Yankee, or one who had century the name Lord's day was keeping-first day of the week ob- not. Somewhere about the third the seventh day of the week, and tion or as a fact? We begin by men of his reasoning through a vol- antagonist in the intellectual comtaken lessons of him, would be likely applied to it, and that from this servance—has no foundation, no century of the Christian era, some therefore can not be a Bible Sab- defining the term. Dr. Stackhouse ume of 368 pages. Take another bats of the Senate, and caused his dered to visit some of the highlands to invent such an argument against time on, it increased in power and mention, no notice, no hint; and of few applied the term "Lord's day" bath; that it is not, therefore, the says: "Necromancy is the art of case. The author says: "These recognition as leader of the Republof this country; but I chiefly visited the Lord's Sabbath and in favor of influence, to all of which we answer, course, in Christianity, no existence. to the first day of the woman that lican ranks. Much as the Democrats the lowlands, and spoke with as the heathen Sunday as has the Her- this was of men, and not of God. Examined by law, it has a firm es- the view of honoring the day of the therefore can not be a Bible Sab- into future events." Calmet says had a familiar spirit, and familiar have to gain by his death, yet they souls as I had access. May the ald. For wildness of fancy, we Come back, ye wanderers, to the tablishment by usage, but it is the resurrection by that title, used the bath; that resting on some one of "it consists in raising up the ghosts spirits of devils." Then to make freely accord him fullest acknowl- word of the Lord bear many fold only occasionally meet its equal. Bible, and no more exalt over it the law of freebooters, and no acknowl- day for religious assemblies and fest the seven days indefinitely, and the of individuals deceased." Buck his suicidal course complete, he re- edgment of his great mental power to his honor. Were we on opening the Investigate traditions and appointments of men! edgment of the real proprietor. It tivities; and in the fourth century, blessing, sanctifying, and command-says it is "the art of revealing future to Num. 25: 1-3, through which he has been able in The latest weeks, have not been is the occupancy of marauders, un- as a day of more or less freedom ing, with license to men to choose ture events by conversing with the Psa. 106: 28, and 1 Cor. 10: 20. the twelve years past to control and out to preach. When dast out, out their day for these acts of God dead." Campbell, Lowth, Brown, Now let us quote them. Num. 25: shape the legislation of the country. woods to preach; had to walk reasonings, we should not be sur- We take the article below from the of ownership. Those who occupy The basis of the Sabbath is God's to rest upon, and thus make definite Jahn, and many others confirm the 1-3-"And Israel abode in Shittim, No one doubts that to Mr. Stevens twenty-one miles. Dark came over do so from lack of thought, not six-days' creation and seventh-day's what God has left indefinite, is no above. "Witchcraft," Dr. Web- and the people began to commit in the House, and Mr. Morton in me too soon, and the road was very this bold and irrational wresting of addressed to us, we will bestow a from recognized privilege and obli- rest. That of first-day observance part of the senate, are largely due the re- slippery. I stepped on a stone and Scripture by a professed friend? little attention upon it, because we gation; or else because they will is probably the worship of the sun, of Scripture, and therefore any day dead." I invite the reader to this Moab. And they called the people construction policy of Congress. well yet, so can not walk any dis-Let us for a moment look at this have occasionally seen essentially have it so, and not because they are an ancient and common species of which bases its claim to be considered with the sacrifices of their gods, and Both are gone. Neither were oranged the sacrifices of their gods, and Both are gone. Neither were oranged the sacrifices of their gods, and sacrifices idolatry among the Gentiles, coupled ered a Sabbath upon this theory, matter as a reality or as "a pre. the people did eat, and bowed down tors in the personal and magnetic sel. The doctor has advised me to Respecting the time of beginning with the resurrection of Christ. At as Sunday-keeping does, is thus tense," as is often stated? This to their gods." Notes—1st. The sense. Their success came from leave my situation so soon as possithe Sabbath, two points are to be least, so it would seem if we are to clearly proved not to be the Sab- will settle the question, so far as objects of worship referred to here pure strength of will and character. ble. My wife and daughter join considered. 1st. The different meri. believe the statements of Justin bath of the Bible. It is also clear the Bible can throw light on the are more than one-"gods;" 2d. There inflexibility of purpose, most dedians. 2d. The division of days. Martyr, toward the latter part of that if the first Sabbath was the question. It certainly treat it as is but one devil. These "gods," termined courage and sagacity. I am your brother in Christ, 1st. Meridians. Let a vessel sail the second century, who is confi- seventh day of the week, its weekly a reality. If so, I am bound then, were something else than the Henry Clay ruled through his perout from New York on Sunday to dently quoted to prove the change celebration must invariably be on to look upon it in that light. No devil. This matter is explained in suasive powers, while the others led go eastward around the world. Let of day. But look at his statements the same day of the week, because man has the right not to treat is as in the next text quoted. Psa. 106:28 and won by that force which com- PATIENT WAITING -- The Tract another start at the same time to go and reasonings. These are words it is a manifest recognition of the a reality when the Bible or God -"They joined themselves also unto pels others to concede their superi. Society has waited patiently for around westward. Suppose both quoted from his writings: "And events of rest and blessing on that treats it as such. See Lev. 20: 6- Baal peor, and ate the sacrifices of ority and to follow their dictation. subscribers of all classes through all hell rejoiced." Now, we ask in mit to the decision of the Supreme reach New York on Sunday. The on the day called Sunday is an as- precise day. As a man's birth day "And the soul that turneth after the dead." These "golls" were the Mr. Morton's decease adds another the Summer to remit payment for eastward sailor has had one sun sembly of all who live either in the can never change to another day, so such as have familiar spirits, and aft- "dead." This shows, when the two Democrat to the Senate, and reduces the Recorder, as their circum-

Smith's Bible Dictionary, the En | House his bill for repeal of the Re. evelopedia of Religious Knowledge, sumption Act, which was at once or Kitto, or almost any author on favorably reported back by the the use of thut word. Sometimes it Committee on Banking, to which it meant bad souls or spirits, and had been referred. In order to consometimes good. I can hardly for- trol it and prevent amendment be bear quoting one or two passages. | those inimical, it was simply report Josephus, (Vol. 1, Dissertation 2, ed back to the House, thus putting page 35,) referring to human sacrilit upon the Speaker's table for confices, says: "These bloody sacrifices sideration only during the morning were, for certain were of the great- hour. On Thursday, Mr. Ewing est degree of impiety; tyranny, and endeavored to secure its passage cruelty in the world, either wicked | but dilatory motions consumed the demons or wicked men," etc. Here hour, and to his intense mortifica-Jerusalem, Josephus (Jewish Wars, | jority was requisite to take it from savs: "For what man of virtue does strength the bill did not command not know that those souls that are Now he must return it to the Bank. severed from their fleshly bodies in ing Committee for report back to battle by the sword, are received the House in Committee of the placed among the stars, that they as indefinite amendment, for while become good demons?" etc. Here the great mass of Members are fare they are called good demons. These orable to the repeal of the Resumpdemons were objects of worship, and tion Act, yet there is a great inconformed a conspicuous part in heathen | gruity of opinion as to what shall mythology. Among the Romans, be substituted for it; and as a con-Amonius, Platinus, Amelius, and sequence of this evident diversity of Porphyry taught this. They flattered | views upon national matters we are themselves that they possessed the led to think no one will be able to tions as have controlled past legisla-The President. Mr. Haves's

here advocated. But if you are a Second, Saul desired the woman to large share of heathen gods, and minion at once secures the Virgin-LETTER TO BRO. WARDNER.

The following letter from Nor

way may be interesting to the read-

speeches in Richmond has gained

ers of the Sabbath Recorder: SEPTEMBER 9th, 1877. Mu dear Brother Wardner .-Your very welcome letter of the 31st June came to hand the 20th ult. My heart rejoiceth to hear from you; more so to see the precious truths clearly in the light of enlightens, instructs, and comforts and all who hunger and thirst after him, and to do his will; although weak followers to overcome and to

hat red of the Sabbath that entombed have do f Christ, but hat red of Christ himself as the world's Redeemer. It would not only follow, then, that Christ's lying in the grave gave the Sabbath to the "devil," and himself also, but the "devil," and himself also, but the "devil," and himself also, but the most so or of the sabbath hat entombed hat must be an ordinance of man; to keep, and keep a seventh of the port time thenceforward, and all is sanctification of that precise day, preclude that observance; and there daughter to pass through the fire, but one devil; 2d. The or that of either party upon many measures, in time thenceforward, and all is sanctification of that precise day, of either party upon many measures, in the accounts of those known to be word said to be translated is demons, in the condition of either party upon many measures, but one devil; 2d. The or that of either party upon many measures, in the accounts of those known to be or the condition of either party upon many measures, in the accounts of those known to be or the condition of that precise day, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, the condition of that precise day, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, and its weekly recurring seventh. The authority for first day observations, and its weekly recu

PUTTING OFF THE SHOES BY MIRIAM. From the limmble office of he man, Moses was about to be remo

and to receive his divine commis

to go and deliver God's chosen

nle from their Egyptian bonds

He had led the flock of Jethro

to Horeb, when an angel of

Lord, in the midst of a burn

bush, appeared to him, and vet

bush was not consumed. In as

i bment and wonder Moses said.

will now turn aside and see

great sight, why the bush is

burnt." From the midst of

hash God called his name, and

answered, "Here am I." And C

said, "Draw not nigh hither;

off thy shoes from off thy feet,

the place whereon thou standes

holy ground." From this circu

stance it has been the custom

many of the Eastern nations to pe

form their religious rites with ba

feet: the Mohammedans and son

other sects still continue to do so

Putting off the shoes has long bee

considered by them as a token reverence, when an inferior a proaches into the presence of a s perior; but may not God's words Moses contain a deeper signification than they have been accustomed attribute to them? Sandals, co sisting merely of a sole strapped up the foot, were the shoes then wor and in walking it often becan necessary to put them off for t purpose of removing small grainssand or other foreign substance which might easily find an entrane there, and cause pain, and greatl impede their progress. Moses ha been educated at the Egyptia court, becoming skilled in their art and sciences, as well as in a thou ough knowledge of nature, in which at that time, the Egyptians excelle all other nations. Fleeing fro Pharaoh, he had been a dweker i in Midian for forty years. From his education and subsequent sur roundings, it is very probable that he had imbibed much that was fals perhaps even bordering on heather ism. God now called him to an u selfish, holy life, to be the leader his people from their bondage ·Egypt to the promised home in C naan. What need for purity heart and life. Putting off the sho may very properly be considered a an emblem of laying aside all polling tion, all hurtful practices contracted while walking in the pathway of sin and occupying only the high and holy ground which is constantly it luminated by the Divine Presence Not alone to Moses, but to every one who has come to the cross of laivary does God speak, to pi away all that is sinful, all that is de grading, that nothing may hinder our progress in traveling in the pathway of the redeemed, or picvent us from presenting our bodies a living sacrifice, holy and accepta ble unto God. The world contain Christians, incapable of progress because they refuse to put these things from them. Fashionable so ciety demands conformity, when in social circles the wine cup sparkle brightly, the gaming table presents its attractions, and other so-called saying: "Be not conformed to this world, but beeye transformed by the renewing of your minds, tha ye may prove what is that good, an acceptable, and perfect will of Goo Look not upon the wine when it red; when it giveth its color in th onp, when it moveth itself arigh and stingeth like an adder." D we think we can indulge in the things and receive no injury there from? They are thorns, which, not removed, will surely cause pai it may be a deep and ugly woun and thereby cripple us in our journe in the divine life, and in the end the means of our failure to reach t heavenly home. It is an utter in possibility to please God and at t same time disobey him. We mi put these thing from us. Loudly and in distinct tones, ton never more distinct than at t present time, God is speaking his church, and for centuries h been urging her to put away fro her all those evil practices, all the

> DEATH OF DR. WYCKOFF. Elmira Advertiser of Nov.

been handed down to her as a his

ral heritage from the old moth

church of Rome. We are often to

with an air of great satisfaction

how God has blessed the church

these practices, but who shall s

what the blessing might have be

had she obeyed God alone? Tri

she has made some advanceme

but her progress has been only

the puny patter of an infant's fe

in comparison with the great strice

she might have taken had she

from her all the pollution w

which she was enwrapped. WI

God whispered to Luther's hi

live by faith," he let shine upon

a light from his own divine pers

by which he saw how entirely t

were all such practices to purch

once arose, and in terror and sha

put them away from him.

wave of reformation which sw

over the church in the sixte

century was a great and clean

wave, and sufficed to wash a much of error; yet not all. W

when God and his word shall b

church come forth in beauteou tire, adorned as Christ's own u

he who can assimilate the diverse views into unanimity of opinion will be indeed a leader. Thos. Ewing, of Ohio, introduced into the House his bill for repeal of the Resumption Act, which was at once favorably reported back by the Committee on Banking, to which it had been referred. In order to control it and prevent amendment by hose inimical, it was simply reported back to the House, thus putting it upon the Speaker's table for consideration only during the morning hour. On Thursday, Mr. Ewing endeavored to secure its passage, but dilatory motions consumed the hour, and to his intense mortification he found himself in the hands of his enemies, for a two-thirds majority was requisite to take it from the Speaker's table, and this scrength the bill did not command. Now he must return it to the Bank. ing Committee for report back to the House in Committee of the Whole, where it will become the subject of prolonged debate as well as indefinite amendment, for while the great mass of Members are favorable to the repeal of the Resumption Act, yet there is a great incongruity of opinion as to what shall be substituted for it; and as a consequence of this evident diversity of views upon national matters we are led to think no one will be able to harmonize and consolidate either party into such compact organizations as have controlled past legislation in Congress. The President. Mr. Hayes's

speeches in Richmond has gained him unbounded praise from our Southern people. A Virginian has a Spartan's or a Frenchman's love for his native State, and the Statesman who compliments the Old Do-I minion at once secures the Virginian's friendship. FELIX. LETTER TO BRO. WARDNER

The following letter from Norway may be interesting to the readers of the Sarbath Recorder:

SEPTEMBER 9th, 1877. My dear Brother Wardner .-Your very welcome letter of the Mist June came to hand the 26th ult. My heart rejoiceth to hear from you; more so to see the precious truths clearly in the light of the Word of God expounded. It enlightens, instructs, and comforts me very much, in a place where I am so alone; but the Lord be praised, who is always near to me, and all who hunger and thirst after him, and to do his will; although in this world we may have tribulation, praised be the Lord he has beercome, and will help me and his weak followers to overcome and to be faithful until the end. Yet storms may arise, whose billows enteningly might try to awallow our bank, but when the Lord is atthe leben, he will sleer her safe into the haven of eternal joy.

Dear brother, many thanks for your kind letters; likewise thanks, once more, for the SARBATA RECOR-Der, It oftens makes my heart laugh, and then again it makes me weep for joy. Many thanks for the tracts, and the freight you paid for them. And now, as regards the translation of the tracts. With the help of our dear Father, I shall make a beginning myself, and likewise hope to find an able person to assist me. There is a Professor of the Hebrew language at the university at Christiana, of Jewish descent, who would he the most able person, if only could be gained, as the revisor. I shall try to find some one else besides for the translation. Then, if well translated, much will be gained for general distribution. Also, the printing will, by the help of our deaf Lord, be effected He h lis able to assist in all undertakings for him. The Lord Jesus will sure-A ly triumph in and with his own cause. He is/a mighty king. He will be more than conqueror. My experience is, if unwilling to do his work, yet am bound to do his will; but when I lead for joy in the race set before me, there's joy unspeakable and fall of glory in this wilders ness even. Oh, that my ways were directed to keep thy statutes. May

My health has not been so well for some months, so had a month's permission, and by the doctor ordered to visit some of the highlands of this country; but I chiefly visited the lowlands, and spoke with as many about the salvation of their souls as I had access. May the word of the Lord bear many fold to his honor. The latest weeks, have not been

the Lord give me my heart's desire

to his honor and glory,

out to preach. When last out, three Sundays ago, went up the woods to preach; had to walk twenty one miles. Dark came over me too soon, and the road was very slippery. I stepped on a stone and huit my foot, which is not quite well yet, so can not walk any distance. I am yet on board my vessel. The doctor has advised me to leave my situation so soon as possible. My wife and daughter join with me to send their Christian love to you and your dear wife and family. I am your brother in Christ,

PATIENT WAITING .-- The Tract Society has waited patiently for subscribers of all classes through the Summer to remit payment for the RECORDER, as their circumstances would permit feeling that in all sections causes of some kind hadrexisted that rendered it difficult for many to pay as promptly as they would wish. Especially in the West have drought and grasshoppers been accepted as excuses for delay. The past season, however, has been one of unusual productiveness, and it is hoped and it would seem that it might be reasonably expected of those in arrears to give early attention to the rightful claims of the RECORDER. Statements have been sent to the Local Agents, showing the condition of the accounts of those known to be n their vicinity, which it is expect ed they will be prompt in bringing to the notice of subscribers, that there be no unnecessary delay in making collections.

orings the sad intelligence of the the delegate to the North-Western for peace are going on, but a large From the humble office of herdsand to receive his divine commission | This takes us by surprise, as it was except the missionary money, so he and deliver God's chosen peo- only recently we had a letter from lent him the money for a few days. from their Egyptian bondage. him indicating health and a hopeful I think he ought not to have done Loid, in the midst of a burning servant. In our acquaintance with all. The delegate looks to the ash, appeared to him, and yet the the Doctor, we had learned to love Treasurer for his pay, and the bash was not consumed. In aston- him, and the news of his death Treasurer looks to the churches for ament and wonder Moses said. "I will now turn aside and see this

PUTTING OFF THE SHOES.

BY MIRIAM.

great sight, why the bush is not

barat." From the midst of the

bash God called his name, and he

said, "Draw not nigh hither; put

the place whereon thou standest is

hely ground." From this circum-

many of the Eastern nations to per-

other sects still continue to do so.

Putting off the shoes has long been

considered by them as a token of

reverence, when an inferior ap-

proaches into the presence of a su

Moses contain a deeper signification

than they have been accustomed to

attribute to them? Sandals, con-

sisting merely of a sole strapped upon

the foot, were the shoes then worn,

and in walking it often became

necessary to put them off for the

purpose of removing small grains of

sand or other foreign substances

which might easily find an entrance.

there, and cause pain, and greatly

been educated at the Egyptian

court, becoming skilled in their arts

and sciences, as well as in a thor-

ough knowledge of nature, in which,

at that time, the Egyptians excelled

all other nations. Fleeing from

Pharaoh, he had been a dweller in

in Midian for forty years. From

his education and subsequent sur-

he had imbibed much that was false,

erhaps even bordering on heathen-

solfish, holy life, to be the leader of

luminated by the Divine Presence.

Not alone to Moses, but to every

one who has come to the cross of

Carvary, does God speak, to put

way all that is sinful, all that is de

grading, that nothing may hinder

our progress in traveling in the

a living sacrifice, holy and accepta-

Christians, incapable of progress,

because they refuse to put these

things from them. Fashionable so-

ciety demands conformity, when in

social circles the wine cup sparkles

brightly, the gaming table presents

its attractions, and other so-called

innocent amusements lure. Over

and above all, God is constantly

At the last it biteth like a serpent.

and stingeth like an adder." Do

we think we can indulge in these

things and receive no injury there-

from? They are thorns, which, if

not removed, will surely cause pain,

it may be a deep and ugly wound

and thereby cripple us in our journey

in the divine life, and in the end be

the means of our failure to reach the

present time. God is speaking to

his church, and for centuries has

been urging her to put away from

her all those evil practices, all those

heathenish superstitions which have

been handed down to her as a natu-

ral heritage from the old mother

church of Rome. We are often told

with an air of great satisfaction,

how God has blessed the church in

these practices, but who shall say

what the blessing might have been

had she obeyed God alone? True,

she has made some advancement

but her progress has been only as

the puny patter of an infant's feet

in comparison with the great strides

the might have taken had she put

from her all the pollution with

put these thing from us.

God now called him to an un-

oundings, it is very probable that

erior; but may not God's words to

TRACT BOARD MEETING.

off thy shoes from off thy feet, for 23d, 1877. Present-A. B. Spaulding, J. M. Todd, J. B. Clarke, C. V. Hibbard, stance it has been the custom for R. P. Dowse, R. T. Stillman, LeRoy Maxson, Silas Bailey, S. C. Maxson. form their religious rites with bare E. Whitford. Visiting brethrenfeet: the Mohammedans and some Abel Stillman, A. C. Potter, A. M.

> West, George B. Clarke. The President, A. B. Spaulding, called the meeting to order. Prayer by J. M. Todd. The minutes of the Annual Meet-

ing of the Society were read by the Corresponding Secretary. letters as follows:

1. Report of the Women's Auxiliary Tract Society of the First Alfred Church, Alfred Centre, N. Y., showing receipts for the year, \$81 29.

2. Report of Auxiliary of Ashaway, R. I. Receipts, \$18 26. 3. Letter from Eld. G. Velthuy sen, Haarlem, Holland, relating to

impede their progress. Moses had the Sabbath cause in his country. 4. Letter from M. B. Kelly, in answer to inquiries of Corresponding Secretary, in relation to the state of the field in Southern Illinois. 5. From Joel Greene, concerning the demands of the cause in Penn-

6. From N. V. Hull, in regard to editorship of the RECORDER. 7. From Ira J. Ordway, concerning the Sabbath work among the

Scandinavians. 8. From L. C. Rogers, in relation to visit at Waterford, and labors his people from their bondage in there, and in the vicinity of New

Egypt to the promised home in Ca- London, Conn. man. What need for purity of The Treasurer submitted a stateheart and life. Putting off the shoes | ment, showing the present amounts may very properly be considered as in his hands:

Balance of General Fund......\$113 27 an emblem of laying aside all pollu-Subscriptions to Publishing Fund 283 00 tion, all hurtful practices contracted Recorder Fund... while walking in the pathway of sin, Tent Fund..... and occupying only the high and\$407 49 halv ground which is constantly ii-The following action was then

> manufacturing shop at West Ed- could be as well or better carried preservation of the property.

pathway of the redeemed, or prevent us from presenting our bodies ble unto God. The world contains ary, April, and July. a vast army of limping, faltering

> Recording Secretary, and Treasurer | not yet fully appear. I will, after | not for a long time prior been himere reappointed the Business Com-4. The Secretaries were instructed

o furnish timely and suitable ab tracts of the minutes of Board meetings for publication in the Sabbath Recorder.

saving: "Be not conformed to this world, but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and scaeptable, and perfect will of God. Ibok not upon the wine when it is Sept. 10th, 1877. red; when it giveth its color in the cup, when it moveth itself aright.

to give, through the SABBATH RE- ble, until it was well loaded, when corder, timely notices of the meetings of the Board. 7. The auditors reported that this was not a donation party, but

they found due Eld. L. C. Rogers. on salary for the last quarter, \$148 12. Report was adopted, and an order was voted for the same covering his salary to Sept. 30th, 1877.

heavenly home. It is an utter impossibility to please God and at the engagement. same time disobey him. We must 9. The Business Committee were Loudly and in distinct tones, tones ng means to pay off the indebtednever more distinct than at the

ness of the General Fund. 10. J. M. Todd, S. Burdick, Edpreparation of Bible school lessons

for the ensuing year. 11. The Corresponding Secretary was instructed to correspond with Brethren Bailey and Kelly, in regard to the Dakota and Illinois fields, with a view to rendering

them some assistance. The minutes were read and ar proved, and the Board adjourned to meet in the next regular quarterly The latter told Barrett that the ship session at West Edmeston, on Jan- from which the spoon was obtained uary 8th, 1878.

J. B. CLARKE, Cor. Sec.

WESTERN ASSOCIATION.

which she was enwrapped. When I wish to say one word to the God whispered to Luther's halfchurches of the Western Associaawakened mind as he was doing tion which have not paid their appenance on Pilate's staircase those portionment to defray associational memorable words, "The just shall expenses. But I confess on the live by faith," he let shine upon him start it is none of my business, but a light from his own divine person, it is somebody's. At our Associaby which he saw how entirely vain tion, an effort was made to raise were all such practices to purchase money to pay Eld. Summerbell for the remission of sin. Luther at labor performed in this Association; once arose, and in terror and shame, the money was all raised or subput them away from him. The scribed, and some twenty dollars by them. waye of reformation which swept over, as I supposed. In a few days, over the church in the sixteenth here was enough paid to me to century was a great and cleansing cancel the debt, which I handed to wave, and sufficed to wash away the Treasurer, and felt really thank- buried at Englefield. This spot is much of error; yet not all. When ful that the old debt was paid, for about nine hundred miles inland error shall all be washed away, when God and his word shall be en- I have no fellowship with old or and has not yet been reached by

death of the Rev. Dr. Wyckoff, the Association presented his order of proportion of insurgents in the field able and long continued secretary \$40, before starting on his journey, are in favor of peace. Surrenders man, Moses was about to be removed, of the American Bible Union. there was no money in the Treasury, are daily increasing. Half of the Cuban Congress favor peace. The Spanish government sets at liberty all who surrender. The Spaniards He had led the flock of Jethro near spirit. In his death, the Union has so, but he did not intend one bit of April or May the Spanish forces Horeb, when an angel of the lost an ardent friend and faithful harm; he wanted to accommodate will have conquered all armed opposition. A considerable number of Cuban officers surrendered near Manzillo. The government appropriated \$25,000 to buy supplies for

ceived \$30 000 in subscriptions.

residence in Indianapolis, at 5

unexpected, has fallen heavily upon

the many friends of the talented

his family, have been tendered from

all parts of the country. Both

Houses of Congress appointed com-

GEN. BEDFORD FORREST, the not

ed Confederate cavalry officer, died

most conspicuous of his exploits

being the massacre of the colored

croops at Fort Pillow, than which a

THE EASTERN WAR NEWS CON

inues favorable to the interests of

It is said that Boston's income

Monday, Nov. 5th.

Now, will not the churches raise their apportionment, and send it to The Executive Board of the the Treasurer in one week's time? American Sabbath Tract Society We only ask for just enough to pay answered, "Here am I." And God met, pursuant to call of the Presi- the debt. Do this, and Bro. Sumdent, at Leonardsville, N. Y., Oct. merbell will be glad, for he tells me he needs the money. The Treasurer will be relieved from embarrassment. and we will all feel good again.

the means.

BOME NEWS. Lecture on Light.

PLAINFIELD, N. J., 1877. On Tuesday evening, Oct. 23d our Sabbath school was entertained and instructed by a lecture on the properties and colors of light, by Charles Barnard, the able scientific editor of Scribner's Monthly. In a familiar and happy way, the learned lecturer illustrated the principles and laws of light and color by series of experiments, which at once pleased the eye and instructed the mind. How we see objects, and why we see them, by the medium o light; how the few primary colors of a beam of light are combined to give all the beautiful tints of flow ers, birds, and trees, to clothe all nature with loveliness, were beautifully shown by the experiments. Contrary to the generally received notion of the number of primary

colors in the solar rays, he showed that there were but three-red green, and violet-and that by blending these in different propor to a close by the inclemency of tions, all possible colors and shades of colors are produced. The lecturer carried the minds of his at for a time. tentive hearers up from these won derful and beautiful things around us to the kind Father above, who is from liquor licenses, this year, will the author of "all this wondrous amount to \$250,000, but the cost of world we see." Would not more such lectures for our Sabbathschools tend to wake us up, and the account could be accurately help enlarge our knowledge and made up it would show a heavy balance on the wrong side of the

deepen our piety? D. E. M. Berlin, N. Y. Our continued series of meetings closed last First-day night. We

ontinued them one week after Bro. Huffman left us for his work in 1. J. B. Clarke was instructed to DeRuyter. The interest kept up heavy wind of the last three days take charge of the renting of the to the last, but we thought the work meston, owned by the Society, and on by partially changing the form and Ontario show the damages to make the repairs necessary for the of labor, Up to this time, ninety- shipping have been numerous and four have been baptized, but, as a severe. The steam barge, Young 2. The quarterly meetings of the matter of course from our sur. Hickory, sank at the mouth of De Board shall be held during the year, roundings, most of them have drowned." troit river. on the second Third-days of Janu- united with the First-day churches of the place. A few have embraced 3. The President, First Vice the Bible Sabbath. What is to be New York. He says no person President, Corresponding Secretary, the final outcome of the effort does knew of his leaving; that he had a little time, when the smoke of self, and that Ring troubles had

> another report. B. F. R. Milton Junction's Pound Party.

his absence.

lels of latitude.

served by State authority.

October of \$4,236,554.

to receive the gospel."

\$1,000,000 in silver.

Bibles, died August 22d, at Wind-

SUMMARY OF NEWS.

On the evening of the 27th o October, Eld. Wardner was invited Nov. 4th, from Central New York 5. An order was voted in favor to meet some friends at the church. of J. B. Clarke, for the sum of \$50, He went and enjoyed a very pleasas a partial compensation for his ant evening, conversing with all services in conducting the corre- present, and listening to excellent spondence of the year ending music by the young people. As the friends came in, each one de-6. The President was instructed posited a small package on the ta-Dr. O. Allen made a presentation speech in his harpy manner, saying only an opportunity for all of Eld. Wardner's friends to make his ac quaintance, and give expressions of welcome to him, as their pastor; and as he partook of these eatables 8. It was voted to employ L. C. from their several larders, they Rogers for three months after the hoped he would think of his parish

expiration of his present term of lioners, as desiring him to feel at home among them, and that his la bors be blessed to their good. Eld. nstructed to devise a plan for rais- Wardner replied with much feeling, thanking them, and said: He had felt at home here, and surely could not fail to do so now, after this vin Whitford, and J. B. Clarke painstaking on their part to give were appointed a committee on the him this hearty welcome; and said

the blessing of God might attend it. Cor. SIR JOHN FRANKLIN:-Thomas Barrett, of the whale bark, Houghton, lost in Hudson's Bay in June, 1876, has arrived at New York, with a silver crest, which he obtained from an Esquimaux Indian.

to other missions. One of the missionaries is at Bogota preaching. The other two are to return to the United States. was crushed by the ice at an island ports recently received at the Treasnear Cape Hallowell, and that the ury Department that the yield of natives took the crew near Cape the precious metals in Nevada and Englefield and kept them until one by one they perished from cold, hunger or disease. in gold, and \$27,000,000 in silver. Barrett says the natives about his as follows: Mines of the Comstock

Winter quarters at Marble Island had two other spoons, one with Franklin's crest and the other having "S. S. S." engraved on it. These were purchased by the United States Consul at St. John. The Esonimanx say the vessel became a otal wreck, and that Sir John Franklin was with them, and they recognized him as the leader. The white men who died were buried

ington, was lifted from the track and turned upside down by the The most important fact they wind. Coals from the stoves were communicated was that his crew of scattered through the cars, but the whites left a lot of books with fires were put out before any damwriting on them, which were also age was done. Several persons were badly hurt, but none fatally. of cotton reached the highest point

The Consul at Curacoa, Dutch West Indies, reports a terrible hur ricane Sept. 23d, causing two mill ion dollars dimages, and a heavy loss of life. In the city of Curacoa many of the most solid structures were crushed like paper by waves which rolled upon them mountain high. Many persons were builed in the ruins. Considerable damage to plantations and shipping is re

The Tribune's Washington spe cial says it is reported that ex-Gov ernor Tilden attempted to get Gov families settling in the neighbor ernor Williams to appoint Mr. Hen hood of Puerto Principe and Hol dricks to the Senate, as successor to guin. The Spanish Casino have re Senator Morton, to get him out of the way, but Mr. Hendricks had aleady secured the appointment of THE DEATH OF SENATOR MORTON, of Indiana, which occurred at his

Three American authors, Mr Vm. Cullen Bryant, Mr. Longfel low, and Mr. Bayard Taylor, have o'clock P. M., Nov. 1st, though not recently been elected honorary members of the Literary Academy of Athens, which is under the spe Senator. Expressions of respect | cial patronage of the Queen of for the deceased, and sympathy for Greece. The House Committee on Bink

he have accepted the new silver bill. Its essential features are the coinage of a silver dollar of mittees to attend his funeral, on 4121 grains, making it legal ten der for debts, public and private except those otherwise provided for

A forger in the custody of an of ficer, jumped from a rapidly moving train near Fort Wayne, Ind. With at Memphis, Tenn., Oct. 29th, at out a moment's hesitative the of the residence of his brother, Col. ficer jumped after him, and although Jesse Forrest. Gen. Forrest obboth were severely hurt, the prison tained an unenviable notoriety for er was secured. parbarity during the rebellion, the It is reported that fifteen Indian

were recently killed by the crew o a Honolulu whaler at Cape Prince of Wales, Alaska. The savages boarded the vessel demanding liq nore inhuman act never disgraced uor, which being refused they at the military character of any civil- tacked the crew and were beaten. Three persons were killed and several injured by the collision of an express and freight train, near

Ridgeway, Pa., on the Philadelphia and Eric Railroad, on the morning Russia, while reports from Constanof Nov. 1st. inople suggest a change of the Secretary McCrary has issued an ninistry, with a probable leaning order forbidding employees of the oward peace. It is probable that War Department to partake of any spirituous liquors between 9 o'clock ampaigning will soon be brought A. M., and 4 o'clock P. M., under

penalty of dismissal. Winter, and there will be an oppor-A Prohibitionist estimates that tunity for reason to exercise sway about \$100,000,000 more is expended yearly in this country for rum than the total gross earnings of all the railroads amount to. The Newfoundland fishery is

loast. Great destitution and much auperism and crime arising from suffering is apprehended the comthe use of liquor is not given. If ing Winter A Paris dispatch reporting a battle recently between the King of Abys-inia and Meuelk, states that the latter lost 23,000 killed and ledger, to say nothing of the misery

terrible failure on the Western

of body and soul, which can not be Jesse Pomeroy, the boy murder er, sentenced for life, nearly escaped rom the Charleston prison on the STORM ON THE LAKES.—A Detroit evening of Nov. 4th, having almost dispatch of Nov. 4th says: "The cut his way through when detected. Some Freewill Baptists are agiculminated in a hurricane. Dis tating the question of a union beling was so close at hand that I would not ween that body and the Cons

The engineer was with other olive oils in the market. brothren, let us turn out and have a profit-Chog, a Chinaman, has been ad- able time. mitted to the bar in London. The Chinese government entrusts legal OAKEY HALL has returned to questions to his consideration. The heirs of Thomas and Robert Young claim about \$10,000,000 worth of property in Kentucky, in-

cluding many town sites.

tionalists.

battle has cleared away, send you nothing, proximately, to do with The Lake Erie, Evansville, and Southwestern railroad has been sold under foreclosure for \$6,100, subject AN EARTHQUAKE of considerable to claims. Official returns place the number severity was felt on the morning of

of Russians killed, wounded and missing, from the commencement to the Atlantic coast. Its course of hostilities to Oct. 25th, at 61,942. was from west to east, the waves The American bark, Iron Age, apparently moving with the paraloading with sugar at Sourabaya, for New York, has been totally destroyed by fire. Gov. Robinson, of New York

Political circles were taken quite seconds the President's national v surprise at the nomination of ohn Welsh, of Pennsylvania, to be Thanksgiving Proclamation, by Minister to Great Britain. designating the same day to be ob-

Twenty-five counties in Virginia have refused to grant license for the sale of intoxicating liquors. Mrs. Eunice Bagster, widow of The population of Japan is offi the publisher of Bagster's Polyglot cially announced to be 33.500.000.

sor, England, aged 99 years and 364 A Great General. The superiority of a military command er like Von Moltke, needs no further ex-The public debt statement shows decrease during the month of est attacks are made upon the weakes points of the enemy's lines. So the frequent fatality of disease does not surprise is when we find that, with similar tactics, it chooses a season when the system is disturbed and enfeebled. This is why so The mission, in the United States many children die before they reach the age of fourteen, while a large proportion Columbia, of the Southern Presever survive the season of teething, and byterian Church had beeh disof those who do, a great number never continued. It was begun eight years ago, and had stations at enress on and exponstion of that period Dr. Bell's Rhub arb Cordial has saved the Baranquilla and Bucaramanga. The lives of many children, and parents all Missionary says that, while the he carnestly desired their prayers great majority of the people "are safe, pleasant, and sure, and not only over the land are loud in its praise. It is and co-operation in his work, that utterly disgusted with the corrupterstores health, but gives permanent tone tions of the Roman Church, they are, nevertheless, not yet prepared diarrhoa, dysentery, Summer complaint, cholera infantum, colic, etc., soothes the His hope was in Christ, and Christ, was The mission irritated nerves, allays pain, and he ps the would have been continued longer child well, so that teething can go on but for the fact that it required renaturally without disturbing the whole system. Druggists sell it at 25 cents per enforcements to keep it alive, and bottle around which will be found these the committee felt they could pamphlet treatise giving much fuller not furnish without doing injustice nformation than we have space for here. Bell's Rhubarb Cordial Co., Proprietors

> SUNDAY SCHOOLS .- The Allegany Coun-Sunday school Association will hold its It is computed from official reventh Annual Convention at the Pres vterian Church in Cuba, on Tuesday and Vednesday, Nov. 13th and 14th. Pastors Superintendents, Teachers, and all inter ested in Bible instruction and Sabbath California will amount during the school teaching are cordially invited to be present. The Committee of Entertainment present calendar year to \$33,000,000 vill be in waiting at the church to wel come all who may attend. J. C. TAYLOR, President of Association Lode,\$20,000,000 in silver, and \$17,-000,000 in gold; out of the State of

> Miss: A word in your ear. The next Nevada, \$6,000,000 in silver, and fine afternoon that you saunter out, buy a box of Glenn's Sulphur Soap. That ad \$1,000,000 in gold; the State of California, \$15,000,000 in gold, and mirable purifier will remove every one of those pimples which detract so much om your beauty. Sold by all druggists A Salt Lake dispatch of Oct. 30th There is youth in every bottle of Hill' says that a passenger train on the Jtah Central Railroad, near Farm-CONSUMPTION CURED.—An old physi

cian, retired from practice, having had placed in his hands by an East India misionary the formula of a simple vegetable remedy, for the speedy and permanen cure of consumption, bronchitis, catarrh. asthma and all throat and lung affections also a positive and radical cure for nerv During this year the consumption after having tested its wonderful curative when God and his word shall be on throned supreme, then will the church come forth in beauteous attire, adorned as Christ's own unsulfier, adorned as Christ's own unsulfier and has been due nearly two years.

DEATH OF DR. WYCKOFF.—The Elmira Advertiser of Nov. 5th

New Cuba.—A Havana letter Elmira Advertiser of Nov. 5th

New Cuba.—A Havana letter Elmira Advertiser of Nov. 5th

New Fork in thousands of cases, has felt it is question from and his word shall be on throat and supreme, then will the supreme, then will desire to relieve humans aftering the supreme, then will desire to relieve humans and supreme, then will desire to relieve humans and supreme, then will disorders of lungs and thas not yet lead. As then beset of this and winds papedly cure and susing or the value of our cotton fabrics exported has increased \$1.000,000 000 for the fiscal year ended June 30th, 1875, to substitute the value of our cotton fabrics expected for Harper's Peri-desire to this recipi of stamp, in the lidews. Actaned by this motive, and all afflicted fice of clarge. Sent by return mail or respands and using or train the substitute to sent preparing and using or train paped with the substitute to powers in thousands of cases, has felt it

ALFRED CENTRE INSURANCE AGENCY Centre, Minne s represented by J. G. Burdick.

Brother and Sister Hills procured letter from that Church to unite with the North A HINT TO THE WISE .- Only \$13 45 for Loup Church, and they had notified the ticket from Alfred to New York and pastor of the eturn! Ten days in New York! Good on ny Erie passenger train between Altred Sabbath meeting for that purpose, bu and the city! The man who can't take | she was never able again to be present a this hint, wouldn't go to New York if he a sabbath a sabrath a sabbath a sabrath a sab

SPECIAL NOTICES.

THE Quarterly Meeting of the 2d Alfred, Hartsville, Independence, and Andover Seventh day Baptist Churches will be held with the Andover Church, comnencing on Sixth day evening, Nov. 16th 1877, at 61 o'clock, with preaching by I. L. Cottrell, followed by conference meeting. Subbath morning, at 101 o'clock, preach ing by A. H. Lewis, followed by the Lord's Supper, administered by J. Kenyon. A the close of this service, further arrange ments and announcements for ser ices will be made. A large attendance rom the churches composing the Quarerly Meeting is earnestly desired.

removed to Brookfield, Madison county N. Y. She experienced the love of a Sav 图 NORMAL INSTITUTES will be held ior when about twenty years old, was baptized by Ed. Daniel Coon, and became with the Sabbath schools of Southern Visconsin, as follows: At Milton, Tuesday, Nov. 13th, 1877, at She was markied to Mr. Crandall in 1833 and soon after settled in Persia, Cattarau-M.; Milton Junction, Wednesday, Nov. 4th, at 7 P. M.; Rock River, Thursday Nov. 15th, at 7 P. M.; Albion, Sabbath vening, Nov. 17th, at 7 P. M; Utica, Mon there they removed to Linn county, Mo, in 1866. When the little Seventh day day, Nov. 19th, at 9 A. M.; Walworth, Vednesday, Nov. 21st, at 9 A. M. All are church was prganized at this place, sh ordially invited to come. Bring your Bi was ready ite cast her lot with the other oles, singing books, paper, and pencils, until death called her to join the church quipped for the work. A good blacktriumphant She had been visiting h poard, crayons, and maps of Palestine and and living in this vicinity); and on the Bible lands will be wanted

G. J. CRANDALL,) Conductors.

E. M. DUNN, O. U. WHITFORD, THE Ministerial Conference of the Seventh day Baptist Western Association will hold lits next ression with the Church Scio, N. Y., commencing Third-day, Nov. 13th, 1877, at 61 P. M. Introductory Sermon, by J. Summe

The Trinity, A. H. Lewis. "Relation of Pastor and People," N. V

"Religious Education of our Youth, O. D. Sherman. "Is Apostolic example binding us? J. Kenvon.

This pr gramme was made out for the neeting which should have been held in May, but the Secretary failed to give no tice of such meeting, and it passed by, ford, D. E. also neglected to send his book to the President. W. B. Gillette, consequently he was not prepared to notify the meeting of the Conference. Bro. Cottrell wrote to the Secretary to find out where the book could be found, with the understanding that the records, when found, should be forwarded to the President. I supposed that the book had been so forwarded, until vesterday, I was in Alfred Centre, and

N. G. Hadsalf, Alfred, saw Bro. Cottrell, who said he had not Mrs E. L Davis, Olean, yet found the book, had been notified Lydia:R. Fullgner, Pendleton, 5 00 34 where it was left, but had lost the direction, but thought it was left in Almond . C. West. 歌』amazoo Mich . 1 70 I got into my buggy, and drove to Al-.W Bab 達集. N Loup, Neb., 5 00 H Thornoafe Brookfield, Mo., 125- 33 mond, and found that the lost book had drs B Lancephere, Albion, Wis., 50 33 gone to Alfred Centre. I came back to i. Bee, Aldes, Minn., the Centre, found the book, and put for home. After examining the records, I WHOLESALE PRODUCE MARKET. Review of be New York markets for but-

found that the time of the annual meetso that he could publish this notice in season. This is my only excuse for assum sing California industry. The oil ing this responsibility. I have had as finds ready sale and compares well trouble about it as a married man. Now J. K. PREACHING AT ALDEN -God will-

ing, Rev. A. H. Lewis will preach at Al den, N. Y., on Sabbath, Nov. 10th, 1877. at 11 A. M. Other appointments on Sab bath and First day as circumstances may indicate.

cal Institutes and Conventions until Janu ary 1st, at reduced rates. Those hel early during the Fall will cost less than those later in the season. Address for few weeks at Alfred Centre, N. Y.

At Brookfield, N. Y., Oct. 31st, 1877 b Rev. J. M. Todd, Mr. FRANK E. MUNGOR of andy Creek, and Miss JENNIE A. L. CLARKE, of Brookfield.

DIED.

give the substance of what he said:

o pray with and for him : I tried to do s

At the close of the prayer he responded

Amen!" When his friends came in fo

the last shake of the hand, he gazes then

good advice; may it be like good seed

sown on good ground. He has left a wife, one little boy, parents, brothers

sisters, and a very large circle of other relatives. His funeral was largely at

In Berlin, N. Y., Oct. 15th, 1877, JARED

REEN, in the 79th year of his age. Bro

f religion, and united with the Seventh

av Baptist Church of Berlin, with which

ne maintained a consistent Christian walk

until removed by death. For a number

of years he had been unable to attend the

always expressed a deep interest in the

relfare of the Church. During the las

days of his life he manifested great satisfaction that the Lord had graciously

poured out his Spirit in Berlin, and Ifa

quickened anew his people, and converted

in his Savior.

inners. He passed away firmly tru-ting

In Scott, N. Y., Oct. 28th, 1877, GEORGIE

., only son of Wm. N. and Olive Bab

In Ellisbu gh, Pa., Oct 23d, 1877, of t

phoid fever. WILLIAM ELLIS, in the 40th

year of his age. "Mr. Ellis," it was said at his funeral, "will be missed more than

any other man in the place." He was very

kind to the poor and afflicted. He held the office of Justice of the Peace and Post-

master, and was the only merchant in the

dren, and a large circle of friends. J. K.

He leaves a wife, three small chil-

cock, in the 8th year of his age.

Green, in middle life, made a profession

tended. Eld. Fuller conducted the

Catire dairie Picked up 3 Vestern en At Stannard's Corners, N. Y., Oct. 21st 377. SMITH DEXTER, Jr., in the 35th f his rge. On Sixth-day evening, Mr. CHEESE. \$\frac{3}{2}\$ Receipts for the week were Dexter, while taking care of his hors in the barn, received a kick in the abdo 1.287 boxe Exports 10.461 boxes. There nen, which proved fatal. He lived until fuir inquark for finest September make, First-day, and between the hours of four and five P. M., he gently passed out life. It was said that he was unusuall heerful on the evening of the accident Fine Sept. 10 t. make......13 @ 134 The day had been one of unusual prosper Fair to good F ity with him, and in the evening he had Skimmed sand off flavor...... 6 @ 10 rathered with the loved ones of his own Eggs .- Hige fresh marks wanted at 24 quiet home, to enjoy a feast such as love only can give, and added to the presence of his own family were @ 25 cents Southern and Western, 20 @ me very dear friends, who called to mingle their joy with the household, but oh! how suddenly the lights went out, DRESSED POULTRY AND GAME.-We uote: and all was changed in one momen In First-day morning, the physician told him he must die soon. He wished to se owls.... Turkeys. his friends, and myself with them. arrived at his home about noon.

Chickens, p lb.10 @ 12 8 @ 10\$2 00 @ \$2 Onnil. 🏭 expressed great joy that I had come, for h "The Venison, slipit saddles, per ib...17 @ 18 ctor says I can not live, but I have some hopes of getting well. I wish to live for my family's sake, for I am proud BEANS - Ne quote: of thein," and well be might be. I asked Mediums, p bush......\$2 00 @ 2 2 him about his hope. He frankly answere i that he had done a great many wrong $\cdots 2 10 \overset{\sim}{@} 2 25$ Marrows things, but believed that he had repented BEESWAY - Dull at 25 cents per 1b. of them, had asked God to forgive him. DRIED APRILES .- Quiet, Sliced, 6 @ 8c and enjoyed the evidence that he had his only hope. He felt an assurance that it would be well with him. He asked me

uarters, 5 🏚 6c. GREEN APPLES.—Choice variety, \$3 0 @ \$3 25; miked lots, \$2 50 @ \$2 75. CRANBEIERE ES .- We quote: Cape Cod, per bbl......\$5 00 @ 6 00

ersey, per‡ HONEY. We quote: White Cloder, fancy, single comb 20 @ 23 BUCKWHEAT,-We quote:

Dark, in book CHESTNUT Per bushel, \$3 @ \$3 50 HICKORY NUTS. - \$1 @ \$1 10. David W. Lewis & Co. bnmission. Sales quick and Butter on prompt, and money soon as sold. Sabbath services of the sanctuary, but

consignments of your Fall make butter. Address lefters and mark packages-DAVED W. LEWIS & Co., NEW YORK.

Asthua Remedy. The only sure rem-Is sold under a positive guarantee Price \$1 a faktage. Sample packages free Address LOUIS SMIT ANIGHT, Chemist Cley-land. ~ONSUMPTION CURED.~ U The formula of a simple vegetable

A STIMA.—SMITHNIGHTS

iedy, discovered by a leading German physician, giving instant relief in the vorst parograms of coughing, positively curing Confuguption, Bronchitis, Catarrh Asthma, and all disorders of lungs and

50 MIXED CARDS, ASSORT 50 mottled photos, 13 cents; Repp, Damask, transparent, &c., mixed 20 cents. The Pearl, a 4 page, 12 column

After arriving here, and

intention to join the Church

to the Church, that she might

deciding to make this their future home,

s soon as sine should be able to attend a

suggested atcher husband the propriety of sending an her letter and asking to be

die a member of it, but death came a fev

debarred the privilege. She was an intelligent wonas, and well beloved by all

who knew her. Having been a practica

with a rich exp-rience and with a swee

reliance in the Christian hope of a blessed reward beloud the grave. The funeral services were held at the home of the de-

ceased; buisal in the North Loup Ceme

At the resilence of her son in law, Mat

new McCergnick, n. ar Brookfield, Mo., o

Sabbath morning, Oct. 6th, 1877, of con gestive chig Ann, wife of Wm Crandall

in the 65 ligger of her age. The subject of this noting was born in Phode Island

and when she was but a child, her parents

member the 2d Brookfield Church

hey removed to Dakota, Wisconsin, and

hildren (of whom she had six married

day she was risiting the last one—having made the round or them all—was taken

sick, but the not considered in dange until thirty &x hours before her death

when she had a congestive chill which

overcame lies feeble constitution: and

the light damened on that sacred day

rest, her spark took its flight to the worl

of eternal grest. She leaves a husband

feeble with are, eight children, and many

grandchildrek to mourn her loss. But w

do not mouth as without hope, for w

LETTERS.

Davis, E. H. Davis, George Thorngate, . Bailey, V. Hall, A. E Main, Mrs. Georg

Loomer, J. B. Davis, Oscar Babcock, Henry Thorngage, Lydia R. Fullmer, N. Bee

M. D. Potter, R. A. Barber, F. B. Champlin, A Brothes, J. B. Clarke, O. B. Ward

ner, N. Wascher, J. C. Taylor, B. F. Rog-ers, H. G. Johes, Orilla Crane O. U. Whit

RECEIPTS.

edged, spould give us early notice of

are ackno

DER. by D

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market.

and neglect

ine fresh

ne Fall t

2, I. D. Titsworth, Sarah A

for the Sabbath Recorder

dedged from week to week in Persons sending money, the

which is not duly acknow

žvid W. Lewis & Co., Produce

there has been a weak

. Finest creameries were

eamery make.....32 @ 33

vate dairv..........28 @ 30

[all butter......24 @ 26

sing butter......13 @

Other kinds are very dull

Southern and Middle

តិ៍e dairies.....

ninal. We quote:

rially for fair to good long

Broad street, New York. Marking plate

BUTTER. Receipts for the week we

23.026 padžges. Exports were 1,795

packages. The weather has been unfa-

dairies ; hoders in some instances accept

ing \$1 @ 🟂 per hundred weight lower

n demand a 32 @ 33 cents, and fancy

re-h dairyanake was in light receipt and

quickly taken at 28 @ 30 cents. There

ere sales 🎉 good State daries at 22, 23

14. and 25 ફ્રેલ્ફ્રોts; with a few sales of ex-

eptionally fige ones at 26, 27, and 28 cents

Fine fresh make Western in light supply.

and wanted to Other grades are plentiful

We quote:

\$1.95 33

2 00 34

1 25 33

trust that dur loss is her eternal gain.

here united with that church. From

funiting with the church

Remaining there until 1855,

ained a consistent membe

reived in

BURDICK & BLISS, Little Genesee, N. Y DEATTY PIANO, ORGAN.-Best. Look! Startling! See

Organs, 12 stops, \$55. Pianos only \$130 cost \$650. Circular free. DANIEL F BEATTY, Washington, N. J. Send for Reduced Price List of TASON & HAMLIN

New and Splendid Styles. Prices Reduced \$10 to \$50 each, this month (Nov., 1877). Address MASON & HAMLIN OR-GAN CO., Boston, New York, or Chicago Notices of the Press.

GENTS WANTED. For particulars, address WILSON SEWING MACHINE Co., 829 Broadway, New York City; Chicago, Ill.; New Orleans, La.;

or San Francisco, Cal.

∼ONSUMPTION CURED.—AN J old physician, retired from practice, sionary the formula of a simple vegetable for the speedy and permanent cure of Consumption, Bronchitis, Catarrh Asthma, and all throat and lung affictions also a cure for nervous debility and al nervous complaints, after having tested its curative cowers in thousands of cases has felt it his duty to make it known to his suffering fellows. Actuated by a de sire to relieve human suffering, I will send free to all who desire it, this recipe in German, French, or English, with full direct RAR, 126 Power's Block, Rochester, N. Y.

TAINE BOOTS.—THE UNDER SIGNED having opened a shoe sh over Burdick & Rosebush's Grocery, a of work in his line, in the Best Manne Special attention will be given to gentle-

ng, and Mending Rubbers. A share of patronage is solicited. N. J. WILLIS.

D. DUNN & CO., GENERAL PRODUCE

COMMISSION MERCHANTS. 480, 482 Greenwich St, New York. WANTED-Butter, Checse, Eggs, Potatocs, Poultry, Apples, Onions, Tobacco Hops, Wool, Beans, Pork, Flour, Grain and all kinds of Dried Fruit. and we will advance on all goods shipped to us, if parties require, and we guarante iodicals only quick sales. Our terms for selling are 21 per cent, and 5 per cent. Ship the same t

All letters of inquiry cheerfully answered and shipping tags furnished on application. A No. 1 reference given vhen required. Agents wanted. G. BURDICK, Alfred Centre, N. Y.

D. DUNN & CO.

Is prepared to write fire insurance policies at the lowest rates compatible with

\$1200 SALARY.—PER-manent salesmen wanted ing. Expenses paid. Address S A GRANT & CO., 2, 4, 6, & 8 Home Street, A GENTS WANTED FOR ter, cheeges etc., for the week ending

MOODY'S NEW SERMONS. Adess and Prayers. 700 (octavo) pages. Price \$2 50. H. S. GOODSPEED & CO. ew York or Cincinnati, O. LOWS! PLOWS! PLOWS!

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MILK CANS, IRON CLAD AND UNION PANS, PAILS,

and all articles of Tin Ware on hand, o made to order. . O. D. SHERMAN, ALFRED CENTRE, N. Y.

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1840 PERRY DAVIS' PAIN KILLER Has been tested in every variety of climate and by almost every nation known to Americans It is the almost constant cor panion and inestimable friend of the mis sionary and the traveler, on sea and land and no one should travel on our Lakes or Rivers without it. Be sure you call for it, and get the

genuine Pain Killer, as many worthless nostrums are attempted to be sold on the great reputation of this valuable medicine. Directions accompany each bottle. PRICE, 25 cents, 50 cents, and 1\$ per bottle Sold by all Medicine Dealers.

PERRY DAVIS & SON, Proprietors, Providence, R. I. WIDE AWAKE FOR 1878.

nonular estimation of WIDE AWAKE is well summed up in what a istinguished; literary gentleman said The other magazines lie on the table fresh and clean, while WIDE AWAKE is read to tatters." That WIDE AWAKE will owing announcements for 1878 are good guarantees:
I. "TRUE BLUE," By Mrs. Lucia Chase Bell. A Serial Story for the Girls, of Life in the Great North west H. A GENERAL MISUNDERSTAND and Humorous Serial Story for the Boys. III. THE STORY OF ENGLISH LIT-

Lucy Cecil White (Mrs. Lillie). Eighteen STORIES. For Little Folks, By Mrs. V. THE CHILD TOILERS OF BOSTON Mi-fortunes. By John Brownjohn. Drawings by Hopkins.

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INTERNATIONAL LESSONS, 1877. FOURTH QUARTER.

XLVI.-ALMOST PERSUADED. For Sabbath Day, November 17.

ACTS 26: 21-29. 21. For these causes the Jews caught me in the temple, and went about to kill mc.
22. Having therefore obtained help of God. into this day, witnessing both to ay should come:

3. That Christ should suffer, and that he hould be the first that should rise from the count and should show light unto the people, and to the Gentiles. and to the Gentlies.

24. And as he thus spake for himself, Festusaid with a loud voice, Paul, thou art besid thyself; nuch learning doth make thee mac 5. But he said. I'am not mad, most nobl Festus; but speak forth the words of trut and soberness. Differences the king knoweth of these things, before whom also I speak freely: for I amersuaded that none of these things are hidlen from him: for this thing was not done in

a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. TOPIC. - Convinced, yet rejecting he truth.

TOPICAL READINGS. 1. The suffering Savior. Isa. 53: 1-12.
2. Crucified with Christ. Rom. 6: 1-11.
3. Led by the Spirit. Rom. 8: 1-14.
4. Looking to Jesus. Heb. 12: 1-14.
5. The servant of Christ. Gal. 1: 1-24.
6. Perfect in Christ. Col. 1: 19-29.
7. Risen with Christ. Col. 3: 1-17.

GOLDEN TEXT..."Then Agripps said unto Paul, Almost thou per-suadest me to be a Christian."—Acts

TIME .- A. D. 60.

PLACE.—Cesarea. RULERS.—Nero, Emperor of Rome; Festus Governor of Judea; Agrippa, King of Cha

OUTLINE. I. The speech concluded. v. 21-23. III. Paul's courteous reply. v. 25. IV. His appeal to Agrippa. v. 28, 27. QUESTIONS.

Connection. What was the occasion his defense by Paul? What did he say of his conversion ! What of his call to the ministry? . Where did the Jews arrest him?

Did he deserve death ? Who helped him? What did he preach? II. How did Festus interrupt Paul Did he mean that Paul was crazy? Had Paul shown much learning? How? III. What was Paul's reply?

Could it be excelled in courtesy? What did he mean by "truth and sobe Is his respectful address a model for us

IV. How did he appeal to Agrippa? What things were not hidden from the l Why should he know them?

25. I am not mad, most noble tory, Festus. This is a respectful denial of an invidious charge, and is a model of will not quite reach heaven."—Ripley.

Why did Paul ask him if he believed the V. What was Agrippa's reply? Did he express serious conviction?
Was it a confession of the force of truth What answer did Paul give? What is meant by "these bonds?" By "almost and altogether?" What was Agrippa's opinion of Paul's in

May a man be almost a Christian and yet b

ocence?

ence of august rulers.

tiles. Went about. Literally, under-

took to take his life by lawless violence

pel, and that thereby the light of salva-

and glory shall be theirs through the

II. Exclamation of Festus. v

24. Thou art beside thyself. Be

come crazy by the study of these things.

Loudly spoken in ridicule and incredulity

conveying the idea that he deemed Paul

carried beyond all proper bounds in his

enthusiasm, and insane upon the subject

of his discourse. It was all a foolish

III. Paul's courteous reply.

riddle to the proud, skeptical Festus.

IV. His appeal to Agrippa. v.26,27. EXPLANATIONS. Paul personally refers to the king's knowl-Introductory. This lesson is imedge as confirmatory of his affirmations. mediately connected with the last, and is Agrippa. It contains some additional statements respecting his faith and career, hearers. Having shown how he came by his belief in Christ, and by whose authority and help he had preached the gospel e points out the causes of the attempt destroy him, and makes a personal appeal, as a bold and faithful witness, who is not ashamed of his hope, in the pres

I. The speech concluded, v. 21-23. For these causes. For the diligent prosecution of his labors according to his commission from the Lord. Jews caught me. Whatever they might declare as the reason of their hostility, it was his zeal and success as a preacher of Christ's gospel that excited their deadly from the dead, was bound to admit that hatred, together with the fact that he extended its privileges equally to the Gen-

V. Agrippa's admission. v. 28, 29, Almost thou persuadest me. All Witnessing both to small and scholars are agreed that the word "almost" great. Testifying, as an ambassador of is not a correct translation. Somewhat or Christ, to the lowly and ignorant, as well "in a little" is the true meaning. It is as to the rich and learned. He did not an expression of some serious conviction, royal. None other things. He con- reasoning. Admiration for the character stantly maintained that, in following and eloquence of Paul no doubt was en-Christ, he had not rejected Moses, but that | kindled, and the convincing power of his the prophecies were fulfilled in the gosargument was appreciated. If, as Dod. dridge claims, he seriously meant to say tion was provided for the whole world. that "within a little" he was persuaded His unvarying teaching was such as hon- to be a Christian, then he stands forth as ored the Old Testament Scriptures, in a warning to those who refuse to follow making it clear that the religion of Jesus | their strong convictions of duty. was only the blessed fruit of the system | would to God. It is my heart's de therein developed. That Christ sire, and I could entreat God. Altoshould suffer. That the foretold and gether such as I am. Fully devoted looked-for Savior should suffer death. to Christ. Except these bonds. Is. 53. Rise from the dead. To a The chains on his hands. He wished earnestly and with sincere kindness that be lovers as enemies. glorious immortal state, "the first fruits of them that slept;" an assurance to all they might all be in bonds to Jesus, but who believe on his name, that eternal life | never in bonds like himself for Jesus. He manifested the true Christian spirit in

> were unjustly holding him a prisoner. LESSON THOUGHTS. 1. "Iron chains on the hands, with Christ in the soul, are better than royal robes with an unbelieving heart." 2. "The unbelieving world thinks the warm hearted, earnest Christian mad; the sions to dominion over the entire Christian knows the worldling to be so." realm of manhood. It has thus made

4. "A man who is not quite a Christian

THE HOME CONCERT.

Well, Tom, my boy, I must say good-by, I've had a wonderful visit here; Enjoyed it, too, as well as I could Away from all that my heart holds dear, A little awkward, your wife would

Miscellaneous.

say—
And very likely I've missed the hint Or your city polish day by day. But somehow, Tom, though the same old roof Sheltered us both when we were boys,

And the same dear mother-love watched us both,
Sharing our childish griefs and joys, Yet you are almost a stranger now; Your ways and mine are as far apart As though we had never thrown an arm

About each other with loving heart. Your city home is a palace, Tom; Your wife and children are fair to see You couldn't breathe in the little cot, The little home, that belongs to me. And I am lost in your grand large house,

And dazed with the wealth on every And I hardly know my brother. Tom In the midst of so much stately pride Yes, the concert was grand last night,

The singing splendid; but do you know My heart kept longing, the evening For another concert, so sweet and low That maybe it wouldn't please the ear Of one so cultured and grand as you; But to its music-laugh if you will-My heart and thoughts must ever h

I shut my eyes in the hall last night. (For the clash of the music wearied me) And close to my heart this vision came-The same sweet picture I always see; In the vine clad porch of a cottage home Half in shadow and half in sun, A mother chanting her lullaby, Rocking to rest her little one.

And soft and sweet as the music fell From the mother's lips, I heard the coo Of my baby girl, as with drowsy tongue She echoed the song with "Goo-a-goo, Together they sang, the mother and babe My wife and child, by the cottage door; Ah! that is the concert, brother Tom. My ears are aching to hear once more

So now good by. And I wish you well. And many a year of wealth and gain You were born to be rich and gay; I am content to be poor and plain; And I go back to my country home With a love that absence has strength

ened too. Back to the concert all my ownother's singing and baby's coo. —Harper's Magazine.

HOW, JOHN MOSS HELPED HIS MOTHER. BY JOY ALLISON.

The funeral was over, and the house was put to rights. John and his mother had gone through the form of supper, the table was cleared, and the lamp lighted and set on it, in the usual order. And now that there was nothing to be pressed her hand on the aching spot done but to sit down and think, the in her side, and then made her grief came back afresh, and they wept together. John was nearly seventeen. He was, henceforth, his mother's protector. He felt as wood will last a good while. Will if he had made a sudden stride into | there be anything else to buy? His

"There, mother! Don't cry any she needed even now, of the nearly more! Poor, dear, little mother?" | empty flour barrel, of approaching said he, drawing his chair beside taxes, and of the many, many hers, and putting his arm around stitches that must be set to meet her shoulder. "I'm going to take these demands, and others that were care of you now. I've something | continually arising, and replied: " Mrs. Moss dried her tears and all both can earn through the win-

seemed comforted by her son's ten- | ter. Boots are of more consequence "Mr. Blake told me to-night I could have the situation of janitor

of the new school house. That will be six dollars a month. But | his best boot, that made his mother Mr. Wilson will pay me fourteen to start painfully. She had grown nearly as fresh as when picked, up work for him. I think I had better | weak and nervous lately. leave school and work for Mr. Wil- I won't begin to saw wood to-night. May, and this is the way I keep son, mother. I must earn the liv- There's enough for to-morrow in them: I take dry, fine sawdust, and ing now. I mean to fill father's place as well as I can."

But the widow's heart was set on seeing her son a teacher, in the po- to be off early to his work at the inch of sawdust over the bottom, I sition his father had long held; and school house, but promised to come put in carefully a layer of grapes— yesterday. though his plans cheered her, she straight home after school, and at- not too crowded, but so as to let . The best society and conversation

suaded to fall in with his mother's "But I shall bring you all my wages, mother. I want to be

ielp, not a burden to you." Kind hearted John Moss! not dream that he could be selfish and he knew of a chance to buy one for "only six dollars." He wearied his mother with arguments until she consented. Her cheek ter, chilled, fainting, half-dead. in the United States as a fine, mealy had grown paler, already, from The doctor did all he could; the potatoe is to the water-soaked arti-And six dollars was all she earned by a whole week of steady, hard that. She rose early every Monday

work. But John did not think of morning to do the washing for herself and John. She was a delicate little woman, and washing was hard work for her. Biddy M'Guire would do it many weeks for six dolars, as she had always done when John's father was alive. But John did not think of that.

"Perhaps I can shoot a squirrel for our dinner, now and then," said

She did say then: "Six dollars would buy meat for a good many dinners. John." But he bought the gun, and she

smiled patiently at his enthusiasm

over it, as mothers will, and sewed a little later every night that month, The next month John had lost his pocket knife, and must have another, and ammunition and a new school book, left but a trifle for his mother. That month she sewed a stitch in her side. The next month was December, and wood must be bought, and other expenses pressed hard, and John's wages were needed and she took them reluctantly, feeling that he yielded them but half willingly. When the wood pile was in the yard, however, the sight of it, and the knowledge that he had paid for it, made him feel quite

self-complacent. "I am going to saw it all up as soon as I can, and get it housed, so that it will be out of the way of the snow storms, said he; "I do help you some, don't I, mother? See, what a big pile it is! I did want those skates at

Brigham's though!" His mother smiled and sighed, needle fly as fast as ever.

"Don't you think I can have the skates next month, mother? This mother thought of the shoes which don't know. I fear we shall need than skates, and yours will soon be

"Oh, these'll last ever so long!" said John, giving the chair a thump with the shed now, and I'm tired."

These things. The prophetic utterthe conclusion of Paul's address before ances, and the facts of our Lord's history, his labors, miracles, crucifixion, and resurrection. Agrippa's education as a Jew, and shows the impressions made upon his | and his residence in Palestine, must have made him acquainted with Christ's life lievest thou the prophets? seems an implied appeal to the king to admit also Paul's doctrine. The appeal is indirect, yet obvious, and is carried home by the words, I know that thou benot ashamed of it, but would count its mention thus an honor."-Prof. Pepper. "Agrippa, by his belief in the Scriptures, which told that the Messiah would rise there was nothing irrational or improbable in the apostle's testimony."-Hackett.

Christian politeness. "If great and good

Christian cause."-Doddridge. "In the

polite words of the apostle, lies a princi-

ple that is permanent, precious, practical.

Let us endeavor to understand and apply

t."-Arnot. Soberness. Sanity.

desiring nothing but good for those who

to keep the fire till John should come. Five o'clock, and still he

"I shall have to saw off a stick or two, to last till he comes," she said, and went out to the shed. The truly meant it. He fully intended | wind buffeted her. The snow flew to devote himself to make his moth- in her face, and crept into the holes happy and comfortable. Inex-|in her shoes; but she persevered, perienced, thoughtless John Moss! and dragged one of the heavy He did not know himself. He did sticks into the shed. Slowly and Only just enough cold water is ger, as they are free from Calomel, and vet more effections in restoring a healthy laboriously she pushed the saw up poured on to prevent the rice from enough to forget his mother's needs and down, till one stick was off. for his own pleasures. He brought Then she stopped to breathe and which has a close-fitting cover and her his first wages, and they went press her hand on her side. But is set on a moderate fire. The rice to buy materials for a new suit for one stick would not keep the fire, is steamed, rather than boiled, until him, which she worked far into the so she went to work again. Up it is nearly done; then the cover of night to make up. The second and down, weakly and wearily the pot is taken off, the surplus steam month he wanted a gun. He had now, till, suddenly, the dreadful and moisture is allowed to escape, been promised one by his father, stitch in her side that hurt so seemed and the rice turns out a mass of to break, and she fell down, the snow-white kernels, each separate blood flowing from her mouth.

neighbors watched, and nursed, and cle." helped; John was all assiduity, all tenderness and self-sacrifice now: but there was no help for the poor little mother. She died, blessing Indian who visited Baltimore prison her son, calling him her dear, kind | the other day, that he said to the boy, and praying for his welfare.

he helped his mother. - Congregationalist. A WINDOW GARDEN.-Just about this time ladies are occupied in arfor their benefit we give a description of a very easily contrived window garden. A piece of board, the

length of the window-sill, and about to influence a child's mind by incula foot and a half in width, was cating any opinions before it should fitted to slide easily inside the cas- come to years of discretion and be phlet giving Full Instructions and Terms. ing. As one side is supported by resting upon the sill, only two legs him my garden, and told him it was were needed, which were procured my botanical garden. "How so?" at a turning shop. I then ordered | said he; "it is covered with weeds." the tinman to make a pan exactly the size of this stand and four inches in depth. This was painted both inside and out, and when ready for see, have taken the liberty to grow, use the bottom covered with a layer | and I thought it unfair to prejudice | o of fine charcoal, upon which were set four inch pots filled with slips of ries." geraniums, foliage plants, etc. The A meddlesome old woman was will be given you without charge. pots were not set very closely, the with

space between being filled black mold from the woods, in and a vine or two of that heautiful to hold it!" evergreen creeper so common in either," our forests, commonly called squawberry or partridgeberry. The bright scarlet berries of this vine will increase in size and remain perfect through the Winter, unless there chance to be little fingers in the probably mysteriously disappear low in death. before Spring. Another native plant, admirable for our window garden, and rivaling in beauty many green-house variety, is the rattlesnake plantain, with its beautifully

veined leaves. Great care must be taken in transplanting these denizens of the wood to disturb the roots as little as possible. After everything was in place a layer of moss was spread over the surface, concealing the pots, and adding greatly to the beauty of the whole. - Waverly Magazine.

WINTER GRAPES.—The daintiest and I enjoy no less pleasure in being able to share them with my sick neighbors and friends. I have them, "I guess to, and sometimes after, the first of a tight box and a tight cover to it, To morrow came, cold, snowy, and go out to the trellis after the and blustering. John was obliged dew is off, and after sprinkling an

Union, in Cooper Institute, said that Dr. Young, of the Bureau of Statis tics, estimated that \$600,000,000 was spent annually in the produc-

vin, in Fruit Culturist.

tion and consumption of intoxicating iquor, while Dr. Hengman, a careful writer, puts it at \$735,000,000 in 1872. There is destroyed annually and death, for the wonderful course of in this country, 40,000,000 bushels events did not take place in a corner, of grain, or a bushel for every man but in the most public manner. Be- woman, and child in the land. In addition to this loss, the people were called on to support the paupers and criminals created by the consumption of liquor. If the liquor traffic could be stopped, in one year lievest. "Agrippa's faith was well money enough might be saved to known, and Paul understood that he was pay the national debt. The costly government of New York is owing to the liquor traffic. There would be no need of five police justices and 1,500 police officers, he said, if it were not for the rum shops, and the criminals made by them.

SIGNS OF THE TIMES .- Golden words are these: Whenever a wife mentions to any person outside her family, or to any man, no matter how much of a friend he may be, that there is not proper harmony bedespise the poor, nor fear the rich and the and a confession of the force of Paul's tween herself and husband, she is angling for an adventure which means separation. Whenever a husband goes about telling his friends that himself and wife do not live happily together, it means that he has found another woman to caress, and is on the way to a divorce cour'. The little troubles which come over the sky of wedded life like fitful clouds in the morning, will, in ninety-nine cases out of every hundred. entirely fade away before night, if the wife and husband each refuse to take any other living souls to their confidence, and try half as hard to

INTEMPERANCE poisons the brain. It enervates and subverts the will. obscures and distorts the intellectual powers, impairs and reduces conscientiousness, cautiousness, and other moral sentiments, while at the same time it intensifies the imagination and the several æsthetic faculties, 3. The faithful Christian may relate in the United States within a few his experience, and appeal to his own his- years, two hundred thousand maniacs. The statistics of lunatic asylums exhibit twents, thirty, and in some instances even fifty per cent. of all cases recorded, as chargeable | that it directly to the use of alcoholic liquors. Dr. Howe, of Boston, shows one hundred and forty five out of | three hundred cases of idiocy trace-

JAPANESE METHOD OF COOKING "They know how to cook rice here. burning to the bottom of the pot, from the other, and as much superi-John found her there a little la- or to the soggy mass we usually get

> ODDS AND ENDS. It is related of Two Bears, the R. S. & A. P. LACEY, AT-TORNEYS-AT-LAW,

warden, through an interpreter, "I John has had twenty-seven years | suppose you have people in here for since, in which to remember, with all kinds of crimes?" "Oh, yes," regret and self-reproach, how little answered the warden, "from small larcenies up to murder." "You have no people here for robbing and swindling Indians, have you?" asked Two Bears, getting interested. | granted. No fees for making preliminary "No," answered the warden. "No, ranging their plants for Winter, and nor in any other prison, as far as I can ascertain," remarked Two Bears

with a good deal of pertinency. Thelwall thought it very unfair able to choose for itself. I showed "Oh," I replied; "that is because it has not come to its age of dis cretion and choice. The weeds, you the soil toward roses and strawber-

sneering at a young mother's awkwardness with her infant, and said. "I declare, a woman never ought to which were planted a few wild ferns | have a baby unless she knows how "Nor a tongue quietly responded the Many now drawing pensions are entitled

young mother. A good conscience is better than two witnesses. It will consume your grief as the sun dissolves ice. It is a spring, when you are thirsty; a Land Office and Department of the Intestaff, when you are weary; a screen, household, in which case they will when the sun burns you, and a pi

We pay cash for Bounty Land Warrants "Pray, Mr. Professor, what is a and Additional Homestead Scrip. We riphrasis?" "Madam, it is siminvite correspondence with all parties ply a circumlocutory cycle of orator-ical sonorosity, circumscribing an are imperfect. atom of ideality lost in verbal profundity." "Thank you, sir." A saucy feminine, who has attend

ed one or two public dinners, wants to know why the presiding officer can never propose the toast of the evening without regretting that it has not been placed in abler hands. The pleasures of this world are deceitful, they promise more than they give. They trouble us in seek-

ing them, they do not satisfy us luxury I enjoy is my winter grapes, when possessing them, and they make us despair in losing them. "I don't like," says Carlyle, "to talk much with people who always Har. Natl. Bank, Cadiz, Ohio; agree with me. It is amusing to Waldron, Vice Prest. 1st Natl. Bank, Hillsdale, Mich.; J. R. Hanna, Esq., Cashcoquette with an echo a little while but one soon tires of it." Knox, Esq., Banker, Topeka, Kansas. A man should never be ashamed to own he has been in the wrong,

that he is wiser to day than he was

which is but saying in other words

place. Here I go all winter when I 66 TTEGETINE,"

men who meet with insolent treatment in want them, and sit and enjoy and Says a Boston physician, "has no equal as a blood purifier. Hearing of its many wonderful cures after all other remedies the defense of the gospel would learn to divide with the poor and the ailing. behave with such moderation, it would be | This is all there is of it. There is great accession of strength to the no royal road to this much of haphad failed, I visited the Laboratory, and convinced myself of its genuine merit. It is prepared from bark, roots, and herbs piness in life, surely.—D. S. Mareach of which is highly effective, and they are compounded in such a manner as to produce astonishing results." WHAT RUM COSTS .- Judge Groo.

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9.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.47, Forestville 10.00, Smith's Mills 10.13, Perrysburg 10.37, Dayton 10.50, Cattaraugus 11.14, Little Valley the estate of David Maxson late of the town of Wirt, county of Allegany, de ceased, that they are required to exhibit

the same, with the vouchers thereof, to the subscriber, the executors of the last 11.33 A. M., Salamanca 12.10, Great Valley will and testament of said deceased, at 12.20. Carrollton 12.35. Vandalia 12.55. Alle the dwelling of the executor, in the gany 1.15, Olean 1.33, Hinsdale 1.57, Cuba village of Richburgh, on or before the 14th 2.32, Friendship 3.07, Belvidere 3.25, Phillipsville 3.42, Scio 4.00, Genesee 4.17, An over 4.51, Alfred 5.25, Almond 5.42, ariving at Horpellsville at 6.00 P. M TEAS-THE CHCICEST IN 6.15 P. M., daily, from Salamanca, stop the world—Importers' Prices—Largest Company in America—priple article ng only for Passengers having Tickets Olean 8.05, and Genesee 12.20 P. M. arriving at Hornellsville 1.30 A. M. 9.15 A. M., daily, from Dunkirk, stor ping at Sheriden 9.30, Forestville 9.40, Smith's Mills 9.53, Perrysburg 10.15, Day-ton 10.25, Cattaraugus 10.54, Little Valley Pres't of the Original American Tea Co.,

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GETHSEMANE. BY S. D. DRYDEN PHELPS.
Within the olive shade
The Savier see,
As there he knelt and prayed,
My soul, for thee;
While cold and damp midnight,

pale moon and dim starlight. Beheld thy strange, sad sight, Even the faithful fail Vigils to keep; They sink behind the vail Of weary sleep. Jesus is left alone, Bowed on dark earth and stone,

and thou dost hear his moan Why is my Savior there, In sighs and fears, Under a burdening prayer, In cries and tears? While sorrow's dread control O'erwhelms his holy soul His blood to thee doth roll,

He took the bitter cup His Father gave; Resigned, he drank it up, My soul to save : Man's guilt and Satan's hate, Heart-crushing load so great, How deathlike was its weight, Gethsemane! Garden of love and woe,

How dear to me! oft in spirit go Jesus to see. Who gives me heavenly aid To pray as there he prayed, Within thy sacred shade, Gethsemane!

A' SERMON

-Secretary:

sched recently in the Seventh-day Baptist Church at Milton, Wis. TEXT: Prov. 23: 7-" For as he think. h in his heart, so is he." Have you not sometimes heard of

sture from the wording of the wo ext, and really expresses its mean- his g. The personal pronoun he is en sed in a general sense, and refers tw mankind universally. The text per so brief, let us analyze it. "For the as a man thinketh in his heart, so is Eli he." By the word think, reference tree had to the thoughts which we O ove to dwell upon, which we habit- is ually cherish. There is no reference no here to a man's mental capacity, as bu whether he thinks consecutively, be rofoundly, clearly, comprehensive co , and conscientiously; and these, v the way, are the characteristics w of all good thinking. But it refers to the thoughts we delight in, which to fill the mind in our waking hours, and come through force of habit tv when we are asleep. It has no ref- fu erence to what we say, or how we m out, but striking deeper than word th

only to God and to ourselves. are an index to his character. Look

want this morning II. To consider the importance of vi right thinking.

are usually more curious to peer in-

ing, "How can I make this dollar ex turn me a dollar and a quarter in to less than a year, by taking an undue Pe advantage of some one's necessity?" | 1e is the thought how to accumulate for money constantly revolving in your ha mind, and does it incline you to acts | w which you can not quite justify, T bowever much you may desire to,

hearts, would you not find the image of the almighty dollar there?

is text quoted, "As a man ha inketh in his heart, so is he?" ed have. It is only a slight de- in

or action, it makes for that unseen lo train of thoughts which are known in Note also the expression, for as he | th thinketh in his heart. By the heart th is here meant the affections, the desires which have so controlling an in offuence over the entire man, mak- n to their dictates. Now Solomon says, "A man is as he thinketh in th

I upon your hearts and see what his boughts occupy you, and from these im udge as to your real characters. I ev I. To expand the truth contained an

III. To suggest some helps to en- | no able us to engage our minds with th proper thoughts. I. I repeat, if we were in the habit al of looking in upon our hearts and co bserving the thoughts running ch through our minds, we could tell sto what sort of a character we have in Ro God's eye. But the habit of intro-

other people's hearts than to do ook honestly into our own. Let us ill try the in ward look for a few moments, and may I not help you as well as I can? Now be honest with Pu Jourselves, and tell us what are the in thoughts that you love to dwell upon; what the thoughts which have ly become habitual with you. Are you an anxious above all things to add to of your earthly store? Do you ask in yourself once in a week, "How kill much am I worth?" Are you think-

and do these acts encroach upon Ti your peace of conscience and rest of ca soul? Then I must say in the eye fe of God, you are an avaricious man, the and I need not tell you that avarice in a sin. Some persons are shut out ro lion all religious enjoyment, be- sid cause their hearts are preoccupied pu with thoughts and plans how to in- to trease their worldly estates. They have set up an earthly idol in their hearts, and its image is stamped lic thereon. A profane sea captain in came to a mission station on the

Pacific, and the missionary talked cla with him upon religious subjects. tiv The captain said, "I came away from th Nantucket after whales; I am now ki IP in the Northern Pacific Ocean ac after whales. I think of nothing pl but whales. I fear your labor be would be entirely lost upon me, and of ought to be honest with you. I the care for nothing by day but whales, to and I dream of them by night. If cl you should open my heart, I think o you would find the shape of a small fe perm whale there." So there are C some men, if you should open their C

bitious. This class has its repre-

But there is another class who are t entatives in all ages, but especially mong the young. They are taught

or fame, distinction, scholastic ex-

b look upon life as a struggle, and b it is; but a struggle for what?