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VOLUME XXXIV.—NO. 2. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 10, 1878. WHOLE NO. 1719.

THANKS.

BY O. M. ROGERS.

Today, a grateful nation lifts
A voice in thankful praise
For all the rich, unnumbered gifts
That crown the fleeting days:
A people's myriad praises blend;
A nation's thanks to him ascend,
Who guides all human ways.

Thanks for our broad and goodly land,
Two ocean shores between;
The prairies vast, the mountains grand,
The vales and hills of green,
With homes of peace and plenty blest,
The brightest, purest, happiest, best
The world has ever seen.

Thanks for the boon of liberty,
By blood of heroes bought;
Thanks that spreads the olive tree
Where armies fierce have fought.
The promised era of good will,
May time the sacred pledge fulfill,
Nor turn the hope to naught.

Thanks for the bounties of the year,
Its store of good and gain;
Thanks for the gleams of light that cheer
The nights of gloom and pain;
Thanks for each burdened soul's release,
Thanks for each virtue's glad increase,
Each pride and passion slain.

Thanks for the hope of future days,
The days delayed so long,
When man no more shall learn the ways
Of fear, or hate, or wrong,
When human hands no more shall press
To lips the cup of bitterness,
Nor feel a slavish thong.

Thanks for the dim, receding past,
The countless ages flown;
Each brighter, grander than the last,
Where knowledge slow has grown,
Till now, each golden, hoarded beam
Of every age and clime doth stream
In splendor on our own.

Thanks for the brave hearts and the true,
Of every clime and age,
Who knowing dare the right to do,
Though bigots blindly rage.
Though all unknown to worldly fame,
A righteous Heaven records each name
On Worth's unfading page.

Thanks for the soul's immortal spark
That warms this mortal clay;
When every flaming sun grows dark,
Still shall this vital ray
Illume creation's final night,
Eternity's vast realms to light
With joy's eternal day.

—*Alfred Student.*

ALFRED CENTRE, Nov. 29th, 1877.

VOICES OF THE NIGHT.

It was night. The hills and valleys slept in the quiet moonlight; the village street was hushed in silence, for all the children were in bed; the tired laborers and their busy wives were at rest; even the noisy public house had sent home its visitors, and the songs of the drunkards no longer spoiled the sweet calm of the Summer night. In Sam Collins' cottage two rosy children were asleep in one little bed; but the baby had been wakeful and fretting, as babies are apt to be even when mother and father are tired and sleepy. The mother's patience was getting wearied, and the kind father had taken his turn to nurse her, and succeeded in getting her to sleep, for well the baby knew his strong arm and gentle, steady care. So it happened that both Sam and his wife were awake.

She was thankful for restored quiet, and thinking only of her baby's teething, when suddenly her husband said, "Mother, do you ever think about dying?"

"About dying, Sam!" she answered; "what do you mean? you're all right, aren't ye?"

"Oh yes," said Sam.

"Well, then, do ye go to sleep," said Phebe; and very soon he knew, by her quiet, regular breathing, that she was fast asleep. But her husband lay thinking, almost till the morning dawned. His heart had been deeply stirred of late about the great and momentous question of sin and salvation, eternal death, and eternal life. He did not know why—but the sight of the glorious mid night sky, with its moon and stars, had brought back these thoughts with fresh power to his heart and conscience; and a still small voice was making itself heard in the secret chambers of his soul. The Spirit was working there; and that heavensent sense of unrest was troubling him, never to be satisfied until One stilled it.

"Without holiness no man shall see the Lord." Again and again that sentence came to his remembrance, and with it a deepening conviction—"I am not holy," and the longing, yearning, but unspoken question—"What shall I do to be saved?"

At last he slept. The day came swiftly again with its busy duties and pressing cares. Once or twice Phebe looked at her husband, and wondered what had come over him; but it was only a passing wonder.

Once again in that Summer time he startled her in the night, as they lay awake while the echoes of a distant thunder storm passed away: "Mother," he said, "do you ever think you have a soul to be saved?"

"There! do hold your tongue, Sam," she replied; "you make one feel so dismal."

His burden was increasing, and it was hard work now to keep it to himself. When the usual time came for them to retire to rest, Phebe said, "Now then, Sam, aren't you coming to bed?" "I'll come presently," he said. And night after night, much to his wife's annoyance, he stayed down stairs yet longer and longer. She could not imagine what it was for; but found it useless to remonstrate, and at last, like a wise woman, she let him alone.

Sam was a silent man, and was slow to form friendships, though all his neighbors respected him. But there was one whose company seemed to give him real pleasure. This was a namesake of his; and the distinction made between their names by their wives was simply that one was called Sam and the other Sam'l. Sam'l was a Primitive Methodist, and took his chief pleasure in teaching in the little Sabbath school and attending all the services; but he also greatly enjoyed a little friendly intercourse, and would often come into Sam Collins', joining them by the fireside in the Winter, or taking a quiet walk in the fields on a Summer evening. To this friend at last Sam opened his heart, and many a talk they had of eternal things.

So truly was Sam'l convinced of his friend's knowledge of the way of salvation, and of his deep earnestness in seeking it, that at last he said to him, "Sam, I know you won't believe it, but if you were to die to night, I believe you'd go to heaven. Why, hasn't the Lord been drawing you for ever so long, and don't you care more for him than for all the world?"

This seemed to bring poor Sam's distress to a point no longer to be endured; and he answered: "Let us go up behind those bushes, Sam'l, and do you pray for me; for I can't bear this awful burden."

They did so; and with his whole heart this Christian friend pleaded for pardon and peace, through the precious blood of Christ, for this weary and heavy-laden soul. When he ceased, to his great joy, another voice took up the earnest petition. Sam prayed; and as he did so, his trembling hope rose to faith, strong and joyous. The burden was gone, the soul set free; and did not that new-found holy peace on earth tell of joy in heaven, in the presence of the angels of God, over another son brought back to his Father? They walked home in the deepening twilight, and few words were uttered; but one glance at Sam's face would have told, to any one who had the key, what he had received.

That night he told his wife the joyful news. She was touched to tears. "Oh Sam," she said, "a few Sabbaths ago, as I was coming out of chapel, some one said to me, 'Did you see those girls in the next pew? They have all been brought to God lately in the Sabbath-school; don't they look happy?' There were three or four of them, none of them twenty years old, and I thought to myself, What! are those young girls Christians? and I, over thirty, haven't begun yet! I thought I *would* begin then; but when I came home, there were the children, and the house all in a muddle, and it all went out of my head." Sam was a man of few words. He knew the most effectual way of bringing his wife to walk in the same path with himself; so he kept his hour of prayer patiently; though he very soon saw that again the passing impression had faded away from her mind.

Months passed on, and one day Phebe was going about her home work as usual after the children had gone to school, and, as she often did, she began to sing. Regular attendance at the house of God, and old memories of school days, had stored her mind with hymns, and she sang aloud

"The praises of my tongue
I offer to the Lord."

But suddenly she was arrested; and standing still, the thought flashed into her mind, "What a lie I'm telling! I know I never praised the Lord in my life yet!" Her heart was pierced by an arrow of conviction, and she locked her door, saying to herself, "and I never shall if I don't begin to pray now."

Then and there, for the very first time in her life, she knelt to breathe out to God *real* prayer from a burdened spirit. "Oh God, convert my wicked heart, for Jesus Christ's sake!"

No relief came. Darker and sadder did her heart become as the day and the week wore on; but not a word did she say to her husband. Sabbath came, and the minister in his sermon told of a man who had once rudely repelled his offer to pray in his house. Some time after, the same man had said to him, as he passed the door, "Why don't ye come in, sir, and sit down?" "No," said the minister, "there is no room for me in your house." "No room?" said the man, "what do you mean?" "There is no room for my Master," replied the minister, "so there can not be for his servant." The next day Phebe saw her minister near her house, and going to the door, she said, "Oh sir, do come in! there's plenty of room for you here." The good man went in, and soon discovered her state of mind. She told him of her trouble, and he preached to her Jesus. But as yet she had no eyes to see him, no ears to hear his gracious offers of pardon and peace. From that day, the "lonely mill" of her Christian husband's constant silent prayer for her was joined by another stream of believing intercession from her faithful pastor. All unseen by mortal eyes now, their power shall be manifest by-and-by.

Weeks passed on, and Phebe began to sink into a dull and listless weariness. Sometimes a sentence from a sermon or a hymn would linger in her mind, and she would say to herself, "The grace of God, that's what I want." "The love of God, oh! I wish I knew what it is."

One night as she was settling down to sleep after the toils of the day, she thought she heard a voice distinctly say to her, "Phebe! wake up and pray." But she answered in her heart, "No, I can't; I'm very tired, and it's no good." So she slept. But again, and yet again that night, she woke suddenly with the same strong impression of a voice that said aloud, "Wake up and pray." Each time she answered, "I can not, I must sleep, and it's no use for me to pray." Long and heavily she slept. When she awoke in broad daylight, her husband was gone to his work. With sudden anguish of heart she recalled what had passed, and with a heavy weight upon her spirit she knelt by her bedside. Then the rocky heart was smitten, and a flood of tears came. "Oh!" she thought, "I have refused when he called; I have hardened my heart against the Lord; and now I shall never, never be saved." She little knew that in that hour of humiliation, with a new sense of utter helplessness and emptiness, she was nearer to Jesus than ever before.

When night came again, she could not rest; and what was her husband's surprise to see her long remaining on her knees after he had retired to rest. Silently, earnestly he pleaded, "Lord, save her now!" At last she said, "Oh, Sam, come and stand by me; come and pray for me; I'm lost! I'm lost!"

"Mother," said Sam, as he came close to her, "don't talk about bein' lost! why, ye're just bein's saved!" and then he poured out his heart in prayer for her. Only with sobs and tears could she speak to the Father, whose heart of love was yearning over her. Even now he had come out to meet her, and the robe of righteousness and the ring of peace were ready for his returning child.

Worn out and exhausted, Phebe lay down upon her bed and slept.

Morning came. It was Sabbath day, calm and sweet with the Spring sunshine, the song of birds, and the sound of church bells. Quietly, with heart and look subdued, the mother went through her duties. The children were washed and dressed and sent to Sabbath-school Then she and her husband walked together to the house of prayer. Phebe had upon her the hush of strong desire and expectation; Sam, silent as usual, prayed on in his heart.

How was it, that morning that everything in the service seemed to be made for her? The hymns they sang, the chapters read, the sermon, all were surely chosen for her. Long years after, when she told me the beautiful and touching story, she could remember nothing of the sermon—not even the text. One chapter read, she was sure, was the 53d of Isaiah; but all she knew was, that as they walked home all things were new. "The very birds sang a new song, ma'am," she said; "the very trees and flowers were new." A great peace had come to the weary, heavy-laden heart; and from that day it kept her.

"My Savior has never left me all these years," she said to me; "and now I'm sure he never will. I shall soon see him now." Sam had gone home thirteen years ago, she told me. She had missed him sorely, and could not speak of him without tears. "He always helped me on in the good way, ma'am; and I thought I should never keep right when he was gone. I've had many a trouble since, but none like losing him. But now it's nearly all over. I shall soon go to him."

And so she did. I never saw her again; but every time I pass the cottage where she lived, like a beam of light from heaven falling upon it, comes the remembrance of how, under that lowly roof, were wrought wonders greater and more important than are dreamed of in the world's philosophy.—*British Messenger.*

A MISSIONARY SERMON IN A STORY.

BY M. E. BLACKBURN.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

David Joslyn had been pastor of the church at Sardis two years when he preached his first missionary sermon, and it happened in this wise. His father, living in New England, supposing himself on his dying bed, sent a part of his hard earned savings for David's railroad fare, in order that he might give him his last farewell. Contrary even to the physician's expectations, his father soon recovered, and David returned in time to enjoy the May meetings on his way home. The unexpected recovery of his father only increased the delight of this, his first vacation. At this great denominational meeting, David's heart, if not fired with missionary zeal, was at least kindled to an interest before unknown. This interest might have forever lain dormant had it not happened that a good brother, to whom the work for foreign missions had become a second nature, exacted from him a promise to preach at an early date a missionary sermon. The good soul, never suspecting that David knew or cared but little more than his dead church for missions, did not think of giving any further information or suggestions to the bewildered pastor.

David Joslyn supposed himself a thoroughly consecrated minister of the gospel. He believed there was not a selfish or worldly thought in his heart. He knew he did not preach the gospel for money, for he had left a good business and bright hopes to enter the ministry. He only had a common sense, business view of the relation between pastor and people, spiritually. "Bear ye one another's burdens." Financially, "The laborer is worthy of his hire."

"A church ought to be in a continual state of revival," was his theory "There should be no more trouble about the necessary compensation than in any other profession or business." But all his theories had utterly failed. Although his people's heads were as full of sound doctrines as their pockets were of money, one worked out no better than the other, and at the end of a two-years' pastorate, there had not been a single conversion, while David's meagre salary had been so tardgly and grudgingly paid that his bread was oftener eaten with tears than butter. How could *he* preach a missionary sermon? he asked himself again and again. Were not the poor heathen, out of debt and with plenty of rice, better contented with his surroundings without Christ, than David and his wife were with him at this present time? This young wife of David's was a perfect treasure to help him bear the burden and heat of the day, criticise his sermons, and make sarcastic remarks about the lead nickles in the contribution box, but David foresaw that she would prove a thorn in the flesh in the missionary work, from a few cutting remarks she made of the intended missionary sermon.

Had a stranger been in the Sardis church on this bright Summer morning, and noticed David's look as he announced his text, he would naturally have supposed a funeral sermon was to follow. David's love of sound doctrine, the knowledge of his congregation, and his want of interest in this new undertaking, caused a little irregularity in his order of heads. He first defined what was to be taught: Man a lost sinner, Christ his only hope, the perfect obedience which must follow a heart-belief in Christ. These grand doctrines were such an old story to the Sardis people that they wondered what so fired their young minister to-day.

He saw a strange face far back in the old church, listening breathlessly to every word; intellect met intellect, but there was something more. David saw the young lawyer's soul was weighing every word: "Go ye therefore and teach all nations." The world for Christ! The Sardis church was but a speck. David forgot it. The grand face before him was only one among the countless multitude who should cry, "Worthy is the Lamb," when Christ had put all things under his feet. The perfect knowledge, the use to be made of it, were plain to every man, but poor, weak human nature was not to do this great work alone. All the conditions fulfilled, there was to be a mighty helper. The captain of our salvation, the final conquerol "Lo, I am with you alway." The tender, questioning look deepened on the stranger's face, until deep peace, which passeth all understanding, seemed to settle over the man. David glanced up involuntarily, half expecting a vision of the heavenly dove. "Even unto the end of the world," the world subdued to Christ. The old Sardis church was buried that day, and a soul born into the kingdom.

David sat down, forgetting all the minor explanations of mission work and the collection baskets. He seemed to live years, while "From Greenland's icy Mountains" rang through the old Sardis church. He stood a moment after the benediction with a silent prayer in his heart, before a strange voice said: "God bless you for that sermon, my pastor. I believe, when can I obey?"

He told David afterwards that he believed nothing short of a missionary sermon would have convinced him. He had always heard the wrong side of Christianity, the selfish side. All the broad and liberal views he had found shallow and false. Those which had appeared the most solid, had jarred his soul with their meagreness and selfishness.

It took a long time for the greater part of Sardis church to repent, come back to God, and "thoroughly strengthen the things which remained and were ready to die," but "the few names which had not defiled their garments" set to work at once with a will, though they had for a long time but little practical help from their pastor and his wife, who seemed to be walking through the valley of the shadow of death. In the revival which followed the young lawyer's baptism, a number of young people, who were converted, longed for active, positive work outside the Sabbath-school and prayer-meeting. What was to be done with them? What would be useful, harmless employment of hands and heart? What would increase their knowledge, their generosity and consecration?

Among the hearers and doers of that missionary sermon, was a little woman who did what she could always. Before her marriage she had played the old organ, taught in the Sabbath school, and attended every prayer meeting in rain or moonlight, but now her little ones detained her often at home. Their salary was too small for more help than the laundry work, so she must needs take turns with her husband.

She formed these eager, restless young things into a mission band to meet in her little home, and ere long they brought in the unconverted ones to work for Christ and their own souls, when all the time they just thought they were working for the little heathen and having a good time. But oh, the history of that little mission band is a story of itself. The revived and strengthened Sardis women felt the need of more of each other's society and counsel than they could have in chance calls and public meetings, so through the influence of the little mission band, a mission circle was formed. But they must tell their own story, ours is of the pastor.

Sometimes when they lingered after prayers, they talked softly of greater sacrifices for missions. Perhaps some of the children's band would sometime in the future feel it their duty to go to foreign fields. While each mother secretly hoped it would not be her child, they solemnly prayed for the Lord's guiding hand to direct them in the matter. Little they deemed what his direction would be so peculiar were his dealings with this church, growing every day more precious to him.

The young lawyer had said to the pastor that he was ready to put his pocket-book into the collection basket, had it been passed on the morning of his conversion. His thank offering to missions was every way worthy his means and the glorious cause, when it was made. The Sardis church grew gradually, but securely, into an appreciation and active love of missions. The men, like their wives and mothers, when they had done and given all that lay in their power for missions, began looking about for some other way in which to express their love. God was leading them gently and lovingly to one great sacrifice, and the sacrifice was worthy the cause for which it was made.

The revival caused temporal financial wrongs to right themselves so quietly and naturally, that any one unacquainted with their previous history might have mistaken it for the church at Philadelphia. A year before, the pastor and his wife had thought a revival, a consecrated church and a prosperous financial condition was all that stood between them and perfect happiness.

What *was* the matter with the pastor? Why this unrest? It did seem as if every bit of color that went into the new parsonage walls went out of the parson's face. When his wife divined the cause she fretted and scolded, and even ridiculed him with her sharpest sarcasm. She reasoned with him one minute and wept the next. When she found she could not move him, woman-like, she began to help him. They thought and read, talked and considered. They prayed alone, and together. At last they asked for a little vacation, and appeared before the mission board.

And all that remained was to tell the story to their precious church. Just a year from the day on which he had preached his first missionary sermon to Sardis church, David Joslyn had gathered all his church members together to hear his last one. But they, poor things, did not suspect it any more than they did the first one. He read his text carefully. He read it the second time prayerfully, tearfully:

"Thy kingdom come, thy will be done on earth as it is in heaven." As he pictured the result of the answered prayer, the kingdom really come in hearts, lives, in the whole earth, their perfect sympathy in the great work the Lord had given them to do, thrilled every heart and moistened every eye.

"Thy will be done."

What did the pastor mean? Was he preaching his own funeral sermon? They knew before the benediction. There was a sound of weeping all through the old church. Half audible disapprovals from many hearts. They could not say with one voice. "Thy will be done," but they said it before their pastor and his young wife sailed for India.—*The Standard.*

THE CHRISTIAN LIFE.

Life hath its barren years,
When blossoms fall untimely down;
When ripened fruitage fails to crown
The Summer toil; when nature's frown
Looks only on our tears.

Life hath its faithless days;
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hidden that soon may set,
All quenched in weeping dew.

Life hath its harvest moons,
Its tasseled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous reaping, bread and pure rich wine;
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its blest answered prayer,
Sweeter for waiting long, whose holy air
Indrawn to silent souls breathes forth its rare
Grand speech by joy distilled.

Life hath its Tabor hights;
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth mu nition
Of love and truth and cleared intuition.
Hail! mount of all delight.

—*Evangelical Magazine.*

THE STONE THAT STOPS THE BLESSING.

BY THEODORE L. CUYLER, D. D.

Just over the eastern slope of Olivet, a crowd of villagers are gathered at the mouth of a tomb. It is a cave cut horizontally into the rock, and a slab or bowlder bars up the entrance. Within that sepulcher the corpse of a young man has been lying for four days. Without it stands the weeping Jesus, surrounded by two weeping women and a company of mourners. A single motion of that omnipotent hand or a single utterance of that wonder-working voice could burst that rocky sepulcher in a moment; but it was never the habit of our Lord to perform one superfluous act. What man could do for himself, Jesus never did for him. So he says to the people beside him: "Take ye away that stone!" Upon the one side of that stone was *death*. Upon the other side stood One who called himself "the Resurrection and the *Life*." The obstruction of that stone laid between the dead Lazarus and the living Jesus, and while it remained there the miracle was stayed. The stone must first be removed before the putrefying form of the dead could issue forth into life.

This wonderful scene at Bethany gives a vivid illustration of a truth to which Christ's followers, as well as the unconverted, should give instant heed. And that truth is that God's work can be hindered and is hindered by human hearts and hands. Jesus was just as omnipotent at Nazareth as he was anywhere else. But he "*did not* many mighty works there because of their unbelief." That was the stone that stopped the blessing. In our land and in our day there are many stones which seem to obstruct the all loving Son of God in his mightiest work—that of raising to life the souls which are dead in trespasses and sins.

One of these obstructing stones is found in the unworthy and unChristlike lives of so many who profess and call themselves Christians. In view of the immense number of orthodox discourses that are preached, and the immense number of fervent prayers that are offered, and the vast outlay of time, money, and effort, a very small proportion of the immortal souls in this nation are converted. Statistics show that the leading evangelical denominations do very little more than hold their own. For example, the Presbyterian body reports an increase of 22,000 members during the last year; but we all know how incomplete is the report of losses by spiritual *desertion*. The actual fact is that the advance of the Christian churches upon a world "lying in sin" is painfully slow. One sufficient reason for this small progress is found in the positively unchristian influence of multitudes who represent Christianity to the world. Every church member who makes his religious profession a cloak for deceit and dishonesty, every man who devoutly says, "Lord, Lord!" in a prayer meeting, and yet "doeth not Christ's will?" when out of the meeting, is a positive antagonist to the spread of Bible piety. All that numerous class who figures on church-rolls, and at the same time figure as sharp dealers, or unscrupulous traders, or mercenary politicians, or self-indulgent panderers to the loose ways of the world—all this class are as positively an obstruction to Christ's reaching dead sinners as that bowlder was an obstruction to his reaching the dead Lazarus. The good sermons of the Sabbath are neutralized by the bad practice of Christ's representatives during the week. A faithful pastor sits down to labor with an unconverted parishioner; but he finds the man's heart iron clad with prejudice that has been produced by the bad influence of one or more inconsistent Christians. A zealous Sabbath-school teacher tries hard to win a bright lad in his or her class to Jesus; but the boy sees every day such an unattractive specimen of "a Christian" under his own roof at home that he is repelled from the very name of religion. Now, my brethren, these are but examples of a tremendous and widespread fact. And, in view of it, our Lord is sounding into the ears of his church the solemn command: "Take ye away that stone!"

Another stone of hindrance is found in the self-indulgent spirit of all that large class who never will exert themselves except under the bait or bribe which may be held out to their selfishness. Just so far as their self-gratification is promoted, they are willing to serve their Master; but not one inch further. They will not even come regularly to God's house unless they are baited by attractive preaching, nor even then if the weather be uncomfortable. They will not engage in any work of reform and philanthropy unless their love of novelty be appealed to, or their self esteem be courted by a post of honor in the movement. They only give to the Lord what is left over after they have footed all the bills of pride, or fashion, or luxury. Even their devotions must bring *enjoyment*, or they will soon be done with them. I tell you, fellow Christians, that this spirit of self-indulgence must be in God's sight a stench and an abomination. The very first test of obedience to Christ is cross-bearing self-denial. We must roll away this wretched stone from our church doors, or Christ will never come in and bring his indispensable blessing.

Other stones bar up the path of Jesus Christ when he seeks to reach the multitudes lying in spiritual death. There is the stone of censoriousness and the bowlder of bigotry. They must be removed before God's people can work with one accord for the salvation of sinners. And what a huge, hard rock at the very mouth of the cave is *unbelief*. Jesus could not reach the dead in Nazareth on account of this stubborn obstruction. He will not do any mighty works in our congregations this Winter if the stone lies athwart his path. "Take ye away these stones!" But how? The answer is to be found in deep, honest, self-abasing repentance of our hateful sins. This, too, is not to be accomplished by setting apart formally a single day of "humiliation and prayer" as if we could do up the whole work of repentance in the gross. It will require more than a few hours of fasting and prayer to cast out such demons as selfishness, worldliness, and unbelief. Repentance, to be of any avail, must work a change of heart and of conduct. "O Lord, revive thy work!" is a prayer that is almost stereotyped in all our social and devotional meetings. But the first step toward a genuine revival must be a sincere and heart humbling repentance—a repentance which cuts to the uttermost roots. The compassionate Jesus stands waiting with the boon of eternal life. If he wept for his dead friend in the sepulcher of Bethany, we may almost imagine him as standing with tears in his loving eyes before the moral sepulcher in which impenitent souls lie buried. Corruption has seized upon them and is doing its work. Shall these dead souls be quickened to life? They can not be, or, surely, they will not be until the stones that barricade their prison house be rolled away. I do not speak now of the obstacles which lie in the doorways of sinners' hearts. Of them I may write in another article. My chief concern is now with Christ's church; and never will the voice of him who is "the Life" reach the dead in sin until God's people go down upon their knees, and with penitential prayer and self-denying effort *roll away the obstructing stone.*

Bethany witnessed a wondrous spectacle of joy after that rock was removed and the flash of life shot in to that charnel house of putrefaction. It was the most memorable day in the annals of the village. No days in the history of a church are so luminous with holy joy as those in which the dead are brought to life and the lost are found.

Sometimes the condition of a church and community is like that of famine-stricken Leyden, when it was besieged by Philip's Popish army. Within the beleaguered town death reigned. Its brave defenders were starving by thousands. Succor was waiting for them in the Dutch fleet, which could not reach the city. But the heroic Hollanders sluiced the dykes and let in the sea; and, as the rescuing fleet swept in, they flung the loaves of bread to the overjoyed crowds which thronged the canals of Leyden. Then, pouring into the great Prostestant cathedral, they made its arches ring with thanksgiving unto God, their Deliverer.

Bethren! let us sluice the dykes of pride and selfishness and unbelief. The waters of salvation will flow in. Where death reigned, life shall enter. The courts of God shall resound with the "new song" of the converted. And there shall be great joy among the angels of heaven over sinners that are saved.—*Independent.*

"PASSING AWAY."

In a communication from Eld. Samuel Davison, in the *Advent and Sabbath Advocate*, under the passage, "The fashion of this world is passing away," (1 Cor. 7: 31,) too long for publication in our columns, but full of instructive thought, the following paragraphs occur, which, no doubt, will interest many of our readers, especially those who knew the writer when living in the East, and in regular attendance on the annual gatherings of our people:

The form of religious publications is passing away. The English Baptist Missionary Society was formed Oct. 20th, 1792. Its first publications were called "Periodical Accounts," and were issued in the form of octavo pamphlets, as intelligence of the state of the missions accumulated in the secretary's hands, or as the state of the missions required. These were continued until late in the year 1818, and made six large octavo volumes. After that, Quarterly accounts were published. It is proper, however, to say that from the publication of the London Baptist Magazine in 1818 it contained a department called the Missionary Herald; and the *Irish Chronicle* was devoted to reports of what was doing in the missionary field. These things show how striking the form of religious efforts is passing away. When I came to New York, the *Baptist Register*, published at Utica, was the leading organ for that denomination in all that State. Several other efforts followed, in the course of years, to establish a Baptist paper in New York City; now the *Examiner and Chronicle* takes the lead of all other Baptist publications in that State, if not in the United States. For a while, the Seventh-day Baptists published at Schenectady, N. Y., the "Seventh day Baptist Missionary Magazine," beginning June, 1820. In two or three years this failed for want of support. In 1827, John Maxson published the "Protestant Sentinel," at Homer, at Schenectady, then at DeRuyter. After many efforts by its friends, it failed of support, but was reanscitated by Joel Greene and Alexander Campbell, under the title of the "Seventh day Baptist Register;" at length, it feel into the hands of James Bailey, and DeRuyter being an out-of-the-way place, in June, 1844, Thomas B. Stillman of New York City, and Randolph Dunham of Plainfield, N. J., and David Dunn of New Market, N. J., bought out Eld. Bailey's interest, and issued a new publication called "The Sabbath Recorder." For several years, this was published in New York City; then at Westerly, R. I.; now at Alfred Centre, Allegany Co., N. Y. Geo. B. Utter was the first publisher, and conducted the publication with much ability. Its publication has done much to unite the denominational struggle and diffuse Sabbath doctrines in a large part of the nation. The present editor, N. V. Hull, took charge of it at a time when other circumstances were giving prominence to the claims of the Seventh-day Sabbath. He has done well on the Sabbath question; he presents the Sabbath question in a clear and forcible manner, and meets every Sunday-keeper's arguments in such forcible, yet courteous terms, that he not only takes off the point of their thrusts, but with the skill of a logicle debator, he turns their defenses against their own positions. The SABBATH RECORDER is doing well for the Sabbath cause. All this, however, illustrates the sentiment of our text, "the fashion of this world is passing away."

The cause of truth passes through various associations. All ecclesiastical history shows this; but I specify but those instances which nearly concern ourselves. After the disappointment of Wm. Miller and his friends in 1844, some of those who had had their attachment to existing denominationalism broken down were enabled to see the claims of the Seventh day Sabbath, and advocated them. At that time, Eld. S. S. Griswold, who was then living at Mystic, in Connecticut, was deputed by a company of Seventh day Baptists to visit them, with a view to open a correspondence with them. Eld. Griswold performed his mission, but reported their views so erroneous that Seventh-day Baptists could have no sympathy with them. This was the end of that movement. Some of them gave up their Sabbath sentiments, but the body of them fell under the leading of Eld. James White and Ellen G. White, his wife. He assumed the leadership, and she became the prophetess of the body. They have since labored industriously for the cause, and after some early mistakes, made themselves masters of the Sabbath subject, and have since done admirably well in advocating the Sabbath day in genuine Bible doctrines; the result has been, they have become the most numerous body of Christian Sabbath keepers in the country. Eld. Wm. B. Maxson once said to his brethren, If the Seventh-day Baptists do not become more aggressive on the Sabbath question, God will raise up some other people to plead his cause therein. Whether this was a prophecy or a guess, let Seventh-day Baptists judge.

I never had a particle of sympathy with Mrs. Whites' visions, but I certainly sympathize with their successful advocacy of the Sabbath of the Lord; and although they hold erroneous sentiments respecting the future state, I can not see that they more dishonor God, than what are called orthodox sentiments among Seventh-day Baptists. Paul said, though some preach Christ of strife and enmity, he did rejoice that Christ was preached. I feel very much like saying similar things of the advocacy of the Sabbath. I doubt not but that these excesses will pass away, and the truth of the living God be established among men, but so as that so sect can glory in the sight of God on that account. Something of the same feeling seems to be among the Seventh-day Baptists; for since the Seventh-day Adventists have become numerous and influential, they exchange delegations to their annual meetings. "The fashion of this world passeth away" among sectarians. All the great Protestant denominations, now so powerful wherever the English tongue is spoken have gone through similar gradations; and by dint of industry, self-denial, and perseverance, attained their present strength. It is a vain thing, therefore, to despise or disparage the minor bodies of Sabbath-keeping Advent

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Jan. 10.

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

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

HOW TO BEGIN THE NEW YEAR.

We were so pressed with matter that demanded insertion in our issue of last week that there was no room for our New Year's greeting; but there is too much interest in that question for us to give it the go-by. It is surely no small matter that so few of our readers have been gathered to their earth homes during the past year. It is also an occasion of gratitude to our gracious Benefactor that he has bestowed such precious and countless mercies upon us the past year. We doubt whether a people can be found who have shared so richly, all things considered, in the favoring providences of God as have the readers of the RECORDER It is not possible in the nature of things that no bereavements or misfortunes should happen to us. We are in the flesh and heir its ills and weaknesses, but surely, the Lord's hand has been light upon us.

The things that trouble us most are our sins, errors, and mistakes. These wound our hearts. Many are now busy counting these over and sorrowing that they have happened. Every ingenuous heart mourns over these failures. Besides, multitudes are making the most sincere promises to God and their fellows that for the future they will do better than in the past. This is well. The new year presents a favorable time to square off old accounts and begin the business of life anew. To this no objection can be made, but we beg to be permitted to make a few suggestions about this matter. We don't propose to exhaust the subject, but only to say a little.

1. Be perfectly sober and candid in looking the matter over. Don't get unduly excited and let the affair take on an indefinite shape; nor stop the investigation by simply looking at your foibles and the things that at best you can only somewhat *regulate*. Let every one remember that he is in the flesh, and that during his tenancy he must act out himself. Rather let him consider his sins and do this with all faithfulness. Have you really done wrong? That is the real question. Consider whether you have kept yourself in the love of God, looking diligently to the state of your heart. Have you been true to your obligations? Downright honesty is essential here.

2. In any attempt you may make to reform, take the matters up and consider them separately. Give them *personality*. There can be no true reform without this. The man who simply jumps the account will never know just where he stands. Nor can one successfully reform who does not see the sin he commits.

3. Let your reform take on separate and distinct form. Let the individual sin, whatever that may be, be abandoned. If as a member of the church you have violated your covenant, reform in the very things where the shortcoming has happened. We would say the same in all other cases.

4. In regard to the duty of confessing our faults one to another, the teaching of Scripture is explicit. "Confess your faults one to another and pray one for another," is not only a command of Scripture, but equally an imposition of common sense. The doctrine is most wholesome indeed. But in the case where wrongs have been committed by one party against another, the settlement should be made between the parties themselves, unless there be something peculiar in the case requiring public confession. It is often easier for one to arise in a public assembly and say, "If any one has anything against me, I hope he will forgive me," and then let the matter end, perhaps knowing at the same time that another is grieved with him for misconduct. That don't go to the bottom of the difficulty. Go to the person aggrieved and candidly talk the matter over, and if it shall appear that you have erred, heartily confess your fault, making all needed explanations and restoration. Let the parties come into such a mood that they can sincerely and heartily pray for each other, and all will be well.

And now at the beginning of the year, will you faithfully go to work and as far as in you lies, "right all wrongs." Remember you can not prosper save in this way. Hunger and thirst after righteousness. Do not rest until you really have peace with God and your fellowmen, and then you shall also have peace in your own heart.

And now would you have this a happy year to you, enter heartily into the field of reform. Be hopeful. Love God, and love one another. Be kindly affectioned. Seek to make your home pleasant and your neighbors happy. But one thing remember, and that is, you will make slow progress in making others happy unless you carry a happy heart below a smiling face. Be gentle, forbearing, forgiving.

From our "heart of hearts," we wish you a Happy New Year. Yes, may it be happy the year through. May the smiles of the gracious Father cheer you, and his grace purify and strengthen you. May he bless the labor of your hands, giving you the comforts of this life, and may his benedictions rest upon your loved ones. And above all, may he bless the dear churches, greatly reviving and strengthening them, filling his ministers with the Spirit of their Master, that they may do their work faithfully and wisely. And may the churches have the power to bring sinners into the fold of Christ. The gracious Father bless the people, one and all!

OUR WORK FOR THE COMING YEAR.

It seems to us that the present is to be a fruitful year for our people and our work. We are cheered with the hope that our churches are to be strengthened. More revivals will be reported than in the year past. Nearly all our churches are in working order. Very few are entangled with serious difficulties so that harmony generally prevails. Our ministers are living, working men, and to a good extent harmony prevails among our leaders. Our Missionary, Education, and Tract Boards are at work, and our schools have opened finely. Openings for Sabbath reform work are before us in several directions. In the State and Legislature of Pennsylvania some lively work will be done. The case of Brother Waldo will be a force of great value, as it will illustrate the unrighteous character of the Sunday laws of that State, nor will it be possbile to escape giving some attention to Sunday itself, as it never had in its favor any other than human laws, the first civil act being that by Constantine. The New American Encyclopedia, under the word "CONSTANTINE, Caius Flavius Aurelius Claudius, surnamed the Great," says: "As a statesman and politician, but scarcely from religious motives, Constantine protected and favored Christianity, though he was baptized only on his death bed. He conceived that the vast structure of a centralized empire, composing almost the whole civilized world, was not to be built upon the decaying remnants of paganism. A new and vigorous principle, which, by inculcating obedience to existing authorities, seemed admirably adapted to the wants of absolute monarchism, was to instill new life into the Roman empire. This may have been Constantine's idea. As early as 312, he granted absolute toleration to the Christians, and restored to them the property confiscated by his predecessors. Sunday was set apart for religious exercises, and every attempt to restrain the religious liberty of Christians was severely punished." The same Encyclopedia, under the word "SUNDAY," says: "When the Christian religion came to be recognized by the State, laws were enacted for the observance of this. Constantine ordered, in 321, the suspension of all business in the courts of law, except the manumission of slaves, and all other business, except agricultural labor. Additions were made to this order, under various emperors, and in 425, under Theodosius II., games and theatrical exhibitions were forbidden." The Sunday is not only a human institution, but the first law made in its favor was by Constantine, and as these facts come to light, its weakness must be more and more manifest, until its glory has departed. Under these circumstances, we invite our brethren to heartily take hold of the work before them. Let our missionary work have your prayers and hearty cooperation. Double your contributions, and in every way strengthen the hands of those engaged in this department of our toil. Also awake to our Sabbath reform work, remembering that it is of God. Never was there a time when work could be done to better advantage than now, and it would be folly indeed for us to slacken our hand. The present Winter we should have a score of tract distributors in the field. Also every legislature in the land should be supplied with them. Nor should the President, the heads of the various departments and Congress be overlooked. The list of subscribers for the SABBATH RECORDER should be largely increased at the earliest possible day, while those indebted to this department should as fast as possible pay their dues.

Beloveds, let us go to our work as if me meant it! Let us press up to the gates of our Zion, presenting ourselves before God as his people. Let us pour out our offerings before him, and reconsecrate ourselves and all we have afresh to him, remembering that we are his, and that he, blessed be his name, is ours.

LETTER FROM BRO. E. LANPHEAR.—Desiring to be liberal in the use of the columns of the RECORDER, we admit this week a letter from E. Lanphear, reviewing W. H. Ernst on the "Life and death" question. With the views of Bro. L., neither ourself or the denomination are in sympathy. Nor should we feel justified in allowing a lengthy discussion of it to proceed in these columns, because there is in it nothing inviting, softening, or honorable to Christianity. We hold *destructionism* in its essence anti Christian. It is not in harmony with what we know of the nature of God, the character of the religion of the New Testament, or the aspirations of the human soul. But we attempt no review of this letter, as Bro. Ernst has it in hand, and of his ability to write instructively on the subject no one will doubt who has read his articles, and has literary attainments to appreciate them, or logical ability to comprehend them. This is not a new question with him, but one he has patiently investigated for years, devoting to it the most earnest study, having carefully read the ablest advocates of the destructionist's theory.

PUBLICATIONS RECEIVED.

Pamphlets.

Two pamphlets have been sent us, written by Rev. J. Willet, concerning "The dogma of human responsibility as it relates to the cure of inebriates." The difference in these pamphlets is that one is sent out in an abbreviated form. They both advocate the same doctrine. The object of the writer is to show that we are not to look for the cure of drunkenness to miraculous agency. He holds that the day of miracles is past, and yet he does not deny the agency of the grace of God, but believes that all means are to be employed, spiritual, social, and physical. We frankly accept the doctrine of the writer, and bid him a God-speed in his work. But whether the evil of drunkenness will ever be removed, is at least problematical with us. Will the people ever treat the sale of intoxicating beverages as a crime? That is the question! That the sale of intoxicating beverages is the mother of all crimes, it appears to us every man that reflects must see; and yet men can rise no higher than to attempt to regulate it! But what a stupidity. It is as if a company of firemen in the case of a conflagration, instead of extinguishing the flames should attempt to regulate them! Why, one might as well look for the promotion of spiritual religion by preaching Phariseeism! No, reader, we are to swelter and groan under this terrible burden, having in itself an aggrevation of all evils. We may, by continuing our efforts, somewhat mitigate these woes, and God give us the patience to wait and work! It is pleasant to think the spirit of evil is finite, while the spirit of good is infinite. In this world, the watchword of the good is *Reform*, and what a blessing to this world is the man in whom the spirit of reform dwells.

Lesson Helps—The Happy Year.

THE LESSON IN STORY. PANSY'S LESSON BOOK FOR BOYS AND GIRLS. Square 16mo. D. Lothrop & Co., Boston. Price 10 cents.

Of all the Question Books, Helps, Lesson Papers, &c., &c., prepared for the International Sabbath-school Lessons for 1878, none have been specially and exclusively adapted for the scholars, being prepared primarily for teachers, and above the comprehension of young scholars. "Pansy," (Mrs. G. R. Alden,) the author of a host of popular books for children, has perceived the need of a little book that shall approach the lesson from the scholar's stand point only, that every scholar may feel is his or hers; full of sympathy with their needs, and making herself a little scholar, she has prepared "The Lesson in Story," in which every lesson is told in simple, strong language, followed by things to notice, things to think of, a few questions for me, the Golden Text, a prayer, and a blackboard picture. With this little book in hand, the study of the lessons will be a continual delight, and whatever question book or other help may be used by the teacher, the scholars will find themselves fully prepared on the lesson, and ready to tell its story in their own words, and to answer any questions that may be asked.

The same publishers have issued "The Happy Year," a small work combining an almanac, memorandum, and religious monitor. Following the usual matter of an almanac for each month, are a page of religious instruction, with Scripture references, a page giving a Scripture text for each day of the month, and a blank page for memoranda.

The Priest in Absolution.

"The Priest in Absolution" is a pamphlet of 48 pages, published by D. M. Bennet, 141 Eighth Street, near Broadway, New York. Having read works upon this subject for a good many years, we have come to the conclusion that the confessional was designed for good, and that sometimes it does good, and sometimes on account of the weakness and perverseness of human nature, it does much harm, and firmly believe that upon the whole the world would be better off were it abolished.

Wide Awake

for January, 1878, is larger than usual by sixteen pages. The literary department opens with the promise of growth in merit and interest. There are several Christmas stories, and a number of pictorial humorous poems. We can cordially commend it to parents desiring a suitable magazine for their children as regards character, quality, and price. Terms, $2 per annum, or 20 cents a number. Ella Farman Editor; D. Lothrop & Co., publishers, Boston.

A Tract.

"Scene from the Ganges, or the Hindoo's secret," is a tract of real value for the information it gives in regard to the use of opium and various intoxicants. We know of no way in which so much information on this subject can be obtained in so brief a space of time as by consulting the pages of this unpretending tract. Published by Seward & Co., 76 Warren Street, New York.

Almanac.

The "Illustrated Annual Phrenological and Health Almanac for 1878" is an excellent issue of forty pages, besides the publisher's department, which covers nearly as many pages more. Price 10 cents. S. R. Wells & Co., publishers, 737 Broadway, New York.

Lakeside Library,

No. 123 special, contains "Poor Miss Finch," by Wilkie Collins; price 15 cents. "John Halifax, Gentleman," by Miss Muloch, is published in a double number, comprising Nos. 121, and 122, for 20 cents. Donnelly, Loyd & Co., publishers, Chicago, Ill.

Educational.

The *School Bulletin and New York State Educational Journal* comes to us from Syracuse. It is a monthly, and is well filled with excellent matter for teachers and students; especially are its advertisements of books, etc., etc., valuable.

Evan's Advertising Hand Book for 1878 is a convenient manual, which will commend itself to all making a business of advertising, issued by T. C. Evans, 252 Washington St., Boston, who has acted as advertising agent for the RECORDER, and with whom our business relations have been most satisfactory.

Botanical Index,

a quarterly published by L. B. Case, Richmond, Ind., in which we find illustrations and descriptions of some new and unique specimens of garden and house plants advertised by the publisher.

Health Reformer.

Vol. 13, No. 1, of the *Health Reformer*, a monthly journal devoted to physical, mental, and moral culture, published at Battle Creek, Mich., at $1 a year.

The People's Pulpit,

a weekly publication of the sermons of Stephen H. Tyng, Jr., D. D.; published by W. B. Mucklow, 42d St. and Madison avenue, N. Y.

The Undertaker,

a trade paper issued by Taylor & Co., 163 Bowery, N. Y.

HISTORICAL SKETCHES

Concerning the Publishing Interests of the Seventh-day Baptists.

BY A. H. LEWIS.

No. III.

TRACTS AND BOOKS.

Printed matter in the form of tracts and books was made an agent in denominational work, and in Sabbath reform, at an early day. As early as 1650, several letters, written by Sabbath-keepers in America and in Europe, and at least one book, were published by the Seventh-day Baptists in the State of Connecticut. (See Sabbath and Sunday, p. 219.) In 1802, Joseph Stillman reprinted "Carlow's Defense of the Sabbath," an able work by an English Seventh day Baptist, at Stonington, Connecticut. In 1827, two years after its first appearance in London, Mr. Stillman also republished the valuable work of Robert Burnside, A. M., in defense of the Sabbath. This work was issued at Schenectady, N. Y. The Minutes of the General Conference, containing more or less of historic and other valuable matter relative to the Sabbath, have been printed regularly since 1807. In 1811, a "History of Seventh day Baptists in America," together with remarks upon their doctrinal views was prepared and published by Rev. Henry Clark, of Brookfield, N. Y.

The first united efforts toward publishing Sabbath tracts was made at Schenectady in the year 1819. Three families of Sabbath-keepers resided there, those of Joseph Stillman, Jacob Babcock, and John Maxson. During the year 1819, Elder W. B. Maxson also resided there, temporarily, and instituted public services on the Sabbath. Those who did not observe the Sabbath attended these services, and circumstances led to a Sabbath discussion between Elder Maxson and a Sunday-keeping minister of an adjoining town. This discussion resulted in the publication of a tract in favor of the Sabbath. It was published at the expense of the four brethren above named, and distributed gratuitously, as opportunity offered. This was the beginning of the Sabbath tract movement. Concerning it, Deacon John Maxson, late of DeRuyter, says:

"Greatly encouraged, the spirit of this mission was increased, and we who in Schenectady commenced the work saw the necessity of a printing press in the denomination for the purpose of printing tracts and disseminating our views. A proposal was drawn up and signed by the brethren, promising twenty-five dollars each toward raising a sum sufficient for this purpose, which was supposed to be about five hundred dollars. This proposal was sent to Brookfield, but it was not thought prudent to invest so large a sum for so uncertain a purpose, but rather to test the feasibility of the publishing business by publishing the *Seventh day Baptist Magazine* at distant printing offices. This had the effect of discouraging any effort to establish a denominational printing house for years."

In September, 1830, a second effort was made toward tract publication. It originated at Scott, Cortland Co., N. Y., in a consultation between persons living there, and others who stopped there while on their way to the General Conference at Alfred, N. Y. Through the kindness of Dea. John Maxson, of De Ruyter, the original document was placed in our hands a few years since. Concerning it, he says:

"It was sent to me with the first three names attached. I signed it and obtained the remaining signatures. I think no regular organization was effected, but some tracts and circulars were printed and distributed by the Committee."

The document runs as follows:

"We, the undersigned, being desirous to promote every landable effort to circulate information, and to elicit inquiry on the long-neglected subject of the Sabbath, and being persuaded that every effort which can be used is used by ministers and publications engaged in supporting the observance of the First-day to put down inquiry on the subject, and to prevent the successful circulation of the *Protestant Sentinel*, which is the only publication in the United States that emits the true light of the Scriptures on the Sabbath, and being persuaded that the extensive circulation of short and well written tracts would, with the blessing of God, produce the desired result, we therefore agree to pay the sums we severally subscribe, to be under the control of a committee of three to see it well expended in procuring, printing, and circulating short tracts on the subject of the Sabbath. This committee shall report its proceedings, embracing the sum received, the number, description, and cost of the tracts printed, and the expense of cerculating them; also the amount which may be received for tracts sold to subscribers and patrons of this fund whenever required.

"And we further agree that the committee of three shall have power to act according to their discretion in the selection of suitable tracts, and in procuring suitable persons to distribute them. And further, each subscriber shall receive the one-half the amount of his subscription in tracts at cost, if he wishes to have them for his own distribution.

"We further agree that Elders Eli S. Bailey and William B. Maxson and Deacon John Maxson shall be the committee for the ensuing year.

SCOTT, Sept. [illegible], 1830.

"We further agree that we will pay or be responsible for one-half the amount of our several subscriptions at the expiration of six months from the above date, if needed to go on with the proposed work, and the remainder in one year from the above date."

The subscribers to the above paper were W. B. Maxson, Joshua B. Maxson, H. C. Hubbard, John Maxson, Clark Stillman, Ira Stillman, Martin Wilcox, Martha Stillman.

This effort served to agitate the subject of tract publishing, and earnest appeals were made by its friends for more extensive and permanent operations. Concerning subsequent movements, we quote again from the pen of Dea. Maxson:

"By refreshing my memory from means at my command, I find that in 1832 Tract Societies were being formed at Alfred and Petersburgh, and that two or three tracts were published under the direction of a publishing committee. During the next two years the subject was urged by correspondents and responded to by the *Sentinel*, which resulted in the organization of other local societies, 'male' and 'female.'

In the Spring of 1835, "The Seventh day Baptist General Tract Society" was organized at Schenectady, N. Y. The leaders in the movement were Thomas B. Stillman, Alfred Stillman, Paul Stillman, John Maxson, and others who were members of the Schenectady Church. This Society met at Hopkinton, R. I., at the Anniversaries in 1835, and at Alfred, N. Y., in 1836. From the Minutes of the meeting in 1836, we learn that Alexander Campbell was President; S. M. Burdick, Secretary; John Maxson, General Agent; and Azor Estee, Traveling Agent, for that year. The "Reports" indicate a vigorous prosecution of the work, on the part of the agents in collecting funds, lecturing, preparing for stereotyping tracts, &c. The report of a committee composed of John T. Davis, Walter B. Gillette, and W. D. Cochran, closes the general report on that occasion, as follows:

"We would respectfully suggest that the thanks of this Society are due to Deacon Maxson for the judicious purchases, whereby a large sum is saved to the Society, and for the arrangement he has effected with Bro. Estee, which has proved so beneficial. We also suggest that Brother Estee's faithful labors be acknowledged."

The officers elected in 1836 were:

President—Alexander Campbell.
Vice Presidents—Benedict Westcote, Orson Campbell, John Whitford, A. D. Titsworth, David Clawson.
Recording Secretary—Sebeus Burdick.
Corresponding Secretary—George Tomlinson.
Treasurer—Martin Wilcox.
Directors—Eli S. Bailey, Sam'l B. Crandall, B. C. Church, Matthew Wells, Jr., Henry Crandall, S. M. Burdick, Martin Wilcox, Joel Greene, Orson Campbell.
General Agent—John Maxson.
Auditors—W. B. Gillette, John T. Davis, W. D. Cochran.

Martin Wilcox, Joel Greene, and Orson Campbell were made a general business committee for the year.

We have been thus minute in giving names, as a matter of historic interest, and an act of justice to the memory of these first workers, few of whom are now in the field on earth. The Society met at Berlin, N. Y., in 1837. Of its doings from that time to 1842, we have been unable to find any definite records. In 1842, it met at Plainfield, N. J., W. B. Maxson, President. The report of the General Agent (Paul Stillman, we think), speaks of "the long-standing unpopularity of the tract enterprise among our brethren" as hindering and crippling the Society, and recommends its reorganization. In keeping with this recommendation, the Society was reorganized and became the American Sabbath Tract Society, of which we shall speak further on.

Meanwhile (June 26th, 1842), the New York City Sabbath Tract Society had been organized and had commenced active operations. We are indebted to Rev. Geo. B. Utter, who was for many years its Recording Secretary, for the following statements concerning that movement. Under date of Jan. 12th, 1873, he says:

"In answer to your inquiries, I have to say, that the New York City Sabbath Tract Society was organized June 26th, 1842, for the purpose of more effectually disseminating the views held by its members in regard to the weekly Sabbath. A constitution was adopted, and the following officers elected:

President—Thomas B. Stillman.
Vice President—Alfred Stillman.
Corresponding Secretary—Paul Stillman.
Recording Secretary—Geo. B. Utter.
Treasurer—Franklin W. Stillman.
Director—Benedict W. Rogers.

"These officers, with two or three other persons who afterward joined the Society, continued tract operations and held regular meetings until 1852, publishing, during that period of ten years, a series of tracts, and two numbers of the 'Sabbath Vindicator,' an octavo periodical, distributing them extensively through the mails and by colporteurs, gathering a Sabbath library, and sustaining a course of Sabbath lectures two Winters in the City of New York.

"At the second meeting of the Society, July 3d, 1842, Paul Stillman, the agent of the Seventh day Baptist Tract Society, asked the New York City Society to print a series of tracts, manuscripts for which had been offered, but for the printing of which no money had been provided—a request to which the City Society promptly responded, and the tracts were published under the supervision of Paul Stillman and Geo. B. Utter. Soon afterward the Society appointed Geo. B. Utter to prepare matter for a periodical to be called 'The Sabbath Vindicator,' which was printed in April, 1843.

"About that time considerable interest was felt in the condition of the Sabbath-keepers in England, and the Eastern Association proposing to send Mr. Utter to England as a messenger to the churches, the New York City Sabbath Tract Society gave their aid in every possible way. One result of that mission was the collection of many valuable books on the Sabbath question which are now the property of that Society, and in the light of which Tract No. 4, on the 'History of the Sabbath and the Lord's Day,' was re-written by the messenger, soon after his return.

"At the meeting of the General Conference at Plainfield, N. J., in Sept., 1843, it was deemed expedient to organize a denominational Tract Society, which was called the 'American Sabbath Tract Society,' and to which the City Society afterwards transferred its stereotype plates and general publishing interests. To this new Society, the New York City Sabbath Tract Society became auxiliary, contributing to its funds, and purchasing its tracts for general distribution. At the present time, the principal object before the New York City Sabbath Tract Society is the maintainance of its Library of Books upon the subject of the Sabbath."

A movement in the direction of Sabbath Reform was undertaken in New England about this time, for the following brief account of which we are indebted to Rev. L. Crandall:

"At a meeting of the Seventh-day Baptist Churches in Rhode Island, in June (I think), 1842, they organized what was called the 'New England Sabbath Mission.' This commenced operations with two missionaries, but soon devolved the work on one. In all, this mission employed a missionary about three years in supplying the church at Newport, R. I., and in lecturing and distributing tracts on the subject of the Sabbath."

SABBATH REFORM IN NORTHERN PENNSYLVANIA.

To the Editor of the Sabbath Recorder:

I am happy to be able to report to the friends of Sabbath reform, through the columns of the RECORDER, some items of interest from this part of the great field.

REORGANIZATION OF THE CLIFFORD CHURCH.

This church is located in Clifford township, Susquehanna county, Pa., about two miles from the village of Union Dale, which is its post office address. Union Dale is on the Jefferson Branch of the Erie Railway, and is about ten miles from Carbondale, a small mining city of considerable importance. The Clifford Church belongs to the Central Association, but has not reported since 1866. Its business and devotional meetings closed the following year. Thus its visibility was lost, and its house of worship has since been used by other denominations, with the permission of the few Sabbath-keepers left in its vicinity. I began my labors in this part of the State about seven weeks ago, in the town of Greenfield, Luzerne county, where two of the members of the Clifford Church reside. I have spent Sabbaths with this church, which is eight miles distant. Several persons having embraced the Sabbath truth, and the members living in the vicinity of the church having become revived, it was thought best for the church to take up gospel travel again. Two weeks ago last Sabbath, the Lord's Supper was administered, and a gracious and melting time was enjoyed. To the eight remaining members of the church, five were added, and five more have signified their intention of joining.

A CASE OF CONSCIENCE.

Last Sabbath, I had the pleasure of administering the ordinance of gospel baptism to Rev. J. A. Baldwin, of Beach Pond, Wayne county, formerly connected with the Methodist Church, into whose communion he was admitted by sprinkling. He embraced the doctrine of the Bible Sabbath about five years ago, and has suffered much indignity and harsh treatment from his former co-religionists. He had seen no Sabbath publications, nor had he conversed with any Sabbath-keeper, when his convictions, enlightened by the precious Bible, led him to the observance of Jehovah's Sabbath. Having seen his communications and his address in the SABBATH RECORDER, a brother sent him a card, inviting him to come to Clifford and visit. He came a week ago last Sixth-day, and spent eight days, preaching several times, and rendering good assistance in our revival meetings. Truly, our hearts were knit together in love. Having become mutually acquainted, and our brother not feeling satisfied to accept sprinkling as Christian baptism, though long since administered to him as such, we led him into the water, and laid him in the liquid grave, a raising from which completed the symbol of union with Christ in his death and life.

SABBATH DISCUSSIONS.

It has been our rare privilege, since speaking on the Sabbath question in Pennsylvania, to have several of the First-day keeping clergy, in our meetings, with two of whom we have had controversy. The no-law, no-Sabbath doctrine—the *dernier* resort—is here held and advocated. One minister declared that the law given at Sinai was as completely swept away as the cloud that dissolves in the sky. Some particulars of interest under this head, we must, lest we make this letter too long, reserve for our next. To the friends of Sabbath reform, we say: Be of good cheer. Our cause is gaining ground. Let there be renewed consecration to this work. With the New Year, let us begin anew to serve God.

"Fierce and long the battle rages,
But our help is near;
Onward comes our great Commander,
Cheer, my comrades, cheer."

L. C. ROGERS.

JAN. 2d, 1878.

"NATURE OF DEATH."

In the RECORDER of Dec. 27th, Brother W. H. Ernst writes quite extensively under the above heading, in which he attempts to show the meaning, or nature of death. I was much interested in his genius in the treatment of the subject; yet think he mistakes the true idea by trying to make two points where there is but one. I trust he will take no exception to criticism, and a few notes on the same subject. He says, "It is quite manifest that death is the opposite of life, especially in a physical sense." Thus far we agree; but when he attempts to make a separation from God mean death in the sense that death was pronounced upon man for transgression, he fails to make his point, and I ask for Bible proof. The question of separation from God was not the charge to Adam. God addressed himself to the man, the whole man as he had created him, body, soul (life), breath, etc.; for without these there can be no reasoning powers, consequently no accountability. Brother Ernst quotes: "In the day thou eatest thereof thou shalt surely die," and then says that "We know that Adam did not die a physical death at that time, for he lived 930 years after this time." Look out, brother, or you may be taking sides with the devil, or endangering your orthodox theory that the soul and spirit can not die. The devil said to the man addressed, "Thou shalt not die;" while God said, "Thou shalt surely die." Truth, which? God or the devil? "Let God be true though every man a liar." Would it not be better to take the marginal rendering, and let the charge read, "In the day thou eatest thereof, dying thou shalt surely die." This would relieve us from taking sides with the devil, as many do in order to prove some pet theory. This rendering seems consistent from the fact that shame, pain and suffering, from the time they transgressed, have followed mankind through all generations; and we know that pain and suffering lead to death. "Sin is the transgression of the law," and "sin, when it is finished, bringeth forth death."

Can the spirit or soul sin without the body? or the body without the life powers? Read 2 Cor. 5: 10. "For we must all appear before the judgment seat of Christ: that every one may receive the things done in the body, according to the things he hath done, whether it be good or bad." Brother E. seems to indicate that Adam and Eve separated themselves from God by hiding in the bushes; but they had only lost his favor by their transgression, and were ashamed of themselves. But no man can hide himself from God; for he knows the thoughts and intents of the heart. But my brother seems to think that life is capable of existing without a material substance; but how there can be life without something to live, is beyond my comprehension. I will admit that God has all the elements to make up a living creature; but there was no living man until he brought these elements together. The separation of these elements is death to the creature, each element returning to its own place, and will remain until God, by the power given to his Son, shall bring them together at the resurrection. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Life and death is the great question of the gospel to man. "Turn ye, for why will you die," is the exhortation. My brother says: "From the Biblical narrative, then, it is apparent that the death which God pronounced upon Adam, which was to take place at the time of his disobedience, was his voluntary separation from God with its consequences." More than that, brother. It meant his everlasting destruction unless he accepted Christ and the plan of salvation offered to save man from death. It is appointed unto man once to die; but after that the judgment. "For as in Adam all die, even so in Christ shall all be made alive." "But every man in his order:" this is the time of the resurrection when the material or elements that make up the man are brought together again to be judged; for the quick and dead are to be judged. But how about the wicked after the judgment? John says: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Brother E. would make us believe that this second death means only a separation from God. Will he tell us where the wicked exist after the second death, and after this world is cleansed by fire, and the righteous take possession of the new earth as their inheritance? Is not this world reserved unto fire, and is not this cleansing process the lake of fire referred to? and is not this the time when men shall call for the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne, etc.? It seems to me that this will be an awful death. There shall be weeping, wailing, and gnashing of teeth. Please explain these texts, Brother E. As it was in the days of Noah, so shall it be when the Son of man cometh. How about the parable of the tares? And what but the wicked do the tares represent? Let them grow with the wheat until the harvest; and what is the harvest but the end of the world? Do these texts only mean an eternal separation from God? John again says: "And I saw a great white throne, and him that sat upon it; from whose face the earth and the heaven fled away; and there was found no place for them." "And I saw a new heaven and a new earth; for the old heaven and the old earth hath passed away." Why this wonderful change but to rid the world of wickedness? Did not the flood destroy every soul off the face of the earth save the righteous? Can any one conceive of any benefit to be derived for the future world, by retaining the wicked through an endless existence in torment? If this were the case, immortality and eternal life would be theirs as well as the righteous (only in a different condition), which is not in accordance with the teaching of the Scriptures. Eternal life is the gift of God to them that believe, and immortality is to be put on. This mortal shall put on immortality at the resurrection. These are things to be sought, and obtained only by perseverance in this life. "He that endureth unto the end shall be saved." Saved from what? From death, of course; the penalty for sin. Brother E. seems to think the spiritual idea of the gospel of more consequence than the physical or material idea as pertaining to man, but I can not conceive of any accountability only as applied to the acts of the material man in the material world. This material body must not be defiled. I know our orthodox friends are apt to teach that our earthly tabernacles are of not much consequence; but if it is what it should be, it is [illegible] for the Holy Spirit to dwell in; and if our lives are pure, then the kingdom of God is within us. Does not lust emanate from the body? Certainly; and this we are to overcome in order to be saved from suffering and death. I would like to have Brother E. explain what spirit really is, and let us know whether it is anything more than unseen material after all. I have my own ideas upon this subject, but will wait for more light from my brother before expressing them. My brother speaks of Christ as passing through spiritual death in being separated from God when he said, "Why hast thou forsaken me?" Does he mean to admit that spirit can die? I had supposed this was spoken by the earth-man as he was about to die upon the cross; and when he gave up the ghost, his spirit went to God the same as other men's spirits; but I must leave this point at present, as I wish to notice another dwelt upon by my brother.

He says, "The Bible frequently speaks of being dead to sin, the law, etc.," quoting several passages pro and con touching the words dead and live, and then asks: "What is the meaning of death in these passages?" Let us reason a little upon this subject. It is an old adage that "Dead men tell no tales," so when a man is dead he has no further action in this world; he can not take part further on either side of any question; he is now dead to all issues of this earth-life. In fact, he has no sensibilities in reference to them. So when we see a man given over to the hardness of his heart, we say he is dead to all sense of his accountability; that is, he has no more sensibility on that subject than a dead man. Thus I understand the meaning of the language applied to man as "dead in trespasses and sins," so I understand that man in holiness is dead to sin, so that he does not partake of sin any more than a dead man. Sin and holiness are opposites, the same as life and death, and when complete can not mix. Is not this good logic, Brother Ernst? If I am in error, straighten me out; but don't undertake to do it by assumption, for our Sunday friends try to make us believe that Sunday is the Sabbath in that way. Facts are what prove, brother.

E. LANPHEAR.

MISSION ITEMS.

Platte River and Republican River Valleys.

Leaving North Loup on Dec. 4th, I proceeded down the valley to Cotesfield and St. Paul. At the former place I preached once. At St. Paul my acquaintance was very limited; nor are there any observers of the Seventh-day as the Sabbath in the village or in the vicinity; nor is there any minister living in the village, and the occasional appointments for preaching so frequently prove to be disappointments, on account of the failure of the minister to arrive, that many had become discouraged about attending. By arriving in town the day before my first appointment, and visiting a little from house to house and with business men in their places of business, it came to be understood that the preacher was on hand this time. It is a little trying to a minister to go into a village of strangers, and those strangers, perhaps, for the most part irreligious. Yet I was treated with consideration and courtesy, and through the favor of God I do believe the four days spent there were not lost. Four sermons were listened to by unusually large audiences, with marked attention. The Sabbath truth was presented both by the distribution of tracts and by instruction both in public and private. When leaving, I was urgently pressed to remember and stop again whenever circumstances would possibly allow it. I do feel that the seed thus sown will not be in vain, and to God be all the glory, now and forevermore. At Grand Island, a package of tracts awaited me in the express office. Thus replenished, I proceeded to Kearney Junction, remained all night, and in the morning, Dec. 11th, found a brother with a very comfortable buggy and a good horse, ready to convey me to Orleans, in Harlan County, Neb. The distance across the divide between the Platte and the Republican rivers at this point is at least fifty miles, but the day was very fine, the road smooth, and the journey was accomplished with ease, between 8½ o'clock A. M., and 4 o'clock P. M., with one and a half hours rest at noon. There are several Sabbath-keepers, both Seventh-day Baptists and Adventists, in the vicinity of Orleans. Some two or three prominent Christian workers have recently commenced keeping Sabbath, and the agitation on this question is deep. I also visited Republican City, some twelve miles down the Republican River valley from Orleans, where are also a few Sabbath-keepers. I remained nearly two weeks in this beautiful valley, preached nine times at Orleans and twice at Republican City. At Orleans on First-day, Dec. 23d, at 11 o'clock A. M., according to announcement one week previous, "The Sabbath" was the subject of discourse. The people gave earnest attention throughout, although the sermon occupied something over one and three-fourth hours. I was surprised to find the Republican valley such a desirable place for Seventh-day Baptist missionary labor. What a blessing it would be to the people, and what rich fruits would result to the cause, if some one of our ministers, *devoted* to the work, would settle at Orleans or Republican City, and by the grace of God, keeping himself unentangled by secular affairs, spend his time and strength in preaching the precious gospel to dying men, and stand in defense of the unbroken law of God. Is there not one ready to do this? Surely, such a minister would be sustained both by God and Christian men.

Rain in the Winter is something unlooked for in all this section of Nebraska, but it was rainy for four consecutive days and nights. Water stood in pools and a general time of slop and mud prevailed. On Monday, Dec. 24th, it required a stage ride of fully sixty miles to reach Kearney. The roads were heavy with the recent rains, and it was a hard days work for both horses and passengers. From Kearney to Pardee the travel is by rail, but there is just now no connection of trains, and three days are needed to accomplish the journey. This missionary tour, occupying seven weeks and four days, has been somewhat exhausting, but the favors have been many and large all the way through. And I do hereby publicly express my gratitude to my heavenly Father for his merciful care over me and mine. I also express my thanks to old acquaintances and new ones for their kindness; and it is my earnest prayer that we may all be advanced in the way of life everlasting by the association we have been permitted to enjoy.

SAMUEL R. WHEELER.

PARDEE, Dec. 30th, 1877.

THE ELMIRA ADVERTISER has put on a superb new dress for the opening of the year, thus making it one of the most attractive, as well as the most energetic and newsy dailies in Southern and Western New York. The proprietors show a degree of enterprise which entitles them to the appreciation expressed in their very liberal patronage. May the tide of the *Advertiser's* prosperity never ebb.

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HOME NEWS.

Orleans, Neb.

DEC. 30th, 1877.

Being led, as I humbly trust, by the hand of Him who knows what is best for us better than we know ourselves, we arrived at our house near Orleans, Neb., on the evening after Dec. 20th, 1877. We were cordially welcomed home by our neighbors, especially those who had commenced to keep the Sabbath during our absence. We found that Eld. S. R. Wheeler was at Republican City, twelve miles from here, and that he had been dividing his time between here and that place for about a week. On Sixth-day, Dec. 21st, he, with some of our Sabbath keeping friends, came up to Orleans to fill his appointment on the Sabbath, but as a Sabbath-keeping Advent preacher, by the name of Boyd, had arrived here a few days before, he preached instead of Eld. Wheeler. On First-day at 11 o'clock, Eld. Wheeler preached by previous appointment on the subject of the Sabbath. It was the first time that one of our ministers ever stood up in this community in defense of the Sabbath; and Oh! how earnestly I implored the Lord of the Sabbath to speak by his servant; and I felt that God was indeed speaking by Bro. Wheeler as he proceeded in the discussion of his theme. He read the ten commandments, then a portion of Christ's Sermon on the Mount. He then took for his text the second and third verses of the second chapter of Genesis, and traced with remarkable clearness and comprehensiveness the Sabbath from its institution in Eden down through the ages; the weekly cycle being unchanged by all other changes. He also showed very impressively the majesty and perpetuity of God's law, and the manner in which Christ and the apostles treated the Sabbath. His discourse included many other important points which I can not name in order. He seemed to be so fully imbued with the Spirit of the Master, that I think no opponent of the Sabbath could have taken offense. O, ye who listen to the gospel in comfortable churches, sitting upon cushioned seats, and sometimes looking uneasily at the clock, fearing that the sermon will be too long, how I wish you could have looked in upon that audience assembled in an unfinished dry goods store (the school house was too small), and sitting upon green planks just from the saw, eagerly listening through the long discourse (it didn't seem long), apparently regardless of all discomfort.

The evening following, Eld. Wheeler preached, taking for his text the sixteenth and seventeenth verses of the third chapter of Second Timothy. As he spoke of the divinely inspired Word, he seemed himself to be inspired. O, that all professing Christians did so study and love and live the blessed truths of the Bible as he enjoined upon us to do; how soon might the world be converted to God.

On Second-day morning, Eld. Wheeler started for home. How we wished he could stay longer. We feel under the deepest obligations to the Missionary Board for sending him here, and very much regret that we can not at present bear the expense of it. We bless the Lord for his coming. I do believe it will not be in vain. Come, O ye servant of God, whosoever can—whosoever will, come over and help us; come and make [illegible] yourselves among us on this broad "sea of land," working as Nehemiah and his people did on the walls of Jerusalem, holding in one hand the weapons of truth divine. Shall this great valley be filled with first-day churches and no-day worldlings, and no church here to witness for the Sabbath?

The good crops of the year just passing give encouragement for people to come here, and they are coming. Shall strangers wholly possess this land? Mr. Whitehead, formerly a Sunday-school superintendent (of whom my friends in Wisconsin have heard me speak), is one of the new converts to the Sabbath. He says that while we were gone, some one, he didn't know who, sent him the SABBATH RECORDER in which was published Eld. Wardner's sermon on the subject of the Sabbath. He says that after years of study and unrest on the subject, that that sermon brought him to a decision, and he with his family have kept the Sabbath since that time. He is persecuted by some of his former friends, they not even allowing him in their meetings to give a reason for his change of practice. He wants to distribute Sabbath tracts. I have given him some of those that Eld. Wardner gave to me for distribution. Surely, "the morning light is breaking." Bless the Lord, O my soul. O, that all could enjoy that blessed means of grace—the SABBATH RECORDER. How can any of our own people *afford* to shut out from their families the light that shines from its pages? Eld. Boyd is still here preaching upon the fulfillment of prophecy. We had a good meeting yesterday. We intend, by the help of God, to hold meetings every Sabbath. Pray for us.

E. S. WOOLWORTH.

Milton College.

The Winter Term of the College has opened most auspiciously. A visitor will find each morning at the Chapel exercises a room full of vigorous, intelligent, and hard-working students. The advanced classes are unusually full. The Institution will send out at the next Commencement its largest graduating classes.

Prof. Searing has accepted the invitation to assume his old position, the professorship of the Greek, and he will enter upon his duties next week, immediately at the close of his term as State Superintendent. There is great satisfaction in the College over this result. The new teachers and the old teachers in their new places are giving promise of excellent work.

The three literary societies held their usual public sessions in the holiday week. They presented a variety of exercises which were witnessed by large audiences, notwithstanding the heavy rains and the almost impassable roads. Their efforts are quite generally commended.

W. C. W.

MILTON, Wis., Jan. 2d, 1878.

Lost Creek, W. Va.

The Lord has been graciously reviving his work in our midst. Ever since the Conference, with its earnest preaching and warm religious experiences, there have been desires expressed after a more spiritual life. At our church meeting, Dec. 1st, after attending to the routine of business, the spiritual needs of the church were considered, and it was unanimously decided to hold a protracted meeting, and that we begin in our own hearts and in our homes the preparatory work of humiliation and prayer. On the second Sabbath, at our communion season, the special services commenced and continued morning and evening for two weeks. The first week the morning services consisted in Bible readings and the personal application of the Word to our own hearts, and in the evening we had preaching and conference meetings. The second week Eld. R. C. Bond occupied the morning hour, unfolding in his earnest way the fundamental doctrines of salvation. God blessed the use of his Word, most graciously. Bibles were brought to meeting and constantly consulted, and many precious experiences were given, founded in the rich truths of God's Word. The spirit of prayer pervaded the church. Family altars were renewed and new ones erected in many glad homes, and those who had long been members of church, but whose voices had never been heard in prayer, now besought a throne of grace for friends and neighbors. When the church was arising and putting on her beautiful garments, the children, as is always the case, were constrained to give their hearts to Jesus. And so the work is going on—yea, we trust it has but just begun—so that as a church we may daily "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

L. R. S.

Berlin, N. Y.

It may be gratifying to the many interested in the welfare of Berlin to know something more than has been already published of the outcome of our late revival. About one hundred were added to the churches of the place. But as is usual when it comes to the forming of church relationships, a popular error proves more winning than an unpopular truth, and as a consequence but few from First-day families were found ready to identify themselves with Sabbath truth, though many acknowledged the seventh day to be the Sabbath of the Bible. Five, however, were w[illegible]ng to do so, and joined the Sev[illegible]aptist Church. Probably not within the memory of the present generation has there been such an inquiry for the Bible reasons for Sabbath observance, and it is to be hoped that more will act up to their honest convictions, and embrace the truth.

Since the close of the revival meetings, two Sabbath discourses have been presented by the pastor, which were generally and patiently listened to. The people of Berlin have also been greatly interested in the subject of temperance; about eight hundred in the town have signed the Murphy pledge. A great change has come over our village, socially and morally, for which we have abundant reason to praise God.

Entertainments usual to the holidays passed off very pleasantly. On the evening after Christmas, our Sabbath-school gave an entertainment which was very well received, consisting of a short concert exercise, followed by the serving of refreshments, and closing by the distribution, among the children and friends of the Sabbath-school, of the contents of a well-filled Christmas house, in which distribution the pastor and wife were bountifully remembered, and for which they feel themselves under a lasting sense of gratitude.

B. F. R.

West Edmeston, N. Y.

DEC. 31st, 1877.

Temperance meetings have been held in this place five evenings, closing last night. They have been refreshing, so much so, as to have the character of a stirring religious revival. Through prayer, the influence of the Holy Spirit was felt among the people. The results are cheering. Two hundred and seventeen persons have signed the pledge with a purpose to keep it by the help of God. This has made many hearts glad. P. A. Burdick, Esq., of DeRuyter, has led in the work. His lectures have made a powerful impression upon this community. An enthusiasm in the good cause has been enkindled which, we trust, will not soon die. His labors in adjoining towns have been highly successful, remarkably so at Unadilla Forks and West Winfield. Let God be praised for the reformation of men from habits of sottishness and shame, and for the instrumentalities of salvation provided in the gospel.

J. B. C.

Scott, N. Y.

JAN. 4th, 1878.

It is snowing finely now. Rev. Huffman is working hard here for a revival of God's work, and we trust the ice begins to melt—slowly it may be. Mr. Judson Burdick is now here to join in the effort for the salvation of precious souls. May God greatly bless the united labors of his people.

A. W. COON.

THAT COLONY AGAIN.

WELLSVILLE, N. Y., Jan. 3d, 1878.

To the Editor of the Sabbath Recorder:

Having received a number of communications from different parts of the country, asking some questions, I concluded, with your permission, to answer them through the SABBATH RECORDER, and present a few thoughts in reference to some plan for the accomplishment of the proposed colony.

1. Let some one who is interested in the work in his locality, obtain the names of those who will join the colony, and forward them to me at Wellsville, N. Y., and when a sufficient number have given in their names to warrant success,

2. Draw up some plan of organization, and choose a chairman and secretary.

3. Those who become members of the colony choose a committee, say from three to five, to look out a location, having a regard to the health of the country, its adaptation to agricultural pursuits, and its advantages as a business locality.

4. Let each member of the colony pay a fee to be appropriated to the payment of the expenses of the locating committee.

Questions. 1. What colony do you mean when you refer to one in the Southern States? The name I do not recollect, but mention was made in the RECORDER, a few weeks past, of one coming from the old country.

2. Do you mean the township in which you live? I do not; but one in the West.

A brother from New Jersey says that he will be two of twenty, but makes a reserve, or condition, which I hope he will reconsider, and let the colony, when formed, decide the matter. The brother says, "I have felt very deeply upon this matter, and have concluded that I must go alone." No, no, brother, don't go alone, but gather up those in your locality, and present an array that shall awaken others to the subject, and may your zeal provoke very many, and may the wisdom of the infinite One guide the whole matter.

CHARLES ROWLEY.

SABBATH-SCHOOL MAPS.

It frequently happens that persons write to the editor of the RECORDER for information in relation to maps for Sabbath-schools, and for the information of such, and all others interested, we copy the following from the *Sunday School Times*, which we consider good authority on the subject:

"We are in constant receipt of letters inquiring about the best wall-map to illustrate the lessons of the coming quarter. An answer to this question depends somewhat upon the size of the school-room where the map is to be used. The 'Map of Palestine and Parts of Syria, by Professors Osborn and Coleman,' nine and a half feet long by six broad, is a good one for a large room. Its cost, mounted on rollers, is $12. Messrs. Nelson and Phillips publish several suitable maps of various sizes, on muslin, at prices ranging from $3 to $12 50. 'Hobart's Old Testament Map of Palestine,' published by the Advocate Publishing House, of St. Louis, is a cheap map well suited to small rooms. Its size is thirty by forty-four inches. Its cost, on folding muslin, postage included, is $1 50. A more valuable map than any other of like dimensions with which we are acquainted is Raaz's map of Palestine, published by B. Westermann & Co., 524 Broadway, New York. It is not only an excellent map, in the ordinary sense, but it shows the physical geography in a manner nowhere surpassed. One sees the peculiar configurations of the country at a glance, with the mountains and hills in proper proportions. The map was prepared by C. Raaz, of Berlin, with names, etc., in German; but at the suggestion of the Rev. Dr. Joseph P. Thompson, an English edition was issued. This map has the recommendation, for its accuracy, of our best Biblical scholars. It is four and a half feet long, by two feet eight inches wide; and can be had either in paper, or on muslin varnished, and mounted on rollers. Its price is, on paper, $2; mounted on muslin, $3. The large map does not show the divisions between the kingdoms of Judah and Israel; but on the same surface are two smaller maps; one showing the tribal division of Palestine, which answers every purpose; and the other, Jerusalem."

WHAT DOES THE BIBLE SAY?—The laws of Pennsylvania, as of New York, recognize Sunday as the Christian Sabbath, on which labor and trade shall cease. But the Pennsylvanians are more strict than New Yorkers in the enforcement of their Sabbath laws. Mr. Daniel C. Waldo is a farmer in Crawford county, Pa., and is also a conscientious Seventh-day Baptist. He keeps Saturday sacred, and works on Sunday. He has been before the courts several times for offenses growing out of those facts, the last being on Monday, Dec. 19th. He does not deny the violation of the law, but thinks and sets up the defense that the law violates his conscience, and is, therefore, unconstitutional. In his view the millions who keep Sunday are wrong, and the units who keep Saturday are right.—*Church Union.*

Which does the Bible say is right, Bro. Waldo or the lawyers? The Bible says "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work;" while the lawyers say, "the first day of week, commonly called Sunday," shall not be employed for secular purposes, and the *Union* and its boasted millions turn their backs to God and bow down to the decree of the lawyers.

THE UNITED STATES SENATE.

The Senate is now full, for the first time since it was disarranged by secession, and comprises seventy-six names as given below:

ALABAMA.
Geo. E Spencer, r.
John T. Morgan d

ARKANSAS
S W Dorsey r
Aug H Garland d

CALIFORNIA.
A A Sargent r
Newton Booth r

COLORADO.
J B Chaffee r
Henry M Teller r

CONNECTICUT.
Wm H Barnum d
Wm W Eaton d

DELAWARE.
T F Bayard d
Eli Saulsbury d

FLORIDA.
S B Conover r
Charles W Jones d

GEORGIA.
John B Gordon d
Benj H Hill d

ILLINOIS.
R G Oglesby r
David Davis d

INDIANA.
D W Voorhees d
J E McDonald d

IOWA
Wm B Allison r
S J Kirkwood r

KANSAS.
John J Ingalls r
P B Plumb r

KENTUCKY.
T C McCreery d
Jas B Beck d

LOUISIANA.
Jas B Eustis d
Wm P Kellogg r

MAINE.
H Hamlin r
Jas G Blaine r

MARYLAND.
Geo R Dennis d
Wm P Whyte d

MASSACHUSETTS.
H L Dawes r
Geo F Hoar r

MICHIGAN.
I P Christiancy r
Thos W Ferry r

MINNESOTA.
S J B McMillan r
Wm Windom r

MISSISSIPPI.
B K Bruce r
L Q C Lamar d

MISSOURI.
D Armstrong d
F M Cockrell d

NEBRASKA.
A S Paddock r
Alvin Saunders r

NEVADA.
John P Jones r
Wm Sharon r

NEW HAMPSHIRE
B Wadleigh r
E H Rollins r

NEW JERSEY.
T F Randolph d
J F McPherson d

NEW YORK.
Roscoe Conkling r
Francis Kernan d

NORTH CAROLINA.
A S Merrimon d
M W Ransom d

OHIO.
S Matthews r
A G Thurman d

OREGON.
J H Mitchell r
L F Grover d

PENNSYLVANIA.
J D Cameron r
Wm A Wallace d

RHODE ISLAND.
A E Burnside r
H B Anthony r

SOUTH CAROLINA.
J J Patterson r
M C Butler d

TENNESSEE.
J E Bailey d
I G Harris d

TEXAS.
S B Maxey d
Richard Coke d

VERMONT.
J S Morrill r
G F Edmunds r

VIRGINIA.
R B Withers d
J W Johnston d

WEST VIRGINIA.
Frank Hereford d
H G Davis d

WISCONSIN.
T O Howe r
A Cameron r

Republicans (r) 39; Democrats (d) 37; total, 76.

THE LIQUOR QUESTION.—Many of the most earnest friends of temperance in this State have believed it unwise to organize a distinct party on that question, fearing that such an organization would drive all in any way interested in, or sympathizing with the sale and use of spirituous liquors, to combine, regardless of existing party ties, and that the great monopolies, exerting such an influence in State politics, would unite with the liquor interest with a view to directing it for selfish purposes, thus virtually giving over the control of the State to the combined powers. It now seems, however, that the liquor interest is itself proposing to force the issue, whether temperance men will or not. A late number of the New York *Tribune* says:

The Wine and Spirit Traders' Society of the United States, which includes many wholesale wine and liquor dealers in this city, have undertaken to organize the retail dealers throughout the State into a party, for the purpose of electing such Senators and Assemblymen as will agree to protect the liquor interests. It is also stated that the formation of a liquor dealers' party in this State is the prelude to a national organization, for the protection of the liquor interests in Washington.

The Law and Order League of New York, organized to enforce the present excise laws, have just sent out notice for the first annual meeting at Albany, on Jan. 10th. It is proposed to petition the Legislature not to repeal the excise laws. The branch of the League in this city proposes to hold a meeting to get a public expression of opinion against any repeal.

If the question is forced into politics by the liquor interest, all lovers of good society, the interests of humanity, and morality and religion will be found on the side of temperance.

FROM THE COAL MINES.—Colliery No. 4, at Summit Hill, near Pottsville, Pa., was fired by incendiaries some days ago, and a dispatch of Dec. 6th says it is still burning fiercely. The ground continues to give way, and in addition to an engine house and valuable machinery which went down on the 5th, it is now feared the fan house, used for purifying air in mines, will soon fall in. Five men working at the burning mine were overcome by sulphur, but it is thought they will recover. The loss thus far is probably $50,000.

The breaker at the Ellen Gowan colliery, Lunnigan's Patch, near Shenandoah, was destroyed by fire last night. This colliery is a very large one, shipping about a hundred car loads of coal daily. Loss $75,000, and four hundred thrown out of work.

THE CAUSE DISCOVERED.—Men discover that it is far more convenient to adulterate the truth than to refine themselves. They will not advance their minds to the standard; therefore, they lower the standard to their minds.—*Church Union.*

Just so, brother *Union*, you have discovered the cause of all this controversy about the Sabbath. Men find themselves living in violation of the commandment of God, which requires the observance of the day which he sanctified and blessed, the seventh day, and rather than advance their minds and practice to the standard, they try to find some method of bringing the standard down to their practice, thereby practically leaving the world without a sabbath.

RECONSTRUCTED SOUTH CAROLINA seems a rather inconvenient place for the execution of United States laws. Four United States officers recently arrested some parties for violation of the revenue laws, and seized the contraband property found in their possession in Union county, but were compelled by a mob of about two hundred, led by local officers of the place, to release the prisoners and restore the property taken.

BRITISH CONSUL IN TROUBLE.—Great excitement is reported in London, Jan. 2d, in consequence of a report that a number of Christian families attempted to enter Rotimo, a small town on the northern coast of the island of Crete, but were prevented by the Turkish populace who assaulted them, sparing neither men, women, nor children. After driving the Christians back, the Turks closed the gates of the town, and then pursued the British Vice Consul with knives, till he found shelter in the house of a brother Consul. The Turkish soldiers quietly stood by during the outrages. The British ironclad Rupert arrived at Athens Jan. 1st, and sailed at night for Rotimo. It is believed England will take possession of t[illegible] temporarily.

OIL IN WYOMING.—A D[illegible] (D. T.) dispatch of [illegible] that Maj. Conkli[illegible] win returned f[illegible] covered petroleum [illegible]. They state that the springs are located in Wyoming Territory, near Cheyenne River, and that there are two wells or springs, from which a fine sample of crude lubricating oil is taken, at the rate of two barrels per day. Several parties have already taken up squatters claims on the ground. Baldwin, who had an extensive experience in the Pennsylvania regions, pronounces these indications superior to any he has ever yet seen.

THE MEXICAN BORDER.—A dispatch from Col. Hatch, in command at El Paso, dated Dec. 31st, says: All is fairly quiet in the valley. Have everything well in hand and under control. The Mexican customs officer for El Paso, who has just arrived from the City of Mexico, informed me that 200 cavalry are en route from Chicuhue, to afford him protection against the lawlessness on his own side, and to prevent them crossing. The Mexican authorities seem inclined to do all they can to prevent the crossing.

FIRE IN WESTERLY.—On the evening of Dec. 30th, a fire broke out in the drug store of E. G. Champlin & Co., on Main St., and destroyed property valued at $40,000, principally covered by insurance. The wind was blowing strongly, and but for the efficiency of the fire companies, the damage must have been much greater.

SUMMARY OF NEWS.

That wintry weather which was promised by the prophet of the *Scientific American* for the commencement of 1878, has put in an appearance in accordance with the published programme. Those Spring flowers, grasshoppers, and other unseasonable curiosities will require no further paragraphing until zero finds itself farther below the top of the mercury in the thermometer than for several days past.

An official telegram shows that Sofia was entered Jan. 3d, after a skirmish, in which the Russians lost only twenty-four. A telegram from Gen. Gourko announces a desperate engagement Jan. 2d near Bogrod. The Turks attempted to surround five battalions of Russian infantry and a brigade of cavalry, but were defeated, leaving a thousand dead on the field. The Russians lost 200.

Private letters from India announce the death of Rev. William Tracy, for forty years missionary of the American Board in India, the most of which time he served in the Madeira field. He was a native of Norwich, Ct., and was 72 years of age.

U. S. Grant, Jr., is United States Assistant District Attorney at New York. He is a graduate of Columbia College, having passed in the class graduating in May, 1876.

It is said that the President has decided to submit a new set of nominations for New York, after the reassembling of Congress.

The New York State Legislature organized on the 1st of January, by the election of Republican officers in both branches.

The Tweed Ring steal amounts to over $30,000,000, of which the city of New York has recovered about $800,000.

The Boston Board of Trade memorializes Congress against the passage of the Bland Silver Bill.

Good coal discoveries are reported in the Black Hills.

It is a Decided Fact

That Hamilton's Cough Balsam is the most effectual medicine ever offered for the Lungs. A certain cure for Consumption, 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, Chest and Lungs. Relief guaranteed or money refunded. Three doses of Hamilton's Cough Balsam will prove its wonderful effects. Sample bottle 25 cents. Large bottles 75 cents. For sale by BURDICK & ROSEBUSH, Alfred Centre, N. Y.

THAT NEW SINGING BOOK.—Will be published, about the middle of January, 1878, "GOOD WILL," a collection of new Hymns and Tunes, for Sabbath-schools, Gospel and Praise Meetings, by T. Martin Towne and J. M. Stillman. Size and form the same as "Gospel Hymns." Price, $3 per dozen; single copies 30 cents, at which price copies for examination will be sent by mail, postpaid, by TOWNE & STILLMAN, No. 14 South Elizabeth St., Chicago, Ill.

TIME WAS when you could not be blamed for not knowing that Burdick & Rosebush kept Fresh Oysters, at all times, for sale at wholesale or retail, at the lowest market rates; but what excuse is there for ignorance of a matter of so much importance to your interest and enjoyment, when a call at their grocery at Alfred Centre will remove every doubt?

LUCKY is the baby whose Mamma uses Glenn's Sulphur Soap, with which to wash the little innocent. No prickly heat, or other rash, can annoy the infant cuticle with which this cooling and purifying antiscorbutic comes in daily contact. Sold by all druggists.

Hill's Hair & Whisker Dye, black or brown, 50 cents.

"A WIDOW AND HER CHILD."—A singular instance of superstition came to light not long since, which is thus related: Going into a neighbor's house, one day last week, I found one of the children suffering from a severe cough, and expressed my opinion that it was a case in which medical assistance should be obtained. The mother of the boy agreed that it was very bad, but said that before calling in a doctor she intended to try a cure that she had long used in similar cases, and never found to fail. On being pressed to communicate the prescription, she gravely informed me that the charm consisted in Hale's Honey of Horehound and Tar, and that it could be obtained of all the druggists. Price 50 cents and $1. Great saving by purchasing large size. Depot, CRITTENTON, 7 Sixth Avenue, New York City.

PIKE'S TOOTHACHE DROPS cure in one minute.

IF Young Ladies with Blotches on their skin, which are erroneously attributed to irregularities of the liver, would discard cosmetics and mercurials, and would adopt the practice of taking a warm bath every day with a cake of Glenn's Sulphur Soap as a companion, the unsightly blemishes would soon disappear, and the lily and the rose would take their place. This is a secret which the fashionable are fast beginning to find out to their decided advantage. Sold by druggists. Price 25 cents per cake. 1 Box (3 cakes), 75 cents, sent by mail, prepaid on receipt of price. C. N. CRITTENTON, proprietor, 7 Sixth Avenue, New York.

Hill's Hair and Whisker Dye, black or brown, 50 cents.

GIVEN AWAY.—A superb pair of 6x8 chromos, worthy to frame and adorn any home, and a three month's subscription to *Leisure Hours*, a charming 16 page literary paper, full of the choicest stories, poetry, etc., sent free to all sending fifteen cents (stamps taken) to pay postage. The publishers, J. L. Patten & Co., 162 William street, New York, guarantee every one double value of money sent. $1500 in prizes, and big pay, given to agents. Write at once.

THE Union Pacific Railroad has under its control the enormous area of 12,000,000 acres of land, of which 3,000,000 are in Central and Eastern Nebraska. The lands are now for sale, offering the most wonderful inducement for colonization and settlement.

GET YOUR LINEN READY.—Pack your valise. Only $13 45 from Alfred to New York and back, *via* the Erie. Take plenty of clean muslin, for the ticket is good for Ten days.

SPECIAL NOTICES.

☞ QUARTERLY MEETING AT HONEOYE.—The Quarterly Meeting of the Hebron, Hebron Centre, Oswayo, and Bell's Run Churches will be held at Honeoye, at Lane School House, commencing Sixth-day evening, Jan. 18th, 1878. Preaching on Sixth-day evening by Bro. George Kenyon; Sabbath, at 11 o'clock, by Eld W. B. Gillette; Sabbath evening, by Eld. U. M. Babcock; First-day morning, by Eld. Jared Kenyon; and First-day evening, by Eld. L. M. Cottrell. Each meeting to be followed by prayer and conference.

JAMES SUMMERBELL.

☞ THE regular quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held in Westerly, R. I., Monday, Jan. 14th, at 9 o'clock A. M. All communications intended for this meeting should be forwarded at an early day.

L. A. PLATTS, *Rec Sec.*

☞ IT IS NOW an acknowledged fact that *Consumption can be cured.* It has been cured in a very great number of cases (some of them apparently desperate ones) by Schenck's Pulmonic Syrup alone, and in others by the same medicine in connection with Schenck's Sea Weed Tonic and Mandrake Pills, one or both, according to the requirements of the case.

The old supposition that "Consumption is incurable," for many years deterred physicians from attempting to find a remedy for that disease, and patients afflicted with it reconciled themselves to death without an effort being made to save them from a doom which was considered inevitable.

Dr. Schenck himself was supposed at one time to be at the very gate of death, his Physicians having pronounced his case hopeless and abandoned him to his fate; he was *cured* by the aforesaid medicines and afterward enjoyed uninterrupted good health for more than forty years. Thousands of people have used Dr. Schenck's preparations with the same remarkable success.

Schenk's Almanac, containing a thorough treatise on Consumption, Liver Complaint, Dyspepsia, etc., can be had gratis of any druggist, or of J. H. Schenck & Son, Philadelphia. Full directions for the use of Schenck's medicines accompany each package.

Schenck's Pulmonic Syrup, Sea Weed Tonic, and Mandrake Pills are for sale by all druggists.

☞ ONE Quart Solid Oysters, with pail to carry them in, and 3 pounds of Crackers, all for 50 cents at BURDICK & ROSEBUSH'S, Alfred Centre.

☞ SEVENTH-DAY BAPTISTS who are in New York upon the Sabbath, are most 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.

☞ TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND.—The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed Any information cheerfully given.

E. R. POPE, *Treasurer.*

Plainfield, Union Co., N. J.

☞ SEVENTH-DAY BAPTISTS IN HORNELLSVILLE, N. Y.—Religious services are held in Hornellsville on the Sabbath—preaching at 2 o'clock P. M.; Sabbath-school immediately following. The services are held in the lecture room of the Baptist church. All interested are most cordially invited to attend.

T. R. WILLIAMS.

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

☞ SABBATH-KEEPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the Ladies' Room out of Upper Farwell Hall Entrance 148 Madison St.

MARRIED.

At Alfred Centre, N. Y., Jan. 5th, 1878, by Rev. A. H. Lewis, ADDISON A. HALL, of Hartsville, and ELLA A. CRANDALL, of Alfred.

In Richburgh, N. Y., Jan. 1st, 1878, by Rev. James Summerbell, Mr. ALBERT E. SCOTT and Miss LENA A. NEWTON, both of Bolivar. By the same, at the same time and place, JOHN A. CHAPIN and Miss CORA A. SCOTT, both of Bolivar.

In Richburgh, N. Y., by Rev. James Summerbell, FRANCIS C. GILBERT, of Coudersport, Pa., and Miss ELLEN BROSHENS, of Friendship.

In Richburgh, N. Y., by Rev. James Summerbell, Mr. ALBERT S. ALLEN and Mrs. MARY L. PUTNAM, both of Richburgh.

At the Seventh-day Baptist Parsonage, Adams Centre, N. Y., Jan. 1st, 1878, by Rev. A. B. Prentice, Mr. WALTER H. BRUNDIDGE and Miss SARAH J. MCGRAW.

In DeRuyter, Madison Co., N. Y., Dec. 29th, 1877, by Rev. J. Clarke, Mr. CHARLES B. BARKER, of Westerly, R. I., and Miss BELL COON, of the former place.

At Scott, N. Y., Dec. 28th, 1877, by Rev. A. W. Coon, Mr. JAMES B. CLARK, of Cortland, and Miss VIOLA ADELLE MESSENGER, of Otselic.

At Scott, N. Y., Jan. 1st, 1878, by Rev. A. W. Coon, Mr. WM. C. RANDALL and Miss ALICE WORDEN, of Spafford.

In the town of Ceres, McKean Co., Pa., Jan. 1st, 1878, at the residence of Mr. Rowland Barber, the bride's father, by Rev. W. H. Ernst, Mr. ALBERT C. SANFORD, of Little Genesee, N. Y., and Miss W. LINA BARBER, of the former place.

On Christmas Eve, 1877, at the residence of the bride's parents, in Deerfield township, Cumberland Co., N. J., by Rev. J. H. Mickle, Mr. JARED W. AYARS, of Shiloh, and Miss BESSIE S. E. SOUDER.

At the Baptist Parsonage, Stonington, Conn., Dec. 26th, 1877, by Rev. A. G. Palmer, D. D., Dea. BENJAMIN F. LANGWORTHY, of Alfred Centre, N. Y., and Miss MARIA LOUISE WELLS, of Woodstock, Conn.

In Waterford, Conn., Nov. 28th, 1877, by Rev. E. Darrow, Mr. CHARLES U. BECKWITH and Miss BETSEY A. BEEBE, both of Waterford.

In New London, Conn., Dec. 25th, 1877, by Eld. J. S. Swan, Rev. EDMUND DARROW, of Waterford, and Miss ELLEN R. WALDEN, of Montville.

In Akron, Peoria Co., Ill., Dec 27th, 1877, by Eld. A. Hakes, Mr. BYRON NEWTON and Miss ADA HURD, all of Akron.

In Walworth, Wis., Dec. 31st, 1877, at the residence of the bride's father, by Rev. O. U. Whitford, Mr. CHARLES AUSTIN MAXON and Miss ALICE M. SIMONS, all of the above named place.

In Walworth, Wis., Dec. 31st, 1877, at the residence of the bride's father, by Rev. O. U. Whitford, Mr. CHRISTOPHER P. THOMAS and Miss CARRIE M. COON, all of the above named place.

DIED.

In Alfred, N. Y., Dec. 31st, 1877, CLIFFORD, infant son of Lorenza and Martha A. Witter, aged 2 months and 6 days. The death of this infant occurred under unusually affecting circumstances. The parents were going to attend a tin wedding in one of the families in the circle of relatives several miles distant, and as the traveling was bad, considerable time was consumed in the journey, and when they reached its end, it was found the child was smothered by its wraps. The home of the parents is in Willing, Allegany Co., N. Y.

At Marlboro, Salem Co., N. J., Dec. 10th, 1877, after twenty-five hours severe illness, CAROLINE D., wife of Samuel F. Kates, in the 31st year of her age. "In such an hour as we think not, the Son of Man cometh."

D. H. D.

In Akron, Ill., Dec. 29th, 1877, LUMAN MATISON, aged 64 years. Bro. Matison was born in the town of Petersburgh, Rensselaer Co., N. Y., in 1813, and at the age of fifteen years, professed religion and became a member of the Petersburgh Seventh-day Baptist Church at its constitution. For nearly fifty years, he strove faithfully to maintain a Christian's warfare, and all who knew him feel that he honored his profession. He removed to this State in 1864, and united with the Southampton Seventh-day Baptist Church, of which he remained a faithful member till released from the body to unite, we trust, with the church triumphant. For many months his sufferings were intense, and death came and was welcomed as a friend. His final testimony was that he had found Jesus Christ a stronghold in trouble, and that he needed no argument to prove to him the truth of the Scriptures. His funeral took place on the 31st. Sermon by his pastor from Phil. 1: 21, "For to me to live is Christ, and to die is gain."

G. J. C.

LETTERS.

H. W. Stillman, T. Russell Chase, Geo. A. Green, J. Clarke, J. T. Hamilton, G. W. Stillman, Mrs. E. P. Williams, B. L. Barber, L. F. Randolph, R. P. Jones, M. M. Hills, D. A. Langworthy, Mrs. L. E. Burdick, R. Stillman 2, D. G. Stillman, J. A. Baldwin, J. B. Clarke, Mrs. J. Houghtaling, John B. Whitford, A. B. Prentice, J. H. Babcock, A. Hakes, Alfred Callen, M. S. Wardner, Mrs. M. T. Jones, T. R. Reed, Mrs. E. Ann Crandall, E. R. Crandall, Mrs. Nancy Smalley, H. W. Randolph, E. Dilday, N. B. Palmer, D. Babcock, J. O. Babcock, L. C. Rogers, Mrs. E. S. Woolworth, A. B. Burdick, 2d, Phebe Dunn, L. R. Swinney 2, P. M. Green, Mrs. T. H. Spencer, James Summerbell, O. Maxson, W. C. Whitford, C. Rowley, E. Lanphear, W. F. Vancleve, B. F. Rogers, A. W. Coon, C. F. Hough, W. H. Ernst, O. U. Whitford, J. S. Swan, E. Darrow, D. H. Davis, S. R. Wheeler.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Name	Amount	Pays to Vol.	No.
Amos Burdick, Alfred Centre,	$2 50	34	52
S. N. Stillman, "	2 50	34	52
L. M. Cottrell, "	3 75	33	7
H. M. Davis, "	4 25	33	52
Mrs. A. Lewis, "	2 50	31	52
A. Crandall, "	2 50	34	52
Mrs. S. Crandall, "	2 50	34	52
F. W. Hamilton, Alfred,	2 50	34	52
N. B. Smith, "	2 50	34	52
Mrs. Ezra Potter, "	2 50	34	52
T. R. Chase, "	2 50	33	52
Silas Stillman, "	2 50	34	52
Schuyler Whitford,"	2 50	33	52
N. Lanphear, Andover,	2 50	34	53
J. Kenyon, Independence,	1 75	34	52
Mrs. M. Wood, "	1 75	34	47
L G Witter, Wellsville,	2 50	34	52
M S. Wardner, Little Genesee,	1 75	34	52
Jairus Crandall, "	2 50	34	52
Mrs. C. Young, "	2 50	34	52
J. E. B. Santee, Hornellsville,	5 00	33	52
Mrs A. Beebe, Brookfield,	1 75	34	52
O. Chesebro, "	2 50	33	52
Mrs. C. B. Burdick, "	5 00	33	52
E G. Curtis, "	7 50	34	52
J. M. Todd, "	1 75	34	52
Betsey Burdick, "	2 50	33	52
Mrs E. C. Main, "	2 50	34	52
J. Vidler, "	5 00	33	52
L. E. Todd, "	2 50	34	52
C. Whitford, "	2 50	34	52
Thos Perry, New London,	2 50	33	52
Mrs E Williams, Buffalo,	2 50	34	31
C. E. Stillman, W. Edmeston,	2 50	34	52
Miss R. Maxson, "	2 50	34	52
I. Burdick, "	2 50	34	52
Mrs. A. C. Potter, "	2 50	34	52
Wd. G N. Greenman, Berlin,	2 50	33	52
D. G. Whitford, "	2 50	33	52
D. K Green, "	1 00	33	52
O. DeGrasse Green, Ad. Cen.,	5 00	33	52
G. W. Wood, "	2 50	35	7
A. A. Brundidge, "	2 50	34	52
Mrs. S. Main, "	1 75	34	27
J. Williams, West Lowville,	2 00	34	15
J. F. Chapman, Seneca Castle,	2 50	35	13
J. Clarke, DeRuyter,	1 75	34	52
Mrs. G. W. Haight, "	2 00	34	52
Mrs. O. Burdick, "	2 00	34	52
Mrs. Harriet Green, Scott,	2 00	34	52
J. A. Baldwin, Beach Pond, Pa.,	25	34	52
L. R. Burdick, Hebron,	5 00	33	52
Mrs. S. M. Stillman,"	1 75	34	52
E Emerson, "	1 75	34	5
Mrs. T. H. Spencer, Suffield, Ct.,	2 50	35	52
T. M. Clarke, Niantic,	2 50	34	52
John Gardiner, New London,	2 50	34	52
Alfred Clarke, Clark Falls,	5 00	34	26
D. G. Stillman, Westerly, R. I.,	5 00	35	52
Mrs. A. S Langworthy,"	2 50	34	52
Mrs. L. Crandall, Ashaway,	2 50	34	52
M. S. Kenyon, "	5 00	34	52
A E. Main, "	1 75	34	52
M. A. Crandall, "	1 75	35	2
C. F. Langworthy, "	2 50	33	52
M. L. Potter, Potter Hill,	2 50	34	52
T. P. Lanphear, Phenix,	2 50	34	52
Daniel Babcock, "	2 50	34	52
N. B. Palmer, Woodville,	5 00	34	37
D. Babcock, Montra, O.,	2 50	34	52
J. H. Babcock, Jackson Centre,	2 50	34	52
D A. Langworthy Bay City Mich	2 50	34	52
M. T. Jones, Newberg,	2 30	34	52
L. E. Burdick, W. Hallock, Ill.,	1 75	35	4
J. A. Potter, "	2 50	34	52
E. E Hakes, "	2 50	35	8
A. Hakes, "	1 75	35	21
D. C. Edwards, Edgerton, Wis.,	50	33	52
J. A. Heritage, "	2 50	33	52
Mrs L. Colgrove, "	2 00	34	42
Mrs. L Clarke, Walworth,	2 50	33	8
Mrs. S. A. Bonham, "	2 50	34	52
Mary B. Davis, "	2 00	33	42
J. Houghtaling, Dodge Cen Min,	2 50	34	52
E. A. Crandall, Blue Earth City,	1 75	34	52
D. M. Tyler, Portersville, Cal.,	1 75	34	52

FOR LESSON LEAVES.

J. H. Babcock, Jackson Centre, O.,	$3 50
E. Dilday, Alto Pass, Ill.,	57

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Jan. 5th, 1877, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 14,229 pkgs. Exports were 894 pkgs. There is a little new milks Western creamery make butter arriving here fresh flavored, and a few choicest selections of October make State dairy that bring full prices, then there is now and again an entire State dairy that shows fresh and sweet all through, and these sell readily. We note sale of one such at 28 cents for firkins and 30 cents for tubs; then there is a tier of good sound dairies of summery flavor, rich enough and good enough, only a stale, dead kind of butter; such is held at, say 22, 23 @ 24 cents, but it is difficult to find buyers for them; also State butter that is sour and cheesy, where the making was really a botched job, these stand around without any buyers at all, but are held nominally in the neighborhood of 20 cents; then there is winter roll butter, bitter, sweet, and some of it white and crumbly, worth about 20 cents, or if meal fed and choice made, then 23 @ 25 cents; there is also the Western store packed, or factory or mill butter, known in different localities by all these terms. This is a butter picked up from door to door, good, bad, and indifferent, mostly in newly settled countries where farmers have no facilities for making; this is now bought at, say 8, 9 @ 10 cents and upward, and taken to some central point for repacking and reselling. This butter sells quite readily when freshly and nicely packed, but has not as much grain or flavor as dairy make, and loses value by long standing. There is some of this style of stock here, not much better than grease, which is offered at 10 @ 12 cents per pound. The market closes firm for all choice State dairy butter at prices noted last week. We quote:

Fine fresh Western creamery make	35 @ 40
Finest selections, State Fall make	30 @ 35
Fair to good Fall butter	23 @ 26
Fresh Western factory or mill butter	18 @ 20
Old flavored factory or mill butter	10 @ 23
Entire State dairies Southern and Middle Tier Counties, fine	25 @ 27
Entire dairies fair to good Southern and Middle Tier Counties	20 @ 23
Entire dairies Northern Welsh, fine	25 @ 26
" " fair to good	20 @ 23
Grease butter	7 @ 9

CHEESE.—Receipts for the week were 21,744 boxes. Exports 31,641 boxes. Stock at American tide water markets to January 1st are carefully estimated at about 300,000 boxes, and the amount held in London and Liverpool at about 135,000 boxes, being not very much different from same time last year. Fine October cheeses are in light stock and firm, and we quote them a fraction higher. We quote:

Fine Sept. and Oct. make	13 @ 13½
Fair to good Sept. and Oct. make	11½ @ 12½
Early make cheese	10 @ 12
Skimmed and off flavor	6 @ 10

EGGS.—Choice fresh marks are quick sale at about 25 cents, but limed eggs and stale eggs that are called fresh are hard sale, and buyers are afraid of them. We quote:

Fresh eggs, State or Western	24 @ 26
Limed eggs	16 @ 18

POULTRY AND GAME.—We quote:

Chickens, per lb	10 @ 14
Turkeys	14 @ 16
Geese	9 @ 11
Ducks	12 @ 15
Partridges, per pair	25 @ 40
Grouse	50 @ 75

Venison, not allowed to be sold.

BEANS.—Medium are more plenty and a shade lower. We quote:

Mediums, per bush	$1 80 @ 2 00
Marrows	2 00 @ 2 25

BEESWAX.—Pure wax 25 @ 26 cents.

DRIED APPLES are slow and dull. Prime sliced 6½ @ 7½; prime quarters 6 @ 7; common stock 4 @ 5 cents.

GREEN APPLES.—We quote:

Choice varieties	$4 00 @ $4 50
Seconds	3 00 @ 3 50

DAVID W. LEWIS & CO.

Butter on Commission. Sales quick and prompt, and money soon as sold. We especially solicit consignments of your Fall make butter.

Address letters and mark packages—

DAVID W. LEWIS & CO.,

NEW YORK.

NOTICE TO CREDITORS.—Notice is hereby given, according to law, to all persons having claims against the estate of Michael Gardner, late of the town of Almond, county of Allegany, deceased, that they are required to exhibit the same, with the vouchers thereof, to the subscriber, the administrator of the personal estate of said deceased, at the dwelling of the administrator, in the town of Alfred, on or before the 12th day of July, 1878.

GREEN CHAMPLIN, Administrator.

Dated, Alfred, January 7th, 1878.

A FARM AND HOME OF YOUR OWN.—Now is the time to secure it. Only five dollars for an acre of the best land in America. 2,000,000 acres in Eastern Nebraska now for sale. Ten years' credit given; interest only six per cent. Full information sent free. Address O. F. DAVIS, Land Agent, U. P. R. R., Omaha, Nebraska.

NOTICE TO CREDITORS.—Notice is hereby given, according to law, to all persons having claims against the estate of Isaac Fenner, late of the town of Alfred, county of Allegany, deceased, that they are required to exhibit the same, with the vouchers thereof, to the subscriber, the administrator of the personal estate of said deceased, at the dwelling of the administrator, in the town of Alfred, on or before the 5th day of July, 1878.

JOSEPH W. SMITH, Administrator.

Dated, Alfred, December 27th, 1877.

6 POUNDS OF STARCH FOR 40 cents at BURDICK & ROSEBUSH'S

Alfred Centre Grocery.

THE NEW BRICK STORE.
O. D. SHERMAN,
Dealer in
STOVES, RANGES, PLOWS, and HOUSEHOLD HARDWARE.
Manufacturer of
TIN, COPPER, and SHEET IRON GOODS.
SAP BUCKETS,
SIRUP CANS,
EAVE TROUGHS, and ROOFING a specialty.

Lyon's Heel Stiffeners, a sure preventive for boots and shoes running over at the heel, sent anywhere, postpaid, for 25 cents per pair. ☞ Send height of heel you wish them to go on.

SPECIAL.

1st. Our Stock of stoves is choice, and will be sold very reasonable.

2d. A few plows left, which will be sold at an astonishing low figure, to close out stock.

3d. A lot of stained stovepipe very cheap.

Alfred Centre, N. Y., Nov., 1877.

FINE BOOTS.—THE UNDERSIGNED having opened a shoe shop over Burdick & Rosebush's Grocery, at Alfred Centre, is prepared to do all kinds of work in his line, in the Best Manner. Special attention will be given to gentlemen's Fine, Sewed work, Invisible Patching, and Mending Rubbers.

A share of patronage is solicited.

N. J. WILLIS.

AGENTS WANTED—IN EVERY county of each State, for a new National Book. (The Lives and Portraits of the Presidents,) with fac simile copy of the Declaration of Independence, the Constitution of the United States, and Washington's Farewell Address, with 19 fine steel plates. For Circulars and Terms address JOHNSON WILSON & CO., 27 Beekman St., N. Y.

NEW ADVERTISEMENTS.
From Dauchy & Co.

THE "POULTRY WORLD," Hartford, Conn., is the leading magazine of its class. $1 25 a year; 12 superb Chromos mailed, for only 75 cents, additional. All fowl breeders should have it. Subscribe *now* for 1878. It is the best and cheapest. 10 cents sample number.

NEW ORGANS—16 STOPS, $123; 12, $96; 10, $85; 9, $65. PIANOS—retail price $750, only $235. Send for confidential circulars. DANIEL F. BEATTY, Washington, N. J.

TRIFLING WITH A COLD IS ALWAYS DANGEROUS. WELLS' CARBOLIC TABLETS, a sure remedy for Coughs, and all diseases of the Throat, Lungs, Chest and Mucous Membrane. *PUT UP ONLY IN BLUE BOXES* SOLD BY ALL DRUGGISTS. C. N. CRITTENTON, 7 Sixth Ave., N. Y.

FRECKLES are simply Iron in the blood drawn to the surface of the Skin by the Sun's rays. *FRECKLINE* is a simple chemical combination which dissolves that Iron. Sold by all druggists. 50 cents a bottle. GEO. A. KELLOGG, Proprietor, 6 Church St., New York.

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3 NEW VOCAL AND TWO new instrumental pieces Sheet Music, 10c., silver or stamps. MUSIC PUB. CO., Middleboro, Mass.

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25 STYLES OF CARDS, 10c., or 25 New Year Cards, 20c. Samples 3 cts. J. HUSTED & CO., Nassau, N. Y.

50 LARGE MIXED CARDS with name, in case, 13c. 25 without case, 9c. 30 new fun cards, 10c. Outfits, 10c. F. WASHBURN & CO., Middleboro, Mass.

$50 FOR A CASE OF CATARRH THAT SANFORD'S RADICAL CURE for Catarrh will not instantly relieve and speedily cure. References, Henry Wells, Esq., Wells, Fargo & Co., Aurora, N. Y.; Wm. Bowen, Esq., McHatton, Grant, & Bowen, St. Louis. Testimonials and treatise by mail. Price, with improved Inhaler, $1. Sold everywhere. WEEKS & POTTER, Proprietors, Boston, Mass.

☞ Collin's Voltaic Plasters are the best.

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$3 GOLD PLATED WATCHES Cheapest in the known world. *Sample watch free to Agents.* Address, A. COULTER & CO., Chicago.

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The Bible Service.

Conducted by a Committee
OF THE
AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1878.

FIRST QUARTER.

Jan. 5. Rehoboam, First King of Judah. 2 Chron. 12: 1-2.
Jan. 12. Asa Faithful to his God. 2 Chron. 14: 1-11.
Jan. 19. The Covenant Renewed. 2 Chron. 15: 8-15.
Jan. 26. Jehoshaphat's Prosperity. 2 Chron. 17: 1-10.
Feb. 2. Jehoshaphat Reproved. 2 Chr. 19: 1-9.
Feb. 9. Jehoshaphat Helped of God. 2 Chron. 20: 14-22.
Feb. 16. Joash Repairing the Temple. 2 Chron. 24: 4-13.
Feb. 23. Uzziah's Pride Punished. 2 Chron. 26: 16-23.
Mar. 2. Ahaz's Persistent Wickedness. 2 Chron. 28: 19-27.
Mar. 9. Hezekiah's Good Reign. 2 Ch. 29: 1-11.
Mar. 16. Hezekiah and the Assyrians. 2 Chron. 32: 9-21.
Mar. 23. Manasseh Brought to Repentance. 2 Chron. 33: 9-16.
Mar. 30. Review.

III.—THE COVENANT RENEWED.

For Sabbath Day, January 19.

2 CHRON. 15: 8-15.

8. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord, that *was* before the porch of the Lord.
9. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God *was* with him.
10. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.
11. And they offered unto the Lord the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.
12. And they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul;
13. That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.
14. And they sware unto the Lord with a loud voice, and with shouting, and with trumpets and with cornets.
15. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

TOPIC.—The rewards of the covenant.

TOPICAL HEADINGS.
1. Covenant with Noah. Gen. 9: 8-17.
2. Covenant with Abraham. Gen. 17: 1-8.
3. Covenant with Moses. Ex. 6: 1-8.
4. Covenant with Israel. Ex. 19: 1-13.
5. Covenant with David. 2 Sam. 7: 1-17.
6. The new covenant. Heb. 8: 1-13.
7. The everlasting covenant. Heb. 13: 20, 21.

GOLDEN TEXT.—"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."—2 Chron. 15: 7.

TIME.—B. C. 941.
PLACE.—Jerusalem.
RULERS.—In Israel, Baasha; Judah, Asa.

OUTLINE.

I. Asa reforms the worship by
1. Removing the idols. v. 8.
2. Repairing God's altar. v. 8.
II. Renews the covenant by
1. Calling an assembly. v. 9.
2. Offering sacrifices. v. 11.
3. Confirming with an oath. v. 14, 15.

QUESTIONS.

Historical connection. On their return from battle, who met them? On what was the accompanying blessing of God conditioned? v. 2. What was Azariah's prophecy? (v. 3-6, which should all be translated in the future instead of past. See Historical Connection.)

I. What idols had Solomon introduced? What idol in Benjamin set up by Jeroboam? Why were these called abominable? Who took cities from Mount Ephraim? What altar is here referred to? How long had it been built? (The Hebrew word translated renewed includes both repairing and sanctifying.) What relation did the altar of burnt offering bear to the whole system of Jewish worship? What relation to Christ the Savior?

II. Who entered into this covenant with God? Why representatives from five tribes? How many years since Solomon's death? What were the five different kinds of animals allowed by the law in blood offerings? Why seven hundred and seven thousand? What is a covenant? What forms were used? Was this covenant kept? Have we kept ours?

HISTORICAL CONNECTION.

On the return of Asa with his victorious army laden with spoil, he was met by the prophet Azoriah who, instead of chanting a song of victory, directs their thoughts to the Lord God, their helper. Then follows what the plainest translation of the Hebrew requires to be a prophecy of the future apostasy and sufferings of God's people, rather than a statement of their past history. This is also admitted by most commentators, and in our English version it is thrown into the past only by italics. The prophet, then moved by the Spirit, wished to sober those who were flushed by victory into a thoughtful sense of their immediate duty, by lifting the dark curtain of the future, yet holding out to the strong and faithful the assurance of reward.

EXPLANATIONS.

Asa removing the idols. The land was full of idols when conquered by Joshua, many of which were not destroyed, while Solomon, to gratify his foreign wives, introduced Ashtoreth, the goddess of the Zidonians, Milcom the abomination of the Amorites, Chemosh the abomination of Moab, and Molech of Ammon. 1 Kings 11: 5-8. Besides these foreign idols among the cities taken from Jeroboam by Asa's father, was Bethel, where the golden calf had been set up. 13: 19.

Abominable idols. Our English word abominable (from *ab* and *omen*, unlucky) hardly expresses the full force of the word in the original, which means unclean, filthy—as leprous garments. They were socially and spiritually polluting. Ezek. 20: 31.

Repairing God's altar. This was the great altar of burnt offering, as shown by its position before the porch (8: 12), which had been built sixty years before, and no doubt needed repairing and rededicating. This altar of burnt offering symbolized an entire consecration to God, and was the very foundation of the Jewish worship, everything else being built upon it as a foundation. Without it there could be no sacrifice, no priesthood, no worship, no Jehovah-God recognized among the people. Without it there could be no approach to God, no salvation, no hope, no Christ, no Bible, no Heaven, no God. Without it there could be no Bible, no Christ, no salvation, no God. Without it there could be no Bible, no Christ, no salvation, no God. Without it there could be no Bible, no Christ, no salvation