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The Sabbath Regorder, PUBLISHED WEEKLY.

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. 7

As the Denominational Paper of the venth-day Baptists, it is devoted to tu exposition and vindication of the views of at people. It will advocate all reforma

tory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments the intereste

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We're all one!

Oh Brethren! Sisters! know ye not, Oh Brethren: Sisters: know ye not, That hands divine have tied this knot; And sin and Satan strive in vain, To sever and to make us twain?

We're all one!

The Head in heaven, the members here, With those who with him are near; soon from heaven our Lord will come take us also to our home. We're all one! We're all one! Now hear his words, and mark them wel is his truth, which I shall tell, his servants in his name, lies jealous for his name in them.

We're all one ! We're all one! ('o-workers we with Christ our Lord ! et every one gird on his sword, ()ur foes to fight, With all our might, We'll all unite,-We're all one! We're all one!

rogether all, Both great and small, We'll build the wall, The chain of unity, With links of purity Burnish'd with love, Surrounds us all. Fast bind, Fast find,
With one heart and with one mind, We're all one! -Standard.

THE SOCIAL ELEMENT IN THE CHURCH. BY JAMES T. BIXBY.

ion requiring one to withdraw from Why is it that many of our churches, possessing apparently all his fellow-men, it requires him to seek them as much for his own the conditions of growth and suc the conditions of growth and blessing as theirs. In solitude, piety parable plain. In one word, then, pine away? The minister is a gen- can rise only to the most mediocre tleman and a scholar, an orator and levels. When salvation is pursued a saint. The church building has in individual solitariness, every man an admirable location and all the for himself, it becomes an infinite modern conveniences. There is no selfishness. To become a part of lack of piety, nor of culture, nor of religion, to be transfigured with heavenly light, it must be pursued financial strength. Men of distinction are counted among the pillars. in common, in mutual helpfulness The best families of the town are each bearing the other's burdens, among the pew owners. No church each aiming rather to do good than responds better to every charitable to get good. That which the poet appeal, no pulpit utterances are re- has written of love is true of all the ported more frequently in the daily fruits of the Spirit-" that we must journals, nor have greater influence give if we would share that blessing from above." The hills of the Lord in the community. Strangers from abroad, passing a Sabbath in the town, make it a point to seek this church as one where they may without fail listen to something worth ly tied together, and thus able to

Nevertheless, some hidden malady seems to be blighting the church. The highly respectable audience grows less and less as Sabbath succeeds Sabbath. The venerable pil- In point of fact, the love of our lars of the church one by one fall, neighbor is the very field on which and there is no one to take their we are to show our love for Godplaces. The young people, in mar the very soil in which it alone can rying, always find their partners in grow. But how can we love this some other society, and as inevit- neighbor, if we do not even know ably go off with them to the other him, but stare at him in church or church. Strangers, to be sure, fre- street as if he were a Kalmuck Tarquently drift in, attracted by the tar? Is the neighbor whom the dequence of the preacher. If proud | Christian is to love nothing but an and sensitive, two or three trials are abstract, ideal being? Or rather is enough; and, though having lost he not just this man who sits at your nothing of their admiration for the right every Sabbath morning; this distinguished preacher's sermons, poor widow whose children have somehow prefer to go elsewhere. lately come into your Sabbath-More persevering ones seek a pew, school; this young clerk who boards attend six months, a year, two years next door, and who so modestly rning take their hymn-books and service? And love, is it some unof the church to themselves. The not rather that which moves to the "stand bys" themselves at length cordial hand-grasp, the pleasant get out of the way of coming to smile, the cheery greeting? Yes, church. They pay their pew tax reg the courtesies of friendship, the enularly. They would sacrifice half livenment and relaxation of the sotheir fortune rather than have the cial game, the interchange of venerable historic church go down; thought where mind strikes mind but to turn out every Sabbath, and | -these are among the chief promot handful of people in a desert of va- versely, to half the families in the when the church-bell rings, they are left by their neighbors unrecog-

the corner, where everything is aleeye, without a brotherly handways cosy and everybody so pleas- grasp to warm their fingers, without The course and characteristics of they can find sympathy or amusethis malady are familiar to the at- ment when they feel sluggish or tendants of too many American downcast. churches. What is the source of this strange and insidious blight? church to supply these. It should We believe that in nine cases out of stand in the community as the ten it is due more to a neglect of hearth stone of a great family. It the social element in the church than should be the purveyor of pure comto anything else. It is because re- panionships, delicate benevolence, ual concern between each man alone and his Maker. Affairs are carried All the sociability, affections, friendon as if piety was of the nature of liness, cheer, and aid that congenial private property, and salvation was minds, moved by the same faith to be gained as men in a shipwreck and moving on to the same heaven, seek safety, each clutching for his can give and receive should distin-

guish it. Church membership is a man's exclusive life-preserver. A proprietor's shakings after the benediction exnew is his religious fortress, and when pressing our love to our neighbor, he has put the barricade of his door should be as much a part of divine across its entrance and securely fas- service as the hymn before it declartened it, to have a stranger turned ing our love to God. The week-day in upon him is a gross invasion of meetings for mutual acquaintance his rights. The union of the separ- and innocent amusement ought to worshipers in one corporate be held as regularly as the Sabbath body is a resort necessitated, to be meetings for prayer and instruction. sure, by the financial weakness of The committee to welcome strangeach separate worshiper; but ers and make them feel at home in the copartnership is one strictly lim, the society they have connected ited to overcoming this financial ob themselves with should be counted stacle, and to the hours of Sabbath services. To sit next to a fellow-Christian Sabbath after Sabbath supplies no ground for knowing him, nor does the casual acquaintance, to which church propinquity may force the attendants at any given temple of God, supply reason for any further interest or intercourse between them. So week after week the various members of the miscalled society silently take their accustomed

seats in the ark of salvation, admire or criticise the minister, stare at each other across the aisles or pew-rails, and rush off again without the exchange of a word. Of course the pastor finds it impossible, in spite of his best endeavore, to unite his people in any common work. The young people, to whom an outlet for the energies of the hands and the warm currents of the heart are in- their uses in the economy of nature, dispensable, seek more congenial and possess merits exclusively their fields. And the stranger, beguiled own, it may be boldly asserted that into entering the church by sympa they are totally unfit to pursue in thy with its docrines or interest in company with young men the studies its preacher, finding himself after which constitute the cirriculum of the lapse of months, perhaps years, every respectable college. One of of attendance still looked upon as a the earliest studies of a Freshman heathen, if not as an enemy en- year is the art of getting the jani-

An unsociable church can never beast, prone to keep young ladies of course, be circumcised until he

erator that he has entered, and de-

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

VOLUME XXXIV.---NO. 38.

from the gathering of many togeth-

Whenever men feel deeply, they

instinctively seek each other to read

their own hearts throbbing in an-

other's eyes. And when the ice-film

of indifference or weariness forms

over a heart, it is in the warmth of

congregated feeling that it is dissi-

ment, and how soon will they be as

cold as so many stones! Gather

them together in one heap on the

siasm is heightened; the fervor of

all that is generous in human nature

is kindled; all the mists of mean-

ness and cynicism, that in the cold

dissipated. So far from true relig-

are to be scaled as the alps are-not

by solitary mountaineers, but only

by bands of fellow climbers, stout-

old from death any member who

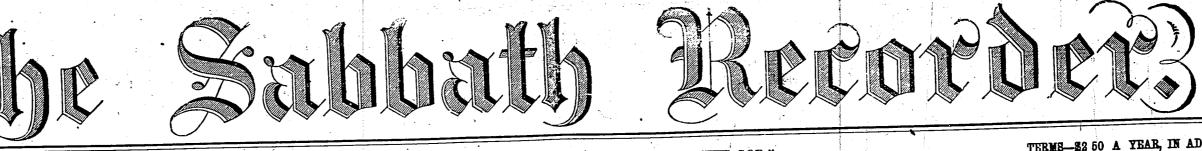
real, transcendental emotion?

generous sympathy for the per-

plexed, and help for the afflicted.

chances to stumble.

er in a common purpose.



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

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 19, 1878.

BETTER THAN DIAMONDS.

BY ETHEL LYNN BEERS.

Yes, I was the belle of the ball, mamma

Yes, I was the belle of the ball.

ma, And the women they envied all.

As she laid her humble and trusting soul

There were lonely homes in the far "ou

Where the gaunt, grim fingers of care

Heaping up the dust on the Bible-lids, So had smothered the Sabbath fair,

Until seed-time and harvest came a

Or the thunder came hurtling by.

Many lonely and stifled souls were there,

Who still kept in remembrance dear

Little humble churches their childhoo

Sabbath bells that they used to hear-

Without answer, thought he forgot

so long

Weak and weary saints, who had prayed

Their Christian needs as the harvests went

And the churches and bells were not.

I'ruly, all the while, in the Master's time,

Was the work for the Master done,

To the earnest cry of her weakened soul Followed swiftly a blest reply, And the alchemy of an earnest heart

When the shining cross she had worn that

The diamond-drops that had graced her

Her gold shod stronger and fleeter feet

And her little hands held an open purse

Evermore for the pilgrims' stay.

When safely at last on Life's upper stair

She turned by the gateway near, Lo! a shining cross glittered fair to see By the banks of the river clear.

There they sang to ther, the succore

For each had the glowing redemption

Better than diamonds," echoed the harps Yes, "better than diamonds far!"

So the shout rang out through the ran-somed ranks,

PRAYERLESS HOMES.

We came to believe in family

worship simultaneously with the ex-

perience of religion; both the first

and the revived experience. The

minister's prayer that abides in our

majority of listeners, it was a sup-

into the consummation of Christian

hope and work. The newly-erected

family altars were reported as tri-

a house was a sign of return to the

Lord after grievous backslidings.

So the neglect of "prayers" was

Why should not the duty be so

considered still? It may be in some

It seems to be thought by

-Christian Statesman.

saints
And the beautiful ballroom belle;

song
And the tale of His love to tell.

So repeated the morning sin

Laid her jewels away on high.

night O'er her weary unquiet breast,

In the midst of the wilderness:

thanked God

All weary of worship won.

With never a prayer or a cry, Except when a coffin's dark shadow fell

In the scarred but puissant palm.

heart.—Anna Shipton.

formed until after spiritual birth. To perform it before is, rightly regarded, a ludicrous anachronism. More strictly still and more serious-

It they practice infant baptism. Baptists do not, however, practice the infant baptism which they oppose. There is a practice of infant baptism which Baptists hold to be unscriptural. This practice is the Put a hundred lighted coals one now common among their Peeach in a separate spot upon a pave. dobaptist brethren. They oppose such a practice. But there is a certain different practice of infant baptism which Baptists hold to be hearth, and how does each keep the in the highest degree scriptural. other burning! So it is with man. This practice they uphold and adopt. In the general congregation, enthul In fact, so intensely Pedobaptist in theorgy are Baptists, according devotion gains a new lease of life; to their understanding of what scriptural pedobaptism is, that, if their theory were consistantly carried out, there would never be any bapselfishness of solitary life settle tisms but baptisms of infants. In down over men's spiritual eves, are this sense, therefore, Baptists may justly claim to be Pedobaptists of

the Pedobaptiets. I speak in a parable, my readers will think. I hasten to make my this is my meaning. Whereas, Pedobaptists, so called, baptize those who are infant in the natural sense of the term; Baptists, so called, baptize those who are infant in the spiritual sense of that term. Pedobaptists baptize persons soon

SORIPTURAL INFANT BAPTISM.

BY PROF. WM. C. WILKINSON.

Baptists oppose infant baptism.

ifter their birth from the womb. Baptists baptize persons soon after heir birth from above. Pedobaptists, therefore, are we all-both they and we alike; only they reckon by the flesh, while we reckon by the It is curious that our Pedobaptist

brethren do not see that the typical meaning of circumcision—if, indeed, circumcision has any typical meaning applicable here—is wholly in favor of Baptist pedobaptism, and not of Pedobaptist.

In the duty of every true follower of Christ, the love of our neighbor comes next after the love of God. ism. There would be found wanting, perhaps, on close examination, some of the essential characteristics of a true scriptural type. But, and the valleys shouted for joy. granted that the correspondence is sufficient between circumcision and of it for purposes of illustration, it will be plain, on a little reflection, that the analogy, such as it is, leads itself, for these purposes, much more naturally to the service of the Baptist than of the standard Pedo-

baptist view. For consider the facts in the case. Ancient Israel was a type of the Christian church. A type, let it be the Christian other church in part, as that church may by an allowable prolepsis in language be said to have existed before

was not commensurate and coincident with the true Jewish church. proach for his sake. sit a whole hour and a half with a ers of human happiness. And, conthough it contained the church. The cant pews, seems on the whole rath- land there is, perhaps, no source of Jewish nation, notwithstanding, was have seen any end to be obtained in er an unprofitable proceeding. So unhappiness so great as that they the type of the Christian church. Now, of what persons was the turn to their paper and easy-chair, nized, without the kindly glance of or drop in at the little church round an acquaintance to brighten their

scendants of the patriarch Abraham. It is the business of a Christian

of the Jewish nation. stance? If circumcision is the ana- knowledge or desire for the richer the restoration of family worship to logue of baptism, what relation shall gifts enfolded therein which he de-The cordial and neighborly handpaptism be declared to hold to memanalogical relation? To this question there can be but one answer. As circumcision marks offspring in quicken my desire to labor. the natural line of descent, so bapsoon after their birth, in the flesh, Abraham's spiritual children are to baptized in like relation of sequence

will demand treatment by itself.

as important as the committee to supply the pulpit. and nearness to their birth, in the However large be the congregation that gathers on the Sabbath simply because they are natural off. | for me! within the meeting house walls, unpring on the ground that circumil they are thus bound together i the bonds of friendly fellowship, they no more constitute a church than a pile of boards does a home. The ecclesiastical edifice where people meet Sabbath after Sabbath, without ever entering into social connections, without forming any friendly ties, without the new-comer ever receiving any word of welcome, better be shut up at once and turned into an ice house. - Christian

THE GIELS NOT EQUAL TO IT .-While girls unquestionably have croaching upon the vested rights of tor's cow into the top of the dormithe original proprietors, awake to tory. This can be readily mastered the consciousness that it is not a by any young man of good abilities, church, but an ecclesiastical refrig- and habits of industry and perseverance; but between girls and parts in search of some clime of the cows there is a great gulf fixed. spirit where the atmosphere is not The girl from her earliest youth, looks upon the cow as a ferocious Jewish nation the child could not, birds.

prosper. And it does not deserve to in the air, in positions fatal to the was born. He was born a member religious organization, but is foreign to the shature of a true church; it follows or an antique of a true church; it follows of eign to the shature of a true church; it follows of the shature of a true church; it follows of eign to the shature of a true church; it follows of the shature of a true church; it follows of eign to the shature of a true church; it follows of the should not be regarded as a substitute of true church; it follows of the short he should not be regarded as a substitute of true church; it follows of nerve—"Suffer."

Again I urged my plea, longing should not be regarded as a substitute of true church; it for the Spirit vill non-find non-love that the subject of baptism of the still for present visible results—

The Spirit vill non-find non-love the spirit of true church; it follows of nerve—"Suffer."

Again I urged my plea, longing should not be regarded as a substitute of true church; it is anterest to the spirit of true. Such a service should be saled to the spirit of true.

The Spirit vill non-find non-love the spirit of true.

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The Spirit vill non-find non-love the spirit of true.

The Spirit vill non-find non-love the spirit vill prosper. A spirit of unsociableness proper arrangement of the back. To of the nation, and then was circumeign to the nature of a true church; it is antagonistic to the spirit of true religion.

Every ecclesistical organization should be, as its name indicates and sour common term, "the society," denotes, as social at the subject of baptism and believing mind can not be saved by the meret of the subject of baptism and believing mind can not be saved by the meret of the subject of baptism and believing mind can not be saved by the meret belief or the Spirit ill you find it drowning and believing mind can not trust its sall what labor and are the worship of such that subject of baptism and believing mind can not trust its all that labor and are the worship of such that subject of baptism and believing mind can not be saved by the meret belief or

ed cup has taught me, though slowlity. The person has been born, to and risen life. For myself, I am the case is different. It is the Christon not a sense of his own sins; because sure; but the Christian has not, assured that my greatest failures tian's duty to bring the Word of he has not love in his heart to his And it is the Christian that is to be and my deepest griefs have arisen God to bear upon the impenitent, baptized. For of Christians the from seeking to evade the cross and to seek in their behalf the Spir-

church is composed. Baptism, like ircumcision, initiates. Theoreticilly, at least, and actually, so far as possible, none are to be initiated nto the Christian church but true Christians. No others can be really nitiated, and no others should be formally initiated, unless we are to All the men bowed down at my feet, man abandon the principle of a converted church membership, and conform our churches to the Roman Catholic our churches to the Roman Catholic As I came from the revel gay, theory. Against this theory the How I felt rebuked by the holy stars, Baptist churches are among Evangelical bodies alone in consistently | Oh, what do the beautiful, risen souls protesting. Their mission of protest Baptists do not mean to abandon. They have received, they think, this trust from God. They stand for the true infant bantism stand for the true infant baptism -the baptism, that is to say, of

piritual infants. The pseudo-pedobaptism—the baptism, that is to say, of natural infants, persons not yet born into the kingdom of God-they will steadfastly oppose. Scripture, reason, history cry one voice in their ears loudly against it. Baptists claim to be the true Pedobaptists, and they hope yet to recall their brethren all to scriptural infant bapism.—Independent.

AN EXPERIENCE.

It is easier to the natural man to die than to live, to work than to suffer; at least, let me answer for myself. It seemed to me that in accepting the covenant of grace, henceforth all temptation and trial and trouble would be under my feet; that I should go forth as a conquer-I am far from maintaining that or in painless, tearless, joyful expecircumcision is a true type of bap- rience. This was the glad assurance of salvation through the blood of the Lamb! No marvel that the trees

of the wood clapped their hands, But sickness and sorrow and con flict rolled over me like the rising baptism to warrant a rhetorical use sea. Spirit, soul, and body, were acting one on the other, with none to counsel or comfort me, and tell me these were no strange things for the beloved of the Lord. Time went on in suffering an

isolation from the outer world, and was losing the lesson so graciously appointed me. The desire of my heart for healing met with no response; yet such a position was inremembered. For ancient Israel tended as a school for patience and perhaps, and then some Sabbath steals into the back pew at evening was not the Christian church. It self-denial and unselfishness, and was the Christian church's type. It | few can minister to the suffering of

It is difficult to think these physical and mental pains are sufferings the Christian era. But they were for Christ (Phil. 3: 8), or it would not all Israel which were of Israel. oftener nerve the heart to endure; That is to say, the Jewish netice yet it is truly so to the believer, though not always including re-

I think my impatient spirit would have been willing to suffer if I could the suffering. To work for the Lord, that was

Jewish nation composed? Of de- the desire of my soul; to work according to my own design; any-Abraham's natural posterity-natu- thing but to suffer patiently. It grasp to warm their angers, without ral in a sense, though super-natural was a mystery to me why this inpromise—Abraham's natural poster- ever predominant in my soul, yet reity, I say, through all their descend- main unaccepted by him who had ng generations, constituted the said, "The night cometh when no Jewish nation. Of the Jewish na- man can work "-not then recogniztionality thus created circumcision ing that the lake's still waters that was appointed to be the outward image back the stars, looked on memory, often contained the petidistinguishing mark. The mark of alone by God, is as much a part of tion that "every house might becircumcision was regularly affixed the perfected natural creation as the come a house of prayer;" and to our during the infancy of its subjects. rushing cataract or the pathless Those subjects were thus formally ocean. I praise him now whose and visibly designated as members hand of love apportioned the cup I have drunk so gracelessly. In my So far on the side of the shadow ignorance I knew not that it was or type. Now, what is to be af- only nature's prayer for the scatterfirmed, the transition being made to | ing of the cloud before his light dis- | umphantly as the conversions, and closed the glory-a prayer without as evidence of the same. Likewise,

> signs for the patience of hope. true antitype of the Jewish nation? hope; to go forth to the heathen to taken as indicating an unsteady or To serve the Lord, that was my Why, manifestly, the analogical re- tell them of the Savior I have found. lation, and no other. What is that The burning suns of India or of Africa, and the hardships of missionary life seemed only an incentive to places; yet, according to our obser-Time was passing; others were in | that family worship belongs to the

> tism marks offspring in the spiritual the vineyard, gathering in assemblies, rejoicing in active service, be rigorously sustained. It is omitdren of Abraham were circumcised learning wonderful things out of his ted easily, for trivial causes, and is law; and I, a barren fig-tree, a not easily resumed. That many cumberer of the ground, a dry Christian homes sustain it, we do Spirit. To baptize natural offspring, no place in this vast harvest-field lieving.

It seems but yesterday when the Sun of Righteousness arose on my are more Bibles lying about, and baptism no longer the analogue of way; that dark, chill, dreary after they have a different appearance circumcision, but the substitute for noon in February is still before me. it. The church ceases thus to be The fog hid the opposite houses of only for Sabbath purposes. Or, if a parallel to the Jewish nation, as the street, and penetrated even the number are not required, the one antitype to type. The two, remain- closed doors and windows of my ing no longer separate, though like, bedchamber. Too ill for any occubecome identical, instead of being pation, when the very act of thinkanalogous, in mode of derivation ing bewilders and affrights, I threw broken, without evincing the handand persistence. The Christian myself on my knees by the hearth, church, by logical consistency, so where the fire flickered dimly from on an unvisited shelf, or on a parlor reduced from being the antitype of the damp atmosphere. Not for the table. It does not require to be the Jewish nation, might more truly purpose of prayer, but rather from hunted when wanted. The members hope of relief from a change of pos- of the family have different manners ture, I rested my throbbing head in and attitudes toward a pious visitor, be described as successor to it and church in this way is changed from helpless anguish on the arm chair and an air of familiarity with religcontinuer of it. The Christian a spiritual into a natural community. near me.

This is what logic, on the current Pedobaptist theory, would make of the Christian church. The Roman when he stood in the midst, and sa to a religious atmosphere. was the hour of closed doors, as such as have not been accustomed luted his brethren with, "Peace be Catholic body and the various state The abundance of that revelation of visitors—a privilege, it may be, establishments of religion in Europe prepared my soul for that which which should be offered them. Such may serve to show how faithfully logic has been illustrated by history.

should follow. Nay, it would have a notion contains an implied confesprepared me for the stake! My sion of superiority to the visitor's This, however, introduces a topic loneliness and despair fled like the piety and consequent power with too large and too serious to be dismissed with an allusion. The historical aspect of infant baptism, as last cloud before the rays of the rising sun. Solitude was no more practiced by Pedobaptists, so called, solitude; the silence that heralds the that a supernatural or magical influ-Under the typical polity of the sunrise is followed by the singing of ence is somewhere exerted for their I knew the Lord was there, and from the depths of my soul I cried,

Lord, let me serve thee."

The remembrance of this appoint- cause embarrassment; for circumstances do not always render devoly, through the painful experiences tional exercises proper, while a flurof my life, that the acceptance of ried and confused attempt is of no to believe? Because he has confihis will is the service of the crucified avail. In the house of the wicked dence in himself; because he has

which he has laid on my faithless it's regenerating power, with other blessings, whenever an opportunity is afforded. "God heareth not sinners," neither do they pray unto spiritual condition; first, because i him. Hence the importance of the is the whole being, affection, will Christian's intervention by all proper methods. When we consider the manifold in it. And, therefore, Christ, who

blessings attending family worship,

such as early and lasting impres-

sions upon children in favor of re- lieveth not, shall be condemned."-But out in the wonderful, solemn night, ligion, the improved personal plety Alexander McLaren. of those uniting in it, as well as the And the gleam of the morning gray means against backsliding thus employed, the assurance of divine favor upon the households, etc., there is sufficient reason for the endeavor to maintain it against the many obstacles that arise, and of which we For between the bars of the gayest waltz can not now speak. We have often There re-echoed, "And is this all?" wondered whether parents generally Ah, nobody saw how an angel stooped, are acquainted with the imprecation Lower down with his drooping wings; Human ears heard not the soft serapl of the inspired prophet: "Pour out thy fury upon the heathen and upon the families that call not on thy As it whispered of heavenly things-But a woman's soul at its turning stood, name." The classing of the prayer Tho' her answer was low and calm,

> We have always felt a degree of safety under the roof of a pious, gospels of the Gospel. True, this praying family, not felt elsewhere made the Pharisees and Scribes mur-The promise is to such, not to othmur; but it makes Christians rejoice But when we are sent to bed, and it inspires with hope the sick and away to our work or journey heart and the wounded conscience. without looking to God for forgiveness and leading, we do not feel the Even his pitiless murderers Jesus security against danger and tempta- pitied. ion that we have assurrance of by and sympathetic. "For we have means of the opposite course. And not a high priest which can not be while church members may maintain touched with the feeling of our in amily prayer as a formality, and be firmities." Jerusalem is incorrigible: hypocritical, we will take our Jesus weeps over it. "If thou hadst chances with those who call their

less family here is quite significant.

SHOULD CHRISTIANS USE TOBAC-

families together morning and even-

ing to pay their vows unto the Lord.

Several years ago, there lived Christian should never do any thing Bible reason. As the deacon was a itent ones! In a word, the tenderconfirmed lover of the weed, a friend He referred him to Rev. 22: 11: ing reaches its climax in deed, on "And he which is filthy, let him be | Calvary. ook a grander shape, as a prairie church filthy still." Now it is not often that a tobacco user would be willing | fests itself in the most varied forms. Transformed, had good-tidings to tell;

the old deacon right? Vhen the voices of grateful saints No one can deny that the habit scribe it in words. It is a theme for For the sound of the sweet church-bell. t to any of our railroad stations, to convince any one of the truth of cates itself to his followers. The Why is it that ladies apostles had it. In Paul it found men's room, and when obliged to do so, pass through as quickly as possible, taking our to keep their skirts my conscience also bearing me wit-

from contact with the floor? Is not ness in the Holy Ghost, that I have the reason plainly seen in the tobac- great heaviness and continual sorco spit and ends of cigars, with row in my heart. For I could wish fill the air, exert their influence in hastening the ladies' footsteps? But this habit is not only a filthy tles is characteristic of the true

one, but, if the testimony of physiunhealthy one. It is a matter of of his." This applies to the church tends that chewing tobacco is more church which has not Christ's yearnunhealthy than smoking it, while the | ing is none of his. tobacco chewer will tell you the exact opposite. Is not this fact pretty good evidence that however the degree of unhealthiness may vary with the manner in which it is used, the the vineyard, nor do they selfishly use of tobacco in any form is more

or less injurious? It is remarkable also that no man woman ever teaches her daughter in it, and value human aids only so the use of snuff. The father may, far as they remove the obstructions and sometimes does, teach his son of this light; they have apprehendto lie and to swear, but smoke-

The use of tobacco also leads to the want of politeness. When you and they know, through the Spirit see a young man enter a house which guides them, that the glory where there are ladies, with his hat of the church and of God is pro stuck on one side, or pulled over his moted in seeking and saving the lost. eyes, and take a seat without seeming to think of such a thing as re- it receives its nourishment from the moving the hat, you may be sure that you have before you a man vation, the impression is weakening who never declines a cigar. The reason of this connection between tobacco and incivility is plain, and class of religious duties that should the blame does not wholly belong to the men. If a lady will consent ful, and earnest, and tender, and to walk the streets with a man who sacrificing. It is the most essential cumperer of the ground, a dry Unristian nomes sustain it, we do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events an unfruitful not deny; but that the majority do branch—at all events are unfruitful not deny; but that the majority do branch—at all events are unfruitful not deny; but that the majority do branch—at all events are unfruitful not deny; but that the majority do branch—at all events are unfruitful not deny; but that the majority do branch—at all events are unfruitful not deny; but that the majority do branch—at all events are unfruitful not deny; but the majority do branch—at all events are unfruitful not deny; but the majority do branch not be a second not be a orance—at all events an untruitful not deny; but that the majority do one—a useless member—there was so, we have ample reasons for disbehas she a right to expect that this ries.—Lutheran Evangelist. It is easy to distinguish a prayerman will at other times treat her ful from a prayerless house. There with ceremonious politeness?

Then, too, the habit of using todrink. It is true that some men use Christ is mighty to save, and that Its operation is most marvelous; tobacco who are not drunkards, but he saveth to the uttermost all that it is also true that all drunkards use come unto him, yet there are many makes the timid bold, and the slothtobacco. It would be difficult, also, persons who think, after all, that ful diligent. It puts eloquence into which it was bought, by its wear and this vice who never use any liquor, that Christ can not save; some sorts into the withered arm, and ingenuito find many confirmed victims of or alcoholic beverage whatever, and of vice of such a character that even ty into the dull, lethargic brain. It find one who never feels any incli- from their power. Among these joyous lustre beams in languid eyes, But in the case of the Christian, often do we hear it said, that there from lazy, leaden feet. Love to nation for such beverages. there are other and stronger reasons is no hope for the drunkard; that Christ is the soul's true heroism, against using tobacco in any form. there is no use in trying to save him; which courts gigantic feasts, which We should be shocked to know that that if he does reform for a time, he selects the heaviest loads and the any one was in the habit of smoking will at last go back to his cups—re- hardest toils, which glories in tribuin a church, even though he went lapse into his former sins. This may lations, and hugs reproaches, and the awkwardness and evasiveness of there alone for that purpose. How be so, but it is not necessarily so. smiles at death till the King of much better is it to pollute our bod- To suppose that it is, is to reflect on Terrors smiles again. It is the aliies, which are the temples of the the power of divine grace, and acment which feeds assurance—the

that prayer in their homes is a duty Another reason why we should as a Savior. The inebriate can not oblivious draught which scatters Holy Ghost? not use tobacco is found in the fact save himself from the power of his misery and remembers poverty no that we deny its use to ministers. Almost every one feels shocked to but who will dare say that Christ, of the believing soul; it is the elassee a minister with a cigar in his the divine Savior of sinners, who ticity of the willing steps, and the mouth. But if the practice is right, possesses all power in heaven and brightness of the glowing counte-God, as also the prayerless habits of why should not the minister be all in earth, can not save him? Christ nance. the house; it causes children to feel lowed the pleasure of his cigar as can so renew and transform him, well as the layman?

I can not better close this article ger; it disparages parental piety. than by quoting the words of an But if a home is one of prayer, the inspired apostle: "I beseech you, introduction of a stranger's voice is therefore, brethren, by the mercies not objectionable, and his petition

WHOLE NO. 1755. another. The poor drunkard, as well away from that divine and loving as every other sinner, if he really face, and is setting itself in rebellion comes to Christ, and believes in him, against it. Why does a man refuse will find his grace sufficient. None

conscience, and all, as well as the

understanding, which are concerned

YEARNING FOR SOULS.

It is divine. God has it He is

the Father in the parable of the

Prodigal Son. Our Savior has it;

hence his gospel, his life and death,

and his gift of the Spirit. And all

souls that are," partakers of the di-

vine nature" have this divine yearn-

to the abandoned woman and to the

ceiveth sinners, and eateth with

In Christ this yearning was tender

according to the flesh."

of their life. They are not idlers in

appropriate its fruits; they do not

neither save nor edify; they see the

ed the very heart of the gospel, and

hence are devoted to the accomplish-

ment of the great aim of the gospel;

Wherever this yearning is healthy,

gospel and its impulse from the Spirit. As the object of this yearn-

ing is to win souls, it strives to fur-

nish itself thoroughly for the ac-

complishments of this aim. As it is

divine, it is thoughtful, and prayer-

MIGHTY TO SAVE.

Although we are assured that

waste their time on matters that

says likewise, "He that be-

but Christ can save from any sin, but he can save from every sin. Do not dishonor him, then, by limiting his saving power to easy cases. Is anything too hard for God ?-Methresponsible for. Unbelief is crimiodist Recorder. nal, because it is a moral act—an act of the whole nature. Belief or TEN CAUSES OF UNAVAILING unbelief is the test of a man's whole

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

PRAYER. 'Ye ask, and receive not, because ye ask _James 4: 3.

1. By grieving the Spirit through not feeling our need of assistance. says, "Sanctified by faith that is in Without the Holy Spirit it is impos sible to utter prayer. 2. By lack of reverence. It re quired the effrontery of the devil to

sons of God were gathered together. David, the prophets, the holy men of the Bible, fell on their faces as they addressed God. 3. By praying with a fretful and complaining spirit. Praying is often but a bill of grievances,

bundle of complaints. 4. By indulging in self examinaion. Self examination ought to be had before prayer and after prayer, theory of the universe, but of a love In Christ this yearning pities men. but never during prayer. We must that by faith knows the divine love. lose sight of self in Christ while at The household interprets life as the It extends to publicans and sinners, thief on the cross. "This man re-

5. By a want of definiteness. How distinct is every petition in the them," is one of the most precious Lord's Prayer. We must know what we do need, or our prayers erately put our children to pain as a should be for more light. That is a definite object. 6. By want of earnestness. God

will not give gifts that cost the ing them to patience and courage, blood of his only begotten Son, un of curing in them morbid tendencies less there is an earnest desire that to which they are addicted. We they be given. 7. We are unwilling to have our

prayers answered. We pray for the generous, loving spirit of Christ. Then we remember a rival in busiknown, even thou, at least in this ness, or an enemy who has wronged thy day, the things which belong us, and the spirit of prayer is gone. unto thy peace! but now they are We pray for God's kingdom to hid from thine eyes." In these come, yet are not working for the words you can hear the heart beat spread of truth that the way for his for the doomed city. And what kingdom may be prepared. 3. We are too much hurried in tenderness in the invitation to the leacon who always said that a weary and heavy-laden! And how our prayers. How much time do you

gentle and loving all the words and spend in prayer? St. Augustine for which he was unable to give a deeds of Jesus to the lowly and pen- says that prayer is the measure of love. You can spend hours conness of the divine yearning reaches templating the creature, and grow ouce asked him what Bible reason its climax when it says, "Thy sins weary with a few moments' conhe could give for the use of tobacco. are forgiven thee." And this yearn templating the distance of the condition of the Creator! "Fall templation of the Creator! "Fall on your knees and grow there," says | foundation of an everlasting experione who has tested the worth of Christ's yearning for souls mani- prayer. There was an Austrian cept as the parent sympathizes with count who used to send his servant to give such a reason, but was not What he said and did is but its em- away that he might speak andibly waits for it to come out of it, Godbodiment. We can not define or de to Christ.

9. We do not continue in prayer. ery in this world as we do; for he of using tobacco in any form is a silent meditation—a favorite theme We must "pray without ceasing." most filthy one. It needs but a vis- for hearts in which Christ reigns. The spirit of prayer, like a silvery great triumph. The yearning of Christ communi- stream, must run all through our may say, "How can one who is un- of the universe is not to be forever always dislike to enter the gentle- expression in his whole life as an der the strain and stress of daily and forever a march of discord; caapostle, as well as in his epistles. business be in a state of prayer?" cophonous, harsh, and grating. It grossing, hard work—as he who has sages in the symphonies of Beethis spirit of prayer.

by not seeking the answer to our which the floor is covered? Do not that myself were accursed from prayer. You pray for the conversue in a magnificent, harmonious the clouds of tobacco smoke which Christ for my brethren, my kinsmen sion of sinners. Are you living be- choral. So the whole world, that fore them in a way to win them to groans and travails in pain, and has This spirit of Christ and his apos-God? What have you given to assist those who labor for the converchurch. "Now, if any man have sion of the heathen? I once encians is to be believed, it is a most not the spirit of Cnrist, he is none deavored to secure five hundred dollars from a man in Boston for the fact, that almost every smoker con- as well as to the individual. The work among the heathen. He said he would make it a subject of prayer. A few days afterward I To men who have this divine saw him, and he gave me one hunyearning it may become an absorbdred dollars. That same man, a liting power. It determines the work tle later, built a residence for seventy-five thousand dollars, and fur-

nished it for one-third as much May God grant us light; may he give the proper spirit of prayer; ever teaches his boy to smoke; no sunlight of God's Word, and walk then will the great power he has given us be rendered availing.-Everybody's Paper.

LOVE TO OHRIST.

Dear brethren, get love to the thine own conceits. Lord Jesus, and you have everything. Union to Jesus is salvation Love to Jesus is religion. Love to the Lord Jesus is essential and vital Christianity. It is the main-spring of the life of God in the soul of man. hast heard or dost believe. It is the all-inclusive germ, which involves within it every other grace. instructed by one better than thy-It is the pervasive spirit, without self, rather than to follow thine own It is the pervasive spirit, without which the most correct demeanor is | inventions. but dead works, and the seemliest exertions are an elegant frutility. experience in many things. Love to Christ is the best incentive to action—the best antidote to idolatry. It adorns the labors which it animates, and hallows the friendships which it overshadows. It is he be in all things. - Thomas the smell of the ivory wardrobe- | a' Kempis. the precious perfume of the believer's character—the fragrant mystery

fessed Christian the other day who which only lingers round those souls which have been to a better clime. there are some classes of sinners the stammering tongue, and energy vices is that of drunkenness. How and wings of new obedience sprout knowledge the insufficiency of Christ opiate which lulls suspicion—the appetite and intemperate habits; more. Love to Jesus is the beauty Morning Star.

If you would be happy, and a use that old things shall pass away, and to ful Christian, you must be an emihis regenerated soul all things shall nently Christ-loving disciple. If become new. He can destroy the you have no love to Jesus at all, appetite for strong drink, or, by his then you are none of his. But if grace, he can enable the weakest you have a little love—ever so little have come in contact with ministers but sincere soul, to resist and over —a little drop, almost frozen in the a living sacrifice, holy, acceptable come it. We can not dishonor the coldness of your icy heart—oh!

to the brim, and, like the apostle's love, rush s over in a full assurance: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is n Christ Jesus our Lord."-Hamilon's Life in Earnest.

A DAY OF SUNSHINE O gift of God! O perfect day; Whereon shall no man work, but play!; Whereon it is enough for me,

Through every fiber of my brain, Through every nerve, through every vein, I feel the electric thrill, the touch Of life, that seems almost too much. I hear the wind among the trees Playing celestial symphonies; I see the branches downward bent,

Like keys of some great instrument, And over me unrolls on high The splendid scenery of the sky, Where through a sapphire sea the sun Sails like a golden galleon, Toward yonder cloud land in the West,

roward vonder Islands of the Blest, Whose steep sierra far uplifts Its craggy summits white with drifts. Blow, winds! and waft through all the The snow-flakes of the cherry-blooms Blow, winds! and bend within my reach

The fiery blossoms of the peach. Life and Love! O happy throng Of thoughts, whose only speech is song! O heart of man! canst thou not be speak to God as an equal when the Blithe as the air is, and as free? _H. W. Longfellow

> "LOVE'S SOLUTION OF LIFE'S MYSTERY. The intellect can never solve the

problem of pain; only love can do it. We know that "all things work together for good to them that love God " is the utterance, not of a clear comprehension of a consistent father interprets God.

For we do precisely the same thing in little which God is doing in the great. In the family we delibmeans of impressing on their minds ideas that it is indispensable for them to know, as a means of bring-

subject our children to small but real pains; we are sorry that they cry; yet we look with comparative composure upon the suffering of the child, because we see the end, and know that the trouble will be transient, and that finally it will work out "a far more exceeding and eternal weight of glory." While, then, we, looking at the

bottom of the cloud in our short lives, see simply that sorrow is checking our temporary joy here, God, looking at it from the eternal horizon, sees that it is to produce. eternal joy in heaven. What to us is misery is to God preparation. What to us seems to be the extinguishment of hope is to him the ence of happiness. Therefore, exa child in an unnecessary fright, and can not feel about the reign of missees that it is marching on to a

All the forces of the universe will thoven which seem for a time to 10. Then we may fail in prayer crash and contend; but by and by they begin to mellow, and finally isfrom the beginning, is coming to a point where it will be concordant, and lift up its voice in harmonious songs, and glorify God, and rejoice

in the unity of all things in his Son. -Christian Union. OF WISDOM AND FORETHOUGHT IN OUR ACTIONS.—We must not trust every saying or suggestion, but warily and patiently ponder things according to the will of God. Yet alas, such is our weakness, that we often rather believe and speak evil of others than good. But perfect men do not easily credit every one who speaks to them; for they know that human

frailty is prone to evil, and every subject to error in words. It is great wisdom not to be rash in thy doings, nor to stand stiffly in As also not to believe everything

which thou hearest, nor immediately to relate again to others what thou Consult with him that is wise and of sound judgment, and seek to be A good life maketh a man wisc according to God, and giveth him

The more humble a man is in him self, and the more subject unto God, the more wise and peaceful shall GAVE UP ALL.—We met a pro-

was actually relying for future salvation upon an experience already twenty years old. At that time, he said, he gave up all. But judging from his outward life, the most of what he then gave up had since such as we refer to, is really effectuor accomone beverage whatever, and or vice of such a character that of takes possession of the soul, and a all only as it is persisted in. You gave up all" twenty years ago? That is excellent. But unless you have also given up all each day since, and continue to do so each day to come, you can finally hope for but little from that twenty years to be once attended to and then left forever to take care of itself. It includes all time as well as all posessions—everything placed on the altar forever, and kept there. Do not risk your eternal possessions by relying upon an old title deed that may long since have become invalid

> A STRIKING FACT .- "The number of prisoners, who have been committed to prisons with which I have been connected, during the last fifteen years, amounts to twenty-two thousand and among these I

AN INCONSISTENCY. A large and increasing number o Christians hold that the Sabbath was a Jewish institution, and that therefore Christ abrogated it, so that under the present dispensation we the Sabbath was a Jewish institube clearer, yet these people seem hardly satisfied to abide by the reother name. In this, it seems to us. a Sabbath, why did not God pro- and spirit, which are his. vide one for them? It seems to us that if the Sabbath was only a Jewish institution, it was because in the of religion. It may seem strange mind of God that none save the to you that we should speak to you Jews needed it. If to the Gentiles in this way seeing you have solemnas well as the Jews a Sabbath was a ly covenanted to serve God, but so blesing, why did not God provide many have covenanted to do this, one for them? Who can tell? The no-Sabbath doctrine, however, is to- what they have done, and so have day to the dismay of those who have propagated it, working out its | lay this matter directly before you. natural, and we might say necessary | Have you noticed what numbers of results, as the sacred character of persons who have solemnly professed the Sunday, is fast being swept by faith in Christ, and have promised the board. Many of those who have to be his servants, after all do no sought to abolish the Sabbath of the such thing as their pledge requires? Bible after all want one, and so they put in the place of the Sabbath | but servants of the world. They the Sunday, making it do the phys. | please not God, but themselves. One ical, social, and as far as they can, great reason for this is: they see no the religious work of the Sabbath. epecial work for them to do. Of But here a serious difficulty has course they, or many of them, are, arisen. The Sabbath is a provision as they call it, trying to live religof the Almighty, and finds its place | ion, but this does not bind them to in his Book, but the Sunday has no any active work in the church, or, such paternity. The Bible does not especially, in the world at large. know it. Neither its name nor the thing itself is known there. Under these circumstances the civil law is invoked to enforce the observance of and discussed, and added to it, What the Sunday, and it will readily be have I to do with this? This makes seen that this is a clear instance of the matter personal to ourselves, and the union of Church and State. which is contrary to the fundamental law of this country. The state- bers of the churches of our denomment that this is a merely sanitary ination. Are you good and true arrangement is too thin to deceive | members? Do you walk uprightly? any except those who choose decep. Are you helpers, rather than weights with the finger of God.' Mark the tion. But the attempt to enforce and stumbling blocks? Do you take simplicity and fullness of the lanthe observance of Sunday by the an interest in the welfare of the guage of the fourth commandment civil law is proving a failure, and a churches of which you are members, wide spread and rapidly-increasing and seek the salvation of those excitement is being created in con- around you? It is a blessing indeed, ever, extensively prevails among sequence of it. We have not known when the younger members interest | Christian people of intelligence, that of so much excitement about it as themselves in those things that this particular command, which was aroused, and show great alarm conpassing away, and the reason of it has organized to do it.

foreign to this subject. of no Sabbath tends to loose power among us, and are anxious ness on this subject? "To argue that to apply it in the right direction. the Sabbath, which was made by God for men, was abolished by Christ is to set God and Christ against the Sabbath idea; and when has not only given us the Sabbath, this is done, what is the consistency | but has made it our duty to publish of attempting to provide and enforce it to others. The Sabbath Tract one by the operation of civil enact- Society is doing a noble work. The ing in favor of that which God has harvest, and we want our young spoken against? Is he not the people to be both sowers of the seed friend of man, and does he not know and gatherers of the harvest. Every (and the non-subbatist says he has), in this department of our service, enforce one must fail? The contra- tions, as well as shed light upon

diction here is palpable. Under these circumstances, is it | 3. The Sabbath-school work should not better to go back and revise our | surely interest all of our youth and work? The world will never have children. It is a field in which the a Sabbath unless it is one divinely- | young can advantageously labor, appointed, and God will never ap both as teachers and scholars. As point another than the one he sanc- a part of this work, they should intified and blessed in Eden. Nor is terest themselves in the publication there any reason why he should. of the Bible Scholar. No child be-The day in itself was good. It oc- longing to any of our Sabbath keepcupied the right position because it ing families should be without it. followed the six creative days of We do not object so much to our toil, closing the weekly period. It | people's giving their children the was good enough for the rest day best selection of Sunday-school paof the Creator, and certainly should pers they can find, but to do as some with its author, and conscience i be good enough for us. It was of them do, give these in preference the vicegerent of God in the soul; good enough for the prophets, for to our own, is impolitic in the ex- but one may be perverted, and the Christ, and his apostles, and if treme. First, patronize our own Paul was conscientious when, by good enough for these, why not publications, and if after that we force of education, he persecuted the good enough for us Gentiles? The can go beyond, very well. Take saints, for he verily thought he was Subbath made in Eden was appoint. hold then, young friends of the Sab. doing God service. Neither reason ed to commemorate the work of bath-school, work and forward it creation, and we Gentiles have as with your might. much interest in that as do the Jews. It is an institution suited to all dis- siastically in the cause of education. pensations of religion, because the In this department, we are proud of work of creation underlies and cov- our young people. The last forty ers them all. There is, then, no ne- | years have wrought wonders among cessity for another rest day. The us, and for it we thank God. It plea that God has appointed one to would seem that his hand could be doubt as to the manner of its observ commemorate the work of redemp | plainly seen in it. But we want to tion is wholly without foundation. see the foundation laid deeper, and Let the reader now reflect and the temple area broadened. Let the of God, that giveth to all men libersee if he can recollect of any such motto of our young people be thor- ally, and upbraideth not, and it shall

the work of redemption by the keep- | that become your wealth.

sciences, and if anything can con- be to your honor in the everlasting trol them, it will. We charge the kingdom above. loose conduct of the world concerning Sabbath observance to the unscriptural position taken by religous teachers on that question.

TO THE YOUNG MEMBERS OF THE

It is a happy thing that you have come to know Christ, your Savior. The change you have made in turning from sin to holiness is radical indeed. You have become new of the series. The writer commenccreatures, heirs of God and joint es by quoting the fourth command have no Sabbath. It is certain if heirs with Christ. A new and di- ment entire, and he then proceeds as vine spirit animates you. You are if he believed every word of it. He tion, it is done away. Nothing can no longer servants of sin, but serv- does not even lower the matter ants of holiness. You now serve a down enough to say one word about new Master, and by every consider- "the seventh part of time," but goes salts of their own reasoning, for ation are bound to honor him. You straight along, following the readthey after all seek to have a Sab- are in the fullest sense of the word ing of the commandment, making bath, although they call it by an. his. You are not your own, for you no effort to give us a "new and imare bought with a price, and on proved "rendering. they reflect upon the wisdom and this fact is founded the command. goodness of the Deity. If men need | Therefore, glorify God in your body

> Our object in addressing you is to engage your services for the cause without seeming to comprehend wasted their lives, that we wish to They are not the servants of Christ, What we want is, that the question, What has the cause of religion to do in this world? should be raised there is where it should come.

Dear young friends, you are mem-

But you are members of the decerning the matter, and there is nomination, and it has a great work reason for it, as nothing can be to do. It is not the business of the plainer than that the strictly relig- denomination simply to hold toious character of the Sunday is fast gether. It has its work to do, and

largely is the fact that men have no 1. It has its missionary work to conscience concerning it. Sunday do, and for that purpose it has its is a human, not a divine institution. Missionary Society. This is simply Nobody can truthfully say the man the machinery by which the churchsing who works on Sunday. Sunday es reach out their hand to the world, observance is defended and enforced and by which we save men, as by arguments built upon inferences, "brands from the burning." Now and not upon direct Scripture state- do you, young friends, work in this ment. Scripture passages are quot- field, giving it your sympathies, every case. The eighth commanded, we know, but the idea of Sunday your prayers, and your money? observance is not in them. They You should do this, every one of are speaking of other matters wholly you. A young person who has health can earn money. We feel in Under these circumstances, do not earnest about this matter, believing our brethren see that the doctrine that there is a great deal of lost

2. Then there are our tract operations, which are of vital consequence to us and to the world. God ments? What is the use in legislat- | fields are surely whitening for the what is for his good? If, then, God one should be personally interested has decided against the Sabbath in it. Those who become workers

is it not clear that every effort to thereby deepen their own convicothers.

4. Eulist yourselves more enthustatement as this in the Scriptures, oughness. Nor be satisfied with what be given him.' We are not ignor-We affirm that there is not one word | may be technically called education, said in the Bible about celebrating but seek after knowledge, letting and individual character. Not to

"LIVING THEMES."

A writer in the Church Union who signs himself "Layman." has under the above heading, commenced asseries of articles, the first one being headed "The Sabbath." This article is a strange one, considering the subject on which it treats. and we are at a loss to know what to expect from the coming articles

Now what can this mon? Can it be supposed that a man can be found who studies his Bible rather than the catechism of his church? surely, there is something strange in this. But perhaps this is the reason the writer is a "Layman," and not minister. Being a layman, he can go to the Bible direct and not through a theological training. In this we mean no disrespect to theology or to theologians, but great respect for "Layman," wishing such might greatly multiply,

On reflection, however, we ar nclined to give this article to our eaders, hoping that good will come to them from its perusal:

"This is the fourth command o keep it holy. Six days shalt thou abor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thing with very great interest that hy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: or in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day wherefore the Lord blessed the Sab bath-day, and hallowed it.' The ten commandments, or deca-

logue, were given by Jehovah to the children of Israel, from Mount Sinai. in the midst of fire and smoke, and thunders and lightnings, and the voice of a trumpet exceeding loud, and waxing louder and louder, whil the whole mount quaked greatly. The same commandments were als given to Moses on 'two tables of testimony, tables of stone, written It would seem as if there could be no possible mistake as to its import and design. An impression, howgiven under the old dispensation i abrogated under the new. may be true of certain Jewish ceremonial laws not vital in their nature, but it is not true of the ten commandments, or either of them. in circumstances of awful solemnity, but also because, in their nature, they are unlimited both in respect of persons and time. Nor can any discrimination be properly made between the command concerning the Sabbath and the other command ments. There is no direct evidence of the abrogation of any part of the

decalogue: nor is there good reason

for perpetuation in one instance

which is not equally applicable to

ment, 'Thou shalt not steal,' for ex-

ample, is in its nature of perpetually

binding force and of universal an

plication. So of other command ments in relation to which no question is raised. Much use is made of Christ's declaration that 'the Sabbath was made for man, and not man for the Sabbath.' The same thing may as truly be said of other commandments Man was not made for them, since but for man they would have no significance. They were made to suit man's condition, and solely for his benefit. Being essential to his nature, their violation affects his material being, and his mental and moral as well. But while by most Christian people this is freely ad mitted, there is difference of opinion as to what constitutes a proper observance of the Sabbath; and it must be acknowledged that the subject is not free from difficulty. All necessary work, of course, may lawfully done on the Sabbath Christ settles that question at once and for aye. If hungry, you may pluck the ears of corn. If your ox pluck the ears of corn. fall into a pit, he may be taken out. All acts of mercy requiring to be done on the instant are lawful on the Sabbath. There need be no doubt concerning such cases. If not rea son and conscience, the Word of God and the Holy Spirit are infallible guides. Following these we can not err. In the matter of recreation-such, for instance, as walking, riding, sailing, visiting for social purposes, reading secular works whatever reason or conscience may determine, the Word and the Spirit f God must be the final arbiters Right reason is ever in harmony

or conscience, therefore, can be reied on as infallible guides. Of one thing we may be sure, and that is, that there is a kind and degree of sacredness pertaining to the Sabbath which do not belong to other days of the week-that to observe it is for man's benefit in every sense, while to neglect its observ ance is alike injurious; and that all ance may be resolved by applying to the only proper source: for 'i ant of the effect of a careful observance of the Sabbath upon national mention special instances in either

others, and that the Lord causes them 'to ride upon the high places of the earth.' And it is seen, also that the most spiritually-minded members of the Church, such as are sought out for consultation in seavour First-day Sabbath in every sons of religious doubt or depression. of bereavement or distress of whatever kind, are those who love the Sabbath and remember to keep it oly, 'not doing their own ways, nor culty in either case. finding their own pleasure, nor speaking their own words,' on God's holy day. Many notable instances

Your next difficulty is the stereotyped story about going around the or it. If there is any example of it, of individual success arising from a world, either east or west, and thus careful observance of the Sabbath are gaining or losing one day in every recorded as illustrations; while, on the other hand, disastrous failure has often attended its desecration. just as much against the first or any when she (Lydia) was baptized, and These are facts which can not be day of the week as it is against the her household," &c. But we have bath and baptism. You know I am day could properly be instituted ers, sailors, fishermen, workmen, and nable guides to duty than the theories of certain popular clergymen, whose practice in this regard is a scandal, mortification, and grief to D. D., First day man, and such a was not. We can not believe that occupied in my mind to resist the rest which remains for the children which has inspired this reminiscence Perhaps there is no theme more vitally connected with the well-being the community than that of the published in the Evangelist: observance of the Sabbath; and vet

"Dr. Field writes in the Evanthe best energies of the pulpit and alter the reckoning of the days to was it that they comforted but the cuse. the press; and there is none which, Western Hemisphere, according as household of Lydia? and if they if properly cultivated, is more certhe world from the Royal Observaave read your articles on the Sab bath, as published in the Free Methon the 18th of June, and so two odist, with very much interest, not days were put down on the ship's because I think you have succeeded calendar as the 18th of June Now in accomplishing your object, viz., bath, we had two Sabbaths succeed to prove that the first day of the ng each other; one, which was the week is the one to be kept as the Sabbath in Japan and all Asia, and Sabbath, instead of the seventh day the other, the Sabbath in America of the same, but because it is a very and in Europe. Some of our ship's baptized. In 1 Cor. 1: 16 Paul says ing Conference. You are the man interesting subject, on which I have which to keep; but I did not think bestowed very much prayerful it would do me any harm to keep thought and study, and I read everyboth, and shall always remembe with pleasure this double Sabbath is written on the subject, whether in

favor of "the Sabbath of the Lord There, every one can see how easithy God "-the Sabbath of the Bible ly that difficult matter was adjusted, or in opposition to it. For after and yet you make it a great man of all that may be said or written on straw to frighten people who wish this subject, when we come right to keep the Sabbath of the Bible. down to the point, there is no other In closing this part of your argu-

a law can be kept while the letter may be violated. Let me apply this to the subject of dress, one with which, as a Free Methodist preacher. vou are quite familiar. A woman arrayed in jewelry and cloth flowers, excuses herself by saving she cares shall we go for divine authority for the Boodschapper. Many thoughts The very fact that you and others the least vanity in her heart; would the design and object of baptism, about my little paper. I was inhave written so much to prove that you take such an excuse as that and see if we can not get some key clined to think, perhaps this work is the first day is the Sabbath, proves while she so plainly violated the to unlock this mysterious door, at an end, after the wisdom of the this statement. Allow me to ask letter of what the Bible says on that some way of settling this long-dis- Lord. I did not tell any thing, even why it is necessary to go through subject? I think not. Now you puted question. That even one—two or three at most— much as seven different persons pose. It is by no means a useless, plain, direct passages of Scripture, have, and that every one of them an unmeaning ceremony. It is the help. It after was ten o'clock at night. stamped with the authority of God. has a beginning and an ending in act whereby we publicly profess to and lo! a letter is handed to me. would place the matter beyond a every part of the world where men be obedient to the Lord Jesus Christ. without any address but "Voor de doubt in every honor minds God live, the daily revolution of the In this act we declare to the world Boodschapper," and without any consequence in his own estimation erwise, and that everybody knows quirements, obey his laws, and do guilders Then I knew what the Lord's to be dug out by such deep researchwhen a given day comes and goes his will. Before baptism we belong

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does such practical matters, in the know anything, so that all you have in heart we may belong to Christ. plainest and most unmistakable said which I have noticed thus far that is, we may be willing to obey language, in words so simple and common that the weakest intellect can understand them. In the examination of your articles, I shall not make lengthy verbatim quotations from them, only when it is really necessary to do so, but shall state the sum and substance of your positions, just as fairly and candidly

it may be that no one is more seldom

considered or less understood. Here.

then, is a problem for the exercise of

Of articles on the Sabbath, recently pub-lished in the Free Methodist, at Syca-

Levi Wood, Dear Brother,-I

lsy recognized in the Word of God

as the Sabbath, but the seventh day

of the week-the day next preced-

ing the first day of the week. No

other day is ever called the Sab-

bath, and there is not a solitary

passage from Genesis to Revelation

commanding any other day to be

observed as a weekly Sabbath.

tain of an abundant harvest."

as I can, and in just as few words as You first state, after your ntroduction, that you advocate the Christian dispensation began. By earth makes a complete revolution and for this reason it is not possible in the name of Jesus Christ." Acts | act-a very sacred, responsible duty to keep the same time in every part 2: 38. The cunuch said, "See, here devolving on all who love Christ, say right here that the Bible says be baptized? They went down both | publicly to his service. 'the seventh day is the Sabbath," into the water, both Philip and the they manage to keep that precise tized who have received the Holy day all the world round, under the Ghost as well as we?" Acts 10: 47. comes. I never heard of any, and whether I baptized any other." The baptize the infant children? please tell me if you ever did.

according to the latitude, either make these and such like passages north or south," being from twelve | hang together, we must suppose hours to six months in length. Now water was used in every case, and if I wish to ask if such days as we are so, the Friends must be in error, for talking about—days of the week— they have no administrator of water scientific fact that the earth performs with other plain passages of Scripty, once every twenty-four hours? terpreting any language, that if the need not say one word to prove meaning of a passage is doubtful, or ing of a day. If we are to have a Young Christian friends, set your case, no intelligent and candid mind take place with perfect regularity, can not be misunderstood.

what was the first day, and the sev- not capable of having any volition model magazine, and persons wishenth day of the first week of time, is in the matter, or any knowledge of ing a first-class magazine for the so now, and on the supposition that the reason why the thing is done. family circle, can find none more vour theory is correct, I think you There are three strong reasons fitting than Harper's. would find some difficulty in keeping | against this practice, viz., there is no precept in the Bible for it; there | ELD. WARDNER'S CORRESPONDENTS part of the world, as well as the is no example of it; and it conflicts Bible Sabbath. But on the true entirely with the design of baptism. theory of the days there is no diffi- It is admitted there is no command for it, so we must examine those passages which are supposed to fav-

which speak of household baptism. circumference journey, and it is In Acts 16: 15, we read: "And was written by the man himself, and and Silas were about to depart from was high, and my dwelling little, Philippi, they "entered into the and my study under the roof, I house of Lydia; and when they had | could not write except what was gelist, 'You know that in crossing seen the brethren, they comforted most necessary; for this reason the Pacific it becomes necessary to them, and departed." Who else alone, I hope you will accept my ex-

as it happened that this was Sab- There is no infant baptism here. Father to strengthen her. If they were old enough to be spok-

ment, you intimate that the spirit of faith in Christ. There being no proof of infant | I have latterly experienced, again, paptism in these three instances of the help of God in my work in a household baptism, and there being surprising manner. I can tell it no other passage in the New Testa- without any reservedness now it has ment that throws any light on it, or happened. I was without a farthing gives any intimation of it, where either for my own necessaries or for

es, but has declared it, as he always | with as much certainty as they to the world professedly, although is nothing but fog and smoke which Christ. In baptism we profess to you have thrown around it yourself. serve the Lord Jesus, though in re-J. T. HAMILTON. ality we may be opposed to him. Our Lord and Master requires us anot only to love and serve him. but in the Lord, for his giving such to-

There is a body of people called the New Testament make this plain the "Society of Friends," who reenough, but the translators of the ject baptism and the Lord's Supper, common version are not always free and can not, therefore, unite in a from ambiguity. Notice a few texts: church organization with those In 1 Cor. 10: 2, it reads, they "were Christians who observe these ordi- all baptized unto Moses in the nances. They object to other things | cloud." This means they professed view "that the time of the Sabbath also which other denominations subjection to Moses. So in Rom. 6: underwent a change" when the think right, and some of their ob- 3, we find the words, "were bapjections are very reasonable. I will tized into Jesus Christ," conveying the time" I suppose you mean take the single question of water the idea of consecration to Christ. from the seventh day to the first baptism, and ask, are they following The Greek preposition eis is correctday. You thus virtually admit the Bible when they refuse to be ly translated unto and into in these that for the four thousand years baptized into the name of Christ? passages, and the same preposition previous, at least for fifteen hundred And can they rightfully form them- should have been translated in the years, the seventh day was the Sab- selves into a separate body of peo- same way in Matt. 28: 19, reading, bath. You next proceed to make ple on such a basis? Certainly if | "baptizing them into the name," an argument against the seventh the Bible is against them, they &c., and Acts 19: 5 should read, you. day from the fact that our world is should renounce their unscriptural "baptized into or unto the name," round, and therefore there is a dif- tenets and unite with a people who &c.; and 1 Cor. 1: 13 should be ference in latitude and longitude, and have organized on a Bible platform, translated, "Were ye baptized into therefore a difference in time at dif- | We have both command and exam- | or unto the name of Paul?" meanferent places on the earth's surface, ple for water baptism: "Teach all ing, were ye baptized to indicate resulting from the fact that the nations, baptizing them into the that ye were in subjection to Paul name of the Father," &c. Matt. 28: as a leader or lawgiver? Baptism

It is preposterous, then, to supwhile the great majority of the eunuch, and he baptized him." Acts pose that an infant, incapable of the Sabbath, and I want to ask how water that these should not be bap- sign of baptism, and of making a consecration of itself to Christ, should be a fit subject for Christian same circumstances? Do not First- | "Arise, and be baptized, and wash | baptism; and if so, why should any day people live in all parts of the away thy sins." Acts 22: 16. "I class of Christians separate them-

baptism here spoken of was admin-Let it be said again and again the days and nights vary in length, certainly water was used, and to Bible, Christian union is practicable. JAMES McFARLAND. SPRINGFIELD, O.

HARPER'S MAGAZINE for October an hardly fail to give satisfaction south of the equator, or upon the conscience" only, will not accord the first place in the minds of the

Holland. HAARLEM, Aug. 5th, 1878.

REV. N. WARDNER: Dear Brother,-I have, for some time, longed to answer your good letter of June 4th, but many obstahindrance raised up out of a weariness of mind because of the steady conflict with antagonists of the Sab-

By the goodness of the Lord, my a ship is sailing in one direction or | could be comforted, or exhorted, as | wife and children and I myself are | store, and all vegetation is much the other. In going to Japan, where the word frequently means, they quite well. Our dear Sister de No- earlier than known for many years. is but too significant of the nature the 180th degree, of longitude is were not infants. Acts 16: 32-34 ble is pretty well, though still feeble, reached, which is half way round informs us that the apostles, Paul and does not go out; but, thank praise and thanksgiving than ever tion of some scanty beaches and val. tory at Greenwich, England, from and Silas, spake to the jailer at God, we have her got again. In- before. Oh! may we take to heart which longitude is reckoned, a day Philippi the word of the Lord, and deed her recovery is a great benev- the abounding mercy and long-sufis dropped, and on returning one is to all that were in his house, and olence to her husband and family fering (not only) towards the faith-We crossed that meridian that he and all his were straightway and for the church. Certainly, as ful, but also toward all men, that plains, fields of short moss, magain baptized, and that he rejoiced, be- you prayed with us you will also the eternal God will show mercy (marshes), lakes, torrents, rapids lieving in God with all his house. give thanks and ask our heavenly through Jesus Christ, the beginning and cataracts long and large volcan-

The Haarlem Church renews the en to, and to believe in God, they request that you will have the kind. ever. Amen. were certainly old enough to be ness to represent her in the comcompany were puzzled to know that he baptized the household of who, under God, has brought us to Mrs. Wardner. Stephanas, and in the last chapter the knowledge of God's true and of the same epistle, he informs us holy Sabbath. Although we love that the house of Stephanas addict- and respect the whole brotherhood ed themselves to the ministry of the for Christ's sake, we do not know saints. If they had attained to an many of them by name, and even it age in which they were capable of acquainted with all, we should not devoting themselves to benevolent have more reason to ask any brothwork, they were not irresponsible er than you, because of the named infants, and, therefore, could be fact. We believe you will satisfy baptized on a profession of their this desire of your brethren at Haar-

nothing about them, and has not such a practice? Let us consider raised up in my mind, principally and putting herself at the head of to my wife, concerning my want of September, 1807, and the Danish with such lengthy reasonings, to know that every day of the week The Great Head of the church money; but as I dare not make any fleet was captured and conveyed to make such labored arguments, when has an identity of its own, just as enjoined baptism for a special pur- debt, I would not give the copy to England. By the treaties of 1815, has never left a matter of so much earth makes it impossible to be oth- that we will submit to all his re- contents but a bank bill of forty her a certain amount of influence will was with regard to my paper. But more. Two days thereafter, I received a letter from Bro. Burdick telling me that soon a remittance of twenty-one thalers would arrive here for the Boodschapper. Now you may understand, dear brother, what our hearts felt and how we rejoiced to profess to do it. The writers of kens of his fatherly, providential

care and encouragement. I trust he will not forsake but confirm his cause in Holland. What I, after my wisdom would wish to happen, would be the raising up of a Dutchman, who is a godly mah, for the Sabbath cause in Holland, and who is at the same time a learned man. If it please God to convert such a man to the Sabbath, I believe, under his blessing, much could be done. . . .

I must make an end of writing. Perhaps this evening I may write the letter for the Conference. Our Christian salutations to Mrs. W. and the brotherhood God bless

Your brother, G. VELTHUYSEN.

Norway.

EIDSVOLD, July 26th, 1878. My dear Brother Wardner, -Your kind favor of the 8th inst. came to hand to-day. I was very auxious to hear from you this time. on its axis once in twenty four hours, 19. "Be baptized, every one of you, is therefore an intelligent, voluntary It was my intention to write as soon ed with two beautiful carvatides. as the tracts were delivered to the between which the royal scutcheon printer, and now can give good news of the earth. In reply to this, I will is water; what doth hinder me to and are willing to devote themselves that the MSS. of the tracts are with the printer, and the price fixed for 20,000 tracts (5,000 of each); the cost pies but one half of the transverse will be about £9. Some time ago triforium; the right is occupied by Christian world says the first day is 8: 36, 38. "Can any man forbid having any knowledge of the de- I stated to Bro. Jones that the cost would be £8, but it comes to more. I am thus far started on the way, | and the period of Pericles, and those trusting in the Lord and his help. of the cold and foggy Baltic Islands, As soon as I receive them from the is continued through the galleries printer, I shall send you, of your own appertaining to the facade. earth, and do they ever have any baptized also the household of selves from others on the ground tracts, in the Norwegian language. Throughout, and even in the vestitrouble in knowing just when it Stephanas; besides, I know not that they did, and others did not, Please let me know how many you bule of the Danish house, we meet would like to have for distribution. Please remember the cause of Jesus | of the Communal Schools of Conen-You next make the assertion that istered by men, and in some cases that if we will only adhere to the in this country, and me his unworthy hagen. Education is greatly conbeing, that I may be faithful in his sidered in this kingdom, especially

harvest until the end. There is a sister, a servant girl, itous and compulsory. Upon the with a family near Christiania, who little used in the schools are shown seems to have a clear insight the productions of the pupils, drawand conviction about the Sabbath ing albums and copy books. A depend for their length upon the baptism in their society, nor water to all classes of readers. The two truth; but being surrounded by the glass case contains, various objects time the sun remains above the hori- in their baptism. And to say that serial nevels by those great masters enemy she is much afraid of her- of needle-work, cleverly done by lit zon at any given place north or it consists in the "answer of a good of fiction, Black and Hardy, will take, self whether she will be able to red the girls. There is, however, noth main steadfast until the end. Jesus ing relating to the method of secondthousands of readers who are follow- will comfort her, because she has any instruction, nor to the system one revolution on its axis, uniform- ure; for it is an inflexible rule in in | ing the stories from month to month | borne witness for him before many, adopted in the lycees and technical paid on receipt of 30 cents. with intense interest. An equally as I understand from her own mouth. institutions, which are said to be adnumerous class of readers, who pre- I comforted her with the Savior's mirably adapted to suit their special that it is the latter fact, and thus we susceptible of two different mean- fer the marvelous details of actual words, when this time in Christiania. needs. have just seven such revolutions in lings, it must be construed so as to heroism to even the most masterly I did not know her before. She a week, and three hundred and six- be in harmony with other passages creations of the imagination, will told me that there are several Sev- contains specimens of printing and Gates Jones is again in nomination ty-five of them in a year. And they in the same book so plain that they turn to John Russell Young's terse enth-day Baptists or Seventh-day Danish book-making, ships, rigging, for State Senator. We take it that and thrilling story of Stanley's jour- Adventists in Bergen. It will be and perfumery. More worthy of his election is assured.

have become a Seventh day Baptist, gin to write in periodicals in defense of the first day of the week as the Sabbath on which to meet for worship, Sabbath is abolished with the death

of Christ. I have prepared an answer, and also beg them to prove, where, in the words of Christ or his power. May all who believe continue faithful until the end.

We have had in Norway a high temperature, and again low near the eider down. the freezing point. The crops are upon the whole very favorable: abounding hay harvest is brought in This should fill our hearts with more of the country, and, with the excep-

My wife and daughter join with me to send their love to you and

Yours in the love of Christ.

OUR PARIS LETTER. (From a Regular Correspondent.)

The Kingdom of Denmark—Its participa-tion at the French show—Interesting exhibits of a thrifty people. HOTEL DU LOUVRE, PARIS. August 30th, 1878.

Among the nations who have reponded to the appeal of France, the exhibition of her ancient ally, Denmark, is received with much sympathy. During the great wars ollowing the French Revolution and in the coalitions of the European States resulting from the conquests of Napoleon I., Denmark steadfastly remained the friend of France, the neutral maratime powers, suffered losses which have not yet been repaid. Copenhagen was bombardthe Peninsular kingdom was reduced to a state of the third order; although the energetic character of her people, her advanced civilization and naval importance, insured throughout Europe—even when the events of 1864-65 deprived her of half her territory, and more than a third of her inhabitants. At present, the population of Denmark does not exceed 1,800,000 souls. But the subjects of Christian IX. are distinguished for their loyalty, courage, perseverance, love of family, and of the different types of the equine studious and meditative habits. and bovine races of the country. Having reaped nothing but mortification from politics, they have taken refuge in labor, where they know that activity and probity ever bear the palm. From these causes the Danish exhibition is not the least interesting in the Palace of the Champ

de Mars, representing as it does, the

vitality and skill of this little country in peaceful arts. The facade of the Danish section in the Street of the Nations, is coped from the Bourse of Copenhagen It is a small building of brick and sculptured white stone, lacking neither elegance nor originality of design. On each side of the entrance rise two stucco columns, imitating marble. Between each pair is a niche, at present empty. The columns nearest the entrance support projecting pilasters, above which are two other columns of lesser proportions, which form a frame for the curious mullioned window of the first floor. The gable is ornament is sculptured. A truncated pyramid, surrounded by a sphere, crowns the pediment. Within, Denmark occu-Greece, and the piquant contrast Troy, N. Y. between the products of the country

with the exhibition of the Direction primary instruction, which is gratu-

The show-cases of the first room Sabbath that we can enforce, we must go back and plant ourselves on the Bible, and then we can avail ourselves of its authority, and this has a power that reaches men's construction. The guestion of work in and plant ourselves of its authority, and this has a power that reaches men's construction. The question of infant baptism on the guestion of infant baptism of the guestion of infant baptism of the guestion of infant baptism on the guestion

As it has become public that I further on, a large show case verg. ing upon the longitudinal galler, they seem to shun me, and also be- also attracts notice. The adjoining room is principally devoted to fur niture, for the making of which, Co. penhagen enjoys a certain reputa. and try to prove that the seventh day | tion, which is certainly justified by the present exhibition. The finbuffet sideboards are the prizes of a lottery formed on behalf of the In. stitution for Idiots. The center of apostles they have abolished the the hall is in the form of a semi cir. it must be found in those texts cles have hindered. The principal seventh day and commanded to cular rotunda, at the upper part of keep the first day of the week. The which is a kind of fresco represent. Sabbath remains the shadow of rest | ing the different types of the coun. as it is in Christ, so no other try in national costume. Shop keep seventh. Well, now, to show you no evidence at all that there was an not a learned man, or, as they call without doing violence to the whole peasants, follow each other hand in what a small matter this is, I will infant in her household, and the it here, een domine. So you can decree of God. So, also, the Sab- hand, and carrying garlands. Per. give you the actual experience of a strongest reasons to believe there conceive that I am day and night bath is the shadow of the eternal haps it is the neighborhood of Greece one ought to know something. I she had a husband, for she had a attacks of orthodox and nonortholog of God, yet to come, when the Lord of the Panathennic procession. On have it in my scrap-book, just as it house of her own; and when Paul dox people; and as the temperature shall be revealed in his glory and entering the third hall, which is ite. voted to clothing, the skin of the formidable white bear contrasts in its vividness with the soft shading of

Denmark posesses toward the

North Pole several islands, one of

which, Iceland, is three times as large

as herself. Unfortunately, the name

leys, in which a savory herb grows. the island consists of joekel (mountains), glaciers, sterile and gloomy of all creation and the first born. ie flows. It is not, therefore, to be To him be all honor and glory for wondered at that the island contains only 67,000 inhabitants, whereas, were it populated proportionately to France, it should nourish 7,000,000. It is only represented at the Exhibition by some furs prepared by the furriers at Copenhagen. In this same hall is a large collection of tapestries, woven embroideries, and other objects, the work of the Danish women; various products of tex. tile industry, nearly all of which are still manufactured by the country people, with the exception of the cloth, linen, and cotton tissues made at Copenhagen, and exhibited here. Denmark being an essentially agricultural country, most of the machines exhibited in the gallery reserved to mechanics, are instruments. of agriculture. The western part of Jutland is almost entirely composed of flat land and somewhat poor, but the eastern part, the soil of which is chalk, or clay, and perfectly irrigated, is both rich and well cultivated. Zealand and the southern islands are ed and half destroyed in August and | still more fertile, possessing an undulating surface and alluvial or san dy soils admirably adapted for cul-

> are numerous samples of the cereals of the country. Oats and bailey rank first, as in all northern climates, Rye and wheat follow. Laaland wheat is justly celebrated, and known to all agriculturists. The Danish agricultural exhibition is completed by interesting meteorological and statistical tables, which enable visitors to arrive at the exact condition and progress of the rural economy of Denmark, by maps, plans, models of farms, and drawings

NEWS FOR TRAVELERS .- The third rail on the Erie having been completed from Hornellsville to Binghamton, connecting with the narrow guage of the Delaware and Hudson Canal Company's Railroad, a new "Fast Express Train," east and west, has been put on the D. & II. C. Co.'s railroad, between Binghamton and Albany, connecting with trains 3 and 12 on the Erie. These trains are equipped with Pullman's best sleeping coaches, running through, without transfer, between Albany and Hornellsville, daily, leaving Albany at 8.30 P. M., arriving at Hornellsville at 7.50 A. M., and leaving Hornellsville at 6.35 P. M., and arriving at Albany at 6 A.M. Both trains connect at Albany with trains to and from Troy and the North; and at Hornellsville with express trains to and from Salamanca, Dunkirk, Buffalo, Suspension Bridge, and connecting Western railways. Sleeping coach tickets sold, and berths, sections, and state rooms reserved, upon application, in person or by telegraph, to the Eric Railway ticket office at Hornellsville, N. Y., or to the D. & H. C. & R. R. Co.'s ticket offices in Albany or

"GLORIOUS TIDINGS," for Sundayschools, by H. S. Perkins, and W. W. Bentley. 160 pages. Price, 35 cents in boards, 30 cents in paper. Publishers, White, Smith & Co, Boston, Mass. This is a new work by the veteran composers and authors of "River of Life," so popular a few years ago. The great variety to be found in this collection will be understood, when we remark that more than fifty composers of Sunday-school music have contributed to its pages. The melodies are sparkling and fresh, and the book will doubtless prove very attractive in the song service of the Sabbathschool and social meeting. The publishers will send sample copies post-

As IT SHOULD BE.—We are glad to see by the Ledger and Transcript (Philadelphia) that Hon. Horatio

Read before the Seventh-day Bapt ead below tral Association, and requested lication by vote of that body. The Relation of our Young People Denominational Life and Pow BY HERMAN D. CLARKE. In a progressive denomin young people are, from the nat things, prominent. In its a tions, its soul saving activities deed, in all its missions, the d ination must be kept in the the age, and filled with the sp progress; and more than from other source is to come the

AN ESSAY

ization of the hopes of our Sal keeping churches through the of their young people. When a class of individuals together for the purpose of n encouragement- and the prosc of organized Christian work become a source of strength. yow to stand by the cause th pouse, and unite in labors for advancement of that cause. young man or woman who be in Jesus Christ, should unite the church thus banded tog but, of course, not without the thorough self-examination an preciation of the responsibility to be assumed. Young people c give life and power to the chin denomination unless they feel cial responsibility, unless theys the pastor in his labors and nomination in its various enter To be a source of strengt must realize that they are greater obligations to that par branch of God's Zion to which are united than to any other; unison with it to cast, their in and put forth their efforts.

not essentially sectarianism,

practical application of a law

is everywhere in operation

We will briefly call attent

few facts in connection with

ject under consideration: 1

young people become a sou

successful work is done.

strength to our denominatio educated in our own schools. the annual reports of the c of our country, we know sor of the number of conversion pared with the whole pop and from college reports w that, in proportion to their n there are twice as many co therein as elsewhere. So, l attendance at religious inst the probabilities of salvat doubled. It is estimated th one-fifth of our population p be pious, and only about t proportion in the leading uni and union schools, while the conversions in the secular s less. But in denominational the proportion is three times and the number of conversion than double those in secular Thus by our young people Alfred or Milton for an ed the probabilities for conven more than doubled; her strength given to our deno is proportionate. 2d. The source of strength when hi laboring in a community wi bath privileges can be enjo is the complaint of all denon that when their people seps remove themselves from th diate watchcare of the c which they belong, or which tend, they lose their interes work of their brethren, at religious practices. This noticeable in our denomina in most others, for the rea we have to sacrifice more fo sake, when far removed for bath-keeping churches. It say, that had all who ever Sabbath since the establis our denomination in this been faithful, and remained keepers when separated mother church, our number have been two hundred fol than at present. Hence t tance of our young peopl employment of, and our men giving employment to keepers. There are occas ceptions to the above, but safe to trust to ourselves endurance. Those who re to God, and labor for the tion of his blessed truth y in the practice of Sabba ance, are such as have oughly trained and instru precious doctrines which peculiar people." This to another proposition. young! people are a strength to the denomina they become familiar with ures, and are able to gi for the hope that is wi All are able to say the Sabbath-keepers because commandment enjoins ance of the seventh day

> The foundation stone observance is sophistry, by apologies that it may ular favor. Hence, our ple need to be armed, w edge of God's Word. liveth to himself, and n to himself," but "whe or die, we are the Lor hooves the young, t prayerfully inquire w joins, and how they m for him and his peop they may became a p

denomination which m cepts and practices t taught by Jesus Christ

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First-day advocates are

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further on, a large show case verg. ing upon the longitudinal gallery also attracts notice. The adjoining room is principally devoted to furniture, for the making of which, Co. penhagen enjoys a certain reputation, which is certainly justified by the present exhibition. The fine ouffet sideboards are the prizes of a lottery formed on behalf of the Institution for Idiots. The center of the hall is in the form of a semi-cir. cular rotunda, at the upper part of which is a kind of fresco representing the different types of the country in national costume. Shop keep. ers, sailors, fishermen, workmen, and peasants, follow each other hand in hand, and carrying garlands. Per. haps it is the neighborhood of Greece which has inspired this reminiscence of the Panathenaic procession. On entering the third hall, which is devoted to clothing, the skin of the formidable white bear contrasts in

Denmark posesses toward the successful work is done. tapestries, woven embroideries, and other objects, the work of the Danish women; various products of tex. tile industry, nearly all of which are still manufactured by the country people, with the exception of the cloth, linen, and cotton tissues made at Copenhagen, and exhibited here. Denmark being an essentially agri-

dulating surface and alluvial or sandy soils admirably adapted for cul-In the hall of alimentary products are numerous samples of the cereals of the country. Oats and barley rank first, as in all northern climates. Rve and wheat follow. . Laaland wheat is justly celebrated, and known to all agriculturists. The Danish agricultural exhibition is completed by interesting meteorological and statistical tables, which enable visitors to arrive at the exact condition and progress of the rural economy of Denmark, by maps, plans, models of farms, and drawings of the different types of the equine and bovine races of the country.

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As IT SHOULD BE. - We are glad to see by the Ledger and Transcript (Philadelphia) that Hon. Horatio Gates Jones is again in nomination for State Senator. We take it that his election is assured.

col-eter eral The New Hampshire Legislature will be petitioned to make the charge for carrying passengers on the tailroads in that State, two cents ttle a mile.

AN ESSAY Read before the Seventh-day Baptist Cen bath-keepers, the young people must tral Association, and requested for p lication by vote of that body. ogical system or theory darken that The Relation of our Young People to ou first principle of Christianity, viz., Denominational Life and Power. BY HERMAN D. CLARKE. In a progressive denomination, young people are, from the nature of things, prominent. In its aspirations, its soul saving activities, inobtain that salvation, a truly relighed, in all its missions, the denomious life must be led, which life is represented in God's Word as a life ination must be kept in the van of the age, and filled with the spirit of of self-culture and self-discipline progress; and more than from any Exercise thyself unto godliness, other source is to come the real or as Paul might, in other words, have said, "Train thyself, by a re ization of the hopes of our Sabbath keeping churches through the action ligious discipline, to the knowledge

and service of God." It is not enough that we profess to be Seventh-day Baptists, and keep God's Sabbath because our of organized Christian work, they forefathers did. There is a higher relation to sustain—a life of integrity and amiableness, a truly Christian life, inspired and guided by the a way of deliverance by an infinite knowledge of Christ-a life of a redeemed soul, educating and training of the law, and made ample provisitself for God's service here, and for | sion for the liberation of the world that existence to which it is destined from the thraldom of sin and its

WASHINGTON CORRESPONDENCE. SEPT. 13th, 1878. The city's heart has been touched with a sympathy and a zeal for the Southern sufferers, unequaled before in her whole history. Business relaxes to give time to think and act for them, churches are untiring in their efforts to furnish substantial answers to the piteous wail coming up to us for aid. Public spirit is roused to the uttermost; emulation is impetuous, and side by side with solemn earnestness, presents a spectacle seldom beheld. Secret socielaw that, when brought to bear on ties call special meetings to vote the conscience of the sinner with its contributions; bankers not only subdemands and penalties, would leave scribe largely, but go ahead soliciting aid; citizens form themselves have his mind directed to him who into committees to be the more effective; others rush to public meetings where opportunities may be af forded to contribute; entertainments in private circles are devised to raise money; department clerks make up a sum; day laborers pause and put part of their hard earned wages into the violation of the moral law is the a relief fund; and editors, doctors, lawyers, and merchants put themselves vigorously to the front in urfor them. And now, says the aposgent work. Then do we witness the unusual occurrence of visiting theatrical troupes devoting their receipts to the good cause; so also the pools from racing matches at Brightwood-the Jerome Park of Washington; the earnings of Potomac excursions: the triumphant winnings at games of base ball; the day's income of a coffee-house; while railgreat law of our life. The same pads give excursions at half price and devote half the proceeds to the had when he said: "O how I love great charity; and sporting clubs inthy law; it is my meditation all the augurate a grand, old style tournaday;" and Paul: "I delight in the ment which has already yeilded \$1,- | law of God after the inner man," 000 and is expected to raise as much | exists now in every true believer. more at another in a few days. Mrs. The divine law is written on the Vinnie Ream Hoxie, the sculptress, heart of the believer in Christ; it addressed a letter to one of the voluntary committees, offering one of holv brotherhood, and it will be carher finished works, valued at \$300, ried out to perfection in that blessed to be converted into money for the world where all is purity, unity, and sufferers. The Secretary of War, | joy forever. Christian liberty then is in answer to the urgent solicitations of many citizens, says that although and ultimately from its existence, without authority, he will supply all and then from the condemnation of the rations, medicines, tents, stretch- the law. Christ having met its deers, etc., at his command, as he has mands for his people. What a already been doing, but urges the blessed liberty this is already-1st. people not to diminish, but increase To feel the power of sin broken, to all private efforts. Thus was the have, by an inward power imparted

made most effective. Hugh Coyle is an editor; his sheet mother church, our numbers would is about the size of an eight by ten evidence of which is our freedom have been two hundred fold greater window pane, and makes its-appearfrom the ruling power of sin, we than at present. Hence the imporance daily, at a cost of one cent per have peace of conscience, peace and tance of our young people seeking copy to the devourer of news. It is employment of, and our business an electric paper; that is, one would the afflictions of life, and an assursuppose it was from the reading at | ance of everlasting life. Nor will keepers. There are occasional exthe head, "The Telegram, the only it be long ere we arrive at the land ceptions to the above, but it is not live paper in the city; devoted to of perfect freedom from all that anthe live issues of the day, to the nove and troubles, from the risings workingman, and the National up of the old principle of sin, from to God, and labor for the promulga-Greenback and Labor Reform par- the sharp conflicts with satanic tion of his blessed truth while alone ty;" and from the manner in which agency, and from the allurements of in the practice of Sabbath observit shocks the sensibilities of the genance, are such as have been thortlemen whom it chooses to vituperoughly trained and instructed in the ate. An instance in illustration ocprecious doctrines which make us a curred a few days ago. Mr. Editor peculiar people." This brings us had taken a hearty dislike to two to another proposition. 3d. Our very respectable gentlemen, and in young people are a source of consequence made his paper play strength to the denomination when upon their names in a manner most they become familiar with the Scriptexcruciatingly obnoxious, until the ures, and are able to give a reason blood of their respectable veins befor the hope that is within them. gan to boil over and walked them All are able to say that they are in search of the Telegram man. Sabbath-keepers because the fourth They found him in front of his ofcommandment enjoins the observfice, and, without preamble or preance of the seventh day, and that liminaries whatever, one of them may be as good a reason as need be given; but when the sophisms of proceeded to knock the offender First-day advocates are met, and down, in which corrective office he was most gratifyingly successful. the tinsel of their delusions tend Being allowed to pick himself up, to confuse young believers, they unless well acquainted with the he made a dash at the antagonistic Scriptures and the Sabbath literature | fist propeller but landed in a policepublished by our Societies, are in man's arms. This officer kindly in tured. Col. Miles's loss was Capt. vited the three to accompany him to

cities in distress up to within a few

days past, when, in pursuance of a

general demand for an organized ef-

fort, a large meeting of prominent

citizens was held, and appointed

from their number an executive

committee of fifty to institute a thor-

ough system of collecting charities.

By this means the whole city will be

observance is sophistry, bolstered up thought there was a slight account 'acouts.' A dispacth from Bismarck (D. There was much grief in the Inte-T.) savs: rior Department a few days since "The rumor that Col. Miles edge of God's Word. "None of us | The appropriations had run quite fought with the Bannocks at Yelliveth to himself, and no man dieth low, and it was beginning to be fore lowstone Park is generally credited. After leaving Fort Keogh with his to himself," but "whether we live seen that surgical operations would or die, we are the Lord's." It be- have to be performed in order to party, they struck a fresh trail, and hooves the young, therefore, to make the money hold out. The mat-Prayerfully inquire what God en- ter was whispered from ear to ear while the command pursued the Incepts and practices the doctrines day came, but not the dismissal pa- rounded. He reached there and

taught by Jesus Christ and his apos. pers, and hope began to revive; anx- two companies of mounted infantry

the city's book keepers, where he

ious looks were giving place to from Custer, and a band of Cheysmiles, but alas, too soon be eclipsed; enne Indians from Fort Keogh went hold at all hazards, and let no theo- for the second day after, the dreaded to their assistance. The mail was documents singled out the whole one fourth of the Land Office force. that salvation from our sins and It had been notified beforehand that | twenty-four hours later has nothing additional. A report has just from the death which is the wages the discharges would be sent by mail sin, is offered to all men through to the homes of the clerks, as the of-Jesus Christ our Savior; and that to ficials were desirous of avoiding the distressing scenes that usually follow such occasions. FELIX.

OHRISTIAN LIBERTY. The gospel dispensation is a sys

ceremonial law, because Christ be

eeling toward the law as David

communion with God, support in all

ransomed powers.

Bozeman (Mont.) says:

tem of liberty; the old dispensation HOME NEWS. Accident to Dr. W. W. Crandall. one of bondage. The prophets, when This (Monday) afternoon, Dr. W. speaking by inspiration of the bless dness of Messiah's reign, " proclain W. Crandall, of Andover, was liberty to the captives and the open hrown from his sulky with great ing of the prison to them that are iolence, by a runaway horse, upon bound." Mankind, in their natural pile of wood, cutting him badly state, are in bondage to sin, and coninder his chin and about his face and mouth. He also received a sequently under the condemnation of the law. The gospel opened up hip. His wounds are not regarded sacrifice, which met all the demands fatal, though severe. The horse was excited to run by the breaking of some part of the harness. consequences. To this great pro-Welton, Clinton Co., Iowa, vision all the sacrifices and ceremonies of the old dispensation di-

equipped.

SEPT. 12th, 1878 rected the people, and no doubt the The Seventh-day Baptist Church s of Iowa have enjoyed another minds of the true worshipers under annual meeting, held as per notice stood enough to lead them to Christ. in the RECORDER. Eld. Maxson Paul says: "The law was a school-Babcock preached the introductory master to bring us to Christ." It iscourse from Psalms 48: 12-14, is most likely that he referred here following which the business of the to the ceremonial law, for that was the very thing with its various sacriand in the evening prayer and confices and services which typified erence meeting. him who in his own person was to be Sabbath morning, Sabbath school laid on the atlar of sacrifice to make at 10 o'clock, and preaching at 1 atonement for sin; or if the apostle by Eld. M. Babcock, from 2 Cor. 5 had reference as well to the moral

collection was taken for missions him without hope, and thus would The celebration of the Lord's Supper, conducted by Eld. M. Babcock, met its demands by his own sufferosed the morning services. ferings and death on the cross. Now The Welton Sabbath-school had we are at liberty certainly from the previously arranged for a public enertainment on the evening after the ng come and made the real sacrifice Sabbath, which was very satisfactothat is abolished. The deliverance rily carried out, consisting of class from the condemnation attached to ecitations, essays, etc. Preaching

Theme, "The Christian's Home."

Eld. H. B. Lewis followed with

reached here that over 1,000 hostile

Sioux are on Sand Creek, pear Fort

Custer. An officer of the mounted

police arriving here to-day from

Fort Benton, says Sitting Bull and

his entire force are on this side of

blessed condition of every believer in Christ, for he has borne the curse A rain in the evening after Firstday prevented having meeting that tle Paul, "there is no condemnation evening, so no other meetings were o them who are in Christ Jesus. eld, and thus ended a gathering of who walk not after the flesh, but onsiderable interest to us small after the Spirit." So this freedom churches, isolated as we are, labor from the condemnation of the law, ing to hold up the light of the truth by our acceptance of Christ by an act of faith, brings with it freedom from the dominion of sin, and such not be idlers in this great work. a love to the divine law itself as the

made for the next session, to be held freight train on the Atlantic with the Carlton Church: Eld. H. B. Lewis to preach the introductory sermon, and Dennis Davis, Granville Babcock, Addie Furrow, and Theo.

J. O. BABCOCK, Sec.

J. Van Horn, to present essays. South-Western Yearly Meeting. binds all Christians together in one Providence permitting, this meetng convenes with the Seventh-day Baptist Church at Long Branch, Richardson Co., Neb., on Sixth-day, Sept. 27th. The official notice in freedom from the dominion of sin, attention to that notice, and encourage attendance at the meeting. It is confidently expected that Eld. E. S. Eyerly, of Atchinson county, wife, was converted to the Sabbath general manifestation for the sister | by renewing and sanctifying grace, last year, and his presence will be the mastery over our passions and of great value to the meeting. We appetites, and such a love to the divine law as shall regulate and gov-Eld. E. M. Dann, of Milton, Wis., ern the outer life; and 2d. To real. will be with us, and also Eld. D. K. ize that we are now free from the Davis, recently of Scott, N. Y. penalties of a broken law, and are We do hope that this meeting will justified through an interest in the be one of great help to the Church righteousness of him who went to at Long Branch, and be of service the end of the law, with its strictest in the advancement of the cause of demand for righteousness. If we the blessed Master. Let us pray for are in a state of justification, the the presence of the Holy Spirit of

> Long Branch is about three miles from Humboldt, a station on the Atchinson and Nebraska Railroad and in direct route from Omaha to Acchinson and other points south and west. SAMUEL R. WHEELER.

YELLOW FEVER.

There seems a slight diminution n the number of cases, either from a decrease in the number of subjects a sinful world; and, were the mind or some other cause, while the profreed from all the shackles of morportion of cases proving fatal is on tality, will find full scope for all its the increase. The reports are to Sept. 14th, from which we make the following selections:

Canton, Miss. Total number of An Indian Fight.—The following dispatches of Sept. 12th seem 34: deaths 7. Dr. Sage, one of our | factions. to indicate pretty conclusively that physicians, was taken down this morning. A hospital has been estab-Gen. Miles has had a fight with the Indians, but with what result is unlished, and we manage the fever the best we can with the limited num certain, though the one giving vic ber of physicians and nurses. tory to Gen. Miles is considered Baton Rouge, La. For the twenmost authentic. A dispatch from ty-four hours ending this morning,

there was one death and 42 new case. Total deaths to date, 27: to-"It is learned that Sunday, Gen. tal cases 433. Miles had a battle with the Ban-Memphis, Tenn. The weather nocks, on Soda Butt Creek, near has taken a change, it is feared for Clark's Forks. Thirteen Indians the worse. The nights are cool and were killed, and the rest of the the days warm. The number of new party, thirty-seven in all, were cap-Bennett killed, and one soldier mortally wounded. Col. Miles's force numbered twenty-one men and a few

should have been reported last even the neighborhood of the Mosby & | American citizens are in China. Hunt block, on Front street. A negro policeman made an examination of the premises, and in one of the

Vicksburg, Miss., Sept. 15. There low fever is raging.

was a slight frost Friday morning, northward in the Mississippi bottom. The fever here is abating in new cases, but the deaths have continued held at Keogh a day and a half for very large. There were seventy two particulars, but left without any. deaths Saturday, including Rev. Fa-The steamer which left Keogh ther Vitello.

COUNTERMANDED. - In uence of question as to the legality of Secretary Sherman's order to pay out silver for greenbacks on and after the 16th inst. the line, splendidly armed and the Secretary has countermanded the order, and instead will now pay out silver in regular disbursements to those willing to accept.

The Treasurer has issued a circular naming one hundred and twenty national banks as designated depositaries of the United States, to be supplied by the Treasury, upon their application, with standard silver dollars from the mint, free of expense, in accordance with section 3.527 of the Revised Statutes. It is expected bruise on his side, above the right | that coin furnished as above will be put into circulation by being furaished to the public disbursing officers, to manufacturing and other establishments, to other banks and bankers for distribution in a like nanner by them, and generally when it is to be used as current money. The Assistant Treasurers are also authorized to use the standard dollars in their vaults, for the general purpose-approved in this circular. United States disburs ing agent and paymasters who obtain funds for disbursement from Assistant Treasurers or depositories are requested to procure standard silver dollars when practical for dis bursement. As many standard dolannual meeting was attended to, lars will be paid on the salary account to government employees under this circular as they are disposed

A SEVERE STORM of wind and rain assed over Ontario, Western Pennsylvania, Ohio, and West Virginia, on and previous to Sept. 13th, short talk on missionary work, and which did serious damage. At Toronto the rain fell almost incessanty for four days. Bridges were carried away and trains were delayed by wash-outs on the Great Western nd Grand Trunk railways. Navigation on the lower half of the Welland Canal was entirely suspended, and the banks seriously damaged At Markham, Ont., two large bridges across the river range were caron First-day, at 11 o'clock, by Eld. ried away, the embankment on the Foronto and Nipissing Railroad was washed out, and one man drowned. At Erie, Pa., by the rise in Mill Creek, a house was destroyed and two persons drowned. Much other damage was done in the county. At Wheeling, W. Va., the rise of the iver was unprecedented, and coniderable damage was done. At Meadville, Pa., the storm did great to the world. Pray for us, dear damage. The creek running through prethren and sisters, that we may the city overflowed, flooding the principal streets and damaging prop-The following appointments were erty to the amount of \$100,000. Several lives were reported lost. A Great Westernwent through a bridge near there and the engineer, fireman, and brakeman were reported lost. STAGING IN WYCHING.-A dis

path of Sept. 14th, from Hat Creek, Wyoming, says: "The north bound coach was stopped last night by six armed men. There was but two passengers aboard, one lady who was unmolested, and one from whom ing informed that he was a laboring man. The coach was allowed to another column tells this much, and proceed north, and meeting the the object of this writing is to draw | down coach, it was warned. When the down coach reached the place of the robbery, it was halted, and while the agents were going through the pockets of two passengers, the two messengers who were riding about Mo., will be present. He, with his two hundred yards in the rear, crept up within fifteen yards of the rob pers, when they were commanded halt and were fired upon. The fire was returned, and one robber are also encouraged to hope that fell dead. The others retreated to a gulch, keeping up a steady fire on he messengers, who dare not leave waiting some time, and seeing they were not strong enough to dislodge the robbers, the messengers mounted their horses and rejoined the coach, leaving the mail sacks on the road near the body of the dead robber. The messengers are confident that two of the robbers are badly

Samoa .-- A San Francisco dispatch of Sept. 14th gives the news from Samoa that the government will probably give England and Germany the same advantages in trade as secured to the United States by the recent treaty. Mr. Mamea, who application came to this country and negotiated a treaty, and was thought to be opposed to a proposition to give Eng land and Germany the same advan tages, has turned against Messrs Colmesnil and Bartlett, the latter of whom went from this country to look after the American interest The natives are holding meetings. at which the subject is discussed cases to date, 353; deaths 54. New and the excitement is so great that cases in the last twenty-four hours, war is expected between the two

> MINE HORROR.—A colliery exolosion occurred at Abercairne, near Newport, Monmouthshire, Eng., Sept. 11th, by which over two hunexplosion occurred soon after noon, when there were three hundred and seventy-one men in the pit.

Much interest is manifested Washington in the arrival of the Chicases may reasonably be expected to nese Legation, expected about the continue large. Forty-six deaths 20th of this month. This will be were reported at noon, and ninety- the first Chinese Legation estabone for the twenty-four hours ending lished in Washington. It is reat noon. To-night's reports show an ported that in addition to a modifiincrease in the death rate. One cation of treaty of commerce, spehundred and twenty seven deaths cial attention will be given by the are reported, of which, however, ten minister to the manner in which Chinese countrymen bave been ing, leaving to-day's mortality one treated on the Pacific coast. It will hundred and seventeen, of which be claimed under the provisions of forty are colored. About noon to the Burlingame treaty that they day a foul stench was discovered in should be as effectually protected as

er, who had evidently been dead several days.

The President will resort to Sold by all druggists.

Vicksburg, Miss., Sept. 15. There

There is and all kinds of white woolen, cotton, and than expose the country to bloodartic that can be used for the purpose. Sold by all druggists.

Hill's Hair and Whisker Dye, Black or Brown, 50 cents.

A. L. Titsworth, Sec.

The early Fall market opens well at what, St., Pittsburgh, Pa.

SUMMARY OF NEWS. Matilda Stanley, known as the

Gypsy Queen, was buried at Woodland Cemetery, Dayton, O., Sept. Cemetery, Dayton, O., Sept. 15th. Twenty five thousand people were present, including representatives of prominent Gypsy families. The ceremony was conducted by a minister of the United Brethren Church, the children of the Queen throwing themselves on the grave. and filling the air with lamentations. Dayton is the headquarters of the Gypsies of this country, and the husband of the Queen lives near the city, and owns a large tract of ground.

John Hendrickson, who shot his vife and niece, at Babylon, Long Island, Sept. 13th, and then committed suicide, had been on a spree, and returning home, had gone to bed. It s believed he was attacked with delirium tremens. He picked up two shot guns in his room, fired at a group standing in the grape arbor, wounding his wife and niece, not seriously. They fled. Two hours after ward, a caller at the house discovered Hendrickson with his head blown off.

Commissioner General McCorlick, at the Paris Exposition, writes: We feel justified in declaring that he American Department is a sucess. We have received many comliments from other nations, and rom millions of visitors. What is petter still, we shall carry off a ship load of prizes. I shall be wonderful glad, however, when the whole mater is settled, and I can return to Washington. Every one connected vith our department is in excellent The imports of the port of New

Tork during August were \$25,542,-000, showing a decline of over two millions, compared with the previous August. The exports for August were \$31,500,000, exclusive of specie, showing a gain of nearly \$9,000,000 on the previous August. These figures are without precedent in the history of trade. Collector Woodcock of Nashville,

Tenn., has received a letter announcing the destruction of one of the argest distilleries in his district. The still was of 400 gallons capacity, and the distilling apparatus valued at a thousand dollars. It was located near a place called Sneaktown, in a reighboring county.

The glycerine magazine belonging N. P. Pulver, near Degolia, on the Curtis farm, two miles south of Bradford, Penn., containing twenty pounds of glycerine and one hundred of dynamite, exploded Sept. 15th, killing four men

A Canadian clergyman lately sued voung man whom he had married for his wedding fee, which he stated at \$15. The jury found for the defendant on the ground that the youth had received no appreciable value.

the north side of Columbia river. The losses are estimated to be half a million. A public meeting has been held at Vancouvers, to raise means to relieve the settlers.

Our consul at Barcelons, Spain, reports that American coal can compete with British coal in the markets of Spain, and return a good profit. Frank Siegal, aged 14 years, died of hydrophobia, in Providence, R. I., Sept. 14th. He was bitten two years

A break in the Welland Canal at Port Dalhousie, is likely to delay navigation until the first of next

A Merry Heart. Solomon says "A merry heart maketh glad countenance," but the heart is not apt to be merry if one is suffering from omplaint, or if sleep is disturbed or un efreshing. The most frequent cause of sleeplessness is dyspepsia, of which all medical writers declare it to be a sure symptom. For the certain cure of these stressing maladies, we have never yet scovered a medicine to equal Parmelee's Dyspepsia Compound. Its influence is ruly wonderful and all that could be desired. It invigorates the digestive organs and imparts new life to the whole system: is also a great regulating tonic and holds ost place among medicinal prep-

We are so confident that it will give satsfaction in every case that we invite you to try it. If not entirely satisfactory return the empty bottle, and we will re their positions. The coach in the fund the money. Sample bottle, 15 cents, meantime had driven on, and after regular size, \$1 00. For sale by G. W. Rosebush, Alfred Centre; Green & Vin-cent, Alfred. T. W. WILLTAMS.

> I am offering for the FALL TRADE OF 1878.

The most complete line of MEN'S FURNISHING GOODS,

At very low prices.

T. W. WILLIAMS,

Alfred Centre, N. Y. Railway having been reorganized April 27th, 1878, will hereafter be known by its naw name. " The New York, Lake Erie & Western R. R." For the present, however the old name—the trade mark—will be used for advertising, and on through tick ets and baggage checks. Continue there-

fore to purchase tickets via Erie Railway

BLEMISHES upon the Feminine Counte nance, if of a complexional nature, speed ily vanish when Glenn's Sulphur Soap is es moth natches, roughness, redness, tar and freckles are invariably banished by dred and fifty lives were lost. The this incomparable clarifying agent. Erup tive ailments, sores, cuts, bruises, scalds and other affections and injuries of the cuticle are likewise removed by it Sul phur Baths have long been renowned a the best remedy for skin diseases, rheu natism, and gout. Glenn's Sulphur Soap s in every respect as efficacious and far cheaper. By opening the pores, and promoting a vigorous superficial circulation, this excellent article contributes to the nealth of the entire system as well as to

o public notice it has repeatedly been ess, and few external specifics have won such "golden opinions" among all classes It prevents obnoxious diseases as well as remedies them, and disinfects clothing and linen impregnated with disease. Dan-druff is entirely eradicated by it, and its use is, on that account, greatly to be de siderated by persons whose hair is thin Those who have used ointments and liquids without avail for the cure of eruptions of an obstinate character, will find, if they try it, that Glenn's Sulphur Rumors are rife in Hayti, of an

Soap removes scorbutic complaints irremediable by less efficient means, and prefor him and his people, and how they may became a power in that they may became a power in that denomination which most fully accepts and practices the doctrines of process and practices the doctrines and practices the doctrines of the people in the peop approaching rebellion. The Presi

GOOD WILL, by T. Martin Towns and J. . Stillman. "It is pre-eminently the best Sunday-school singing book extant." lozen; single copy, 30 cents. Qrder of Plainfield, N.J., on Tuesday evening, Sept. Towne & Stillman, No 50 South Sangamon 24th, at 7.30 o'clock, for the transaction of

t., Chicago, Ill.

A. J. PLIMPTON, Florist and Market dardener, of Hornellsville, will visit Alred Centre on Friday of each week with supply of garden vegetables. Persons iving previous notice, will be supplied vith any seasonable article in his line. Orders may also be left with Edwin Baker, at the meat market.

TIMELY INFORMATION. The words "bloody flux" carry a terr meaning with them this year, though his disease is rendered harmless by usin he Eastern or Middle States who may r. Fenner's Golden Relief. It also quic wish to secure my services to conduct Mu cures diarrhœa, kidney diseases rice 25 cents, 50 cents, and \$1.

Denominational Directory GENERAL CONFERENCE. President-Wm. C. Whitford, Milton

SPECIAL NOTICES.

Sold by A. E. & W. H. CRANDALL,

ecretury-L. A. Platts, Westerly, R. I. orresponding Secretary—J. B. Clarke West Edmeston, N. Y. reasurer-B. F. Langworthy, Alfred Will hold its Sixty-fourth Annual Ser

sion with the Church at Plainfield, N. J

on Fourth-day, Sept. 25th, 1878. SARRATH-SCHOOL BOARD President-D. E. Maxson, Plainfield, N. Corresponding Secretary—Geo. H. cock, Plainfield, N. J.

reasurer—I. D. Titsworth, Nev MEMORIAL BOARD President—C. Potter, Jr., Plainfield, N.

Secretary—D. E. Maxson, Plainfield, N. Treasurer—E. R. Pope, Plainfield, N. J. MISSIONARY SOCIETY. resident-George Greenman.

A. Platts, Mr. Alfred A. Titsworth and Miss Georgianna Alberti, both of New terly, R. I. Ashaway, R. I. At Milton Junction, Wis., Sept. 7th, 878, by Eld. N. Wardner, Mr. EZEKIEL FRINK and Miss MARY GOWER, both of -Geo. B. Utter. Westerly R EDUCATION SOCIETY.

esident-E. P. Larkin, Alfred Centre, Creek, W. Va. Centre, N. Y. N. Y.

resident—A. B. Spaulding, Leonards ville cording Secretary—Edwin Whitford Leonardsville, N. Y. rresponding Secretary—J. West Edmeston, N. Y. reasurer-Stephen Burdick, Leonards-

TRACT SOCIETY.

ong sickness, and died with a Savior's love, and with a full assurance of going Publishing Establishment and Tract epository in charge of D. R. Stillman, General and Publishing Agent, Alfred Mrs. SARAH BURDICK, in the 92d year of Centre, N. Y. her age. Mrs. Burdick was a native of Rhode Island, from which State she came SOUTH-EASTERN ASSOCIATION

Toderator-L. R. Swinney, Lost Creek, Ford. West Union, W. Va. forresponding Secretary-Moses H. Davis Lost Creek W Va.

reasurer-Jesse Clark, New Salem, W.V. Will hold its Eighth Annual Session village (Clarkville) a few years ago, but with the Church at New Salem, Fifthday, May 29th, 1879, for which the fol-Swinney; to deliver an Essay on "What should we do to lead the rising generation in the way they should go?" Preston F. Randolph; on "What is Sabbath desecration?" Jepthah F. Randolph.

EASTERN ASSOCIATION. Moderator-L. E. Livermore, New Mar. ket, N. J. born in Hoosick, Rensselaer county, N. Y and was a daughter of Mr. Samuel Fax-Assistant Recording Secretary—Wm. Rogers, Westerly, R. I. to Mr. D. P. Oliver, in Cazenovia, N. rresponding Se Rockville, R. I

N. J. Will hold its Forty-third Annual Session 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 of Scripture interpretation?"-B. F. Rogers. Ethical Sermon-"The duties of church members to each other"-L. A.

Moderator-J. B. Clarke, West Edmestor

Recording Secretary ssistant Recording Secretary Williams, New London, N. Corresponding Secretary—A. B. Adams Centre, N. Y. reasurer-C. V. Hibbard, Brookfield, N.

death, with the request that I would preach from it at her funeral. In my brief Will hold its Forty-fourth Annual Sesacquaintance with her, she impre as a woman of much intelligence, and of sion with the First Church of Brookfield, sterling piety. Thus has death, within a at Leonardsville, N. Y., Fifth-day, June few months, removed four members of 12th. 1879. Introductory Sermon by C. this little church, and two of the old Clar M. Lewis; A. B. Prentice, alternate. S. ence Church, who, living near Clarence Hollow, had not joined this church. The C. Maxson was appointed to present an number that I have assisted to bury in essay on "How to make the Sabbaththis field, now just equals the number school most efficient;" and J. Clarke, on the question, "Should the miracle-working faith of the apostolic age be perpetuated

in the church? WESTERN ASSOCIATION Moderator-A. H. Lewis, Alfred Centre

lick, E. R. Curtis, Orlando Dye, M Muncy, J. B. Clarke, J. T. Hamilton, J. F. Randolph, H. Chapin, M. S. Wardner, T Alfred Centre, N. Y.

Assistant Recording Secretary—M. S. R. Reed, J. A. Green, B. D. Townsend, I orresponding Secretary—U. M. Babcock, Scio, N. Y. reasurer-A. C. Burdick, Alfred Centre, ock. J. E. N. Backus.

Will hold its Forty-fourth Session with the Church at Richburgh, N. Y., on Fifthday, June 19th, 1879. A. H. Lewis to preach the Introductory Sermon. Essavists M. S. Wardner, on "The best means for bringing out young men for the gospel ministry;" T. R. Williams, on "The doe trinal basis of denominational life and suc-

Inderator-W. C. Titsworth, Farina, Ill. Clerk-G. M. Cottrell. Dodge Centre Minn. Issistant Clerk-N. B. Prentice, Dakota. orresponding Secretary—E. M. Dunn, Milton, Wis.

NORTH -WESTERN ASSOCIATION.

reasurer-Wm. B. West, Utica, Wis. Will hold its Thirty-third Anniversary with the Church at Farina, Ill., Fifth-day, June 26th, 1879. Preacher of Introducto v Sermon, H. B. Lewis; alternate, G. W. Burdick. Essays-" The Nature of Man," O. U. Whitford; "The Person of Christ." E. M. Dunn.

TO ALL WHO ATTEND GENERAL Conference.—Arrangements have been made by which exentsion tickets from New York to Plainfield and return, can be btained at reduced rates. All visitors t the Conference may obtain orders for hese tickets, by calling at the office of C churn, at 24 @ 25 cents, the latter for Potter, Jr. & Co., 14 Spruce Street, or Bab retail selections. There were also sales of cock & Wilcox, 30 Cortlandt St. These orders will enable the holder to purchase 23 cents. Fresh, farm tubs sell at 21 @ 22 a ticket at the reduced rate. cents, and there were some entire dairies

THE RECEPTION COMMITTEE OF the approaching General Conference request that all delegates and visitors who

A MEETING of the Society for the promotion of Religious, Literary, and Sci sidered full prices; and it is worth considentific Inquiry, will be held in the vestry ering whether it may not be better to give -The Appeal, Chicago, Ill. Price \$3 per of the Seventh-day Baptist Church in | it all it will take, and reserve the lighter We quote: business, receiving and discussing essays,

&c. A full meeting is desired. By order of the President.

L. A. PLATTS, Secretary Westerly, R. I., Sept. 5, 1878.

SABBATH LECTURES.—The friend f the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc-61.376 boxes. Exports, 33.062 boxes trine are requested to make their wisher known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE, West Edmeston, Otsego Co., N. Y.

MUSICAL CONVENTIONS.—Those

ember, 1878, at 3 o'clock P. M. 5 E. K. Burdick, Sec.

MARRIED.

In New Market, N. J., Sept. 11th, 1878

At the residence of the bride's mothe

in Alden, Minn., on the evening after Second day, Sept. 2d, 1878, by Eld. James E.

Backus Mr. JOHN SMITH and Mis

DIED.

In Andover, N. Y., Sept. 10th, 1878

In Belmont, N. Y., Sept. 10th. 1878. of

Forrest M. Babcock, aged 36 years,

nonth, and 1 day. She patiently bore he

In Brookfield, N. Y., Sept. 4th, 1878

to this town, sixty-nine years ago.! She

early became interested for the salvation of her soul, and soon after her conversion, she

united with what is now the West Edmes

time of her death. She removed to this

was unable to attend on public worshi

At the residence of her daughter, Mrs.

embraced religion when young, but united

the Bantist Church in Locknort. Some

mate, she embraced the Sabbath and the

ime before her marriage with Dea. Long-

views of the Seventh-day Adventists, but

lid not unite with that denomination

When the Clarence and Pendleton Church

pers. After the death of her husband,

her health gradually failed. Early in the

Summer, she went to her daughter's, in

the north part of the town of Lockport

where she died. On the occasion of her

funeral, the writer preached a discourse

from 1 Thess. 4: 1 a text which she

pointed out to me some weeks before her

LETTERS.

C. E. Randall, Tacy T. Williams, S. W.

. Clarke, J. M. Todd, H. Gates Jones, (

RECEIPTS.

Il payments for the SABBATH RECORDER

F. Perry, Alfred,

rlando Dye, Otseli

l. G. Hadsell, " L. Daniels, Richburgh,

. W. Palmiter, Alfred,

D. Muncy, DeRuyter,

E. R. Curtis, Oxford.

H. Chapin, Oak Hill, Wis., 600-

FOR LESSON LEAVES.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for but-

Sent. 14th, reported for the RECORD-

Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates

BUTTER.-Receipts for the week were

31,445 packages. Exports, 10,961 packages.

here was quick sale for fresh, full fla-

vored creamery make, right from the

several round lots of creamery butter at

ER, by David W. Lewis & Co., Produc

nd knowing him as her

WILLIE EUGENE, son of Eli and Sara Turner, aged 9 months and 10 days.

ELIZA MANOR, all of Alden.

R. LEWIS. Clerk.

sical Conventions, will save traveling exling them; and for such 84 @ 9 cents has penses by doing so at once, and have them held early this Fall. Address, for one been made, while very good to choice week, at Westerly, R. I.; afterward, No | quality cheese have been sold at 8, 81 @ 81 cents. We quote: 50 South Sangamon St., Chicago, Ill.
J. M. STILLMAN. State factory, fine to fancy...... 8‡ @ 9
" good to prime.... 7 @ 8
" half skimmed.... 4 @ 6 THE SOUTH-WESTERN YEARLY MEETING, consisting of the Seventh-da skimmed...... 2 (a. aptist Churches of Kansas, Nebraska

EGGs.—There were light receipts, and the market advanced 2 cents, selling to day nd Missouri, will be held with the Church for best marks of fresh eggs at 19 @ 191 at Long Branch, Neb., commencing on Sixth day before the last Sabbath in Sep-BEANS.-We quote: farrows # bush.62 lbs ,new\$1 50 @ \$1 60

offerings for the duller midwinter months

Sour-cream creamery, fresh make .24 @ 25

The market is heavily overstocked with

common to fair cheese, there being stored

in ice houses here between 150,000 and

200,000 boxes, and this week adds to the

anrolus of stock in store. Special fancies

have been in demand. These must be

perfect in quality, of high reputation, and

sought for by parties in the habit of hand-

CHEESE .- Receipts for the week were

Fair to good " " ... 18 @ Dairy-packed Western ... 15 @

Ladle-packed

THE Southern Illinois Yearly Mee ing will be held with the Villa Ridge BEESWAX.—Pure wax # 1b., 26 @ 27 Church, Pulaski county, Illinois, commencing on Sixth day before the fourth DRIED APPLES.—There is as yet no new Sabbath in September, 1878, at 11 o'clock | fruit offering. Old stock is mostly held A. M., Rob't Lewis to preach the Introat 2 @ 3 cents.

ductory discourse; W. F. Vancleve alter BUTTER, CHEESE, EGGS, BEANS, ETC.,

Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent at the residence of the bride's parents, by Rev. L. E. Livermore, assisted by Rev. L promptly as soon as goods are sold. have no Agents, make no purchases whatever for our own account, and solicit connments of prime quality property. DAVID W. LEWIS & Co.,

NEW YORK. This address is sufficient both for goods

TUSIC BOOKS FOR THE FALL TRADE.—"The Harmonia." our part songs for male voices. An entire ly new book, music well-selected and with German and English words, the latter translated by L. G. Elson. A valuable equisition to the list of Male Quartet pooks. Complete, \$2 50; vocal parts, each 0 cts.: together, \$2. leachers, &c., are invited to send for

Catalogues and Circulars, containing large lists of the best, most useful, and newest books for their use the coming season.

Ditson & Co.'s Musical Record. A new usicalweekly paper, commences Sept.7th Awide-awake paper for music teachers and heir pupils, organists, players, and music lovers generally. Six pages reading mat ter, six pages selected music (312 pages per year), \$2 a year in advance.

Teachers of singing classes will please examine L. O. Emerson's "Onward" (\$7 0 per dozen), similar to the "Encore, ridely known, or A. N. Johnson's " Method for Singing Classes" (\$6 per dozen), or Salutation" (\$12 per dozen), for choirs and singing schools.

All books sent free for retail price

put on Christ in baptism, uniting with the Seventh-day Baptist Church in Wes-OLIVER DITSON & CO., Boston, C. DITSON & CO., 843 Broadway, New York. J. E. DITSON & CO., 922 Chest-nut St., Philadelphia.

DAY TUITION AFTER GRADby reason of the infirmities of age. She UATING. Long credit given. Book ever manifested a deep interest in the perity of the cause of Christ main. BUSINESS AND TELEGRAPH COL aining her hope steadfast unto the end LEGE, Sandusky, O. She died peacefully, trusting in Chr.st,

W HO WANTS A FARM Where Farming pays best? For sale! 300,000 Acres Rich-Farming Lands well located in Michigan at from \$2 to \$8 William Longmate, in the town of Lockport, Niagara county, N. Y., Sept. 6th, 1878, Mrs. FANNY F. LONGMATE, widow of Deacon William P. Longmate, in the 79th year of her age. The deceased was been in the deceased was er acre, on easy terms of payment. Also Lumber Districts in Michigan. Send for illustrated pamphlet, full of Facts. O. M. BARNES, Land Com., Lansing Mich.

TOTICE TO CREDITORS. Pursuant to an order of Hon. James notice is hereby given to all persons have pioneers to this part of the State, and set ing claims against Henry Sheldon, late of the town of Alfred, in said county, deniles west of Lockport, about sixty one ceased, that they are required to exhibit the same, with the vouchers thereof, to ind her husband but twenty years of age the subscriber, the administratrix of the estate of said deceased, at ner residence fterward married Dea.Wm. P. Longmate, n the village of Alfred Centre, on or bel Pendleton, whose death, last Winter. ore the 14th day of March, 1879.

MARY A POWELL, Administratrix.

NOOD DAIRY FARM FOR T SALE situated four miles west of fred Centre, and near Vandermark Creek containing 137 acres of land, with good timber and water, all needed buildings in good repair, and abundance of choice fruit; it being the farm lately deceased. For terms and further infor-mation, address MARY A. POWELL, Al-

fred Centre, N. Y. WHEREAS, MY WIFE, ALBI-NA M., has left my bed and board thout just cause or provocation. I thereore forbid all persons from harboring or trusting her on my account, as I will pay no debts of her contracting. J. E. UTLEY.

Dated Aug. 23d, 1878.

WHEREAS, MY HUSBAND. J. E. UTLEY, has given notice tha have left his bed and board without just cause or provocation, I will state for the benefit of the public, he had no bed for ne to leave. Everything in the house, of nousehold furniture, was my own, with the exception of one stove he purchased last Fall, \$8 being the amount paid; also, another for \$8, which was unpaid for up the time of my exit from home, on ac count of my life threatened by son's wife and being choked, and put out of door, and door locked upon me by husband and son. ing me on his account, I give the same notice with respect to him, as I no longer Burdick, G. R. Wheeler, & R. Wheelfeel willing to part with silverware or fur-niture, for his debts, as I have heretofore, r, N. Wardner, J. McFarland, A. L. Titsrorth, L. E. Livermore, Forrest M. Bab by his own desire to contract debts, and at last a desire to go into bankruptcy, to keep us a home in Adams, Jefferson Co., to which I utterly refused, as I had always objected to getting anything but what we paid for, dollar for dollar. are acknowledged from week to week in

the paper. Persons sending money, the receipt of which is not duly acknowl edged, should give us early notice of Mrs ALBINA M. UTLEY Alfred Centre, Sept. 6th, 1878. OTICE TO CREDITORS.— Pursuant to an order of Hon. Jas. B. Green, Surrogate of Allegany County, ing claims against Luke Green, late of the town of Alfred, in said county, deceased, that they are required to exhibit the same, with the vouchers thereof, to A.K.HaringtonPlainfield, N.J. 250 34 16 estate of the said deceased, at the store of M. J. & B. L. Green, in the village of Al-ired Centre, on or before the 23d day of September next.

MAXSON J. GREEN, Adm'r.

Dated Alfred Centre, March 21st, 1878.

THE BIBLE SCHOLAR, A monthly paper devoted to the interests of our SABBATH-SCHOOLS. Second Volume commences with Augus PUBLISHED BY THE AMERICAN SABBATH TRACT SO

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together for the purpose of mutual encouragement- and the prosecution become a source of strength. They yow to stand by the cause they espouse, and unite in labors for the its vividness with the soft shading of hivancement of that cause. Every the eider down. young man or woman who believes in Jesus Christ, should unite with North Pole several islands, one of the church thus banded together, which, Iceland, is three times as large but, of course, not without the most as herself. Unfortunately, the name thorough self-examination and apis but too significant of the nature preciation of the responsibility about of the country, and, with the excepto be assumed. Young people can not tion of some scanty beaches and valgive life and power to the church or leys, in which a savory herb grows, denomination unless they feel a spethe island consists of joekel (mouncial responsibility, unless they suppor tains), glaciers, sterile and gloomy the pastor in his labors and the deplains, fields of short moss, myrar nomination in its various enterprises. (marshes), lakes, torrents, rapids, To be a source of strength, they and cataracts long and large volcanmust realize that they are under ie flows. It is not, therefore, to be greater obligations to that particular wondered at that the island contains branch of God's Zion to which they only 67,000 inhabitants, whereas, are united than to any other; and in were it populated proportionately to unison with it to cast their influence France, it should nourish 7,000,000. and put forth their efforts. This is It is only represented at the Exhibinot essentially sectarianism, only a tion by some furs prepared by the practical application of a law which furriers at Copenhagen. In this is everywhere in operation where same hall is a large collection of

of their young people.

When a class of individuals band

We will briefly call attention to a few facts in connection with the subjet under consideration: 1st. Our young people become a source of strength to our denomination when educated in our own schools. From the annual reports of the churches of our country, we know something of the number of conversions compared with the whole population; and from college reports we learn that, in proportion to their numbers, there are twice as many converted therein as elsewhere. So, by their attendance at religious institutions, the probabilities of salvation are doubled. It is estimated that about one fifth of our population profess to be pious, and only about the same proportion in the leading universities and union schools, while the ratio of conversions in the secular schools is the proportion is three times as many, and the number of conversions more than double those in secular schools. Thus by our young people going to Alfred or Milton for an education the probabilities for conversion are more than doubled; hence, the strength given to our denomination is proportionate. 2d. They are a source of strength when living and laboring in a community where Sabbath privileges can be enjoyed. It is the complaint of all denominations that when their people separate and remove themselves from the immediate watchcare of the church to

which they belong, or which they at-

tend, they lose their interest in the

work of their brethren, and finally

became indifferent and loose in their

religious practices. This is more

noticeable in our denomination than

in most others, for the reason that

we have to sacrifice more for Christ's

sake, when far removed from Sab-

bath-keeping churches. It is safe to

way, that had all who ever kept the

Sabbath since the establishment of

our denomination in this country,

been faithful, and remained Sabbath-

keepers when separated from the

men giving employment to Sabbath

safe to trust to ourselves alone for

endurance. Those who remain true

langer of being led astray.

The foundation stone of Sunday-

by apologies that it may secure pop

ular favor. Hence, our young peo-

Ple need to be armed with a knowl-

rail on the Erie having been completed from Hornellsville to Binghamton, connecting with the narrow guage of the Delaware and Hudson Canal Company's Railroad, a new "Fast Express Train," east and west, has been put on the D. & H. C. Co.'s railroad, between Binghamton and Albany, connecting with trains 3 and 12 on the Erie. These trains are equipped with Pullman's best sleeping coaches, running through, without transfer, between Albany and Hornellsville, daily, leaving Albany at 8.30 P. M., arriving at Hornellsville at 7.50 A. M., and leaving Hornellsville at 6.35 P. M., and arriving at Albany at 6 A.M. Both trains connect at Albany with trains to and from Troy and the North; and at Hornellsville with express trains to and from Salamanca. Dunkirk, Buffalo, Suspension Bridge, and connecting Western railways. Sleeping coach tickets sold, and berths, sections, and state rooms reserved, upon application, in person or by telegraph, to the Erie Rail-

to its pages. The melodies are

INTERNATIONAL LESSONS, 1878. THIRD QUARTER.

July 6. Birth of Christ the Lord. Luke 2 July 13. The Childhood of Jesus. July 20. Ministry of John the Baptist. 3: 15-22. 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. 24. The Friend of Sinners. Luke 7

Aug. 31. The Return of the Seventy. Luk Sept. 7. The Good Samaritan. Luke 10:30-3 Sept. 14. Importunity in Prayer. Luke 11 Sept. 21. Warning against Covetou

Luke 12: 13-23. Sept. 28. Review. Temperance Les son. Matt. 24: 45-51.

LESSON XXXIX.—REVIEW. For Sabbath Day, September 28.

REVIEW READING. 1. Birth and childhood of Jesus. 28. .Luke 2: 8-20, 40-52. 2. Baptized and preaching. 3. Working miracles. Lessons 31, 32. Luke 5 1-11; 7: 1-10. 34. Luke 7: 11-17, 40-50.

5. Return of the seventy. Lesson 35. 10: 17-24. 6. The good Samaritan. Lesson 36. Luke 7. Teaching and rebuking. Lessons Luke 11: 5-13; 42: 13-23.

In reviewing this quarter, let the Superin plan of his own, assign the week previous the lessons of the quarter each to some class the school, the Title, Golden Text, person places, and important points of the lesson to be given by the teacher or by some memb of his class, and let the classes act as critics

Miscellnneous.

GRANNY BROWN. ..

Just beyond the noise and bustle of a busy inland town, Lived, for years, a queer old woman, peo-ple called her Granny Brown. None could tell you where she came from, of her life none seemed to know. Save that to and from the city she would daily come and go; Gathering rags from morn till evening

through the heat and through the cold. Starving for life's smallest comforts, saving, hoarding all her gold. Little children feared and shunned her, Some with glances full of pity, others with

Never o'er her harsh, cold features beamed a look of peace or joy, Save when e'er across her pathway ran a blue-eyed baby boy, Round whose head were floating, tossing, golden rings of curly hair. Then a glad smile, bright and tender, lit her face with beauty rare: And one night a neighbor passing, heard her singing soft and low. Sitting, lonely by her fire, slowly rocking to and fro

Hush my dear, lie still and slumber. oly angels guard thy bed; Gently falling on thy head. One cold morn a perfect silence seemed to

And the people living near her missed the sight of Granny's face. All night long the snow had drifted over ence and field and road; All night long the trees' bare branches

And a great drift, white and perfect, near her wretched door-way lay,
Till the neighbors, filled with wonder,
came and shoveled it away--Filled with wonder at the stillness of the gloom which hung o'er all; she answered not their call:

stood, silent, filled with awe At the picture spread before them, at the piteous sight they saw : There sat Granny cold and lifeless, by ar open oaken chest; Dead! her white hair falling o'er, her and her head upon her breast.

In her hand she held the picture of

On her face a smile was frozen, that rare smile of peace and joy;
Jewels rich were spread around her, here a diamond, there a pearl, But the rarest, brightest jewel was a baby's golden curl. On a paper, old and faded, were these

ords so few and sad: "All the world seems dark and dreary death has taken all I had." judgment all unjust;
Well it is the Father knoweth his poor children are but dust. He alone can tell the anguish, knows the sorrow all untold That had changed the happy mother to

miser hard and cold; So I think his waiting angels bore her spirit home that night, From the world so "dark and dreary" in -Carrie S. Hoag.

DAVID ORTON;

Or, Fight the Good Fight. "Why, Davie, my lad, what's go-

ing on now? You look as though you wanted to fight the whole vil lage. What's the matter?" The speaker was a genial old man terest in the farmer's boy, and sought every opportunity of en- | boy coming toward the group. deavoring to influence for good his impetuous and somewhat willful

observed, and with a poor attempt ing about something, that's all, Mr.

"Yes, I see that," said the old man; then laying both hands on the boy's shoulders, and looking him straight in the face, he said, "Come, who has been offending you now?

"Why, I was thinking about the to-morrow," said David. "I'm not going to let him come it over me,

"Why, what a desperate fellow you are !" said the old man. " Cap't a new boy come here but you must pick a quarrel with you, and when he too, like a Summer flower, seemed nceds make up your mind, before he has given you a good thrashing to be fading with it. First he was hand, to quarrel with him?" 'I don't want to quarrel," re-

turned David; "but if he thinks he is going to lord it over me he'll find his mistake out, that's all about it!" "Well, but what makes you think of his wanting to lord it over you?" "Oh, by what I've heard, he seems

to want to be everybody. He's go- and avoided, and, conceiving as ing to be at the top of the tree in everything, and bully every boy in as he felt for David Upton he wickthe village, and-I'm not going to edly resolved that if possible he impression upon him; and when,

"Listen to me, Davie, boy," said the old man, pleasantly but gravely, don't you try to lord it over him. and I think it's more than likely he won't want to lord it over you."

"I don't care whether he wants to or not; only I'll soon take it out of carelessness, him if he does!" cried the boy. "Have you seen the n "Bob Styles tried that on, but I There he is, over yonder." soon took him down; and so did Jem

Crawley, but he soon found his mis- | him," said David. "Ha!" said the old man. "I sup- soon reckoned you up." pose now, if the truth was known I

connection with the review, we insert the ollowing Berean Lesson : TEMPERANCE LESSON CHRIST'S WARNING AGAINST INTEM-

If the school prefer to consider a lesson in

PERANCE. MATT. 24: 45-51

what. 2: 40-51.

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household to give them meat in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make himeruler over all his goods.

49. But and if that evil servant shall say in his heart. My lord delayeth his coming;

49. And shall begin to smite his fellowservants, and to eat and drink with the drunken; drunken:
50. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
51. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

GOLDEN TEXT .- "Take heed to yourselves, lest at any time your hearts be overcharged with surfeit-ing and drunkenness,"—Luke 21: 34.

OUTLINE. f. The good servant. v. 45-47. II. The evil servant. v. 48-51.

QUESTIONS.

I. v. 45-47: Matt. 25:23. What charge is it trusted to him? How does he fulfill it? What elessing is pronounced upon him? What reward is promised him? May we enjoy that honor? What does our Lord require of us? v. 42. Fom's resolute and determined man-II. v. 48-51. See Golden Text. What is the thought of the evil servant? What does he pegin to do to his fellow-servants? What other sins does he commit? What says the Golden Text? What is surfeiting? What is

drunkenness? What leads to drunkenness? What is the result of it? v.51. Are young How? What is the pest safeguard against drunkenness? When is the best time to ratch against this habit? TEACHINGS OF THE LESSON. Where in this lesson do we learn-

1. That drunkenness is a sin ? 2. That drunkenness comes from dis ig God? 3. That drunkenness will be punished? Doctrinal Suggestion.—Personal responsibil

giving you this promising piece of information about the new-comer.'

"Yes, he is," said David. "I thought so. Was there ever any slander or mischief-making here | had taken place, he said, that he wasn't at the bottom of it? Don't pay any attention to him, my What should he know about the matter? If you can hold your own against the new comer, well and he'll think when he finds that you peat you fairly at anything you must | take your prize this evening?" make up your mind to meet your de

feat like a man. But I'm afraid, Davie, that while you are so anxious to be first in many things, there are some most important ones where von will be left behind. You wern't at the school last night, were you?" "No." said the boy: "Mr. Barnes couldn't spare me."

"And you don't know, I suppose that the half-year marks were read out, and who stands highest?" "I didn't know that the marks boy; "but I'm first, of course; there's nobody before me."

Ernest Power is first !" "What! Ernest Power before me?" cried David. "Then it's not I man knew that he was convinced.

"Indeed, you are wrong," said

cote's !' get yourself!" said the old man | so it proved, for, when the villagers | gravely. "Mr. Heathcote cheat! assembled to witness the distribu-For shame, Davie! for shame!"

could Ernest have got before me? I there with the rest. was first last time. "Well, he's before you now; and the prizes are to be given on Mon-

"Well, I shan't go!" said the boy. I'm not going to be second to Ernest Power or anv one else!"

"That isn't how Ernest looked a the matter last time," said Giles qui-

etly. "He was as pleased as anybody to see you first, and cheered you as lustily as the rest." "Yes, that was all very well for a

little fellow like him," said David; class. Well, that's a clear step upbut it won't suit me. If I can't go up first I won't go up at all." And | same when I was a boy. And I ree seemed so obstinate and determined about it that the old man, tain feeling connected with it; I who knew his temper so well, thought t best to leave him alone for the

On the Saturday following the conversation just recorded, a group of boys were playing cricket on the village green. David Upton was captain of his eleven, of course, and was handling his bat to the admira-tion of all around. He was on his other is undoubtedly a step higher, mettle this evening, for the new-

mer Field's that morning, and was expected to be on the green in the course of the match.

you have done very well, David, very well indeed. If you are not David had just sent the ball spinhim a hearty round of cheering from of the village, who took a strong in- the spectators, when he spied a stranger whom he took to be the new

Tom Straight, the new comer, was a tall, rosy-faced lad, with a good homored smile and a frank manner. David colored slightly to think He joined heartily in the cheering, that his manner had been so closely for he had seen David's skillful hit, and had asked of Jem Crawley, who at a smile replied, "Oh, I was think | had come up to him, who it was that

was playing. "Oh. that's David Upton," said est thing in the world to surpass Crawley. "He handles his bat well," said

"Ye es, he's pretty good," turned the other reluctantly. "And physical strength, and it soon be he thinks quite enough of himself. new boy that's coming to Mr. Field's I can tell you. You will have to tude for acquiring knowledge, he look out for yourself with him. He thinks he can fight every boy in the place, and unless you are very good er been strong, though his friends at that sort of thing you had better little suspected how weak he really at that sort of thing you had better little suspected how weak he really keep clear of him; for he will soon was, and as the Summer died away he will go boasting of it all over the

> "I hope he is rather different from that," said Tom. "I don't like bounce in anybody." And so saying, he turned on his heel and walked away.

Jem saw that he was mistrusted would get up a fight between them. feeling in his paltry malice that it would give him equal satisfaction whoever of them might be worsted in the encounter.

When the game was over he took David aside and said, with assumed "Have you seen the new boy? urday before. "Yes, I saw you talking with "He's uppish," said Crawley;

Now, David had determined to

follow Giles' advice and pay no heed to Crawley; but these slighting vords overcame all his caution. 'Why, what did he say about me?" he demanded.

ow, that's all." David's blood was up in a monent, and without waiting to hear more he strode over to where the new boy stood, and fiercely confronting him, said, "Now, if you've got anything to say against me say it to my face? Tom flushed up at this rude speech.

"If ever I should have anything to say against you, I promise you to your face. "What do you mean, then, by saying to that boy there that you reck oned me a bounceable sort of a fel-

low? I'll soon show you that there's

but quickly recovering himself, said

10 bounce about me. Tom saw at once how matters tood. "Just call him," he said, "I don't know his name. I'll make him say ust what was said, and if you are offended then, why I can't help it." So Crawley was called and, much against his will, was compelled by

ner to tell the exact words that were used on both sides. "There," said Tom, turning to David, "what I said I stick to. I do hope you are not the sort of a ellow he makes you out to be, and I don't like bounce in anybody. Is there anything to quarrel about in favor,

that ? "Of course not," said David: that isn't how he told it to me." "Ha! ha!" laughed Tom. "I thought we should soon put it right. | rand." Now look here," he added, turning away from Crawley with undisguised contempt, "When we find anything worth quarreling about we must quarrel, I suppose; but until we do let's be good friends, I say." And the two boys were good friends from

that moment. When on the Monday morning, old Giles heard from David what

"Well, now, I should call him very sensible sort of a fellow, Davie -one of the right sort, in fact. But I say, Davie, my lad, I wonder what good; and if he's clever enough to are too much of a coward to go and "A coward, Giles!" cried David reddening. "What do you mean? I'm no coward!"

"I don't see how you can deny, i in this case," said the old man quietly; "you are afraid to go where you ought to go and do what you ought to do. to the school this evening and hole about two inches in diameter take the second prize like a and eighteen inches in depth is man, and give young a good round cheer as he did you; but you don't think it pleasant to of saltpetre, and closed with a plug. were read out last night," said the be looked at as the boy who only In the following Spring, a pint or so got the second place; and because of petroleum is poured in the same t isn't pleasant you shrink from it hole, and set on fire. During the and run away. Isn't that coward- course of the Winter the saltpetre Giles. "You are only second; little ice? I rather think Tom Straight | solution has penetrated every porwill look upon it in that light." As David made no answer the old | this, but also the roots, are thorfair; there's some cheating! he was and left him to work out the result in situ, and forms a valuable maalways a favorite of Mr. Heath- of his own thoughts, having perfect nure.

confidence that he would bring it "Come, David, my lad, you for jour right before the evening. And aid of the police to trace the whereor shame, Davie! for shame!" tion of the prizes, Giles was pleased dollars. "Well, I suppose there was to see that David had mastered his nine dollars' worth of water in that said David, "of course. But how envy and foolish vanity, and was milk account," remarked the police Mr. Heathcote, the village pastor, presided, and had a few kind words | dealer. "They were new customers,

day. He takes the first and you the To little Ernest Power, who, though the milk yet." the youngest boy in his class, was vet at the head of it, he spoke words of praise, which in spite of his efforts at self-mastery, fell unpleasanty on David's ear. And then came

"Let me see," said Mr. Heathcote; 'last time, David, you took the first prize in the second class; this time you take the second prize in the first ward. I remember that I did the member, too, that there was a cerwonder whether yours is the same. What do you say, David? Would vou rather take the first prize in the

second class or the second prize in the first class?" "I'd sooner have the first in the second class, sir," said David. "Ah, that was just how I felt,"said yet I felt that, whatever class I was comer had communed work at Far- in, I was not satisfied unless I could obtain the highest place. However

ning away in a style that brought friend here has gone on at such a pace as was never known in this David took his book from the hand of his pastor, saying confidently, "I'll take care to be first next

time, sir." "I am glad to hear you say so, said Mr. Heathcote; "the effort will do you good whether you succeed

or not. Now David fancied in his selfconfidence that it would be the easi-"He's captain on our Ernest Power or anybody else, if once he made up his mind to it. But Ernest was as far before him in intellect as he was before Ernest in came clear to David that, in apti-

was no match for his schoolfellow. But Ernest, poor fellow, had nevcompelled to leave his work in the fields, then he became unable to continue his attendance at the evening his bed never to rise from it again. David Upton was a frequent vis itor at the humble cottage where Ernest lived with his widowed

his suffering friend made a marked only two or three weeks before the next prize day, poor Ernest was building, Washington, are heavier laid in the village church yard, there than any in the pyramids of Egypt. was not one who was more moved than David Upton. "So you took the first prize on

Monday, Davie," said old Giles, as as they met one another on the Saturday before.

"No," said David, "not the first, the second."

"Why, I understood that there was no one near you but Tom Straight," said Giles, "and that he say behind you."

"Recorder of an angel of peace.

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BOCALD PLATED WATCHES and reversity and the work in the united state, for a new varintering to the United States, and the united States, for Circular

"Poor Ernest had made more marks when he left the school than I have made the whole time," said David; "and Tom and I thought i would be only fair, and a nice thing "Well, not much. He thought for his mother, if the first prize was you was a bounceable sort of a fel- given as a sort of tribute—don't you

a keepsake, and I take the second. and there's to be a third for Tom." "Davie, my lad," said the old man, as he grasped him by the hand, "I'm proud of you! I've seen you win many victories, but the best vic- age. tory of all, Davie, is the victory Agent Henderson's Looms, St. Louis, Mo I'll never say it anywhere else but over self. May God give you grace to win such victories daily, and at | to win such victories daily, and at line will relieve pain, cleanse, purify, and last to find the fulfillment of that promise. To him that overcometh to perfect health, after trying different promise, 'To him that overcometh | will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Band of Hope Review.

CAST A LINE FOR YOURSELF.—A young man stood listlessly watching ome anglers on a bridge. He was oor and dejected. At last approachng a basket filled with wholesome ooking fish he sighed:

"If, now, I had these, I would be happy. I could sell them at a fair price, and buy me food and lodg-"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling

"And what is that?" asked the other. "Only to tend this line till I come back. I wish to go on a short er-

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned, he had caught a large an many as were in the basket, and presenting them to the young man,

the old fisherman said: "I fulfill my promise from the fish ou have caught, to teach you. whenever you see others earning what you need, waste no time in fruitless wishing, but cast a line for yourself."

ODDS AND ENDS. A very simple process is being extensively employed for freeing woodland, newly brought into culti You ought to go vation, from the stumps of trees. A Ernest | bored in the stump, about Autumn, filled with a concentrated solution tion in the stump, so that not only oughly burnt out. The as

A milkman was lately seeking the abouts of a family who had left the states. No charges unless the Patent is neighborhood owing him eighteen granted. No fees for making preliminary to both the taste and smell, being warm, abouts of a family who had left the man. "That's where it galls methat's where it hurts," replied the for each of the successful scholars, and I hadn't commenced to water

For neuralgia and rheumatism, two tablespoonfuls each of beef's gall, laudanum, spirits of turpentine, hemlock oil, half a pint alcohol; mix all together. Apply three or four times a day. Another: Just before retiring, bathe the parts affected with water as hot as can be entitled to money from the Government,

borne, in which potatoes have been of which they have no knowledge. Write Two little boys sat listening while their mother was telling them the Bible story of Elijah going to heaven in a whirlwind with a chariot of fire, when the smaller boy asked his brother, "Oh, Johnny, would you not have been afraid?" Johnny

waited a moment, and then replied: 'No; not if I had the Lord to drive.' Say what men will, the history of crime, the history of the race indubitably show that the great cause of inated in this world when there were two men in it, and only food enough

for one. "What has been bears fruit in what is." The Rev. Newman Hall has in hi new church in London, a large and first it is only because our little ornate pulpit of alabaster and marble, enriched with mosaics, includ- Bureaus, having therein the assistance of

ing some stones he brought from able and experienced lawyers and clerks, Mars' Hill, Athens, and from the and give our closest personal supervis-Colosseum at Rome. Keep your face toward the Sun of secured to all business entrusted to us. before you nothing but its bright light and comforting heat. But turn your back to it, and before you will | torneys in all classes of business. Address

chill will enter your soul. The wise men has his foibles, as well as the fool. But the difference between them, is, that the foibles of the one are known to himself and concealed from the world, and the he was very much mistaken, for foibles of the other are known to the world and concealed from himself. A person of an inquiring turn of mind asks: Does the Lord love a man

who spends at a church festival the money he owes to his washwoman? We pass the conundrum to the next "I say, friend, your horse is a lit tle contrary, is he not?" "No, sir." "What makes him stop, then?" "Oh, he's afraid somebody'll say Whoa!' and he shan't hear it."

"Is that the second bell?" inquired a gentleman of a colored porschool, then his place in the church ter. "No, sah; dat am de second was vacant, and at last he took to ringing of de fust bell. We hab but one bell in dis establishmun." "How nicely this corn pops," said a young man who was sitting with his sweetheart before the fire. mother, and the quiet patience of "Yes," she responded, demurely, "it's got over being green."

The stones used in the construction of the United States Treasury Prince Bismarck signed the treaty of Berlin with an eagle's quill, orna-

TT EGETINE

Purifies the Blood, and Gives Strength. Du Quoin, Ill., Jan. 21st, 1878. Mr. H. R. Stevens: Dear Sir,-Your Vegetine has been doing wonders for me. Have been having the Chills and Fever, contracted in the swamps of the Sout call it—to his memory. Well, we talked it over, and spoke to Mr. Heathcote about it, and he liked the idea; so the first prize is to be awarded to the memory of Ernest Power, and given to his mother as satisfied that if families that live in the ague districts of the South and West would take Vegetine two or three times a week, they would not be troubled with the "Chills," or the malignant Fevers that prevail at certain times of the year, save doctors' bills, and live to a good old

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6.23 A. M., daily, from Friendship, stops at Belvidere 6.44, Phillipsville 7.00, Scio 7.20, and arrives at Wellsville 7.55 A. M. 9.10 A. M., daily, from Dunkirk, stop ping at Sheriden 9.24, Forestville 9.33, Smith's Mills 9.45, Perrysburg 10.05, Dayton 10.17, Cattaraugus 10.45, Little Valley 11.05, Salamanca 11.45, Great Valley 11.52 A. M., Carrollton 12.10, Vandalia 12.27, Alle Sany 12.49, Olean 1.05, Hinsdale 1.30, Cuba 2.22, Friendship 3.00, Belvidere 3.21, Philipsville 3.35, Scio 3.52, Wellsville 4.10, Andover 4.45, Alfred 5.19, Almond 5.34, arriving at Hornellsville at 5.55 P. M. 5.45 P. M., daily, from Salamanca, stop ping at all stations, arriving at Hornells ille at 12 15 A. M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42

11.24, and arriving at Salamanca at 11.5 6.05 P. M., daily, from Dunkirk, stops all stations, arriving at Carrollton a rollton, stops at Vandalia 5.52, Allegan 6.06, Olean 6.15.

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on 10.28, Cattaraugus 11.00, Little Valle

WESTWARD STATIONS. No. 3* No. 9# No. 29 No. 1 Leave New York Port Jervis 7.00PM 9.00AI 12.13PL 8.15AM 12.20PM 12.50PM 8.55P. Hornellsville Great Valley

Arrive at

Salamanca 11 20 " 3.42 " 5.45 " 11.50 " 7.05PM ... Cleveland Cincinnati 6.00AM Leave Little Valley 11.57AM 4.15PM 6.13PM 12.22AM 1.30PM 5.45 " 8.15 " 2.20 "

Sheriden 8.37, and arriving at Dunkirk a

9.00 P. M.

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7.02 A. M., from Carrollton, stops at all stations, arriving at Dunkirk 9.05 A. M. REFUND THE MONEY, 8.42 A. M., except Sundays, from Olean stopping at Allegany 8.49, Vandalia 9.01, arriving at Carollton 9.10 A. M.
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The Sabbath Be

IT IS BEST.

mine; He can love best!

You tremble each hour becaus Are weak; your heart is alarms,
And sore oppressed;
My darlings are safe, and out And that is best. You know over yours may have Pain and disease, whose fulfill Naught can arrest; Mine in God's garden can run And that is best.

You know that of yours the f And dearest may live long yes Unloved, unblert; Mine are cherished of saints a throne,
And that is best. You must dread for yours the Dark guilt, unwashed by re Mine entered spotless on eter-But grief is selfish, and I can Always why I should so strick More than the rest; But I know that as well as God did the best 1

For the Sabbath Rec

JONAS AUREN

BIOGRAPHICAL "SKETCE

An Early Swedish Sal

BY HORATIO GATES One daty which we Fathers, and especially, have stood up boldly for ciples when to do so sacrifice of friends and to honor their memory their history to the wor present day, when to su sake of truth makes a ma and when martyrs in the truly rari aves, it is w over the pages of history out in bold relief the for who suffered persecution religious belief. The tion of their heroism mi increase our own fait Christians from princip least has been my ow as I have traced the bri Rev. Jonas Auren, America from Sweden the Swedish churches ware. It may be that Baptist scholars are the facts now about

but doubtless there

who have never heard

The great Gustavas

early as 1628, granter

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Charles XI. that the

and a second and thir wards sent. Both side Delawaredwere settled, places were Christin mington), Tonicam, (now Philadelphia); place meeting houses churches organized. of the Swedish govern be said, that for many out missionaries to v spiritual interests of and in part supported of these ministers were ing, as their written histories show. Chief Acrelius, Provost of churches and Paster He came to America 1749, and labored at Wicaco, and Raccoon returned to Sweden and, after his retur wrote a history of which has been rece by Rev. Dr. W. M. forms Vol. XI. of the

vania. To this, and

Campanius Holm's 66

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I am indebted for the

It appears that is

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bundred dollars an outfit, and C his cabinet to giv Jesued written or the religious bo take with them. ""Thus all three

most respectful