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The Sabbath Recorder.

DAILY WORK.

And his appointed task would shirk, Commits a folly and a crime;

A soulless slave—a paltry knave,
A clog upon the wheels of time.
With work to do, and store of health,

The man's unworthy to be free, Who will not give, that he may live, His daily toil for daily fee.

Reward proportioned to our task;
We have no quarrel with the great

No feud with rank, with mill or bank,

No! Let us work! We only ask

No envy of a lord's estate.

If we can earn sufficient store

To satisfy our daily need;

And can retain, for age and pain, A fraction, we are rich indeed.

No dread of toil have we or ours;

Ve know our worth, and weigh our pow

The more we work the more we win.

as to trade! success to spade!

embering toll is Nature's plan

Who, working, thinks, and never sinks

And to the corn that's coming in !

And joy to him, whate'er his task.

lis independence as a man.

Who only asks for humblest wealth,

Enough for competence and health; And leisure, when his work is done.

To read his book by chimney nook,

Who toils as every man should toil

For fair reward erect and free;

These are the men, the best of men-

These are the men we mean to be t

From the Sabbath Memorial.

HOW I FOUND THE SABBATH.

In your tract, The True Sabbath

Embraced and Observed, you long

since gave to the world your experi-

ence and reasons for keeping the

Sabbath of the Lord our God. In

the Memorial for April, 1875, you

were you aware during that time

good effect upon me. Nearly thirty-

those tracts in my hands, and still

the time, place, and sentiments of

bered with thrilling interest and de-

vout thankfulness. The following,

then, is the simple story of how I

My parents were Baptists of the

Regular Calvinistic" type, who

could not well help longing for a

lakelet on an August Sunday; and

how such a healthful recreation

ence to "dirt-keeping on Sunday,

called? Neither Sunday-school

resident in Upper Canada, that he

inquiry about his practice. On ask-

is the Christian; the former was a

he rose from the dead on the first

work than that of creation, it is

proper to keep the day in honor of

that great work." In all subsequent

researches I have never met with a

wrong side of the Sabbath question.

Penn., where Rev. T. B. Brown,

preached occasionally. His subse-

quent change of Sabbath views and

practice was quietly known in that

region, and thus for the second time

heard of Seventh-day Baptists.

From 1840 to 1844, being actively

engaged in preaching the gospel

This was alluded to after-

found the Sabbath:

-Boston Investigator

Or stroll at setting of the sun.

To Rev. SAMUEL DAVISON

Who lags for dread of daily work,

BY CHARLES MACKAY.

Sabbatth

TRECORDERS

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

guishes between "the Jews' relig-

ion" of his former life, the relig-

iousness of the Athenians, and

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 8, 1878.

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WHOLE NO. 1749.

VOLUME XXXIV.---NO. 32.

est of all God's commandments? Although I had heard of Seventh- bath evening with our host. The lay Baptists, it did not seem possi ble for it to be right for Christians | national questions. I inquired for to keep Saturday. The thought a book on Seventh day Baptist docwas, that there was no other divine ly-appointed Sabbath under the Christian dispensation than the first tor replied, "Yes, sir, we have a day of the week. To read publicly n Sunday the gospel record of the book we think it is; indeed we know resurrection, the ascension, the day of no better one, and if you haven't of Pentecost, Acts 20, and Rev. 1; one I shall take great pleasure in Lord's day morning "-all this tendn this universal custom of Chris-

In November, 1843, being a delegate from the Pennsylvania Baptist Convention to that of New Jersey, attended, en route, a great misionary meeting, held in the Sansom Street Baptist Church, Philalelphia. Entering an afternoon "The Sabbath Vindicator;" "An evangelists, and powerful revivals religions are many; Christianity is addressed to me a letter giving fur- Address to the Baptists, by the Sevther particulars of your experience, enth-day Baptist General Conferand also an account of some tract ence;" and "The True Sabbath distribution by yourself in Philadel | Embraced and Observed." Looking saints." But now came a time of phia, in 1843, which, by the blessing around to see if the few present trial, and unwillingly at first, but of God, added afterward another were reading them, and half link to the lengthening chain of ashamed to be seen reading a sacri-Sabbath experiences that is destined | legious attack upon the "Christian' to girdle the world. For more than | Sabbath, and still anxious to read a twenty years I knew not who placed | little more, I pocketed them for ex those Sabbath tracts in my way amination at a convenient season. so, then I am involved in the transfive years have elapsed since I took can not be. This people are mistak-

free plunge and swim in pond or that might interest her. To my surprise, I soon found her reading them how such a healthful recreation intently. "What do you think of could be a sin was difficult to comthem?" I inquired. "Think of "Think of tracts in the sea. The clear setting | believes the Sabbath to be abrogatsun of the sixth day was at hand, ed. To me this is impossible. Alrather than to allow a good bath in plenty of pure water, lest the Sab- and the serious tone of my wife most every page of the Bible tells day of the week often puzzled me. the from my text, to state that the convinced that the seventh day is Which was the right name: Sunday, first day is the Lord's day. My wife the Sabbath, there was great unor Sabbath, Lord's day, or First-day, criticised the statement. This I rewillingness to accept it; for there

of wisdom to drop the subject, quite | why I should not change my practeacher nor minister ever explained persuaded that Seventh day Baptists tice. To break away from this why so many names were applied to were mistaken, though how was not weekly custom of one's life, held one day. In early childhood my so easily proven. godly mother had often answered | In the Island of Hayti I found Sunday to be a public holiday. A | make me before all; to be regarded many a childish question about Biabundance of martial music, and to differ so much from the church now my mother was gone, not, however, without leaving, as the richest legacy, her dying counsel: "My son, love your Bible; my son, read your Bible." Those words have ever hours of worship. It was most an whom I had taken sweet counsel and followed me as a blessing to make the Bible my daily companion. The publishing of "Sabbath Accidents,"

was "keeping Saturday for Sunchurch how it was that we were keeping Sunday instead of Saturday, preach on the change of Sabbath it? The answer is found in the net- to lift it above and to keep it in ad- explains this statement, which will ages, and the ancient towers and he replied in a way that quite satisfied me, namely, "that Saturday with the found. Strange as it may be reverted the judgment of the Chrisgeniuses of all the unchristian past. Showing first how greatly the idea down in flaming ruins before the geniuses of all the unchristian past. seem, the subject rested again for a tian world, and disgraces the true However admirable the morals of of the Atonement has been modified strength of her faith and the fervor was the Jewish Sabbath, but Sunday part of the Mosaic economy which was abolished by the death of Christ; day; the apostles met for worship, and the churches took collections on that day; John was 'in the Spirit on the Lord's day,' which is supposed found difficult to answer. It was a makes bold to take hold of the Sab to have been the first day of the novelty to spend Saturday where bath of the Lord his God. People week; redemption was finished on the people were "keeping it for are barred against the Sabbath by that day; and as it is a greater Sunday," as is so often incorrectly wide-spread indifference and frivostated. My uncle said that when lous excuses which cling to the Sunfather would disown him. He there work; there are signs of a great more plausible statement of the roads to consult him. His father's the Lord's doing, and it is marvel-At my ordination I stated that the answer was, "I always thought ous in our eyes. Happy the day first day of the week is the Lord's day, or Christian Sabbath. This there was more Scripture for Satur. day than for Sunday!" I preached everywhere as the memorial-rest was at Mill Creek, Huntingdon Co., that Saturday for the Seventh-day day of the Creator of the heavens

> gation sang with much fervor Sten- | truly, "Another six days' work is done, Another Sabbath is begun;

impressed when the whole congre-

now of Little Genesee, N. Y., Baptist Church, and was peculiarly

Return my soul, enjoy thy rest, Improve the day that God hath blest." the Presbyterians was aroused. on both, had on the community; act upon what he says. I believe ings accord with their intuitions or in the New Testament, and he rethe Presbyterians was aroused. on both, had on the community; act upon what he says. I believe the principles of action, as to the duces the dogma to a less difficult or," he cried.

They said the Baptists had no he replied, "Bad, bad; these Seylections which are at stakes of the says. I believe the principles of action, as to the duces the dogma to a less difficult or," he cried.

They said the Baptists had no he replied, "Bad, bad; these Seylections which are at stakes of the says. I believe the dogma to a less difficult or," he cried.

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They said the Baptists had no he replied, "Bad, bad; these Seylections which are at stakes or at stakes of the says. I believe the dogma to a less difficult or," he cried.

They said the Baptists had no he replied, "Bad, bad; the says are at stakes or at displeased me, and I replied by try. The next day I found my compan
3. Never let a day pass without with their religious experience, be
of the Trinity in unity—the Father, must die," was the reply. Scripture precept for Sunday. This enth-day Baptists make infidels." Dut New Testament examples for Sanday keeping did not appear to be so plainly recorded as was asserted. However, discussion was desired by neither party, possibly and brings out in the first day of the far that an investigation might fear that an investigation might fear that an investigation with that Sanday is of men that an investigation with the Sanday is of men that an investigation that the discovery of the unwellade to the discovery of the discovery of the unwellade to the discovery of the discovery of the unwellade to the discovery of t

in Brookfield, N. Y. It was Sabto follow him (John 10: 27). 6. Never believe what you feel, conversation turned upon denomif it contradicts God's word. Ask vourself, Can what I feel be true, if trine and history—one containing a not be true, believe God, and make summary of arguments. The docyour own heart the liar (Rom. 3: 4; John 5: 10, 11) - Christian Standbook on those subjects-a very good

It is distinctive. It is peculiar. to sing hymns which sanctify the presenting you with a copy. It is first day, and to tell God and the the Bible, sir!" This was felt to In some respects Christians are "a people in prayer about "this holy be a pithy and pertinent speech, and peculiar people," less in their garments and manners than in their reproduced some of the feelings of ed to comfort and confirm the soul four years previous, when your faith, their spiritual characteristics, tracts fell into my hands. It re and their zeal in good works. Their called the words so often used by rule of faith and practice is the Bi-Baptists, "The Bible is the only | ble. Their religion is of the Bible. rule of faith and practice." The in | The words "religion" and "religcident was in itself the second call lious" occur but six times in the Bi to look into this matter. To be ble, and are the translations of only driven into a corner in this style, three different and nearly synonywithout Scripture texts to defend | mous words. This may seem strange, my position, was not at all pleasant. since they are very generally used session early, I noticed tracts lying For nearly thirteen years I had been in Christian conversation and writon the seats, and taking up three, striving to be a Bible Christian. I ings. There is a design in it; not With whom our youth first journeyed with masters, and taking up three, striving to be a Bible Christian. I ings. There is a design in it; not With whom our youth first journeyed with masters, and taking up three, striving to be a Bible Christian. I ings. There is a design in it; not With whom our youth first journeyed with masters, and taking up three, striving to be a Bible Christian. I ings. There is a design in it; not With whom our youth first journeyed with masters, and taking up three, striving to be a Bible Christian. I ings. There is a design in it; not With whom our youth first journeyed with masters and taking up three, striving to be a Bible Christian. I ings. There is a design in it; not With whom our youth first journeyed with masters and taking up three, striving to be a Bible Christian. I ings. There is a design in it; not with whom our youth first journeyed with masters and taking up three, striving to be a Bible Christian. read with much surprise the titles: had been associated with pastors, every religion is Christian or true;

for the simplicity and purity of

the faith once delivered to the

of religion, and often had I sought one, and divine. St. Paul distin-

Christianity, which is by St. James slowly and seriously was I led to a called "pure religion and undefiled special study of the Bible, and to before God." pray that I might find the true Sab-Properly understood, no word is bath. I still held to the change of the Sanbath from the seventh to the distinctive religious ideas, principles, first day of the week, and to establand experiences everywhere taught and would not let us pause or stay, lish this view I undertook a critical in the Sanbath from the seventh to the distinctive religious ideas, principles, and to establand experiences everywhere taught and would not let us pause or stay, in the Scriptures. It is a generic which first aroused my attention to On my way home, I read your tract lish this view I undertook a critical the question, and resulted, after a and a part of the "Address to the investigation, and inquired into the term, nearly equivalent to godliness, long and painful struggle, in my Baptists," but read no more then evidences for the change; for a sevto piety, to righteousness, as expressive of Christian faith, characembracing the Lord's holy and for the dismay that seized me. I enth part of time, as answering the Memorial-rest day; nor inquired, "Are these things so? If purpose of the fourth commandter, and practical life. We like the ment; and finally for proof that the word. Coming from one that means that those tracts had produced any gression of God's law, and am a Sabbath is abrogated; but perplexi- a bond of union, a firm bond, a rebinding, it expresses the idea and Sabbath-breaker. No! These things ty and dissatisfaction attended every step. The great anxiety was to fact of a bond of affection and obligation to God and to man, to truth en and grossly deceived. They are find divine authority to support Sunrenouncing Christ and going into day observance. I read everything and right. As there "are lords those eventful moments are remem- Judaism. Why do they call them within reach, conversed with minismany and gods many," so there are selves Christians while seeking to go ters, deacons, laymen, and read many religious; but as "the Lord selves Christians while seeking to go ters, deacons, laymen, and read many religions; but as "the Lord We gaze to catch a glimpse again back to Moses? A people who seek manuscript sermons loaned to me by our God is one Lord, and besides of that dear place—but all in vain. to be saved by the law are without ministers. Trials of mind increased him there is none else," so there is spirituality; dry and cold they must | with the investigation. Sleepless | but one true religion, "pure and unbe; a virtual denial of Christ must | nights and anxious days were passed defiled."

That eloquent and scholarly speakfollow such views. But the tracts in the endeavor to find some solid observed Sunday with a modified were burdensome. The wonder is support for the popular day. I was er, who every Sunday discourses in Our steps are slow—Puritan strictness. It was a day on that I did not destroy them. With hundreds of miles from Seventh-day Massonic Hall, New York, taking his Gone is the keen, intense delight, which I was taught to look to the some effort the subject was dis- Baptists, and had no correspondence text from the Koran, Shasters, morality of my actions. After a six missed, but on reaching home I gave with them. Suddenly I found my- Shakespeare, and the Bible, has no The glory and the effluence days' hard labor on the farm, boys the tracts to my wife, remarking self without any religious regard for clear and definite idea, as he has no That haloed the enraptured sense, carlessly, that there was something Sunday. I felt that I had been experience, of what Bible religion is. When Faith and Love were at our side, grossly deceived. An imposture In the sense that Christianity and And common life was defied. had been palmed off upon me, and a that of which it is the outgrowth | Our shadows that we used to throw great religious fraud had somehow and normal development, are the For once we walked towards the sun, been perpetrated by the Christian only true religion, it is very far prehend, but I had yet to learn that my conscience, and my fears in the mile of scripture for Sunday-keeping than matter, were begotten of Scot-purimy father has for infant sprinkling."

The charge and my fears of the ages; and we use the word further as for infant sprinkling."

Had a long talk with invoice in my diary, at above and beyond the false religions. They change, and in their chill we move further as the air—no more our sublime idea of Christon.

Had a long talk with tan theology that gives the prefer- I was displeased, and wished the A., on the Sabbath question. He tianity as suited to all men in all Our thoughts with joyous impulse soar, the conditions of life. And we use bath of tradition should be broken. seemed to say, "This is Sabbath me of the Sabbath, and that it is the characteristics or elements that preserved beyond, what waits for us, who knows? The various names given to the first eve." On Sunday I digressed a lit-seventh day." But even after being eminently distinguish it.

It is a religion of truth. When people become better than the Bible they are generally wrong. Our for by each of these was the day sisted, but soon thought it the part was every outward consideration reading and observation teach this. sacred by the Christian world; to become so singular as this would ble stories and proper names, but regiment of soldiers, with a super- by many as on the road to Judaism; and to individual or personal rights over our people. We take two hundreds of market people, passed close to my house and chapel room whom I had baptized; to become a the Bible is divine in origin, true in the other American—which have will trample under his feet or human true in the other American—which have will trample under his feet or human true in the other American—which have will trample under his feet or human true in the other American—which have will trample under his feet or human true in the other American—which have will trample under his feet or human true in the other American—which have will trample under his feet or human true in the other American—which have will trample under his feet or human true in the other american—which have will trample under his feet or human true in the other american are true in the other american are true in the other ar every Sunday morning during the stranger to so many ministers with facts, and promotive of truth and met our eyes in the latest journals. righteousness among men. "Thou noying. One Sunday morning I gone to the house of God; to go out desirest truth in the inward parts," preached on the perpetuity of the into the world not knowing whither is a central thought, a controlling mantle, of London, whom Ameridan mantle, of London, whom London mantle, of London, whom London mantle, of London mant as they were called, as judgments upon the desecrators of Sunday, created a nervous fear, which in after ated a nervous fear, which in after barrassed. The proofs seemed weak. The proofs seemed weak. years was found to be the reverse of | I looked at my wife, and at the con- | Rim, I began Sabbath observance | its laws, and its common thought. gregation, and they looked at me; the first Sabbath in July, 1848. The A comparison of the prevalent mor-While yet a boy I heard my father my eyes were on the floor, and there remark of one of his brothers, a then on the ceiling. Surely there clearer view of the relation of the where the Bible and Christianity, is not so great as has was good evidence somewhere. The glorious gospel to the holy and spir- are unknown, except in name, with been supposed, and he treats of the promise of the gift of the Spirit of Christian world could not have gone itual law of God, and a livelier ap- those where their teachings are in doctrinal barriers between them. on so long without the divine sane- preciation of Christ in his mission to the ascendant, shows somewhat our "The two Christian doctrines," he them into all necessary truth, so ward, but in both instances so briefly as not to excite inquiry.

on so long without the divine sanct be left to go obligations to them. Indeed, the says, "which have been usually suptated buth the lost. In witnessing for the Saboligations to them. Indeed, the says, "which have been usually suptated buth through all the storm and calm moral science of this age rests on the posed to form an impassible barrier fatally astray. He will understand Subsequently I saw my uncle for a short time, but as it was neither on the Bible, or in the imagination? of the past thirty years, "the joy Bible, and is an exponent of the results but it may be pointed out that the living faith as it was understood but it may be pointed out that the living faith as it was understood. The proofs offered were the sound-Saturday nor Sunday, there was no est at hand, viz., tradition, infer- Neh. 8: 10. But why spend so the fact of human degeneracy and best Christian theology has tended ence, and assertion. I went to my much time and vexation in order to sinfulness, while it teaches the mercy of late years to banish from these only symbol of the Church, with ing a brother member of the Baptist study disappointed, and there re- understand a commandment that is and grace of God in Christ. It so doctrines the elements which make which inscribed upon her banners

> while without a disturbing thought. Sabbath of the Lord, by calling it In 1847, the business of the Hay-tian Mission called me home for a lame. Church and State have laid far inferior to those taught in the lord time Atonement has been modified strength of the Lord, by calling it Seneca, Socrates, Plato, Confucius, in Evangelical circles during the of her zeal."
>
> A good properties the motals of the Atonement has been modified strength of the Lord, by calling it and the properties and the properties are the motals of the Atonement has been modified strength of the Lord, by calling it and the properties are the motals of the Atonement has been modified strength of the Lord, by calling it and the properties are the motals of the Atonement has been modified strength of the Lord, by calling it and the properties are the motals of the Atonement has been modified strength of the Lord, by calling it and the properties are the properties and the properties are the motals of the Atonement has been modified strength of the Lord, by calling it and the properties are the properties are the properties and the properties are the properties and the properties are the season. In company with a fellow- hold of the day of the sun and gird- laborer, I visited my Seventh-day ed it with fire. Prejudice, the fear laborer and teachers were, punishment, and that if the sin- fights a successful fight against Baptist relative in Clarence, N. Y. of man, and injury to worldly inter- on the divine side, always in advance | ner is not punished, then some | learning and ignorance; but there He asked us certain questions about est, threaten, as an avalanche, to of the wise and prudent of this one else must be, and that some one will not be, we believe, one Luther, the first day of the week, which we descend upon the head of him who world. tainty, little reliability. Having no strong anchorage, it is all afloat. Every man doeth what seemeth awakened to examine the Sabbath, day like tropical parasites. But we he feared if he embraced it that his have set our hearts and hands to the right in his own eyes. Legally right, it may be, as was the early fore traveled 100 miles over Winter awakening; we have seen already life of the young man who said that when the Sabbath shall be known it is not.

> > and the earth. I am, dear brother, yours very truly, W. M. Jones. MILL YARD, June 19th, 1878.

SIX RULES FOR YOUNG CHRISTIANS. prayer; and when you pray, remem- pressions "I reckon," and "thinketh come to do thy will, O God!" ber that God is present, and that he he standeth," are weak statements hears your prayers (Heb. 11: 6).

The doctrine of the Trinity, as forged into a weapon of offense, he emperors's tent in the hight, on Christ. lect of these two rules (John 5: 36). educated and acting conscience, and form by suggesting that, if we think

why should they not take the same months later we met again, and fore you may (2 Cor. 10: 12). You to any people." "Happy is the peocourse with the Sabbath—the plain- called on Rev. Eli S. Bailey, M. D., are to ask yourself, how would ple whose God is the Lord." Christ act in my place? and strive Northern Christian Advocate.

COMPANIONS ON THE ROAD. Life's milestones, marking year on year, Pass ever swifter as we near God's Word is true? and if both can The final goal, the silent end not be true helieve God, and make To which our fated bootsteps tend. A year once seemed a century, Now like a day it hurries by And doubts and fears our hearts opp And all the way is weariness. Ah me! how glad and gay we were, BIBLE RELIGION.

Youth's sap in all our veins astir, When long ago, with spirits high, happy, careless company, Wore the green glory of the Spring,
And all the fair, wide world was ours To gather as we would its flowers! Then, Life almost eternal seemed. And Death's dream so vaguely dreamed, That in the distance scarce it threw A cloud shade on the mountains blue, That rose before us soft and fair, Clothed in ideal hues of air, To which we meant in after time, Strong in our manhood's strength, t

How all has change Years have gone And of that joyous company Then turned his face and slipped away : And after him, with footsteps light, The fickle Graces took their flight, And all the careless joys that lent heir revelry and merriment Had smiled their last and said " adieu.'

Hope faltering then with doubtful mind. Began to turn and look behind, Properly understood, no word is And we, half questioning, were fain more suitably used to convey the To follow with her back again; Then to our side with plaintive eye, In place of Hope came Memory, And murmured of the Past, and told Dear stories of the days of old, Until its very dross seemed gold And Friendship took the place of Love; And strove in vain to us to prove Not worth a man's regretful tear. Ah! all in vain-grant 'twas a cheat, Yet no voice ever was so sweet— No presence like to Love's, who threw And still we listen with a sigh. And back, with fond tears in the eye,

> Preach not, O stern Philosophy! Nought we can have, and nought we see Will ever be so pure, so glad, So beautiful, as what we had. The perfume faint and exquisite,

But now, Life's full meridian done. Waiting the closing of the day. it as the ground and standard of sound morality. It has certain This side Death's awful mysteries;

A "NEW LUTHER" CALLED FOR. From numerous quarters we hear extreme; in reference to property with the power of Christianity they are disorganizers; in religion | late illustrations-both from strictdaism. He is convinced that the distance between the mother reli-

that repentance is the true Atone ment of sin, which is the position his youth up, but religiously right | ical return to God of a spirit charged, in the aims if not in actual attain-land death of him who came not to intelligent. ments. The Scripture "ifs" express destroy, but to fulfill, and to whom the author of the Epistle to the Heless of doubt than of the settled

-1. Never neglect daily private conditionality of salvation. The ex- brews applies the words: "Lo, I

Fremantle could curtail the creeds on which the Churches of the present day are so generally founded, and how he would hasten on the men if they had turned away heart. thee without the love of God and change. We turn now to a theolo- lessly, and forgotten all about the without grace? gian of mark in the American Pres- soldier who had risked his life in

byterian Church. Dr. J. H. McIlvaine is of the purest Old School antecedents. In his say they were most ungrateful youth he vigorously fought the New wretches, and that they richly de-contempt of the world to tend to-School heresies. For ten years he served to be put to death!" oried wards the kingdom of heaven. was a professor in Priceton College and for some years he has been pastor of a leading church in Newark, N. J. In the Bibliotheca Sacra for July, appears an article of his enti-tled "Christ and Pont" + No only "Christ and Paul," the substance of which is that the theology of Paul, so often spoken of as a development of that of Christ and a better and completer statement of his teachings, is, on the other hand,

a much inferior statement of the truth and of but a partial application to men. Paul spoke to Jews, who alone of all men wanted to hear about "justification;" while other people desire to be told about the ways inventing some righteousness but are an impediment if preached in any such measure to other people now is not the justification of Paul. says Dr. McIlvaine, is too transcendpressed in the words of any creed, Christ, for their system of theology; and the result has been disastrous. this Pauline, Jewish cast of our reling against us with malicious ligion which, now that the war with words." Romanism is over, has hopelessly alienated the great masses of the there are usually enough restless if good and true, may contribute people who avoid the churches. "To spirits in every church to cause much something. And this thought lends correct this evil there is needed,"says trouble when they obtrude them to any calling, however lowly, a con-

errors in which he must be born and educated." He continues: which the truths of the spiritual world are capable in human words. He will brand with some of Luther's contempt that systematizing spirit which presumes to exhibit a more symmetrical and harmonious scheme of doctrine for the spiritual wants of mankind than that which Christ Whatever notions they adopt and the cry of want from those who are has revealed; which perverts and then put forth, they are almost sure dissatisfied with the old formularies distorts the revelations of the Gosto be such extremists as to render of faith, and are calling for new pel; which misunderstands one their teachings and examples unsafe. definitions and new religious impultruth, explains away another, and In morals they are loose; in politics, sions. Not every one is satisfied denies everything which can not be successfully manipulated, in order

that the miserable remnants may be made to fit and dovetail together in in the market place, as Luther burn-In The Contemporary Review for ed the Pope's bull, all sectarian July, the Hon. and Rev. W. H. Fre. creeds and symbols, as not conformed to the deliverances of Christ, and those differences of opinion in nonessentials which are inseparable from various degrees of intellectual ability and culture and spiritual enlightenment, and which are essential God to all true believers, to guide solved not to attempt again to so plain, that he who runs may read widens the area of moral science as them most repulsive to a Jew." He she fought the great battle of the

> A good prophet is Dr. McIlvaine sacred and intimate relation of pasas to what shall come in the teaching tor and people. vorld.
>
> else is God the Son. But, says Mr. but many. The protests against and unction and power in preaching, binding forms and the longing cry so that a change seems to be absorbed. morals of the Bible, what we desig- on the Atonement is, unquestionably, for the spiritualization and freedom nate as moral science has little cer- that of McLeod Campbell, and it is of truth will go up from many hearts. built upon the fundamental axiom | Scarce any discovery of science is made but has more than one discoverer. Thought moves now by wide held by Jews. The teaching of advancing waves and follows no those who complain most are of least Campbell is that the self-sacrifice of single leader. The General Assem-Christ is not to be viewed as a penal bly may condemn Mr. McCune; but I write these lines in hope that I On the contrary, the redefinite and positive. hing as a mere matter he had kept the commandments from | infliction; but as a moral act, a typ- | here returns one from Pittsburgh Scriptures are definite and positive. mankind, and that its reconciling and blundering formularies is Leaving nothing as a mere matter power lies in the fact that it guarant thicker than Mr. McCune's loins. of opinion, they disclose and antees the repentance of men. Thus And the Luthers are getting plentinounce facts, and then demand an are impressed on mankind the divine ful in the Evangelical churches of

> > The doctrine of the Trinity, as that no one should come to the meditate upon the life of Jesus where public morals are at stake,

the letter for believer's baptism; day rollowing, the subject was intording to the direct teachings of the letter for believer's baptism; day rollowing, the subject was intording to the discovery of the unweltording to the direct teachings of the letter for believer's baptism; day rollowing, the subject was intording to the discovery of the unweltording to the discovery of the people and
tording to the discovery of the unweltording to the discovery of the unweltording

"What a brave man!" "What would you think of those

their cause?" "Think of them? Why, I should serve. Tom. "Yes, indeed! A dozen deaths wouldn't be too good for er perishing riches, and to trust in whom he was interested. When he them," cried Harry.

Yet a certain King left his home and friends to live among enemies, and in the end died a cruel death to save those same enemies. How would you expect them to feel to- which thou must afterwards suffer to manifest it by rising. This young ward him? Who was this person? grievous punishment. -Child's World:

LESSONS FROM CHURCH TROUBLES. An "Old Member" tells, through the Religious Herald, that he has

learned these lessons: Lesson I. I have learned that diforgiveness which Christ taught in visions are not uncommon among his pearl of the parables. For the Christians. These arise from vari Jews, and the Jews only, was any ous causes. (1) From self-will teaching of a doctrine of election, on Matt. 16: 22, 23. There are many which they so much prided them- who are very rigid in their own selves, of any special account. These opinions, and what they suggest doctrines were of great importance must be right, and all of different in preaching to Jews, who were al- opinions are suspected of evil intentions. These rigid ones will oftenand justification for themselves and times break up the peace of a church boasting of their election of God; before they will yield one jot or tittle. They come (2) from different tastes in regard to the system of who have a different training and preaching. 1 Cor. 1: 12. The current of thought. What we want apostle says that in Corinth one was for Paul, one for Apollos, and but the pardon of him who said: one for Cephas. This is called car-"Her sins, which are many, are for- nal mindedness. 1 Cor. 3: 3, 5. given, for she loved much." Truth, They arise again (3) from the unconverted in the church. Phil. 3: ent and ineffable to be fully ex- 18, 19. Who are "enemies of the cross of Christ-who mind earthly and certainly not in one based on so things." They arise (4) from an unpartial a presentation as that of Paul. | holy ambition of a desire for self-Here was the error of reformers, that | promotion. 3 John 11: 10. "I they went to Paul, rather than to wrote unto the church, but Diotrephes, who loveth to have pre eminence among them, receiveth us not. Against this evil Methodism has Wherefore, if I come, I will remembeen a protest and a reaction. It is ber his deeds which he doeth, prat-

Dr. McIlvaine—"and it is the great selves into the business of the secration which is wanting even to want of the time—another Luther, church. They gather about them the loftiest self-chosen ideals. But who shall be able to liberate his the young, the inexperienced, and even if our aim should be frustrated mind from the authority of the last the sensitive members, and form and our work come to naught, yet three hundred years of the Church's themselves into a party of apparent the failure of our most cherished history, to think himself out of the reform, which means a party in op- plans may be more than compenposition to the enterprises and best sated. In the thought that we are interests of the church. The influ- members of this kingdom, already ence of these for evil is especially begun, here and now, yet reaching small city church, and he was such could give. When we are young, a grumbler that he was compelled if we are of an aspiring nature, we to leave it and join a large one, are apt to make much of our ideals, felt. When the small one became find a good not open to the vulgar, a large church, he returned to it, and that universal kingdom, which and was peaceful and useful.

Lesson II. I have learned that

with those who are not distinguished for spiritual-mindedness. even if attained, dwindle in import-They may have much zeal, but their religion consists chiefly in finding We come to feel that it is indeed fault, and thanking God they "are the substance, those the shadows. not as other men are." The really Were it not well, then, to begin pious working members exercise with the substance, to learn to ap-forbearance. They are willing to prehend the reality of that kingdom forgive and forget, and endure all which is all around us now, wheththings for the cause's sake. Their er we recognize it or not-to take tears, prayers, sacrifices, and labors our sims and endeavors into it, that have been freely given to the church, they may be made part of it, howand they are unwilling that the ever small-to surrender ourselves cause should suffer from personal to it that our lives may do someconsiderations. The carnal care thing toward its advancement, and not for that which has cost them that so we may become fellowvery little, and these usually mani workers, however humble, with all fest that spirit that they must rule the wise and good who have gone or ruin. When not restrained, they usually do both.

Lesson IV. Observation has who early thus begin, taught that people may be so bankrupt in character as to be incapable of doing good or influencing any for good. Yet they are potent for evil in the church. While they may be so wanting in moral worth as to be a hissing and a by-word to all, yet they can inflict injury. These are well described in the epistle of Jude. Often the better class of members are timid and shrinking, the effect of upholding the accursed and yield to the dictates of the car-

Lesson V. From observation. perceive that comparatively few apprehend the solemn obligations of a church member, and appreciate the Lesson VI. It often happens that

pastors are so harrassed by neglect, complaints, and unjust criticisms, that they lose interest in their fields lutely necessary. Lesson VII. I have observed that

members who endure, pray, forbear, sacrifice, and work most, complain least, are the best members; while advantage to the church.

"He that followeth me walketh not in darkness," saith the Lord. or the reverse, it would be most unwhich we are taught to imitate his his position for the promulgation of truly enlightened, and be delivered wise for a clergyman to advocate THE GOOD SOLDIER.—There was from all blindness of heart. Let the election of this or that man, the a law existing among the Romans therefore our chief endeavor be to triumph of this or that party. But

Whosoever then would fully and ties, is the wildest folly.

than know the definition thereof. | array itself against them, so much sician,

by heart, and the sayings of all the hilosophers, what would it profit

This is the highest wisdom, by he did, and kept that train through many hair breadth escapes. One evening he came to our meeting, It is therefore vanity to seek aft- hoping to find there a young lady in

. It is also vanity to strive after cluded to wait awhile, hoping that honors, and to climb to high degree. she might yet come. After the It is vanity to follow the desires meeting had gone on for a time I of the flesh, and to labor for that for asked any who were interested

It is vanity to desire to live long, and not to care to live well. It is vanity to mind only this present life, and not to make provision for those things which are to come.

Call often to mind that proverb. nor the ear filled with hearing." Endeavor, therefore, to withdraw invisible.

RELIGION AND CULTURE.

I think the belief in a divine education open to each man and to all men, takes up into itself all that is true in the end proposed by culture, supplements and perfects it. It is that her prayers would be answered. right that we should have an aim of It was to her according to her faith. our own, with something peculiar in and that mother lived just long it, determined by our individuality enough to see her son in the joy of and surroundings; but this may his first love, and then departed in readily degenerate into exclusive, peace."—Christian Secretary. narrowness, unless it has for a background the great thought, that there is a kingdom of God within us, around us, and above us, in which we, with all our powers and aims, are called to be conscious

workers. Toward the forwarding of this silent, ever-advancing kingdom, our little work, whatever it be, "He will recognize in the unsystematic and authoritative deaching of Christ the highest, most adequate, and every way most perfect forms of where he was almost unseen and un- and to fancy that in them we shall embraces in itself all true ideals, is. Lesson III. I have learned that if not wholly disbelieved, yet church troubles frequently originate thought of as remote. But as life

unattached hearers perhaps the second. goes on, the ideals we set before us, time your neighbor, or his deacons ance, and that kingdom grows. before us, and with Him who made them, what they were? Only they

"Through the world's long day of strife, Still chant their morning song." -Prof. Sharp. POLITICS AND THE MINISTERS. We trust that Great Britain will escape the calamity, the shame, the

crime of going to war with Russia for no adequate cause, and with only Ottoman despotism. This result, for which humanity should be thankful, is due, under God, to several leaders, to the firm and unanimous stand of the Non-conformists. and not least to the uncompromising utterances of the Non-conformist God have constantly protested against the war, and have used their own desire for a brilliant career, would have plunged Europe in In all this the ministers have

They have shown how false and perprohibit ministers from touching political questions. We would not be misunderstood. If it were a question of mere expediand with them the lives and happi-

bloodshed.

Baptist.

pation, often so intoxicated that his companions had to take charge of him lest he should perish of cold in the street. His good father, after suffering almost beyond endurance, sent him to S. to learn the printer's If thou knowest the whole Bible trade, and on taking leave of his son, he added one more warning. assuring the young man that unless he would lead a better life, he need not expect further help. The young man left his father. Vanity of vanities, all is vanity. except to love God, and him only to determined, as he said, to take the express train for perdition.' This

the worse for the party; but the minister's duty is clear. - National

A SUDDEN CHANGE.

menced my ministry in S., there

was a young man, the son of an able

minister of the gospel, who some-

times was seen at the church, but

who was known as a leader of dissi-

A pastor told us: "When I com-

found she was not there, he conman said, I was astonished, as I found no sign of interest, but then I elt, that if any one cared about me to speak to me, I would go forward. There was a sister of the church who, without knowing his feeling, It is vanity to love that which was watching him and felt a strong speedily passeth away, and not to impulse to speak to him. She imhasten thither where everlasting joy mediately rose up to do it and to the surpise of all, the young man came forward and knelt in prayer, The eye is not satisfied with seeing, and in less than an hour after his first serious thoughts he was con-victed and indulged the hope in thy heart from the love of visible Christ. From that time he has been things, and to turn thyself to the best helper I have ever had among all the converts of my min-For they that follow their lusts istry. He is now a remarkable leader stain their own consciences, and lose of young people for good, and is the grace of God.—Thomas a' looking forward to the ministry.

The advantage of his Christian education is manifest. His conscience is enlightened. He has cast away his liquor and tobacco, and taken such a course that he is universally respected and his exhortations are full of power. His mother prayed much for him and found assurance

> SENSA'TIONAL SUBJECTS. Announced preaching I do not reard with favor. A man has, or his

riends feel that he has, something out of the way to say, and he looks up a smart running title, and gives it out, or the newspaper does it for him. I have never thought this a good plan, and would advise my brethren not to adopt it. It is regarded as a confession of general weakness. Your common things, it could hardly be supposed, would attract; hardly be supposed, but here is a sermon on "The Iron that Did Swim," or the "Little Foxes," or "Samson's Foxes," or Jehudi's Penknife," and it is hoped the people will hear you thereon. And when there is no announcement, why, of course, the fair infer-Among the incidental evils of this

announcing system, is the effect it has on the Christian community. There are enough of gypsies already, around" and hear the most "interesting preachers." You get them the first time you are announced will have taken notice of the fact and a rival announcement is in the field You get out Goliath; he proclaims the Samson. You intimate the Royal Dancing Girl; and he forthwith produces the Witch of owners of itching ears and vacant minds have a good time, and persuade themselves they are talking religion when discussing the relative merits of the performances. Let us leave all this to the lyceums, the lecturing bureau, and the showmen. Let us be willing to go down as low as is needed to lift up sinners; but it is we who are to go down. This is to drag down the sacred desk, the office of the ministry, the Bible itself. Competitive rowing and running, and competitive oratory, may

be well enough for the boys in school and college; but competitive preaching is not among the elevating forces in the church. And, as a rule, the least instructed hearers are those who have "heard everybody." -Rev. John Hall, D. D.

BRIDLING THE TONGUE. Perhaps we can not practice a or gaining control over our tongues. eral causes: (To the noble efforts of If any one has a doubt as to the im-Mr. Gladstone and other of the Lib portance of this discipline let him read what St. James says about it in the third chapter of his Epistle. It is a terrible description of a most deadly evil, and yet every word of ministers. These honored men of it is true. Nor is this all. The evil thing set forth is widespread, all but universal. Some are more thoughtutmost efforts to frustrate the ful than others, but mone among us plans of the man who, to gratify his are sufficiently careful as to what we say or when we say it. The apostle tells us, "If any man offend not in word, the same is a perfect man, and This is strong language, but it is true. Self control is one of the highest attainments we can ever his passions, his feelings, his emotions, as that they shall never find untimely or improper expression in word, is as Christ-like or perfect as

been true to the duties of their calling and their Christian profession. nicious is the sentiment that would reach. The man who can so control ency, like that of a protective tariff, he can ever be in this world. Sometimes the excuse is made for evil-These are the words of Christ, by wise for a teacher of religion to use speaking, that the person is thoughtwhich we are taught to imitate his his position for the promulgation of less, that he does not mean what he which we are taught to imitate his his position for the promulgation of any says. But is thoughtlessness really life and manners, if we would be his views. Also, it is very rarely says. But is thoughtlessness really life and manners, if we would be his views. Also, it is very rarely says. But is thoughtlessness really life and manners, if we would be his views. Also, it is very rarely says. But is thoughtlessness really life and manners, if we would be his views. the offense! But however this may be, Christians ought not so to offend. They are as lights and witnesses in the world. They are the Savior's carnestly against the traditions of the elders, whose teaching ignored, as far as I knew, the plain "thus sail as I knew, the as lar as I knew, the plain "thus became Baptists. The zeal of this became Baptists. The zeal of this became Baptists. The zeal of the contract of the contrac To say that this is preaching politics, is the wildest folly. It is Ing to refer to apostolic example, and thus to silence objections inand thus to silence objections inand thus to sheld infant sprinkling.

In reading "Maxson's and Parkinand thus to sheld infant sprinkling.

In reading "Maxson's and Parkinand thus to sheld infant sprinkling.

In reading "Maxson's and Parkintrying to do something for Jesus.

Cause they are prompted and innut.

Sound, and not to bother his head the man to me,"
feelingly understand the words of equivalent to saying that the mon to may fall and be lost forever. God forbid it 1. To grand against this is the burner came to the words of equivalent to saying that the mon to bother his head has done for you, and then ask yourtended to shield infant sprinkling.

News of the analy came to the words of equivalent to saying that the mon to may fall and be lost forever. God forbid it 1. To grand against this was his command; "if the petition of the mon to bother his head has done for you, and then ask yourtended to shield infant sprinkling.

News of the analy came to the words of equivalent to saying that the mon to me, against this pression of One Divine Power man to me, against this pression of One Divine Power man to me, against this pression of One Divine Power man the man to me, against this pression of One Divine Power man to me, against the mon to bother his head has done for you, and then ask yourtended to shield infant sprinkling.

News of the same divine Sprink in the mon to me, against the man to me, against the mon to me, against the was nis command; if the petition of the moral world as does this; it the human conscience, we make it be for himself, he shall die; if for his life wholly to the life of Christ. lines so as to include certain inter. We shall do well to improve by try
But New Testament examples for with the subject. He replied, "I self, What am I doing for him of the moral world as does this; it the human conscience, we make it be for himself, he shall die; if for his life wholly to the life of Christ. lines so as to include certain inter. We shall do well to improve by try
But New Testament examples for with the subject. He replied, "I self, What am I doing for him of the moral world as does this; it the human conscience, we make it be for himself, he shall die; if for himself, he shall d

cause of all the ries of France,

from the 16th, 1877, to the

following bath of December, when

the reise on "moral order," finished

in France perwall has all the charla-

tanism about seril, property, family.

and religion. It is dead forever;

one has chapted a Te Deum for less

important victories. In 1877, Baron

St. Paul received nearly 9,000 votes;

sorrows never come singly, he has

not been re-elected chairman of an

important railway company. Per-

haps the most singular of all the de-

feats is that of Jules Amigues, in

the Pas de Calais, the Corsica of

the North. He was the pet candi-

pilot balloon of a new departure for

apostolic doctrine of being all things

to all men; he was the sincere friend

of the Communists; he dressed

III.'s funeral, a deputation of Paris-

the clericals; but promised the

was at hand when machinery would

be abolished, and would take effect

Sunday last, and the girls assured

him, in his short passage, "we have

Up to the present, the Chamber of

There are twelve elections vet to be

ratified, consisting chiefly of the

leaders in the May conspiracy

against the liberties of France.

Such is the photo of the home situ-

ation-along with the order, happi

The Press Pavillion has been in-

from Deputy Spuller, the editors re-

fected sales to the extent of 150,000

francs. The animals were not well

and too exposed, like their passing

admirers, to the sun. All the exhib-

its in the catalogue were not to be

found; the Chinese edible dogs, for

ed by the laws of France, and de

carried in the pocket of a princesse

ness, and contentment.

on last Sunday, 2,258. Farther, as

"W," IN THE BAPTIST HERALD. ON

his proposition, we left it with him in them is, and rested the seventh that Bro. Walker has no right to say to say when we should commence, day: wherefore the Lord blessed the and also left it with him to open a Sabbath day, and hallowed it." private correspondence with us, in From these passages it will be seen which we should settle the order that the day God hallowed in Eden and conditions of the discussion. We are now waiting for him to the wilderness, so we have the recopen this correspondence, which he ord correct up to this time. will do at his convenience. What follows in this issue has nothing to do with the above proposed discussion, our object being simply to make plain and thoroughly fortify the positions we took in our criticisms on the arguments and proofs offered by Bro. Walker.

Dr. Hull's Review. Dr. Hull's criticism on our "No. 2." with reference to the change of the Sabhath, shows that he is in a tangle. He holds on to the seventh day, but rejects the "shew bread," and the weekly offering of the "two lambs." He imagines that that particular day has certainly been perpetuated; but demurs to the continnance of its ritualistic and bloody "Of course," says our reviewer. "Sabbath keepers do not worship according to the rules of the ancient economy "-that is, they do not keep the Sabbath as the Jews kept it. That is what we all know. and at which we are all surprised since there is no more authority for the seventh day, is a thing assumed keeping the seventh day than there is for adhering to the rituals of that day. They must both stand or fall

How in a tangle? The appointment of certain religious rites to be performed on the Sabbath, under ply a Jewish rite, then we concede that it was abolished with the over- first age of the church, and by the throw of Judaism; but this is just Jewish converts to Christianity. what we deny. Did it change the | We know that Sabbatarians reject character of the secular days of the week on which religious services were performed, when these services were withdrawn? Of course it did not. Then why affect the nature of the Sabbath? As a day of rest it certainly was not affected by the change of dispensation, whatever the changes in religious services to: be held on that day. The Sabbath was appointed to keep in memory the work of creation, and is to be kept for that purpose, and no religious services performed on that day affect it. The seventh day is the Sabbath, whatever the religious services performed on it may be, or this: "That it was needful to cirformed on it. It is distinct from to keep the law of Moses." Acts 15: these in its appointment, and is in-

dependent of them. "admitted that the Sabbath was was rather an injunction on the adpressed the belief that a rest day | But, having received circumcision, but whether the same day was suc- many regard as abolished. But cessively kept, and how it was kept, what can we hope to effect with a neither we nor Dr. Hull can possibly | man who can coolly deny that the know. An impervious cloud covers | first day of the week was kept in the the subject for more than two thou- apostolic age? Such a man is not sand years, which when it was final- to be reasoned with, and as we have ly lifted, disclosed a Jewish Sab- clearly shown that that day was and the command of God in the repeat the statement. Decalogue. This was the only Sab bath, before the coming of Christ, so far as we know, that had specified rules of observance, and these must go with the day, or both be ings is found in the fifteenth chapter abandoned together.

then, certainly, it was not a Jewish | cept ye are circumcised after the cuscharacter, even in figure. To say arose some of those of the sect of the known. that the Sabbath made at creation | Pharisees who believed, saying. It was kept through the patriarchal is necessary to circumcise them (the not, is a full confession that the hundred and fifty, and two hundred age, and then to say we don't know Gentile converts), and to command Scriptures do not teach this doc- and forty dollars, respectively, makwhat day was kept, is, as it seems to them to keep the law of Moses." us, unreasonable. The seventh day The case, then, is very simple, and, the seventh day commemorates the hundred and forty dollars, besides was the Sabbath, and, therefore, therefore, easily understood. Certhe seventh day was observed. The tain Jewish disciples, who were of teaches that the first day does. borers. Sabbath was the end of the weekly the sect of the Pharisees, taught Now, who is to be believed? What period, and, therefore, there could that the Gentile converts must be be no mistake here, unless the week- circumcised, and keep the law of ly period was lost. But if it were Moses, or they could not be saved. and the Sabbath with it, what does | was this enforced submission to the | any Baptist, after all the noble utthat amount to? Would that in rite as necessary to salvation, which turning seventh day was sanctified, scheme of Christianity. It denied of distinguished scholars?

ished the Sabbath; it also abolished be read, but we quote from the the rest.

its behalf. The whole chapter should

dered to be performed on that day.

the Old or New Testaments.

with the day, or both be rejected.

to his people.

twenty-fifth to the thirtieth verses. But let the reader take special as follows: "And Moses said, Eat note that Sabbath-keepers do not that to day, for to day is a Sabbath | believe in the doctrine of salvation | which must be rendered rest, and unto the Lord: to-day ye shall not by the observances of any law, refers to rest in heaven or God's find it in the field. Six days shall whether moral or ceremonial, but resting; but in the ninth verse we ve gather it; but on the seventh by faith in Christ as their atoning day, which is the Sabbath, in it sacrifice. And on the other hand, there shall be none. And it came they do not believe it an honor to o pass, that there went out some of | Christ and his gospel for his follow-In the last number of the Baptist | the people on the seventh day for to | ers to argue that the Decalogue as Herald that has come to us, Bro. gather, and they found none. And as a rule of conduct for his people is Walker replies to our criticism on the Lord said unto Moses, How long abolished. We deny that the first his article No. 2, as will be seen be- refuse ye to keep my command- day of the week was kept "in the low. But before we proceed to no- ments and my laws? See, for that apostolic age," for this simple reatice it, it will, we judge, be proper the Lord hath given you the Sab- son: The Scriptures say nothing to make a brief statement, as fol bath, therefore he giveth you on about it. We know that certain the sixth day the bread of two days: | passages are quoted in favor of this abide ye every man in his place; let opinion, and we just as well know ticles on the Sabbath, but the third | no man go out of his place on the | that these passages say nothing did not reach our office. To obtain seventh day. So the people rested about this. They talk of something this, we wrote to the Herald for a on the seventh day." And that the else, not even hinting that this day copy; but, unfortunately, this has seventh day mentioned here was was kept. An attempt is persistentnot come to hand. When our re- the one sanctified in the beginning, ly made to interpret this idea into view of Bro. Walker's first article read Ex 20: 8-11, as follows: "Re- them, but this is a different idea was noticed by him, he proposed, if member the Sabbath day to keep it than the one the passages contain in it should please us to do so, to pass | holy. Six days shalt thou labor, | themselves. In our position, there a few letters with us on this sub- and do all thy work: but the sev- is nothing "cool." We are Protestject, to which proposition we at enth day is the Sabbath of the Lord ant in our entire make-up, accepting once assented. In Bro. Walker's thy God: in it thou shalt not do any the Bible as our guide book on the offer to write on this question, he work, thou, nor thy son, nor thy subject of religion, and this for many said he should be from home a few daughter, thy manservant, nor thy years has been our study, and we weeks, but signified that when he maidservant, nor thy cattle, nor thy declare in the presence of our Judge should have returned, he would be stranger that is within thy gates. that we never could find one word ready to commence the correspond- For in six days the Lord made in it concerning the keeping of the ence. In our note of acceptance of heaven and earth, the sea, and all that first day of the week. We insist

we are not "a man to be reasoned with," because we do not accept his arguments. What we want is a Scripture statement, declaring it to be the duty of Christians to keep was the one given to the Jews in that day, and the blessed One helping us, we will obey! Bro. Walker says he has "clearly" shown that In this connection, another thing the first day was kept during the should be noticed, which is, that no no other rule for the keeping of the indeed seek to establish this. His seventh day is given in the comassertions were distinct, clear, and mandment than that it be kept "holy," which of itself sets aside positive to that effect, but the diffithe difficulties raised by Bro. Walk- | culty in the case was that the Scriptures did not say any such thing. er concerning the temple service or-Give us a "thus saith the Lord,"

brother, and the strife shall cease. This day and no other is claimed Dr. Hull scouts the idea that the first day of the week is commemorapriestly vestments, and keep it as tive of the resurrection of Christ. required. We know that this is a bitand affirms that baptism and the ter pill for seventh-dayers, but they Lord's Supper do this. A sneer, must swallow it, or take the less exacting day which Christ has given however, is not argument. Baptism and the Lord's Supper symbolize both his death and resurrection, but This paragraph is perhaps suffithis does not prevent the first day ciently answered in what we have of the week from commemorating said above; but we will add. that that glorious event. Whenever the we claim this day because God has doctor shall prove that the first day of the week is only a human institucommanded it, nor has Christ given tion, we shall note his logic; but we his people another. That Christ can assure him that his bare diction has given his people another than

We beg pardon. We did not and not proved. We declare that 'sneer," and we are sorry if we there is not one word of this in the Christ by the keeping of a day. But Dr. Hull thinks we misrepre-That the Scriptures teach that bapnew dispensation," namely, in the these appendages, but in this they are inconsistent. They should go That some of the early Jewish

Christians sought to continue the practice of certain Mosaic rites, not stitution. Are we not correct? the ones named by Bro. Walker, we know; but the leaders of the church. themselves Jews, overruled this as the forty days intervening from his inconsistent with Christian freedom. resurrection to his ascension. Well, Under these circumstances, we do what did he talk about? Answer: about it. not see the inconsistencies charged "Things pertaining to the kingdom against Sabbatarians.

of God." As the first day of the week as the future Sabbath may Our reviewer denies that the conhave been one of those things, we troversy at Antioch about circumadhere to "the probability" that it was. Our "probability" is as good the language of the Pharisees i as Dr. Hull's denial, and perhaps this is the best way to answer an whether no religious services are per- cumcise them, and to command them opponent who can press neither logic nor Scripture into his service. 5. The law referred to was the ten How can we tell what was talked commandments. In these was in cluded the Sabbath. Circumcision

about save what is recorded? If We do not remember to have was enjoined by another law, and Christ said anything about the change of the Sabbath during those not a Jewish institution"—we ex- ministrator than on the recipient. forty days, who knows what it was? As to the question of "probabilicalled the Sabbath had its origin in paradise, and was perpetuated in keep the law, a part of which was and through the patriarchal age; the seventh-day Sabbath, which against Bro. W.'s theory. The idea that Christ should in a private and law of God, ordained at the beginning and delivered to Israel on the mount in the midst of a tempest of thunder and lightning, is a most bath, by the falling of the manna kept in that period, it is useless to strange and unaccountable thing. The thought that Christ in this se-We think that "W." has entirely cret way antagonizes the law of

mistaken the sense of the doings of God could only be begotten of dire We have said that "the first day of Acts. Note the difficulty stated. of the week commemorates the cre-If it be admitted that the Sabbath | Certain disciples, of the sect of the ation of the world, and the success was made at the close of creation, Pharisees, "taught the brethren: Ex- ful redemption work of Christ. institution, for as yet sin had not tom of Moses, ye can not be saved." quiry, "Who says it?" Others have also said this. It is a standing inentered the world. Nor, for the v. 1. This verse forms a key to terpretation of the best scholars and same reason, had it any redemptive what is said in verse 5: "But there theologians that the world has ever

The above, whether intended or trine. They teach that the rest of ing in all, in that Association, five work of creation, but Bro. Walker the traveling expenses of two la-"theologians" and "the best scholars" say, we know very well; but that does not satisfy us, nor should so that the weekly period was lost, On this, Dr. Hackett well says: "It it satisfy any Baptist. How can

enth day was sanctified, every re- less than an utter subversion of the Scriptures by quoting the opinions because the limited receipts of the special baker, and milk fresh from because it was the seventh day of the efficiency of faith in Christ as the weekly period, and this princi- the only condition of pardon and Heb. 4: 9, "is not the first day of are to the Board to multiply many ple is acknowledged in the sixteenth chapter of Exodus, for here it says the seventh day was the Sabbath, and various miracles were wrought in cepts of the Decalogue. If it abolt the week," says our critic, "but the reconciliation." Now, whatever effect this had upon the Sabbath, it we say to Dr. Hull, that this requires proof. The onus probandi lies in this case on him. It is doubtless a various miracles were wrought in contracts with the week," says our critic, "but the reconciliation." Now, whatever effect this had upon the Sabbath, it we say to Dr. Hull, that this requires proof. The onus probandi lies in this case on him. It is doubtless a various miracles were wrought in contracts. The onus probandi lies in the week," says our critic, "but the

type of the heavenly rest, but not view to such increase of contribucurs a half dozen times in the preceding verses, in each case derived tions, the Board, at its last meeting, from the Greek word Katapauo. passed, and now most earnestly commends to the brethren, a resolution recommending the pastors of churches to preach a missionary sabbatismos for the people of God sermon on the first Sabbath in Sep-Now this sabbatismos is regarded tember next, to take a collection at by the best expositors as indicating the Christian Sabbath, as guaranety, and to urge upon the people the teed by Christ's resurrection. Dr. Hull may dispose of this as he thinks importance of making regular and systematic contributions to the mis-Well, we think of disposing of it

ust right, and to begin, we say that L. A. PLATTS, Rec. Sec. t has no reference to the first day WESTERLY, R. I., July 28th, 1878. in any sense whatever. The writer OUR PARIS LETTER. whoever he was, is exhorting the Hebrew Christians not to fail of en-(From a Regular Correspondent. roubles and glories of our sister Repul tering the promised rest in heaven, new Palace for Newspaper represents as did the Israelites fail of entering tives opened—The Dog Show—Our en hibits at Paris—Grand inducements into the promised rest in Canaan. On this passage Mr. Barnes says, foreign emigrants, &c., &c. HOTEL DU LOUVRE, PARIS. The word rest in this verse—sab. atismos-sabbatism in the margin, There have been two typical deis rendered keeping of a sabbath. It feats for Bonapartism; the Baron is a different word from sabbaton-Saint Paul, whose sinister, personal the Sabbath; and it occurs nowhere influence over the Marshal was the

not found in the Septuagint. It properly means a keeping Sabbath -from sabbatizo-to keep Sabbath. . . . It differs from the word sabbath. That denotes the time-the day: this, the keeping or observance of it; the festival. . . . It can not mean the Sabbath, properly so called, for then the writer would have used

else in the New Testament, and is

the word sabbaton-sabbath. It can not mean the Christian Sabbath -for the object is not to prove there is such a day to be observed, and his reasonings about being excluded from it by unbelief and by hardening the heart would be irrelevant. It must mean, ther heavenapostolic period. His argument did the world of spiritual and eternal rest; and the assertion is, that there is such a resting, or keeping of a sabbath in heaven for the people of

God." We could add to this, but

this should suffice. Dr. Hull may be right in suppos ng that the primitive disciples had only a confused and uncertain idea of the first-day-of-the-week Sabbath. on the evening of the day of Christ's | ian ouvriers; he was republican. resurrection, but this can not be with republicans, who at last know said of the next meeting, namely, a the wolves in sheeps' clothing; roydoubt that the first day of the week alist with royalists, and clerical with was observed from that time on by the primitive disciples. We know working-classes that the moment that these rejoinders are unnecessa ry, since our reviewer has not shaken a single position taken by us, but his people may think he has, and we'd like to undeceive them.

Why not? for all that can be ers on his passage; compared him to learned from the text, the second only differed from the first in this, that Thomas was there. No meetseemed to, and yet assert that there ing was held at the time, and no of the Jewish prophets, had a base Scriptures! It is a naked assump- seemed to, and yet assert that there act of worship was performed; at of 1878, prose and fact. He was least there is no mention of any. deputy since October, 1877, up to The passage is, "And after eight days, again his disciples were within, and Thomas with them." That learned to love you." The Messithe Jewish economy, had nothing to do with its appointment as a day of rest from ordinary labors. If the learned to love you." The Messister of rest from ordinary labors. If the learned to love you." The Messister and the Lord's Supper commemorate the death, burial, and is, they were again in their own the trainbow exactly represents resurrection of Christ Bro. W. him. seventh day had not been sanctified misrepresent any people, and we from the beginning, if it were simonly said that "these appendages were sought to be ingrafted on the larger than the setting and the Scriptures said anything about meeting here, the only point made resembles the sun in the setting and the setting keeping the first day to commemo- being that Thomas was there, and set stage. rate the resurrection of Christ, we was converted to a belief in the fact would believe that too. But here that Christ had risen. Bro. Walker Deputies has invalidated sixty-two comes in the difficulty, the Bible says this meeting was a week after of the elected of October last, nine says nothing about this. The real the other, but we can hardly see of this total have been sent back, son we state that Sunday is a hu. how this can be, seeing it was "after fifty-three have have been supersedman institution is, it is not found in eight days," and a week has only ed by republicans; of this latter the Bible. For the same reason we seven days in it. The first account number, twenty-two are Bonapartcall infant sprinkling a human in of any meeting being held on Sun- ists and thirty-one monarchists. day was about one hundred and for-Dr. Hull being judge, Christ said nothing about the Sabbath during ty years after the birth of Christ. It is certain if Sunday had been observed in the days of the apostles,

> MISSIONARY MATTERS. A regular meeting of the Executive Board of the Seventh-day Baptist Missionary Society was held at Westerly, R. I., July 10th, 1878. tives, and after an able address An unusually large number of letters from missionaries and others interested in the operations of the Board, was presented, and the usual amount of business was trans-

something would have been said

It is thought that, instead of reporting the doings of the meeting readers of the SABBATH RECORDER, ally, and also supplied the materials an unheard-of way annul or change a if a summary statement of the work for the lunch. Members, or foreign of the Board should be made. The records of that body show

that at the present time in the Eastern Association, one missionary is employed, receiving from the Board | The only meal served is a dejeuner, two hundred and fifty dollars. In the Western Association, ap-

propriations have been made, to cost price; the same reduction is acthree different fields, of one hundred, one hundred, and two hundred and fifty dollars, respectively, us. making in all in that Association four hundred and fifty dollars, with This is our answer to Dr. Hull's in- the promise of an appropriation to another field as soon as an acceptable laborer can be procured.

In the North-Western Association, three appropriations have been made, of one hundred and fifty, one

the Chinese Ambassador in his pa villion; the blind dogs, too, must In the South-Eastern Association, have recovered their sight, and fled. two small appropriations, aggregat-The toy dogs were numerous, those ing about seventy dollars, have been destined to be smothered in ribbons.

Thus it will be seen that nine la-

borers are in part sustained by the robe, taken out like the children for terances of that distinguished peo- funds of the Board. If the number carriage exercise, and addressed by validate the sabbatic appointment? made the error so fatally pernicious. ple in favor of the Bible alone as of men employed seems too few, the valets in the third person. The The seventh day would be still the (Compare the note on 16: 3.) The our teacher in religion, attempt to and if the amount of money thus canine exhibits were well fed; they sanctified day. When the first sev- doctrine in this form was nothing support a doctrine not named in the expended is far too small, it is only had have flesh, biscuit from their Board will not justify any larger the cow.

permanent increase of contributions leries with collections of curious ob- his own due time, and we hope it to the funds of the Society. With a jects in nature and art, with relics may be consistent with the will of of treasure more or less rare, of valnable objects which simply excite like cause to rejoice. the admiration of visitors. Our that the Lord is building up his Canadian friends have also, in this | Churches in the western country, that respect, achieved a great success. All that is to be seen in the Ameri-All that is to be seen in the American exhibition has, on the contrary, wherein we found an account of the a clearly defined object; nothing is that time for the Missionary Soci- found there that does not promise a return. There are exhibited machines and raw materials which are

extensively used in trade, or which which doctrines we also hold, that be found all that will strike the imwrangle much about that, although agination of visitors favorably, and we have known of some who hold by creating the desire to settle in the that God has from eternity unconmidst of a region which produces them in such marvelous abundance, naintain or increase that formidable current of emigrants which carries way regularly each year, from old car of its living forces.

nificent bales of cotton piled like a hope better things of you. But trophy at the head of the American further, you inform us that you hold gallery, the splendid shrubbery cov- a full communion with the Firstflakes were condensed there; this rich collection of tobacco from Ken- find it more than we can do to avoid ral products, fruits, and vegetables would to God we could even love from all parts of the Union, offer, certainly, great inducements and encouragements to emigration and

ble, of coal, of schist, of petroleum, photographs showing the richness of the country in mines, and even do not fellowship that error. Now the picturesqueness and splendor of | we know that the sweetest part of nature in the mountains, nothing is religion is the internal work of wanting to allure visitors and entice them towards our shores as towards date of the Prince Imperial, and the an unexampled Eldorado; so much for colonization. These exhibits, on the other hand, quantities of ma-Bonapartism. He embodies the chines for cutting grass, and beautiful collections of steel tools, such as shovels, forks, scythes, and rakes, lowship, yet for the well ordering number of refugee Frenchmen in of remarkable lightness and dura- of God's house, he has seen fit to London, to represent at Napoleon | bility; these are always articles of appoint external rules and ordinancexportation. Except what will pronote colonization or commerce, we

Oregon exhibits beautiful cereals, among which should be mentioned the Winter wheat, called mammoth white wheat, which is very delicate and tender, and furnishes a choice flour; the mammoth Spring wheat, with grain larger and on the return of Napoleon IV. He smaller; the golden amber Winter so mystified a deputation of young variety, grain larger on the average, factory girls, that they strewed flowof a pale color, white, and translu-"Jesus Christ, the rainbow, and the cent; the Winter touzelle, yellow sun." This poetry, after the models | and large grained.

SEVENTH-DAY BAPTISTS IN WEST

further consideration, discover the impropriety of that liberty and re-

should be your desire. But we con-

fellowship with those out of the

liberty of working on the seventh

chain of discipline to deal with oth-

bers for the non-observance of that

splemn, delightful, and necessary

command of God, it would soon be

come a matter of indifference in the

emporal comvenience should dic-

tate, so that it is beyond a doubt, if

uch a practice were universally

adopted, that in a short time the

bath would be nearly or totally ex-

them that are sanctified. Amen."

another (as other similar experi

where that Church was located?

be the time for a quarterly report.

\$206,306 97 during the month of

July.

A. E. MAIN, Cor. Sec.

out on charity for us.

day, it would not be a consistent

know not but you will stand in full | 5: 4, 5. But a body representing

The Church on West Fork-Supplement. At the time of closing my sketch sider it not consistent to be in full of the history of the Seventh-day Church whose practice is such as we Baptist Churches in West Virginia, could not receive into the Church; and is often attended with much exit was my intention to follow them and if we receive First-day members in a few weeks with an account of into the Church and allow them the missionary efforts in that country. A change in my field of labor last Winter, prevented the execution of ers for taking the same liberty. my purpose at that time. Since And if we cease to deal with memthat time I have found something relating to the Church on the West Fork of Monongahela River, long since extinct, which I will introduce eyes of posterity, who would natu-here before taking up the subject of rally act as worldly interest and here before taking up the subject of 1st. I will repeat briefly the sub-

stance of what I stated under the in the SABBATH RECORDER of Oct. 18th, 1877, viz.: I found in the records of the New Salem Church an item relative to the organization of a Seventh-day Baptist Church on augurated with all honors; there the West Fork of Monongahela was a gathering of the clans to the River, in the year 1793, and minutes extent of three hundred representaof the dismission of members from the New Salem Church, at different times, to join that Church, among tired to the refreshment room to whom was Eld. Isaac Morris. In smoke and chat; but as Mickey Free the same records I learned that Eld. remarks, smoking is dry work, cham-John Patterson was connected with pagne, beer, and ices, followed, acthat Church, and I found also traces companied with serenades from of a correspondence between that Spanish wandering minstrels. The Church and the New Salem Church. Commissioners built the pavillion relating to discipline and to comitem by item, it would be quite as for the press; the exhibitors have muning with First-day Baptists. interesting and profitable to the fitted it up luxuriously and artistic- Beyond this I could learn nothing, not even the location of the church. I inquired of persons in different associates of the Syndicate of the neighborhoods in that country, in-Paris Press, can write their letters cluding some of the oldest inhabhere, and post them up to extra late itants, and found no one who knew hours without additional charge. that such a Church had ever existed. It probably became extinct in the early part of this century, and the the nucleus of, or was swallowed up by the now famous restaurateur Catreason therefor may probably be by, the present Broad Run Baptist elain, who charges press men only found in the following, which I find Church, but of this I have no eviin the minutes of a meeting of the dence. Can any reader in West corded by the cigar merchant. Too bad that ex-President Grant has left General Conference held at Hopkinton, R. I., in 1808: The International Dog Show ef

"Received a letter from a Seventh day Baptist Church on the West Fork of the Monongahela lodged; they were too much tied up, River. Harrison Co., Virg., desiring to be received into the fellowship of this Conference, and stating their Rev. Joshua Clarke, of DeRuyter, First-day Baptists, etc. After full consideration of the consequences from this Conference be forwarded camped before being served up at to said Church, comprehending our the forthcoming supper parties by

ideas on the subject. present it to said Conference for in-

The following is a copy of a part of the letter, which I quote, thinking it will have interest on several ac-

"We rejoice that the Lord has the Society, are earnestly requested put it into the heart of our beloved to send their reports so that the brother, John Davis,* from your country, and has enabled him to travel 700 miles to join with us in Our exhibit at the Champ de Mars | so good a cause, whose coming was to us like the coming of Titus, and demonstrates that the people of the we pray God to return him, as well

CHRISTIAN UNION,-No. 4. Church government in the New God that the coming of some of you may in a future time give us the easily understood. It makes such a little show that some people scarceno particular form of it laid down. the desert is blossoming like the We rejoiced at the reception and therefore they are at liberty to adopt any form they think will best answer their ends. But as they rise, and the present number of your adopt forms that are manifestly at Church, together with a short account of your faith and order. You variance with the Bible, and persistsay you hold the doctrines of elecently adhere to them, it is impossition and final perseverance of saints, ble for those who take the Scriptare susceptible of becoming impor- is, we hold that all those saints who ures for their guide to unite with tant for exportation. There is to finally persevere, will compose God's them, and consequently there are elect; so, perhaps we should not divisions, and these divisions will

teaching and practice. ditionally elected a part of Adam's As has been previously remarked, race for glory, and that he has unconditionally and eternally reprobatmany of these unscriptural forms ed all the rest to misery; and tell got into use soon after the days of the people 'they must do and they Christ and the inspired apostles, and not do; that 'they must go to Europe, a portion of its youth and God for salvation and they can not, are therefore heavy with age, and it etc., but these things being contra- will certainly require unwonted hudictions in terms, and therefore mility and a deep and thorough mere nonsense, we pass it by and work of the Holy Spirit to constrain these errorists to abandon their wrong notions. But a powerful ered with silken capsules, as if snow- day Baptists. Dear brethren, we work of the Holy Spirit will make do not blame you for loving Chrisall of us honest in our investigation tians of any denomination, for we of the volume of inspiration. Pos tucky; the exhibition of agricultu- it, pay, we do not wish to avoid it; sessing this honest teachable dispo sition, we will "all come into the them out of that error, for we find unity of the faith, and of the knowl many sweet and comfortable hours edge of the Son of God, unto a perin joining with our First-day brethfect man, unto the measure of the ren in the worship of our God; yet, stature of the fullness of Christ." for the sake of good order and dis-Samples of salts and ores, of mar- cipline in God's house, we think it Eph. 4: 13. The real difficulty is in necessary to take up the cross in the hearts of men, not in the obscurity of the Bible. external fellowship in token that we

continue till all are willing to return

to the old paths; that is, apostolic

An organization known as church is always located in a certain place, according to the New Testagrace, and the love of God shed ment, but in modern times an organabroad in the heart, which is the essence of charity. Now, all this, tority, and embracing many cities brethren, we wish you to maintain and countries, is called a church; as with your First day brethren, as saith the apostle, 'above all these the Methodist Episcopal church, the things, put on charity, which is the bond of perfectness; this, we say, Presbyterian church, the Protestant Episcopal church, &c. In the New is the sweetest part of religious fel Testament, when a province is spoken of containing many churches, i reads, "the churches of Galatia." aland it is in these alone that we "the churches of Macedonia," &c. wish you to withhold your communbut when a city is named, it is the on, and that from no other motive church of such a city, as the church out that of love. We think that at Jerusalem, the church at Rome, you would readily grant that to come round the table of the Lord. to &c. To call an organization extend eat the bread and drink the wine ing over a large territory, and conwithout the love of God in the heart taining many local churches, a would be but a dry morsel, and do you think they can reasonably be church, is simply unscriptural. And grieved with you when that outward | being unauthorized by the Script part is all you withhold from them? ures, many and great evils flow nat So, likewise, we hope you will not urally from it. All such bodies have be grieved with us when we inform a central power, which controls evyou that your liberty herein has exery local church. This is all foreign geded the bounds of our external fellowship, although we love you to the Scriptures. A church on a still, hoping that you will, upon New Testament basis ends as well as

> h this Conference if it many local churches claims the right when an appeal is made to it to settle difficulties in these local churches. This occasions waste of time, pense, but worst of all this unwarranted assumption of power tends to demoralize and corrupt those that use it. In short, no body of men can deviate from the precepts of the divine Word and not be injured in

so doing. We may search as much and as long as we please, and we will never find in the New Testament any or ganized body of men that claimed or exercised any ecclesiastical power over local churches. Still it may be well to notice a case or two that may head of "The West Fork Church," observance of the Seventh day Sab- be supposed to have a bearing in that direction.

tinct. That this would be the case In 1 Tim. 4: 14, we read of the s evident not only from the nature of things, but likewise from all the instances of the kind which have happened within the circle of our acquaintance. So we hope you will the eldership. And if we wish to see the propriety of our conduct and ascertain the meaning of the term "So, dear brethren, we commend account given us in the New Testayou to God and to the Word of his grace, which is able to build you up ind give you an inheritance among churches. We there find that each congregation was to have two or I think we may fairly infer that more elders. These acting together the Church to which this letter was would be the eldership. There is written failed to act upon the advice no such body known in the Bible as Potomac was nearly as high as last of the Conference, but continued to is now known as a presbytery in be in fellowship with the First-day Presbyterian churches. Baptists, and, consequently, added

In the 15th chapter of Acts an account is given of a meeting of the exandria, of whom we wrote last ments have done since) to "the inapostles and elders and brethren at week, always has an eye open for stances of the kind which have hap-I rusalem to answer a question the main chance. He refuses to pay pened within the circle of our acabout circumcision, which the his taxes from principle, and resists quaintance," and so passed into obchurch at Antioch had been discuss- payment to the last, and this obstilivion. I have a surmise that the ing, but not being able to agree nacy made him quite a thorn in the Seventh-day Baptist Church on about it, sent Paul and Barnabas side of the lawyers, who are so glib-West Fork of early times formed and others to Jerusalem to ask the ly swallowing down the remains of opinion of the apostles and elders the Jay Cooke estate, so they bought concerning it. The question was him off by paying a face value for fully considered, and a decision ren his claim, which, principal and interdered, and an epistle showing their est, amounted to about \$13,000 Our Virginia throw any light upon the decision was sent to the "brethren people are asking the Commissionquestion, or name the neighborhood in Antioch and Syria and Cilicia." There were good reasons why the when they must be content with a church at Antioch should ask infor- five per cent. dividend and rendered THE MISSIONARY SOCIETY .- We | mation of the church at Jerusalem | are glad to be able to announce that on this occasion. The canon of The failure fell heavily upon our Scripture was not yet completed, practice in communing with the N. Y., has accepted the appoint- and the authorized expositors of the who lost their all, and it gives no ment of the Board to preach the So- teachings of Christ were mostly comfort that a curbstone broker and example! Perhaps they availed arising from said practice, it is ciety's Annual Sermon. It is ear- members, or had been members, of

themselves of the protection afford- voted that their reception be sus- nestly hoped that pastors and mis- the Jerusalem church. And under pended, and that a special letter sionaries will very generally accept similar circumstances it would cer the Board's cordial invitation to tainly be right and proper for one preach a missionary sermon on the church to seek light and instruction "Voted that Brother William first Sabbath in September, and to from another. But this transaction Stillman write a special letter to the ask for a collection that day in the furnishes not the least authority or bath-school should show T. II. Church at the Monongahela, and interests of the Society. All who justification for modern ecclesiastic Lowther as Superintendent instead intend to accede to this request will cal gatherings held by an organiza- of A. H. Davis. Please have the confer a great favor by informing tion extending over a large territory error corrected so the mail that the Corresponding Secretary by and called a church, and professing to control the affairs of many local postal card. All missionaries in the employment of the Board, and churches. Whether the object is to legislate or adjudicate, they are all churches aided by the funds of simply man-made, and when men undertake to improve and make bet- just received from the publisher, a ter the instructions of the Bible, copy of a new song book for Sab-Corresponding Secretary will receive them during the first week in September, although that may not they make a tremendous failure. bath-schools, called "The Golden The history of the institution known | Shore," by J. F. Kinsey. Price 30 as Catholicism is a sad commentary cents per copy, or \$25 per handred,

> THE Public Debt was lessened parture from Holy Writ. Give us, then, church rules and book publisher, 136 West Fourth regulations based on the infallible Street, Cincinnati, Ohio.

Word, and we all can easily unite on them. But the union we a Testament is very simple, plain, and much need, and which the Savior prayed for, can never be realized till we consent to come back to the ly see it at all, and say that there is infallible Standard. Then the world will believe that God sent his Son to die for sinners.

JAMES MCFARLAND

SPRINGFIELD, Ohio. WASHINGTON CORRESPONDENCE AUGUST 2d, 1878 "All quiet on the Potomac." This

esponse to the query for news is

as apropos now as during the first

years of the war. We, however

have recently passed through a state

of internal war, but are now at peace

among ourselves. Since the weather has been warm enough to permit crowd to stand upon a sidewalk to e harangued by any jackanapes with sufficient sense to open his mouth, a set of traveling agitators has been constantly firing the minds of our unemployed and hoodlums with all manner of incendiary utter ances. Chief among these is one Cohen, a German Jew, who, in brok en English has continually inveighed against capital and the wrongs i has done the laboring man, until he has succeeded in surrounding him self with a horde of thieves and shoulder-hitters, as dangerous men dare to be. Recently the con tractors for excavating the foundation tions of the Bureau of Engraving building, began work with labored hired at 75 cents a day. At this, Co hen led his mob against these me and with threats of violence and death, and cries of "\$1 50 cents day," drove them away from the job. Notices were posted that he man should, under penalty of death, be allowed to work for less than \$1 50 a day, and a perfect pandemonium reigned until the police were massed, and by vigorous resert to clubs, pistols, and charges by orseback, succeeded in dispersing the rioters and in arresting the ringleaders, Cohen among others. When imprisoned, he wilted, and in perfect keeping with his past character, which led him into plucking pdor men of their pennies for his daily subsistance, lost all his bragadodio and whimpered like a whipped, truant schoolboy. The Police Judge fined him \$5, and dismissed him We presume, after a few days of he eration and further filching of pennies from his followers, he will be as blatant as ever. It is settled here, by this case, that men nay work for whatever sum they can get, and we have hundreds who would gladly accept 75 cents a day for begins all business brought before their labor, if such plug-uglies as tract therefrom, upon which we it. See Matt. 18: 15-17, and 1 Cor. Cohen and his mob-would permit.

> of the day in 1861 and 1862. This fellow, Cohen, is of low, squat, Junprepossessing appearance, of coarse, offensive address, and wears shallby, filthy clothing. The Germans, Israelites, and Trades Unions, disown him, and he seems the veriest outcast, fit only for stratagem and spoils. He says he left Germany because he could not talk treason and violence on the sidewalk. Scheutz enfest was completely stopped at its opening, by the heavy rains which barred all out door sports, but the succeeding calm weather enabled the Germans to turn out as only can the patriotic, beer-loving German. He takes his wife and children with laying on of the hands of the him every year to this souvement of presbytery." This word presbytery his faderland, as religiously as the means nothing more nor less than Jew of old took himself and family to the feast of the Passover, and the offerings of lager in one case are as eldership, we have only to read the fervent and devout as were the offerings of the lamb or the first fluits, ment concerning the primitive in the other. This is the week for camp-meetings, and it is rarely that they, in combination with Scheutzenfest, do not give us a rainy season, like the one just over. The

Though all is quiet on the Poto-

as much assured now of its continu-

ance as we were when grand reviews

and grander promises were the older

December, but subsided without doing much damage. One of our citizens. Columbia Alers why he should receive in full, lawyer's bill covering the remainder. people, for there were many sufferers

money-shaver should be made an ex-CORRECTION .- L. F. Randdlph of New Milton, W. Va., writes: "The report for the Middle Island Sabbath-school should show IT. II. comes to the office for the Superintendent will come in T. H. Lowther's name, and save trouble here."

THE GOLDEN SHORE.—We have on the evils resulting from a de- in currency or postage stamps. Published by F. W. Helmick, music and

to seek the remedy, which difficult, although it will tak to accomplish the needed re The expense of preparing f work as the times now de and of keeping properly equ is by no means appreciate seven of the best years of a life are considered, and the mi figure for expense be placed a it will be found that a sum su to buy a good farm or start any ordinary business must pended in culture before ready for the work. When is done, he must not expect a the amount which his brothe who has spent less than half t and money to fit himself fo ing books, selling goods, sui railroads, etc. Indeed, in m: stances, the "tonsorial artist shaves your face or cuts you obtains a much larger salary work than the servant of Ch hope for. Nothing but love souls of sinning men can eve a man into the ministry, w looks at it financially, as co with other places. Nevertheless it were bette fer all this for the sake of h "had not where to lay his than to turn away from the preaching Christ. But we b who read from the pews, to ber these things, and enlarg

CANDIDATES FOR THE MINE

BY A. H. LEWIS.

So much is expected of the

tor, and put upon him, that al

is not called out into exercise at

Such is the second item in

pastor's letter which was prilling week. It is worthy of I

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Testament model and its teach

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and is seriously needed, in our

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the membership."

payments-not your benev nor charity, nor liberality—b just payments to the man your pastor, and make th easier for the young men wl overcome all these hindra leave you or your children less. Truly does our corres say that the financial part problem "is not practically ciated by the people." THE COLONY OUESTIC RED CLOUD, Neb., July 21 Seeing so much about being located in the Wes

leave to say a few words the columns of the RECORD Arkansas county, Ark., as been prospecting there for with the hope that there enough Sabbath people go make a society, and feeling country is not as well kno should be. I found that there wa quantity of government could be taken under the h timber, and pre-emption a under the State donation was told that the latter good title, and would no contest. Deeded land bought, by getting one or sand acres together, for and twenty-five cents

Prairie land is just rolling for drainage, with good, and will produce any ki one would wish to raise, plenty on the upland, most beautiful oak I ever plenty of fine hickory. thousand acres of hear timber, with fifty acres is buildings for the accomu the workmen, for four the lars. The timber can be the mill when the rive in the Spring. This is iniles from Mr. Saunders land. Water is good; s to wash with; get lit. from forty to fifty fee plenty; strawberries at 10th of April; fresh fro leliciona persimmon bei Stock raising pays wel

JAMES MCFARLAND SPRINGFIELD, Ohio.

WASHINGTON CORRESPONDENCE AUGUST 2d, 1878

ances. Chief among these is one

Cohen, a German Jew, who, in brok.

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against capital and the wrongs it

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self with a horde of thieves and

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One of our citizens, Columbia Al-

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Much that ought to be done left undone. The pastor struggles under the load, and fails, from overwork and over-anxiety. The "talents" which the church needs, and which the cause of Christ is calling for lie buried for want of use in the direction of public and official duties. People don't want any " boy-preaching," nor awkward praying; they don't like to be "practiced upon." The pastor fails, or grows old and dies, and no one is ready to take his place and lift up the fallen standard. Sometimes the pastor himself is perverted as to his sense of duty, and comes to feel that he must do everything because he can do it better than "beginners" can, or because it won't do to raise up some one who may endanger his place and power, and so he refuses to culture and lead out those who may be longing for a chance to work in public duties. Whatever the reasons are, the fact remains that almost all the present incumbents of our pulpits who are under forty years of age have been brought out from small, feeble churches. Pas tors and lovers of Christ's cause ought to consider these things, and to seek the remedy, which is not difficult, although it will take time to accomplish the needed reform. The expense of preparing for the work as the times now demand, and of keeping properly equipped is by no means appreciated. If seven of the best years of a man's

life are considered, and the minimum figure for expense be placed at \$200. it will be found that a sum sufficient | that this vacation is a long, tiretheir labor, if such plug-uglies as mac at this writing, yet we are not as much assured now of its continuance as we were when grand reviews and grander promises were the order of the day in 1861 and 1862. This prepossessing appearance, of coarse, offensive address, and wears shabby, filthy clothing. The Germans, Israelites, and Trades Unions, disown him, and he seems the veriest ontcast, fit only for stratagem and spoils. He says he left Germany because he could not talk treason and violence on the sidewalk. Scheutz-

"had not where to lay his head," burnt, and healthy. than to turn away from the work of ciated by the people."

THE COLONY OUESTION.

RED CLOUD, Neb., July 21st, 1878. being located in the West, I beg leave to say a few words through the columns of the RECORDER about Arkansas county, Ark., as I have been prospecting there for a home, with the hope that there would be country is not as well known as it

buildings for the accommodation of

the workmen, for four thousand dol-

nacy made him quite a thorn in the side of the lawyers, who are so glibly swallowing down the remains of the Jay Cooke estate, so they bought him off by paying a face value for his claim, which, principal and intercould be taken under the homestead, est, amounted to about \$13,000. Our timber, and pre-emption acts. Also people are asking the Commissionunder the State donation act, but I ers why he should receive in fall, was told that the latter was not a when they must be content with a good title, and would not stand a five per cent. dividend and rendered contest. Deeded land can be lawyer's bill covering the remainder. bought, by getting one or two thou-The failure fell heavily upon our sand acres together, for one dollar people, for there were many sufferers and twenty-five cents per acre. who lost their all, and it gives no Prairie land is just rolling enough comfort that a curbstone broker and for drainage, with good, rich soil, money-shaver should be made an exand will produce any kind of crop-FELIX. ception. one would wish to raise. Timber is plenty on the upland, and is the Correction.—L. F. Randolph of most beautiful oak I ever saw, with New Milton, W. Va., writes: "The told me that he would sell two injured. thousand acres of heavy cypress timber, with fifty acres improved, a good saw mill and cotton gin, and

report for the Middle Island Sabbath-school should show T. H. Lowther as Superintendent instead of A. H. Davis. Please have the territory error corrected so the mail that tofessing comes to the office for the Granting comes to the office for the Saperintendent will come in T. H. Lowther's name, and save trouble here. THE GOLDEN SHORE.—We have just received from the publisher, a

e Bible, copy of a new song book for Sabbath-schools, called "The Golden mknown Share," by J. F. Kinsey. Price 30 mentary cents per copy, or \$25 per hundred, in currency or postage stamps. Pablished by F. W. Helmick, music and e and book publisher, 138 West Fourth ofallible Street, Cincinnati, Ohio.

GANDIDATES FOR THE MINISTRY. NO. 111. BY A. H. LEWIS. "So much is expected of the pastor, and put upon him, that ability and when I laughed at him, he up higher." is not called out into exercise among proved it by saving the chickens the membership." would pick up some grain, corn, or Such is the second item in the something, and the cattle did not pastor's letter which was printed get anything; but I think stock last week. It is worthy of much would do much better to have a

> litttle feed and care. Society is very much better than I had any idea of; all seemed to be peacefully inclined, and I talked with none but what expressed the wish for men from the North to come and settle the country. They want men accustomed to labor, and was assured that such men would ing is not as prevalent as in the na churches. They are nicely rebe welcomed by all parties. Drinkwhile in the State of Arkansas.

I have seen a good portion of Iowa, Southern Nebraska, Northern Kansas, and Missouri, but I have never seen a country that seemed so well adapted to the wants of the people as Grand Prairie of Arkansas-plenty of good, rich prairie; plenty of timber, abundance of ruit, good Southern market, good river navigation; can have garden sauce almost the year round; can raise three crops of potatoes a year; o grasshoppers, no drouths, and I do believe, with care, a healthy country. I trust that a locating committee will visit that country, and I will give \$10 towards paying the traveling expenses of such committee. I do not agree with the brother who thought the committee should be from the older settled parts, for I find that a man living in a country will know its advantages and disavantages better than a stranger can, and I believe the men proposed, Messrs. True and Davis, are trustworthy men, and

> HOME NEWS. Alfred Centre, N. Y.

able for settling in a new country.

J. L. Hull.

Camping at Pine Creek and Silver Lakeent-Struck by Lightning. Alfred University closes its school ommences its Fall term in Sentemhave two months during the Sum- and people be harmonious, soulgenerally supposed by outsiders each, and redound to the glory and

to buy a good farm or start well in some dullness, but, as a rule, it is oth- his cause in this land of good people any ordinary tinsiness must be ex- erwise, and the present has certainly and good things. pended in culture before one is been no exception to the rule. It ready for the work. When all this may be true that trade is not so is done, he must not expect a salary, brisk as at other times, but it is a on the average, of more than half time when houses are repaired, and money to fit himself for keep- improvements made in almost everying books, selling goods, surveying thing. It is a time too when the railroads, etc. Indeed, in many in- tired out merchants and mechanics stances, the "tonsorial artist" who take a rest in the style of picnics shaves your face or cuts your hair, and excursions. Besides, then, the obtains a much larger salary for his fixing up of the chapel (spoken of last about fifty in the regular college work than the servant of Christ can week), and other improvements too classes, and a much larger number hope for. Nothing but love for the numerous to mention, a party of studying the languages in both the souls of sinning men can ever draw young people consisting of thirteen, preparatory and collegiate departa man into the ministry, when he started for Pine Creek in Penneyllooks at it financially, as compared | vania, with two tents, made espe-

On their return, another party,

recruited, and reluctantly entered term opens Sept. 4th. upon home business. We understand, still another company will RE-ELECTION OF SENATOR JONES. take the tents next week, and spend a week at Chautauqua Lake, and we July 26th has the following on the hope they may have as good and re-election of Senator Jones, and we pleasant a time as the parties preceding them.

The house of Mr. George Palmiter, of Alfred, was struck by light- rity of his constituency;" neverthening, Aug. 1st, doing some damage to the chimney and walls, but forplenty of fine hickory. Col. Chany tunately none of the family were Typo.

Little Genesee, N. Y. Aug. 1st, 1878. Last Sabbath, before our com munion service, five converts were lars. The timber can be floated to baptized, and two more were remiles from Mr. Saunders and Davis's ly received by the hand of fellowland. Water is good; soft enough ship, and then for the first time par-

hogs thrive and do well without among the Lord's followers may be their appreciation of his course by care or feed in Winter. One man counted in at the true harvest, and returning him to the Senate. He told me that they raised their cattle | that we may not rest content until | a little cheaper than their chickens, the Lord say, "It is enough, come

New London, N. Y. JULY 28th, 1878. The weather is very nice and cool now. Farmers are busy, and progressing nicely with their work. Crops are good, excepting potatoes, which the bugs and drought have

injured very much. The people of Verona are alive. Notwithstanding the heat and the distance some live from church, the attendance has been good. It is cheering to note the improved condition of both the 1st and 2d Vero North. I saw but one man drunk paired, and are neat, comfortable, and convenient. Each has a good, attentive audience. Service is held every Sabbath at the 1st Church at 10.30 A. M., and at the 2d at 2 P.

M., each followed by Sabbath-

After the writer's return from the ervices of the day, the evening after the Sabbath, July 27th, about dark, the people began to pour in from all directions, some coming seven miles, to the residence of the pastor, who had just settled the prethey continued to come, the question was asked, "What is the matter?" "Oh, nothing only a housewarming." "A house warming? That is warm enough !" You may call it what you please-" surprise,' "pound party," or " house-warming" -but just to see the people come and comparatively strangers too, having first seen them but a few days before, with such hearty goodwill and cheerful faces, and happy voices ringing out hearty cheer to their new pastor and his family, you would better call it a heart-warmgood judges. I hope the colony ing; and instead of a pound party, movement will be hastened, and that a hundred weight or ton party. And it will take its place the coming Fall permit the pastor to say: "Surprise and Winter, as Spring is not favorus again." Not alone for the good things brought, for when the party left about midnight, and we realized what it had done, we thought we were never so rich before, but for that rich soul feast and expression of good-will for their new pastor and his family. And he would say: exercises about the first of July, and May the Lord bless them abundantly, both temporally and spiritually, her, so the citizens of Alfred Centre and may the connection of pastor

> Milton College. been measurably a successful one. The average number of students ber not exceeded for the past nine was largely composed of clergymen. years. The number of graduates was twelve six from a course of four years, and six from a course of six years in length. There were ments. The school has been considerably strengthened by the ad-

cially for such business, and spent ditions made to its faculty. Prof. Nevertheless it were better to suf- a week in camping and trout fishing, E. Searing has resumed his former fer all this for the sake of him who and came back looking rested, sun- labors of classical instructor, after having served the State four years as Superintendent of Public Instrucpreaching Christ. But we beg you this time consisting of eighteen of tion, and Prof. Henry D. Maxson who read from the pews, to remem- the older portion of our townspeo- brings to his assistance a scholar- Other people suggested that the ber these things, and enlarge your ple, took the tents, and spent a week ship that was deemed worthy of the Board would perhaps try to regulate who read from the pews, to remem- the older portion of our townspeo- brings to his assistance a scholarpayments—not your benevolence, on the west side of Silver Lake, in highest honors in Amherst College. ritual, prescribe the Hebrew standnor charity, nor liberality—but your Wyoming county, fishing, boating, Our facilities for the study of Latin just payments to the man who is and enjoying themselves hugely. and Greek are probably not excelled your pastor, and make the way On Thursday of the week of our by any college in the State. The dogmas, practices, and church goveasier for the young men who must stay at the Lake, two excursion income of the college for the past ernment as they chose, and that thus overcome all these hindrances, or trains—one from Rochester and the two years has been sufficient for its the congregations would be sacrileave you or your children pastor- other from Hornellsville—landed on expenses, but there is quite a debt shareh Those facilines and an organized disciplinary less. Truly does our correspondent the east side of the Lake 15,000 hanging over it, arising from insufsay that the financial part of this people. Added to this crowd were, ficient income of former years. and withdrew their delegates from Owyhee, in pursuit of the savages. problem "is not practically appre- it is stated, 2,000 old men and wom- There is no adequate provision to the Board. Soon others followed The latter are traveling leisurely en, who came by land from the meet this debt, though there is "country" round about, to dedicate something of a subscription for an a log cabin erected by the Pioneer endowment, and another for indebt-Association. The day and exercises edness, both of which are now due, Sceing so much about a colony were somewhat marred by a heavy and on which the interest is mainly rain. At the time of the storm, in arrears. The burden of hard signs, they determined to limit their outfit might then have been easily every available shelter was sought, times has seemed to many of these yet hundreds were left out in the subscribers a sufficient reason for ence with the Jews of other nawet, the writer among the rest. A postponing much needed payments, with the Alliance Israelites Universmall accident occurred which for a but we think now a brighter time selle, of Paris, which has for its Loassistance. The Indians spared miles of coast unwatched.

moment threatened a panic. The is but a little ways ahead, and with enough Sabbath people go there to balcony of the Walker House was it will come a relief to our indebtedmake a society, and feeling that the so crowded with people that one ness. Our endowment is too small room below. Fortunately but few do, and would do had we the means. quantity of government land that were injured, none seriously, not- But our hope for greater things is in withstanding the report that several | the generosity of the friends of edwere killed. Our party returned ucation. The prospects for the next home Monday, Aug. 5th, somewhat year are encouraging. The Fall

The Record (Philadelphia) agree with the statement, that "To less, we shall await the election returns with a good deal of anxiety:

"Of all the members of the Leg: islature who desire to be re-elected there is not one more deserving of public favor than Senator Horatio to be a sort of 'bot-fly' opposition is not probable, however, that his the mill when the river overflows ceived by letter. On returning opponents will be able to develop in the Spring. This is six or eight from the water, twenty were formal-sufficient strength to endanger his to wash with; get it by digging took of the Lord's Supper with us. tice refuse to re-elect him. We esfrom forty to fifty feet. Fruit is Our membership has been increased teem it not only a pleasure but a Dr. Leeser's hobby was to some explenty; strawberries are ripe the loth of April; fresh fruit is plenty from that time until into January, the delicious persimmon being the last.

Stock reigning near well-certain and strain force and the first of March. duty to acknowledge the worth of march of March. duty to acknowledge the worth of in this city of the Maimorides Collineatory, 16,500 artillery, 3,500 ending the last. duty to acknowledge the worth of in this city of the Maimorides Collineatory, 16,500 artillery, 3,500 ending the last of the maimorides Collineatory, 16,500 artillery, 3,500 ending the money.

The experienced, return to us the money in this city of the Maimorides Collineatory, 16,500 artillery, 3,500 ending the money.

Price \$1 per bottle. Sample bottles, 15 conts. Sold by the public faithfully and efficient-lay, and his constituents should, and although during the three years in language. Stock raising pays well; cattle and Pray for us, that all we count now we doubt not will, be glad to show although during the three years in Landwehr of 92,000 men.

which the college existed, three ministers and a large number of teachers were trained for their vocation. A short time after the failure Andria, near Naples, which belongs has proved himself both honest and capable, and it would be a public of this experiment, Dr. Leeser died, without having the consolation of Legislature were composed of men seeing the consummation of the \$180,000 in gold. The present ownas reliable and competent as Mr. union which he had so much at Jones. To doubt his re election

would be to impeach the intelligence All this time the Board of Deleand integrity of his constituency." gates remained in existence. In AN IMPORTANT MOVEMENT AMONG THE JEWS. The following new departure

among the Jews in this country, which we copy from the Philadelphia Record, will be read with interest, not only by our people, but by all parties of religionists. The Jews are an important and interesting element in society, and a movement like the following will not only unify them, but in the end will great made to bring about a consolidation ly increase their power: between the congregations of the One of the most important of the two sides of the Continent. After nany conventions of Hebrews which

have been held on this side of the Atlantic has just concluded its sittings at Milwaukee. The proceedngs were signalized by the announcement that a union had been effected between the Jewish congregations of the North, South, East, and West, who had decided that henceforward they would work in harmony in all matters relating to Judaism. The scheme which upon the futu: thus been consummated was first devised in Philadelphia nearly forty vious week among them. And as vears ago, and its gradual progress oward realization has been marked by no little opposition, which, tozether with many intervals of apathy, has many times threatened

plessing if both branches of

consign it to oblivion. Prior to 1848 the total number of Jews in the United States did not exceed 25,000. They were scattered about in thousands of places. The leading individual in their ranks was the Rev. Isaac Leeser, of this city, who was rabbi of the Portuguese congregation which met at that time on Cherry street, above Third. Leeser prided himself upon the fact that he had a personal acquaintance with the majority of the Jews who were then in this country, and the voluminous correspondence which he left behind him after his decease in 1868 gave weight to the assertion. About the year 1850 he projected the idea of a union of the whole Jewish fraternity of America. and evolved a scheme for the establishment of a national Hebrew col lege or seminary in which young men could be exclusively educated in Hebrew literature and Jewish heology. The small number of Jews in the country, however, to

gether with the comparative poverty of the whole community, prevented his ideas from receiving the consideration which their importance demanded. A few years later came mer, known as "Vacation." It is cheering, and profitable, each to the French revolution, and this, together with the immense stimulus given to immigration from Europe. and especially from Germany, had bonor of God, and the welfare of he effect of adding a considerable reinforcement to the ranks of American Jews. Then Mr. Leeser again propounded his theories, and in 1859 ne was successful in obtaining a meeting of delegates from a number of Hebrew congregations in all parts

of the United States. The confer-Leeser's scheme was regarded with considerable favor, and in the end it was resolved to make an effort to carry it out. With this object, an organization consisting of two members from each Jewish congregation was formed. This body, which was denominated the Board of Delegates of American Israelites, has continued in existence until the present time. So far the outlook for the union which Rabbi Leeser had so much at

heart was bright. But reverses soon followed. Some suspicious soul gave birth to the suggestion that the board might attempt to either directly or indirectly assume ecclesi astical functions. He whispered his fear into other ears, and, like a snowball, it grew as it was rolled around. gregations to regulate their religious

the first full body remained. organization preserved their courage. Foiled for the time in the accomplishment of their original defunctions to a friendly correspondobject the introduction of European civilization among the Asiatic and African Jews, as well as to protest against infringements on the civil section gave way and precipitated for the work we are doing, and much and political rights of Jews wherevabout two hundred into the bar- too small for what we wish to er situated. They also placed in the vicinity. themselves in communication with the London Board of Deputies of British Jews, of which Sir Moses

Montepione, the celebrated Hebrew philanthropist, was, until recently, president, as well as the Anglo Jewish Association, of which the Baron de Worms is the presiding genius. On many occasions when the Eastern Jews were made the victims of political persecutions, the American Board made representations to the State Department which had the effect of inducing our government to join with the leading doubt his re-election would be to Powers of Europe in protesting impeach the intelligence and integ- against the outrages. The Ameri can Board was also successful in raising large sums of money for the relief of the victims of the period-

ical famines which are incidental to Eastern Europe. While these operations were go ing on, Mr. Leeser still harbored his second idea for a perfection of Gates Jones, of the fourth district. a thorough system of Hebrew edu-And yet, as we learn, there is likely cation in America. Occasionally he made spasmodic efforts to create to this gentleman's renomination. It an interest in the subject among the Hebrew congregations, but his endeavors were always hampered b the expressed fear on the part of success. His course in the Senate the leading Hebrews that some parhas been so conscientious and clear ticular phase of thought would be that his constituents can not in jus- represented in the teachings of the

ered in the ancient ducal palace of at present to the Spagnoletti family er, in examining a plan of the build

SUMMARY OF NEWS

A treasure has just been discov

none now exists. He had the wal

the reindeer in Northern Europe.

of the raiders he passed near the

town of Los Vacas, where he was

joined by the Alcaid of the town

pierced, and found an entrance into a chapel, in which was deposited 1874, Dr. Leeser's scheme, pro coffer containing the coin. It had pounded nearly thirty years before, been concealed there by the Dake was taken up by the Southern and Western congregations, who organd'Andria when he emigrated t Germany at the time of the French ized a union with the professed object of carrying into effect a comnvasion of Italy. plete educational scheme. Men of Six reindeer are to be imported push were placed at the helm; it from Lapland into Manitoba this was speedily resolved to establish a Fall. They will be accompanied to fund for the building of a college, their new home at Winnipeg by a and a preparatory school to prepare Lapp, who will have charge of them students was established at Cincinduring the journey and also for nati. These energetic proceedings some time after their arrival. The awakened the Eastern churches from their apathy, and efforts were Lake Winnipeg, and in many other

four years of negotiation the result has been effected, and when the recent Congress was in session, amid shouts of joy from the assembled delegates, the chairman announced the final success of the scheme to which Dr. Leeser gave birth in the simple words, "The union is consummated." operations thus The harmon secured will have and incortant effect the fawish

the recovery of seventeen cattle and one horse. The Mexicans rendered Hitherto, Church in this country in consequence of 🚟 every possible assistance. brew college, all the dewish minis ters in America have then brought mil rode up to John Angelo's farm from the Continent, which also supplies the great majority of the teachers. The latest statistics gathered show that over the whole of the United States there are about 200 Jewish ministers and 652 teachers. By the completion of the college, which will be situated in Cin-

cinnati, and for which a partial endowment and State charter has been obtained, the Hebrew pulpits, as from time to time they become vacant, will be filled by Americans educated to the priesthood in their preparatory schools have been startin this city and in New York, the tudents from which will complete their education at the University of | happiness. Ohio and the Hebrew College of

Another important feature of the congress was the adoption of a plan | that in consequence of the prevafor a Hebrew farming colony having for its object the interesting of Jews of the melter and refiner, it has been agricultural pursuits. A comnittee consisting of delegates from the standard dollars there. Philadelphia, New York, New Orleans, San Francisco, and other cities, has been appointed to solicit

in their respective territories for the purchase of a tract of fertile land or practical farming purposes, upon which to place the Hebrew orphans as they leave the asylums. The dea is to make them each into selfsustaining farmers, while it is also proposed to use some portion of the and as settlements for Hebrews who have lost their means of support, and thus afford them a new opportunity of earning their daily egg.

THE TEXAS BORDER.—A San Antonio special, via. Galveston, July at Shanghai. Its board of manwho has spent less than half the time generally; new houses built, and was one handred and forty, a num- ence, which was held in New York, 29th, says: "Official information agers is to be half of foreign mis-Mexican Government is organizing | tians. the inhabitants, both the Indians and Mexicans, into companies to operate against the Americans. The most notorious characters on the border hold commissions from the Mexican Government. Croles, the notorious raider, is in command of a company near Newtown on the Mexican side, above Piedras Negras. Kickapoo Indians have been enrolled

sections. Wheat in some counties to defend the town of Saragossa | will not yield over seven bushels an against MacKenzie, should he fol low the raiders across the Rio Grande to that place There is almost a cessasion of friendly relation between the American and Mexican officers. The Porvenin, a Mexican | coins may be withdrawn from cirpaper at Piedras Negras, announces | culation. that Col. Nuncio has ample force to destroy the Gringos. There has been no modification of the orders

THE INDIANS.-A Silver City (Idaho) dispatch of Aug. 3d gives in New Orleans, and 71 deaths. The the latest reports from the hostiles. It says: "There is now over a hunsome of the churches took the alarm | dred volunteers out from Boise and selves to stock along the line of Still, the few who stood by the march. After attacking the stage Wednesday, they rode two hours along the Snake River, and camped

till the following morning. The whole captured. Several Chinamen witnessed from the brush the butcherv Munday's Ferry, but could render al of the cruisers, which leaves 2,000 dition that he would cook their to be built at Blentyre, Scouland, breakfast. They told him he had the birthplace of Dr. Livingstone better leave after that, as 300 more as a memorial of the mis Indians from Oregon would soon be traveler.

by Mrs. H. Lovett Cameron; and good by. Wilkie Collins's "Armandale" fills double number 189-190, price 20 publishers, Chicago, Ill. The Treasurer of the United

States has received a letter from the eashier of the First National Bank of Galveston, Texas, saying that so far the schism, as it is called. as that banking association had been able to ascertain, there is no wish among the people there to have the standard silver dollar put in circulation. They much prefer paper. The Mexican Eagle dollars, which by the purchase of the land in disit is believed in Galveston are inoute, on favorable terms. trinsically equal in value to the standard dollars, pass at 90 cents, from which it may be inferred how difficult it would be to give any currency to the standard coin. It is elieved at the Treasury that as soon as the New Orleans mint gets |

and trade dollars in the South-west will be retired by purchase at their bullion value, and coined into standard dollars. to wash with; get it by digging from forty to fifty feet. Fruit is plenty; strawberries are ripe the proposed college. At last, in 1867, tice refuse to re-elect him. We establishment tice refuse to re-elect him. We establishment to not only a pleasure but a teem it not only a p

Will hold its Forty-fourth Annual Ses Chief Instructors: Profs. James Johonquestion, "Should the miracle-working

not and John Kennedy, who will give instruction in all the branches in which teachers are generally interested, includ-ing Free-hand or Industrial Drawing. Music, during the entire session, unde Music. Lectures are expected from t Instructors, also from J. Allen. D. D. Pl)., Pres. of Alfred University; D. R. For D. D., of Elmira Female College; Charle Wasson, A. M., Principal of High School moss which grows in great abundance in the wooded country east of Subject of the latter: "The Teacher—His

places, is said to be identical with Cincinnati, is expected to give a Lecture that which forms the chief food of and Readings.
No effort will be spared by us to make A San Antonio special of July 25th, says Lieut. Kelley, with a deall teachers is solicited for that purpose tachment of United States cavalry. Teachers, we have every reason to believ crossed the Rio Grande near the mouth of the San Felipe Creek, to and practical, and not one of you who recover stolen stock. On the trail shall teach in the county the ensuing year

All paying full Railroad fare to attend and other Mexicans, who assisted in the Institute or any of the evening session can return for one-third fare.

The competitive examination for the olarship of Cornell University, will be held on Tuesday of the second week, b ginning at 9 A. M. In this examination At midnight recently, Isaac Hamadies and gentlemen have equal advants

house, a few miles south of Jacksonville, Ill., and asked to see Angelo's sion to any of daughters. Angelo refused per mission, and ordered his son Jason, the Institute aged 14, to shoot Hammil. The son lischarged a shot gun at Hammil's

ther and son were arrested. Mr. Hewitt's Congressional Labor Committee ought to be very wise when they conclude their labors, a they are made the recipients of all the theories of the wise(?) advocates own land. Meanwhile successful of industrial and financial reform, who propose, by their plans, to transform this hard-working world

A telegram has been sent from Washington to the superintendent of the New Orleans mint. saving lence of yellow fever, and the death decided to intermit for 90 days the

Upward of 600,000 acres of land which merely conceal, but of are now set apart in New Zealand, Glenn's Sulphur Soap, eradic to provide funds for her educational establishments. There is a university whose degrees are recognized as equal to those of the English uni-

A gentleman of Williamsr Pa., owns an eighteen year old fig tree, which has its third crop on for this season. The present crop consists of over two hundred figs, many of them the size of a large hen's

A Chinese tract society, organican Tract Society, has been formed

The Primitive Methodists of England have flourishing missions in Australasia. At the annual meeting of their Missionary Society, held recently, it was reported that there Reports from Northern Iowa and Southern Minnesots, state that the crops are badly damaged in those

All the postmasters in the country have been ordered to send to Wash ington whatever three cent pieces they may receive, in order that these

A tornado at Bloomington, Ind. Aug. 2d, blew down a large quanti ty of fine timber, prostrated fences, damaged many buildings, and destroyed a large amount of grain. Up to Sunday, Aug. 4th, there had been 253 cases of yellow fever weather is reported as very unfavor-

The prisoners of the Concord (Mass.) State prison are allowed to subscribe to one religious newspaper. Over 100 Boston Pilots (Catholic) are thus taken.

Fifty one metals are known exist, thirty of which were discov ered within the present century. Four hundred years ago, but seven were known. An English paper states that the slave trade in Zanzibar is largely on

four of their countrymen near the increase, owing to the withdraw-A United Presbyterian church is

When Rev. Dr. H. H. Jessup lef Beyrout for a visit to this country LAKESHDS LAMPARY, No. 188, price 1,300 children of the mission Sab O cents, contains "Deceivers Ever," | bath and day schools met to bid him

The Bible Society of Scotland has

printed 50,000 New Testaments, in French, small sized, but clear type, cents. Donnelley, Loyd & Co., which it proposes to sell at about five cents a copy. The excitement raised Reformed Episcopal Church, by the day, May 29th, 1879, for which the folbishops of the English Church, has

served to quicken the progress of The Marquis of Lorne, son-in law of Queen Victoria, is to take the place of Lord Dufferin as Governor-General of the Dominion of Canada. Anti-rentism is at last wined out

Sold Under a Positive Guarantee That scrofuls, erysipelas, salt rheum, boils, pimples, ulcers, and all humors of the skin can be permanently cured by the use of " Parmalee's Great Blood and Liver

into operation, the Mexican dollars It is well known that all these diseases of the blood, and it is also known that unless we strike at the foundation of hem, no permanent relief can be expected For purifying the blood we cheerfull recommend this great and efficient remedy, feeling certain that if given a fair trial,

Moderator J. B. Clarke, West Edmeston, whence he has gone to the spirit world.

Recording Secretary — S. W. Maxson, Adams Centre, N. Y. PITY THE UNFORTUNATE. There are some people who are never willing to profit by the experience of others, or they would keep and use for all stomach and bowel troubles Dr. Fenner's

and kidney complaint. Price 25c., 50c. t consists of 400,000 ducats, or and \$1. Sold by A. E. & W. H. CRANDALL, Aling, noticed a door marked where

THE TRACHERS' INSTITUTE OF ALLE-GANY COUNTY will be held at Angelica, opening at 2 P. M., Aug. 12th, and closing at noon, Aug. 23d.

Recording Secretary—John M. Mosher,
Alfred Centre, N. Y.
Assistant Recording Secretary—M. S.
Wardner, Little Genesee, N. Y.
Corresponding Secretary—U. M. Babcock,
Scio, N. Y.

work, his worth, and his wages." Miss M. E. Setchell, A. M., of the Art School at the Church at Richburgh, N. Y., on Fifthday, June 19th, 1879. A. H. Lewis to preach the Introductory Sermon. Essayiststhis the most instructive Institute ever M. S. Wardner, on "The best means for held here. The aid and co-operation of bringing out young men for the gospel ministry;" T. R. Williams, on "The doc trinal basis of denominational life and suc that the Instructors are of the most able

can afford to be absent. A cordial invita tion is extended to the public. Moderator-W. C. Titsworth, Farina, Ill. Olerk—G. M. Cottrell, Dodge Centre, Minn Assistant Clerk—N. B. Prentice, Dakota Board 60 cents or under, per day. Corresponding Secretary—E. M. Duni Milton, Wis. Treasurer-Wm. B. West, Utica, Wis. Will hold its Thirty-third Anniversar

Those desiring appointments for admis-on to any of the State Normal Schools should apply to the undersigned during If, on arrival, persons attending the Institute will go directly to the Court House

the Commissioners will furnish escorts t head, killing him instantly. The fa- places of entertainmen C. W. McIntosh, July 25, 1878.

Cuyler the next day, at 71 P. M. Will the MANY A DOLLAR formerly spent on ex ensive Sulphur Baths is now saved brethren and sisters of these churches substituting therefor "Glenn's Sulphu Soap," which is just as beneficial, but in please make all necessary arrangemen for the meetings, giving notice, &c.? finitely cheaper. Local diseases of the skin, rheumatism, and gout are all r into an elysian of ease, plenty, and lieved by this standard remedy. Con plexional blemishes are eradicated by the THE YEARLY MEETING of the Sev plexional blemishes are cuticle a pearland it imparts to the cuticle a pearland it imparts to the cuticle a pearland in the cuticle and the cu enth day Baptist churches of Iowa will whiteness and velvety softness convene with the Church at Welton, comgreatly enhances the effect of female charms. Its soothing, antiphlogistic ac mencing on Sixth-day before the first Sabtion constitutes it a prime remedy M. Elder M. Babcock will preach the Insores, ulcers, cuts, sprains, scalds, bruises and in fact every abnormal condition o troductory Sermon; Elder H. B. Lewis the cuticle attended by inflammation swelling or itching. Ladies moving welling or itching. neans are cordially invited to attend. active preparations for coinage of our best society speak of its beautifying properties in enthusiastic terms, and give it a decided preference to cosmetics, THE QUARTERLY MEETING of the econd Alfred, Andover, Independence

of the complexion. The use of ointmen and Hartsville Churches will be held for eruptive complaints is to be depressed because of their having a tendence with the Hartsville Church, commencing Sixth day evening, Aug. 23d, at 8 o'clock. to clog the pores, and in some cases to aggrivate rather than remedy the disease.

They are, besides, seldom thorough Preaching Sabbath morning, at 11 o'clock, by Rev. T. R. Williams, followed by comenough in their effects to prevent the re munion service, conducted by Rev. H. P. currence of eruptions of an inveterate type, and have the disadvantage of soil-Burdick : Sabbath afternoon, sermon at 4 ing the linen of persons who use then o'clock, by Rev. J. Kenyon; preaching Glenn's Sulphur Soap, on the contrary First day morning, at 101 o'clock, by Rev. adapted and still further recommends self on account of its cleanliness. It i besides, an admirable disinfectant A. H. Lewis. We hope to see a large delegation from the visiting churches. The clothing which has been worn by persons afflicted with diesases of a contagious nater of the general health it presents advantages of the most unequivocal descrip will notify Rev. H. P. Burdick, Alfred, b tion. Sold by Druggists.
.Hill's Hair and Whisker Dye, Black or what train they will arrive.

Brown, 50 cents. SPECIAL NOTICES. Denominational Directory. GENERAL CONFERENCE. resident-Wm. C. Whitford, Milton

cretury-L. A. Platts, Westerly, R. I. Sabbath morning, at 101 o'clock, by Eld. rresponding Secretary—J. B. West Edmeston, N. Y. N. Wardner, followed by the communion, reasurer_B. F. Langworthy, Alfred administered by Eld. V. Hull and Eld. J. C. Rogers; preaching Sabbath afternoon Will hold its Sixty-fourth Annual Ses at 4 o'clock, by Eld. E. M. Dunn; evening ion with the Church at Plainfield, N. J. after the Sabbath, prayer and conference

on Fourth-day, Sept. 25th, 1878. meeting, conducted by Eld. V. Hull; SABBATH-SCHOOL BOARD. O. W. Whitford. President-D. E Maxson, Plainfield, N. J. Corresponding Secretary—Geo. H. Balcock, Plainfield, N. J. reasurer...I. D. Titsworth, New Market

MEMORIAL BOARD. President—C. Potter, Jr., Plainfield, N Secretary—D. E. Marson, Plainfield, N. Treasurer—E. R. Pope, Plainfield, N. J. MISSIONARY SOCIETY.

resident—George Greenman, Bridge, Ct. Recording Secretary-L. A. Platts, Westerly, R. I. Corresponding Secretary—A. E. Main, Ashaway, R. I. Treasurer—Geo. B. Utter, Westerly, R. I. EDUCATION SOCIETY.

President-E. P. Larkin, Alfred Centre Recording Secretary—L. R. Swinney, Lost Creek, W. Va. Entrance 148 Madison St. Corresponding Secretary—J. Allen, Alfred Centre, N. Y. reasurer Elisha Potter, Alfred Centre, N. Y.

TRACT SOCIETY. President-A. B. Spaulding, Leonardsville Recording Secretary-Edwin Whitford Leonardsville, N. Y. Corresponding Secretary—J. B. Clarke West Edmeston, N. Y. reasurer-Stephen Burdick, Leonards ville, N. Y.

Publishing Establishment and Trace Depository in charge of D. R. Stillman, eneral and Publishing Agent, Alfred Centre, N. Y. SOUTH-EASTERN ASSOCIATION.

Moderator-L. R. Swinney, Lost Creek Recording Secretary—Edgar Davis, Lost Creek, W, Va. Creek, W. vs.

1ssistant Recording Secretary—Festus I
Ford. West Union, W. vs.

'orresponding Secretary—Moses H. Da
vis, Lost Creek, W. vs. held in Hornellsville on the Sabbathpreaching at 2 o'clock P. M.; Sabbath school immediately following. The services are held in the lecture room of the Will hold its Eighth Annual Session Baptist church. All interested are most with the Church at New Salem, Fifthlowing appointments have been made: To preach the Introductory Sermon, L. R. Swinney; to deliver an Essay on "What should we do to lead the rising generation

cration " Jepthah F. Randolph. EASTERN ASSOCIATION. Moderator-L. E. Livermore, New Mar

in the way they should go?" Preston F.

Randolph; on "What is Sabbath dese-

Recording Secretary—B. F. Rogers, Berlin, N. Y. Assistant Recording Secretary-Rogers, Westerly, R. I. Corresponding Secretary-J. Rockville, R. I. Plainfield, N. J. Will hold its Forty-third Annual Ses-

sion with the Church in Shiloh, N. J., on Fifth-day, June 5th, 1879. Introductory Sermon, A. E. Main. Doctrinal Sermon _" The Person and Work of the Holy Spirit"-L.E. Livermore. Essay-"What is the true basis, and the proper method CENTRAL ASSOCIATION.

son of strength they be four score years yet is their strength labor and sorrow, for sion with the First Church of Brookfield, at Leonardsville, N. Y., Fifth-day, June 12th, 1879. Introductory Sermon by C M. Lewis; A. B. Prentice, alternate. C. Maxson was appointed to present an essay on "How to make the Sabbathschool most efficient;" and J. Clarke, on the

-A. C. Burdick, Alfred Centre

Will hold its Forty-fourth Session with

NORTH -WESTERN ASSOCIATION.

with the Church at Farina, Ill., Fifth day,

lune 26th, 1879. Preacher of Introducto-

y Sermon, H. B. Lewis; alternate, G. W.

Burdick. Essays-" The Nature of Man,"

To the Churches of Lincklasen

Otselic, and Cuyler: I intend, Providence

permitting, to visit these churches, by re

quest of the Association, as follows: At

Lincklaen on Sabbath morning, Aug. 17th;

Otselic at 3 P. M. of the same day, and

JACOB BABCOCK, Sec.

o'clock, by Eld. S. H. Babcock; preaching

oreaching First-day, at 101 o'clock, by Eld.

By order of the Utica Church.

BRETHREN ELD. SIMEON BABCOC

nay the Lord be with you all

Any information cheerfully given.

Plainfield, Union Co., N.J.

ordially invited to attend.

MARRIED.

In Andover, N. Y., July 2d, 1878, in 1

sessions there and removed to Nile, from

T. R. WILLIAMS.

WM. B. WEST, Clerk.

O. U. Whitford; "The Person of Christ,"

E M. Dunn.

Assistant Recording Secretary - F. H. Williams, New London, N. Y.

Treasurer_C. V. Hibbard, Brookfield, N.

WESTERN ASSOCIATION.

in the church?'

In Walworth, Wis., July 10th, 1878, of typhoid fever, IIAAC C. HERITAGE, in the 66th year of his age. He professed religion when a young man and inited with the Church at Marlboro, N. J. He after wards moved West, and at his death was a worthy member of the Walworth Church. faith of the apostolic age be perpetuated He was an industrious, economical, exemplary man. He was ready to depart, and even anxious to go and be with his Sav-Moderator-A. H. Lewis, Alfred Centre

In Friendship, N. Y., July 24th, 1878, LENA, daughter of James Burdick, aged 10 years. A Sabbath school scholar.

In Westerly, R. I., July 21st, 1878, PE-

TER BURDICK, aged 80 years 2 months, and 14 days. "The days of our years are three score years and ten; and if by rea-

ior and the dear ones who had gone before him. J. W. Geisinger, S. A. Malikin, J. A. Juderwood, F. C. Dunn, A. C. Crofoot, H. W. Satterlee, M. S. Wardner, C. A. Bur-

dick, Mrs. Mary Logue, Mrs. E. J. Thorp, J. L. Hull, J. M. Todd, W. B. Gillette, A. E. Main, L. A. Platts, L. H. Habcock, S. F. Randolph, L. F. Randolph, B. D. Town-send, F. L. Green, W. F. Place, O. De-Grasse Granne, H. E. Rabcock, Mica Pollirasse Greene, H. E. Babcock, Miss Polly . Bailey, Thurston Greene, J. McFarland U. M. Babcock, Albert Whitford, O. U. Whitford, J. Kenyon, W. H. West, V. Hull, S. Burdick 2, G. J. Crandall.

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 acknowlreceipt of which is not duly acknowledged, should give us early notice of the omission.

Hawkes, Alfred Centre. \$2 00 34 1 00 35 44 34 I.I. Barber, Forestville, H. W. Satterlee, Sangerf'd Cen. A. G. Crofoot, Portville, 100 34 Mrs. M. Logue, Wharton, Pa., 500 32 J.W.Geisinger, Bridgeton, N.J. 4 00 34 J. L. Hull, Red Cloud, Neb. 5 00 34 FOR LESSON LEAVES.

L. H. Babcock, Toledo, Iowa, \$4 50 MissP.A.Bailey, New Auburn, Minn., 80

WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese, etc., for the week ending August 3d, reported for the RECORDER, by David W. Lewis Co., Produce Commission Walkshall Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER.-Receipts for the week were 35.728 packages. Exports, 13,065 packages. There has been steady demand all through the week with no accumulation of stock Prices are slightly advanced at the close Finest sour cream creameries, both State and Western, selling at 23 cents, good bath in September, 1878, at 21 o'clock P. ones 20 @21 cents; sweet cream creameries were slowest on the last and showed no advance; sales mostly 19, 20 @ 21 cents. alternate. All who can spare time and Fine dairy tubs sold quick in lines at 18 @ 20 cents, and good lots went at 15, 16 @ 17 cents. There were large sales of low grade Western and greate butter, for export, at 7@9 cents for former and 5 cents

for latter. We quote: Fine sour-cream creamery. Private dairies finest selections. -packed Low grade CHEESE.-Receipts for

06.094 boxes. Exports, 90,227 boxes. There were few specials sold early in the week at 74 cents, but the bulk of sales Seventh day Baptist Church of Hornells. were at 6 @ 71 cents. Market closes weak ville is cordially invited to be present. A with large stock medium grade carried eyance from the depot will be pro wided for those coming on the cars, if they

will notify Rev. H. P. Burdick, Alfred, by what train they will arrive. I. L. COTTRELL.	good to prime 6 @ 7 " " balf skimmed 4 @ 5 skimmed 2 @ 8
Quarterly Meeting of the Seventh-day	EGGS.—We quote; Fresh marks, wantell at
Baptist Churches of Southern Wisconsin, will occur with the Utica Church, and will commence Sixth-day evening, Aug 30th.	Marrows, # bush\$1 45 @ \$1 55
Preaching Sixth-day evening, at 71	Duran Appres Nominel

DRIED APPLES.-Nominal. BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make to purchases whatever for our own accoun ignments of prime quality property. DAVID W. LEWIS & Co..

NEW YORK.
This address is sufficient both for goods and letters.

DITSON & CO'S HOME MU-SICAL LIBRARY contains nearly and J. T. DAVIS will, Providence permitting, visit the brethren of Dakota and vicinity, and be with them on the 4th Sab bath in October, 1878. Let me bespeak a general attendance. The brethren and general attendance. The brethren and independent of the others, is sold separated. sisters will be pleased to make the acy, and contains the large quantity of 200 quaintance of the visiting brethren; and to 250 pages, sheet music size, of good music, and each book is sold for \$2 50 in boards; \$3 cloth; \$4 gilt. There are 15 collections of vocal music, of which the three most recently issued are: THE SABBATH-KEEPERS spending the UNSHINE OF SONG. (200 pp. 60 songs.) The songs are by the most popular authors. THE WORLD OF SONG. (250 abbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the pages.) A great variety of songs by the best composers, native and foreign. GEMS OF ENGLISH SONG. (282 pages, 75 songs, duets, &c.) Wonderfully fine book. At the Ladies' Room out of Upper Farwell Hall.

TO THE DONORS OF THE SEVENTHdate of its publication considered the best. There are 17 collections of Instrumental DAY BAPTIST MEMORIAL FUND .- The Pressurer of the Board is ready to receive principal or interest on notes or pledges for advanced players GEMS OF DANCE, (232 pages.) The newest compo-TER OF GEMS. (287 pages.) Fine pieces given for the benefit of the different Instiutions and Societies. Also, to receive new (250 pages.) A hundred or more of the works of this most brilliant of masters. prompt in paying, as the funds are needed. E. R. POPE, Treasurer.

New Weekly Musical Paper. Appears in September. OLIVER DITSON & CO., Boston. C. H. DITSON & CO., 843 Broadway, New York. J. E. DITSON & CO., 922 Chestnut St., Philadelphia. SABBATH LECTURES.—The friends f the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc-T OOK! 100 ENVELOPE trine, are requested to make their wishes ner, by mail, 25c. 25 large size fashion known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE, able cards with name, 10c. This will no appear again in this laper. Chooler Bear Samples for stamp. Agents wanted. Teachers, send us your address, and re-ceive something valuable, Free. J. A. UN-West Edmeston, Otsego Co., N. Y. SEVENTH-DAY BAPTISTS IN HOR NELLSVILLE, N. Y.—Religious services are DERWOOD, Penn Yan, N. Y.

TOTICE TO CREDITORS. Notice is hereby given, according to law, to all persons having claims against the estate of Eliza Mix, deceased, late of the town of Alms, county of Allegany, that they are required to exhibit the same, with the vouchers thereof, to the subscriber, the executor of the personal estate of said decased, at the dwelling of the executor, in the town of Wellsville, on or before the 15th day of lanuary, 1879. In Independence, N. Y., Aug. 1st, 1878, by Eld. J. Kenyon, at his home; Mr. Frank A. Forsyth and Miss Ida L. Locke, all of fore the 15th day of January, 1879. CHARLES HOWLEY, Executor.

Dated, Wellsville, July 5th, 1878. New! Sweet! Cheerful! Gospet Echoes, by R. G. Staples. Do not supply your school with new singing books until 49d year of his age, CHAUNCEY B. BAHAM. The deceased had been afflicted for several you have examined and tested this book. It is by far the best for Sunday schools, months with a disease of the stomach, it refusing to receive or digest food. He was a man respected for his honesty and faithfulness in the discharge of his duties, which he, as an officer of the town, was which he, as an oliter of the called to perform. He had never made a profession of faith in Christ until a short time before his death. His funeral was held in the Methodist Church to a very two chil.

Address, CENTRAL BOOK CONCERN, Oskaleosa, Iowa.

time before his death. His funeral was held in the Methodist Church to s very full house. He has left a wife, two chilings and the stress of t DEVOLVER FREE SEVEN In Nile, N. Y., July 31, 1878, Mr. DANIEL EDWARDS, in the 80th year of his age. Mr. Edwards was a native of Westerly, R. I. St., Pittsburgh, Pa. He removed to Genesee, Allegany county, N. Y., with his father, mother, and other members of the family, in 1827, when that town was almost an unbroken wilderness, where he lived and raised his family, until three years ago he sold his large pos

shot Revolver with box Cartridges, add. J. BOWN & SON, 136 & 138 Wood OCHESTER BUSINESS UNI

THE LEADING BUSINESS SCHOOL Tuition, Board, and Books, three months, \$36, and four months, \$108. Send for

ion reng their Cilicia. why the mostly

rs of the ibers, of struction meaction ority or

F. E. ROGERS, Sec. L. WILLIAMS, Pres.

I WILL TRY VEGETINE.

HE DID, AND WAS CURED.

Mr. H. R. Stevens: Dear Sir,-I wish

o give you this testimony, that you nay know, and let others know, what

Vegetine has done for me. About two

years ago a small sore came on my leg; it soon became a large Ulcer, so trouble

ed Vegetine to others with good success. I always keep a bottle of it in the house

very respectfully yours,
F. ANTHONI.

Mr. Anthoni is one of the pioneers of Delaware, O. He settled here in 1834 He is a wealthy gentleman, of the firm of F. Anthoni & Sons. Mr. Anthoni is ex-

tensively known, especially among the

Germans. He is well known in Cincin nati. He is respected by all.

IMPURE BLOOD -In morbid condition

of the blood are many diseases; such as

ine for the relief I have got.

last three years I have not been able t

VEGETINE.—The great success of the

VEGETINE as a cleanser and purifier of the blood is shown beyond a doubt by the

great numbers who have taken it, and re-ceived immediate relief, with such re

VEGETINE

I have used H. R. Stevens' Vegetine

and like it better than any medicine

have used for purifying the blood. One

and Herbs. It is very pleasant to take

VEGETINE

RECOMENDED BY M. D.'s.

Mr. H. R. Stevens: Dear Sir,-I have

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DIANOS Another bat- RAGING

tle on high prices. War on the mo

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are imperfect.

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taining to Inventions or Patents.

Special attention given to Interference

Prepared by

HENDERSON, Ky., Dec., 1877.

THOS. LYNE.

A. B. DE FIEST, M. D., Hazleton, Ind.

MARGERY WELLS.

DELAWARE, O., Feb. 16, 1877.

The Bible Service.

Conducted by a Committee

AMERICAN SABBATH TRACT SOCIETY

INTERNATIONAL LESSONS, 1878. THIRD QUARTER July 6. Birth of Christ the Lord. Luke 2:

July 13. The Childhood of Jesus. Luke July 20. Ministry of John the Baptist. July 27. Jesus at Nazareth. Luke 4: 16-30. Aug. 3. The Draught of Fishes. Luke 5: 1-11 Aug. 10. The Centurion's Faith, Luke 7: 1-10 Aug. 17. The Widow of Nain. Luke 7

Aug. 24. The Friend of Sinners. Luke 7 dead then do? What did this miracle prove Aug. 31. The Return of the Seventy. Luk Sept. 7. The Good Samaritan. Luke 10: 30-37 Sept. 14. Importunity in Prayer. Luke 11:

Sept. 21. Warning against Coveto Sept. 28. Review. XXXIII.-THE WIDOW OF NAIN.

For Sabbath Day, August 17. LUKE 7: 11-17.

11. And it came to pass the day after, that te went into a city called Nain; and many ob-tis disciples went with him, and much peo 12. Now when he came nigh to the gate of the city, behold, there was a dead man car-ried out, the only son of his mother; and she was a widow; and much people of the city most convincing evidence of his divine was with wer.

13. And when the Lord saw her, he had compassion on her, and said unto her. Weep not.

14. And he came and touched the bler: and they that bare him stood still. And he said,

Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother, glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. ed his people.

17. And this rumor of him went forth throughout all Judea, and throughout all the region round about. TOPIC._... Christ the resurrection and the life."

TOPILIAL READINGS.

The widow's son raised. Luke 7: 11-17.

The ruler's daughter raised. Luke 8: 41-56.

Lazarus raised. John 11: 32-44.

The resurrection of Christ. Luke 24: 1-12.

The resurrection of believers. ICor. 15: 12-28.

The resurrection foretold. John 5: 19-29.

The resurrection witnessed. Rev. 20: 1-15. GOLDEN TEXT. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not."— Luke 7: 13.

CENTRAL TRUTH .- " Life from the dead." TIME.-About A. D. 28.

GRANDPA AND BESS.

One with the morning's rosy flush, And one with the twilight's tender hush

"Where do the New Years come from?"

Two bright heads in the corner,

One like the silver fair;

Deep in the easy chair; One with a crown of yellow gold,

Asks Goldlocks in her glee;

"Do they sail in a pearly shallop

Across a wonderful sea;
A sea whose waters with rainbow

Touched all the borders of fairy land?

" Do all the birds in that country

Singing among the blossoms

"And the happy little children,

Do they wander as they will, To gather the sweet wild roses,

And the strawberries on the hill; White wings like butterflies all afloat, And a purple cloud for a fairy boat?

There surely is such a country,

And that is the country o'er the sea,

I've seen it many a night, Though I never, never could find it

Awake in the morning light;

Where the beautiful New Years wait for

Says Grandpa looking away Through the frosty rime on the window

"They come from the country of youth

And they pass to the land of long ago."

"And which is the fairest country?

Dear heart, I never can tell; Where the New Years wait their dawn

ing Or the beautiful Old Years dwell;

But the sweetest summers that ever

To the land of the long ago have flown.

"The New Years wait for you darling;

They have carried my dearest treasures

And the Old Years wait for me:

To the country over the sea;
The eyes that were brightest, the lips that

"But I knew of a better country,

I shall find its shining pathway

Where the Old Years all are new:

Sooner, sweet heart, than you; And I'll send you a message of love an

With every dawn of a glad New Year."

The eyes of the dear old pilgrim

Are looking across the snows,

Dreaming together, the young and old, Locks of silver and crown of gold.

LITTLE BOB AND HIS VIOLIN.

A True Story.

lecturers, I am having a fine oppor-

of human experience.

While closer nestles the merry face.

With its flush like a pink wild rose

-Emily Huntington Miller.

To the distant hills so gray;

Keep singing by night and by day?

Will they let you feel as you hold them

RULERS.-Tiberius Cæsar, emperor of Rom bier. The bearers stood. Young of the chamber into the house, and delivold, so that he was reall man, arise. The dead sat up, and be ered him unto his mother: and Elijah stead of 1,878 years ago. Miscellaneous.

L. The sorrow-stricken mother.

III. The son restored. v. 15. IV. The people convinced. v. 16, 17. QUESTIONS. Historical connection. What miracl s described in our last lesson? Had Christ before the time of that lesson restored the

dead to life? How long afterward did he de 2. He who restored to life the widow I. v. 11, 12. Where was the city of Nain? (Se trespasses and sins. notes.) What had Jesus done the day previ ous! Who accompanied Jesus to Nain? Who

What were they carrying out? What was h to glorify God. II: v 13 14 How did Jesus feel toward her? What did he say to her? Why should she no BIBLE ILLUSTRATIONS. weep? What did he then do? What is a bier? What did he say to the dead man? III. v. 15. What did the man that had been

IV. v. 16, 17. How were the people affected who saw it? Where did the rumor of this was this miracle wrought? In what direction is Judea from Gaillee? What division of Palestine lies between Judea and Galilee? How far is Nain from Jerusalem? (About 6

HISTORICAL CONNECTION. Christ had doubtless before this tim healed all manner of diseases with which men were afflicted, but so far as we know had not, up to this time, restored the dead to life. On the day following the events

power and mission, by performing the wonderful miracle recorded in this less In Lesson XXXII, the omnipresence of Christ's power was manifest. The prestime, seems to have hushed the marmur of envy and unbelief, and drawn from the changling multitude the cry: "A great

Besides the funeral cortege of many of the city. A dead man was carried out—
the only son of a widow. Jesus had compassion. What sympathy. Weep not.

Lord, and said, O Lord my God, I pray widow's tears." He touched the

panying him on the piano.

last, being left alone in the parlor,

I asked him what was the cause of

gan to speak. Wondrous power, and said, See, thy son liveth." 1 Kings 17: W E G E T I N E. pledge that all that sleep in Jesus will 17-23. hear his voice, and come forth. Be still. my soul, adore! Trust the Friend of had compassion on her. sinners-mighty to save unto the utter-

LESSON THOUGHTS. 1. He who had compassion on the widow of Nain is our compassionate Lord and helper.

son is able to raise to life those dead in 3. The manifestation of Christ's divine power for man's deliverance from death, must impress the people, and lead them

Went into a city called Nain.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good." Acts 10: 38. There was a dead man car**ried out.** v. 12. "And it came to pass, after he had buried him, that he spake to his sons, say-

buried; lay my bones beside his bones. 1 Kings 13: 31. Only son of his mother, . "And he said, Take now thy son, thin only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of narrated in our last lesson, he gave the the mountains which I will tell thee of."

"And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass and he was filled with wisdom, and un derstanding, and cunning to work all works in brass. And he came to king olomon, and wrought all his work,"

that the son of the woman, the mistress of the house, fell sick; and his sickness was prophet is risen up among us." Echo reso so sore, that there was no breath left in him. And she said unto Elijah, What This mitacle was not wrought in private. have I to do with thee, O thou man of God? art thou come unto me to call my the people of the city, many of his dis-ciples and numerous other followers were And he took him out of her bosom, and present to behold the wondrous deed. It carried him up into a loft, where he abode, was the day following the cure of the and laid him upon his own bed. And he ad laid him upon his own bed. And he was the day following the cure of the cried unto the Lord, and said, O Lord my servant. They came near to the gate of God, hast thou also brought evil upon the He did not condemn weeping, but was thee, let this child's soul come into him ready to impart joy. "Incarnate compassion summoning its absolute power to dry Elijah; and the soul of the child came into a well established fact that our dates him again, and he revived. And Elijah took the child, and brought him down out

> seeing his mother that he couldn't during the scene. Their sympathy office, apparently beside himself glad, my dear fellow, to have been

the men all exclaimed; "what has happened to you? We haven't seen you so jolly before in a month;' Fearing lest they might suspect something was up, I shook my head seemed deeply troubled about some at the boy. He sobered down in-

playing at dances, parties, and con- his empty pockets. At last the train came. The concerts. His home was in St. Paul. The troupe he was with had been in ductor on it was a friend of mine. that city, giving a series of concerts. So I took him aside, told him the While there, the child had played child's story, and asked him to see for them and begged them to accept | that the lad reached St. Paul safely. his assistance while in St. Paul. The The conductor was very much intertroupe gladly engaged him, and ested, and said that he would not seeing the enthusiasm of the andi-ence over his rare performances, nothing, but would take him to his they urged the boy to travel with home when he reached the city. But he declined, on the

was sent home to her.

sung
The gladdest carols when life was young. home a great musician. his curly head on the arm of his one. chair, he cried as though his heart

him out of his trouble, and coaxed me so much on the previous day, what is your religion?" | "Protest him to go on with his story.
"Wes," said the little fellow, with the big tears standing in his in the morning; and, on finding eyes, "I have been with these people almost five weeks, and they of fleet horses they followed after haven't paid me one cent. And, me in hot pursuit. They did not what is still worse, some of the men come within a long distance of my have borrowed nearly all the money Traveling as private secretary to that mother gave me, and they uncomfortable for one of my accomthem for it, they box my ears and tell me that if I speak of it again the angry singers passed him, urg tunity of seeing this great country they will throw me down stairs. I ing on their horses, fearing they and hearing many touching incidents have only thirty-five cents left. would miss their train.

They are very cross to me. Some-Northville, the scene of my prest times I wish they would kick me ent story, is a flourishing little town | down stairs and kill me, and end my | of some fifteen hundred souls, on the troubles. Angels have good times, prairies of Iowa. Its chief hotel is don't than? Then I think that if I manally prouty and well kept. It was dead there would be no one to is surrounded with a fine grove of work for my dear mother! I don't chap you entrusted to my care safely healthy young shade trees. The know what I would do if it wasn't clasped in his mother's arms. And pursuit of health, July 13th. grounds about the house are nest for my violin. When I get to such a meeting! Smiles and tears, and orderly, which is seldom the playing on that I forget all my sor-surprise and joy. The bright curly had twice been a Member of the case with these country hotels. One rows and I am real happy. Oh! head buried amid her soft, gray Legislature. usually sees scattered on all sides how I do love that little instrument." Just here, the Professor said, the | many minutes no sound escaped tea-bell rang; so I sent the little them. Not a word was spoken; As soon as the child had gone I

scraps of paper, rags, tin cans, old hoots, hoopskirts,broken-down pails, | barrels, stoves, and chairs that have boy out to his supper, telling him to while I, six feet high, sat wiping served their time, and been igno- come to my room at eight o'clock | my eyes, like a silly girl of sixteen. miniously banished from domestic life. This hotel, in addition to its hunted up the hotel clerk, who was tidings from her boy during his abother attractions, has a nicely fur- a very kind-hearted fellow. I told sence though he had written several nished parlor and a sweet-toned him the boy's story, and suggested times. Having entrusted his letters piano. to him that something must be done Seated in this room, in front of a crackling wood fire, one blustering | Monday and the concert troupe was | been read and destroyed.

night in March, while the wind going to leave town at ten in the moaned plaintively without, a gentleman, who played very well—in gether, decided upon a plan, and never can thank you two gentlemen night in March, while the wind going to leave town at ten in the fact, I believe he was a professor of made up a purse of ten dollars for music-came in to cheer me with the little boy. some sonatas and symphonies by At eight the child came to my Beethoven, Mozart, and Handel. room. I told him to pack his trunk After playing for a while, we at once and go to bed, so as to get small chap and mean to help him talked of music, our travels, the soli-tude of these vast prairies, the hard-journey before him on the next day, a brave little man—a regular trump. ships of pioneer life-its griefs and that at half-past four the clerk

privations especially severe on the would waken him and help him car-A short time ago, in this very not make any noise, or he would men all gathered around, and I ashotel, said my friend, quite a little wake up the men that slept in the sure you they thought his playing drama was enacted. The whole room with him. Fortunately for us, mighty fine. When I told them his hotel, said my friend, quite a little drama was enacted. The whole town was enacted. The whole town was estired up about it. A traveling concert troupe had been in the village for three days, and they made this house their head quarrens. Among their number was a bright, handsome little boy violin.

AGENTS WANTED—IN EVacased, that they were all hard drinkers, so I the town of Alfred, in said county, decased, that they are required to exhibit the sum, with him. Fortunately for us, they were all hard drinkers, so I they would sleep soundly. The one of them his touching history, each one of them his touching history, each one of them his by his truth and his Holy. Spirit. We can not do without us.

Did Gentre, N. Y.

Orders by mall will receive special care, they were all hard drinkers, so I the town of Alfred, in said county, decased, that they are required to exhibit the same, with they are required to exhibit the same, with they are represented to the lease, they want to be subscriber, the administrator of the Dricker State, but they are required to exhibit the same, with the cassed, that they are required to exhibit the same, with the cassed, that they are required to exhibit the same, with the same in the touching the subscriber, the administr

ist. He was a prodigy; and though | thought of getting home again and only twelve years old, he was familiar with the music of all the old go to sleep. About ten o'clock he and generosity were as touching to masters and rendered their composi- came dancing and whistling into the me as the boy's sad story. I am tions with a degree of understanding and delicacy that was remark- with delight.

"Why, Bob, what's the matter," able in one so young. I became very much interested in him, and sent for the little lad to come to the parlor and play with me, I accom-The child had a very sad face and

thing, for he sighed continually. At | stantly and left the room. him practice many hours every day might waken and miss him. When does not hurt the paint either. said he earned nearly all the money had his trunk checked to St. Paul, that he and his mother lived on, by and gave him ten dollars to put in

I returned to the hotel, continued ground that he could not leave his the Professor, and, taking an early in great measure.

breakfast, started on a ride over the With flattering promises of all he prairies, thinking that it would be might achieve, and the fabulous wiser not to be around when the sums of money he might accumu- child's flight was discovered. The late, they over-persuaded the poor omnibus driver was suddenly seized mother to consent that he might go | with a desire to go and see his sisfor three months, provided they ter who lived some five miles out of would pay the boy at the end of town. He left his son in charge of every week and see that the money his business. The clerk also decided to take a vacation of a few The fond mother wept bitterly at | hours; so that by the time the con-

parting from her boy, and slipping cert people discovered their loss, ten dollars into his hand, she bade there was really no one at the hotel im go, be a good lad, and come or in the village that knew anything about the affair. We three When the little fellow reached had wisely kept our own counsel, this point, said the Professor, he and the disappearance of the boy broke down completely, and, laying | was a surprise and mystery to every

The members of the troupe immewould break. I tried to cheer him diately suspected that I had a finger On inquiry, they learned that I had ant. My father was a Protestant, which road I had taken, with a span me in hot pursuit. They did not hiding place; but they made it very clump of trees by the roadside, as places, where beneath the shade of

> Toward the end of the week, said the Professor, I had this letter from the conductor, handing it to me to read. From it, I copied what follows:

Dear Professor,-I saw the little locks-in silent lappiness.

The poor widow had received no right away, as the next day was to mail, they had, undoubtedly,

enough. She hopes you will call and see her, if either of you ever come to St. Paul. I have become very fond of this

How well he plays! I had him come in the baggage car during the ry down his trunk; that he must day and play for me. The brakes-

When the Lord saw her, he "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

put forth his hand, and touched him, and

saith unto him, I will; be thou clean." some that I consulted the doctor, but I got no relief, growing worse from day to day. touched their eyes: and immediately their eyes received sight, and they followed him." Matt. 2: 34. his advice: it did no good. I can truly Where have ye laid him? They say: unto him, Lord, come and see. Jesus

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth." cers, &c. I said to my family, I will try some of the Vegetine. Before I had used the first bottle I began to feel better. I made up my mind I had got the right

He said, Young man, . . . arise.

"Jesus said unto her, I am the resurrection, and the life." John 11: 25. "But Peter put them all forth, and kneeled down, and prayed: and turning him to the body, said, Tabitha, arise. And ing, When I am dead, then bury me in the sepulchre wherein the man of God is Peter, she sat up." Acts 9: 40. There came a fear on all; and

they glorified God. v. 16. "The fear of the Lord is the beginning of wisdom: a good understanding lall they that do his commandments; praise endureth forever." Psa. 111: 10. saw the dumb to speak, the maimed to be whole, the same to walk, and the blind to see: and they glorified the God of Is rael." Matt. 15: 81. A great prophet has risen.

"The Lord thy God will raise up unto "The Lord thy God will raise up unto the a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15. " For Moses truly said unto the fathers, Prophet shall the Lord your God raise up unto you of your brethren, like unto ne: him shall ye hear in all things, what scever he shall say unto you." Acts 3:22.
"This is that Moses which said unto
the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

This rumor of him went forth. "But they, when they were departed pread abroad his fame in all that coun

Matt. 9: 31.

CORRECTION.—Through a mistake in copying in Lesson XXVII., July 6th, 1878, 'The Birth of Christ," the time of Christ's birth was erroneously given as A. D. 4. It a well established fact that our dates count from the time Christ was four years old, so that he was really born 1,882. in-

one of your accomplices in finishing up so good a work.

Ammonia for Housewife Use.-

The pantry shelves are getting grimy, or finger marks around the door latches and knobs are looking dark and unsightly. For lack of time they are left day after day, for At five o'clock the next morning it is hard work to scour all the time, Bob and his trunk were not only and it wears off the paint too. Now his sadness. He told me that he down stairs, but safely stowed away suppose his wife has her bottle of was his mother's only child; that in the omnibus, and on their way to spirits of ammonia to use; she takes she was old and sick; that his fa- the depot. I was beside the little her basin of water and a clean cloth, ther was dead. It seems his father was a music teacher, and had taught classed in mine. He was trembling and wipes off all the dirt; it is worth since he was four years old. He we reached the railroad station, I could put a few drops in her dish water and see how easily the dishes could be cleaned; a few drops on a sponge would clean all the windows in the sitting room, and make them shine like crystal. It would take the stains off the teaspoons, and a the stains off the teaspoons, and a applications for Patents in the United teaspoonful in the mop-pail would States. No charges unless the Patent is do more in washing up the kitchen granted. No fees for making preliminary floor than ten nounds of ellow examinations. No additional fees for floor than ten pounds of elbow grease applied to the mop handle. A housewife has just as much right to make her work easy and expeditious as her husband has. If she does not do it, the fault is her own

"Is this seat next to you engaged?" asked the traveler of a young lady in the cars. "Yes, sir, fore the Executive Departments. It was the only vacant sea and the traveler wanted it. "Who's engaged it?" "A gentleman, I believe," she said. "Well, he can't engage a seat this way and not sit in it. I don't see any baggage? Where's his baggage?" And he was on the point of sitting down, when the young lady, mustering all her courage, exclaimed: "Oh! sir, I'm his baggage."

"I say, Mr. Duffus, what are your politics?" said a witty Aberdeen man, quizzing another artizan. "Conservative. My father was up by telling him that I would help in the pie, as the lad had been with conservative," he replied. "And left town on horseback quite early was the answer. "And why are you a bachelor?" said the other. Because my father was a-oh! don't bother me with your stupid

questions." The great Lord of pilgrims has taken care that in the hardest parts of our road to the Celestial City there should be blessed restingpromises, weary ones may repose within the shelter of love. God's hospice may be confidently looked for whenever the way is more than

ordinarily difficult. Hon. Harvey G. Eastman, Mayor of Poughkeepsie, and for thirty years head of the Commercial College of that place, died at Denver. Colorado, where he had gone in the He was only 46 years of age, and

Washington, D. C.; Hon. C. Dewey, Press Har. Natl. Bank, Cadiz, Ohio; Hon. H Waldron, Vice Prest. 1st Natl. Bank, Hillsdale, Mich.; J. R. Hanna, Esq., Cash-ier City Natl. Bank, Denver, Col.; J. D. Bars of pure gold weighing twenty ounces each, liave been plowed up at or near Lexington, N. C., to the value of some \$10,000, supposed to be the proceeds of a stage robbery committed some forty-five years ago, when the thieves hid the

opolist renewed.
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- 1	STATIONS.	No.8	No. 12*	No. 4*	No.
	Leave nkirk tle Valley		1.05PM 2.52		7.05 8.48
Ol Cu W Ai	amanca ean ba elisville dover fred	7.55AM 8.32 " 8.56 " 9.53 "	3.35PM 4.09 " 4.30 " 5.20 "		9.12 10.01 10.33 11.42 12.02 12.22
Ri Bi	Leave problem in the control of the	11.05AM 1.07PM 2.54 " 7.15 "		12.35AM 2.30 " 4.35 " 9.15 "	1.50 4.30 7.30
Ne	w York	10.25PM	7.25AM	12.25 рм	١
-	DDITIONAL				

kirk, stopping at Sheriden 5.47, Forest ville 6.08, Smith's Mills 6.30, Perrysburg 7.10, Dayton 7.37, Cattaraugus 8.87, Little Valley 9.20, Salamanca 10.27, Great Val ey 10.44, Carrollton 11.25, Vandalia 11.43 A. M., Allegany 12.10, Olean 12.45, Hins-dale 1.35, Cuba 2.25, Friendship 3.35, Belvidere 4.15, Phillipsville 4.40, Scio 5.20, Wellsville 5.57, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville t 8.35 P.M. 6.23 A.M., daily, from Friendship, stops

at Belvidere 6.44, Phillipsville 7.00, Scie 7.20, and arrives at Wellsville 7.55 A. M. 9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.24, Forestville 9.33, Smith's Mills 9.45, Perrysburg 10.05, Dayton 10.17, Cattaraugus 10.45, Little Valley 11.05, Salamanca 11.45, Great Valley 11.52 A M. Carrollton 12 10 Vandalia 12 27 Alle gany 12.49, Olean 1.05, Hinsdale 1.30, Cuba 2.22, Friendship 3.00, Belvidere 3.21, Phil-lipaville 3.35, Scio 3.52, Wellsville 4.10, Andover 4.45, Alfred 5.19, Almond 5.34 arriving at Hornellsville at 5.55 P. M. 5.45 P. M., daily, from Salamanca, stop ping at all stations, arriving at Hornell 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31; Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayton 10.28, Cattaraugus 11.00, Little Valley

6.05 P. M., daily, from Dunkirk, stops at all stations, arriving at Carrollton s 5.40 P. M., except Sundays, from Car-ollton, stops at Vandalia 5.52, Allegany

.06, Olean 6.15. WESTWARD. No.3* No. 9\$ No. 29 No. 1 7.00PM 9.00AL Hornellsville 8.15Am 12.20pm 12.50pm 8.55pm 12.45PM wareroom build one?

7 1.05 " 2.15PM 9.57PM 9.57PM 0 " 2.50 " 4.40 " 11.49 " 11.15 " 3.38 " 5.40 " 9.17AM Freat Valley 11 20 " 3.42 " 5.45 " 11.50 Cleveland 7.05PM . Cincinnati 6.00AM 11.57AM 4.15PM 6.13PM 12.22AM They are furnished with the improved 1.30PM 5.45 " 8.15 " 2.20 " ADDITIONAL LOCAL TRAINS WESTWARD

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ions, arriving at Dunkirk 9.05 A. M. 8.42 A. M., except Sundays, from Olean, stopping at Allegany 8.49, Vandalia 9.01, arriving at Carrollton 9.10 A. M.
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The Sabbath Records GOD KNOWETH BEST. tetime, when all life's lessons been learned, been learned.

And suu and stars forevermore have
things which our weak judgme
here have spurmed—
The things o'er which we grieved w

lashes wet— Will flash before us, out of life's d As stars shine most in deeper tint And we shall see how all God's plane right,
And how what seemed reproof was And we shall see how, while we from and sigh. God's plans go on as best for you me; How, when we called, he heeded not cry, Because his wisdom to the end could And even as prudent parents disallow Too much of sweet to craving babyli

So God, perhaps, is keeping from us n Life's sweetest things because it se

And if, sometimes, commingled with We find the wormwood, and rebel e sure a wiser hand than yours or m Pours out this portion for our lip And if some friend we love is lying lo Where human kisses can not reach face, look of the loving Father's And you shall shortly know that len ened breath Is not the sweetest gift God sends And that, sometimes, the sable pa Conceals the fairest boon his love

If we could push ajar the gates of life.
And stand within, and all God's ings see, We could interpret all this doubt And for each mystery could find a k But not to day. Then be content, God's plans, like lilies, pure and We must not tear the close shut l Time will reveal the calvxes of go And if, through patient toil; we read

AN ESSAY By what Act is One Made a Men

to a lawfully-called and orga assembly There are two ins where it is applied to an un gathering, viz., Acts 19: 32, 4 each of these refers to an ass first called together by Dem the silversmith. The word is often used as descriptive of Christians in any given place assemble at stated times f worship and service of Christ church of Antioch, the church Judea, &c. Hence a Ch

If Christ established the and it is still his, we ou able to gather from these t

One day Jesus came and himself for baptism, John refused him, because he was not proper for him t baptism a baptism of r -at his hand; but Jesus sa fer it to be so now, for t

men are lost. John 3: 16 loved the world that the only begotten Son that believeth on him might but have everlasting life that man must be born a 3: 3, "Verily, verily, I thee, except a man be he can not see the kingdo

Where tired feet, with sandals may rest.
When we shall clearly know and I think flight we will say, "God kne Read before the Seventh day I North-Western Association, by Re CRANDALL, and requested for public

the Visible Church of Christ New Testament is compound the two Greek words ek and and means to call out, or to asse and is generally used with refe

church is an assembly, or con tion of Christians, called o Jesus Christ, and organized called dut, some one called and if they have any right to erly be called a church, the properly and orderly called o if lawfully and orderly call they are a lawfully organiz sembly or church. It may that the simple fact that an bly is lawfully called does no sarily imply that it is org But it does necessarily imply has the power, either in i within its reach, to accomp object for which the asse convened. To suppose less t is to suppose the one callin

able of accomplishing the ob in view in issuing the call. is a historic facilithat throu ences and instrumentalities motion by Jesus Christ, C churches were established fore, if we are to know any the duties and obligation upon his church, we are to of the church while it was immediate direction and co

arise out of our church reli What are the facts? work of Jesus was inaugu one called John the Baptis ing in the "wilderness of and crying, "Repent ye, kingdom of heaven is at ha all who were willing he bar on a profession of repental

cometh as to fulfill all ness." From this saying we conclude that this ba (b) We find Jesus tea

Also, except the Jews him they should die in John 8: 24, "I said the you that ye shall die in for if ye believe not that shall die in your sin where and always the U is most prominent in th dependent upon his ac

rejection of himself as (c) Just before his promised his disciples