The Sabbath Recorder.

THE DUKE OF MONTMORENOI.

FROM THE FRENCH OF LE VASSOR.

Once on a time, 'twas many years ago, a generous duke—who loved so well to

snow low he could give, that, later in his life,

Was walking, leisurely, in Languedoc,

Was water a sharp detour, a jutting rock when lo! a sharp detour, a jutting rock A clump of trees, a bit of smiling sky,

Mar from worldly din, and strife, and

Beneath the shadow of a spreading tree

ther ate their noontide meal, as blest and

erst, the twain, who, in such simple

sidden fancy seized the gracious duke: Twas not to paint the scene, nor write a

guise and lowly fashion, dined in Paradise.

On primitive enjoyments; but to learn

low many of these, each questioned

Were happy. . . Three responded prompt-

is d nothing more to wish on earth. "And

He asked the fourth, a stalwart youth.

Of life seemed long. And this one frank

There was one lack-a lack he'd long be

He had been wronged, he said, cruelly

certain heritage, that once belonged

Assumed a legal form, by legal knot

o his ancestral line, should now be his,

at was another's, hedged about with lies,

me, hen. I will buy this heritage for thee.

Houg have labored for my fellow men, Whate er results. But 'twill not, be

That, in my lifetime, I have really made one fellow creature happy!"

and so, in want of better tribute. when

The good duke passed the bounds of mor tal ken,

He made his fellow-creatures happy."

Now this, of Montmorenci's duke once

Though not a stiver nor a sous be paid in purchase of such worth may still be

s blessed influence help to fill

The sum of human bliss for aye,

Of us, and, reaching down the ages, still

and still, perchance, may add some little

To the supernal light of heaven's long day.

EFFORTS.

educational interests among us.

These words were oft repeated among

when I die, it can be truly said

needest thou, to fill thy cup

tty background, and a picture nigh

aborers, resting from their dusty

He gave his head at Toulouse—with his

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ALVRED CENTRE, ALLEGANY CO., N. Y nominational Paper of the

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ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 7, 1878.

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bers of the Newport Church, during study, that, under very discouraging boldness, force, and skill in this me, while debating the subject of need of an educated ministry in our Ward, the grandson, pursued a por of the new settlements by the Sabtion of his studies at Harvard University; drew up the charter which was adopted by Brown University; and as Governor, gave it his official approval. His son graduated at the as an officer during the Revolutionary War, and was promoted in the service. Henry Collins, a descendant of Roger Williams, the founder Church, was sent to England to complete his studies. He became, afterward, a leading merchant in his native | them to live. place, then the metropolis of America; was known as a very influential Was all he wished. The good duke, staid and public-spirited citizen; formed and sage, In ordinaire, now smiled a meaning smile, and asked: "What is it worth?" planning and philosophical society at New-" A thousand francs? Leave it to

with seven others the first literary port, and probably in this country; projected the plan for the association which organized the famous Redwood Library of that city, and gave the valuable lot on which their edifice now stands. He was a munificent patron of the fine arts, and col. lected a gallery of paintings. He educated, at his own expense, many poor but deserving young men, some of whom afterward filled prominent stations in the communiof his class; was subsequently oring elder," by the Newport Church; and joined as chaplain the American

THE HISTORY OF EDUCATION AMONG THE SABBATH-KEEPERS IN AMERICA. Presented by Rev. W. C. WHITFORD, President of Milton College, at the Bi Centennial session of the Seventh day his history of the Sabbatarians, says, Baptist General Conference, at Wes Hallock, Illinois, Sept. 12th, 1872. "I was well acquainted with Mr. David, and may safely say that few Until the War of the Revolution, young men can be found more the Seventh-day Baptists in this promising than he was." Dea. John country resided principally in five Tanner, of the Newport Church, belocalities in the States of Rhode Island and New Jersey. By the close of the last century, twentyfive years afterward, four other places where our societies still exist, number of nooks, and one number had been settled, in the States of Virginia, largely by emigrants from the older communities. For the next thirty-five years, the energies of this sect were mainly directed to the formation of new churches in more remote sections westward. Since that time, while the spirit of emigration has prevailed among us, and many points in the Mississippi Valley have been occupied, some radical changes have occurred in the policy and movements of our

itself exerted much influence upon | European courts. EARLY EDUCATIONAL VIEWS AND connected with its administration. The ideas and habits of the early | But leading ministers and many lay | Sabbath-keepers, in respect to their members of our churches, for sixty has been a remarkable awakening the speedy recognition of this law. education, particularly in the year educational efforts, as well as to years after the Revolution, strenu- in all departments of educational They embodied then, as they do of 1834. The need of thoroughly their social and religious practices, ously denounced the higher training work in this country. In it nearly now, the very spirit of religious dis trained minds, sharpened percepwere fashioned, in a great measure, of the schools. They spoke of the all religious denominations have sent. This spirit is usually an in- tions of the truth, a large fund of by the prevailing sentiments and educated ministry as "man made." participated. Those which had tellectual one, and awakens all the knowledge, and broad views in recustoms of the people in the sec. Some of the young men, who en-schools of their own already estab- mental energies of one's nature. It gard to the work of the sacred calltions where they originated in tered college in the latter part of lished, have materially enlarged and can not be satisfied without the culing, in order to qualify more suit-Rhode Island and New Jersey. Un that period, had to endure severe strengthened them. Some have ture, derived from the best schools, ably our young men for the minisfortunately, the interest in schools ridicule and positive opposition, and quadrupled the attendence of their or obtained in vigorous controversies. try, was admirably presented in that and in the higher culture in the arts succeeded in finishing their course students, and increased tenfold their The desire to reform others, leads paper by some of our most influenand literature, was weaker, from of studies only by the utmost decis- funds. Other denominations, want- you to be better supplied than they tial leaders. It was said that the the beginning, in these States than | ion of mind and indomitable energy. | ing these facilities for instruction, | are with the means to accomplish | people demanded the clergy to be and in New York. This defect tered condition of the Sabbath-keep- academies, colleges, and theological must know all they know, and other mistakes were mentioned as comarose chiefly from the prominent in- ers in this country prevented the seminaries. It is estimated that at things besides; you must possess mitted by ignorant preachers in fluence of the Quakers in both these awakening of any strong or perma- least two-thirds of all the institu- stronger disciplined minds, as well their sermons, as stating the apostle States, where they opposed and delenent interest in the education of tions of learning, above the country as purer characters, if you succeed in Paul to be brought up at the foot of feated all general and many local their young people, or in the forma- district and the graded schools, are your endeavors. At the time re- Gamel hill, and afterwards to en- THE CULTIVATION OF CHURCH provisions for education. With tion of any denominational school. under the patronage and control of ferred to above, a denominational counter "pearls by sea and pearls their very many others became de Their poverty conduced, also, to the these religious sects. The Christian paper was, for the first time, repre- by land." Our people had proposed spisers of human learning, and same result. The struggle for in- sentiment has pioneered most of the senting the views of our people, and for themselves a vast and difficult laimed that the needed qualifications for the transaction of business as well as for the proper interpreta-

such prejudices against a liberal education. An effect of their views is tem, such as was formed by Massaseen in the expectation, which they | chusetts and Connecticut in an early but speedily and universally, by the direct movement and inspiration of fined, almost always, to such imperit is altogether probable that they bors could make for an elementary sects in this general movement. A would not have created any large school, to be held, usually, three few resolute, energetic, and saga-Yet there were notable exceptions residence, or cast-off building. Race lished tendencies of the denomina- Wm. B. Maxson was then residing ministry." Shortly afterward, a among these Sabbath keepers of the | ly was a select school organized in | tion, and conducted them to their | in Schenectady, N. Y., and opened | plan was proposed, as a commencelast century. William Gibson, the which English grammar and a few present position in this holy work. Sabbath services with the small ment of this work, to form "female in passing "from darkness to light," to speak of the small number who

1728, forming, a portion of the time, and the young people encouraged four communities. Their principal and helped to pursue in them partial society was located at Ephrata, or complete courses of study. ty. Ebenezer David, of Philadel- of our denomination. Their chief ual culture, and must command phia, graduated at Brown Universi- power was shown in the middle of some of the best treasuries of knowlty in 1772, with the highest honors the last century. To them belongs edge, in order to master their oppodained as "an evangelist, or travel- earliest known efforts to instruct upon the convictions of thinking army, in which he died near his na- their common school, which was ent confer influence and authority; tive city in 1778, most highly es- under the charge of a most devoted and our people were in need of these teemed by the soldiers and his fel- and accomplished teacher. Says auxiliaries. Our young men and low-officers. Eld. Henry Clarke, in Pardee, in his Sabbath school Index, young women, fitting themselves for queathed in his will, in 1776, to in Ephrata, Lancaster Co., Penn., as our customs, and to connect the the Greek at an early day in his Brown University, then called the early as the year 1747. It was con- Sabbath truth with their experiences ministry. He qualified himself to Rhode Island College, his clock, a tinued uninterruptedly during a pe and their plans, during the period grapple with learned and vignumber of hooks, and "one hun- riod of more than thirty years, until of their special preparation for the orons opponents, whenever they at From 1763 to 1800, among the offi- hospital in the time of the Revolu- it was needed that they should not to draw their arguments from this cers and trustees of this institution, tionary War. It enjoyed precious attend the schools of other denomwere embraced the following mem- seasons of revival, and had its chil- inations. The educational movement THE FIRST DENOMINATIONAL ACTION. bers of the Newport and Westerly dren's meetings." Peter Miller, a would tend to harmonize and unify | The first definite movement of our Churches, viz., Hon. Joshua Bab- Prior of the order at Ephrata, was the feelings and interests of the denomination in which work of educacock, Henry Ward, Gov. Samuel in his day one of the most learned Seventh-day people, so widely scat- tion was in favor of aiding young Ward, Eid. Joshua Clarke, Eld. scholars in the ancient and modern tered and tending to break into men preparing for the ministry. It John Maxson, Job Bennett, John languages, in this country; and, at factions; as there is no better basis became, in fact, the germ from Tanner, Joseph Clarke, Eld. Will- the request of Charles Thompson, on which to join together and firmly which our present educational sysiam Bliss, and Samuel Ward. We Secretary of the Continental Con- organize a community than the tem sprang. The propriety of enhave not learned that they were ac- gress, he translated the Declaration similar early culture of its members. couraging those who "manifested a tive in the management of the Uni- of Independence, soon after its adop- What you wish to manifest fully in talent for usefulness in preaching

versity; nor that this Institution tion, into seven languages for the the life of a denomination, you must the gospel," was urged from time to

The small number and the scat- have created them in the form of most effectually your work. You better informed. Some ludicrous dependence was very destructive enterprises of modern times for the directing their thoughts toward the work; and to prosecute it with hopes to our people at Newport, Westerly, education of the people. Earnest, attainment of denominational ends. of success, our religious teachers and Piscataway, and so weakened far-seeing, and godly men, after A thorough revival of our home mis- must enjoy the best educational adtion of the Holy Scriptures, are ade- the first society that it never fully starting and organizing the common sionary efforts was in progess, and vantages. Attempts were made to to expect that the attendance at an edge than when they began. In quately supplied by special personal recovered-its prestige. Some of the school systems of this country, have every part of "our connection" was meet these views by arguments enlightenment of the divine Spirit. leading young men were slain, fam transferred them from the manage being moved and strengthened by somewhat amusing, as well as time-The societies in which this doctrine liles were broken up, and a ment of the churches to the care and the work. The feebler churches worn. The training of the schools has obtained a firm footbold, have large amount of their property support of the different States. To were visited and encouraged by made men proud and haughty, and been among the latest to adopt the was lost. The spirit of moving to found and maintain the higher some of our ablest ministers. The thus unfitted them for religious lacommon school and the college. It newer localities in the West schools, the religious denominations Tract Society, for the dissemination bor among the people. The talent is evident that the founders of our took possession of our socie- have contributed, in the past few of our views of the Sabbath, had which God called into the service beviouent that the rounders of our book possession intelligent and personal denomination and their successors, ties, and many intelligent and years, hundreds of thousands and been established. We were win- of preaching had all its want sup- would be increased strength. The for intellectual growth, he stands denomination and their successors, ties, and many intelligent and years, hundreds of thousands and been established. for over a hundred and fifty years, enterprising members of the old millions of dollars in money. Acad nig some of our most accomplished plied by the inspiration of the Holy were controlled quite largely by churches withdrew to these rising emies or colleges have been built preachers from other denominations. Spirit. Much time was wasted in settlements. No public school sys- alongside their churches, as they A few young people were securing studying, which should be given at ligious world would be led to em- first communities were located; and the most complete modes and instibrace the Sabbath of the fourth the stimulus to obtain even a com- tutions of education, so that the true education, like the religion of their natural ablities, but upon their commandment, not by any special mon school education was weak. youth might be best trained for the Christ, always inspires in its pos- acquirements in knowledge, and effort and influence of their own, The opportunities for receiving in- service of Christ, in the various po- sessor, to impart to their associates thus they weaken themselves. struction in the rudiments were con- sitions and callings of life. God. Had they possessed the means, feet arrangements as a few neigh sympathized with the other religious were enjoying.

various works in the Hebrew, Greek, female teacher in one of these neighbers take enter, they carry the baleful invarious works in the Hebrew, Greek, female teacher in one of these neighbers and Latin languages. It seems that borhood primary schools, the first ganize a school of their own, scat
and Latin languages. It seems that borhood primary schools, the first ganize a school of their own, scat
the plans, movements, sometimes it is said, "we like our schools the inflered of the stantly under the inflered of the stan he had associated with the Stennetts Sabbath school in our oldest socie- tered through seven States of the stantly under the inflence of Union this purpose. On the 15th of Feb and operations of the community for preacher, but O, that wife!" Such and operations of the spiritual welfare of men and for is the powerful influence of a good and other learned Sabbath keepers ties, was organized and conducted Union, residing mainly in the rural College; located at that place, he ruary following, the first organizations of the spiritual welfare of men and for is the powerful influence of a good and other learned Sabbath keepers ties, was organized and conducted Union, residing mainly in the rural conducted union and rural conducted union. in London. It is certain that he la- for a time in the First Hopkinton districts, hampered for the most was led to feel deeply his incompewaterford, Conn.; subsequently, and felt that in our sanctuaries there served are his well ordered children, bored earnestly to overthrow the Church. In some of them, an ear-part by poverty, with no experience rance of the Church and felt that in our sanctuaries there served are his well ordered children, meet not only promise on a collection an academy or a collection and academy or a colle

opened and organized our higher sufficient courage and tact, so as to schools, and made it possible for insure success. Thoroughly trained The German Seventh-day Baptists have existed in Pennsylvania since

where they established at an early day a most excellent school. The the Sabbath-keepers, and the pecuinstruction was thorough, and em- liar spirit which their distinctive braced some of the higher branches work had engendered, demanded of learning. The school was patron- the creation of denominational ized by many young men from schools. It was clearly seen that Philadelphia and Baltimore. This they must educate themselves or people became a monastic order; perish. They came into sharp conand while conscientious, self-deny- flict with most of the religious bodies ing, and highly cultivated, they have of the world, and they began to never exerted any perceptible influ- feel that they must be furnished ence upon the educational interests with strong and thorough intellectthe honor of organizing one of the nents, and press their peculiar views children in the knowledge of the men. The possession of general and Bible. This project grew out of exact information and educated talin reference to this enterprise, "The the ordinary business of life, and first Sabbath school of which we representing our denomoniational have any authentic, definite, and de- | ideas, required that they should be

have been extending their influence the advantages of a higher culture once to saving perishing souls. In into the regions of the West. They in some of the best institutions in tellectual training destroys real

son, and grandson, all of whom re- able progress, in after years, The people had to be taught and certain Greek words, I resolved, if the means which God has given us, ceived a liberal culture, principally in some of the higher pursuits stimulated; with rare patience the life was continued, that I would, by throwing from our coffers into could be started; and indifference Greek to protect myself against 85, and two pair of socks worth 75 bath keepers, emigrating to the or ridicule had to be endured, as the further imposition. I therefore ob-States to the west of the Atlantic sarcasm was often vented in the tained a Greek Grammar, Lexicon, seaboard. No doubt, a foundation question, "What can the poor Sab- and New Testament, and comwas here laid, on which were built batarians do in building up a menced studying and praying for Board of Education should be apthe beginnings of the recent and school?" Local prejudices and the strength and vigor of mind suffilatter University, entered the army extensive enterprises for the promo piques of factions had to be quieted cient for the accomplishment of my tion of intellectual culture among or removed, the different interests object." It is well known that he us. Out of these arose both the of the denomination consolidated afterwards became well versed in earliest advocates of the educational and organized, before the enterprise both the Greek and the Hebrew movement which is now receiving could obtain a foothold; and leaders tongues. His brother, Dea. John the funds, and to assist them as their of the Rhode Island Colony, and a so large a share of our attention, had to be selected and trained that Maxson, who was living at the same circumstances might require. By most useful member of the Newport and those pioneer teachers who they might commence the work with time in Schenectady, and knew the the first of April of that year, such embarrassments under which he was laboring, says a view "of his own necessities, and the want of an educaand skillful teachers have had to be tion in the ministry, and in the deprepared to conduct the departnomination; and tegether with

ments of instruction in our schools; these, the want of means to vindition throughout the denomina-Both the necessity resting upor tion, impressed his mind, and those Out of these experiences, and under the inspiration of these convictions originated the publication of the Seventh-day Buptist Missionary Magazine, from 1821 to 1825; and of the Protestant Sentinel, from 1830 to 1838. The establishment of a denominational organ, such as the Protestant Sentinel, was the prelim inary step toward the introduction of ministerial and general education among us. The paper contained many valuable articles on

enced by the powerful college at the theological education of our The defense of the views of the Sabbath-keepers against false interpretation of passages of the Scriptures, as given in their original lantailed account, extending over a petrained where sympathy could be guages, led also Eld. Eli S. Bailey, riod of a quarter of a century, was felt for them, and material aid could a man of strong convictions and that established by Ludwig Hecker, be provided. To heartily accept great force of character, to study the denomination. This wise and beneficent measure was opposed by

first introduce into its schools. Forty time in the earlier volumes of the tians can prosper without provisions our people, while these men were OUR MOVEMENTS IN THE TRANSITION years since, the conditions in which Sentinel. As might be supposed, the Sabbath-keepers found them- this gave rise to an earnest discus-During the past fifty years, there selves in this country, pointed to sion upon the subject of ministerial

and other youth among us the great | As another result of this move The Seventh-day Baptists have pleasures and benefits which they ment, the General Conference, in its session at DeRuvter; in 1834, rec-As early as 1819, a few evidences ommended that funds be raised "to school, to be held, usually, three months in the year, in some private cious men changed the long-estabsecond pastor of the Newport elements of geometry and surveying Here they have been among the number of the Sabbath-keepers in education societies" in our churches, from death to life. Such scenes nat- are a hinderance in the preacher's Church, had received a careful edu- were taught. Yet as humble as foremost laborers, according to their that city. He cultivated an inter-Church, had received a careful education in England, before he came were these efforts, they have conto America. He owned an extensive tributed some substantial benefits to by all means and cultivated in all because, into whatever field they library, and was acquainted with our people. By the exertions of a church members at the time they

that time, were the Wards, father, circumstances, they made commend- work, which merit the fullest praise. the Sabbath, by misinterpreting churches, and we are willing to use for mutual fellowship and for exsource of increasing power and in-Governors of the Colony. Samuel models on which were formed those collected, with which the schools self sufficiently acquainted with the object." Cash to the amount of \$3 | Rev. D. Jones, England. THE INNER LIFE. cents, were sent with the communication. In the Spring of 1835, the "But in these days, there is no outward rest for those who desire to do the work of their great Taskmaster. Here ensue some idea was advanced that a general

who discern nothing but what is good in pointed to take the charge of all funds contributed by these local societies, to examine by the aid of a the troubled aspect of the times has forced committee into the character and upon the spirits of men not hitherto hel to be enlightened, but now numbered among them who sit in twilight, while the qualifications of the beneficiaries of Yet what though all things must be coma Board was organized, and held its | And nothing sacred, nothing set apart, first meeting in connection with the But each enclosure by rude hands laid

General Conference, in September That did fence from the world's wilder following. Eld. E. S. Bailey was Some spot of holy ground, wherein might chosen President, Dea. John Bright, grow
The tender slips, the planting of the Lord;
Within the precincts of which holy spots,
With awful ordinances fenced found, Corresponding Secretary, and Dea. cate the claims of the Sabbath, and John Maxson, Recording Secretary, They might grow up in beauty and in also of extending general informa. In 1837, this Board had \$133 13 in peace, In season due to be transplanted thence its treasury; and in that year and Into the garden of God-what though the following, aided such young men

of his associates, with the need of as Solomon Carpenter, James R. May perish? there will yet remain to us obtaining a printing press, in order Irish, and William C. Kenyon, who one citadel, one ark, which hands profan Will scarce invade, or lay unholy touch to accomplish any desirable results." have since richly rewarded, by their fpon: the sanctities inviolate, d pure religion of our sacred homes. personal sacrifices and valuable land here the culture may proceed, and bors, the denomination, for the assistance which they received. After the establishment of our schools When all around is parched as desert

at DeRuyter and Alfred, this organfor this may come, the withering and the ization was suspended. drought The laying waste of every holy hedge The effort to aid those studying May come, how soon we know not, but for the ministry naturally led to the may fear, Since nations walk, no less than men, by suggestion to establish a seminary under the charge of our people. A As seeing that which is invisible

nal that "No denomination of Chris-

they were written.

brief article on this subject, written Unto the sealed eve of sensual men And where this vision is not, or the seers by Rev. Lucius Crandall, and signed Are lightly counted of, the people perish. And woe unto our country, if indeed 'Conscitor," appeared in the Sentithese subjects, and while issued at | nel, in the Winter of 1834. He urged She has left off this wisdom, or esteems This for her highest wisdom to despis Schenectady, it was visibly influ. the need of supplying the means for All spiritual purpose, all far-looking air And that can not be exchanged for gold Woe unto her, and turbulent unrest young men, in a school which should Unto ourselves, who can not hope or wish In her disquiet to lead quiet lives, be controlled by Sabbath-keepers. r to withdraw out of the strong press And tumult—to withdraw and keep the Our other young people should have latch Close fastened of our little world apart, the opportunity to be trained in an institution, where they would be un-A peaceful island in a stormy sea, A patch of sunshine amid shadows lying der Sabbath-keeping influences. Duhis must not be, we were not called to this ring the following two years, the And all the peace we know must be within suggestion to form a school elicited a deep interest in some portions of Whose springs lie deeper than that hea

> several correspondents of the Senti-Mayest thou know wel nel. They presented the objections: the want of ability; we have more By the great Father dug for us at first, enterprises among us than we can And which, when sin had stopped them, support; our connection is too small to establish and sustain a seminary: name And former virtue; and from these rethe missionary cause needs pecuniarv aid; the local and itinerant min- Mayest thou pass onward through the wilistry should be better paid; and the And knowing what of ill is iminent,

Can reach to harm them

Or the vicissitudes earth's surface knows

paper is yearly contracting a debt.

And may descend upon us, evermore Strengthen with faith and prayer, with lofty thought nest remarks, advocating the expe- And effort, and it may be in some part. With soul sustaining verse, the citadel Of courage and heroic fortitude. diency of organizing a literary and theological institution. He quoted the statement from a Baptist jour-

INCOMPETENT PREACHERS. Let us look at some of the causes of incompetency.

1. Lack of brains. A minister for the education of its ministry." Other able articles appeared in the set apart to be a leader of the peo paper in reply to the objections ple in morality and spirituality. He can not be a leader unless he rises which had been published. We have above the people in intelligence and not been able to ascertain by whom moral culture. If his mind is incapable of culture and growth, all The discussions which were thus the advantages of family and social started among our people led, with position, of personal appearance, out doubt, the young men, James R. leader. The theory is a false one Irish and William C. Kenyon, to that, under our system, we need whom we are so greatly indebted peachers of low intellect to minister for the subsequent success in our ed. to ignorant people. The very simof the church is to instruct and elecational efforts, to seek, soon aftervate. A ministry that does not acward, a careful preparation for their complish this is a failure.

his brains, however capacious, may not be adapted to the ministry. We are more and more convinced that ability for study is an acquired gift, and widely separated from either Cultivate church life. By this I Horses and dogs in tread-mills are mean let the affairs of the church, hourly moving forward, but making the disposition or ability to work. its fellowship, changes, losses and no progress-still they work. So gains, enterprises, secure among us some preachers, after twenty-five the full sympathy and attention to | years of labor, show no more depth which they are entitled. It is vain of thought nor fullness of knowlequal to that at the Lord's table, ries to a dull intellect that help to but the contrast in regard to num- give the possessor standing in the of the most positive kind that the obedience. There is no antagonism bers too often prevailing is not cred- ministry, such as youth, enthusiasm, itable. For, after all, such meet- | zeal, and perhaps the stimulus of ings are of the essence of our church | novelty. But in later years these life. Neglect here, however it may props give way, and he is left to be excused, is weakness. Increased the resources of his own sterile

interest here, however produced, mind. Having no original capacity of numbers. If the coals of your 3. Indolence. The charge over scuttle said-"pray have me excused | which a preacher is placed may show |

from going into the grate," what no more evidence of growth when sort of a fire would you get? I can he leaves it than when he came to it, have exercised this supervision over the land; and were longing, under spiritual power. The tendency of well remember the deep and hal- simply because he is indolent. The of which my honored father was work in visitations among the peopastor, especially when recent con- ple, work in paying off church verts were received into fellowship. debts, or in building a new edifice. have seen the whole assembly The theory which the people have deeply moved—some to tears of joy, learned from the Bible is, that if a joy not produced by any thrilling man work not neither shall he eat. If, therefore, a preacher carries about with him a reputation for in- still held that the account of the the use of being a Christian, or address from the pastor, but, because according to the primitive custom of those days, the members of the dolence, no church will want him.

ry of a recent conversion, the story are so full of goodness, so pre-emiof a soul's searchings and struggles | nent in all virtues, that one hesitates

pernicious in their example, the preacher goes to his appointment a clipt eagle. Happily, among the world. Therein will be found a disqualifications for the ministry, this is perhaps the least; yet of in England. The last two were of learning. These schools were the smallest sums of money had to be with the blessing of God, render my the treasury of the Lord to aid this fluence for good.—From Lecture of importance enough to awaken the should raise to prominence such women, and ventilate their errors

from charge to charge. 5. Pernicious habits. Unfortunately these are not confined to the More than one minister within the writer's knowledge, by the extravagant use of tobacco, has united. Exactness makes us faithdestroyed his usefulness. The ab. ful, and freedom makes us struct question of the sinfulness, or courageous. If you are very even impropriety, of its use is not strict without being free, you will embraced in this discussion. The case under review is where copions you are free without being strict, discharges of filthy liquid, or incessant smoking in utter disregard of the rights of others, or filling parsonages with noxious vapors, so that can not unite these two virtues. delicate members are repelled from They understand by being exact, delicate members are repelled from the door-these are hinderances for which talents and other virtues

ment, not many months since, spent a Sabbath at the home of the chairman of the committee on procuring preacher. He smoked so constantly that parlors and chambers were filled with the odor. This was enough for the chairman, who was himself a moderate smoker. Talents, eloquence, experience, all ing further was said on the question of an engagement, and it is probable the brother wonders to this day why

the negotiations so suddenly ended Then there is the habit of trifling and story-telling. Stories to illus trate some valuable point in conversation, or to cheer a social group, if always chaste, are desirable and helpful, but there are ministers whose whole aim in conversation is to produce mirth, and indulge in

okes and puns to such an extent that the seriousness of the pulpit car not undo the damage to the people -N. Y. Advocate. ROFESSOR GOULD'S VIEW OF IN-

SPIRATION. Professor Gould has recently de-

ivered a lecture on the Inspiration considerable attention, an outline of which is here given, taken from the Independent: You ask me to give you an abtract

of Prof. Gould's remarks on Inspiration, in the Baptist Ministers' Meeting in Boston. He took a conservative view of the questions involved. lirecting his remarks mainly against the limitation of inspiration to the What are these springing waters, wells of moral and religious elements in of inspiration by the proposed limit-ation. The difficulties in the New port; this is true liberty. Fidelity and

Testament predictions of the Second Advent were frankly admitted; and Fenelon. yet it was claimed, in regard to prophecy as a whole, that there is an undeniable supernatural element in it

And, since prophecy of events is not directly moral and religious any here, admitted, as it is, even by the ing can be advocates of the theory in question, is damaging to that theory, and Second, the account of creation in

vote themselves to teaching and many have brains for farming, memanaging schools in the denomination of events which are made the basis of events which are made the basis law to do them. The law, instead of religious truth or law. And the of saving sinners, condemns them. of rest following the six days of violence of sin. creation, create the demand, under But, turning from the Law to the means inspiration, for there were no a bit of it. Nay, it establishes the natural sources of correct informa- law, by conceding all that it tion in regard to this matter.

uge, the unity of the race, the dis- mercy to the guilty, hope to the persion, the confusion of tongues, despairing, salvation to the lost, life the principal divisions and the disto the dead! It proclaims amnesty tribution of the race were taken up and pardon to every soul that will in the same way; their very great | believe in Jesus. How gloriously, importance in philosophy, in science, in God's plan of recovering grace, and in theology, was shown, and the gospel supplements and fulfills their substantial agreement with as- the law, and becomes strong where certained facts. And, since the only the latter was weak. Smitten by natural source of information in retthe lightnings of Sinai, we die; gard to them was a remote oral tra- bathed in the orimson stream of lition, the necessity of a supernatn. | Calvary, we live. Salvation is not ral information in order to account by the law, but "according to the for this general accuracy was in- glorious gospel of the blessed God." And so on. In general it was

maintained that this theory is insuf-"allegorical" or not. - Pilgrim.

think of him. From the beginning he was with the Father. In the counsels of eternity, the Fatherand the Son conversed together. Jesus Christ was the Counselor in heaven before his manifestation in the flesh upon the earth. Surely one who counsels in the heaven of heavens, and in the infinite light, is able to teach men. He is the wisdom and power of God. He is competent to instruct philosophers and scientists. come with whatever questions they may. Infidelity has no problems which the Counselor can not solve. Christianity is a religion of converse. It asks and answers questions. It is able to talk. Its words are those of a counselor, seeking to instruct, rather than those of a master, threatening into obedience. It has divine authority, but enforces its precepts by the voice of argument, persuasion, and song .- Methodist Recorder.

"The Wonderful," "The Mighty God." But as Counselor let us

TIRERTY IN LAW.

It appears to me that great free; dom and great exactness should be become servile and scrupulous. If you will become negligent and careless. Those who have little experience of the ways of God think they living in constraint, in sorrow, in a timid and scrupulous unquietness present unequal compensations. A that destroys the peace of the soul candidate for a valuable appoint—that finds sin in everything, and is so narrow minded, that it questions about the merest trifles and hardly dares to breathe. They define being free, having an easy conscience, not regarding small things, being content with avoiding great faults, and not considering any but gross crimes as faults; and, with the ever flatters self love and any license to the passions that does not produce

> It was not thus that St. Paul unlerstood things when he said to those whom he endeavored to make Christians: Be- free, but with the liberty that Jesus Christ has given you; be free, for the Savior has called you to liberty, but let not this liberty be an occasion or pretext

what they call a great evil.

It appears to me that true fidelity consists in obeying God in everything; in following the light that points out our duty, and his Spirit that prompts us to do it; in having the desire to please him, without debating about great or little sins, about imperfections or unfaithfulness; for though there may be a difference in fact, to the soul that is determined to do all his will, there of the Scriptures, which has excited is none. It is in this sense that the apostle says: The law is not for the

upright; the law constrains, menaces, if I may so speak, tyrannizes over us, enslaves us. But there is a superior law that raises us above all this, and introduces us into the true liberty of the children of God. It is this: That we ever desire to do all we can to please our Father in heaven, according to the excellent instruction of St. Augustine-" love God, and then do all you wish." Scripture, and maintaining that The first sight of our little failures there were as clear and well defined should humble us; but then we must Has opened, and has given them their old as in the doctrinal part of the Book. with a Judaical vigor, not regarding The points which he made in favor | God as a spy, watching for our least of this view were somewhat, as fol- offense, or as an enemy who places lows: First, that prophecy—i. e., snares in our path, but as a Father the predictive element in prophecy who loves and wishes to save us; -would be excluded from the range | trusting his goodness, invoking his

> THE LAW AND THE GOSPEL. Paul uses these words: "The glorious Gospel of the blessed God."

freedom should go hand in hand .--

Look at the glory of the Gospel as more than the history of the same compared with the Law. The divine events, the presence of inspiration law is holy, just, and good. Nothsaid against it. It is worthy of its Author. Its every command is right, benevolent, for requires a modification of it at the man's good. The perfect keeping of it would banish sin. It is never violated in heaven. But thundered Genesis, although generally supposed in the ears of a world of sinners, to be one of the main supports and how does it appear? What hope occasions of this limited view, was does it give? What mercy does it held to be really a grave difficulty in offer? What refuge has it for the the way of its acceptance. For, first, guilty? Question its enactments it is generally admitted that substan- and penalties, and what do you tial truth is necessary in an account hear? "The soul that sinneth, it intended to enforce and illustrate shall die." "Cursed is every one morals or religion. And, second, it that continueth not in all things is absolutely necessary in an account which are written in the book of the truth that creation is the work of extent. By its holy light the law the one personal God, and the found- shows the turpitude of sin. By its ling of the Sabbath law on the day restraints it shows the strength and

claims; by making provision in the And, third, there is not only this atoning sacrifice of Christ for meet. strong presumption of the truth of ing all its claims; by implanting in the account; but there is testimony those who believe, the spirit of true order given here is the order of between the law and the gospel; creation, according to geological sci- they are in perfect harmony. But what a glory there is in the gospel The accounts of the Fall, the Del- for a world of sinners! It offers Christian Secretary.

CHRISTIANS US. THE WORLD .- "If ficient to account for the facts. The Christians are not going to act dif-Professor was asked afterward if he ferently from other people, what is Fall was allegorical, and, if so, how what difference is there between he reconciled it with his present view Christians and other, people?" amid broken sobs and cries, the sto- great majority of ministerial wives of inspiration. He said that he held Many of us have heard this quessermon, in which President Seelye that the questioners did not always expressed exactly his idea of that his !! take into consideration all the facts, ory, he had refused to use the word we could not avoid the conviction allegory." The sermon held that the neglect of "the minor the language was figurative, but the Christian morals" was a serious event was real, and was truly, al- matter, both in itself and in its inthough figuratively, represented; fluence on the world. The case and that under the figure of a tree stands about like this: The laws whose fruit was eaten contrary to forbid and punish the grosser sins command, was represented a great probibited by the Decalogue, and spiritual fact. That is the Profess the moral sense of the community or's view, and he does not know puts others under its ban; so that a whether that would justify the word man, in order to be respected by his neighbors, must be outwardly hon-THE COUNSELOR. — One of the ity is to do anything for him which one earnestly to overthrow the errors of the Quakers, and supplant their influence upon our people. Among the prominent citizens of Rhode Island, and among the mem.

One of them, an ear-part by poverty, with no experience that it is coming to experience their influence are most overthrow the quakers, and supplant in conducting an academy or a collies on the Sabbath for general was formed in the minds of the says: "From some attempts of Rhode Island, and among the mem."

One of the languages in which the others were formed in several church of the languages in which the others were formed in several church of the significant appellations of Christ, as announced by prophety, it must go deeper, and stone of the languages in which the original Scriptures were written. He says: "The Counselor." It is used in the same passage which calls him original Scriptures were written. He says: "The Counselor." It is used in the same passage which calls him original scriptures are not only promised on the significant appellations of the church of the same not only promised on the significant appellations of the church of the same not only promised on the significant appellations of the church casion on which it is taken?

of meaning. We do not know how

holds that wine is always a poison.

the work of the devil, a temptation

and a snare, and positively prohibit

may hold that it is best in the pres-

use it as a beverage, and still may

use it both as a medicine and in the

the very northernmost latitudes the

and the wine made by one of the

church officers; and, generally, pure

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

ness or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

"THE LORD'S DAY." We promised last week to notice in this week's issue an article in the Standard (Chicago) under the above heading. The article is written by "J. R. B.," "Theological Seminary, Morgan Park," and is, therefore,

not editorial. The editor says of it: times before discussed in the Standard by the editor and others. It is mit. At least, the nine that renow presented again by particular main when the Sabbath is taken out,

The article was evidently written containing the moral law. But if to relieve the mind of some one who this be so, why take out the Sabbath had become entangled with the Sab commandment? If it did not be bath doctrine, and we are glad the long with the others, why did God editor has given it an insertion in put it there? It can not be supundertaken to discuss, as we will proceed. When Christ came as the show, as he passes from point to Teacher and Redeemer, among the point. It is fatal to the whole arti- first things he did was to put his cle that it don't fairly meet the ques- sanction upon the moral law, declartion. It is ingenious, but hardly in | ing it more enduring than the heavgenuous. It is onesided in its main ens and the earth. And more than features, failing to meet the real this, he lifted it up more clearly into

Having said thus much, we introduce the writer, and proceed to justi-

The Lord's Day.

Is it the duty of Christians to observe the Jewish Sabbath, the seventh day of our week? In trying to settle this important question, we go, first of all, to the New Testament. What does that teach us? First, let us consider the parting words of our Lord: "Teaching them to observe all things whatsoever I have commanded you." The future disciples of Christ were to observe "all things which he had commanded;" nothing more, nothing less. Have we, then, any evidence whatever that observance of the Jewish Sabbath was among the "all things which he had commanded?" To find the answer to this question, we must go to the teaching of the apostles.

in the book of Acts, and in the It will be seen that J. R. B. does not join his argument to his heading. While the Epistles contain so many Epistles, is something remarkable. He commences negatively, which we instructions on so great a variety of suppose is to propare the way for subjects, so many rebukes for imhis Sunday argument. Nor is this proper conduct, not a word is spoken on the keeping of the Sabbath, or wholly without method, because the on Sabbath-breaking. I say, this Sabbath doctrine is in his way. It silence is something remarkable. precedes the Sunday, and therefore | Can it be that the Gentiles in Ephemust be put out of the way. But a sus, and Thessolonica, and Galatia, thing entirely overlooked by this and in so many other places where ish reckoning, began at sundown writer is this, the Sabbath is not an Christian churches had been planted, the evening before; the meeting writer is this, the Sabbath is not an while they needed to be particularinstitution of the Christian system. | wanted against The Christian system is an institu- stealing, and lying, and fornication, tion of later date, and its object is to and covetousness, and so many other present to the world the redemption sins, needed no warning against Sabbath breaking? Did they so by Christ in its completed form. readily forsake all their former The Sabbath is the memorial of cre- habits of life, habits so totally ation, and creation underlies all aft- adverse to the keeping of the er dispensations. The reference Sabbath, that they required no instructions on this point? This above to Christ, with the sudden dropping of him, and then making an the apostles have forgotten so imappeal to the apostles for informaportant an injuction, if it had actual tion as to his teaching on this subly been delivered to them by our Lord? This also is impossible: ject, does not treat him fairly. His since he himself expressly assured own words are to be fairly weighed them that after his departure the in the presence of all the light that | Father would send them the Comis shed upon the subject. And now forter, who would teach them all things, and bring all things to their let us briefly state the case with imremembrance whatsoever he had partiality, tracing it through, though we shall be forced to do it hurriedly. er enjoined on his church the observance of the Jewish Sabbath.

Before the earth was formed, the whole of its history was foreseen, and all its events provided for by him "who sees the end from the beginning." Christ was present, and an active participant in the work of creation. Everything we see tells us plainly that man was the head of creation. He was the keystone in the arch. Let it be specially borne in mind that every step taken was a prophecy of another yet to be taken. When the work of creation was finished, and the earth was fully prepared as the abode of man, a signal of the triumph of God over all opposing forces was hoisted as a perpetual memorial of his work. Time, by an arbitrary arrangement, was divided into periods of seven days; six devoted to toil, and the seventh to rest. But this arrangement was not simply the result of appointment, but was followed by the divine one in his own work. Six literal days of twentyfour hours each are taken as symbols of God's operations in the world's creation, and the seventh was made a symbol of rest from toil. That this was an arrangement in the interest of humanity seems indisput- while the Jewish members did, and able. It surely could not be for Gyd, nor could it be for the animals, save as they were the servants thing is in favor of the idea that

And here we ask the reader to pause, and answer to his own judgment and conscience, the question, cil in Jerusalem, and the instrucwhether this division of time into tions conveyed to the Gentiles weeks, having one portion for toil among whom Judaizing teachers and the other for rest, was not 2 had entered. Acts 15: 28, 29: "It wise and beneficent arrangement? noteworthy expression) and to us, to And when you think of God as the lay upon you no greater burden Anthor of the existence of all things, than these necessary things; that whether in heaven, or sea, or earth, is not the thought a rational one, that some memorial of these grand achievements should be appointed, always pointing from the thing made up to the Maker? And what so fitting for this as the appointment of a season of time immediately at the close of the creative work?

You must next look upon a period in the world's history when so ciety seemed in an unformed state. ts social and religious state. An advanced step was by and by taken, is simply unaccountable.

edemptive plan was wrought out, was the call of God to Abraham; and the second, that on Abraham's side was his answering faith; and the third, on the divine side, the appointment of the ritual service of the nation, and its observance on the people's part completed the work. But an essential idea of this arthose who were men as well as Jews.

sees. Not a hint was given of its

abrogation, but its true nature and

the proper manner of observance

But the writer goes on to say:

teach on this subject? Absolutely

certainly is impossible. But could

Now, every reader of the Acts of

again and again mentions the Sab-

they kept the Sabbath also.

Secondly, what do the apostles

were fully dwelt upon.

rangement is, that it was made with | well taken. At this point, we might close our As Jews, they must needs have a argument. It is brief and plain, ritual service; but as men, they and, I believe, strictly scriptural. must have a moral code, and this The apostles were instructed of our code, beyond a question, was the ten he had commanded them. They Lord to teach all nations whatsoever commandments, one of which was did not teach the observance of the the Sabbath commandment. That seventh day, therefore it was not this was a moral code, all must ad-

No conclusion, however clearly stated, drawn from false premises, will everywhere be acknowledged as | can be true.

Let us, however, note one farther fact which has always, and very justly, been regarded as significant. It appears the churches in the apos tolic age were in the habit of meeting on the first day of the week. the columns of the Standard, and posed that had not the fourth com- This is alluded to, incidentally, sevwe trust he will have occasion to re- mandment a natural place with the cral times in the New Testament. peat this service many times in the other nine, God would have put it The first unquestionable allusion to future. The spirit of the article re- with them, and that too in their this custom is found in Acts 20: 7: flects credit on its author, but we midst; and in this case we say, when the disciples (at Troas) came think his judgment is at fault in re What God has joined together, let rogether to break bread, Paul gard to the subject which he has not man put asunder." But we must preached unto them," etc. Again, it appears from 1 Cor. 16: 2, that the first day of the week was appointed by the apostle Paul for the Corinthian church to make their contributions for benevolent purposes Again, in Rev. 1: 10, John says: 'I was in the Spirit on the Lord's which ecclesiastical historians are the realm of spirituality. When by more fully agreed, than that the alawver he was asked which was religious observance of the Lord's the first and great commandment in day, the first day of the week, began in the age of the apostles, with the law, answered, Love to God; their sanction, and has continued filleth all in all." I can not conand the second, he said, was love to without interruption in the great body of Christian churches from than this. Then we have the idea one's neighbor; and on these, he said, the whole law hung. He enthen till now. When this day was first called Sunday (or day of the sun) dorsed the law to the fullest extent. is not certain. It is first mentioned Concerning the Sabbath, Christ believe, by Justin Martyr, in his said more in a pointed way than in first Apology, written about fifty regard to either of the other comyears after the death of the apostle mands of the Decalogue, and the John. From that time, the name Sunday, together with the name burden of it all was to clear it of Lord's day, has been common. It the misinterpretations of the Phari-

> This writer now changes to the other side of the question, and attempts to show that these churches really observed the first day of the nothing. The silence on this point week; and should be succeed in this, he certainly will have done well He says this habit was incidentally alluded to, and in proof of this refers to Acts 20: 7, 1 Cor. 16: 2, and Rev. 1: 10. If the reader will take his Testament and read Acts 20: 7-12, he will find that the meeting was held in the night part of the first day, which, according to Jewcontinuing until "break of day," which time Paul and his compan ions went on their journey, and so secularized the first day of the week. That the meeting was held in the night and not in the daytime is certain. Nor did they come together at this time on account of the sacredness of the day; but to enjoy parting season with the apostle and his companions, the meeting continuing all night.

was not called by the early Chris-

tians the Sabbath day; and I think

this usage, so common now, is ob-

iectionable

In regard to the case named in Cor. 16: 2, it will be seen by looking at it, that there was no meeting mentioned. What there is of it is this: The Corinthians were ordered for a certain term of time named, spoken. The only possible concluand for a specified purpose, to lay sion, therefore, is that our Lord nevby themselves, each one of them, at home, as God had prospered them, The above reasoning seems to us the suffering saints at Jerusalem. strangely onesided and partial. There is not even a hint of a meet-

ing in the narrative. the Apostles knows that the writer As to Rev. 1: 10, there is no evibath as a day of religious gatherof the week is meant by the phrase ings, and that it is always called the "Lord's day;" any claim of this Sabbath. From the opening of the kind is simply a begging of the thirteenth chapter to the middle of question at issue, as we deny the the eighteenth it is mentioned six correctness of the use of the Ian-

times, and in each case it is mentioned as the day for weekly relig-That ecclesiastical historians ious gatherings. As to the letters claim that the apostolic churches to the churches, it should be borne observed the first day of the week, in mind that all these churches were we know, but they give in proof of composed, in part, of converted this, only those passages of the Bible Jews, and that in every instance to which we have access, and surely they, as Jews, were in the observwe know that these do not teach ance of the Sabbath. There is not an instance, so far as we know, of the establishment of a church by the on this subject; their assertions apostles, of which a leading element have no more weight than the aswas not Jews. To suppose that sertions of others. But the best these did not keep the Sabbath, is to decide against every probability inlight they can get, the Sunday was volved in the case. And further, to only a human institution. On that suppose that the Gentile converts subject the New Testament says in these churches did not keep the nothing. The first account of hold- he did not come to do away, the law. Sabbath, is unreasonable. Why ing meetings on the first day of the and that till heaven and earth should should they not keep the Sabbath week was in a single place, one hundred and forty years after the should not pass away. Was not the honor. while the apostles, who converted birth of Christ. But for this habit | Sabbath at least one "jot or tittle" them, being Jews, also did? Everyno Bible requirement or apostolic of the law? example was quoted. It was a

Again, let us note particularly the ng no foundation in law, either hudecision of the first apostolical counman or divine. I anticipate that the Seventh-day | when they already observed it? Baptists, for whom I have great respect as sincere and conscientious Christians, will urge two points in seemed good to the Holy Ghost (a reply to what I have said. First. they may say that the observance day. of the Sabbath did not originate with the Jews, but that it had exye abstain from meats offered to idols, and from blood, and from isted from the creation of man, and intended for all time. To the first things strangled, and from fornicastatement, that it may have existed tion; from which, if ye keep your-selves, ye shall do well. Fare ye no objection. The second statewell." Not a word in this connecment, that it was intended to last tion, where we should particularly xpeet it, about keeping the seventh longer than the old dispensation, that it was to form a part of the

While, therefore, we have such new dispensation. I consider destiexpress commands respecting the two ordinances, and such clear But the conclusion seems irresiststatements of the great doctrines of able, that if the Sabbath dates from Christianity, the absolute silence the beginning, it was designed for about the observance of the seventh and when a dark cloud rested upon day, if the Gentiles were really ex- the race; and if for the race, then it must continue while the race exists.

questions in dispute, of which the bath was a part of the moral law, the first of which, on the divine side, Sabbath was not one. The council one of the ten commandments, and hence intended for all time. I reply, was confined to certain things in their discussion, and on these they binding on Christians except what gave their decision. To argue that, our Lord re-stated, re-enacted, and because they did not decide upon enjoined on his disciples. His words, questions not put to them, these as spoken by himself or by his inspired apostles and evangelists, are things were abolished, or were nonour guide, our sufficient and only essential, is to violate every rule of guide. I believe this principle to logic. Surely, the point here is not be of the first importance; and that a failure to recognize it has been a fruitful source of error and mischief

> in all his teachings, and Christ But Christ never abolished a law and then re-enacted it. This is pure fancy. If any law was abolished by Christ, it remained abolished. Can this writer name a law abolished by Christ and then re-enacted? We are confident that he can not. That we are under law to Christ, we know, and we rejoice in the fact. We keep the Sabbath according to

in all ages, since the church was es-

tablished. We would follow Christ

This view of Christ as head of the church, is clearly presented in the New Testament. In the Epistl to the Hebrews (who would be especially liable to Judaizing tendencies), the exaltation of Christ over angels, over Moses and over the Levitical priesthood lies at the foundation of the whole argument. In Ephesians 1: 21-23, we find the most emphatic language, where God the Father is represented as having placed the Messiah "far above al principality and power and might and dominion and every name that day;" and there is no one fact on is named, not only in this world, but also in that which is to come and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that

Christ's exposition of it, accepting

ceive of more emphatic language often presented that he who is in Christ is a new creature, or, as the Greek word is often rendered, a new creation; to him, "old things have passed away; all things "-hi whole inner and outer life-" have become new." Again, in Gal. 6: 15, lesus, neither circumcision "-a term denoting all that was peculiarly Jewish—"nor uncircumcision availeth anything, but a new creaure," or a new creation. The New

Testament abounds in similar dec-

larations, showing the complete

newness of the Christian dispensa-

tion, and everywhere placing Christ at the head. We joyfully accept the doctrine, that Christ is the head of the church. Christ Jesus is a new creature, and the bill of rights of not work as well in Pennsylvania? it don't follow from this that the ieve in the circumcision of the

iously the first day of the week. They above shown, in the age of the apostles, and has been continued till now, in commemoration of the resurrection of our blessed Lord. For this reason it was named the Lord's

With the first sentence above we heartily agree. The Bible does not 'dwell" on it, and why should we? The familiar reasons spoken of are tions of religious duty. Pennsylvanot found in the Bible but in the pia stands alone as the State that catechisms, and to those who study these they are doubtless familiar. In of their earnings, a certain sum for the Bible there is nothing said about commemorating the resurrection of not only unmolested, but highly Christ by keeping the first day of respected and esteemed by the sur the week. The death, burial, and resurrection of Christ are symboldence whatever that the first day | ized by baptism and the Lord's Sup-

of the ordinances appointed.

In concluding, then, we present these points: (1) We accept noth ing as binding in the Christian church which Christ or his apostles did not enjoin; (2) they did not enservance of the seventh day; (3) there is satisfactory evidence in the New Testament itself that the earliest Gentile churches observed the first day of the week; (4) the evidence is placed beyond any reasonable doubt by Christian writers in this doctrine. Besides these Script- the earliest periods that the Gentile ure statements, they have no light | churches from the apostolic age and Enwards observed religiously the first day of the week, the Lord's day. This is the day which we still observe, and we believe we have the historians tell us, that from the best sanction of the apostles in so doing.

pass away, one jot or tittle of it consciences," and the fact does him

2. The Sabbath was made for man purely voluntary arrangement, hav- and therefore for Christians. But manner. why should the churches be commanded to keep the seventh day phia says:

3. There is no hint in the New Testament that the Gentiles in the churches did not observe the seventh 4. The observance of the first day

in any form or for any purpose, can not be traced nearer to the birth of believes he is justified in keeping the first day, we will not dispute, but that the Bible does not require it is, certain; as if it did it would

WINE AT THE COMMUNION.-We take the following question and answer from the Christian Union:

A large number of our citizens. wine is probably no better than that which is ordinarily used, therefore is it not much more immoral for a minister to offer such omprising reveral sects whose mempers are highly respected, upright, home, on a merely social occasion? But opinion that Saturday, or the "sevif pure wine can be obtained for the communion service, and if its use there in such a small quantity is not wrong, does the immorality of wine drinking lie either in the degree of its adulteration, or in the corrding to our Constitution, to hold "Total abstinence" is a vague t, and why they should be comterm, having many different shades

believe in and thereby act a lie, man can consistently administer or every week, we can not see. ake wine at the communion who Brigham Young's Mormons have been allowed for many years to commit bigamy and indulge in polygamous iniquity with impunity. ed by the Word of God. But he cientific gentlemen are allowed to cremate the bodies of their defunct ent state of American society not to better halves. Spiritualists are per mitted to raise their diabolical hul labaloos of nonsensical "manifesta sacrament. There is no difficulty in tions" of idiotic phantoms without getting pure native wine in most restraint; and why these things American communities. Except in should be allowed and yet a man be persecuted, fined, and imprisoned, grapes can be got in the vineyard deprived of office, because h chooses to saw his wood and do his chores on one day rather than an other, we can not imagine. "The Sabbath," says Christ, "was made for man, and not man for the

THE PHILADELPHIA PRESS ON SENATOR JONES'S BILL.

The following excellent remarks are from the Record of Philadelphia, God, and not with his fellow-men. on the question of the religious rights of those observing the seventh day of the week in the State of Pennsylvania: The Seventh-day Baptists.

We reproduce elsewhere, the fnemorial of the Seventh-day Baptists to the Legislature of this State, lately presented in the Senate, by Mr. Jones, of this city. That such a memorial should be necessary, as a prayer for the protection of these cople, in this State and age, is a reproach to our civilization, and a scathing commentary upon the bigotry and intolerance of our people The Seventh-day Baptists, as set forth in this memorial, are loval and law abiding citizens, who bear their equitable share of public taxation. and who conscientiously believe i be their duty to observe the seventh we find the statement, "In Christ day of the week as the Sabbath ordained by God; yet, by reason of a statute passed in 1794, these people are subjected to pains, penalties, and persecution for following out their conscientious belief. Our grand poast as a nation is, that, in gaining our independence of Great Britain. we acquired civic and religious liberty, and that our Constitution guarantees perfect religious liberty | to all. That instrument provides that "Congress shall make no law | law works so "beautifully" in New

respecting an establishment of religthat the old things (the things of the Constitution of Pennsylvania the old Adam) are done away, but declares that "all men have a natinral and indefeasible right to worship Almighty God according to the Sabbath that Christ was Lord of is dictates of their own-consciences; done away! That is quite another that "no man can of right be comaffair. We don't believe in the cir- pelled to attend, creet, for support cumcision of the flesh, but do be- any place of worship, or to maintain any ministry, against his con- his active opposition to the Chrissent:" that "no human authority heart, but don't see the connection can, in any case whatever, control between this and the doing away of or interfere with the rights of conthe Sabbath, which was made for science," and that "no preference shall ever be given to any religious establishments or modes of wor-It is not necessary to dwell here ship." Yet, under the provisions on the reasons for observing relig- of a bigoted statute, passed in puritanie times, a preference is given to a certain belief as to the Sabbath servance of this day originated, as and a majority is empowered to in terfere with the rights of conscience to the extent of preventing

Seventh-day Baptists from exercising the "natural and indefeasible right to worship Almighty God according to the dictates of their own consciences." In fourteen other States these people are permitted peaceably to pursue the path marked in direct opposition to his teachings, of Congress to give them their deout by their conscientions convict the Christian religion, and then denies them this right. In some of these States, these people constitute large communities, and govern themselves according to their faith. rounding communities. Their troub le in this State appears to arise from the fact that wherever they exist, hev are in the minority, and are per, nor for this purpose is any other therefore persecuted by the sects who insist upon observing the first day of the week as the Sabbath, and desire to compel everybody else to adopt their view of the Sabbath religion will ever become an outcast. question. The Jews, also, are denied the privilege of regarding the first day of the week as a secular l day, and are compelled by their operations this side the grave, and creed to keep the seventh day, and

by the law to observe the first day as to its promise of a future life. of the week as the Sabbath. Senator Jones has labored manfully to secure the passage of an act relieving these people from the obligation imposed by the law of '94, and press is following up Mr. Ingersoll's though once defeated, he is still working to accomplish this object. He deserves success; but if he fails finally, his efforts will entitle him to | people at large, and is a clear proof the thanks of all right minded citi- of the ability of the people to dezens and true friends of religious fend it. Some of the strictures liberty. He believes the first day made by the secular press upon Mr. 1. Christ said the Sabbath was of the week to be the Christian Sabmade for man, and taught how it bath; but he is willing to allow Ingersoll's arguments have equaled from him to enjoy their opinions, productions of trained and skilled and to "worship Almighty God ac cording to the dictates of their own

> The memorial to which we have referred is a short and simple document, but it tells the whole story in a very forcible though modest

The Evening Express (Philadel

The "Seventh-day Ohristians," Senator Jones's proposed "act to protect religious liberty, and to provide for the relief of persons who observe the seventh day of the week as the Sabbath, and to exempt them. from the penalties of the Act of Assembly, passed on the 22d day of April, Anno Domini 1794," possess-Christ than to about the middle of es the spirit of the liberal enlightenfrom the creation of man, I make the second century. That the writer ment which should characterize seem to require much thought, nor

enth day," and not Sunday, or the themselves, here in this life, as to be display worn by handsome ladies, not the only opportunity for Ser first day of the week, should be kept accounted worthy of being a part of and the richly furnished rooms of enth day Baptists in and about holy. They have a perfect right act that "great multitude which no the White House under the glare of Nortonville. The town has about this opinion and live according to who shall stand "before the throne pelled to observe a day they do not

Myra Bell. Better far is thy condition. Dearest little Myra Bell;

American wine can be bought in the market. In our judgment the imnorality of wine drinking does lie wholly in the occasion, the circum-Sabbath," and therefore, if a man stances, and the motive, not in the deems it better for his physical or spiritual interests to keep his Sunlay on the seventh, or any other day, he should be left with "libert of conscience" to do so, and be al lowed to settle the question with

> The Sunday Leader says: It Should Pass. Senator Horatio Gates Jones has offered in his place in the Senate of this State an act which, if passed will be looked upon not only as a boon by many hundreds of persons, but also as a concession which all along they have claimed should be granted them as a right. It is enitled "An act to protect religious liberty and to provide for the relief of persons who observe the seventh day of the week as the Sabbath, and to exempt them from the penalties of the Act of Assembly passed on the 22d day of April, 1794." The act is not a long one, and is, indeed well worthy of a careful perusal. It

[Here follows the Bill.]

The Leader then adds: "Such an actass this is at this noment in practical operation i New Jersey, and has been found to have worked well, both for the interests of that State as well as those of its citizens of all denominations. We are personally aware of the favor with which it is viewed in Plainfield, by clergymen of every sect resident in that locality, who all unite in its praises. Now if this Jersey as to please both the authori If it is good for New Jersey should surely also be good for this Common wealth."

ROBERT G. INGERSOLL. Col. Robert G. Ingersoll is making a foolish exhibit of himself by mental power, and as an orator bave every promise of securing penstands in the highest rank. It would be difficult to find one his equal. And all this strength he is As yet, however, he has not taken of those professing the Christian name the things they do that are proceeds to castigate this deformity, calling it the Christian religion. But Mr. Ingersoll will find this the result of his labor: he will explode himself and sink into darkness, while the Christian religion will go on shining more and more until the perfect day. From the day we came to rest our salvation on Jesus Christ, we have never for one moment doubted his ability "to keep that which was committed to him.". Nor have we the least fear that Christ's It has fully proved itself to be all its has professed itself to be in its we yield to it unquestioning faith But that which we wished most to

say was to speak of the clearsightedness and force with which the secular lectures. It evinces the stronghold the Christian religion has upon the

with Ingersoll himself. SENSIBLE. - We find the following in the Advent and Sabbath Advocate, published at Marion, Iowa, which we think a sensible view of the question:

Seventh-day Baptists and the 144. 000.-This question, first raised by the Seventh day Adventists, having been referred to in the Advocate. the writer wishes to say, does not every statute of the nineteenth cen- | demand any discussion after reading the seventh chapter of Revelation. The age of religious bigotry and When in California Mr. Smith was intolerance is past, and persecutions understood to say that the Seventhon account of religious belief are no | day Baptists would be included onger in vogue. The days of old | with the Adventists in the 144.000. Puritan rule, when streets were Now, Seventh-day Baptists know chained over on Sundays; when peo- that they will not be included, for ple were compelled to go to hear the reason that they are not the denasal dominies ventilate their ortho- scendants of Abraham; and for the There is such a dull sameness in and mostly on land lying vacant and dox theology in fearful sermons, same reason will the Seventh day Ad- these receptions that attending one exposed to all the roaming herds of If a minister preaches and practices the running into "sixteenthly's," are ventists be excluded from that suffices to gratify ordinary curiosi cattle and horses. About half of it God, and man can do choice number—neither denominaconsistently offer wine in administering pretty much as he pleases now, protion can make itself of Hebrew dety, and yet there are those who atthe United States held \$9,000,000
the United States held \$9,000,000
the United States held \$9,000,000
the least responsible to the United States held \$9,000,000
the United States held \$9,000,0000
the United States held \$9,000,0000
the United States held \$9,000,0000

rael." In view of the plainness of ling hands once in the same evening the account in Rev. 7, it does not with the President, will repeat it seem to be a very difficult question to decide. But it is to be hoped that both denominations will so conduct man can number of all nations,' and before the Lamb."— Gentile.

IN MEMORIAM.

Little Myra, thou hast left us, Oh how loth to let thee go; God, who gave thee, hath bereft us, Of thy presence here below. And we bow in meek submission. Say, our Father's will be done; Since our Father took thee home.

Would not if we could, recall thee, Nothing wrong can now befall thee, Thou hast gone with Christ to dwell. And one day we hope to meet thee,

Far above where angels dwell; There mid heavenly anthems greet thee, Oh the joy what tongue can tell. There we'll meet no more to sever, Meet with dear ones gone before: There we'll dwell with Christ forever. On that happy shining shore. PHILIP BURDICK.

UNION DALE, Pa.

WASHINGTON CORRESPONDENCE. WASHINGTON, D. C., March 1st, 1878. The Senate made its customary

Thursday adjournment yesterday,

and goes over as usual till Monday. It wiped out the President's veto to the Silver Bill, and rested of course from its labors. There was no excitement, as Mr. Ferry, the acting Vice President, had directed the here by the millions, and have roost-Sergeant at-Arms to arrest any guilty of disturbing the peace, and city. Early in the morning in huge the commencement of the present so quiet were all the proceeding that flocks they course down the Poto volume. My reason for doing so is. the visitor, looking down from the mac, and late in the evening return that my views respecting the Sabgalleries, would not have supposed the most important act of the Sen- | which lie adjacent to the river, lings. I fully and firmly believe ate this session was before them. Mr. Speaker Randall and scores of other members of the House were on the floor to see the fun. But the work water animal-life, which may be day of rest instituted by the of the Senators surprised all, and it left exposed. But why they do not Supreme Lawgiver himself, who took only a few minutes to dispose remain some twenty or thirty miles gave it the force of his own example of the President's objections, and down the Potomac, where the pine at the end of the creation week; and get the Senate back again into its groves are a hundred times more also while he tabernacled with men dignified rut. Everybody supposed extensive than here, and where ice on earth, as "God manifested in the Conkling would rise and explain him- never forms, is unexplained. We flesh," in the person of our Lord and self, but he was as mute as a mouse. have gone near a roosting place of | Savior Jesus Christ, who was ever save in voting. In the House, however, the scene was quite different, for it became a bedlam of confusion numbers of these birds clinging to early days I knew nothing of any in a moment after Speaker Randall the branches of the trees. They other Sabbath than the one so uniannounced the veto message. Sam keep up an incessant cawing all versally observed by most of the va-Cox, in his usual harum-scarum way, | night long, and when disturbed, lit- | rious religious denominations of the charged that the message was a erally fill the air with their con- world. I lived near a Methodist "fraud by a fraud," which of course | fused masses and cries. When warm brought the Republicans to their feet, and elicited a regular hurrah from the Democrats, and some minutes elapsed before order could be during the Winter.

restored.

of 1812 soldiers. The radical silver | change their homes, and yet do not | when I withdrew from it, for the men are dissatisfied because their wish to go into the homestead dis- purpose of connecting myself with using as a writer and lecturer sweeping ideas have not been tricts. To such it is my purpose to the Free Methodist Church, because against the Christian religion. We adopted, while the gold men are speak a word in behalf of this vi- I felt that its principles and practice say against the Christian, but we also in an uncomfortable state of cinity. probably should have said against mind because Congress has made In the Summer of 1857, Dennis ble, than the other church is, in what he calls the Christian religion. even a medium concession to the Saunders and Samuel P. Griffin, then these days of retrogression, in relaissue with a single sentiment uttered | Scott sorrows because he can't get a | place as a favorable one to plant and by Christ. Like those who have huge subsidy for his Pacific road, build up a Seventh-day Baptist so the latter church I was constantly gone before him, he calls the errors and so on throughout the whole ciety. In Autumn of the same year taught to walk in the light, in order ready in possession of their pensions. While we do not object to this meas-1812 Wars after fifty years had enth-day street. All around Nor- pit and paper, to follow the teach should be observed. He also said those who conscientiously differ the best we have ever read as the throughout the country, that it often best judges that the opportunities to be quite a sectarian with strong defenders of our precious faith. In ously. We would give our wild will soon pass. this feature of this case we rejoice, lands to any corporation which as it relieves the clergy, who are the would construct a railroad through four years growth. Land near it the less a Christian, submitting my natural defenders of the Christian them. But the Union Pacific thinks can hardly go below its present val. self to the will of God in all things, faith to a large extent, from appear- it an erroneous policy, and we sub- ue, but will most surely advance as choosing him for my portion, and ing in the arena of debate, and calls mit with a smile, however, at its the country rallies into prosperous my exceeding great reward. And out those who are of the same rank shrewdness in moulding public opin- business times. Eight dollars per while I feel that connection with

> lic money or property directly or bankrupt. indirectly connected with it, is as The President held his last recepuncomfortably crowded. It re-

as often as time will permit. Those who have never seen the glittering | financial business man can pursue, in gas-light, accompanied with the three hundred inhabitants, and is fascinating strains of music from thriving. One store is kept by our fine Marine Band, can not but Seventh day Baptist. There is room enjoy a reception. The utmost for a good harness maker. One who good humor prevails. The owner has has learned the trade can put in of the richest silk and costliest something of a stock, and attract iewels submits apparently with best custom, would, no doubt, be well of grace to the elbowing of some supported. There will be demands rather plainly dressed plebeian. Po | for other business, of which I can! licemen are at every turn to keep | not now speak so fully. the crowd in line and to preserve order, excepting in the East Room, to enth-day street, one and a fourth which each caller must at once pass | miles from the west end and about after the President has shaken hands | four and a half from Nortonville with him; this is large enough to The question of building a house of permit comfortable expansion for worship is before us, and is almost the large numbers who pour into it. sure to take some tangible form Lent will soon end our gay season | within a year or two. The location of receptions and parties, and to size, and style of the house will de. none will it come more welcome than the family of the Cabinet Min- ment of the society between now ister, as the labor imposed on them | and that time. Whoever comes by the etiquette of reception is sim here now will find a good opportu. ply an outrageous demand upon nity to invest a little capital within left at the house of the Secretary by | bath keeping church. "In all the a caller must be responded to by a ways acknowledge him and he shall call from the Secretary's family, direct thy paths." Prov. 3: 6. Surely,

with so-termed official etiquette. It is not generally known that crows go no further south than this during the Winter; they congregate ing places within three miles of the per bearing the preceding title, at to their roosts in the pine groves bath are in harmony with its teach-They follow the tide swamps when ever bared by the ebb tide, and and published law of God, the subsist upon the crabs and other seventh day of the week is the a few acres extent about dusk, and found doing his Father's will, by were surprised to note the immense keeping his Father's law. In my are as rarely seen here during the instruction was obtained, within the

The happiest men among us are NORTONVILLE AND PARDEE, KAN. | very house, and soon after joined the Mexican War veterans, since they Homes for Sabbath-keepers.

FELIX.

sions on the same basis of the War of the RECORDER who wish to M. E. Church until the year 1868.

clamor for remonetization. Tom of Farmington, Ill., selected this tion to scriptural and spiritural exhorde of hungry applicants for a the actual settlers arrived, and com- to be free from condemnation, and share of public money; the refusal menced work. During these twen- to have abiding communion with sired slices has caused great dis- discouragement, but on the whole, upon taking the Bible as the only comfort. The Mexican War sol- the country has given general satis- and sufficient guide, in matters of diers, however, with their hopeful faction. Good drainage, pure air, faith and practice, and of living in prospects, are as jubilant as if all and excellent water have given good obedience to all the commandments health, while the soil has proved it. of God, as the best external evidence self reasonably productive. Norton- that a person could give that he was ure in itself, yet there is rather an un- | ville is a very fine, healthy location | truly saved in the Lord. In process pleasant reflection connected with it, on a high rolling prairie. It is sev- of time I became convinced that At the bottom of all the agitation enteen miles out from Atchison, on there was no scriptural authority and demand that Congress shall the Atchison, Topeka and Santa Fe | for keeping the first day of the week recognize the Mexican War soldiers | Railroad, and is just in the edge of as the Sabbath, and in order to folafter thirty years, precisely as it did | Jefferson county. Three miles north | low the instructions which I was althe soldiers of the Revolution and of the town is the west end of Sevelapsed, is one claim agent who ex- tonville, and between the town and ings of the Bible, I soon found that pects to reach a rich harvest in col. Seventh-day street, there is vacant I must change my practice as to the lecting the pensions of the bene- land sufficient for many fine farms, observance of the Sabbath, from the ficiaries. He has his drummers Raw land yields no income. Much first to the seventh day of the week. everywhere manufacturing public of this land has been held by non- When this change of my knowledge opinion, and with them has such ar- residents until they have become and convictions occurred, immedirangements made as will enable him | tired, and in some instances unable | ately I confered, not with flesh and to secure to himself the collection to pay the taxes. Within a few blood, but decided at once to follow of the majority of the claims of the years, so much land has been thrown my convictions, in opposition to the survivors. To us this sudden pat- into market by the extension of wishes of my family, friends, and riotic impulse, which varies the rule | railroads, that according to the law | church. This took place in 1871, extended other veterans of past of supply and demand, these lands but I continued in the F. M. Church wars, smacks so largely of our pub- could not rise in value. Under the until the sixth month of 1876, when lic virtuous indignation against gifts | financial pressure now upon the I withdrew from the same, since to other Pacific railroads, which the country this is a most favorably which I have stood alone, doing the Union Pacific has so zealously spent | time for investment. Indeed, it is | will of God to the best of my ability its money in arousing everywhere the general impression among the in my present circumstances. I used is difficult to treat the matter seri- will never be better, and that they prejudices in favor of the church to

ion against our views. It reaps a acre is about the price of good farm- live church and enjoyment of its rich harvest by its monopoly, and | ing land. A few quarter sections | privileges, is of much consequence, makes more money each year soon to be sold at sheriff's sale are yet I am very deeply impressed that through it than the government re- appraised at \$5 per acre, but can be the most important consideration is ceives annually in gross for all its sold for two-thirds the appraise- to have the heart and conduct right public lands. Our observation here | ment. The owners of this land live | in the sight of God, doing his will is that every virtue which has pub- in distant places, and have become

There is no herd law in Atchinson duly bought and paid for as that and adjacent counties. The farms opinions or customs of the world, directed against gifts of Western are fenced and cattle run at large on land to opposition Pacific railroads. the open prairies. Hedge does well, to the practical portions of the and the expense of fencing is a mere ion on Tuesday night, and the item compared with the value of the entirely to him, and commit all my White House was as usual most range for pasturage. About two interests into his hands, for time and thousand tons of wild hav have been eternity, being assured that he know. quired an hour nearly to get from shipped from Nortonville since hav- eth the way that I take, and that he the cloak room to the Blue Room, | ing began last year. This hay was | does, and will continue to save me, where Mr. and Mrs. Hayes received. | cut within five miles of the town, | and keep me even unto the end. resulting in the formation of the But the action of the council Secondly, it may be urged that the holy communion?

Secondly, it may be urged that the holy communion?

Tewish nation, in which the whole named was only taken upon certain the observance of the Jewish Sab.

The holy communion?

If it is true that pure wines can hardly the holy communion?

If it is true that pure wines can hardly the observance of the Jewish Sab.

The 144,000 are to be of the land.

The holy communion?

If it is true that pure wines can hardly the observance of the Jewish Sab.

The holy communion?

If it is true that pure wines can hardly the observance of the Jewish Sab.

The holy communion?

If it is true that pure wines can hardly the observance of the Jewish Sab.

The holy communion?

If the holy communio

But farming and stockraising which, by the way, is the most healthful, independent, and safe

OONSTANCY.

No effort, however go

unless it be combined with co

cy. We notice here the gran

tinction between the human a

divine nature; the former yau

the latter never. If we will be

nature, "the looking-glass

ing God," we shall be more

impressed with this truth. A

Autumn seed falls to the

Shall we ever see it again? T

not decay like the tenements

man intelligence and be see

more by man? Ah, within

som there lies a germ of life in

ed by the parent-stock, and

the promise of resurrection.

bering beneath the cold stor

Winter it awaits the day of

lease. Then, when the sun in

snows of Winter, and sending

rays into the earth, the slun

awakes breaks the bonds

though confining, were necess

protect it during the transmit

of old earth, and rises joyou

beautiful robes to greet the

its salvation and delight, because

ever more beautiful till at

sends forth from every branch

lovely blossoms—the sweetes

ute of its praise. And so wi

we see. Every form of matte

exists has within it an invisit

pulse to action and to continu

tion, which we must regard a

vine quality.

ine quality.

We say man is different

all the lower forms of life; il

difference rests only in his su

ity, after all. Whence com

faith? Let us gaze upward

starry vaults of heaven ut mi

and note the countless my

lights in that bright sphere.

ible science tells us that e

these is a world similar to; y

larger than our own, and th

has its orbit of revolution

which it has never varied si

moment it was first set into

Speculative science tells us

er systems exist as great as

each with its solar center,

whole forming a grand sy

systems having one immense

snn around which each syste

pendently revolves ! Divi

lation tells us that God ma

luminaries and set them in

mament of heaven. He then

the earth, our home, with eve

beautiful, provided cveryt

our sustenance and comfort

through the silent walks

there glided the shadowy f

soul, around the invisible in

spirit matter gathered the

through an aqueous sea;

beneld a strange and novel

Inother form came to

Their joy, their bitter so

revealed hope in him to c

coming, the perfect fulfillme

mission, the dying agonic

sacrifice—all have been aw

by the waves of time; bu

mains the assurance of our

heavens, melting awa

praiseworthy, can achieve

Our place of worship is on Sev. pend somewhat upon the develop. poor human nature. Every card the limits of a well established Sab. hence Lent is hailed almost as a this scripture applies to any one deliverer from evil, since it puts a seeking a home, and let every one stop to these senseless compliances seek the will of the Lord in every such movement.

SAMUEL R. WHEELER.

THE SABBATH RECORDER. I became a subscriber for the pa-

that, according to the revealed "meeting house," as it was called. weather comes they leave us, and and the most of my early religious Summer as they are further north walls of that old-fashioned structure, When I was eleven years old, in the year 1826, I was converted in that the church that worshiped therein, There are, no doubt, some readers I remained in the fellowship of the were more in harmony with the Biperience, power and practice. In most constantly receiving from pulwhich I belonged, but I am saved Nortonville is a thriving town of from all that now-but I am none in all things, in all the varied cir cumstances in which we may be placed, without any reference to the especially those which are contrary Word of God. I consecrate myself

J. T. HAMILTON.

WHITEWATER, Wis, Feb, 17th, 1878.

In 1850 the Catholic Bishops

mortality through him wh has been and ever will be. Now we have faith. No hope for what our earthly not see. Now we may pro the world our precious fai condition remains: "Hold not waver!" If we sin after receiving the knowled truth, there remaineth no rifice for sins. Sacrifice i of self; but never a vieldin We get weary and sick an aged. We call to rememb former days in which, afte illuminated, we endured a of afflictions. But we joy them, and great was the re of cur reward. Now hav of patience, dear fellow so after we have done the wi we may receive the prom vet a little while, and he come will come and will Therefore let us bel brave nest, and draw not back tion. As true followers determined to stand firm for our leader, we must continued storm of oppo fury from a mad brained lute world. But never for personal rest, but T that by our untiring effor may transcend from the ness into the bright light. for joys on earth. God ute them as we need; an as martyrs, thanks be t "the sufferings of this p

are not worthy to be con the glory which shall be WIDE AWAKE for A another delightful Wir piece, quite equal to the last month. It is a gen balling frolic," entitled of the Three," from the oil of Mary A. Latlibury lemented by a charmi Mrs. Clara Doty Bates school-story of child-lif-Two Troubles," is from Campbell Wheaton. A unite as good, by Lou I titled "What Johnny

propriate to the late storm is "The Shovels ing No. III. of The Cl Boston Streets," by Brown. This series i by life-studies of the Toilers themselves, by One of the two "star He number is "The King," by Arthur Gill

the young folks just be istence of "King A readers will be likely

But farming and etockraining, which, by the way, is the most healthful, independent, and safe financial business man can purene, is not the only opportunity for Sev. oms of enth day Baptists in and about lare of Nortonville. The town has about the three hundred inhabitants, and it thriving. One store is kept by of but Seventh day Baptist. There is room ttmost for a good harness maker. One who owner has has learned the trade can put in

from

u that

n this

stliest something of a stock, and attract impressed with this truth. A tiny h best custom, would, no doubt, be well Autumn seed falls to the earth. some supported. There will be demands Shall we ever see it again? Will it Po for other business, of which I can not decay like the tenements of hukeep not now speak so fully, man intelligence and be seen no Our place of worship is on Sev more by man? Ah, within its boom, to enth-day street, one and a fourth som there lies a germ of life impartelpass miles from the west end and about ed by the parent-stock, and it has hands four and a half from Nortonyille, the promise of resurrection. Slumigh to The question of building a house of bering beneath the cold storms of on for worship is before us, and is almost Winter, it awaits the day of its rento it sure to take some tangible form lease. Then, when the sun mounts within a year or two. The location. in the heavens, melting away the size, and style of the house will de. snows of Winter, and sending warm pend somewhat upon the develop rays into the earth, the slumberer ment of the society between now awakes, breaks the bonds which them and that time. Whoever comes though confining, were necessary to sisim here now will find a good opportuprotect it during the transmutations upon nity to invest a little capital within of old earth, and rises joyously in card the limits of a well established Sabbeautiful robes to greet the sun of ary by bath keeping church. - "In all the by a ways acknowledge him and he shall ever more beautiful till at last it direct thy paths." Prov. 3: 6. Surely as a this scripture applies to any one lovely blossoms-the sweetest tribputs a seeking a home, and let every one ute of its praise. And so with all seek the will of the Lord in every we see. Every form of matter that such movement. exists has within it an invisible im-

vine quality.

CONSTANCY.

No effort, however good and

SAMUEL R. WHEELER.

THE SABBATH RECORDER. I became a subscriber for the pa per bearing the preceding title, at huge the commencement of the present volume. My reason for doing so is,

taught to walk in the light, in order

to be free from condemnation, and

to have abiding communion with

God; particular stress being laid

apon taking the Bible as the only-

and sufficient guide, in matters of

faith and practice, and of living in

dbedience to all the commandments

of God, as the best external evidence

that a person could give that he was

truly saved in the Lord. In process

of time I became convinced that

there was no scriptural authority

for keeping the first day of the week

as the Sabbath, and in order to fol-

low the instructions which I was al-

most constantly receiving from pul-

pit and paper, to follow the teach-

ings of the Bible, I soon found that

observance of the Sabbath, from the

first to the seventh day of the week.

When this change of my knowledge

and convictions occurred, immedi-

ately I confered, not with flesh and

blood, but decided at once to follow

my convictions, in opposition to the

of wishes of my family, friends, and

w church. This took place in 1871,

is but I continued in the F. M. Church

until the sixth month of 1876, when

I withdrew from the same, since

which I have stood alone, doing the

will of God to the best of my ability

in my present circumstances. I used

to be quite a sectarian with strong

prejudices in favor of the church to

which I belonged, but I am saved

from all that now-but I am none

the less a Christian, submitting my-

self to the will of God in all things,

choosing him for my portion, and

my exceeding great reward. And

while I feel that connection with a

live church and enjoyment of its

privileges, is of much consequence,

yet I am very deeply impressed that

the most important consideration is

to have the heart and conduct right

in the sight of God, doing his will

in all things, in all the varied oir-

cumstances in which we may be

placed, without any reference to the

opinions or customs of the world.

especially those which are contrary

to the practical portions of the

Word of God. I consecrate myself

entirely to him, and commit all my

interests into his bands, for time and

eternity, being assured that he know-

eth the way that I take, and that he

does, and will continue to save me,

J. T. HAMILTON.

and keep me even unto the end.

It I must change my practice as to the

We say man is different from all the lower forms of life, but the difference rests only in his superiority, after all. Whence comes our that my views respecting the Sabfaith? Let us gaze upward into the bath are in harmony with its teachstarry vaults of heaven at midnight, river lings. I fully and firmly believe that, according to the revealed lights in that bright sphere. Credand and published law of God, the ible science tells us that each of other seventh day of the week is the these is a world similar to, yet often be day of rest instituted by the Supreme Lawgiver himself, who niles gave it the force of his own example which it has never varied since the pine at the end of the creation week; and moment it was first set into motion. nore also while he tabernacled with men Speculative science tells us that othon earth, as "God manifested in the er systems exist as great as our own, flesh," in the person of our Lord and Savior Jesus Christ, who was ever whole forming a grand system of and found doing his Father's will, by systems having one immense central keeping his Father's law. In my sun around which each system indeg to early days I knew nothing of any pendently revolves! Divine reveother Sabbath than the one so unilation tells us that God made these all versally observed by most of the valuminaries and set them in the firrions religious denominations of the mament of heaven. He then adorned world. I lived near a Methodist the earth, our home, with everything meeting house," as it was called, beautiful, provided everything for views. and the most of my early religious instruction was obtained within the through the silent walks of Eden walls of that old-fashioned structure. When I was eleven years old, in the year 1826, I was converted in that CAN, very house, and soon after joined till the spirit eyes looked forth the church that worshiped therein. through an aqueous sea, and man I remained in the fellowship of the beheld a strange and novel creation. to M. E. Church until the year 1868. Another form came to his side. not when I withdrew from it, for the Their joy, their bitter sorrow, the purpose of connecting myself with revealed hope in him to come, his the Free Methodist Church, because coming, the perfect fulfillment of his I felt that its principles and practice mission, the dying agonies of the were more in harmony with the Bisacrifice-all have been swept away ble, than the other church is, in by the waves of time; but yet rethese days of retrogression, in relamains the assurance of our soul's imtion to scriptural and spiritural exmortality through him who always perience, power and practice. In has been and ever will be. the latter church I was constantly

Now we have faith. Now we can hope for what our earthly eyes can not see. Now we may profess to all the world our precious faith. One not waver!" If we sin willfully address of some good brethren in the funded debt has been issued all. rifice for sins. Sacrifice is a denial of self, but never a yielding to sin. sincere brother in Christ. We get weary and sick and discouraged. We call to remembrance the former days in which, after we were illuminated, we endured a great fight of afflictions. But we joyfully bore them, and great was the recompense of our reward. Now have we need | leadership of brethren Huffman and of patience, dear fellow soldier, that Burdick, closed on the evening of after we have done the will of God the 24th inst. This meeting, with States received the benefit of these We may receive the promise. For many of the series, was intensely sales by a reduction of the rate of yet a little while, and he that shall interesting. After Brother Huffcome will come and will not tarry. man had preached one of his stirring Therefore legis be brave and ear-sermons from the text, " Be thou nest, and w not back into perdi-tion. As true followers of Christ, and fifty spoke in forty-five minutes, for joys on earth. God will distribute them as we need; and if we die as martyrs, thanks be to God that

WIDE AWARE for March gives another delightful Winter frontispiece, quite equal to the one given last month. It is a genuine "snowballing frolic," entitled "The Battle of the Three," from the dainty pencil of Mary A. Lathbury. It is supplemented by a charming poem by Mrs. Clara Doty Bates. A pretty school-story of child-life, "Margy's Two Troubles," is from the pen of Campbell Wheaton. Another story, quite as good, by Lou Burney, is entitled "What Johnny Found." Appropriate to the late heavy snowstorm is "The Shovel Brigade," being No. III. of "The Child Toilers of Boston Streets," by Emma E. Brown. This series is illustrated by life studies of the Child Toil-Toilers themselves, by Miss Pierson. One of the two "star articles" of | To the Editor of the Sabbath Recorder: the number is "The Story of the E. Stillman Bailey, who has been King," by Arthur Gilman, who tells | for the past two years a student in

"Let us hold fast the profession of our faith without-wavering; for he is faithful that promised."—Heb. 10; 23. the other is the first of the "English | graduating class numbered ninetyand is entitled "The Days of Chan praiseworthy, can achieve success, unless it be combined with constan-We notice here the grand distinction between the human and the divine nature: the former vacillates, the latter never. If we will but view nature, "the looking-glass reflecting God," we shall be more deeply

AN INTERESTING LETTER.

The following letter speaks for itself, and tells both a sorrowful and joyful tale. To the author we extend a warm greeting and a hearty welcome, and to those he represents we extend the same greeting and welcome. We are sorry that they find themselves for disapproval are concisely extreated to prejudice rather than enlightened consideration, but rejoice in the belief that God will be glorified in it all. We trust that at an early day they will be visited by some brother, who will be able to speak to them words of cheer, and that soon a church will be formed that will honor him who honored the Sabbath. The tracts called for have its salvation and delight, becoming | been sent, and we trust they will do a good work for the truth. May sends forth from every branch most | we not hope the day is not distant when keeping the Sabbath of Jehovah will not be reckoned a sin? WATSON, Atchison Co., Mo.,)

Feb. 25th, 1878.

pulse to action and to continued ac- To the Editor of the Sabbath Recorder: Please pardon a stranger for introtion, which we must regard as a dimanner. I write you on business pertaining to our divine Master. For several years past I have been examining the "Sabbath question, and last Angust I became thoroughy convinced that the seventh day of the week (our Saturday) is the try as would not impair the obliga-Sabbath of the Lord our God. I at and note the countless myriads of once began to keep the Sabbath. trusting in the strong arm of God for help. Thus far, I have had grace to stand firm. My wife has meet these essential requirements so taken the same stand with me. | that I feel it my duty to withhold larger than our own, and that each We have been teaching the people from it my approval. My present has its orbit of revolution, from around us the same doctrine, and official duty as to this bill permits now quite a number have become only an attention to the specific ob convinced on the subject, some of whom are already keeping the day. to me so important as to justify me We have no Seventh-day Baptist in asking from the wisdom and duty church to my knowledge within of Congress that further consideraeach with its solar center, and the fifty miles of us, and we feel that tion of the bill, for which the conwe would like some sympathy from | stitution has in such cases provided. you and your brethren. The almost ntire sentiment of this community church here, which numbered over to be a legal tender at their nominal 150 members. Of course, as soon as was excluded without trial, judge or | our sustenance and comfort. Then healthy reaction is taking place, and has been from ninety to ninety-two soul, around the invisible nucleus of Sabbath-keeping church in this worth eight to ten per cent. less in which Jesus was put to Death and has met with an unforeseen obstacle. there glided the shadowy form of a is fast paving the way for a strong dollar authorized by this bill is pirit matter gathered the organic, North-west Missouri.

Seventh-day Baptist tracts, papers, etc., to circulate among the people? and sympathy. None of us have ever seen a Seventh-day Baptist lay it on the heart of some good are praying for the Lord of the harvest to send forth laborers into his harvest. Can you send us a few copies of the SABBATH RECORDER, and such other reading material

as you think would be best for those who desire to investigate the Sab-

ferred will be highly appreciated.

HOME NEWS. Scott, N. Y.

Our revival meetings, under the determined to stand firm and fight and others afterward. On invitafor our leader, we must expect a tion for those to stand who had excontinued storm of opposition and perienced hope in Christ, since the fury from a mad brained and disso | meetings had commenced, including lute world. But never let us seek | backsliders reclaimed, I counted for personal rest, but rather pray about sixty in half the seats, and that by our untiring efforts our cause | think there were as many in the remay transcend from the thick dark- maining seats, besides a few in the ness into the bright light. We long | gallery. It did seem as though the meetings ought not to be discontinued, but Brother Huffman was weary with excessive labor, and we "the sufferings of this present time | could not insist upon the continuare not worthy to be compared with ance. But we now expect Brother or interest, in silver coin worth in the glory which shall be revealed in A. H. Lewis the last of this week, the market less than the coin reand hope for blessed results from his labor also. When the more immediate results of these efforts are more definitely known, I will try to in value to the gold dollar. Many redeem my promise to make report.

D. K. Davis.

· Union Dale, Fa. FEB. 25th, 1878. I am now on the second week of revival meetings, a la Sabbath Reform. Several have been hopefully converted to God, and more to his Sabbath truth, members hitherto of First-day churches. The leaven of Sabbath truth is working powerfully in this section of country, and the work is extending. It is a spiritual and gracious work; I have never seen the like before.

> Ohicago, Ill. 1 FEB. 26th, 1878.

nine, the largest this institution ever graduated at one time. Dr. Bailey cer." Very interesting, and valua- stood No. 3 in class examination, ble for reference. There are various | and his address at the Commenceother interesting articles besides the ment was pronounced by medical usual "Prize Tangled Knots," the men and the press as a masterly ef-'Parlor Pastime," and the original fort, in its scholorship and in the Music. Price \$2 a year, free of dignity and eloquence of its delivpostage. Edited by Ella Farman. ery. Many good wishes will follow D. Lothrop & Co., Publishers, Bos- him in his professional life from his

fellow-students, as well as the many readers of the RECORDER, who are people. deeply interested in his success.

THE SILVER BILL. As was anticipated by many, the President returned the Silver Bill to the House, in which it originated, without his approval. His reasons pressed in the following VETO MESSAGE.

To the House of Representatives: After a very careful consideration House bill, No. 1,093, entitled "An act to authorize the coinage of the standard silver dollar and to restore its legal tender character,"T feel compelled to return it to the House of Representatives, in which it originated, with my objections to

its passage. Holding the opinion, which I ex pressed in my annual message, "that either the interests of the govern ment nor the people of the United States would be promoted by disparaging silver as one of the two precious metals which furnish the coinage of the world, and that legislation which looks to maintaining the volume of intrinsic money to as ducing himself to you in this abrupt full a measure of both metals as same date says: their relative commercial values will permit, would be neither unjust nor

inexpedient," it has been my earnest

desire to concur with Congress in

the adoption of such measures to in crease the silver coinage of the counreaty of peace was signed Saturtion of contracts, either public or private, nor injuriously affect the public credit. It is only upon the conviction that this bill does not jections to its passage, which seem

The bill provides for the coinage of silver dollars of the weight of is Baptist. I was pastor of the 4121 grains each, of standard silver, value for all debts and dues, public took my stand on the Sabbath, I and private, except where otherwise expressly stipulated in the contracts. jury, and was not permitted to as- It is well known that the market sign my reasons for my change of value of that number of grains of But praise the Lord, now a standard silver during the past year the reflecting class are seeing the cents, as compared with the standtruth of God very plainly, and God and gold dollar. Thus the silver

than it purports to be worth, and is Raised again from the Dead," is the There are some old laws against the want is this: Can you send us some tracted when the law did not recognize such coins as lawful money. The right to pay duties in silver or Will you lay our cause before your in certificates of silver deposits will brethren, and give us your prayers when they are issued in sufficient amount to circulate, put an end to the receipt of revenue in gold, and minister. O that the Lord would thus compel payment of silver for both the principal and interest of the brother to come and visit us. We public debt. Eleven hundred and forty-three million four hundred and ninety-three thousand four hundred dollars of the bonded debt now out standing, was issued prior to February, 1873, when the silver dollar was

unknown in circulation in this country, and was only a convenient form silver bullion for exportation. to open up a correspondence with | Five hundred and eighty-three mill your brethren through the SABBATH | ion four hundred and forty thousand condition remains: "Hold fast, do RECORDER. Can you give us the three hundred and fifty dollars of after receiving the knowledge of the the ministry who would be likely to since February, 1873, when gold truth, there remaineth no more sac-With kindest regards, I am your the coin in which both parties to

the contract understood that the entered into the markets of the world. They were paid for in gold, them if it had been understood that they would be paid in silver. The has been sold during my administration, for gold coin, and the United

interest to four per cent. During the progress of these sales doubt was suggested as to the coin in which payment of these bonds would be made. The public innouncement was thereupon authorized that it was not to be anticipated that any further legislation Congress or any action of any department of the government would sanction or tolerate the redemption of the principal of these bonds, or the payment of the interest thereon, in coin of less value than the coin authorized by law at the time of the issue of the bonds, being the coin exacted by the government in exchange for the same. In view of these facts, it will be justly regarded as a grave

breach of the public faith to undertake to pay these bonds, principal ceived for them. It is said that the silver dollar made a legal tender by this bill will under its operation be equivalent supporters of the bill believe this, and would not justify an attempt to pay debts, either public or private, ests of education in that young and in coin of inferior value to the money of the world. The capital de

fect of the bill is that it contains no provision protecting from its operation pre-existing debts in case the coinage which it creates shall continue to be of less value than that which was the sole legal tender when they were contracted. If it is now proposed, for the purpose of taking advantage of the depreciation of silver in the payment of debte, to coin and make a legal tender a silver dollar of less commercial value than any dollar, whether of gold or paper, which is now lawful money in this country, such a meas ure, it will hardly be questioned

will, in the judgment of mankind, be an act of bad faith. As to all

some new ideas upon the subject; 21st inst., at Hershy Hall. The power to compel a nation to pay its just debts. Its credit depends on ts honor. The nation owes what it has led or allowed its creditors to

> I can not approve a bill which, in my judgment, authorizes the violaion of sacred obligations. The obligation of the public faith tran scends all questions of profit or publie advantage. Its unquestionable maintenance is the dictate, as well of the highest expediency as of the most necessary duty, and should ever be carefully guarded by the Executive, by Congress, and by the

It is my firm conviction that if the country is to be benefited by a silver coinage it can be done only by the issue of silver dollars of full value, which will defraud no man. A currency worth less than it purports to be worth will in the end defraud, not only creditors, but all who are engaged in legitimate business, and none more surely than those who are dependent on their daily labor for their daily bread. -R. B. HAYES.

EXECUTIVE MANSION, Feb. 28th, 1878. The bill was passed over the President's veto, by a vote of 196 to 73 in the House, and 46 to 19 in the Senate.

THE TURKO-RUSSIAN WAR ENDED. A Constantinople dispatch of March 3d, says: "The treaty of

peace has been signed. Grand Duke Nicholas announced the fact to the soldiers at the review at San Stefano to-day. Russia has abandoned her claim on the Egyptian and Bulga rian tributes." A St. Petersburg dispatch of the

"The enthusiasm over the news f peace was almost unprecedented. There was an immense crowd before he palace, shouting and singing, God save the Czar. A Pera correspondent says the

31,000 troops were reviewed at San Stefano. A te deum was sung amid great enthusiasm. The correspondent at San Stefano sable to state that neither the surrender of a portion of the Turkish fleet, nor the claim on the Egyptian tribute, is included in the conditions of peace, and there is no interference with the portion of the Turkish revenue which is hypothecated to foreign creditors. Nothing is definitey settled relative to the indemnity, but it will principally be in the form of territory in Asia, including Kars and Batoum. Erzeroum, Golonicia

and Adrianople are not included in Bulgaria. A Pera correspondent professes to rive the conditions of peace. He nakes the indemnity fully as heavy of conditions is obviously incom-

"THE GREAT WEEK, or the week designed and arranged by John H. Lonsdale, Providence, R. I., to whom we are indebted for a copy. The design of the chart is to give a harmonious view of the time of the death, burial, and resurrection of Matthew (12: 40), Mark (8: 31), Luke (18: 33), and John (2: 19), showing by the testimony of Jesus Christ, that he was crucified on the fourth day of the week (or Wednesday), and that he rose again from week (Saturday). The arrangement shows careful investigation, and is worthy the candid consideration of

Good WILL.-We have received trom Prof. J. M. Stillman a copy of Good Will, a collection of new when silver had greatly depreciated and J. M. Stillman. Trice, per and when no one would have bought hundred, \$25; per dozen, \$3; per Copy, 30 cents; by mail, 35 cents. The book contains 112 pages, of the size sum of \$225,000,000 of these bonds and style of Gospel Hymns, and we one but those who are living in exbelieve its merits will commend it to the public. The extensive acquaintance of Prof. Stillman among our own people will insure his productions a prompt and cordial re-

> THE ROSE.—The new guide to rose culture, published by the Dingee and Conard Company, rose growers, Westgrove, Chester Co., Penn., is a beautiful pamphlet, of fifty-one pages, devoted to rose culture. Roses sent by mail is a specialty with this company. We are not in doubt about the safety of noticing this company, as our experience in dealing with them is of the most satisfactory character. Try them.

> > WISCONSIN JOURNAL OF EDUCA-TION.—This journal for February is before us, and is well filled with excellent matter, both original and selected. We are glad to see that the Journalmaintains its high character, under the new administration, and trust it will long continue to do its noble work in promoting the intervigorous State "beyond the lakes."

SABBATH SERVICES IN PROVI DENCE.-Services are held regularly on the Sabbath (Seventh-day), at the Church of Jehovah, 204 Broad street, Providence, R. I., at 21 o'clock P. M. Bro. J. H. Lonsdale writes us that "the Lord has favored us in Providence with a hall for Sabbath keepers to worship him in, but has not yet favored us with a good preacher."

HON. HIRAM H. WARELY, Member of Assembly from this county, has laid us under special obligations The standard of value should not pared and very valuable classification

SUMMARY OF NEWS.

if I had only received it before, I am confident it would have cured me." These One of the troubles which Prompressive words were spoken by a gen testant missions in the South Pacific leman in the last stages of Consump have is the interference of Roman Catholic missionaries, who, not cone hottle of Hale's Honey of Ho tent with winning converts from and Tar, and had taken only a part of it when he found he could breathe with al heathenism, are constantly making most perfect ease; his cough had left endeavors to pervert Protestant him, but not having commenced the article in time, his constitution was broken, and Christians. But it is interesting to know that many of the converts are he had not sufficient strength left to overso securely grounded in the faith come the disease. Therefore, the public will see the necessity of keeping this arthat they repel all overtures from ticle constantly in the house, ready for the Catholics. In Samoa recently a public discussion took place between all Coughs, Colds, Hoarseness, the Roman Catholic priest, with his native assistant, on the one side, Bronchial Tubes and Lungs, leading to Consumption. Sold by all druggists, and and three of the native pastors, laat Crittenton's Central Medicine Wareboring in connection with the Lonhouse 7 Sixth avenue New York city, at don Missionary Society, on the 50 cents and \$1. Great saving 'y purother. The result was that the lat-PIKE'S TOOTHACHE DROPS care in one ter succeeded in thoroughly satisfying the chiefs who were present, who said they considered the matthey would never use any other than Glenn's Sulphur Soap, which stimulates the healthy action of the skin without

The United Presbyterian Board of Foreign Misions is taking steps to transfer its mission from Canton. China, to the Chinese on the Pacific coast. The missionary, the Rev. J. been supplanted by the lily. Sold everywhere. Give it a trial. Sold by Drug-U. Nevin, has disposed of the property, and already arrived in Califor where. Give it a trial. Sold b gists. Price 25 cents per cake. nia, with his family. It is expected that the mission will be opened at Los Angeles, which has a large Chinese population. .The Presbyterian Board, which has occupied this place as a station, will surrender it to Mr. Nevin and send its missionary to

ter now settled.

The Methodists have found a man willing to brave the dangers of the Liberia coast climate and take charge of Monrovia Seminary. The Rev. Royal J. Kellogg, of Bethany, Penn., is the man. They have also appointed a superintendent for the rojected Boporo Mission in the inerior, in the person of the Rev. Melville Y. Bovard, of Glenwood, Ind. The Rev. Joel Osgood has already sailed for Africa, to enter upon the service of this mission.

Our Consul at Bremen reports that exports from Bremen to America have fallen off, while imports are increasing. Several American agencies have recently been started The sale of American mowers and reapers has been enormous. American automatic windmills are becoming popular, and the importa- the close of the season, but the arrangetion of American canned goods reaching large proportions.

Pope Leo the XIII. was crowned the general weal of its local n Sixtine Chapel, March 3d. The ceremonies commenced at 9.30 in the morning and terminated at 1.30 in the afternoon. The Cardinals. prelates and diplomatists accredited o the Vatican, and a few other persons were present. The Pope was afterwards carried to his apartments, blessing the spectators on the way. The following are the statistics of

the Roman Catholic church of New England at the close of 1877: Priests, 546; churches, 508; chapas was reported Feb. 25th, viz: 1,- els and stations, 167; colleges, 2 400,000,000 roubles, with 40,000,000 ecclesiastical students, 168; acade sterling in bonds added. The list mies and select schools, 32; parish schools, 86; asylums, 15; hospitals, 6; population, 900,000. The re-establishment of the Ro

man Catholic hierarchy in Scotland on Fourth-day, Sept. 25th, 1878. President-D. E. Maxson, Plainfield, N. J. in Scotland, and it has been intimated very decidedly that these laws will be put in force.

The Director of the Mint has received from the Philadelphia Mint specimen of the new Bland dollar It is regarded as a marked improveour Lord and Savior, as recorded by ment in design, over all other silver dollars heretofore coined, and is to be put in circulation about the middle of the present month. A Bohemian student of the Free

terly, R. I. Church College, Edinburgh, discovrresponding Sec Westerly, R. I. ered among some ancient armor in a Treasurer-Geo. B. Utter, Westerly, R. I sales-room, a sword, on the blade of the dead on the seventh day of the which were inscribed the names of twenty-four Bohemian Christians President-E. P. Larkin, Alfred Centre who had been slain with it. Two colored students, with their Corresponding Secretary-J. Allen, Alfred

wives, all of Fisk University, at Nashville, Tenn., are on their way to reinforce their colored brethren in the African Mission on Sherbro Island, in the Mendi country. A dispatch from the Central Com-

mittee of the Society of the Red bonds would be paid. These bonds music for Sabbath-schools and gos- Cross, at Constantinople, states that pel meetings, by T. Martin Towne thousands are dying daily of cold, and J. M. Stillman. Price, per hunger, or wounds, and prays for mmediate monetary aid. It has been conclusively prove at last that to accumulate \$1,000, 000, and then leave it by will to anv

> pectation of it, is evidence of insan-The Iowa Senate has voted, 41 to 4, against the bill for the decapitaion of criminals, and passed the bill restoring capital punishment by

a vote of 28 to 19. The President has appointed Parke Goodwin and John T. Norton honorary commissioners to the Paris Exposition, upon the recommendation of Governor Robinson.

May 23d, 1878. During the last ten years the Ital-Moderator—J. R. Irish, Rockville, R. I. Recording Secretary—D. H. Davis, Shilel ian government has confiscated and sold at public auction \$106,000,000 Corresponding Secretary—J. Rockville, R. I. worth of church property. The United Brethren send as mis Treasurer—Ethan Lanphear, Plainfield, N. J. sionary to Africa, shortly, a graduate

of the High School in Dayton, Ohio. He is a native of Shengay, Africa. sion with the First Hopkinton Church A bill to repeal the act creating (Ashaway), R. I., Fifth-day, May 30th, boards of town auditors has passed the Assembly of this State. Hon. Benjamin Wade, of Ohio, died on the morning of March 2d,

Moderator-Stephen Burdick, Leonardsin the 78th year of his age. ecording Secretary-Jason B. Wells, The public debt statement for Corresponding Secretary—Joshua Clarke, DeRuyter, N. Y. Treasurer—Silas Maxson, Adams Centre, N. Y. DeRuyter, N. Y. February shows a decrease of \$2. 250,237 18. Will hold its Forty-third Annual Ses-

It is a Decided Fact That Hamilton's Cough Balsam is the ost effectual medicine ever offered for the Lungs. A certain cure for Consump-tion, Decline, Bronchitis, Wasting of the Flesh, Night Sweats, Spitting of Blood, Whooping Cough, Difficulty of Breathing Colds, Coughs, Inflammation, Pain in the Sides, and all diseases of the Throat, Ches and Lungs. Relief guaranteed or mone refunded. Three doses of Hamilton Cough Balsam will prove its wonderfu ottles 75 cents. For sale by Burdick &

on all manner of powders and cosmetics for giving them artificial complexions, supplies them with pearly skins and rosy cheeks, elicited by the gentle stimulation of nature. Sold by all draggists. Hill's Hair and Whisker Dye, black or brown TIME WAS when you could not be

LADIES who for years have depende

blamed for not knowing that Burdick & ver dollar should be made a legal for a copy of the Census of New Rosebush kept Fresh Oysters, at all times, tender only at its market value. York State. It seems to be a well pre- for sale at wholesale or retail, at the lowest market rates; but what excuse is there the young folks just how much truth and history have to do with the existence of "King Arthur;" older readers will be likely, also, to get The standard of value should not be changed without the consent of the various matters of interest and enjoy, both parties to the contract. National promises should be kept with readers will be likely, also, to get The standard of value should not be changed without the consent of the various matters of interest and enjoy, both parties to the contract. National promises should be kept with strength of the various matters of interest of interest and enjoy, both parties to the contract. National promises should be kept with strength of the various matters of interest of interest and enjoy, both parties to the contract. National promises should be kept with strength of the various matters of interest of interest

THE PENETRATING WINDS inci. J. P. Brown, Utica at to this season of the year are a severe | G. T. Brown, Bridgewater, ordeal for the lungs. The neglect of a hard cough generally leads to a weakness of the lungs, which, not infrequently, re-

A Touching Death-bed Scene.—" Oh,

ninute. If Ladies would consult appearances,

rritating it, and imparts a glow to the

cheeks no known cosmetic can imitate.

Since its adoption there is a marked im

provement in the complexion of young

adies who had indulged in the gaveties of

PATTEN & Co., 162 William St., N. Y

Guarantee every one Double Value of

iven to agents. Write at once.

money sent. \$1,500 prizes, and big pay,

GOOD NEWS .- Early in the Fall of '7

the Erie Railway Company inaugurated system of Excursion Rates and Tickets

from a number of stations along the line

he principal features of which were

iberal reduction of the regular fare and

generous allowance of time durig which

the tickets would be valid for passage.

and select their goods, than to order

dents availed themselves of the opportun

ity to make long deferred visits to the

metropolis. It was the original intention of the Company to withdraw the tickets a

ment has been so heartily commended, the

copularity of the plan so procounced, and

warmly appreciated, that it has been decided to continue the system. When

dopted, we declared the movement in the

right direction, and one destined to meet

gratulate our readers on the maintenance

that the Erie Company will have no occa

sion to regret extending these privilege

SPECIAL NOTICES.

Denominational Directory

GENERAL CONFERENCE.

resident-Wm. C. Whitford, Milton

Secretary-L. A. Platts, Westerly, R. I.

Corresponding Secretary-J. B. Clark West Edmeston, N. Y.

Treasurer-B. F. Langworthy, Alfred

Will hold its Sixty-fourth Annual Ses

SABBATH-SCHOOL BOARD

President—C. Potter, Jr., Plainfield, N.

Secretary-D. E. Maxson, Plainfield, N. Treasurer-E. R. Pope, Plainfield, N. J.

MISSIONARY SOCIETY.

EDUCATION SOCIETY.

easurer-Elisha Potter, Alfred Centre

TRACT SOCIETY.

President—A. B. Spaulding, Leonards ville

Recording Secretary-Edwin Whitford

Treasurer-Stephen Burdick, Leonards

Publishing Establishment and Tract

Depository in charge of D. R. Stillman,

General and Publishing Agent, Alfred

SOUTH-EASTERN ASSOCIATION

Moderator-Lewis F. Randolph, New S

dolph, New Salem, W. Va. presponding Secretary—Jacob New Salem, W. Va

Will hold its Seventh Annual Sess

EASTERN ASSOCIATION

sion with the First Church of Verona, N.

WESTERN ASSOCIATION

Ioderator-O. D. Sherman, Alfred Cen-

cording Secretary-U.M. Babcock, Scio,

rresponding Secretary—L. R. Swinney, Lost Creek, W. Va, reasurer—A. C. Burdick, Alfred Centre,

Will hold its Forty-third Annual Ses-

ion with the First Church of Alfred

(Alfred Centre), Fifth-day, June 13th,

NORTH -WESTERN ASSOCIATION

Moderator-G. J. Crandall, West Hallock

Clerk-L. T. Rogers, Milton Junction, Wis

Torresponding Secretary—H. E. Babcock, West Hallock, Ill.

Will hold its Thirty-second Annual

Session with the Church at Milton, Wis.

Fifth-day, June 20th, 1878.

, Fifth-day, June 6th, 1878.

with the Lost Creek Church, Fifth-day,

Leonardsville, N. Y.

Corresponding Secretary—J. B. West Edmeston, N. Y.

Bridge, Ct.

Creek, W. Va.

Centre, N. Y.

N. Y.

Centre, N. Y.

lem, W. Va.

beyond the prescribed date.

the low fares, and we are persuade

e desire of the Company to recognize

fashion until the rose in their c

or Brown, 50 cents.

sults in Consumption.
SCHENCE'S PULMONIC STRUP will at once relieve and loosen a tight cough and s such an agreeable remedy that children | Mrs. L. Boice, Plainfield. vill take it without being coaxed. A cold on the lungs, if consumption is not algether with Schenck's Mandrake Pills to clear the system of the accumulated mu-

has become deeply seated, and the patient suffers from loss of appetite, weakness and emaciation, SCHENCE'S SEA WEED Tonic should be used in connection with the above mentioned remedies, to stimulate the appetite and bring the digestive powers into healthy action, thereby susaining the strength of the patient enabling him to resist the progress of the disease until the PULMONIC SYRUP may perform its healing and cleansing work. The use of these standard remedies ac ording to the directions which accompany hem, can not fail to produce most satis factory results. A letter addressed to Dr. chenck, Cor. Sixth and Arch Sts., Phila delphia, asking advice, will promptly re ceive the Doctor's personal attention, fre

Schenck's Medicines are for sale by all Druggists. TO THE DONORS OF THE SEVENTH

DAY BAPTIST MEMORIAL FUND.-The cakes), 75 cents, sent by mail, prepaid, on receipt of price. C. N. Chrittenton, Pro Treasurer of the Board is ready to receive prietor, 7 Sixth avenue, New York. principal or interest on notes or pledges HILL'S HAIR AND WHISKER DYR, Black given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be Two Chromos Free. - A pair of beau prompt in paying, as the funds are needed tiful 6x8 Chromos, worthy to adorn any home, and a Three Months' Subscription ion cheerfully given. LEISURE HOURS, a handsome 16 page E. R. POPE, Treasurer literary paper, filled with the choices Stories, Sketches, Poetry, etc., sent Fre Plainfield, Union Co., N. J. to all sending Fifteen Cents (stamps taken

ONE Quart Solid Oysters, with pai o carry them in, and 3 pounds of Crackers, all for 50 cents at BURDICK & ROSEBUSH'S,

SEVENTH-DAY BAPTISTS IN HOR NELLSVILLE, N. Y.—Religious services are held in Hornellsville on the Sabbathpreaching at 2 o'clock P. M.; Sabbath school immediately following. The serv ices are held in the lecture room of the With these privileges, business men consider it more profitable to go to New York Baptist church. All interested are most cordially invited to attend.
T. R. WILLIAMS. brough other channels, and many resi

"GOOD WILL," a singing book for sabbath schools, Gospel and Praise Meet ings. By T. Martin Towne and J. M. Stillman. Price \$3 per dozen, single fancy long dairies at 30 cents, and are much quicker sold than offish quality at copies 30 cents, by mail 35 cents. For sample copies send 30 cents to Towne & less money. Also, strictly fancy October STILLMAN, 14 South Elizabeth Street, Chicago, Ill.

QUARTERLY MEETING. -The Quarterly Meeting of the Churches of Nile, Richburgh, Portville, West Genesee. Scio, and Stannard's Corners, will be held with the Church at Stannard's Corners, commencing on Sixth day evening, March 8th, 1878. Preaching on Sixth day evening by L. M. Cottrell; Sabbath, at 11 o'clock, by W. H. Ernst, evening after the Sabbath by James Summerbell; First-day morning, by W. B. Gillette, and First-day evening, by Jared Kenyon, each meeting to be fol owed by prayer and conference. II M BABCOCK.

THE Executive Committee of the outh Eastern Association purpose holding a Sabbath-school Institute at Greenbrier, W. Va., in connection with the Quarterly Meeting, on Sabbath and First- would seem that the remaining stock is sion with the Church at Plainfield, N. J., day, March 23d and 24th. The exercises scarcely more than sufficient for home use. will consist of a thorough drill in the We quote: Bible, and Bible geography, illustrated Corresponding Secretary—Geo. H. Bab-cock, Plainfield, N. J. Paris, together with addresses on the reasurer-I. D. Titsworth, New Market, needs of our Sabbath schools in West Virginia. Let all who attend bring their

L. F. RANDOLPH, Chairman. SABBATH LECTURES.—The friends of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc

President-George Greenman, Mysti trine, are requested to make their wishes known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE West Edmeston, Otsego Co., N. Y. SEVENTH-DAY BAPTISTS who are in New York upon the Sabbath, are mos

cordially invited to meet with their brethren of the New York Church, in the hall of the New York Historical Society, corner of 2d Avenue and 11th St. Services at 10.45 o'clock A. M. Prime quarters....

In New London, Oneida Co., N. Y., complication of disease, terminating in consumption of lungs, Feb. 20th, 1878, CLARE WILLIAMS, oldest son of the late Joshu William's of Verona, aged 76 years. He was for many years a successful merchan in New York City, and finally located i New London, where, under the Elder Lucius Crandall, both himself and his wife were hopefully converted to Christ, and baptized by Elder Crandal Bro. Williams has never been connected with any Christian church, but died faithful Christian and lover of the hol Sabbath of the Lord, which both himsel and his devoted wife embraced and con nenced the observance of, during the pa year. An arrangement was made to unit with the First Seventh-day Baptist Churc f Verona, at their Quarterly Meeting anuary. His plan was interrupted

his sickness and following death. last hours were those of peace and tri-umphant hope in the Redeemer. A great oss is felt by us in Verons, and by rust he "sleeps in Jesus." Elder A. B uneral sermon from the words of Christ. "A little while and ye shall not see me, and again a little while, and ye shall see

In Hebron, Pa., Feb. 18th, 1878, after an liness of six months, Miss AUGUSTA A LUB, in the 35th year of her age. With her it was far better to depart and be with At Shanghai, China, Dec. 25th, 1877.

Will hold its Forty-second Annual Ses-She was baptized on the 14th of March, 1857. Naturally one of nature's noble women, grace, I trust, has well refined her heart; and the hope is indulged that she was called away on Christmas day to be with Christ. Her loss is severely felt by the little band of believers by whom she was much respected and loved. S. C.

> A. M. West, E. S. Eyerly, J. M. Stillman I. H. Shepherd, R. A. Burdick, L. R. winney, J. L. Shaw, C. R. Lewis, C. M. Lewis, Theodora W. Jones, S. S. Griswold, D. C. Long, Mrs. E. C. Hawley, "H. lman, C. P. Devall, Wm. S. Furrow, N. B. Prentice 2, A. B. Ayres, F. O. Burdick, E. Lanphear, John F. Morgan, J. H. Lonsdale, W. C. Titsworth Wm. R. Greenman, H. T. Card, S. Carpenter, V. Hull, C. P. Rood, L. C. Rogers, I. J. Ordway, D. K.

RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the of which is not duly acknow edged, should give us early notice of Pays to Vol. No.

Mrs.C.D. Langworthy, Alfred, 2 50 34 52 Mrs. E. C. Hawley, Broadalbin, 350 34 52 Mrs. H. J. Crandall, DeRuyter, 200 35 19 M. Lewis, New London, 1 50 34 527

Mrs. J. F. Morgan, Akron, 3 00 35 10,

Mrs. D. Hardin, Leonardsville, 2 50 34 52 Sabbath in Chicago are invited to spend J. G. Sisson, "Mrs. E. F. Brown, "

Jacob B. Kacarice.

ohn Yates,

Andrew Eversule. V. R. Greenman. M. Wightman, Paris, Mich.. W. Hill. Rochester, Ind... P. Rood, North Loup, 500 B. S. Crandall, Dakota, Wis., 500

leview of the New York markets for but-

BUTTER.—Receipts for the week

forward out of the country, and buyers

were a little more on the alert. Since

that time, receipts have been liberal, and

Canada butter has been arriving both at

New York and Boston, and the demand

has been more than fully supplied. This

has led to an easier and rather lower mar-

ket on all common to fair stock, and it is

now so near the close of the season that

dealers are anxious to be quit of it. Low

grade State, Western store packed stock

has a slow sale at 9 @ 12 cents # fb., and

any State butter poor enough to rank

with it can not bring better prices. Sour

cheesy, wintry or bitter butter, State or

Western, is worth from 9 to 18 cents, ac-

cording to its goodness or badness. Sweet,

good quality sells readily at 20 to 25 cents.

New York State dairies entire sell as in

after you leave a good sound desirable

State dairy butter, it is next to impossible

o get a bid unless at about half the price

f good butter, which brings these com

ion State dairies down to the rating of

store packed Western butter, where they

pelong. Desirable sound State dairies are

made State butter sells up to 32 @ 35 cts.,

CHEESE.-Receipts for the week were

The reason for this is that specials in

at the close receipts were lighter, and it

looked as though prices would be fully

POULTRY AND GAME.-We quote:

Turkeys, per lb...... 8 @ 1

maintained. We quote:

Limed Eggs, nominal.

BEANS .- We quote:

Fall make butter

overs \$1.

BEESWAX 26 @ 28 cents.

DRIED APPLES .- We quote:

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specially solicit consignments of you

Address letters and mark packages-

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NEW YORK.

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glish and German. Address JAMES VICK, Rochester, N. Y.

New! Sweet! Cheerful! Gospel

your school with new singing books until you have examined and tested this book. It is by far the best for Sunday schools,

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Pastors, Parents, all say they want it. Fo

en, by mail. Address, CENTRAL BOOK CONCERN, Oskaloosa, Iowa.

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The great Medicine discovered by

power over disease is positively astound-

ing, and although introduced in the Cities

reated the greatest excitement

Purges the Bowels.

coming to make a quotable price.

selling here at 25 @ 28 cents, and some

fresh factory or Western mill butter of

\$900, only \$260. Parlor Organs, price \$375, only \$105. Paper free. D. F. BEAT-TY, Washington, N. J. TF YOU WANT A FARM OR L. Shaw, Alma City, Minn., 200 Home, with independence and plenty in your old age.
The Best Thing in the West is the FOR LESSON LEAVES. A. Burdick, Alden, Minn.,

ATCHISON. TOPEKA & SANTA FE R R. LANDS IN KANSAS. Circulars with Map, giving full informa-tion, Free. Address A. S. JOHNSON, Acting Land Commissioner, Topeks, Kan.

NEW ADVERTISEMENTS.

THE "POULTRY WORLD,"

Hartford, Conn., is the leading mag-znie of its class. \$1 25 a year; 12 su-

perb Chromos mailed, for only 75 cents

and cheapest. 10 cents sample number.

dditional, All fowl breeders should have

DIANOS. - RETAIL PRICE

Subscribe now for 1878 It is the best

ter, cheese, etc., for the week ending March 2d, 1878, reported for the RESORD-ER, by David W. Lewis & Co., Produce TEMPERANCE REFORM AND ITS GREAT REFORMERS. By Rev. W. H. Daniels, A. M. Commission Merchants, No. 85 and 87
By Rev. W. H. Daniels, A. M.
Broad street, New York. Marking plates
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Sketches, and containing over 680 Pages. A Whole Temperance Library in A Single Volume. Agents Wanted Everywhere. Address, for Extra Terms and Circulars, NELSON & PHILLIPS, 805 18,516 packages. Exports were 925 pack. ages. Some two weeks ago, it had become Broadway, New York. current talk that butter was pretty well

OF STYLES OF CARDS, 10c. ples 3 cts. J. HUSTED & QO., Nassau, N.Y.

\$50 FOR A CASE OF CATARRY that SANFORD'S RADICAL CURE for Catarry. will not instantly relieve and spedily cure. References. Henry Wells, Esq., Wells, Fargo & Co., Aurora, N. Y.; Wm. Bowen, Esq., McHatton, Grant, & Bowen, St. Louis. Testimo nials and treatise by mail. Price, with improved Inhalar, \$1. Sold everywhere.WEEKS & POTTER, Proprietors, Bos

DEEDS FREE-THE GAR DENER AND FLORIST.—Best home and Garden Monthly published. Hand ontributors. 75 cents a year and seed to quality; there are some of them very that amount given to each subscriber mean flavored that buyers will not have | Send stamp for sample copy and Cata | logue to select your seeds. THE GAR mean flavored that buyers will have logue to select your seeds. THE GAR at any price, and 15 @ 18 cents would DENER AND FLORIST CO., Rochester scarcely be bid for them. The fact is, N.Y. Mention this paper.

HISTORY OF CONFERENCE
Rev. James Bailey has left a few copies of the History of the Seventh-day
Baptist General Conference at the RE-CORDER office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address SABBATH RECORDER, Alfred Centre, N. Y.

RDER TO SHOW CAUSE. At a Surrogate's Court held in and for the county of Allegany, at the Surrogate's office in the village of Angelica, on the and fresh new milch Western creamery. 4th day of February, 1878. Present-Hon.

Jas. S. Green, Surrogate.

make sells at 38 @ 42 cents. There are a few tubs of new milch fresh butter arriv-Elizabeth R. Clark, a creditor of Stepher ing from this State, but not enough yet 3. Clark, deceased, to have the real estate said deceased mortgaged, leased, or old for the payment of his debts. An order having heretofore been duly 10,887 boxes. Exports were 21,285 boxes. made on the application of Elizabeth R Clark, of the village of Belmont, a cred The market is easier and yet for a few itor of Stephen B. Clark, late of the town fine white cheese we hear of sales being of Alfred, Allegany county, deceased, intestate, requiring Wm. R. Burdick, the administrator of all and singular the goods, made at the extreme price of 141 cents. chattels, and credits of the said intestate quality are becoming scarce, but the depersonally to be and appear before the mand is mostly for good, sound, stocky urrogate of the county of Allegany, on cheese at inside price. The stock at the the 4th day of February, 1878, to show cause scaboard market is estimated at about gage, lease, or sell the real estate of said 100,000 boxes. Receipts from the intedeceased, for the payment of his debts, and the said administrator having appeared rior have rather exceeded expectations. but the free Winter English export trade and having shown no cause to the conhas kept the market in good heart, and it trary: It is ordered that all person Clark, deceased, intestate, appear before the Surrogate of the county o at his office in the village of Angelica, in Fair to good Sept. and Oct. make. 12 @ 13 Early make good to fine.....10 @ 13 day, then and there to show cause why authority should not be given to the said Eggs.-The present warmer weather so much of the real has an unfavorable effect upon prices, but Stephen B. Clark, deceased, as shall be

necessary to pay his debts.

JAMES S. GREEN, Surrogate SETH H. TRACY, Att'y, Belmout, N. Y.

40 CARDS, WITH NAME, 10 cts. D. S. JONES, Kortright, N. Y. Fresh Eggs, State or Western, 16 @ 170 CPLENDID FLOWERS-Over 1,200 Distinct Varieties. All Strong Plants, each labeled and delivered years, and guarantee satisfaction. Our stock of ROSES comprises all desirable varieties, and contains none but mature Marrows, P bush \$1 75 @ \$2 00 We send purchaser's choice of 6 for \$1,or 13for\$2. Our new Illustrated Hand-Book, sent free, contains name and description of each plant, with instructions how to cultivate successfully. HOOPES, BRO. & THOMAS, Cherry Hill Nurseries, West Fancy sliced...... 7@

Old Stock...... 3 @ THE DINGEE & CONARD Co.'s BEAUTIFUL EVER-BLOOMING ROSES.Butter on Commission. Sales quick an

We deliver Strong Pot Roses, suitable prompt, and money soon as sold. We for immediate flowering, safely by mail, at all post offices. 5 Splendid Varieties, your choice, all labeled, for \$1: 12 for \$2: 19 for \$3; 26 for \$4; 35 for \$5; 75 for \$10; 100 for \$13. Send for our New Guids to Rose Culture, and choose from over 500 finest sorts. Our Great Specialty is growing and distributing Roses. THE DINGEE & CONARD CO., Rose Grovers, TF YOU WISH TO START yourself or relation in some business that will pay, write or call on FRANK B.

SURE CURE FOR CON-SUMPTION, bronchitis, asthma ETABLE SEEDS are planted by a million people in America. See Vick's million people in America. See Vick's Catalogue, 300 Illustrations only 2 cents. eral debility, dyspepsis, and all nervous affections, by a simple regetable medicine which cured a venerable missionary phy-32 pages, fine Illustrations, and colored sician, who was long a resident of Syria and the East, and who has freely given Plate in each number. Price \$1 25 a year; Five copies for \$5. Vick's Flower and Vegetable Garden, 50 this valuable specific to thousands of kindred sufferers, with the greatest possi cents in paper covers; with elegant cloth ble benefits, and he now feels it his sacred All my publications are printed in En-Christian duty to impart to others this vonderful invigorating remedy, and will and FREE the original recipe complete with full directions, to any person enclos-OW READY! BRIGHT! ing stamp for reply, naming this paper.

Syracuse, N. Y., P. O. Box 76.

VITATION.—THE PEOPLE OF the State of New York, by the Grace of God Free and Independent: To Abby Rurdick, Rebecca M. Allen, Jonathan Prayer Meetings, and Home Circles. It is full of contributions from all the best au-thors of Sanday-school music in the coun-Allen, Lewis E. Dunn, Catherine Allen, Amos R Allen, John G. Allen, and Lorinda Saunders, all residing at Alfred, Allegany lo., N. Y., and of full ago; Elina N ter, residing at Nile, county aforesaid, Lydia A. Willard, residing at Little Genesee, and John Saunders, residing at Wellsville, both in said county of Allegany; Loander Allen, Orlenzer Allen, Sten GERTAIN CURE ny; Loander Alien, Orienzer Alien, Scenaries and Amy Burdick, residing at Milton, Rock Co., Wisconsin, and Thomas Pierce, residing at Milton Junction, county last aforesaid; Ormanzo Allen, residing t Austin; Mower Co., Minneseta, and Emeline Wood, residing at Albert Lea, Freeborn Co., Minnesota; Polly Cartwright, residing at Eau Claire, Eau Claire o., Wisconsin, Avery L. Pierce, residing t Coloma, Waushara Co., Wisconsin, Levi G Pierce, residing at Ord, Valley Co., Nebraska, Zury Ann Twist, residing at Freeborn, Freeborn Co., Minnesota, Martha Nurse Bertrand, who, by its use, pro-longed her own life to 103 years. Its Hagadorn, residing at Utica, Winona Co., Minnesota, and William M. Allen, residing at Westerly, Washington Co., R. I., and all of full age, heirs at law and next New York, Brooklyn, and Jersey City, only a few months, its cures there have of kin of John Allen, late of the town of Alfred, in Allegany county, N. Y., deceased, Greeting: You, and each of you, are hereby cited

and required personally to be and appear before our Surrogate of Allegany county, Purifies the Blood. Invigorates the Liver. at his office in Angelica, in said county, on the 18th day of March, 1878, at ten o'cleck t Heals the Kidneys. t Strengthens the Stomach. in the forenoon of that day, to attend the t Soothes and Steadies the Nerves. estament of said deceased, which relates Delicious to the Taste and Smell. o both Real and Personal estate, and is presented for proof by George F. Allen, the Executor therein named, and hereof The Homeopathic doctors recomme t. The Allopathic doctors endorse in

highly. Nothing ever like it before. I is working wonderful cures. Purely veg etable, and safe for old and young. TRYIIII 2 50 34 52 2 50 34 52 1 75 34 52 2 08 84 52 The worst pain in one minute!

In testimony whereof, we have caused the seal of office of our said Surrogate to be hereunto Vitness, James S. Green, Surrogate [L. 8.] of said County, at Angelica, on the 21st day of January, in the year of our Lord one thousand J. S. GREEN, Surrogate.

WHITEWATER, Wis, Feb 17th, 1878. In 1850 the Catholic Bishops in the United States held \$9,000,000 worth of property; they now hold \$110,000,000.

The Bible Service.

Conducted by a Committee AMERICAN SABBATH TRACT SOCIETY

INTERNATIONAL LESSONS, 1878. FIRST QUARTER.

Jan. 5. Rehoboam, First King of Ju dah. 2 Chron. 12: 1-12. Jan. 12. Asa Faithful to his God. Jan. 19. The Covenant Renewed. Chron. 15: 8-15.
Jan. 26. Jehoshaphat's Prosperity. Chron. 17: 1-10. Feb. 2. Jehoshaphat Reproved. 2 Chr. 19: 1-9.

2 Chron. 20: 14-22. Feb. 16. Joash Repairing the Temple. 2 Chron. 24: 4-13. Feb. 23. Uzziah's Pride Punished. Mar. 2. Ahaz's Persistent Wickedner Mar. 9. Hezekiah's Good Reign. 2Ch Mar. 16. Mezekiah and the Assyrians 2 Chron. 32: 9-2). Mar. 23. Manasseh Brought to Repent. ance. 2 Chron. 33: 9-16. Mar. 30. Review.

LESSON XI.—HEZEKIAH AND THE ASSYRIANS.

For Sabbath Day, March 16. 2 CHRON. 82: 9-21.

h 9. After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he him-self luti stege againgt Lachish, and all his pow-er with him.) unto Hezekish king of Judah, and unto all Judah that were at Jerusalem, saying,
10. Thus saith Sennacherib king of Assyria,
Whereon do ye trust, that ye abide in the siege in Jerusalem?

11. Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying. The Lord our God shall deliver us out of the hand of the king of Assyria?

12. Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13. Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14. Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand. out of mine hand?
15. Now therefore let not Hezekiah deceive to. Now therefore let not hezekian deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was ableto deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand? als) with him. In the palace of Kour mine hand r 16. And his servants spake yet more against he Lord God, and against his servant Heze-

klah.

17. He wrote also letters to rail on the Lord God of Israel, and to speak azainst him, saying, Asthe gods of the nations of other lands have not delivered their people out of mine hind, so shall not the God of Hezekiah deliver his people out of mine his people out of mine his people out of mine hand.

1. Then they cried with a loud voice, in the Jews speech, unto the people of Jerusalem that were on the wall, to affight them, and to trouble them; that they might take the city.

19. And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. man.

20. And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21. And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

TOPIC.-"All the workers of iniqui-ly boast themselves."-F88. 94: 4.

TOPICAL READINGS. Gollath's boasting. 1 Sam. 17:4-11.
Haman glories in himself. Esther 5: 9-14.
The Assyrlans boast of their victories.
2 Chron. 32: 9-21.
Nebuchadnezzar boasts of hisglory. Dan. hadnezzar boasts of his glory. Dan. The Pharisee's boastful prayer. Luke 18: 9-14. the sorcerer a wicked boaster . Satan a lying boaster. Matt. 4: 8-10

TIME,-710 B. C. PLACE.-Jerusalem. OUTLINE. I. The Assyrian messengers. v. 9.

avenue by which Satan gained our first III. King and prophet cry to God IV. The Assyrians discomfited. v.21. main points, they now take them up in order: 1. Showing what kind of a man QUESTIONS. introductory. In what year were the

oles were transplanted to Samaria? (2 Kings 17: 24.) What calamity came upon these hea hen because they feared not the Lord (2 Kings 17: 25.) What did the king command? hort the timid people to trust in? What ef had conquered had not been able to delivmessengers? (2 Kings 19:17.) In what lan

Miscellaneous.

IF WE KNEW.

Waiting for us down the road.

If our tips could taste the wormwood

If our backs could feel the load,

Would we waste the day in wishing

Would we wait in such impatience

If we knew the baby fingers.

Never trouble us again-

For our ships to come from sea?

Pressed against the window-pane, Would be cold and stiff to-morrow-

Would the bright eyes of our darling

How they point our memories back

Would the prints of rosy fingers

Wex us then as they do now?

Ah, these little, ice-cold fingers!

Strewn along our wayward track How those little hands remind us,

As in snowy grace they lie,

Not to scatter thorns, but roses,

For our reaping, by and by.

Strange, we never prize the music

Never seem one-half so fair

As when Winter's snowy pinions

Let us find our sweetest comfort

In the blessings of to-day, With a patient band removing

All the briars from our way.

proof have we of this Assyrian expedition? II. What line of argument did they use? (Doubt the king, then the Lord, then scare them with the prospect of famine and thirst.) III. Where did the king go in his distress? To whom did he send? Where did he spread the blasphemous letter? What assurance did the prophet give? IV. When were the Assyrians discomfited How many? How did Sennacherib die? Will

God protect you if you trust in him? HISTORICAL CONNECTION. Our last lesson treated of the goo

Hezekiah, king of Judah."

EXPLANATIONS.

ppears at his gates. Sennacherib.

to Jerusalem. In the fuller account in

desert the unwalled towns of Judah, and

II. Their blasphemous mes-

rush to Jerusalem for safety.-Josephus

Ant. 10. 1. 1.

eenth and nineteenth chapters of 2 Kings, images, that say to the molten image we learn that the people held their peace. Ye are our gods." Isa. 42: 17. according to the king's command, while beginning of Hezekiah's reign, in cleansthe chief officers, with their clothes rent, ing the temple, and restoring the worship bare the blasphemous message to Hezeof Jehovah. Five years later, in 721 B. C. kiah. The king, in sackcloth, enters the tions . . . able to deliver . . . out the Assyrians entered the land and carried house of the Lord, and sends to Isaiah to of mine hand? away Israel into Assyria, and placed them intercede with God for the remnant of in Halah and Habor, by the river of Gozan, Israel. A comforting answer is received, and in the cities of the Medes. 2 Kings and Rab-Shakeh is called away to help 17: 6. That the land of Samaria might his master, but sends an impious letter not be desolate, and given up to the wild to Hezekiah. This letter Hezekiah takes beasts, Shalmaneser transplanted the peoto the house of the Lord, and spreads it en, and among the inhabitants of the ple of his own country, and located them out before Jehovah, and then breathes earth; and none can stay his hand, or say in the depopulated districts. This left forth an earnest prayer for deliverance, the land of Judah exposed on the north to "that all the kingdoms of the earth may the Assyrian invasion; but God preserved know that thou art the Lord God, and on his harness boast himself, as he that them for his servant David's sake. Two thou only." Then Isaiah sends him the putteth it off." 1 Kings 20: 1. years later, Hezekiah bribed them to turn joyous message of their rescue from the away, by a great ransom of money. 2 hand of the Assyrians, and the sudden hard things? and all the workers of iniq-Kings 18: 14-16. But the Assyrians, "in destruction of the Assyrian host, order to conquer their old enemies, the IV. The Assyrians discomfited. Egyptians, cross the country by the valley of Jezreel, and besiege the formidable cities of the Philistian plain, that lay in their march to Africa. In this extremity, Hezekiah took vigorous measures to de-

. 21. " And it came to pass that night, that the angel of the Lord went out, and a loud voice in the Jews' language, and said. Hear ye the words of the great king, smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, fend Jerusalem by strengthening the forbehold, they were all dead corpses. So let Hezekiah make you trust in the Lord, tifications, arming the men, and encourage Sennacherib, king of Assyria, departed, saying, The Lord will surely deliver us: ing the people to trust in God, so that and went and returned, and dwelt at Ninewerland of the king of Assyria. Hearken not to Hezekiah." Isa. 36: 13-16. they rested themselves on the words of worshiping in the house of Nisroch, his god, that Adrammelech and Sharezer, his I. The Assyrian messengers. sons, smote him with the sword: and they . After this. The prudent Hezekiah all kinds of music, ye fall down and wor

think that "your God shall be able to

deliver you out of mine hand." And then,

when argument fails, they betake them

of Israel, in order to affright and trouble

the people, that they might take the city.

III. King and prophet cry to

selves to ridiculing their weakness (2 They are enclosed in their own fat; with

Kings 18: 23) and railing on the Lord God their mouth they speak proudly." Psa.

God for help. v. 20. In the eight be greatly ashamed that trust in graven

17: 8-10.

V. 12. Hath not . . . Hezekiah

"They shall be turned back, they shall

"Confounded be all they that serve

V. 13. Were the gods of the na-

"For all the gods of the nations are

"And all the inhabitants of the earth

are reputed as nothing; and he doeth according to his will in the army of heav

unto him, What doest thou?" Dan. 4: 35.

said, Tell him, Let not him that girdeth

" How long shall they utter and speak

V. 14. That your God should

"Then Rabshakeh stood, and cried with

the king of Assyria. Thus saith the king

shall not be able to deliver you. Neither

" Now, if ye be ready, that at what time

ye hear the sound of the cornet, flute

but if ye worship not, ye shall be cast the same hour into the midst of a burning

fiery furnace; and who is that God tha

shall deliver you out of my hands?" Dan

V. 17. Wrote also letters to rail

" And when he heard say of Tirhakah

st, deceive thee, saying, Jerusalem shall

"The fear of man bringeth a snare: but

whose putteth his trust in the Lord shall

V. 19. Spake against the God of

" For he stretcheth out his hand against

God, and strengtheneth himself against

the Almighty. He runneth upon him,

even on his neck, upon the thick bosses of

"They are corrupt, and speak wickedly

concerning oppression: they speak loftily They set their mouth against the heavens

and their tongue walkerh through the earth. Therefore his people return hither:

and waters of a full cup are wrung out to

them. And they say, How doth God know

and is there knowledge in the Most

V. 20. Hezekiah ... and ... Isa-

" And it came to pass, when king Heze-

kiah heard it, that he rent his clothes, and

covered himself with sackcloth, and went

into the house of the Lord. And he sent

priests covered with sackcloth, unto Isaiah

lift up thy prayer for the remnant that is left." Isa. 37: 1, 2, 4.

" And call upon me in the day of troub-

e: I will deliver thee, and thou shalt glo-

departed, and went and returned, and

welt in Nineveh. And it came to pass

as he was worshiping in the house of Nis-roch his god, that Adrammelech and Share-

rify me " Psa, 50: 15.

. . prayed and cried to

of Assyria." 2 Kings 19: 9. 10.

V. 18. To affright . . .

on the Lord God.

trouble them.

be safe." Prov. 29: 25.

his bucklers." Job 15: 25, 26

High?" Psa. 73: 8-11.

heaven.

harp, sackbut, psaltery, and dulcimer, and

Hezekiah deceive you; for he

uity boast themselves?" Psa. 94: 4.

be able to deliver.

"And the king of Israel answered and

idols; but the Lord made the heavens.

taken away his high places?

graven images, that boast themselves

escaped into the land of Armenia." 2 prepares for the war, before the enemy Kings 19: 35-37. LESSON THOUGHTS. 'Conqueror of armies." (Sanscrit and 1. After two hundred and fifty four nodern Persian.) Sent his servants years of idolatry, Israel's fearful exile comes. As says the classical proverb Kings 18: 17, we have the names of his "The mills of the gods grind slowly, but officers, and the statement that with them they grind exceeding fine."

was a great host. He himself laid king of Ethiopia, Behold, he is come out 2. Hezekiah believed in works as well seige against Lackish, and all to fight against thee; he sent messenger as faith. He repaired the walls, then his power (chief officers, great generagain unto Hezekiah, saying, Thus shall ye speak to Hezekiah, king of Judah, say trusted in God. 3. The most plausible reasoning may ing, Let not thy God in whom thou trust yunjik. Layard found a slab with this be fallacione because the premise is not be delivered into the hand of the king

inscription: "Sennacherib, the mighty wrong. king, king of the country of Assyria, 4. Man's weakest points are his appesitting on the throne of judgment before tite, vanity, and ambition. Satan assailed (or at the entrance of) the city of Lachish these in this order in Eden and the wilder (Lakhisha). I give permission for its slaughter." There are many references in

5. The first mental act of apostasy ancient history to show that Lachish was doubt, the first Christian duty given up is a great city, with almost impregnable ortifications. Unto Hezekiah king 6. Perhaps the most precious and comof Judah, and unto all Judah. forting thought in this lesson is, that the The shrewd Assyrian directs his message

Lord is a prayer hearing and prayer anto the people, whom he might frighten swering God. 2 Kings 18: 26), if he could not move 7. When the destroying angel comes, the more courageous and God confiding here is no escape. Hezekiah. That were at Jeru-'And the eyes of the sleepers waxed salem. In this general invasion by deadly and chill. he Assyrian hosts, the people would

And their hearts but once heaved, and

BIBLE ILLUSTRATIONS. V. 9. Sennacherib king of As-

sage. v. 10-19. Whereon do ye syria. trust? Like the serpent in the garden "Now in the fourteenth year of king of Eden, they begin with a question, to Hezekiah, did Sennacherib king of Assyrcreate doubt. If Satan can only get a come up against all the fenced civies man to doubt, he has gained half the bat of Assyria sent Tartan, and Rabsaris, and Eliakim, who was over the household, and Rabshakeh, from Lachish to king Heze | Shebna the scribe, and the elders of the Luke 12: 29. Doth not Hezekiah | kiah, with a great host against Jerusalem: GOLDEN TEXT.—"With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles,"—2 Chron. 32: 8. faith in God than all others, and if they and stood by the conduit of the upper pool, can only weaken their confidence in him. | which is they have gained their point. To die field." 2 Kings 18: 13, 17.

his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard; wherefore by famine and thirst. One more V. 10. Whereon do ye trust? ppeal was needed to complete the argu-"The God of my rock; in him will I trust: he is my shield, and the horn of my ment, and that was to their stomachs, the salvation, my high tower, and my refuge, my Savior; thou savest me from violence. parents, and the first temptation of Christ I will call on the Lord, who is worthy to in the wilderness. Having stated the enemies. As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him." Hezekiah must be, who had taken away | Sam. 22: 3, 4, 31.

all the altars of the land, and commanded "It is better to trust in the Lord than to pur confidence in man. It is better to trust in the Lord than to put confidence in them to do (what seemed so unreasonable to the Assyrians)—worship on the one altar princes." Psa. 118: 8, 9. at Jerusalem. 2. Taking for granted that V. 11. Doth not Hezekiah persuade you?

em, they proceeded to state that all the "Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath gods of the great cities and countries they

any of the gods of the nations delivered

while he looked both ashamed and | times, through her whole life, must sullen. Just as I stepped up unno- long and wish for that she could nevticed by any, she was saying: "You ought to be ashamed of yourself, Jim Plummer; you'r a bad, | had given her the sweetest and hap-

wicked boy. You will never go to neaven, never; and I hate you; I'll out of doors in her easy chair, watch never speak to you again as long as | ing the children at play, and would | I live-so there now!" And with a | laugh so merrily at their pranks, and | stamp of her little foot May pushed | say so many funny things, that all her way through the group, and the little folks in the neighborhood started on a run for home. "May," I called, "stop, May, and

Jehovah was only the local god of Jerusa.

wait for me." She turned, and seeng me, ran to my side and burst in. to tears. "Ain't it too bad, Aunt Katy," she sobbed out, " that bad Jim Plummer has been a makin' fun of poor little Archie Howard, what's got the little sick back, you know. An' jest when Archie was a comin' out of school,

Jim hollered out jest as loud as anythin', 'Hulloa, here comes little Hunchie, with his pack on his back. Wa'nt it awful, aunty, and poor dren loved her very dearly and tried Till the sweet-voiced bird has flown: Archie, the tears came right into his to make her forget how unlike them sight of any pictures could make Strange, that we should slight the violets eyes; but he never said a word back, she was. But sometimes poor Fay her, and only stopping long enough Till the lovely flowers are gone; only when he got up to where Jim would get sad in spite of all she to say, "God bless you, poor boy, was, he said real softly: 'I wish God could do, and many times did her for telling me that," she ran home had made me straight like you, Jim-Shake the white down in the air. mie,' and then he went right along home. But wa'n't I mad though; and didn't I give it to him? I just | would say:

Lips from which the seal of silence lone but God can roll away, Never blossom in such beauty wished that Jo, or some of the big As adorns the mouth, to-day boys had been there; wouldn't they And sweet words that freight our m With their beautiful perfume, Come to us, in sweeter accorde, Through the portals of the tomb. Let us gather up the sunbeams another fit of crying. -Lying all around our path; Let us keep the wheat and ros "Come, come, little girl," I said Casting out the thorns and chaff:

"I don't blame you one bit for feeling angry at so cruel a boy, but he has hurt himself far more than he has Archie, for no one will ever love unkindly to one of God's little weak, AN ANGEL WITH FOLDED WINGS. sickly lambs. But this is Wednes-I had been down town shopping, day, you know, and the day for our and on my return, as it was just time story, and it may comfort you a litfor school to close, I thought I would the to have me tell you a perfectly go home that way; and so, perhaps, true story of a dear little deformed have the company of one or more of | girl whose auntie I knew well; and our little folks for the remainder of | who told me the story herself. Per-

haps sometime you can tell it to As I arrived in sight of the school- Archie when it will be a real help to was, in pure white-her dress being house the children were trooping | him: out, and were lining the sidewalks in Fay Hooper was, at the time of her poor little back—while over it all directions. Some of the boys my story, about thirteen years of hung her beautiful curls making were stopping to spin their tops; the age. Her face was one of the most lovely mantle you could girls, many of them, were showing beautiful I ever looked at. She was think of. She had tied on at start their skill in throwing and catching very fair and white, with the most ing a little white lace hat, but the delicate pink in her cheeks, which, wind had blown it back, so that her the "return ball," others were chat.

were looking very happy that school two deep dimples, and her lips when was stopping to look in at the win a great deal of pains to make a hand. was over, and that a half-holiday parted showed two even rows of such dow of the store she was about to Close to the gate I found a little exactly like two strings of little tiny in what she saw that she had not like a door. Did you ever think group collected, and as I drew near pearls, while her beautiful golden noticed a poor, ragged, and dirty what your hand could do? It can of Alfred, on or before the 12th day of I was pained to hear a voice that colored hair fell in long ringlets to boy who had taken his stand beside sounded very like our little May's her waist. But alas! her poor her, and was looking very earnestly pick, and dig, and wash, and sew, talking in loud and excited tones. shoulders were sadly out of shape, at her. He was truly a boy of the and write, and ring, and knit, and I joined the circle at once, and sure and she had never grown any after streets. He simply stood and looked ever so many other things. enough, there she was in the center she was eight years old. A wee lit- at little Fay as if he were almost of it, standing before a boy who was the dwarf she was and must always afraid of her, and yet as though he

and they escaped into the land of Armeia; and Esar-haddon his son reigned in his stead." Isa. 37: 36-38.

But with her poor little body God piest of dispositions. She would sit

used to say that they never had a really good time unless Fay was near by. In Winter, well wrapped up in her little sleigh, with two of

her girl friends for a pair of ponies, they would take her to the hill to watch the merry coasters, while at the pond where the skaters were there was many a good natured quarrel among the boys to know who should be the one to push Fay's back—" was where you kept your sleigh over the ice. In fact, she shared, as far as she could, all their sports; for the chil-

sight, crying, oh, so bitterly; and auntie about it; and when in the wnen she tried to comfort her, she months that followed, she would at

"But, oh why, mamma, do you suppose the dear God didn't make brighten up, and say to her mother:
me tall and in shape like all the "Well, never mind, mamma, have given him fits for makin' fun me tall, and in shape, like all the of a poor dear little sick boy like other children;" and then looking Archie?" And here May burst into so mournfully into her mother's face, she would add, "Just to think, mamma, I shall never be 'a grown np girl,' but always poor wee little deformed Fay."

But now I am coming to some thing very pleasant that happened or care for one who would speak to Fav one day while she was visiting her auntie in Boston, the lady who told me the story, and who said every word of it was true.

She was a little weary of staying in the house, and so had obtained permission of her auntie to go to a store near by and look at some pictures.

She was dressed, as she always made to hide as much as possible ting over the day's lessons; but all when she smiled, were dented with sweet face was in full view. She more than these can. And he took lovely white teath that they looked enter, and was so much interested it, and joints which open and shut

At last she turned suddenly, as if she felt that she was being watched, and seeing the boy at her side looking at her so earnestly, she asked in her sweet voice:

"Why do you look at me so, poor For a moment he did not speak: then, hesitatingly, he reached out and touched her white dress very

gently, and asked in almost a whis-"Say, be you an angel?" With one of her bright smiles, she

answered: "Oh, no, indeed; I'm just like you—a child of this earth." "But," said the boy, "your face

is just like them pictures of angels, and I thought inside that place up there"-pointing to Fay's poor little vings, only that you'd got 'em olded up jest now."

Little Fay had been made happier mamma find her hidden away from as fast as she could go to tell her times get very sad in thinking of her poor body, she would suddenly

there is one boy in the world who thought I was an angel, only that my wings were folded up;" and the recollection never failed to bring a sweet and happy smile to her face. And those who know and love her have no doubt that some day her Har. Natl. Bank. Cadig. Ohio; Hon. H. dear heavenly Father will give her the beautiful wings of an angel, and that she will never have any need that she will never have any new that she will never have any never have a she will never have any never have a she will nev

" Auntie," said May, as I finished, I mean to tell that to teacher, and ask her to tell it to the scholars, and perhaps it will make Jim Plummer real sorry cause he spoke so to Archie, and make all the rest of the children kind to everybody who ain't well and strong, and whole like themselves." - Golden Rule.

Your Hands.-God gave paws to the cat, and hoofs to the horse, and fins to the fish, and wings to the birds; but he gave to the children hands, which can do a great deal He put twenty-nine small bones in hold, carry, and lift, and pull, and

guage did Rab-shakeh speak? What tongue | er their people out of the hands of the his land out of the hand of the king of T E G E T I N E "Keep me as the apple of the eye, hide me under the shadow of thy wings. From AND INVIGORATES THE WHOLE the wicked that oppress me, from my deadly enemies, who compass me about SYSTEM.

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and feel that we are entitled to credence hen we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical its positively and permanently curing Consumption, Bronchitis, and Asthma. Instead of devoting a column to the merits of this strange and wonderful plant, hem on from we remain silent, and let it speak for itself through other lips than our, believing and in case the customer is not perfectly that those who have suffered most can itisfied we will better tell the story, as the following extracts from letters, verbatim, will show:

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Leave Dunkirk Little Valley	 1.05PM 2.52		7.05AM 8.48
Cincinnati	 •9.50PM		
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Salamanca, Olean Cuba Genesee Andover Alfred	8.35PM 4.69 " 4.80 " 5.20 "		9.12AM 10.01 " 10.33 " 11.50 " 12.15PM 12.43 "
Leave Hornelisville Arrive at Elmira Binghamton Port Jervis	6.35pm 8.40 " 10.53 " 3.58am	12.35AH 2.30 " 4 35 " 9.J5 "	1.50PM 4.30 " 7.30 "
New York	 7.25AM	12.25 PM	

2.45 A. M., daily, from Salamanca, stopping at Carrollton 3.05. Olean 3.53. Cuba 4.42, Friendship 5.15, Belvidere 5.33, Phildover 6.58. Alfred 7.30. Almond 7.47, arriving at Hornellsville at 8.06 A. M. 4.50 A. M., except Sundays, from Dun-kirk, stopping at Sheriden 5.15 Forest-ville 5.39, Smith's Mills 6.03, Perrysburg 6.37, Dayton 7.03, Cattaraugus 8.00, Litt Valley 8.52, Salamanca 9.55, Great Valley 10.07, Carrollton 10.20 Vandalia 11.00, Allegany 11.40 A. M., Olean 12.02, Hinsdale 12.34, Cuba 1.25, Friendship 2.35 Belvidere 3.05, Phillipsville 3.40, Scio 4.05, Genesee 4.35, Andover 5.40, Alfred 6.18, Other works soon to be published. Almond 6.37, and arriving at Hornellsvill

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9.20 A. M., daily, from Dunkirk, stopping at Sheriden 9.37, Forestville 9.50, Smith's Mills 10.03, Perrysburg 10.27, Dayton 10.40, Cattaraugus 11.00, Little Valley 11.17 A. M., Salamanca 11.45, Great Valley 11.52, Carrollton 12.10, Vandalia 12.27, Allegany 12.49, Olean 1.05, Hinsdale 1.30, Cuba 2.22, Friendship 3.00, Belvidere 3.20, Phillipsville 3.35, Scio 3.52, Genesee 4.10, Andover 4.45, Alfred 5.10, Almond 5.34, arriving at Hornellsville at 5.55 P. M. 6.15 P. M., daily, from Salamanca, stopping only for Passengers having Tickets at Olean 8.05, and Genesee 11.15 P. M. arriving at Hornellsville 1.30 A. M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42 Smith's Mills 9.50, Perrysburg 10.18, Day

ton 10.28, Cattaraugus 11.00, Little Valley 11.24, and arriving at Salamanca at 11.50 P. M. WESTWARD. No. 8* No. 9‡ STATIONS. Leave New York Port Jervis 7.00PM 7.00PM 10.55 " 11.35 " Hornellsville 8.15AM 12.20PM .

8.55PA 9.17AM 1.24PM 0.17 " 2.22 " 0.40 " 2.10 " 3.38 " 11 20 " 3.42 " Cleveland 7.05РМ ... Cincinnati 6.00AM Leave | Little Valley | 11.57Am | 4.15PM 1.30PM 5.45 " ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hor red 5.25, Andover 6.12, Genesee 7.21, Scio 7.43, Phillipsville 8.07, Belvidere 8.30, Friendship 8.58, Cuba 9.50, Hinsdale 10.45, Olean 11.20, Allegany 11.45 A. M., Van dalia 12.27, Carrollton 1.10, Great Valley 1.30, Salamanca 1.55, Little Valley 2.52.

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Summer / silet away

Such a boundages.

In all year leave my head

The see were Reshing rese;

The see were Reshing rese;

The see of the see o sailed away away, away, rolling boanding sea; id soon above the water's blue The mailens of the sea. Long days before, when from the sh ong days opene,
sailed away alone,
see king whispered: "Choose for M
see king whispered: air to see.
he of these maidens, fair to see,
and then come dwell beneath the see nderful place of glamonrie; Where the sea will ne'er make moan And I laughed aloud as I answer m And I laughen adouts laure.
To the secking's offer fair:
Non-let the mandens undisturbed.
Still contesting emerald hair.
For they are sold for me to love.
And Lknow of one more fair! So lightly and so carelessly
I answered the sea-maid's sire,
For four things go to the making
Of my beautiful Heart's Desire,

A TATE OF THE STATE OF

And two are llowers and fragrance Before I was well aware.

And the voice of their song was swee the sea. lower. Until I could hear its cadence no m

Was ever leading me While the slimy waters bubble boiled; And in the midst of the sights of th The beautiful maiden was lost to

cer and Dea. Henry Granda

ber, and join the Seventh tists, so as to observe the o ment of God, he was urg main with that people, w the tempting offer to gi thorough education, both and theological, without pense to himself. Othe inducements were held ou if he would abandon the Our denomination was as ill terate, with no school the young people could be It became a strong motive remove, as far as he was

Sounded the singing from off the She Where, underneath the beliry-spire, Which the setting sun had turned it

When I awoke from my dreams

The world looked faded and stra And I shivered with cold as an of might,
Who had been out on the waves a Sweep over the sedges brown; Statil segued as leaves in resist

Under the gleaming belfry spire, Which the setting sun had turned Solemnly chanting, a funeral choir Bore to her grave my Heart's Desir My hair was gray as I stood by the My beard on the cold air floated fr As the setting sun sank into the se NORMAL SCHOOL, Trenton, N. J.

in this country, had its origin

tablishment of the institut

old brick store of the latter. Alexander Campbell was see take the charge of the en He entered at once upon the with all his well known ard gy, and executive skill. So ful experiences had deep interest in the movement he was considering his du earlier day, to leave the Pa an church, of which he wa

EE RUYTER INSTITUTE. DeRuyter Institute, the first

that place. It grew out of cle published in the Senti Rev. Incius Crandall, then i in that village, and of the in which he, in connection with there exerted. The subject w gested to him while attendi ·lect school in that place the before and the particular plan to start the movemen matured late one evening, in conversation with Dr. Sil

Oh 1 the beautiful, beautiful sea-ma

strong.
As the voice of the crested brine. But, as I heard it, high and higher heard the roice of my Heart's Desi Singing beneath the belfry spire. Beautiful, beautiful maids of the ser Low and soft came their song to me And in that song was glamourie.
They lulled me into a reverie Of wondeful palaces under the sea, Where all things splendid and spar And I sank into dreams, as I rocke And still, as I watched them, lower

Was sitting and singing my Heart I slept and dreamed, and waking see And wandering under the sea; And the fairest maid of the sea There were horrible sights of dead There were horrible sounds of groshs; And the light of her beautiful fe streamed On horrible monsters, that coile With slimy brightness, and writhe

I shivered as though some maid With her cy breath, were near to On a cold, cold day I sailed away Back to my native town; And I smiled as I saw the waters

THE HISTORY OF EDUC AMONG THE SABBATH-KE IN AMERICA. Presented by Rev. W. C. Wil President of Mitton College, at Centennial session of the Seve Baptist General Conference, a Hallock; Illinois, Sept. 12th 187.

interest which the efforts mer above awakened. On the April, 1835, a movement wa at DeRuyter, N. Y., towa erection of a Seventh-day Seminary; and it resulted in

Came near me more and more; And I saw the face in the fading Which the sunbeams quivered; o'el

established by the Sabbath L

With their streaming emerald bair)h [the beautiful] beautiful ses mai Will their features cold and fair. Leaned o'er the prow to watch the And bright as the gems that shipe Their cheeks were as white as the ing form; Their lips were redder than wine;

grounds for such complain

As his first step, he cone
the leading Sabbath keeps

the leading Sabbath-Reep Ruyter, secure a large to ing of the citizens of the vicinity, obtained a subse-to, 000 from them, for to of encouraging the a Baytest: denominations that place a suitable securing, ing, spince they associate