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been learned,
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ere have spurned-

hings which our weak judgment

The things o'er which we grieved with lashes wet— Will dash before us, out of life's dark

night,
As stars shine most in deeper tints of

blue; and we shall see how all God's plans were

right,
And how what seemed reproof was love

And we shall see how, while we frown

How, when we called, he heeded not our

cry, Because his wisdom to the end could see.

Too much of sweet to craving babyhood,

ided, perhaps, is keeping from us now

Life's sweetest things because it seem-

And if, sometimes, commingled with life's

We find the wormwood, and rebel and

Be sure a wiser hand than yours or mine

and if some friend we love is lying low.

of do not blame the loving Father so,

But wear your sorrow with obedien grace!

and you shall shortly know that length

is not the sweetest gift God sends his

And that, sometimes, the sable pall of

If we could push ajar the gates of life,

And stand within, and all God's work

ings see.
We could interpret all this doubt and

And for each mystery could find a key!

But not to day. Then be content, poor

God's plans, like lilies, pure and white

We must not tear the close shut leaves

And if, through patient toil, we reach the

Where tired feet, with sandals loose

may rest, When we shall clearly know and under

I think that we will say, "God knew the

AN ESSAY

Read before the Seventh day Baptisi North-Western Association, by Rev. G. J CRANDALL, and requested for publication

By what Act is One Made a Member

the Visible Church of Christ?

The word translated church in the

New Testament is compounded of

the two Greek words ek and kaleo,

and means to call out, or to assemble,

and is generally used with reference

to a lawfully-called and organized

assembly. There are two instances

where it is applied to an unlawful

gathering, viz., Acts 19: 32, 41, and

each of these refers to an assembly

first called together by Demetrius,

the silversmith. The word is very

often used as descriptive of those

Christians in any given place who

worship and service of Christ, as the

Judea, &c. Hence a Christian

church is an assembly, or congrega-

tion of Christians, called out by

Jesus Christ, and organized accord-

ing to his laws; for, if persons are

called out, some one called them,

and if they have any right to prop-

erly be called a church, they were

if lawfully and orderly called out,

they are a lawfully-organized as-

sembly or church. It may be said

that the simple fact that an assem-

bly is lawfully called does not neces-

sarily imply that it is organized.

But it does necessarily imply that it

has the power, either in itself or

within its reach, to accomplish the

convened. To suppose less than this

of the church while it was under his

else from both these sources com-

If Christ established the church,

and it is still his, we ought to be

able to gather from these two sourc-

es all the directions we need to en-

able us to answer all questions which

arise out of our church relations.

is to suppose the one calling incap-

by vote of that body

will reveal the calyxes of gold.

death (onceals the fairest boon his love can

Pours out this portion for our lips to

And even as prudent parents disallow

Sabbath

TRECORDE!

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

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

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 15, 1878.

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WHOLE NO. 1750.

VOLUME XXXIV.---NO. 33.

them another Comforter which should abide with them forever. (d) After his resurrection he comve therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even arto the end of the world." (e) On the day of Pentecost, some

ten days after the ascension of Jesus, upon the disciples, and under his iu- broken. fluence they preached Jesus the of Jesus Christ, they were baptized, both men and worden." When Philip was on the way from Jerusalem to Gaza, he preached Christ to the Ethiopian eunuch, whom, when

he declared his faith, he baptized.

When the scales fell from the eyes of one "Saul of Tarsus." he arose and was baptized. Peter was sent of God to preach the word to Cornelius, and as he was preaching, the Holy Spirit fell on them; then | 7: 4, 8, says: "Codex D. has the Peter "commanded them to be ban addition, ean elthosin, when they tized in the name of the Lord." Paul come; which Meyer, DeWette and preached the gospel at Philippi, and others regard as a sound interpreta-Lydia was converted and baptized; afterward the Philippian jailer and progression would be this: 1. Behis household were converted and baptized; and finally, at Ephesus he caused to be baptized in the name of the Lord Jesus the twelve who before had been baptized unto John's baptism, under the preaching of Apollos. The facts thus enumer-

ated show clearly: 1st. That men everywhere needed to repent of sin and believe in Christ as the Messiah, or they could not be saved.

2d. That Jesus promised the Holy Spirit and his own personal presence assemble at stated times for the in the establishment of his churches.

in various places were formed. 4th. That the people made believers in Jesus as the Savior of men by the preaching of the Word, the influence of the Holy Spirit, and the personal presence of Jesus Christ, manifested this belief by being bapproperly and orderly called out, and tized in the name of the Father, and of the Son, and of the Holy Spirit. 5th. That those believers, having been baptized as a public profession of such belief, assembling together in their various cities, villages, or

households, were called churches. Hence the conclusion, that the act by which one is made a member of eat, were immersed, yet the word is the visible church of Christ is banject for which the assembly is tism. And here this essay might end were it not that people differ as to also to the bathing of the entire able of accomplishing the object had | what is essential to be done in order | body. The same also in Luke 11:

in view in issuing the call. Now it to make a valid or scriptural bapis a historic fact that through infin | tism. One class of persons claims | ences and instrumentalities set in that the burial of the believer in sages all the force that can be motion by Jesus Christ, Christian water in the name of the Father, claimed for them by the most enchurches were established: there and of the Son, and of the Holy fore, if we are to know anything of | Spirit is the only true baptism; | eighty-eight passages against three, the duties and obligations resting while another, and a much larger thus furnishing the strongest testiupon his church, we are to receive class claims that the application of mony that the New Testament use that knowledge from his personal water to the believer, either by of the word baptizo is in harmony teachings, or from studying the acts | sprinkling, pouring, washing, or immersing, in the name of the Father. mmediate direction and control, or and of the Son, and of the Holy Spirit, is true baptism. Now if there s any settlement of this question at | portion of the body. Brecho signiall, it must be by a proper under living to wet, or moisten, also to standing of what the Scriptures rain, or cause to rain, and is used in teach, for they are our rule of faith. the following passages: Matt. 5: 44 "To the law and to the testimony. if they speak not according to this word it is because there is no light

What are the facts? (a) The in them." work of Jesus was inaugurated by The word baptize is the infinitive form of the Greek word baptizo 7: 38-" And stood at his feet beone called John the Baptist, appearanglicized. It is not a translation. ing in the "wilderness of Judea," and crying, "Repent ye, for the kingdom of heaven is at hand," and fore, in the Geeck language, as it was used at the time the New Tesall who were willing he baptized uptament was written. What was on a profession of repentance of sin. this? Robinson, in his Greek lexicon One day Jesus came and presented refused him, because he thought it | means to dip in, to sink, to immerse, -at his hand; but Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteous-(b) We find Jesus teaching that from Plato onwards, baptizo is only begotten Son that whosoever ly; yet in Hellenistic usage, and esbelieveth on him might not perish | pecially in reference to the rite of thee, except a man be born again,

do." Luke 11: 38, "And when the holy angels, and in the presence of Pharisee saw it he marveled that he | the Lamb." had not first washed before dinner." Lange, in his comment on Mark tion. According to this view the fore every meal the washing of hands. 2. But, after the return from market, where there was so much danger of coming into contact with unclean men, the bath was used as a washing of the whole body; hence

eau me bapt. But that which follows-the baptismoi poterion-requires still another degree in the progression, and proves that baptismos here must be understood in a wider sense. Therefore we interthe market. DeWette, on the conpresence of Jesus Christ, churches of washing, or as a kind of baptism, like that of the pots, and cups, or the Romish baptism of bells. And washing of hands; for the washing of hands before eating was generally customary among the Persians, Greeks, and Romans. Thus, in our view, there was a triple washing at meals: 1. That of the person. 2.

> the vessels." We conclude, therefore, that although it is not probable that the "tables" at which they reclined to here used as referring more particularly to the cups and vessels which it was customary to wash entire, and

But if we give these three pas thusiastic Pedobaptist, we still have with the classical. We have the word pipto translated wash in sixteen passages, and in every instance it describes the washing of only a -"That ye may he the children of your Father which is in heaver: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust;" Luke hind weeping, and began to wash wipe them with the hairs of her anointed them with the ointment:" Luke 7: 44-" And he turned to the thou this woman? I entered into

himself for baptism. John at first of the New Testament, says, "It woman and said unto Simon, Seest was not proper for him to receive in Greek writers, spoken of ships, thine house, thou gavest me no wabaptism—a baptism of repentance galleys," &c. He gives as its first ter for my feet; but she hath washed sition en, and the significance of New Testament meaning to wash, (wet) with tears, and wiped them to lave, to cleanse by washing; with the hairs of her head;" Luke second meaning, to baptize, to ad 17: 29-" But the same day that ness." From this saying of Jesus minister the rite of baptism. He Lot went out of Sodom it rained fire we conclude that this baptism was says also in a note that "While in and brimstone from heaven and de-Greek writers, as above exhibited stroyed them all." The words louo and apolouo, meanmen are lost. John 3: 16. "God so everywhere to sink, to immerse, to ing to wash, to cleanse, to cleanse loved the world that he gave his overwhelm, either wholly or partial- from sin, to set free from its conse quences, is translated wash in nine passage in the New Testament, and but have everlasting life." Also, baptism, it would seem to have ex- always has reference to the removal that man must be born again. John | pressed not always simple immer- of physical or moral uncleanness. 3: 3, "Verily, verily, I say unto sion, but the more general idea of Pluno, to wash, used in Rev. 7: 14. ablution or affusion." Why this "And I said unto him, Sir, thou he can not see the kingdom of God." exception in the use of this particu- knowest. And he said to me, these Also, except the Jews believed in lar word? Why this seeming on are they which came out of great him they should die in their sins. the part of Mr. Robinson? Cer- tribulation, and have washed their John 8: 24, "I said therefore unto tainly, if he had a clear case he robes, and made them white in the God denounces and as one of the

had passed away he would send and be likely to gather their true in Heb. 9: 13, 19, 21; 10: 22; 12: treated accordingly. meaning. The word baptize is used 24; 1 Pet. 1: 2. This, in every inin the New Testament in ninety-one stance, has reference, either directly demnation meted out to the whiskypassages, and is rendered into En. or indirectly, to the sprinkling of that fosters the vile business, we missioned his disciples, saying, "Go | glish by the word baptize in eighty- | the blood of the sacrifice upon the alt- | would point to the drunkard himself eight of them. If we should substil ar or mercy seat. Proscheo, to pour as the chief of sinuers, and as guilty tute one of the words, immerse, over out upon, to besprinkle; used in of a vice that more than any other whelm, or dip, in the place of the Heb. 11: 28-" Through faith he word baptize in each of these eighty | kept the Passover, and the sprinkling eight passages, they will make good of blood, lest he that destroyed the sense, and the harmony of the the first born should touch them." Scriptures will still be maintained. | Ekcheo, to pour out; used in Matt. Not so if we should substitute the 26: 7; Mark 14: 3; Luke 10: 34; words wash, sprinkle, and pour, for John 2: 15; Acts 10: 45; Rev. 16: Is gathering thickly o'er my head, and words wash, sprinkle, and pour, tor John 2: 19, 12000 1, 1000 the Holy Spirit whom he promised the passages would be destroyed, the idea of pouring out something as the Comforter was poured out and the harmony of the Scriptures from a vessel. Ballo, to cast, to throw; found in Matt. 26: 12, and The word baptizo is used in three | John 13: 5. Matt. 26: 12-"For Messiah to the people; and "those passages in the New Testament, in in that she hath poured this who gladly received the Word were which it is translated wash, viz., ointment on my body, she did it for baptized." Also Philip, one of the Mark 7: 4, 8, and Luke 11: 38. my burial." John 13: 5-" After seven deacons of the church at Jeru | These passages read as follows: that he poured water into a basin, salem, "went down to the city of Mark 7: 4, "And when they come and began to wash the disciples' feet, Samaria," and "when they believed from the market, except they wash, and to wipe them with the towel his preaching the things concerning they eat not. And many other wherewith he was girded." Keranthe kingdom of God, and the name things there be, which they have re- numi, to mix, to mingle; metaphorceived to hold, as the washing of | ically, to pour out; found in Rev. cups, and pots, brazen vessels, and 14: 10-"The same shall drink of tables." Verse 8, "For laying the wine of the wrath of God, which aside the commandment of God, ye is poured out without mixture into hold the tradition of men, as the the cup of his indignation; and he washing of pots and cups: and shall be tormented with fire and many other such like things ye brimstone in the presence of the

Thus from the passages to which reference has been made, we find the original words which are converted into English by the words baptize, wash, sprinkle, and pour, do not in the least confuse the earnest Bible student, for they are not used interchangeably, and the ideas they express are clearly distinct from each other. We have additional evidence upon this question also, in the use of the Greek preposition en. This is used in Matt. 3: 6, 11; Mark 1: 5; John 1: 26, 31, and, according to Winer's "New Testament Greek Grammar," page 412, seventh edition, signifies, when used with baptizo, to immerse. The significance of the ordinance also is proof of the act. Paul, in Rom. 6: 3, 4, My dealings now thou canst not under pret it, with Paulus, Kuinoel, and says: "Know ye not, that so many Olshausen, of that which came from of us as were baptized into Jesus Christ were baptized into his death? 3d. That under the influence of trary, observes that this was everyhis Holy Spirit and the personal where customary. But it was not by baptism into death; that like as we also should walk in newness of life." If I understand the teachings moreover, the same held good of the of Paul here, the truth is this: the form of baptism is a profession of faith in the Lord Jesus Christ-

1. The believer's burial in water expresses: (a) his faith in the death of Christ as an atonement for sin: (b) his own death to sin. See v. 2. 2. The believer's resurrection That of the victuals. 3. That of

from thewater expresses:(a)his faith in the fact that Jesus rose from the dead for our justification; and (b) his own resurrection to a new life.

The words washing, sprinkling, and pouring, or the originals for which they are used, fail entirely to very similar expression of the significance of baptism in Col. 2: 12, as follows: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised

him from the dead." We have now sought carefully to answer the question given us from the teachings of the Scriptures, and what have we found?

1. That, according to the teachings of Jesus, men must believe in him and be baptized in order to be

2. That the doings of the apostles clearly show that they, under the influence of the Holy Spirit, and hav ing the personal presence of Jesus Christ, did baptize believers in Jesus, and that believers thus baptized in their organized assemblies were called churches.

3. That the Scriptures do teach that any act or form was used We must seek its meaning, there- (wet) his feet with tears, and did by the apostles or early Christians, uside from paptism, by which any head, and kissed his feet, and person was made a member of the visible church of Christ.

4. That the NewTestament use of the Greek word baptizo, and other Greek words translated wash, sprinkle, and pour; the use of the preposhow clearly and conclusively that the act called baptism in the Script ures, is the immersing of the be. liever in the name of the Father and of the Son and of the Holy Spirit.

Therefore, our answer to the quesion. By what act is one made a member of the visible church of of men from sin, in the name of the of Jehovah to repentance. Solitary Father and of the Son and of the

DRUNKENNESS. - Public opinion needs to be toned up on this conception of drunkenness as a sin which is most prominent in the teachings is most prominent in the teachings of Jesus is, that man's salvation is dependent upon his acceptance or rejection of himself as the Messiah.

(c) Just before his death, Jesus promised his disciples that when he continged his disciples that when he continuely a greater continuely a greater tong the destruction than all else, the destruction than all else, the destruction of the christians property; but in disciples the places of the christians property; but they are made the baits for appliance in public addresses; and they indisciples that they indisting the places of the christians property in the said:

(a) the places of the christians property in the said:

(b) the places of the christians property in t

would not abate one jot of the consellers and the corrupt legislation reprobation. Nothing can excuse nething can palliate it .- N. O.

"FATHER, TAKE MY HAND." The way is dark, my Father! Cloud on And through the gloom Lead safely home

The day goes fast, my Father! and night Is drawing darkly down. My faithles Sees ghostly visions 3 Foors, a spectra Encompass me. O Father! take my hand And from the night Lead up to light,

The way is long, my Father! and my sou Longs for the rest and quiet of the goal; While yet I journey through this weary Keep me from wandering. Father, take Quickly and straight

Lead to Heaven's gate Thy child! The path is rough, my Father! Many: Has pierced me; and my weary feet, And bleeding, mark the way. Yet thy Bids me press forward. Father, take my

Lead up to rest Thy child! The throng is great, my Father! Many doubt And fear and danger compass me about And foes oppress me sore. I can not stand Or go alone. O Father! take my hand, And through the throng Lead safe along Thy child!

Then safe and blest

The cross is heavy, Father! I have borne t long, and still do bear it. Let my worn And fainting spirit rise to that blest land Where crowns are given. Father, take my

And, reaching down, Lead to the crown Thy child! The Gracious Answer The way is dark my child! But leads

would not always have thee walk stand. meant it so; but I will take thy hand.

And through the gloom Lead safely home The day goes fast, my child! But is the

by the glory of the Father, even so of fears shall vanish. I will take thy hand. And through the night Lead up to light My child! The way is long, my child! But it shall be

> shalt stand Safe at the goal, how I did take thy hand, And onick and straight Lead to Heaven's gate
> My child! The path is rough, my child! But oh

how sweet
Will be the rest, for weary pilgrims meet land To which I lead thee, as I take thy hand, And safe and blest With me shall rest My child! The throng is great, my child! But at thy

Thy Father walks; then be not terrified. express all this. We have also a To let thee freely pass! will take thy hand,

And through the throng lead safe along My child ! The cross is heavy, child! Yet there v Who bore a heavier for thee: my Son My Well beloved. For Him bear thine

and stand With Him at last; and, from thy Father's The cross laid down, Receive a crown, My child !

JOHN THE BAPTIST.

comes from the wilderness, a wild, the fords of Jordan and the Dead Nazaritish asceticism, with a coarse prophetic mantle like that worn by Elijah, bound about his loins with a bearing and a voice that command. the people of their sins and bids them flee from the wrath to come. "Without a shadow of euphemism, (says Farrar) without an accent of hesitation, he rebuked taxgatherers for extortion; soldiers for violence, infairness, and discontent: wealthy Sadducees and stately Pharisees for a formalism and falsity which made them vipers of a viperous brood.

since he had chosen baptism as his lace, with his long, black hair

solitude sweetened by God's pres ence. But for the resources gathered their public life would have been shorn of its power. We have no sympathy with asceticism nor with the maudlin grief, that found vent in the lines:

I loathe the squares and streets, And faces that one meets. Hearts with no love for me. Always I long to creep Into some still cavern deep; There to weep, and weep and wee My whole soul out to thee."

But the solitude of a devout sou

closeted with God and his Holy

Word, is far different from that cynic separateness of pride, or the guilty solitude of crime or the dismal seclusion of grief. The best preparation for society is solitude As the ear is relieved of the noise of business, the chatter of insipid conversation and the thousand other empty sounds that intrude them selves in society, it is ready to catch those more delicate voices of earth and heaven that delight the soul Moses and Elijah and John, and all who are much alone with God, reveal in temper and in speech a deeper knowledge, the refining influence of self examination and communior with heaven. John won victories over an impetuous spirit by his lonely vigils in the wilderness, and so was fitted to guide and mould society when the hour came for him to be "a voice crying, Prepare ye the way of the Lord." Lange says that

John himself was a sermon, and his life was an earthquake. The other feature is the wonder ful power of God's spoken truth. It is by preaching, God means to instruct and save. The truth itself has an imminent power. When read by the eye it is often blessed to the salvation of the reader. But when breathed by such lips as those of John or Elijah, it is emphatically the power of God and the wisdon of God. A wicked Ahab, a bloody Tiberius, a time serving Pilate and

a cruel Herod, can not but feel the menaces of these preachers of right ousness and of a judgment to come et every messenger of God, then, whether in the pulpit or by the way side, who heralds Christ, take cour age, knowing that he who commis sioned John will stand by him, if he shun not to declare the whole counsel of God. One who is here burning and a shining light," will his earthly radiance, but will hereafter shine like the stars for ever and ever .- Church Union.

CAREFULLY PREPARED SERMONS. that which is spiritual, men ofter and engravings hang side by side. think that anything will do for a Does she not see them? you wonsermon. We have heard ministers der, but you make no remark, bethe ease with which they dash them | this Winter. Not one step longer than is best for thee: And thou shalt know, at last, when thou off. It is needless to say, that such

boasts never come from men of much ability or learning, or of any an invalid, whereupon your friend points, are all Pedobaptists, and it proper sense of what the office of preacher involves. They usually manate from those whose ideas of the gospel are low and groveling, day when I saw you at church—of We happen to know more than a and whose opinion of would allow them to rush where an | Nothing like it, my dear, for making | came such very reluctantly, because gels stand abashed. But some of those who may have

better sense of the solemn duties older than she did last year, and all them there was no divine authority replied the painter; but I would of the holy ministry, labor under the impression that off-hand talks are von are suffering from." presumptive evidences of spiritualiy, and that they compensate for want of study and everything else. There never was a greater delusion We know very well that heart felt devotion to God, and a desire for the salvation of men, is a grand preequisite of every ambassador of Christ, but careless speaking, however professedly earnest, is not always a sign of devotion. There is too frequently a false dependence upon a "divine afflatus." and most effective sermons of unin-

spired men have cost not only prayers, but the most assiduous labor, and any man who thinks that of harm without being aware of the opposition to the rest of the religious necessity of preparation on of lifeong examination of the Word of claimed no such immunity for him-

othy to hope for it. It is conceded that there is noth- watchful eyes, and it has a right to. ing in this life without toil. Our girdle; with a serious dignity of holy religion does not raise men erates into mean espionage, which above this. God works by means, has for its sole purpose a malicious ed respectful attention, he warms and those called to his vineyard desire to catch a professedly religmust go as laborers. And the ex- ious man in some act of wrong-d perience of the Church in all ages ing, in order that he may be exposed has been, that well digested thought, as well as piety, is necessary for the for this unkindly persecution, even, that he might carry them in triumph in satin, and her children grow fat nnbuilding of God's kingdom the confessor of Christ should be It is said that dry homilies, which prepared. His preparation should fail to interest the people, and es | not only be against calumniation; says in which the gospel is covered injustice will, in the end, punish it-

preaching of our day. explained by the apostle Paul, all protection against the wrath to a general thing, the best sermonscome. They listened with accusing best because they instruct the peoconsciences and stricken hearts, and ple and build them up in faith-are written and read more or less close-

symbol of their penitence and purifi- ly. Occasionally a man not neces-Jordan confessing their sins. Even can do well without the aid of man-may mean the not religious as well from heaven. those who did not submit to his uscript, but the cases are rare, and as the anti Christian—are filled with and the son of a godless one I have bartism were willing for a season to in nearly every instance such men anything and everything save gos in my world a feeble creature called tic asylum, at the expense of the rejoice in his light. So did the are close students and write much pel impulses, their mouths naturally an insect. Step thou on the dry honest, industrious tax payers, in prophet of Carmel suddenly appear with other purposes in view. In utter the first words that come to land, and make war with it." Christ. is. The burial in water of the in spectral grandeur, bearing to deed, it is oftenest through writing, the tongue. In too many ways the Titus landed; but hardly had he grow richer by the manufacture one believing in Christ, the Savior guilty Ahab and his people the call as Lord Bacon has said, that men become accurate, and, in advanced verbal fashions of his fellows. Ab of the air there came an insect. life, when the mind is stored and solute profanity or impropriety he which flew straight into his nostril, ty of his message. He has been enough to formulate truth for an cabulary of words that stand on brain, where it bored and hummed compared to the mild Belouins of audience. But in ninety nine cases the border land, and, therefore, be- for seven years. his native hills, passing with the out of a hundred, young men who long to the enemy. This vocabu speed of an apparition from place to seek to practice upon their congre- lary includes slang expressions, the and as long as the insect could hear ecution, etc., cost the county more gations with a determination to suc. whole list of "devil's saws," as they the blows upon the anvil, it kept than one thousand dollars, which hanging thick behind him is shaggy | ceed without any such slow process, | have been aptly called; and, above still. you, that ye shall die in your sins; would not hesitate as he does. Let blood of the Lamb." Also in Luke most pernicious and wicked of the masses, and his countenance un- will find, if they get at the truth of all, those semi-blasphemous words you, that ye shall die in your sins; would not hesitate as he does. Let blood of the Lamb." Also in Luke most perhicious and wicked of the moved and stern. In the presence the matter, that their auditors notice which are nothing save sugar-coated the lamb." Also in Luke moved and stern. In the presence the matter, that their auditors notice which are nothing save sugar-coated the loss sustained by society, which the victim falls into no dissorrow which the victim falls into no dissorrow which the victim falls into no dissorrow which the victim falls into no dissorrow. shall die in your sins." Every- of a few original words. It is adwhere and always the thought that integes and incurs on the streets; but the fishermen were grace, and incurs on penalty, but adopted the honeyed and always the thought that integes and incurs on penalty, but adopted the honeyed and always the thought that integes and incurs on penalty, but adopted the honeyed and always the streets; but to a Jewthey do themselves. Careless, slipwith the serious penalty and financially, the serious
grace, and incurs no penalty, but adopted the honeyed and addition produced and augmented.

Where and always the thought that integes anould be watched had a smith come daily and hammer morally and financially, the serious
grace, and incurs no penalty, but adopted the honeyed and adopted the honeyed and serious penalty and financially, the serious
grace, and incurs no penalty, but adopted the honeyed and augmented.

To one, not a Jew, he and suffering, the serious
before him. To one, not a Jew, he and suffering, the misery and description.

The serious penalty in the serious penalty and financially, the serious penalty and hammer morally and hammer morally and hammer morally and financially, the serious penalty and hammer morally and financially, the serious penalty and hammer morally and financially, the serious penalty and hammer morally and hammer morally and financially, the serious penalty and hammer morally and ham where and always the thought that mitted by all that only lour english gold on the streets; paid they are made the bails for splease; paid they are made the

there is little hope; for when a person becomes thoroughly satisfied with the quality of his work, he will not be likely to improve it.-Reformed Messenger.

THE ART OF BEING DISAGREE-

Well, perhaps not, but a very un pleasant art, we think sometimes, when we have suffered from its practice. Often the professors who seem most skillful in this art are the day will be purer, and the third, the most simple and unpretending peo importance or self-assertion makes us loth to notice their thrusts, or even to believe them intentional. Then again, there are the haughty, overbearing folk who are disagreeable as a matter of course, having made the art a part of themselves. But at present we will only give an example of one of the first class exclaim: "I've had a splendid

even wound long after they are these.—S. S. Times. morning, does Mrs. Blank, and congratulates herself on finding you at home, "such a treat to have you all to oneself.

ing professors, who give you no dil

"Yes," you reply innocently, tice of "Uhden's Theocracy," have been out every morning for the last week." Mrs. Blank: "Have you really? It must be very pleasant to be able to get out so much, but I never could do it myself. I have so many things to do for my children, and then, too, I find that my servants don't work as well when they are left entirely to themselves. But

you are fortunate in being able to shake off cares." ouse, and attend to your children, for Mrs. Blank only smiles, and Dr. Nevin, dislikes the Baptists litfaults, but would not touch upon them for the world.

Another time she, or one of her sisters, describes for your edidficamutual friend. "They have a picture gallery, you know," says your companion, "a charming one, where spirit in which Prof. Hovey has hide the lose no glory when death quenches for, of course, it is very bad taste to to be a denominational book." (Life during the Winter. It was put up taste indeed! Nobody does it any history. It is in harmony with the of the landlord. He went over, exto any artistic taste. Those new obliged to construct arguments in wall-papers are the only decorations | self-defense. They have found them | loud voice: In these days, when many are needed," and all the while she is ready-made, at the hands of the Keep close to me, and every spectral band extemporaneous as synonymous with | well-covered walls, where pictures

> talk about shaking their sermons out cause by this time Mrs. Blank is of their shirt-sleeves, as if to denote asking if you have been quite well they might be suspected of being You confess to a succession of colds, which have made you rather and by hundreds to testify on these says, with a scratinizing look, "Yes, that accounts for it-I was thinking | argument, derived from their relucthow haggard you looked the other ant concessions to truth and history. themselves course a bad cold explains all, score of Baptist ministers who beone look wretched; why, I met a a study of the New Testament and mate its value?" friend lately who seemed ten years of Pedobaptist authors convinced

> > because she had just such a cold as for sprinkling or infant christening. But we will not further describe the ways of these people who practice the art of being disagreeable, because there are few of our readers who can not fill up the picture from their own experience. And the most | pity for their ignorance and blindaggravating thing is that such peofrankness, or straightforwardness, or simplicity. — Christian Intelli-

IDLE WORDS.

Some Christians do a great deal advocates of religious freedom, in

what he may regard as a call to the injury they are working. An unwitworld; and they have remained true work of the Lord supersedes the ting sinner is less culpable himself, to that tenet, in practice as in principerhaps, than a deliberate offender: ple. Now that their opponents have God, may well question the validity sin may be as immediate and as farof the call itself. St. Paul certainly reaching as though the sinful act had been predetermined. That part | the epithets, "bigoted" and "exclu Sea. A solitary specimen of ancient | self, and he did not encourage Tim- | of society which is called "the | sive," to the sect everywhere spoken world," looks upon the church with against .- Watchman and Reflector. Sometimes this watchfulness degenbefore his friends and enemies. But the confessor of Christ should be to Rome. up by ornamental literature, account | self. A constant watchfulness for any supposed decay of the should also be extended to the little ment to sink. There is things of life, many of which, though The whole people he warned that doubtless some justice in this, but it seemingly innocent to the doer, have seems that the God of the Jews formed into hoodluns and thieves, their cherished privileges were is no argument against the simple, in themselves springs of mischief knows how to conquer only upon to enable one man to lead an easy worse than valueless, if, without re- earnest, fervid truth brought to the which may give lasting offense, and the water. He drowned Pharaoh life by selling them liquor. pentance, they regarded them as a pulpit in a well-prepared form. As retard the progress of Christ's king. in the flood of the sea; Sisera was dom as effectually as more gross and evident faults.

Take, for example, the one matter the waves. If he is all powerful of language. Out of the fullness of then let him step on the land, and the heart the mouth speaketh. Since there make war against me." Christian is tempted to follow the set his foot on shore when from out whisky.

One, the sanctifying influence of is worse, callous to criticism. Then many articles submitted by religiou persons to the religious press for publication, especially for the children's column, are disfigured by must have a keen eye who discovers them all, before they instil little drops of poison into his young read-

It is not necessary to prepare list of objectionable words; conscience and second thought will soon furnish one. If a man, woman, or child tries for one whole day to keep a watch over the tongue, the second purest of the three. There is a possible danger, it is true, of prudishness and cant; but, after all, the happiest and most spontaneous Christians-those around whom is whole atmosphere of good cheer, are those whose talk is the purest They do not say "Good heavens!"
"On my soul!" "I hope I may be hanged if I don't!" Nor do they -one of the mild, meek, well mean streak of luck to day!" A Chris

tian never need stand in fear of be

TESTIMONY OF VALUE.

A late Independent affords

Lost one amazing moment to the sight, Then rising radiant, dripping gems of -Abraham Coles, M. D., LL. D. A SCENE OF RETRIBUTION. A few years since an eminent artrect cause of offense, but whose ing called straight-laced, because he ist at Lyons, while passing through gently-spoken words annoy and carefully avoids such expressions as Rue-des Terreaux, approached a

amusing specimen of the sources derived. It contains a flattering notakes exceptions to the author's evi dent " partiality for the Baptists." It has a general commendation of Schaff's Church History, and recognizes its eminent learning and candor, but deprecates that "it conhistorically, to the immersionists." comical. A Lutheran Professor, an

formed Professor, whore colleague, er as a person who was suspected of having amassed a considerable forgoes on to a fresh topic in a way the less than he hates the evil one, tune by usury, so that to make any which implies that she knows your accused of conceding too much to appeal to his feelings on behalf of them! We are afraid our editorial he poor widow would be useless. brother must be of near kin to the The artist was considering within juryman who was troubled by the himself what other plan he could singular obstinacy of his eleven coladopt to benefit her, when the crier tion the house and furniture of a leagues. In contrast with these up announced a picture for sale. It fortunate "partialities," he comwas a miserable danb, which in Summends "the candid and catholic mer the poor woman had used to all the pictures are so well shown, written what was evidently designed which the pipe of the stove passed hang pictures and engravings all of Backus.) We are quite content at one franc. The artist at once

more, at least nobody who pretends past. Baptists have never been amining the picture with great attention, and then called out with a "One hundred francs!"

> not found in the New Testament, hundred francs.
> "Five hundred," sail the painter, warped by partisan prejudices; but and the contest between the two

bid so eagerly for the picture, I suppose that it must be valuable. Now. tell me. sir. at what do you esti

"About three france and a half." not give that for it.

If bitter partisans, like Peters and "You are surely jesting, for you

It don't pay to have fifty work

and children of twenty families dressed in rags, and starved into the

to wave, and threatened each mo citizen sold him liquor. It don't pay to have ten smart,

misery, in order that one wholesale liquor dealer may amass a large fort-"Godless one!" responded a voice

unique appearance and the solemni- habits of thought acquired, it is easy may indeed shun; but there is a vo and crept up till it reached the fifteen cents clear profit. The man One day he passed a smith's forge:

TITUS AND THE INSECT.

"Ha!" cried the Roman,

"I have lived among the great of Rome. When Titus died, his skull was opened, and the insect was found as large as a young dove of two pounds in weight. Its bill was of copper, and its claws of iron."
But Titus, before his death, had ommanded that his body should be urned and his ashes strewn over seven seas; so that the Goll of the Jews should not find and bring him

and was no longer disturbed, but

continued to bore and to hum. Rabbi Pinehas, son of Eruba, says:

to judgment. - From the Hebrew. THE BAPTISM OF JESUS. happy river! conscious in each drop, from thy clear bottom to thy spilling top;

Deep calling unto deep, as rapids swift o foaming cataracts their voice uplift, n eager proclamation, far to mear Thou, ever reverent, o'er many a steep, With kneelings many and prostration

deep,
Falling and falling, low and lower fall,
And kiss his feet who is the Lord of all! He is not here for cleansing—le is clean A purity like his was never seen; He can then wash, and washing holy make The guilty, bitter, deep Asphaltic lake.

Nor half so spotless is th' unsullied light; Caressing eddles round and round him whirled, circling dance, the wo world. He stoops to thee in all his heavenly see him sinking in thy jeweled arms,

number of persons who were gathered witnessing the sale of the furniture of a poor workman. A woman was seated on the pavement with child in her arms. The painter spoke to her, and was told the furniture being sold belonged to her; and that her husband had lately died leaving her with the child she held in her arms; that she had struggled hard to maintain herself by working day and night, and submitting to every privation, but that her landlord had at length seized her furniture for some months' rent cedes too much philologically and which was due to him. The artist was affected by this simple recital, This is decidedly rich, not to say and inquired who was her landlord. advocate of the union of church and woman, pointing to a man who was Now, it is quite useless for you State, suspected of a partiality for watching the progress of the sale; to protest that you do oversee your the Baptists; and a German Re- and he was recognized by the paint. about your rooms now-very bad with this little epitome of Baptist | conceived a plan for taking revenge

> ndid and learned of their opponents. If Baptist authors testithe bid, but, conceiving that a nictfied that immersion was introduced ure for which so eminent an artist by the Savior, and practiced by the could offer that sum was worth more apostles, and that infant baptism is than double, boldly offered two

> the witnesses summoned by scores bidders became so animated that the prize was at length knocked down to the landlord at 2,200 francs. is hard to evade the force of the The purchaser, then addressing the "In seeing an artist of your merit

Beckwith, shut their eyes against did as high as 2,100 francs.' the light, and make themselves no-"True, and I will tell you why I torious by denying what hosts of did so. You, who are in possession their brethren confess is proved be of an income of 25,000 francs a yond controversy, they only excite year, have seized on the furniture pity for their ignorance and blind of a poor widow for a debt of two ness. Our contemporary bears wit- hundred francs. I wished to give always pride themselves on ness to the fact that the arguments you a lesson, and you fell into my what they call their candor, or for the Baptists come from their op trap. Instead of the poor woman ponents, while they write even their being your debtor she is now your denominational works with candor creditor, and I flatter myself you and charity. We have always be-lieved that Baptists, faithful to their furniture for her debt." The artist principles, must be more charitable politely saluted the landlord, and than others. They were the original having announced her good fortune

IT DON'T PAY.

to the woman, walkell away.

but the evil effects of an unperceived given up whipping and fines, the old ing men poor and ragged in order persecuting spirit is still seen in the to have one saloon-teeper dress in broadcloth, and be flush of money. It don't pay to have these fifty workingmen live on bone soup and half-rations, in order that the saloonkeeper may flourish on roast turkey and champagne. It don't pay to have the mothers After Titus had contemptuously

> desecrated and destroyed the temsemblance of emaciated acarecrows ple, he caused the costly vessels to be wrapped in the rent curtains of and living in hovels, in order that the sanctuary, and borne to his ship, the saloon-keeper's wife may dress and hearty, and live in a bay window But when he came upon the open parlor. sea there arose so violent a storm It don't pay to have one citizen that the ship was tossed from wave in the county jail because another

> "It active, and intelligent boys transseems that the God of the Jews formed into hoodlums and thieves, It don't pay to have one thousand swept away by the river Kischor; homes blasted, ruined, defiled, and and I, also, shall be overwhelmed by turned into hells of disorder and

> > It don't pay to keep six thousand men in the penitentiaries and hos-

A saloon-keeper sold a drinking man one pint of new rum, making under the influence of that pint of rum, killed his son in-law; his apprehension, confinement in jail, ex-

temperance men had to earn by the "So there is yet a way to quiet sweat of their brows. It don't pay. The loss sustained by society, and what is infinitely a greater con-

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

THE RELATION OF LAW AND sessed by this that he ought to die. spilled was the blood of atonement, In another column will be found because it resembled and typified an article taken from the Christian Union, headed "The Divine Liberthe shedding of the blood of Christ ty," and we transfer it to our col the Redeemer and Savior of sinners. umns because it trenches upon ques- This law of sacrifices was fulfilled tions constantly raised in the discus- and had its end in Christ, the full sion of the Sabbath question. Be- antitype. It was this law that sides this, it reaches some of pointed out and led to Christ. The the bottom principles of the relig- law written on the tables of stone ion of the Bible, in which all performed no such office as this, any Christians are specially interest | more than sin did. The penalty for ed. Many who make a religious its violation was death, and not life. profession seem satisfied when they The law kept, protected its subject; it can not be obtained. If not irretrievably have responded to the conviction the law violated, slew the transthat they ought to do so, and rest gressor. In it there was no Christ. the matter there. The nature of the | We know that many writers have religion they have professed they said the moral law led to Christ beseem to know but little about. If cause it showed the sinner the nethey do certain things prescribed by cessity of a Savior. But this is farthe Catechism, or Articles of Faith, fetched. Paul says the law works under which they have been educat- wrath, and we judge no better aced, they seem satisfied. But this is count of it can be given. From the not enough. They should acquaint | time of the organization of the Jewthemselves with the doctrines of relish nation to the coming of Christ. ligion as well as its precepts. In re- the Jews were left to the operation gard to the article referred to, we of the law, both moral and ceremoinsert it as a lesson for our readers | nial, as a reforming and saving to carefully study. Among us are agency, aided by the most potent many intelligent and earnest Chris. forces that a gracious and infinite tian students, and these we are sure | Providence could provide and emwill enjoy a study of this produc- ploy, and yet man was a sinner. tion. It is not our purpose to either | Evil had taken too deep a hold of deny or endorse the sentiments ad- him to be removed by such agencies. vocated, but shall accompany them It was demonstrated that some new with some statements of our own, power must be employed, or man covering, at least in part, the same | would forever remain the servant of sin. The law could not save him.

holy in fact and spiritual in his na- | Christ, the life-giver, who in his life ture. Being made in the image or fulfilled the moral law, and in his God. The law of God was written | "vanished away." on his heart. It was to him an inspiration to action; but it was es in the interest of humanity. What sential to man as a moral being, that | did he do? 1. He died as a sinner, he should be capable of being tempt- not for himself, but for men. This ed, and of sinning. It did not fol | was his redemptive work. 2. He low that he must sin, being tempted. arose and ascended for men that he but being tempted he did sin, and those who believed on him a new hence his ruin. It must not, how spiritual life, with the promise of a ever, be supposed that he was now resurrection unto eternal life. In free from obligation to God, or that this new life he sets men free from the nature of the religious claim the curse and dominion of sin, and to sin. But he was not thus a slave It would be the baldest contradichad become a sink of sin, and he be out of harmony with God, its aunot now simply a sinner, but he has heart. But this new heart is not become an outcast from God, a ban- given by the law, nor does it depend should go together.

First. In the beginning, man was

Second. But now the compassion nature of this new life is in harmony of God appears, and a plan for the with the law of God is certain, berestoration of man to the fellowship | ccuse it is produced by the spirit of of and communion with his Maker is God, writing the law on the heart. revealed, although darkly. Recon- The essence or nature of the law is ciliation through the service of one love. He that loves fulfills the law. who should accomplish this by sac- To the Christian, then, the letter of rifice, is announced, and upon this the law is the guide to his activities, was constructed the system of sac- while the love that inspired the law rifices under the Patriarchal state, is the motive impelling to a life of which, however, was to continue un love and holiness. The life of the til he should come who, by the sac- | Christian is one of freedom, not only rifice of himself, should put away because his will is free and he wills sin. We call this the fallen infant- to act, but because he loves to act. state of humanity. This may be He is a new creature, and acts accriticised, but for the present we cordingly. will allow ourselves so to name it. That, however, even now man was the Christian has been redeemed both bound to obey law and was un- from the curse of the law, and a new der its curse, seems indisputable. heart, a heart of love, has been giv-The nature of the case demands this en him, that therefore he is no longinterpretation, and the sacrifices of- er bound to obey its precepts? We fered by man are a full confession, do not say, obey its precepts in orboth of his guilt and an acknowl- der thereby to inherit eternal life,

edgment of the justice of God in but as a guide to our life. For illustration take this commandment, Third. But time had elapsed and | "Thou shalt not covet," and we ask, the race was prepared for a fuller is the Christian obliged to observe development of the plan of redemp- it? Our question is not, Is he tion by Jesus Christ, the deliverer obliged to obey this precept as a and life-giver, and this brings us to slave? but as a son? That the the organization of the Jewish nat motive to obedience is not the comtion. This new development was mandment, we know, but this law is far in advance of anything known written on his heart. He loves his before. It stood out, having a com- neighbor as himself, and therefore plete form. The law of God is re- he does not covet. The freedom beduced to writing, thus taking on stowed by Christ is not one created form, and the plan of deliverance or | by a change of outward circumstanredemption also takes on form and ces, but by a work wrought within. tain prescribed actions it works it- he referred to that inward change by self out. It teaches its grand les- which those who believed on him sons, not simply by words, but by should become sons and heirs of object lessons. But the plan of re God—the giving them the spirit of demption proceeds upon the ground adoption, whereby they should cry that man is a sinner, and hence the Abba, Father. This is the new insertion of the law, the transgres- birth, the being born from above. sion of which was sin, and this law To describe this freedom as a delivwas the "Ten Words" graven on erance from obedience to that law stone. These, while in their struct- | which was spiritual, holy, just and ure they conform to the condition good (but could not pardon the of the Jewish economy, embrace all | guilty), is indeed strange. An object morality. They are, as to their had in giving us this freedom, this principles, universal, and their na- life in Christ, is that the requireture is eternal. It must be rememhered that an underlying, invisible in us who walk not according to the spirit developed itself into form, flesh, but according to the spirit. which form was the law written on It is the carnal and not the spiritual tables of stone by the finger of God. mind that refuses to submit itself to We repeat: this law is fundamental, the law of God. and relates to morals. And besides, Let it now be borne in mind that it lies entirely back of redemption. the sinner who seeks justification by It has no redemptive quality in it, the deeds of any law, moral or cereand therefore is no part of the re- monial, is doomed to utter disapdemptive plan. The violation of it pointment. By the law is the was sin, and this necessitated the knowledge of sin, and not deliverplan and work of redemption, but sance from sin. It can not give powthe law was no more a part of re- er to the sinner, either to obey it or demption than was sin itself; but as to repent of his transgressions. It the violation of this law was sin, the | was given for no such purpose. This

violated by all, there, came another law on our hearts; that is, by giving dick, a man of extensive experience, The Sabhath Recorder. violated by all, there, came another law on our hearts; that is, by giving like, a man of extensive experience, law, one formally working out the us dispositions in harmony with God and conversant with the various inner's death on the one hand, and and of conformity to his governhis salvation on the other; its cen- ment.

tral point being the sacrificial code. The difference then, to the sinner, In the slaying of the sacrifice we between the ministration of Moses have in form the sinner's death. and that of Christ is, that the former The person who brought a lamb to inflicts pnnishment, while the latter the priest to offer it for him, con pardons. One is a ministration of death, and the other is a ministrabut at the same time the blood thus | tion of life. "Now the Lord is that | in the work. As there is great Spirit; and where the Spirit of the Lord is, there is liberty. But we all with unvailed face beholding in a mirror the glory of the Lord, are transformed into the same image, from glory to glory, as by the Spirit

NOTE.—The article from the Christian Union referred to in the foregoing, does not appear in this issue as indicated, for the reason that the copy, not being found, and the Editor being away from home. lost it will appear in a future number.

WHAT IS IN A NAME? The Christian Statesman has the

Like the Christian Statesman, the Evangelical Repository does not use the word "Sunday" in its columns except in quoting the language of others, or we may add, in connections where the use of the word Sabbath would be inappropriate, as in speaking of "Sunday papers," etc. correspondent whose had been altered in this respect by the compositor objects that the change "makes the devil say Sab-The editor says: "We are disposed to think our correspondent right in this matter. In the case referred to by our correspondent the language was put into the lips of Satan, and we do not doubt that Sunday' would have been the right word. If Satan is made to speak again in our columns we will see to it that he uses his own proper language." Fourth. And this brings us to The word Sunday is not found in

the Bible, and we do not wonder that some religious people hesitate likeness of God, intellectually and death the law of sacrifices. His to call the day they hold as the morally, he was in harmony with coming and death was also the end Sabbath by that name. In its name God spiritually. It was then natu- of the Jewish economy. It had done and character it is strictly heathen. ral for him to serve or walk with its work, lived out its time, and In naming the days of the week, they called the first day after the And now as to the work of Christ sun, which was deified by them, and hence we have the Sunday. It is an interesting question-How did this Sunday come among us Christians? As said before, it is unknown to our Scriptures. In them He might be tempted and not sin, might be their Savior. 3. He gave there is nothing like it, and yet we have it in even our Protestant churches. The reason why the word Sunday came into our Christian nomenclature is plainly this: the that was upon him was changed. It gives them a new heart, one filled tians as their own institution. It is was still his duty to love and serve with fellowship with God, and hence, natural, then, that it should come God, although he was now a slave in harmony with the law of God. with its own name. Why reject the name, but appropriate the thing? from without, but his heart tion if this new life from God should Can any body tell why? We can was unclean in his desires. He is thor and the author of this new deny the name, but retain the thing represented by it. They certainly upon it for its support. That the

But there is more of this. Those who reject the name Sunday put, without warrant of Scripture, in its place the word Sabbath, which is never so applied in the Bible. Sabto the first day than it does to the second or third day of the week. But what kind of a conscience has a man who can not call but can call it Sabbath.

Not only is it a falsehood to call on the first as on the other secular ual horizon, teach the weightier the first day the Sabbath, but it is an days of the week. In the exercise matters of the law, while we do not insult to God. He not only blessed of this right they are careful, using neglect the lesser. and sanctified the seventh day, but | due diligence not to disturb assem-But does it follow that because also named it the Sabbath-day, call- | blies worshiping on the first day of the seventh-day Saturday, and the to sacredly respect the rights of puting Jehovah himself. In this do by others as they would that oth-Jehovah and honor a heathen rite. ask all candid men, is it right to Not only is Sunday heathen in its force these Christian persons, after origin, but it came into the church they have for the honor of God vine appointment.

wish to attach to it the honor of some of its most estimable citizens. that name. They take this honora- This may sound harsh, but hear us. Sabbath, its relations to the great ble name to cover its nakedness. Twice the attention of this State in system of Christian truth, and the The Sabbath is a coin of the Al- a little time has been openly and real spiritual meaning and force of mighty, bearing his image and su- fully called to this matter, and on our views concerning it. is not only reduced to writing, but | When Christ said, "If the Son shall | perscription. The Sunday is a hu- | both occasions it deliberately, openis also set in motion, so that by cer make you free ye will be free indeed." man coin, with the inscription of a ly, and with a proud and scornful heathen deity upon it. Now we protest against this as openly sac- from the necks of its own oppressed

And now will the Christian Statesto their teeth their humble prayer. man allow us to ask it a few ques- Is not then the State of Pennsylvations. Does it not know that the nia a bigoted and heartless oppress-Scriptures nowhere call the first day or? We firmly believe it. the Sabbath? Well, if the Scriptures do not call it so, why does the Statesman wish to? But if God wished the first day called the Sabbath, would not the Scriptures have so called it? We say to the States man, that if in reference to the Sabbath it were to call the days of ments of the law might be fulfilled the week by the names the Scriptures give them, it would at once overturn its whole theory. The strength of its system is in its false use of Bible terms. We ask it to use Bible names and phrases when discussing the Sabbath, or when speaking about it. We are afraid

STEUBEN COUNTY TEMPERANCE Society.-We find the following account of this Society, which is doing a noble work in the temperformal punishment of sin was death. is the work of the gospel. The gos-

the Statesman dare not do this.

tute a part. For officers of the church, considered as a body of prophases of temperance work, was engaged as its general agent. At our recent annual meeting he was engaged for another year. have his annual report before us, ted to the communion of the church. ple for so cordially receiving and iberally assisting our mutual friend need of educating the people in our functions of which are entirely distinct, and which to avoid trouble. temperance, we heartily recommend should never be confounded. Dr. Burdick to the confidence of the people, and earnestly request all

It is a practice, we believe, in tax pavers and every one interested some societies for all to unite in the in the cause to promptly assist in choice of a pastor, but we regard defraying the expenses of the So this as a matter of courtesy to those ciety. It is supposed that one dol who, though not church members, family, or twenty-five cents from contribute toward the support of the each temperance person in the counministry; but not as a right which ty, would furnish sufficient means they can exercise without the sufferto carry on this much needed work ance of the church. Facts show that we of Hornells-

ville have borne well our part it THE SEVENTH-DAY BAPTISTS AND the past, and we are ready to do it in the future.'

Some weeks ago, I suggested MORE PERSECUTION. through the RECORDER that our Associations be made the means of a It will be seen by the letter of more thorogen cattare of our peo-D. B. K.," Dandaff, Pa., that anple. I was immediately criticised in other of our people has been made private before and in other ways, to feel that still the "little horn." the essence & be enticisms being, having "eves" and a "mouth like a first, that the work of the Associaman," delights to "pluck up," push, tions ought b purely religious; and worry the saints. We suppose and, secondly, that culture was the as long as Satan has work to do, he bane of our people-that we have must have helpers; and it is sure too much already for our spiritual that certain restless spirits in the development. These criticismsland would feel lost if their master kind, generous, and eminently prophad not some wicked work for them. But it certainly seems strange that the great State of Pennsylvania should deliberately open the way for this wickedness, and encourage these evil spirits in their work. In that State there are a few harmless people, too few in numbers to excite the fear of the masses or to win the

attention of politicians. Against

upon them as a mastiff upon a little

its power. But what have these

thieves, robbers, cheats, or murder

ers? What is their sin? Are they

rebels against the State or Nation

blasphemers or infidels? Do they

Peaceable, sober, industrious people.

children, scornfully casting back in-

OUESTION AND ANSWER.

through the RECORDER, and oblige.

the purpose of holding property, has any one not belonging to the church a right to

The question as stated leads us to

suspect that a categorical answer

might leave the real matter at issue

as much in doubt as before; we will,

Please answer the following

o the Editor of the Sabbath Recorder:

Let me premise that the culture for which I spoke was not bookish these feeble persons the State has pitted itself, and at times it falls and scientific knowledge, but thorough religious and mental culture crouching cur, and makes them feel combined—a culture which shall make us more denominational, behelpless creatures done? Are they cause it has shown us the worth, scope, and dignity of our faith; a culture which shall make us more charitable, because we see broadly Are they meddlesome, shiftless, and and clearly, and so pity rather than disreputable people? Are they hate those less fortunate in religious belief; a culture which shall belong to any evil, reprehensible make us more progressive, because that something be done right speed- a rule, far ahead of their European been most marked. In a certain class? Nay, none of these. The we have learned that all truth is not ilv. The most casual observer is competitors. The American photo- sense, its missionary spirit has been State can not boast of a better class all the things named above. They can be mastered in a day, and all The churches are quarreling, the gen. eral run of European portraits in case, because the missionary spirit are loyal to the State and Nation.

and selling, getting gain or seeking schools are struggling and some depends entirely on the artistic skill cipients of its missionary labors alone Besides this, they fear God, keep | fame. his commandments, and heartily acand Life-giver. What, then, is the changes in religion and trouble? Well, it is this: In 1794, tems of thought. We can not claim give us wisdom, that we may not published in the papers. It amount- our churches flags, we may tremble tained, yet we feel much need a law was passed by the Legislature to be abreast with the age, nor can of that State, declaring that certain we hold our progressive men unless old, and be taught by death lessons some expostulation in Persian it the other hand, whenever there is a as encouragement, of a ministrative forms of labor should not be per- we are fully awake to this progress which we ought to have learned was reduced to 10,000 francs, or thorough revival of spirituality in brother. Eld. L. C., Rogers

formed within its bounds on the of thought, and are ready to profit by prayers, by a faithful study of the \$2,000. In this bill the item "Flow- the churches, we may expect an in- with us for some months; but first day of the week, with certain | by all that is good in it. As a peopenalties attached. Now, it so hap. | ple, we are apt to think that all pens that these people with whom truth was formulated ages ago, the State has this quarrel conscien- and all that we have to do is to actionsly believe it to be their duty to cept that truth with no regard to bath is the God given name of the religiously observe the day named the progress of theological thought, seventh day, and it no more applies in the fourth commandment, which unless to deny its worth. We rest says, "the seventh day is the Sab- on certain forms, and do not reach bath," and in the plainest manner out into the broad expanse of truth, prohibits the doing of work on it. | nor feel, to the full, the sweetening, and this they do. They also believe | spiritualizing and liberalizing tenthe first day of the week Sunday, it their right by Scripture state. dencies of the gospel. We must enment, and their duty also, to work | large our borders, widen our spirit-

of Scripture in the discussion of the ing it his own, but Christians call the week. They hold it their duty Sabbath question. The time has come when men recognize the fact first day the Sabbath, thus flatly dis- others, holding themselves bound to that the words and the meaning of the Bible are not the same, i. e., that also they dishonor an institution of ers should do by them. And now we there are in it numberless figures of speech, illustrations, &c., and that we must look beneath the words and phrases to the real meaning underfrom the Gentile side, nor when it kept the seventh day, to stay in lying them. We recognize this came in did it come in as a Sab. their homes on the first day? Does truth in dealing with some of the bath, but as a religious festival, and the law of God require this? If not, gross, materialistic conceptions of that too by human and not by di- (and you must say it does not) then the Adventists, but we must accept has the State a right to this? We it universally. When our adversa-But why are some men so anx- declare the State of Pennsylvania ries go beneath the words of the ious to call the first day the Sab an oppressor and persecutor. We Sabbath commandment, we must bath? The answer is because they declare it a deliberate robber of meet them on their own grounds, and show the true philosophy of the

> We ought to develop an esprit du corps. This can be done by indocthe people with views which appeal to their sense of truth, arouse their love, retain their respect, and take firm hold upon their loyalty. We must hold views that awaken in us that sublime faith which the Adventist, the Catholic, and the Episcopalian manifest. We lack many of the things which help that faith in other peoples. We have no prayer-book sacred by years and centuries of use; no catechism hallowed by long associations; no biographies of heroes and saints

and in fact no literature at all. All this work is before us. We have many questions to study therefore, answer the question under in regard to our practical work, two forms, and those interested will which need not be suggested here. A church organized under the must be cultured in thought, sound laws of the State is strictly a corpor- judgment, in spiritual power, &c.

long dead and long revered (nor of

ation, the conditions of membership How is this to come? Some may in which are usually defined in the say, "Through the RECORDER." constitution and by-laws of the as- The paper can, and should, do much; sociation, or in the statute under but it nust depend, in a large meas which it organizes, and such only ure, upon the leaders in the denom-Herald of a late date, as reported the enforcement of our not by breaking down his law, but the law would have been necessary; the law would have been necessary; the law would have been his defend er, his justifier, and not his comer. But alongside of this code

form them. To have a successful 1794, whose penalties are claimed to be induced to make an early pil- fession of a number who were we do not understand that any are for its expression; so, culture of the by them. entitled to vote who are not admit. people must precede the highest efficiency of the paper rather than It will be seen that, with this un- follow from it. The pastors must derstanding, the society may consti- do this work, it may be said. They tute two separate organizations, the certainly must do much of it, but one representing the temporal and they must aid and stimulate each the other the religious element, the other to reach the best results. The good that each one gains, all must share. We want the public meetings to make that denominational which else would be local; to en' able the zeal of one to kindle the zeal of another; to sharpen each work of denominational development. It has been claimed that if

revival meetings, all needed reforms will forthwith result. A revival is ing us to perform the duty and live the life which we have already, in our intellects, recognized as right. When we are converted or revived, we are Methodists, Baptists, Presbyterians, or Jesuits still, and cling to graphs, Sarony, of New York, exour own ways and our own thoughts still. A Jesuit, revived, is more zealous to burn at the stake the heretic than he was before, provider they were in spirit and form- ed that before the revival he regard- Joshua Smith, of Chicago, makes a threw me into a doubt and a silence ed burning at the stake a proper specialty of photographing children, which I should not now break did I thing to do. Let us have as much and the remarkable collection of the Seventh-day Baptist denominanot feel that there was some truth religious fervor as you please-we portraits of babies of all sizes, ages, tion in this country, which saw the in my thought—a feeling which is are not likely to have too much— and descriptions, who "have come inauguration of its missionary enterstrengthened by the article in the but let us learn that when we have all the way from Chicago," is a suf- prises. Its first mission was entered last Recorder in regard to the had a revival in a church we are ficient proof that this artist has upon one hundred and forty-seven culture merely, verbal sharpness tion, we have a magnificent opportunity to build up in doctrines. A

> lead us into new views or new Let us have both the religious awakening and the best fruits of our and excellent photographs of Phila- something over eighty, with an agbest minds at stated meetings in which the whole people can be reached. It makes no difference what the meetings are called, only give us the meetings. There is need dying, the young are wavering or of the operator. in all sys- God's help in all things. May he bleau, and his little bill has been repeat the deeds of his people of ed to only 14,200 francs, but after for their spiritual welfare; and, on the counsel and instruction, as

A WONDERFUL CHANGE IN A NEWS To the Editor of the Sabbath Recorder

You have heard of a paper called the Philadelphia Progress, which attacked and abused me because I felt it to be my duty to advocate and defend the conscientious rights and scruples of thousands of our lawabiding citizens. It also in like manner, but with a sort of Pharisaic gush of piety, attacked Dr. George Dana Boardman, because he referred to Bro. Waldo's case as an outrage, in his lecture on the "Genesis of the Sabbath." As for myself, it matters very little to me, because, as a pubic man, it was expected that my positions should be criticised; and all that I asked was, that the criticism should be done in a gentlemanly way. The bigotry of the attacks on Dr. Boardman and myself was only equaled by the utter ignorance of the critic of the real merits of the case; and, hence, we felt that time would soon make that manifest. An ignoramus may, for a while, humbug the people; but when the truth shines, even for a brief period, the clouds and mist will be dissipated. and the wonder will be why we were ever so stupid as not to know that we were being misled.

Mais revenons a nos moutons, as the Frenchman would say. What I desire to announce to your readers is, that since the famous "Deacon off the water. Paris has more than of the Progress, it has undergone a wonderful transformation in its derground as overhead, still they opinions on the Sunday question. I come, and the number is continually confess I could hardly believe my increasing. This reminds me of my recent visit to Cologne, where, in eyes, when I read an editorial apthe ancient church of St. Ursula, are proving of the opening of the Perdisplayed, in about the same manmanent Exhibition on Sunday. Yet her of grouping as are the swords such is the fact; and, to add insult to injury, the editor calls those who oppose the opening on Sundays. "Peckshiffs." Alas! alas! for Deacon Peckeniff-I beg pardon, I mean Deacon Miller-that the Progress, his first literary venture, should have gone back on his virtuous angels rather than degenerate into teachings!

heroes of a later day); no literature which appeals to the common heart, And now that the Managers of the Permanent Exhibition have resolved to open their building on Sundays, and charge for admission, let us hope that "The Sabbath Alliance" will do their duty in the case. be able to determine to which class To do all this, and much more, the That such an act is against the Sun people, in all spheres of action, day law of 1794 there can scarcely be a doubt; and so far as I can learn, there is not among the Man-

paper, we must have the highest ac- | be too small. Let us see what will grimage to Otaheite, Unyanyembi,

HORATIO GATES JONES. PHILADELPHIA, Aug., 1878.

OUR PARIS LETTER.

(From a Regular Correspondent.) The Photographic display at the Exposition—Mr. Shah's board bill—In th tion - Mr. Shah's board bill - In the bowels of the earth-The Catacombs.

s left where it was before as re- graphs illustrating Shakespeare's Most of those who would contribute gards doctrines and beliefs. It is seven ages of man. The artistic to its formation insist that they still merely an awakening, an arous grouping is only equaled by the owe an unselfish duty to the mass of wonderful execution. The first of pilgrims visiting Paris and the Exthe series, the baby, "muling and position, in looking after their welpuking in his nurse's arms," is a masterpiece of lifelike expression. promote their comfort and happiness, Besides a good show of photohibits some capital specimens of charcoal drawings. Gutekunst, of Philadelphia, also shows some very fine charcoal and fusion portraits. excellent specimens of his perma- churches connected with the Gener nent souvenir colored photographs. al Conference was then only fourrevival, then, though good, does not The colors are fixed and do not fade, teen, with an aggregate membership either from time or exposure to the of 2,173. (See Bailey's Hist. Gen. air. The Centennial Photograph Conf., p. 218.) Now, sixty years Company exhibits some very large later, the number of churches is

delphia and of the Centennial Exhi- gregate membership of about 8,000. bition. In short, whether in por- The growth and prosperity of the detraiture, composed subjects, or land- nomination has kept even pace with scapes, the American photographers its missionary work; when the one have, I think, shown themselves, as has been most active, the other has

signs of the times, and by a close ers" figures at \$300, twenty fowls crease of the missionary spirit. W. F. P. \$40, a cigar at one dollar, four bedat \$10, twelve peaches \$25, a melon | year 1801, as I find them quoted. at \$11, and three carriages at \$160.

lined with human bones, arranged | the General Conference. with great care, and intermingled | "It is worthy of special note here, far back as the Roman period, yielding a soft kind of limestone which mense numbers of bodies and bones have been brought here from various quarters and thrown in confused the roof, excavations made to admit more air, and channels dug to carry three times as many inhabitants un-

and bayonets in the tower of London, the bones of some 11,000 virgins, who, on a return from a pil. tour, I quote that part which relates of God's holy and sanctified day of grimage to Rome, were mercilessly to his labors in Virginia: slain by the hordes of Attila, be cause they preferred being made situte nocturnal pilgrimages to some | where I arrived about the 10th of time have had an existence on the borders of the Rhine in the vicinity of Colonia Agrippina. However Winter, that I would visit them visionary it may appear to some deep-thinking minds, that 11,000 virgins could have been brought together and made to travel on foot from Cologne to the Holy City and agers of the Exhibition, a Jew or a back, yet there are many who place Seventh day Baptist. Hence, they implicit faith in the story. Further more, the bones can be viewed by tion of the law of 1794, and, as-an any person, on a payment of about view—a field that calls loudly for

fessed Christians, known in our de- tivity throughout the denomination, be done in this case. I shall advise the Fiji Islands, or any place where nomination as pastors, deacons, &c., with the paper a recognized mode you of any action that may be taken succulent human flesh is relished with a keen appetite and just sense of appreciation, Paris, by merely in a perishing condition, and I had collecting their bones, could procure an array of skeleton substance that, as far as high moral ideas, veracity, and pure unselfishness are concerned, would put to the blush the virgins through Virginia, contrary to mis of Cologne. And as the grand semicircular colonnade of the Palace of the Trocadero is still adorned with forward, and owned their Lord an its promised sculptures, and likely The United States makes a very to remain so for an indefinite period, creditable display of the products what an appropriate place that of photographic art. There are ten would be to place the skulls of these other by personal contact; to unite exhibits of photographs and acces- charitable, people, arranged so as to the wisdom and powers of all in the sories of such uniform excellence face the Exposition buildings on the that it is hard to choose between Champ de Mars, so that the people them. James Landy, of Cincinnati, of all nations could view the remains public meetings of large sections of shows very fine portraits, among of this noble army of martyrs to the denomination are made merely which, one representing President conscience, and plainly discern in Hayes, is as good a specimen of pho- their phrenological formation how thography as I have ever seen. The excessive was their benevolence. not distinctively Sabbatarian. Other remarkable feature of Mr. Landy's But there is no possibility of such a peoples have them, and each people exhibit is a series of large photo- collection being made at present.

SEVENTH DAY BAPTISTS IN WEST

encomiums of the just. Louis.

That was an auspicious day for then ready for a valuable culture of been thoroughly successful in a dif- years after the organization of the times, to two persons each time. that church, and when we have had ficult branch of photography. J. Seventh day Baptist Church of New- think I can say that my visit and a revival in a meeting of an associa- Gurney, of New York, shows some port, R. I.; and the number of them was mutually gratifying. of citizens than these in respect to formulated in a few dogmas which aware that something is wrong, graphs are far superior to the gen- its life; and this must ever be the ence, I shall only mention their our time else be devoted to buying eral enterprises are languishing, the pose and expression, a point which is the Christian spirit. Not the reamongst them." have been benefited, but the support-KEEP IT BEFORE THE PEOPLE But a culture such as this I think wandering, and the hearts of some | The Shah of Persia, who has just ers of those labors have also been Pennsylvania Sunday-Law Persecution cept Jesus Christ as the Redeemer | we need. We live in a time of great | are failing them for fear. We need | left Paris, recently went to Fontaine | enriched, spiritually and materially. Our weekly Sabbath meeting Whenever the missionary spirit in Sabbath school are quite well

> In the minutes of the Yearly Meetnooms at \$45, two boxes of cigarettes | ing, held at Hopkinton, R. I., in the | to visit friends in New Jersey, occurs the following: "Eld. Henry No wonder the Shah made a clean | Clarke, of Brookfield, N. Y., brought | and all were sorry to have him leave forward a proposition for the sever-The coolest place in Paris just now | al churches in our Union to unite in | not well attended, as the members is in the Catacombs. These subter | an institution for propagating our | are scattered, and this is a busy time ranean galleries, which extend under religion in the different parts of the of year with farmers. We hap a great part of the city, have up. United States, by sending out from receive some calls from the britishing wards of sixty entrances in different the different churches in said Union, on their way to and from Con suburbs. The principal staircase missionaries at the expense of the ence, as this is not much out of which descends to them is in the Rue | several churches who may fall in | way for those passing upon the de la Tombe Isoire. Armed with with the proposition." (Seventh-day Railway. Our church edifice is candles and pasteboards of authori. Baptist Memorial, vol. I, p. 90.) now undergoing repairs, which ty from the Prefect of the Police, we | This proposition was at once accept | cludes an addition; and in the mean were admitted to these gloomy ed by the Hopkinton Church, and, time our meetings are held in the depths. The galleries and the dif- subsequently, by others, and out of private houses of the society. It ferent compartments are completely this move came the organization of

with rows of skulls. The catacombs that the missionary enterprise gave were formerly quarries, worked as life and shape to the General Con ference, and was not itself an outgrowth thereof. . . The Conference was established to carry out the hardens on exposure to the air. missionary labor. The Conference During the several Revolutions and was the child, and not the father, of Reigns of Terror in France, im the missionary enterprise."—Bai ley's Hist. Gen. Conf., pp. 50, 193. The work of missions was no-

a regular system was organized for tist Memorial, vol. I., p. 138), until were not disturbed by the work the more seemly disposition of these the year 1818, when a Board of Yet this odious law, in the hands of remains, and the preservation of Managers was elected, "and Amos bigots, was the means of compelling their resting place. New pillars R. Wells was appointed missionary him to pay a fine of four dollars, and have since been erected to support | to visit New Jersey, Pennsylvania, Virginia, and Ohio." Thus Amos R. Wells became the first Seventhday Baptist missionary, and Virginia field entered upon by the Conference. | the light of God's Word, until the Eld. Wells visited the churches in people are willing to let the lop-Virginia, in the Winter of 1818-19, pressed go free, and cause such laws in company with Eld. Samuel Davis, to be stricken from the statute books of New Jersey. In the Summer of of this great commonwealth. Send 1819, he performed a missionary on your tents and lecturers, for,

tour in the States of New Jersey, at present, this is, certainly, the field Virginia, Ohio, and Pennsylvania. From the printed journal of this of the popish Sunday and the friends "As these churches (in New Jer-

gifts, I left them on the 28th of June, and resumed my journey to a position of life that would neces- Lost Creek, in the State of Virginia, species of Mabille that may at that July. The brethren here were anxiously expecting my return, having me, when I was with them, lastagain. My friends in this country ikewise treated me with every mark of attention. Since Eld. Samuel Davis and myself visited these parts, last Winter, the Lord has been carrying on his good work in a manner before this unknown in these parts; the Western Union Telegraph Office particularly within the bounds of the New Salem Church. Here a field for missionary labor is presented to in the head in a fearful manner, view—a field that calls loudly for The roof of the Orphan Asylum advocate of the enforcement of our twenty-five cents, and with the faithful laborers. Our brethren have was carried three hundred yards laws. I call upon Bro. John Alexan bones are shown the skulls of the some help from different denomina- away. Several houses in the north

fully converted, and waited n I felt some regret that I could no more time with them; but I con sidered that there were other Virginia in the first part of Angust and directed my way to Mad I:

staid in these parts as long at my time would permit, I returned expectation; however, there seemed for there were a number who can Master, and submitted to the or nances of the gospel; which made 37 that I baptized in the county Harrison."-Seventh-day R.

Eld. Wells started from liber Island, May 23d, 1820, on another missionary tour, extending throng Connecticut, New York, Pennsyl nia, Virginia, and New Jersey, following is from his journal of the

"With considerable difficulty and much fatigue, I arrived at Bro. Abi Bond's, in Harrison county, Virginia the sixth day, it being the 25th August. I staid in this county night days, in which time I traveled wards of 100 miles, attended a Meth odist camp meeting two days, a one church meeting, tried to pres fare, and laboring indefatigably to ten times, baptized two persons, a administered the communion.

asking as their reward merely the In the year 1821, Eld. John D of New Jersey, in company Dea. John Bright, performed a tour in Pennsylvania, Virginia, Ohic, al Indiana. From his journal is following extract:

> "April 19th. Left them, and rived at Dea. Abel Bond's, in Ha son county, Virginia, the next ing from house to house, and pre ing as opportunity offered. Ada istered baptism at two differ attention of the Missionary Bo acknowledgments, and desire they will make communication the General Conference, either messengers or letter. I shall omit further particulars. April 30th, w as amongst the people of Lost Cri two meeting houses, fifteen apart. As it is probable they will be represented at the Co parent gratitude for the attention the Board in sending missional

was unable, from ill health, to ali us longer, and left some weeks which time we have not heard him. His labors were well receive

will be at least a month ere we can again use it for meetings. One member of this society li been made to feel the strength of the law of 1794, recently, by being called before a magistrate to answer fo engaging in worldly employment on the first day of the week, commonly called Sunday. This was P. C Kenyon, and the labor performed was hoeing in a cornfield near the house, and nowhere in view of any meeting formally entered upon, however (as The witnesses and complainant tesmasses in these cavities; but in 1810 | we learn from the Seventh-day Bap | tified before the court that the costs of more than eight, for no other crime than peaceably hoding

Brethren, marshal your hosts, and of conflict between the champions rest. Surely the times call for earnest and fearless workers in this part of God's vineyard.

DUNDAFF, Pa., Aug. 5th, 1878.

STORM No. 2 IN WASHINGTON Washington dispatch of August 10th, one day later than the date of our correspondent's letter, says: "Another terrific storm visited city at 2 o'clock to day. The wind blew a tornado. Trees were uprooted, carriages and wagons overturned in the street, and great damage done in various parts of the city. The large plate-glass windows in front of were blown in, and a large piece struck a messenger, lacerating him

the ministry and the work of sions. We did design to call tion to the fact that the pi state of the case among our gives cause for increasing an Unless a change shall come, th row which many of us have fell the state of the China Mission he increased rather than reli In not a few churches, the p are growing old, and must, ere vield to the weight of year hard work, and anxiety. places must be kept good. Home Mission field needs bot and money. One mischievon drance should here be noted that we are doing enough wh provide for the fields which ready occupied. It is not a known thing for people to say, have more men than can find now: there is no need of seeki more." If the first statement correct, the second would not legitimate deduction ther The cause of Christ in gener the cause of Sabbath reform i ticular demand that we enlar borders yearly. The world

CANDIDATES FOR THE MINI

By A. H. LEWIS.
We did not begin this ser

papers with the design of enun

ing the causes that keep men

lower of Christ. It is an ev ent duty truths which are plainly set fo emphasized in all experience take time and space to repe all must know? Rather let peal to each as God appeals and arouse to action. Parents, cease culturing yo dren for business alone, fo

ends and money-making

Stop telling them that mini

field, and it is the duty of

Christian to push the work

ing men by spreading truth

fields. Find a place or ma

is a maxim much approved

eve of worldly wisdom. It

than a theoretic maxim to

always poor, and they can't throw themselves away in calling. Stop! that stale which is a libel—that prof make ministers "out of th and those too lazy to work veur fireside criticism co your pastor, and the candithe sacred office which s unjust, and listening to wh child is made to feel that hi of usefulness in the work of ing Christ are vain-to en up. Stop your unv unjust complaints about pense of supporting 1 pel—complaints which in child and your pastor both the minister is a pensioner olence, to be endured ra desired. Rather give your sons or daughters, to Goo consecuation. Teach th blessed it is to lead men Lamb of God, who taketh Encourage them to lay u treasures by winning so ways, of sin and death. their hopes, foster their de forward their plans concer

glorious work, a work whi " Well might fill an angel's l And filled a Savior's hands Pastors, seek out, help age, and welcome those to take your place, or som the years go by. Do you fi aye, more than well, un good, to herald Christ Then seek out others wh you and come after you in If the time comes in pupil will outrun the thank God that the tru more widely and with gre er, rather than complain seeming earthly laurels a

from your garland. Churches, cease to de efforts," and "boy preac crude sermons. Open the men come who are mis al calling, tell them so. want to preach who can think they are called wh not. Men will find the pecially if their brethr and kind toward them. many try and fail the whose talents fit him for be held back or turned a pared with the greatn work, and the hindrance thrown in the way, few in the ministry than important work in life.

statement by facts and Young men, young your own hearts and t God bid you seek the alding Christ and truth, abroad, seek divine gi begin the work of prep not stop to count the ve between you and the training for the work. count and magnify the Let no weak eyed faith because of the lions we be in the way, forgetting with which God has he

Readers of the Ri begin the needed refe week, by filling up G as represented in our Put the money which you and your love for the hands of those public enterprises in c they may be able to se laborers. The Lord you bountiful harvests are improving. If by self-interest alone your wants, your debi God hath prospered more account of so than of carpets and will always be easy.

Eld. Wells started from Rhole Island, May 23d, 1820, on another missionary tour, extending through Connecticut, New York, Pennsylva. inia, Virginia, and New Jersey. The following is from his journal of that

"With considerable difficulty and much fatigue, I arrived at Bro. Ahel Bond's, in Harrison county, Virginia the sixth day, it being the 25th of August. I staid in this county nine days, in which time I traveled up wards of 100 miles, attended a Meth odist camp meeting two days, and one church meeting, tried to preach ten times, baptized two persons, and administered the communion. In the year 1821, Eld. John Davis.

of New Jersey, in company with Dea. John Bright, performed a tour in Pennsylvania, Virginia, Ohio, and Indiana. From his journal is the following extract: "April 19th. Left them, and arrived at Dea. Abel Bond's, in Harri-

on county, Virginia, the next day,

Spent eight or nine days within the ounds of Lost Creek Church, visitng from house to house, and preach ing as opportunity offered. Admin times. to two persons each time.] think I can say that my visit among them was mutually gratifying. They appear to be much pleased with the ttention of the Missionary Board. for which they tender their grateful acknowledgments, and desire the continuance thereof. As it is likely hey will make communications to the General Conference, either by lessengers or letter, I shall omit any further particulars. April 30th, went to Salem Church, within the bounds of which I staid about a week, and preached the same number of times as amongst the people of Lost Creek, viz., nine times. This society has er has two meeting houses, fifteen miles apart. As it is probable they also been will be represented at the Confere the ence, I shall only mention their ap parent gratitude for the attention of

spirit the Board in sending missionaries the re amongst them." KEEP IT BEFORE THE PEOPLE! Pennsylvania Sunday-Law Persecution Our weekly Sabbath meeting and Sabbath school are quite well sustained, yet we feel much need of the counsel and instruction, as well as encouragement, of a ministering brother. Eld. L. C. Rogers was with us for some months; but he was unable, from ill health, to assist us longer, and left some weeks since to visit friends in New Jersey, since which time we have not heard from him. His labors were well received. Henry and all were sorry to have him leave. ought

Our evening prayer meetings are sever not well attended, as the members rite in are scattered, and this is a busy time of year with farmers. We hope to receive some calls from the brothren on their way to and from Confe ence, as this is not much out of the fall in

way for those passing upon the Eric Railway. Our church edifice is just th-day now undergoing repairs, which in-90.) cludes an addition; and in the meantime our meetings are held in the out of private houses of the society. It ion of will be at least a month ere we can again use it for meetings.

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One member of this society has been made to feel the strength of the law of 1794, recently, by being called before a magistrate to answer for engaging in worldly employment on the first day of the week, commonly called Sunday. This was P. C. Kenyon, and the labor performed was hoeing in a cornfield near the house. and nowhere in view of any meeting. er [as The witnesses and complainant testified before the court that they were not disturbed by the work. Yet this odious law, in the hands of bigots, was the means of compelling him to pay a fine of four dollars, and costs of more than eight, for no

venth-rginia his crop. Brethren, marshal your hosts, and noon the old Keystone State with the light of God's Word. until the people are willing to let the oppressed go free, and cause such laws to be stricken from the statute books of this great commonwealth. Send nonary on your tents and lecturers, for, . lersey, at present, this is, certainly, the field lyania. of conflict between the champions f this of the popish Sunday and the friends of God's holy and sanctified day of rest. Surely the times call for earnest and fearless workers in this part

other crime than peaceably hoeing

of God's vineyard. D. B. K. DUNDAFF, Pa., Aug. 5th, 1878.

STORM No. 2 IN WASHINGTON .-A Washington dispatch of August 10th, one day later than the date of our correspondent's letter, says: "Another terrific storm visited this city at 2 o'clock to-day. The wind blew a tornado. Trees were uprooted, carriages and wagons overturned the street, and great damage done o various parts of the city. The large plate-glass windows in front of the Western Union Telegraph Office were blown in, and a large piece struck a messenger, lacerating him The roof of the Orphan Asylum

mina- away. Several houses in the north-done, west part of the city were badly yeeks, damaged. Two sections of iron fence that between the Treasury and White between the Treasury and White House, and several trees in the had White House grounds and Lafayette pro Park, were blown down."

funds for mission and tract work, on the wane. Swindles and lotterand the paucity of the number of candidates for the ministry, are but symptoms of a worse disease—spir-We did not begin this series of papers with the design of enumerational death—want of godliness. It papers where causes that keep men from is high time to awake out of sleep. Church. Just as soon as a new need much such criticism. I am denunciatory of the mode of pro

I send you the enclosed article thinking that it may do good to the Sunday, which they consider and call the Christian Sabbath. It was written, no doubt, by a minister of the M. B. Church, as it is published in the Christian Advocate, one of the papers of that denomination. And the state of ready occupied. It is not, an unthings in this country, our own highly favored land, is not very correct, the second would not be a

in all its fury. Never before have to run trains, both passenger and reight, whenever it is for their in- the wild elements beat upon our truths which are plainly set forth and emphasized in all experience? Why

among the masses. J. T. HAMILTON. WHITEWATER, Wis. Religion in Germany. BY REV. W. W. DAVIES, PH. D. The great majority of the German eople, though not actually unbelievers, yet pay no attention what-Germany is full of learned theologinjust complaints about the ex. no knowledge of experimental rein the doctrine of inspiration as depel-complaints which make your build and your pastor both feel that those of their theologians whose names are in such great honor in the minister is a pensioner on benevthis country, stand nearly on the olence, to be endured rather than desired. Rather give your children. sons or daughters, to God in true consecration. Teach them how condition of the populace? Let the blessed it is to lead men to the following facts (we speak from per-Lamb of God, who taketh away sin.

forward their plans concerning such | almost empty, and, if attended at all, mostly by women. The male vonureligious services as something altopossessing common sense.

age, and welcome those who ought to take your place, or some other, as the years go by. Do you find it well, aye, more than well, unspeakably good, to herald Christ to men? If the time comes in which the pupil will outrun the teacher. thank God that the truth is told more widely and with greater power, rather than complain that any seeming earthly laurels are plucked think they are called when they are than two dozen. Some one may not. Men will find their level, especially if their brethren are true and kind toward them. Better that many try and fail than that one there he may find the people. On whose talents fit him for the work a fine Sunday afternoon the banks be held back or turned aside. Com-

of the Saale are covered with men and women of all ages; the beer gardens are filled; scores of pleasure boats may be seen on the river; dancing and music is heard everywhere. The Sabbath is also a fain the ministry than in any other vorite day for shows, horse races, important work in life. Test that balloon ascensions, rope dancing, and fairs. I have seen 20,000 at the fairs in Halle on a Sunday. And what is still sadder, the mayour own hearts and the Spirit of God bid you seek the work of her-

between you and the end of your as something contrary to the spirit training for the work. Do not re- of Christianity.

ered himself quite pious, told me at one time: "I am sorry that my professional duties do not allow me to attend church every other Sunday. He would not go to church, if he could, every Sunday; and yet that man spent about six hours every begin the needed reform now, this Sabbath in walking and beer drink week, by filling up God's treasury | ing. It is not uncommon for preachas represented in our work for him. ers to attend parties on Sunday Put the money which will represent evenings. A pastor in Halle wanted you and your love for Christ into me to give him lessons in English

Attendance on divine worship not only neglected in towns, but also they may be able to send forth many in the country. I often visited litlaborers. The Lord is granting the villages in different parts of the

to see a fair congregation.

ies are on the increase. Another thing that particularly T. Hamilton. Those Notes were struck me was that, in all my wanderings through Germany, I scarcely street is built, a saloon is at once also glad for the criticism, because put up; and the number of beauti- of its educating tendency, helping ful buildings for theatres, concerts, and balls increase from year to

publish it in the RECORDER, as have sprung up. They are the proshowing how little regard is had, by fessed enemies of all religion and a people nominally Protestant, for the established order of things, rereveals a sad state of things relig- ber of deputies in Berlin, and it is iously in that nation where so much said that they have about three intelligence abounds. The article bundred newspapers to help scatter the seeds of infidelity and lawless-Missionary Committee.

WASHINGTON CORRESPONDENCE.

wrenching off house tops, demolishing their walls upon and crushing neighboring dwellings. Meanwhile, the icy hail, in the torrent of the wind, dashed into windows, destroying countless panes of costly Hundreds of the national clergy are | rain poured, and ruined the elegant not in full sympathy with the frescoed ceilings of the upper floors. have sustained injuries, while many loss of property is estimated at The number of deaths is estimated

> While merchants, officials, and private citizens are rushing out of the city with their families to escape the heat, there is a class rays of a sweltering sun, and boldly go forth every day to perform the

they give it, but minds filled with | met with a terrible accident one and | one-half miles north of Mingo Juncdreams of victory, they bat and run. and pitch and hallo in style perfect- tion. At one o'clock A. M., the fast ly appalling to those of us who make line, which was twenty minutes The entire train, except the hotel philanthropic business man sprung car and sleeper, were thrown from caped serious injury, the loss of life gives excursions down the cool ro-tomac, fifty and a hundred miles, at ward cars occupied by postal clerks from five to fifteen cents a trip, go- and emigrants. Fifteen persons ing in the mornings, evenings, and were reported killed, and fifty inthemselves of the opportunity. CHICAGO SHOEMAKERS' STRIKE .whereupon the majestic river, Six hundred journeymen shoemakfanned by delightful breezes, they

to the casual observer is, how the large investment, involved in a steamer, can be made to pay, after

music. But such is the fact, to the

tion of residence. ville, S. C., confirm the report that The Commission appointed by Redmond and other illicit distillers desire to surrender, and plead guil-Congress to report a bill for the rety to the past violations of the revorganization of the army, has been enue laws, sentenced to be suspend industriously at work, but as yet ed on condition of future good be without any fixed result. The mem- havior. The Internal Revenue bers, however, have harmonized Commissioner, while authorizing the acceptance of the pleas of all oftheir widest differences of opinions. and from the concessions made, the country may look for a recommenan exception in the case of Reddation to Congress to preserve the mond and other leaders who have by self-interest alone—your choices, and profaned, and if so few attend army at 25,000, consolidate the regi-

SITMMARY OF NEWS. A mass meeting of the socialistic labor party in Brooklyn, on the evening of Aug. 10th, was a signal

failure. There were only four or labor inquisition, as they called it, Notes were prepared. Let similar Beecher, and the Congressional La criticisms be multiplied. But has bor Committee were denounced for delity, a great number of men, styl- not J. T. H. confounded pride with their interference and opposition to vanity? How else could a "verv

> very proud one?" Meekness and humility do not run parallel in their ership of Mr. Francis Murphy, comwhole course, yet there are senses menced August 6th, under auspi Webster's second definition of meek-Webster's second definition of meek-ness is "In an evangelical sense, Griffith, of Troy, signed the pledge humility; resignation; submission and donned the blue ribbon, amidst to the divine will, without murmur | the greatest excitement. A perfect ing or peevishness; opposed to pride, arrogance, and refractoriness." the names of the signers. While humility would have been

be held responsible fantoss, in a civil

en, there hath not arisen a greater The Burger of Pograving and Printing is primiting four per cent. TORNADO AT WALLINGFORD, CT. half a million in value. Also, U.S. notes aggregating a like amount. -At six o'clock P. M., Aug. 9th, it commenced raining, and in a few enue stamps daily. The bureau is minutes the rain increased to a perfect deluge, while the lightning illuminated the darkened sky as country during the year, and all bright as day, and the thunder the sub-treasuries. rolled with a continuous and deafen-

ter of 1878, was 2,341, with with hail and rain, swept across the asses and 14 mules. The figures in town from the west and east, and the corresponding period of 1877, everything movable in its track were 2,228, 141, and 6. The first butcher's shop for the sale of horsemeat was opened in London on the 4th of May last, and by the 4th of

tornado was confined to a belt of half a mile wide, and the whole the afternoon of August 6th. and damage and loss of life occurred on Sand Plains, about a quarter of a caused great damage. Two inches mile north of the railroad station, of rain fell in half an hour. The sewers overflowed, and the streets near the line of the New York, New became rivers, in many places the Haven and Hartford Railroad. water flowing over the sidewalks Voodeng houses were carried clear off their oundations, from a few feet | into the cellars. The hillside streets were washed and gullied. to an eighth of a mile. In the line

The Orangemen of Montreal have of the cornado, nothing was left standing, and on each side of its declined the proposal of the Cathotrack, lesser damage was done, lic party, to test the legality of the chimneys especially suffering. The order by civil proceedings, in a test Catholic Church, wooden, and new case to go before the privy council, brick high school, were totally de- and the prosecution will be proceedmolished. The top of the brick fac- ed with in the police court.

house crushed upon her. Others communicated to the ruins in many and can not expect teams to obive the rules of the road for him for the rain, the horror of the affair An application for a new trial in the case eliciting this decision has been refused. The Secretary of War refuses course more or less injured. The

damage to property is reported at Reports from various parts of Massachusetts and New Hampshire. particularly along the coast, indi-The official yellow fever report cate that the storm was extensive for last week is as follows: Port and severe, causing great damage to

Eads, La., 13 cases and no deaths: buildings, fences, trees, and stock in New Orleans, 236 cases and 65 deaths, making 431 cases and 118 deaths since July 12th. FATAL RAILROAD DISASTER .- The fast line on the Pittsburgh, Cincidnati & St. Louis Railroad, which left

> Two of five masked burglars were shot and captured in Georgetown. D. C., Friday night, Aug. 9th, while attempting to rob the office of the

The Republicans of South Caro-State officers. They claim it to be

000 ounces of fine silver to the government. The price paid is the London rate, with cable exchange, payable in standard dollars. The gauges at the pipe yard of

The Bureau of Engraving an Printing has issued certificates for silver dollars to the amount of \$15,class in the city, and those who have 360,000. There is little demand for

not struck threaten to do so. The manufacturers threaten to bring on who shot Bill Poole in New York, in 1855, died there last week. He has lived there since 1856, under the name of Jackson.

horities are making preparations to transport \$7,000,000 in gold, to work to eastern manufactories, and New York, as third class mail mat-

The Treasury Department an

that the grand jury had indicted him for defalcation, took laudanum the hill under which the vault is and died. Two prisoners en route from New York for Sing Sing, for five years

> At a recent auction sale, five shares of the New York Sun Printing and Publishing Association, par value \$1,000, sold at \$2,600 each. Albert Parmington was drowned t Rehobeth, Mass., while trying to save a boy who could not swim.

Some of the Minnesota farmers vho live in districts most affected with tramps, are talking of organzing rifile clubs for self-protection. New gold fields are reported on fenders who have not actually been Stinking River, and a stampede has shooting at revenue officers, makes begun from Bismarck to them, fifty

cial notice that the first installment The revenue officers have seized of the Mexican award will be paid.

Twelve clergymen are said to have withdrawn from the Church of England, within a month, to join the Church of Rome.

The total number of pieces coine at the mint during July, was 33,100, valued at \$4,627,983. Centre, N. Y. SOUTH-EASTERN ASSOCIATION. Moderator-L. R. Swinney, Lost Greek, W. Vs. A Merry Heart.

omon says "A merry heart maket nance." but the heart is no apt to be merry if one is suffering from dyspepsia, biliousness, indigestion or liver complaint, or if sleep is disturbed or un-The most frequent cause sleeplessness is dyspepsia, of which all medical writers declare it to be a sure Treasurer-Jesse Clark, New Sale symptom. For the certain cure of these distressing maladies, we have never yet day, May 29th, 1879, for which the folscovered a medicine to equal Parmelee truly wonderful and all that could be de sired. It invigorates the digestive organiand imparts new life to the whole system it is also a great regulating tonic and holds To preach the Introductory Sermon, L. R. Swinney: to deliver an Essay on "What should we do to lead the rising generation in the way they should go?" Preston F. erations of its class. Randolph; on "What is Sabbath dese-

isfaction in every case that we invite you to try it. If not entirely satisfactory return the empty bottle, and we will refund the money. Sample bottle, 15 cents regular size, \$1 00. For sale by G. W Rosebush, Alfred Centre: Green

LADY WHO DID THE RIGHT

A lady living in Cleveland, O., child had been given up to die of cholers infantum, says the child was out of danger hours from the time she began giving Dr. Fenner's Golden Relief. 25c., 50c., and \$1. Sold by A. E. & W. H. CRANDALL, Al-

THE TRACHERS' INSTITUTE OF ALLE-GANY COUNTY will be held at Angelica opening at 2 P. M., Aug. 12th, and closing of Scripture interpretation?"—B. F. Rogt noon, Aug. 23d. Chief Instructors: Profs. James Johon-

not and John Kennedy, who will give in-struction in all the branches in which Moderator-J. B. Clarke, West Edmeston teachers are generally interested, includ-Recording Secretary — S. W. Maxson Adams Centre, N. Y. Music, during the entire session, Assistant Recording Secretary — F. Williams, New London, N. Y. Music. Lectures are expected from the Instructors, also from J. Allen, D.D., Ph. Corresponding Secretary—A. B. Prentice
Adams Centre, N. Y.
Treasurer—C. V. Hibbard, Brookfield, N. D. D., of Elmira Female College; Charles Wasson, A. M., Principal of High School ion with the First Church of Brookfield, Subject of the latter : "The Teacher -His at Leonardsville, N. Y., Fifth-day, June work, his worth, and his wages." 12th, 1879. Introductory Sermon by C. M. E. Setchell, A. M., of the Art School at Cincinnati, is expected to give a Lecture

and Readings.

No effort will be spared by us to make this the most instructive Institute ever The aid and co-operation o all teachers is solicited for that purpose Teachers, we have every reason to believ that the Instructors are of the most able and practical, and not one of you who shall teach in the county the ensuing year can afford to be absent. A cordial invitaon is extended to the public. Board 60 cents or under, per day

Recording Secretary—John M. I Alfred Centre, N. Y. Assistant Recording Secretary— All paying full Railroad fare to attend he Institute or any of the evening ses an return for one-third fare. Wardner, Little Genesee, N. Y. Corresponding Secretary—U. M. Babcock The competitive examination for the cholarship of Cornell University, will be held on Tuesday of the second week, beginning at 9 A. M. In this examination ladies and gentlemen have equal advanta-

ges.
Those desiring appointments for admission to any of the State Normal Schools, should apply to the undersigned during the Institute. If, on arrival, persons attending the Institute will go directly to the Court House, the Commissioners will furnish escorts to

C. W. McIntosa A. B. COTTRELL.

MANY A DOLLAR formerly spent on ex ubstituting therefor "Glenn's Sulphu Soap," which is just as beneficial, but in finitely cheaper. Local diseases of the skin, rheumatism, and gout are all relieved by this standard remedy. Complexional blemishes are eradicated by its property of the standard remedy. and it imparts to the cuticle a pearly whiteness and velvety softness which greatly enhances the effect of female charms. Its soothing, antiphlogistic ac sores, ulcers, cuts, sprains, scalds, bruises and in fact every abnormal condition of swelling or itching. Ladies moving in our best society speak of its beautifying properties in enthusiastic terms, and give it a decided preference to comment it a decided preference to cosmetics, which merely conceal, but do not, like Glenn's Sulphur Soap, eradicate defects of the complexion. The use of dintments for eruptive complaints is to be depriated because of their having a tendenc to clog the pores, and in some cases to aggrivate rather than remedy the disease. They are, besides, seldom thorough enough in their effects to prevent the recurrence of eruptions of an inveterate type, and have the disadvantage of soiling the linen of persons who use them. Glenn's Sulphur Snap, on the contrary, radically cures the diseases to which it adapted and still further recommends i self on account of its cleanliness. It is, besides, an admirable disinfectant of clothing which has been worn by persons afflicted with diesases of a contagious nat-

Brown, 50 cents. COMSUMPTION CURED.—An old physican retired from practice, having had cian, retired from practice, having had placed in his hands by an East India mis-sionary the formula of a simple vegetable remedy, for the speedy and per cure for consumption, bronchitis, catarrh asthma, and all throat and lung affections also a positive and radical cure for nervous lebility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering. I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and us-ing, in German, French, or English. Sent by mail'by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers's Block, Rochester, New York.

ure. As a specific preventive and promoter of the general health it presents advantages of the most unequivocal descrip-

vantages of the most unequivocal descrip-tion. Sold by Druggists. Hill's Hair and Whisker Dye, Black or

SPECIAL NOTICES Denominational Directory. GENERAL CONFERENCE.

Secretary-L. A. Platts, Westerly, R. I. rresponding Secretary-J. B West Edmeston, N. Y. Treasurer-B. F. Langworthy, Centre, N. Y. Will hold its Sixty-fourth Annual Se sion with the Church at Plainfield, N. J., on Fourth-day, Sept. 25th, 1878.

SABBATH-SCHOOL BOARD President—D. E. Maxson, Plainfield, N orresponding Secretary—Geo. H. Cock, Plainfield, N. J. easurer-I. D. Titsworth, New Market. MEMORIAL BOARD

resident. C. Potter, Jr., Plainfield, l Secretary—D. E. Maxson, Plainfield, N. [reasurer—E. R. Pope, Plainfield, N. J. MISSIONARY SOCIETY. President-George Greenman, Bridge, Ct. ecretary-L. A. Platts, Wes

terly, R. I. Ashaway, R. EDUCATION SOCIETY.

Corresponding Secretary-J. Allen, Alfred Centre, N. Y. Elisha Potter, Alfred Centre.

In Hallsport, N. Y., Aug. 5th, 1878, yery suddenly, SERAPHNIA, wife of Dr. Q. J. Smythe, in the 51st year of her age. It is thought her disease was either apoplexy or sunstroke. She lived only a few hours ding Secretary-J. B. Clarke

west Edmeston, N. Y.

1reasurer—Stephen Burdick,
ville, N. Y. Publishing Establishment and Tract Depository in charge of D. R. Stillman, General and Publishing Agent, Alfred

cration?" Jepthah F. Randolph.

Assistant Recording Secretary-Rogers, Westerly, R. I. Forresponding Secretary—J. Rockville, R. I.

EASTERN ASSOCIATION.

Moderator-L. E. Livermore, New Mar

ket, N. J.

ecording Secretary—B. F. Rogers, Berlin, N. Y.

Treasurer-Ethan Lanphear, Plainfield

Will hold its Forty-third Annual Ses

sion with the Church in Shiloh, N. J., on

_"The Person and Work of the Holy

Spirit "-L. E. Livermore, Essay-"What

is the true basis, and the proper method

ers. Ethical Sermon-"The duties of

CENTRAL ASSOCIATION.

WESTERN ASSOCIATION

NORTH -WESTERN ASSOCIATION

reasurer—Wm. B. West, Utica, Wis.

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

Burdick. Essays-" The Nature of Man,

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

N. B. PRENTICE, Church Clerk.

Sixth day evening, Aug. 23d, at 8 o'clock.

Preaching Sabbath morning, at 11 o'clock,

conveyance from the depot will be pro

vided for those coming on the cars, if they

will notify Rev. H. P. Burdick, Alfred, by

QUARTERLY MEETING.—The next

Quarterly Meeting of the Seventh-day

Saptist Churches of Southern Wisconsin

commence Sixth-day evening, Aug 30th.

Preaching Sixth-day evening, at 71

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

Sabbath morning, at 101 o'clock, by Eld.

N. Wardner, followed by the communion,

administered by Eld. V. Hull and Eld. J.

at 4 o'clock, by Eld. E. M. Dunn; evening

after the Sabbath, prayer and conference

W. Whitford

meeting, conducted by Eld. V. Hull:

By order of the Utica Church,

MARRIED.

At Ashaway, R. I., Aug. 3d, 1878, by

WM B. WEST. Olerk.

I. L. COTTRELL

what train they will arrive.

. M. Dunn.

anduct the same.

in the church?"

N. Y.

Scio, N. Y.

church members to each other"-L.

Sermon, A. E. Main. Dectrinal Sermo

a kind and self-sacrificing mother, and will be very much missed by the sick. She has left a husband and six children, and a large circle of other relatives. Recording Secretary-Edgar Davis, Lost Creek, W, Va. At Laurel Glen, Conn., Aug. 1st, 1878 Mrs. EUNICE BURDICK, wife of Dea Zebulon Burdick, aged 85 years and 6 months. Assistant Recording Secretary—Festus P Ford. West Union, W. Va. Corresponding Secretary—Moses vis, Lost Creek, W. Va.

In Hopkinton, R. I., July 29th, 1878, Palmer, aged 96 years, 2 months, and 25 Will hold its Eighth Annual Session days. In early life she professed religion by uniting with the Hopkinton Seventh-day Baptist Church. She maintained a with the Church at New Salem, Fifthday Baptist Church. She maintained a walk worthy of her profession and died given free. Large Illst. Newspaper with much information about cost of Pianos and trusting in Christ.

J. R. I. Orrans sent free. Please address DANIEL lowing appointments have been made:

> C. R. Lewis, Mrs. C. E. Burch, Mrs. Geo. W. Hills, W. F. Place, P. M. Barber, 2d, Mrs. O. G. Stillman, D. B. Kenyon, Cyrus Maxson, W. H. Oviatt, W. R. Potter (correct), Bogtrykker Melkjar, W. F. Andrews, G. M. Cottrell, H. G. Jones, A. E. Main, L. M. Cottrell, H. G. Jones, A. E. Main, L. Randolph, J. Kenyon, N. B. Prentice Lewis, J. R. Irish.

RECEIRTS. All payments for the Sabbath Recordes are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowldged, should give us early notice of

Cyrus Maxson, Bath, Fifth-day, June 5th, 1879. Introductory Mrs. C. E. Burch, Paoli, Wis., 2 50 35 26 FOR LESSON LEAVES. M. Niles, Alfred Centre D. B. Kenyon, Dundaff, Pa., W. J. Ehret, White Oak, W. Va.,

> WHOLESALE PRODUCE MARKET. Review of the New York markets for but ter, cheese, etc., for the week ending August 10th, reported for the RECORD ER, by David W. Liewis & Co., Product Commission Marchant Commission Merchants, No. 85 and 8' Broad street, New York. Marking plate BUTTER.-Receipts for the week were 29,280 packages. Exports, 13,421 packages

Our market about same as last week with perhaps a little more firmness at the close on finest grades, both State and Western. We quote: Fine sour-cream creamery.....22 @ 25 " sweet " ... 20 @ 21
Private dairies finest selections. 20
" good to prime. ... 17 @ 19
Dairy-packed Western. ... 18 @ 16

M. Lewis; A. B. Prentice, alternate. S.10 @ 12 C. Maxson was appointed to present an Ladle-packed essay on "How to make the Sabbathschool most efficient;" and J. Clarke, on the CHEESE.—Receipts for the week were question, "Should the miracle-working 87,243 boxes. Exports, 74,300 boxes. faith of the apostolic age be perpetuated There was a good healthy demand all the week, and an advance of fully 1 cent per

pound on the week's business. We quote: Moderator ... A. H. Lewis, Alfred Centre, State factory, fine to fancy..... 74 @ 8 good to prime..... 7 @ 7 half skimmed..... 4 @ 6 Eggs.-Light receipts, good demand, and higher prices. Sales at the close, 141

reasurer-A. C. Burdick, Alfred Centre Marrows, ₩ bush.....\$1 50 @ \$1 the Church at Richburgh, N. Y., on Fifth-1 50 @ 1 60 day, June 19th, 1879. A. H. Lewis to BERSWAX wanted at 27 @ 271 cents. preach the Introductory Sermon. Essayists DRIED APPLES.—Some sales of old stock M. S. Wardner, on "The best means for

bringing out young men for the gospel BUTTER, CHEESE, EGGS, BEANS, ETC., ministry;" T. R. Williams, on "The doc-Exclusively and Entirely on Commission. trinal basis of denominational life and suc-Cash advances will be made on receipt It Soothes and Steadies the Nerves. ales and remittances for the same sen promptly as soon as goods are sold.

· NEW YORK. This address is sufficient both for good Will hold its Thirty-third Anniversary vith the Church at Farina, Ill., Fifth-day and letters. June 26th, 1879. Preacher of Introducto-

A LFRED UNIVERSITY EQUAD PRIVILEGES FOR LADIES

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, Painting, and Drawing courses of instruction:

SIXTEEN TEACHERS.

Expenses \$100 to \$200 per year. Fall erm beging Wednesday, Sept. 4th, 1878. enth day Baptist churches of Iowa will Send for Catalogue

RAWING JURORS. TATE OF NEW YORK,)

Notice is hereby given that the nam of twenty-four persons will be publicly drawn at the office of the Clerk of said County, on Saturday, the 17th day of August, 1878, at 10 o'clock A. M., to serve as Grand Jurors, at the next County Court and Court of Sessions, to be held at the Court House in the village of Angelica, in and for said County, on Monday, the 2d day of September, A. D. 1878. Also the names of thirty six persons will in like manner be drawn to serve

GENTS WANTED. - MEDals and Diplomas awarded for Holman's New PICTORIAL BIBLES. 2,000

NIEW RICH BLOOD! PAR SONS PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in be restored to sound health if such a thing

DITSON & CO.'S HOME MU SICAL LIBRARY contains near

all the really good sheet music ever pub-lished, conveniently bound in Ttirty-Two handsome volumes. Each book is quite

Send for Catalogues and contents of the 32 books. Look out for Ditson & Co.'s

WHY GO WEST? - SEND VV for Delaware Farm Catalogue and Maps. J. F. MANCHA, Dover, Del. or substruct. She have the year highly respected by her neighbors and those who knew her. She was an affectionate wife DEVOLVER FREE.—SEVEN-

Address J. BOWN & SON, 136 & 138 Wood St., Pittsburgh, Pa. DIANO. BEAUTIFUL PRGAN.

NEW ADVERTISEMENTS.

Concert Grand price \$1,600 only \$425 Pianos, price \$1,600 only \$425; Superb Grand Square Pianos, price \$1,100 only \$255. Elegant Upright Pianos, price \$800 only \$155. New Style Upright Pianos \$112.50. Organs \$35. Organs, 12 stops, \$72.50. Church Organs, 16 stops, price \$390 only \$115. Elegant \$375 Mirror Top Organs only \$105. Buyers come and see me at home, if I am not as represented, E. R. fare paid both ways and Piano or Organs or the analysis of the price of the p Organs sent free. Please address DANIEL F. BEATTY, Washington, N. J.

SANFORD'S THE ONLY Combination of the true Jamaics Ginger with choice Aromatics and French Brandy for Cholers, Cholers Morbus, Cramps & Pains,
Diarrhosa and Dysontery, Dyspepsia, Flatulency, Want of Tone
and Activity in the
Stomach and Bowels, JAMAICA

> Food and Climate, Ask for SANHORD'S JA-MAICA GINGER.

avoiding the dangers of Change of Water,

The Great Skin Cure is warranted to cure Salt-rheum, Scald Head, Dandruff, Pimples, and Comedones. Prepared by WEEKS & POTTER, Boston, Soid ever where. Sent on receipt of price. Small boxes 50 cents, large \$1. SURE REWARD. 5 Years to Pay for a Farm. \$4 TO \$10 PER ACRE.

eech and Maple Land in Michigan in the MILLION ACRE GRANT of the Grand Rapids and Indiana Rail-road Company. TITLE PERFECT. —no drought—no chirich busis

nning streams—pure water—read)
markets—schools—relificad completed through Send for pamphlet English or German.
Address, W. O. HUGHART,

Land Commissio GRAND RAPIDS, MICH. CERTAIN CURE

> REUTER LIFE SYRUP The great Medicine discovered by old Nurse Bertrand, who, by its use, pro-longed her own life to 103 years. Its

> > It Invigorates the Liver

power over disease is positively astounding, and although introduced in the Cities of New York, Brooklyn, and Jersey City, only a few months, its cures there have created the greatest excitement. t Purges the Bowels. t Purifies the Blood.

It Heals the Kidneys. It Strengthens the Stomac

it. The Allopathic doctors endorse it highly. Nothing ever like it before. It is working wonderful cures. Purely veg-etable, and safe for old and young. TRY IT

TRYIIIBARRY'S TRICOPHEROUS Will positively make weak, thin and fall-ing hair grow thick, glossy and long.

NTOTICE OF DISTRIBUTION. ALLEGANY COUNTY, 88. tephen B. Clark, late of the town of Al-red, deceased— Notice is hereby given that the Surro

gate of said county will proceed to dis-tribute the proceeds of the real estate of he said above named deceased, sold for the payment of his debts, at his office in the village of Angelica, in said county, on the 26th day of August next, at 10 o'clock in the forenoon of that day. All persons interested in the same may attend on that day, and creditors who have not proved their claims may attend and prove them before said Surrogate.
Dated July 6th, 1878.
J. S. GREEN, Surrogate.

THE BIBLE SCHOLAR, A monthly paper devoted to the intersts of our SABBATH-SCHOOLS. econd Volume commences with Augus PUBLISHED HY THE MERICAN SABBATH

Address with remittance, "THE BIBLE SCHOLAR, Alfred Centre, Allegany Co., N. Y."
Drafts and Post-Office Money Orders should be made payable to D. R. STILL-MAN. NTOTICE TO CREDITORS.—

Notice is hereby given, according to law, to all persons having claims against he estate of Eliza Mix, deceased, late of the town of Alma, county of Allegany, er, the executor of the personal estate of said deceased, at the dwelling of the exfore the 15th day of January, 1879. CHARLES ROWLEY, Executor. Dated. Wellsville, July 5th, 1878.

A BBOTT'S LANGE TYPE (II— LUSTRATED) NEW TESTAMENT, With Notes, is a splendid work for agenta. Nothing like it. All want it. Price \$2 Address, H. S. GOODSPEED & CO., New York, or Cincinnati, O. A LFRED CENTRE BAKERY.

GOOD BREAD, HOME-MADE BREAD, GRAHAM BREAD, BROWN BREAD,

FRESH THREE TEMES A WEEK. Common, Fancy, and Tea Cakes, consist ing of Sponge, Cup, Cleam, Wine, Pound, Jelly (frosted or plain), Lady Fingers, Cookies, Ginger Nuts, Card and Soft Gin-gerbread, &c. French Bolls, and Buns

Orders for Picnics or Socials desired All orders promptly filled. MRS. A. K. WITTER. TOTICE TO CREDITORS Pursuant to as order of Hon. Jas. S. Green Surrogate of Allegany County, Notice is hereby given to all persons hav-

ing claims against Luke Green, late of the town of Alfred in said sounds. ceased, that they are required to exhibit the same, with the wouchers the subscriber, the siministrat

Rev. A. E. Main, Mr. FORTUNE RICHER
of Potter Hill, and Miss Annie Hull, of At Greenbrier, W. Va., Aug. 8th, 1878, by Rev. L. F. Randolph, Mr. CHARLES P. DAVIS and Miss DEBORAH E. POLAN, all

your wants, your debts—times will always be hard. If you give "as God hath prospered you," making more account of souls and truth than of carpets and acres, times the churches, what must be the ments, now out sacretons, and of the Mexican award will be paid in the churches, what must be the ments, now out sacretons, and of the Mexican award will be paid in the churches, what must be the ments, now out sacretons, and of the Mexican award will be paid in the churches, what must be the ments, now out sacretons, and of the Mexican award will be paid in the churches, what must be the morality of the people? Suicide is and 10 days.

The revenue officers have seized sand 10 days.

The churches, what must be the family M. Green, of Alfred, aged 8 months and 10 days.

The revenue officers have seized sand 10 days.

The characteristics and 10 days.

The characteristics and 10 days.

The characteristics

TER OF GEMS. (25) pages.) GEMS OF THE the subscriber, the summinustrated of advanced players. GEMS OF THE the subscriber, the summinustrated estate of the said declared, at the store of sitions of Strauss. GEMS OF STRAUSS. (250 pages.) A hundred or more of the works of this most brilliant of masters. September next. September next.

Catalogues and contents of the MAXSON J. GREEN, Adm'r. DIED.

At Naples, N. Y., Aug. 11th, 1878; CARL
HENRY. infant son of Melville: A: and Emily M. Green, of Alfred, aged 8 months and 10 days.

DIED.

Dated Alfred Centre, March 21st, 1878.

New Weekly Musical Paper. Appears in September. OLIVER DITSON & CO., 848 Broad.
Way, New York. J. E. DITSON & CO., 948 Broad.
Way, New York. J. E. DITSON & CO., 70 THE LEADING BUSINESS SCHOOL.

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Tuition, Board, and Books; three months, \$86, and four months, \$108. Send for Circulars.

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

DANDIDATES FOR THE MINISTRY. NO. IV. BY A. H. LEWIS.

we did design to call atten-

tion to the fact that the present

state of the case among our people

gives cause for increasing anxiety.

linless a change shall come, the sor-

now which many of us have felt over

the state of the China Mission must

he increased rather than relieved.

In not a few churches, the pastors

are growing old, and must, ere long,

vield to the weight of years, and

hard work, and anxiety. Their

places must be kept good. Our

Home Mission field needs both men

and money. One mischievous hin-

drance should here be noted, viz.,

that we are doing enough when we

provide for the fields which are al-

known thing for people to say, "We

have more men than can find places

now: there is no need of seeking for

more." If the first statement were

legitimate deduction therefrom.

The cause of Christ in general, and

the cause of Sabbath reform in par-

ticular demand that we enlarge our

borders yearly. The world is the

field, and it is the duty of every

Christian to push the work of sav-

ing men by spreading truth in new

fields. Find a place or make one,

is a maxim much approved in the

eye of worldly wisdom. It is more

than a theoretic maxim to the fol-

lower of Christ. It is an ever pres-

But why need we go on to write

take time and space to repeat what

all must know? Rather let each ap-

and arouse to action.

peal to each as God appeals to all,

Parents, cease culturing your chil-

dren for business alone, for selfish

ends and money-making schemes.

always poor, and they can't afford to

throw themselves away in such a

calling. Stop that stale joke-

which is a libel—that professes to

your fireside criticism concerning

Encourage them to lay up eternal

glorious work, a work which

from your garland.

Churches, cease to decry

statement by facts and figures.

Young men, young women,

alding Christ and truth, at home or

abroad, seek divine guidance, and

count and magnify the hindrances.

Let no weak eyed faith cry "halt,"

because of the lions which seem to

be in the way, forgetting the chains

Readers of the RECORDER, all,

the hands of those who have the

public enterprises in charge, so that

with which God has holden them.

"Well might fill an angel's heart,

Pasters, seek out, help, encour-

ent duty.

the ministry and the work of mis- God help us. AUGUST 9th, 1878. THE STATE OF THINGS.

o the Editor of the Sabbath Recorder:

much better. It is the universal practice, I believe, of our railroads

churches take their milk on that which shot crooked lightning, folall classes regard it as a mere holi- deafened at short intervals, its day, and spend it in sinful amuse- shafts shattering trees and houses,

Stop telling them that ministers are ever to religion; are utterly indifferent to any prepartion for a future tate: Epicureans in every sense of the word; "lovers of pleasure more than lovers of God." Millions of them are cool, in different Rationalists make ministers "out of the fools, while millions more are professed and those too lazy to work." Stop Atheists and Materialists. Though your pastor, and the candidates for ical professors, yet very few of them can be classed as orthodox. the sacred office which are often according to the common acceptaunjust, and listening to which your tion of the word in this country. child is made to feel that his dreams of usefulness in the work of preaching Christ are vain-to be giv- teachings contained in the four But one life is known to be lost, tory of the Wallingford Communien up. Stop your unwise and Gospels. Thousands of them have that of a colored woman, whose ty was carried away. Fires were that of a colored woman, whose ty was carried away.

same platform as our Universalists. such, what must be the religious sonal observation and experience) assist us in drawing our conclusions. treasures by winning souls from ways of sin and death. Cherish of holy rest or of spiritual meditatheir hopes, foster their desires, and | tion; consequently the churches are

gether below the dignity of a man To illustrate how sadly the church services are neglected, let us take years ago, it had only about 15,000. this day. But what is still more sad is that they are never filled, except at Christmas and Easter, and, out of a population of 55,000, not divine service. On Sunday morning the people are at work as on any other day. The afternoon is spent efforts," and "boy preaching," and in the beer gardens and saloons, ernoon (5 P. M.) services, but the want to preach who can not. Some attendance was scarcely ever more

naturally ask, How do the Germans parks, or to the skating places, and pared with the greatness of the work, and the hindrances which are thrown in the way, fewer men fail

jority of the religious people in Germany do not realize that there is anything out of the way in their manner of observing the Sabbath begin the work of preparation. Do Even the preachers consider the not stop to count the years that lie English and New England Sabbath

A professional man, who consid-

you bountiful harvests. The times empire, but it was a rare exception

will always be easy. The lack of trivial causes. Public morality is tion of the Committee. Felix. ship Alliance.

ing themselves Social Democrats, sembling the communists of France. Nearly a dozen members represent this revolutionary class in the cham- in which they are synonymous. ness through the land. This, then, is the condition of the "educated Protestant country" referred to by one of the members of our General

The storm cloud has been upon us

terest and convenience to do so; and proud city with such wild frenzy as where cheese factories exist, as they was recently her fate. The day, up do in this section, they are in oper- to entering the afternoon, had been ation as much on Sundays as on any bright, when suddenly the clouds than John the Baptist." J. R. I. other day, and many members of gathered into a heavy pall, from day, as on other days. And in this lowed by crashes of thunder, and a place the post office is open one blinding sheet of rain that soon our, at noon, for the accommoda- flooded the streets as river courses. tion of professedly Christian people, Flash after flash gleamed through who come in from the country to the descending torrents, and the attend church. And how many of loud reports of heavens' artillery ment and pleasure, riding, visiting, while the wild wind rose and howled etc. All this shows how little re- and tore down our beautiful avengard there is for God's holy law ues and streets, uprooting trees, ing unfinished buildings, precipitat plate glass, while, from the merciless pelting, great numbers of our poor little sparrows were battered to death. From the swollen waters sewers burst, cellars filled, and basements flooded. Some of the finest buildings in the city suffered, among which is Castle Stewart, a magnificent, tall edifice, whose great roof was seen to rise and then settle back again, leaving a breach in which the

fined by Watson or Hodge. Even barely escaped death. The total would have been greatly increased. \$100,000. Altogether, this was one at thirty, and many others were of of the severest drenchings Washing-If the leaders of the people are ton ever received. The Sabbath in Germany is a dead of men among us who seem to letter. It is not observed as a day scorn and defy the perpendicular those States.

most violent gyracions. These are lation, on the whole, consider these our base-ball players. Matters not a lofty mercury; never a thought | Pittsburgh on the night of Aug. 6th, town, as an example. It has a pop- a business of trying to keep cool. late, and running forty miles an lation of about 55,000. Forty To offset these, there has a sort of you and come after you in the work. Notwithstanding the rapid growth up during the hot weather in the track and fearfully wrecked. All of the population, the number of shape of the steamboat captain, who the passengers in the sleepers eschurches has remained the same to gives excursions down the cool Pomore than 3,000 to 4,000 attend on by moonlight. Thousands avail jured, some fatally.

men come who are mistaken in their or in the theatres. One or two the musical parting of the water under the musical parting of the wat der the boat's prow, and the various craft that, saluting, pass, leaving offer of the manufacturers to comtheir trembling trail upon the wave let flood, while forgetfulness, under spend their Sunday? Let such go to the soft inspiration, obliterates blisthe railroad stations, or the public tering walls and suffocating pavements. This enterprise, in which a lot of Chinamen to fill the places capital pushes a thriving business by of the striking crispins, who are as opening to the poorer classes opportunity for healthful pleasure, places itself almost on a plane with our charitable institutions. The mystery the feasibility of sending all their

> It is generally understood the Chinese Embassador, soon to arrive in Washington to take into consideration the settlement of the Chinese roubles on the Pacific coast, has rentel Mr. Stewart's mansion, mentioned above. The Celestials seem disposed to make as imposing an appearance as any of the modern gov- traced. The charnel house will be ernments, for which purpose they could not have made a better selec-

deducting the wear and tear, ex-

penses of fuel, labor, and a band of

your wants, your debts-times will the churches, what must be the ments, now but skeletons, and elim

"HUMILITY-MEEKNESS." I am glad of the criticism of J. prepared under a depressing rhen matism of the head and eyes, and five leaders present. Resolutions thus to interest those for whom the

meek person be at the same time a

was carried away. It seemed to

last but a moment, but its re-

sults were frightful. By actual

count, forty dwellings were demol-

shed and at least fifty barns. The

by lamps and stoves, and bu

hutting up their own.

Holes were cut through

built, as ventilators, and this ex-

\$100,000.

were adopted. Addresses were made, in which Grant, Talmage, The camp meeting of the National Christian Temperance Union, at Round Lake, N. Y., under the lead-

cious circumstances. The enthusiasm was immense from the beginrush ensued, and the secretaries were unable to record one-tenth of Congressman Whitthorne, of Tenthe better word in the Notes, it nessee, writes, that as soon as Con-

gress meets, he will take measures does not meet my ideal of John, to expose and bring to justice, men nor does any one word that I can concerned in a conspiracy to rob the command. There was a grandeur Freedmen's Bank! That there was a in the humility, a self-forgetfulness, deliberate cor way herob the bank, he thin the is not proof. that delighted to exalt the name of Him that was to come. Call it He has been next a partie meek humility, clothed in the habiliments of divinely-inspired greatness. "Among those born of wom-

bonds, at a daily rate averaging and 50,000 sheets of internal revprinting all the pension checks to be used by the agents throughout the checks of the disbursing officers in ing roar. Without a second's warnfood in Paris during the first quar ing, a tornado of wind, mingled

> July 36 horses, 7 asses, and one mule had been disposed of. An unprecedented thunder shower occurred at Providence, R. I., on

An English judge lately declared that a bicyclist is only a pedestrian, places of entertainment.

lisclose the orders sent to Gen. Ord. on the Mexican frontier, Aug. 10th, but states that the former orders in regard to the pursuit of raiders, has

The probabilities of a general Indian war seem decreasing, owing, probably, very much to their fail ures in the conflicts already had with the regular and citizen sol-

Metropolitan Street Railway Comlina will make no nominations for useless, as the Rifle Clubs would not allow them to vote should they do

ers of Chicago have struck for an the Providence (R. I.) city water promise on \$10 50 a week. There are one thousand shoemakers of this

mad as they possibly can be, and threaten to make war if the manufacturers carry out their plan. The The San Francisco post office au manufacturers are also considering

It has been discovered that a large nounces that boilers and hulls of vault in the Jersey City cemetery is steam yachts and other small craft, | President-Wm. C. Whitford, Milton nearly full of some thousand corpses, piled up in rotting coffins. It is the must be inspected according to the rear of the vaults where the dead law of 1875. are placed, and has been used for O. V. Smith, former treasurer of Lawrence county, Illinois, finding years to stow away corpses. The sight was horrible, and the stench

plains the prevalence, for many each, escaped from the train near years, of the most shocking odors, that have caused sickness, but which Yonkers. One was recaptured, but never before were satisfactorily the other made good his escape. Official dispatches from Green-

The boy was saved.

miles below Fort Custer, D. T. The State Department gives offi-

President E. P. Larkin, Alfred Centre, Secretary-L. R. Swinney, Lost

@ 151 cent per dozen. BEANS.—Dull and favor the buyer. We for export at 21 @ 31 cents.

Moderator—W. C. Titsworth, Farina, Ill. Clerk—G. M. Cottrell, Dodge Centre, Minn. Assistant Clerk—N. B. Prentice, Dakota, have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. 'orresponding Secretary—E. M. Dunn Milton, Wis. DAVID W. LEWIS & Co.,

AND GENTLEMEN. THE next Quarterly Meeting of the eventh day Baptist Churches in Northern Visconsin will be held with the Church t Dakota, commencing Sixth-day evening before the last Sabbath in August. Rev. N. Wardner is expected to be present and

THE Southern Illinois Yearly Meet ing will be held with the Villa Ridge Church, Pulaski county, Illinois, com mencing on Sixth day before the fourth abbath in September, 1878, at 11 o'clock TEACHERS' CLASS FALL TERM. A. M., Rob't Lewis to preach the Introductory discourse; W. F. Vancleve alter-R. LEWIS. Clerk. THE YEARLY MEETING of the Se

onvene with the Church at Welton, commencing on Sixth-day before the first Sabbath in September, 1878, at 21 o'clock P. M. Elder M. Babcock will preach the Introductory Sermon; Elder H. B. Lewis ALLEGANY COUNTY, CLERK'S OFFICE, ilternate. All who can spare time and neans are cordially invited to attend. JACOB BABCOCK, Sec THE QUARTERLY MEETING of the Second Alfred, Andover, Independence and Hartsville Churches will be held with the Hartsville Church, commencing

by Rev. T. R. Williams, followed by com-Trial Jurors at the said Court.
Given under my hand this 7th day of August, A. D. 1878.
GEO. H. BLACKMAN, County Clerk. munion service, conducted by Rev. H. P Burdick : Sabbath afternoon, sermon at 4 o'clock, by Rev. J. Kenyon; preaching First-day morning, at 101 o'clock, by Rev A. H. Lewis. We hope to see a large delegation from the visiting churches. The Illustrations. Address for new circulars A.J. HOLMAN & Co.,930 Arch Street, Phil Seventh-day Baptist Church of Hornellsville is cordially invited to be present. A

three months. Any person who will take 1 pill each night from 1 to 12 weeks may be possible. Sent by mail for 8 letter stamps. I. S. JOHNSON & CO., Bangor, will occur with the Utica Church; and will

ndependent of the others, is sold separate N. Wardner, followed by the communion, administered by Eld. V. Hull and Eld. J. to 250 pages, sheet music size, of good C. Rogers; preaching Sabbath afternoon, music, and each book is sold for \$2 50 in boards; \$3 cloth; \$4 git. There are 15 collections of vocal music, of which the three most recently issued are: THE SUNSHINE OF SONG. (200 pp. 60 songs.) preaching First-day, at 10½ o'clock, by Eld. The songs are by the most popular au thorn. THE WORLD OF SONG. (256 pages.) A great variety of songs by the best composers, native and foreign. GEMS OF ENGLISH SONG. (232 pages, 75 songs, dnets, &c.) Wonderfully fine book. At the date of its publication considered the best. Music. The most recent ones are: CLUS-

INTERNATIONAL LESSONS, 1878. THIRD QUARTER

July 6. Birth of Christ the Lord. Luke 2: 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: 11-17. Aug. 31. The Return of the Seventy. Luke

Sept. 7. The Good Samaritan. Luke 10:30-37. Sept. 14. Importunity in Prayer. Luke 11: Sept. 21. Warning against Covetousness Luke 12: 13-23.

Sept. 28. Review. Temperance Lesson. XXXIV.—THE FRIEND OF SINNERS.

For Sabbath Day, August 24.

to dine with a Pharisee, whose name was LUKE 7: 40-50. 40. And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he salth, Master, say on.

41. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I en Simon. The reason for this proffered hospitality on the part of Simon we do not know, and yet it seems evident that it was not his intention to render that humble and cordial attention usually accorded to an exalted and honorable guest, or even reclining, at the Pharisee's table, a fallen | vine order and authority. roman, doubtless a notorious sinner, came unto Simon. Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of and took her place at Christ's feet, a weep ing penitent, bathing his feet with her tears, wiping them with the hair of her head, kissing them again and again, and then anointing them with very precious ointment. Simon, the Pharisee, instead 347. Wherefore, I say unto thee, Her sins, thich are many, are forgiven; for she loved much: but to whom little is forgiven, the same of being moved by pity, was ready to ad judge Christ as no prophet, or otherwise ioveth little.
48. And he said unto her, Thy sins are forhe would have known this woman and repelled her as a vile sinner.

given.
49. And they that sat at meat with him began to say within themselves. Who is this that forgiveth sins also? veth sins also?
And he said to the woman, Thy faith hath saved thee; go in peace.

TOPIC. — "Forgiving iniquity, transgression, and sin."—Ex. 34: 7.

TOPICAL READINGS 1. The sinners' friend. Luke 7: 40-50.
2. A needed friend. Matt. 9: 1-13.
3. A strong friend. Matt. 8: 22-31.
4. A protecting friend. John 10: 7-18.
5. A loving friend. John 15: 9-17.
6. A constant friend. Rom. 8: 31-39.
7. An eternal friend. I Thess. 4: 13-18.

GOLDEN TEXT. - "This man receiveth sinners."-Luke 15: 2. CENTRAL TRUTH .- The forgiveness of sins.

pose at Nain. RULERS.-Tiberius Cæsar, emperor of Rom Herod Antipas, procurator or governor of Galilee; Pontius Pilate, governor or tetrarch

OUTLINE. . Simon rebuked. v. 40-46. II. The sinner forgiven. v. 47-50.

Historical connection. How long wa It after the events of the last lesson to those son? In whose house did they take place? Was Simon a genuine believer in the gospel? What miracle was narrated in our acle! How did the people glorify God on

Miscellaneous.

BUILDING ON THE SAND.

You'll find you've played the unwise part

'Tis well to woo, 'tis well to wed.

Since myrtles grew, and roses blew, And morning brought the sun.

But have a care, ye young and fair, Be sure you pledge in truth; Be certain that your love will wear

Beyond the days of youth!

As well as hand for hand.

Tis well to save 'tis well to have

A goodly store of gold, And hold enough of shining stuff,

But place not all your hopes and trust

In what the deep mine brings;

'Tis good to speak in friendly guise

And soothe where'er we can!

But stop not at the gentle words

Let deeds with language dwell;

The one who pities starving birds,

Should scatter crumbs as well.

The mercy that is warm and true

For those that talk, yet fail to do, But "build upon the sand."

THE WIFE'S MISTAKE.

being the best of housekeepers. She

was one of those rapid housewives

who pursue an atom of dust as a

hunter might pursue a stag. No.

purred upon her hearthstone. Plants

were tybooed because their leaflets

would fall. Canary-birds were rath-

lessly excluded lest they should scat-

ter seed. Sunshine was regarded as

an arch enemy. "It brings flies, and

fades the carpets," said Mrs. Hop-good. As for Mr. Hopgood and

the children, they lived mostly in

"I can't have the boys' muddy

Mrs. Hopgood. "As for Hopgood, ner."

boots tramping over the carpets, and

he don't care where he sits. One

The Hopgood family also took

"I've got a dining-room as nice as

anybody's," said Mrs. Hopgood,

"with a real carved oak sideboard,

with a marble top, and silver, pol-

ished till it's better than any look-

ing-glass; but where's the use of

turning things all upside down, just

for one's own family? Common

crockery ware and good bone-

handled knives are just as good for

should like to sit in the parlor some-

times. Mrs. Montfort and her

daughter use theirs every evening,

and it looks so pretty and pleasant

Hopgood, sharply. "I keep house

give others leave to do the same."

myself after my own fashion, and I

sponding, that I'm really ashamed to

so many times, without ever re- manage."

"Stuff and nonsense!" said Mrs.

every day use."
"Mamma," said Elsie Hopgood,

their meals in the kitchen.

Mrs. Hopgood prided herself on

-Eliza Cook.

Fair speech should bind the human mind
. And love link man to man.

Unmixed with purerthings

For charity is cold.

chool scholar giorify God that this same faith hath saved thee. v. 50. Not his lord commanded him to be sold, and Jesus is the resurrection and the life to all that believe in him? by its own power, but it led her to Jesus. the Savior. Go in peace. Why not? wer in verse 40? Where was the scene of his lesson? Where did a similar event occur and I, reader, may receive like cleansing, later in Christ's ministry? What parable did like forgiveness, by exercising like faith

low much did each of the debtors owe? What

was done for them when they had nothing to

did Simon say would love most? Why would

had Simon failed to show true etiquette?

What form of salutation was common be

tween friends? With what had the woman

much? Would you weep for joy if your sins

II. v. 47-50. What did Jesus say of her sins

What did those sitting at meat say? Why

What did Jesus say had saved her? How

does faith save the sinner? What cleanset

HISTORICAL CONNECTION

It was soon after, perhaps on the sam

EXPLANATIONS.

woman, melted to penitential love by faith

in Christ, had come to bear a token of her

gratitude. Jesus knew her heart, and

thoughts, as recorded in verse 39. For us

picture-sin a debt-the sinner nothing to

quish and treat as if paid. Because she

forgiven. v. 48. This could only be

name, he must have divine right. Thy

own, and do just as I pleased."

"Mother," said Mr. Hopgood, a

led face, "is it true that Elsie is

out walking with John Elton, even-

ing after evening? He is a worth-

less, dissipated fellow, and no fit as-

"Mercy upon us! I don't know,"

pickling and housekeeping to run at

a giddy girl's heels the whole time.

haven't been brought up that way."

pression, "in the thick of the house-

tied up in a pocket-handkerchief,

"Take care of my bail of soap-

suds and soda!" cried she shrilly,

"Oh, it's you, is it Ally?"

best way you can!"

when the door suddenly opened.

Mr. Hopgood said no more. Mrs.

sociate for any girl."

her out of mischief."

ive to our children-"

permitted her touch. Jesus, answer-

from sin? Are you thus cleansed?

were forgiven? Why?

Thrist propound to Simon in verses 41 and 42? His blood cleanseth from all sin." PRACTICAL.—Men may treat Christ, his cause, with civil respect, and vet fail to possess a " faith that works by love and he? Which will love the most, the one who purifies the heart." The greatest sinners are not likely to have the conscious knowlwhom did Jesus apply this parable? Wherein edge of their state. Sin blinds, but grace Mark the points of contrast between the two. opens the eyes. "Love, the fruit and Why did true politeness demand water for the proof of salvation. Peace, its fragrant blossom." The parable in this lesson ap when Jesus was at the table? (See notes.) plied, would make Christ the creditor the sinner the debtor. The sinner, en anointed Jesus' feet? What caused her to lightened by the Holy Spirit, discovers something of greatness of debt, and noth ing to pay, will love Him who, as a scape goat, bears away his sin. "We love him

ecause he first loved us." LESSON THOUGHTS. 1. Men may manifest an outward respect for Christ, and yet refuse to honor him as

the Son of God and the Savior of men. 2. Persistent unbelief is ever on the day as the incidents narrated in our last alert to find in Christ some occasion for esson, that Christ accepted an invitation criticism, some ground for condemnation. 3. Religious bigotry is generally unchar itable and unsympathetic, and is seldom moved to feelings of compassion by the exhibition of heartfelt penitence on the part of the sinful. 4. They who have no real lot or part

with Christ are ever ready to look on and measure him by their own standard of di-5. Christ is ever ready to say to the peni-

tent sinner, when he believes, "Thy sins are forgiven; thy faith hath saved thee."

BIBLE ILLUSTRATIONS. Simon, I have somewhat to say

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Phari see's house, brought an alabaster-box of ointment, and stood at his feet behind him Simon may have been moved to proffer the entertainment because of what Jesus weeping, and began to wash his feet with had done in raising the widow's son. He certainly was not prompted by true gospel her head, and kissed his feet, and anointed them with the continent. Now when the love. This incident, and this Simon Pharisee which had bidden him saw it he spake within himself, saying, This man, if he were a prophet, would have the incident and the Simon at Bethany, where Mary, the sister of Lazarus, anoint known who and what manner of woman ed the head of her Master with ointment. this is that toucheth him, for she is a sinner." Luke 7: 36-39. John 11: 2; 12: 3; Mark 14: 3. The

Master, say on. " Neither be ye called masters: for one s your Master, even Christ." Matt. 23: 10 "Ye call me Master, and Lord; and you say well; for so I am." John 13: 13.

ing. v. 40. Responding to Simon's A certain creditor which had no less than for Simon, Jesus drew the "So he called every one of his lord's lebtors unto him, and said unto the first pay. A true sense of the exceeding sin-How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit ulness of sin, gives a sense of utter helplessness, whether the outward conduct down quickly, and write fifty. Then said he has been marked with gross vices or not. to another. And how much owest thou? The woman had felt this. Simon did not. wheat. And he said unto him, Take thy bill and write fourscore. Luke 16: 5-7. of Godly sorrow. To forgive is to relin-

Thy faith hath saved thee. v.50 When they had nothing to "For by grace are ye saved through faith; and that not of yourselves; it is the pay, he frankly forgave them. v. 42. was forgiven, she loved. Thy sins are done by authority of him whose law was

gift of God." Eph. 2: 8. "If thou hast nothing to pay, why "For God so loved the world, that he should he take away thy bed from under gave his only-begotten Son, that whose ever believeth in him should not perish broken. As Jesus did this in his own thee?" Prov. 22: 27. "But forasmuch as he had not to pay but have everlasting life." John 3: 16.

Elsie made no answer, but her tle, as he became dimly conscious of a certain evening, while he was at him. "Go on with your washing! "I wish mamma was like any one there were a couple of young bucks else." she said to herself, the tears It's a deal jollier at the hotel than it obscuring her eyes. "I wish she is at home. Freedom forever! Hoowas like Kate Prickett's mother, 00-ray !"

who lets her have company every "Oh, what shall I do?" sobbed Thursday evening. John Elton Mrs. Hopgood, when the waiters just for the fun of the thing, of wants me to marry him. If I was were once more out of the house, course-at the instrument. The quimarried, I could have a house of my and the roll of the cab wheels had et old gentleman received at his end died away. "To think-only to of the wire this complimentary mes think that a son of mine should ever sage: "Old Mr. Watkins, isn't it week or two afterward, with a troubdisgrace himself thus!" "It's your own fault, mother,"

said Benny, the second son. "You wouldn't let Ally bring his friend the reply that came back: "Yes, "Hold your tongue," sharply re

torted Mrs. Hopgood, wincing be-neath the prick of this home truth. said Mrs. Hopgood, with a per-turbed face. "I supposed she was 'Call Elsie, I need her help." with Kate Prickett or Clara Mont-"Oh, mother!" piped Fanny, the fort. I'm a great deal too busy with

younger girl, running down stairs in frantic haste, "Elsie ain't here." "Not here?"

"No, mother; she hasn't been to But I'm going to commence cleanbed at all-and there's a note on her ing to morrow, and then I'll warrant table directed to you." I'll give her enough to do to keep "Open it mother, said Isaac Hopgood, huskily. "This is a doomed

"Mother," said Isaac Hopgood night for our household. My God gravely, "sometimes I think that if we made home a little more attracthas our home beceme so distasteful to our children that they fly from i "Oh, nonsense!" quickly interlike rats from a falling house?" rupted his wife, "I suppose you'd Elsie's note was short enough. It like us to have tableaux, like Mrs. Montfort, or a magic lantern, like the little Mickfords. Our children

"DEAR MOTHER,-I am tired of living in the kitchen. I have run away with John Elton, and before you see me again I shall have en tered upon a new future. Elsie.' Mrs. Hopgood broke out into wild. cleaning" the next day with the bysterical sobbings. Mr. Hopgood

bold-natured fly ever dared to buzz carpets rolled into heaps, the floors read the hurriedly scrawled paper within her dainty walls. No cat spatted with soapsuds, and her head with a face cold and set like steel. "Run away with John Elton?" he repeated slowly. "Poor Elsie! then God help her. For he is as great a villain and scoundrel as ever ived; and she has sealed her own loom. Mother! mother! this comes

"Yes, mother, it's me," said of your housekeeping." Alexander, her eldest son, who had "It wasn't my fault, Isaac, just gone into business as a junior partner to his father. "I say—do sobbed Mrs. Hopgood, rocking her-leave off washing a minute, and at-tend to me! Ryerson's in town— chair into which she had dropped. partner to his father. "I say-do tend to me! Ryerson's in town-"It was your fault," retorted her my old chum, you know—only for husband, almost savagely. "You made the very name of home a one day, and I've asked him to din-"To dinner!" almost screamed place is as good as another where he Mrs. Hopgood, dropping her brush

in her consternation, "Alexander Hopgood, are you crazy? Of harvest." Of course poor Alexander Hop course I can't have him to dinner. Just look at the confusion the house good was unable to lift his throb-"Oh, he won't mind that, mother

Ryerson is a thoroughly good fel-When at last she came down stairs ow. Just let him sit down to pot "I shall do nothing of the sort, Alexander," said Mrs. Hopgood, severely compressing her lips. "You dining room, with flowers on the equal or nearly equal to the first. I it. I have been told, on trustworthy know I do not approve of your in table, and new books, games, and have known it to surpass the first. puzzles scattered around. viting company at any time, still Mrs. Hopgood gazed around with less at such a period at this. If you a bewildered air. She hardly knew cheery-cheeked girl of sixteen, "I have been fool enough to ask him,

you may get out of the scrape the her own home. "This is the way in which must live henceforward, mother," "I don't want any more discus- said her husband, cheerily. "Let sion on the subject," said Mrs. Hop-good, dabbling away with the brush. and Fanny that 'home' is some-Alexander went out, slamming the thing more than an empty name and try, in so far as we can, to re-"By George!" quoth Alexander trieve the errors of our past life."

But mamma," pleaded Elsie, "I Hopgood, to himself, "if I can't ask Mrs. Hopgood mutely bowed her was thinking how I should like to a friend to my home, there's at least invite all the girls here some even- the alternative of inviting him to "I will try, husband," she aning, and have tea, and afterward a the hotel. I never did such a thing swered. a pleasant visit. I've been asked out | before, but I don't see how else I can

o."

Then you had better stay at ome." said Mrs. Hongood polish. So Alexander Hopgood enter-believe for iced leading merchants, whose home is increases the farfilter also the forfilter go."
"Then you had better stay at home," said Mrs. Hopgood, polishing vigorously away at the stem of her silver card-receiver. "I think I see myself with all the young folks in town running over my Brussels cream daubed over everything."

The office Although I can not say that Trecognize anything terring bear her his voice. Although I can not leading merchants, whose home is not say that Trecognize anything terring bear his voice. Although I can not say that Trecognize anything terring bear his voice. Although I can not say that Trecognize anything terring bear his voice, and the growing of corn and clover hear his voice. Although I can not say that Trecognize anything terring bear his voice. Although I can not say that Trecognize anything terring bear his voice, and I have been in the company of persons who became the company of persons who became the option of the Delsating and move occasionally luxuriates in not necessarily the usual stimulation of the despert. And the work in that line can be obtained the company of persons who became the completely demoralized while it in company of persons who became the option of the Delsating and move the completely demoralized while it in the loan's voice, many other or county of each State, for and who occasionally luxuriates in the corp; beophed and the growing of corn and clover hear his voice. Although I can not the growing of corn and clover in the leading merchants, whose the thousand Porture. What is needed is something on the corn, in the lian's obtained state in the corn, in the corn the corn that the corn in the corn the corn that the corn in the corn in

manure, having, all the plant prop his wife and children, and all that he had, erties, especially the leading onesand payment to be made. The servant therefore fell down, and worshiped him, nitrogen and the phosphates. This we get in stable manure, where the saying, Lord, have patience with me, and fluids, especially the urine, are all will pay thee all. Then the lord of that saved, as is best done by some fine servant was moved with compassion, and osed him, and forgave him the debt. absorbent. This, applied liberally But the same servant went out, and found has an immediate and most gratify ne of his fellow-servants which owed him a hundred pence; and he laid hands on him, and took him by the throat, say shoots from each bulb, instead of shoots from each bulb, instead of ing, Pay me that thou owest. And his the usual one or two, so that the fellow-servant fell down at his feet, and stools seem like the tussocks of stools seem like the tussocks of besought him, saying, Have patience with me, and I will pay thee all. And he would orchard grass. Being near together, they form a thick, close sod, and a ot: but went and cast him into prison, stand to correspond, both in hight ill he should pay the debt. So when his reliow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said and in density. From two to three tons per cutting can thus be raised

This is the best condition of timo

thy with us, and is but rarely

from an acre.

unto him. O thou wicked servant, I for

gave thee all that debt, because thou de

iven you all trespasses." Col. 2: 13.

"Greater love hath no man than this

" Be not forgetful to entertain strangers

"Use hospitality one to another, without

"Then took Mary a pound of ointmen

my feet with ointment. v. 46.

dor of the ointment." John 12: 3.

"My little children, let us not love

"Love worketh no ill to his neighbor

Thy sins are forgiven. v. 48.

"Be it known unto you there ore, men and brethren, that through this man is

preached unto you the forgiveness of sins.

been father to the thought, spoke-

nost time you went to bed?"

MANAGING TIMOTHY MEADOWS.

Harper's Magazine.

be feared." Psa, 130: 3, 4

Acts 13: 38.

rudging." 1 Peter 4: 9,

iredst me: Shouldest not thou also have reached, because we do not take the and compassion on thy fellow-servant necessary pains with our land, nor even as I had pity on thee? And his lord was wroth, and delivered him to the torsave all (especially the better partthe urine) our manure. There are nentors, till he should pay all that was ine unto him. So likewise shall my exceptional cases-sometimes acci dental, sometimes designed; but a from your hearts forgive not every one revolution can be wrought in our is brother their trespasses." Matt. 18: timothy culture if we only carefully prepare our land and enrich it. The "For, if ye forgive men their trespasses, your heavenly Father will also forgive ime of applying the manure is imyou: but, if ye forgive not men their tres portant. It is particularly so with passes, neither will your Father forgive your trespasses." Matt. 6: 14, 15. grass; but more particularly with timothy, which has its bulbs and Which of them will love him roots exposed—the bulb naked to the weather and roots short (com " I love the Lord, because he hath heard pared with other grasses), and, theremy voice and my supplications." Psalms fore, near the surface, subject to but that he loved us, and sent his Son to weather, but especially the freezing be the propitiation for our sins." 1 John and thawing in the Spring, which have a tendency to lift it and some He to whom he forgave most times throw it but in wet places. The necessity of protection is, there-"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forearly Fall manuring has found favor

and is largely practiced. There is one thing in this connec that a man lay down his life for his friends." John 15: 13. tion that needs attention directed to it, and I find it, unmistakably, of Thou gavest me no water for special importance. It is the stimufor thereby some have entertained angels unawares." Heb 13: 2. it during the Winter. This may be seen wherever the ground is rich, or has been manured, the grass in the | time for the relief I have got. This woman hath anointed ity is increased by the enrichment, of spikenard, very costly, and anointed the lity is increased by the enrichment, feet of Jesus, and wiped his feet with her enabling the plant to stand the cold the better. The same effect is found with strawberry plants and Winter To whom little is forgiven the grain, which are all sustained by this manuring, vitalizing principle.

Trees, shrubs, and vines are benefitthe word, neither in tongue; but in deed and in truth." 1 John 3: 18. ed in the same way, only the manure is not to be applied so early in the Fall, nor cultivation continued so therefore love is the fulfilling of the law." late in the season, pushing the growth beyond the ripening period of the wood. "If thou, Lord, shouldest mark iniqui-ties, O Lord, who shall stand? But there

Where the usual single and late cutting of timothy occurs, an immediate dressing of manure will protect both from the sun and the effects of Winter. It is not, however, a convenient time to draw out the manure, the work then being crowd-When two crops are taken, the right time for applying will be after the last cutting, giving chance for starting and invigorating the Fall growth, which growth should gives most excellent satisfaction never be fed down, but permitted, in connection with the manure, to form a protection. It is this kind of Fall treatment of our timothy meadows | Prepared by that is needed. Then they will thick. en and continue almost indefinitely. I have known fields for many years being entertained in the parlor by -one on the old homestead, thirteen the young ladies of the family, and one of them, whose wish may have | years-highly productive each year, and when turned down, yielding the heaviest crops of grain. I hope farmers will give more attention to the subject, and not lose sight of the

ground and its short roots, differs from the other grasses; and when these are left exposed and unaided, The young sauce-box in the par lor nearly jumped from the floor at our timothy meadows soon run out. - Cultivatorand Country Gentleman. sir; and quite time you went home, young man!"—Editor's Drawer in THE WILD BEASTS' RENDEZVOUS. these thirsty plains, the whole of the wild animals that inhabit them con-Timothy differs from the other gregate around any pool that may grasses, and therefore requires difbe left; for, with very few excepferent management, which, how- tions, all have to drink within twenever, it seldom gets, as the differ- ty-four hours. The lions, which folence is not sufficiently known. low the game, are thus led to these Hence it has not the success which drinking-places not only to assuage rightfully belongs to it; and it their thirst, but to satisfy their hunwould probably be little grown ger. To watch one of these pools were it not that it is adapted to our at night, as I did in the northern moist clay, where, with the indiffer- Massara country, is a grand sight,

ent culture it receives, it grows bet. and one never to be forgotten. The ter than most, if not all, other naturalist and the sportsman can here see sights that will astonish It is my intention, after a long them, and cause them to wonder at acquaintance with this grass, to the wonderful instincts possessed by show wherein it differs from the the animal kingdom. That the Creother grasses and how to adapt the ator has ordered all things well, we treatment accordingly. Timothy is a know; the minutest details to which superior grass and is extensively grown, usually in connection with clover, the clover being a good the life of the busy, trading world, preparation of the land for the grass, such as those who wander into those which immediately puts forward portions of the earth undisturbed after the clover has disappeared. by the presence of man. At such The difficulty is that we are in the watering places the small antelopes habit of growing too much clover in invariably drink first, the larger proportion to the timothy. The later on, and with them the zebras clover is made more or less heavy by the application of plaster, thus having a tendency to keep back and not the rhinoceros, and next the ele
and Additional Homestead Scrip. We invite correspondence with all parties the application of plaster, thus having any for sale, and give full and explicit instructions where assignments are imperfect.

unfrequently smother the grass. phant, who never attempts to hide This is getting to be remedied by his approach, conscious of his sowing less clover and more time- strength, but trumpets for a warning thy, usually two parts of timothy to all whom it may concern, that he to one of clover. This favors the is about to satisfy his thirst. The grass, so that when the clover dis- only animal that does not give place appears the timothy will have a to the elephant is the rhinoceros; obmade the very name of home a good set. Where the proportion of mockery to your children; and shut timothy to clover is large, say three your soul inside of a scrubbing pail; to one, as is also practiced by some, he does not avoid it. The elephant and now you are reaping the bitter there will be some grass appear may drink by his side, but must not with the clover, making a mixed interfere with him, for he is quick hay, which I believe is generally to resent an insult, and I am assured preferred. If cut when the clover that when one of these battles takes ing head from the pillow the next (the medium kind) is in bloom, the place, the rhinoceros is invariably day, and his mother never left him timothy is heading out, is green and the victor. The elephant is large, until afternoon. for cows and young stock, giving a | more active, while the formidable chance for the second growth at horn that terminates his nose is a open, a flood of sunshine streaming once to push forward, and, with fa- dreadful weapon when used with the n, the table neatly det in the pretty vorable weather, grow another crop force that he has power to apply to ave known it to surpass the first.

Timothy is ranked among our of those blind fits of fury to which most nutritions grasses, and is capa- they are so subject, attacked a large ble of a heavier growth than is usu- wagon, inserted his horn between ally supposed, growing, under far the spokes of the wheel, and instantvorable circumstances, taller than ly overturned it, scattered the conalmost any of the grasses. I have tents far and wide, and afterwards known whole fields in Missouri grow injuring the wagon to such an ex to the hight of five to six feet, the tent as to render it useless. The

CAN MAKE MONEY FAST-ER at work for us than at anything else. Capital not required; we will start you. \$12 per day at home made by the insoil (a pulverized clay) being par-ticularly suited to this grass. Our After it feeds it comes to water, but wanted everywhere to work for us. Now dlay in this section is also favorable, it would never dare to interfere with s the time. Costly outfit and terms free. Address TRUE & CO., Augusta, Maine. though less so, being coarser and the rhinoceros or the elephant. less equally distributed, and also less | Where the buffalo exists in numbers, rich. It is this last point that more it is the principal prey of the lion; particularly engages our attention. in other localities, antelope, and TOB AND BOOK WORK By thorough tillage and mixing of | chiefly the zebra, are its food. A NEATLY AND PROMPTLY DONE the soil, our clay land can be great | strange circumstance connected with ly benefited for timothy; but, most the lion is, that it is almost impossi-

AT THE RECORDER OFFICE.

V EGETINE. I WILL TRY VEGETINE. THE NEW YORK, LAKE ERIE AND HE DID, AND WAS CURED.

to give you this testimony, that you may know, and let others know, what Adopted July 8th, 1878. Pullman's Best Drawing Room and years ago a small sore came on my leg it soon became a large Ulcer, so trouble Sleeping Coaches, combining all Modern Improvements, are run through without some that I consulted the doctor, but I go change between Salamanca, Buffalo, Niagno relief, growing worse from day to day ara Falls, Suspension Bridge, Rochester, Cleveland, Cincinnati, Chicago, and New York. Hotel Dining Coaches between night: I was so reduced my friends New York and Chicago sulted a doctor at Columbus. I followed his advice: it did no good. I can truly EASTWARD say I was discouraged. At this time I was looking over my newspaper; I saw your advertisement of Vegetine, the "Great STATIONS. | No. 8 | No. 12* | No. 4* | No. 6

11.05AM 6.35PM 12.35AM 1.50PM

1.07PM 8.47 " 2.30 " 4.35 " 7.15 " 3.38AM 9.15 "

kirk, stopping at Sheriden 5.47, Forest ville 6.08, Smith's Mills 6.30, Perrysburg

Valley 9.20, Salamanca 10.27, Great Val

ley 10.44, Carrollton 11.25, Vandalia 11.45

9.10 A. M., daily, from Dunkirk, stop

ping at Sheriden 9.24, Forestville 9.33, Smith's Mills 9.45, Perrysburg 10.05, Day-

ton 10 17, Cattaraugus 10.45, Little Valley 11.05, Salamanca 11.45, Great Valley 11.55

. M., Carrollton 12.10, Vandalia 12,27, Alle

a. i. Carrollon 12.10, Vandalis 12.21, Allegany 12.49, Olean 1.05, Hinsdale 1.30, Cuba 2.22, Friendship 3.00, Belvidere 3.21, Phillipsville 3.35, Scio 3.52, Wellsville 4.10, Andover 4.45, Alfred 5.19, Almond 5.34,

oing at all stations, arriving at Hornells

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Day-

ton 10.28, Cattaraugus 11.00, Little Valle

1.24, and arriving at Salamanca at 11.50

6.05 P. M., daily, from Dunkirk, stops

rollton, stops at Vandalia 5.52, Allegany 6.06, Olean 6.15.

Leave New York Port Jervis

Cuba Dlean Breat Valley Arrive at Salamanca

Cleveland

Cincinnati

Arrive at Dûnkirk

9.00 P. M.

nanca and Dunkirk.

No. 3* No. 9\$ No. 29 No. 1

8.15 дм 12.20 рм 12.50 рм 8.55 рм

. 12.45PM

7.05PM ...

ADDITIONAL LOCAL TRAINS WESTWARD

stations, arriving at Dunkirk 9.05 A. M.

WESTWARD

10.15 11.50 4.54 1.00 9.00 11.17

... 5.55

2.00 4.05 ...

8.00 6.20 6.25 2.20 4.15 6.20 8.05 6.26 6.35 2.25 4.52 6.26

8.45 7.00 7.35 3.00 5.25 7.20

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6.00AM

arriving at Hornellsville at 5.55 P. M.

7.10, Dayton 7.37, Cattaraugus 9.87, Litt

from all impurities, curing Humors, Ul-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 medicine at last. I could now sleep well nights. I continued taking the Vegetine. took thirteen bottles. My health is good The Ulcer is gone, and I amable to attend to business. I paid about four hundred dollars for medicine and doctors before I bought the Vegetine. I have recommend ed Vegetine to others with good success. New York 10.25pm 7.25am 12.25pm I always keep a bottle of it in the house ADDITIONAL LOCAL TRAINS EASTWARD. now. It is a most excellent medicine. 5.25 A. M., except Sundays, from Dun

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

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> IS BETTER THAN ANY MEDICINE. HENDERSON, Ky., Dec., 1877. I have used H. R. Stevens' Vegetine, and like it better than any medicine have used for purifying the blood. One bottle of Vegetine accomplished more good than all other medicines I have taken.

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All communications, whether on b ness or for publication, should be dd-dressed to "THE SABBATH RECOED-ER, Alfred Centre, Allegany Co., N. T.", Without a bause, without a sound So spite the flying world away This clay, well mixed with marl at Follows the motion of my hand; For some must follow and some on Thoughall are made of clay,

The Sabbath Berg

THE POSTER'S SONG

Turn; turn my wheel! All thin change
To something new, to something a
Nothing that is can pause or a
The moon will wax, the moon will
The mist and cloud will turn to r The rain to mist and cloud again, Turn, turn, my wheel! All life is
What now is bud will soon be lead
What now is leaf will soon de
The winds blow east, the wind
west;

The blue eggs in the robin's nest.
Will soon have wings and be
breast,
And flutter and fly away. Turn, tarn, my wheel! This earl A touch tim make, a touch can make. And shall it to the potter say What makest thon? Thou hast: As men who think to understand A world by their Creator planned,

Who wiser is than they. Turn, turn, my wheel! 'Tis The child should grow into the i The man grow winkled, old as In youth the heart exults and sing The pulses leap, the feet have win The harvest home of day. Turn, turn, my wheel! The hun Of every tongue, of every place, Caucasian, Coptic, or Malay, All that inhabit this great earth, Whatever be their rank or worth Are kindred and allied by birth,

Turn, turn, my wheel! What is At daybreak must at dark be done To-morrow will be another da To morrow the hot furnace flame Will search the heart and try the And stamp with honor or with sh These vessels made of clay. Stop, stop, my wheel! Too soon;
The noon will be the afternoon;
Too soon to day be yesterday.
Behind usin our path we cast
The broken southerds of the Past,
And all are ground to dust at least And all are ground to dust at last, And trodden into clay!

_Erom Longfellow's "Ker THE DIVINE LIBERTY "Please tell an inquiring friend sense, and to what extent, is the free from the law?"

The commentators and th ans have very general tinguished between the mo the ceremonial law. It has be posed that Christ abrogated th monial but re-enacted the mor The New Testament, he recognizes no such distincti treats them both alike, as abrogated nor reenacted, but by Christ. He declares that jot or tittle of the law sh away till all be fulfilled; that the smallest letter nor the m dot not the crossing of a t doting of an i. Paul exho Christian not to be under t not under any law. Cond the Galatians for going bac the life of faith to a life un law, he leaves no room for t gestion that they are part and only partly wrong.

We understand, then, the t

of the New Testament on the

ject to be substantially this:

1. The object of the divi development of character. are simply means to an end end is not the maintenance social order, or the regula conduct: it is the making to The laws of God are like t the household, not like those State. This is the mean Christ's declaration that on commands, love to God ar hang all the law and the par that is, to develop this supre ulative principle of love all were enacted and all inspired ing was given. This is the n of Paul's assertion, that "lov fulfilling of the law;" an a which interprets Christ's dec that the law is to be fulfil abrogated. It is fulfilled w spirit of love is developed soul. This is vet more clea explicitly stated by Paul in I tle to Timothy: "The end commandment is love out o heart, and of a good conscien of faith unfeigned." When accomplished, the law is at It is like a scaffolding that i down when the fresco is pai like a school book that is aside in the attic when the 2. Hence, laws, rules, reg God's method of preparation higher spiritual culture; but all. They were a schoolm

> mandments are an admira for a set of semi barbarians. meum and tuum were recognized, "Thou shalt no was a good preliminary le emerging from an animal co Thon shalt not commit ac was a good foundation to pure family life. Slavery suffered; polygamy; was for it was only the gross tions of honesty and pu could be successfully restra mirable now as a code for t ry or the Five Points; for and for men who in the are but children. But a obey them all and be a ras modern society would spe its drawing-rooms. He m an idolater, and may be go may not take God's name and may be profane; he m an adulterer, and may be in he may not steal, and m

lead us to Christ. The to

chivalric, ungentlemanly, able, a liar, and a scoundry.

3. At length the time by the race (as a race) was re higher spiritual culture. dations had been laid in a moral sense; the alphabet ples of a moral life had measure learned; and Go gospel offered the higher culture. He invited men nize his love and to live vital personal companio him. He invited them to his purpose of developing divine character, and to with him in it, cordially gently. He invited them of faith, in which they longer yield a blind obe rules and regulations, the which in many cases they

understand. He called ibed for the i

unraly; they are to live timata fellowship with G spired by such a suprem-tionate desire to please h heavenly Father, and

word, to be, no longer at cept this invitation are under the law, no longer law. They are no longer tent to obey the divine r