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preaching the same doctrine, led to a discussion with his colleagues...

In Luzerne county I kept up occasional appointments in the Six-principled Baptist Church...

I found an open door for our message, and here continued our appointments until broken off by sickness...

I proposed to open in the adjoining counties of Wayne, Susquehanna, and Luzerne...

There is a small village, six miles from Narragansett, in the place of residence of one of our earliest brethren...

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here, between thirty and forty converted to Sabbath observance...

I close this report with a few observations, gleaned from the experiences of the year...

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show the superiority of their manly waiting till the storm drives them with yells and a shattered vessel to sea...

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The Sabbath Recorder.

Alfred Centre, N. Y., First-day, October 3.

REV. N. Y. HULL, D. D., EDITOR.

For all communications, whether on business or for publication, should be addressed to The Sabbath Recorder, Alfred Centre, Allegheny Co., N. Y.

REVIEW

Of articles on the Sabbath, recently published in the Free Methodist, at Syracuse, New York, No. III.

Levi Wood, Dear Brother.—Your Sabbath article, as published in the Free Methodist of Aug. 21st, begins as follows: "God said the Sabbath should be a sign between him and his people. . . . It seems to have been a sign of that sacredness of character and life which were ever to preserve with respect to Jehovah and his laws. It was a sign also of his constant care over them—a law which bound all their other laws together, and cast a sacredness over them." And then in the latter part of the same number, you say, in substance, that "the Christian Sabbath," as you call it, is a memorial or sign of the resurrection of Christ. Now, it seems to me that you have made a very great mistake respecting the design for which the Sabbath was instituted. At least, the God of the Sabbath gives a very different reason for ordaining it, and for commanding it to be kept. In speaking of it, he plainly says in Ex. 31: 13, "It is a sign between me and you: that you may know that I am the Lord." And by the mouth of the prophet Ezekiel (Ezek. 20: 12), we have the following words: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord." From these passages I infer that the great design of the Sabbath is to be a memorial of the work of creation, and hence, a sign or memento of the great fact that the Lord is the true God, because he made all things. The Sabbath is the living and perpetual monument that the Lord made "the heavens and the earth, the sea and all that in them is." We can not think of the Sabbath as God's rest day, without having suggested to our minds the preceding six days' labor. And when we think of what work he did on those six days of the first week of time, we can not help thinking he is the true God, because he made all things. And the fact that allusion is made in this work of creation so often, when the observance of the Sabbath is enjoined, proves this. And the Sabbath thus seems to be designed as the great preventive of idolatry, a sin which has so much prevailed in the world. When God's people "polluted" his Sabbaths, the fall into idolatry, and his positive command to them was "Hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God." Ezek. 20: 20. Now, we need God's seventh day of the week Sabbath for this purpose, in this age of the world, as much as men did in any other age. The first day of the week is a Bible working day, one of God's working days, one of the days on which he has commanded his people to labor at their ordinary employments; hence, there is nothing connected with it to make it a sign of the great truth which the Sabbath was designed to establish. And when we remember the historical fact that the first day of the week has been polluted by being consecrated to the worship of the sun, and to that of Baal, as the sun's representative, we see what a sad mistake people make when they try to make a God's holy Sabbath day. But I shall say more of this hereafter.

What you say about the perpetuity of the Decalogue, the moral law of God, the great rule of action given by himself to his creatures, for the regulation of all our conduct, I heartily endorse and most fully believe. And the Sabbath command, being connected with it—the very heart of it, I will say—partakes of this perpetuity, and must continue as long as the law remains in force. But that command says: "The seventh day is the Sabbath." You say: "This law, therefore, is established by the religion of the New Testament." In the very next paragraph, you turn right round and talk about a "change of the time of the Sabbath from the seventh to the first day of the week." You further say, that Jesus, as Lord of the Sabbath, had a right to change it, in its time and features. Well, I admit his right to make just such changes as he might think fit and proper; but the question is, Did he do it? You say he has, "not by a direct command; but by setting in motion such a system of agencies and influences as has effectively worked out the change." And yet, in the same connection, you write: "The moral law is immutable." Can an unchangeable law be changed? Farther along, you assert that the fourth command is both moral and ceremonial in its nature; moral, because "it requires a certain amount of rest and devotion, which is essential to man's highest good;" and ceremonial, in that it specifies a seventh day, which is not essential to man's highest good."

Well, this is a queer distinction, truly, one which the Lawmaker did not see fit to make. None but those who wish to make out a case of their own would ever think of making such a distinction. But let me ask if man's "highest good" can not be secured as well by "rest and devotion" on the seventh day, as on the first, especially when conforming to an "immutable law," made by God himself? For—please

to bear in mind—this commandment specifies this particular seventh day as the one to be kept, as much as it specifies anything about it. Indeed, it is the day, and not the Sabbath institution, which God "hallowed, sanctified, and blessed." But that Jesus did not change the day from the seventh to the first, as you assert, without giving any proof, I infer, from the fact that he said he came to fulfill the law just as it was written, without making any such distinctions as you have, and he found the seventh day good enough for rest and devotion all the time he remained on earth; and even after his resurrection, there is nothing to show that he kept the first day holy, for we find him and two of his disciples, on the very day on which he arose, traveling a distance of fifteen miles. And though he said many things as to how the Sabbath should be kept, at different times, and on different occasions, yet there is not one word recorded, respecting any change of the day, that ever fell from his lips. If he had, it would have saved you and many others the labor of writing such lengthy articles, consisting of nothing but mere assertions, inferences, and assumptions. But that a change has taken place none can deny, for the great mass of the Christian world call the first day the Sabbath; and all honest men admit, as you do, that it was by no "direct commandment," and I will take the liberty to say it was not by any "system of agencies," set in motion by the Savior, either. The Roman Catholic church has had as much to do with it as anybody, and her teaching is, that it was done by mere church authority, and that there is nothing in the Bible sanctioning the change, but is in direct opposition to its declarations on the subject. I do not pretend to be much of a historian, but I have read some things which others say is history, and from this I infer that the change was made gradually, as the church became corrupt. In the days of Constantine, in the beginning of the fourth century, Christianity had become so popular, by multitudes being converted to it throughout his empire, and, from motives of policy, he favored it, for it was supposed by some, that he never was a Christian at heart, but was a worshiper of the sun, Apollo, the sun's representative among the Romans, as Baal was among the nations anciently, being his tutelary deity. Multitudes of Pagans had become connected with the church, whose former worship and religion was that of the sun, and, as every intelligent person knows, the first day of the week was consecrated to the worship of that luminary, and therefore called Sunday. These converted Pagans, or sun-worshippers, as they came into the church, would be very likely to retain much of their old prejudice in favor of worship on that day, resulting from their previous education and practice, just as it is a very difficult matter for people in these days to give up wrong things which former education makes them think are right. So, to gratify and please this class of his subjects, Constantine is said to have made an edict or law in favor of the first day of the week, prohibiting labor from being done on it in certain localities. And, what is very significant, he did not do it because it was the resurrection day, and had any sacredness on that account; but because it was "the venerable day of the sun." As time passed along, it continued to grow in favor, becoming more and more popular with the Gentile portion of the church, and, as the church became more and more corrupt, a prejudice was cultivated against anything connected with the Jews, because they crucified the Savior; so that finally, God's seventh day Sabbath was completely blotted out, and an idolatrous day substituted in its place. And now, Protestants are upholding it by using the very same reasons and arguments which Catholics have always employed to sustain it, who, by their traditions, make the Word of God of no effect.

Again, you ask: "If we retain the Jewish Sabbath, why not also retain its offerings and ceremonial observances?" I answer, simply because the law enjoining these observances was the ceremonial law, and not a constituent part of the Sabbath law, which was entirely independent of these observances, just as much as your First-day, or "Christian Sabbath," is entirely independent of all the performances which the Catholic or any other church has connected with it. I have already shown that God's Sabbath existed from the last day of the creation week to the time when the ceremonial law was given, a period of about 2,500 years, without having any of those observances connected with it; and can it not exist now as well without them as it did then? Please remember that the moral law of God is unchangeable, for the Savior has declared positively: "One jot, or one tittle, shall in no wise pass from the law, till heaven and earth pass." The end of time has not yet come. J. F. HAMILTON. WASHINGTON, WIS.

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OUR PARIS LETTER.

(From a Regular Correspondent.)

Exhibition of Bronzes. Competition between Brussels and Paris—Rings and Cheek—How American inventions have been taken advantage of—The future of the Exhibition buildings—Electric lights—How and why the Parisians grow happy. HOTEL DE LOUVRE, PARIS, Sept. 12th, 1878. Formerly, churches and palaces alone enjoyed the luxury of decoration, whereas now, every middle class drawing room possesses its elegant mantel ornaments, elaborately worked chandeliers or chandeliers, goblets, flower-stands, and pretty fanes. The desire to be surrounded with works of art is a craving which is felt by every one, and is a sign of refined and intelligent civilization. Paris was the cradle and still remains the principal center of the bronze industry. In the present Exhibition is noticed a formidable competition to the hitherto unrivalled superiority of the Parisian bronzes in the neighboring capital of Belgium. In the magnificent collection displayed by the Company of Bronzes, of Brussels, the anxiety of the Parisian artist to found a museum of decorative art, with the express view of developing the taste of designers, is justified. An equestrian statue of Baldwin of Constantinople, and a colossal figure in zinc, intended for one of the gates of Antwerp, gained for this company a silver medal at the Paris Exhibition of 1867. But these two specimens of its manufacture did not reveal any special characteristics. Like all such subjects, they were made not without the assistance of a sculptor, and were unaccompanied by decorative bronzes wholly designed, modeled, and finished by the company. The company did not wish to compromise, by a premature display, and artistic renown still in its infancy. This wise has banded strength is now simply repaid by its present brilliant and unexpected success.

Some of the American exhibitors have been complaining of wholesale piracy on the part of Swedish and other manufacturers, and in some cases the castings of American machines have been used right in the hand, the copyists not even effacing the pattern maker's name, &c. There is a resper made by Adriance, Platt & Co., which is thus copied by a Swedish and by a Canadian firm, the copies being exhibited in competition with the original. Messrs. Fay & Co. say that a British firm has thus copied their working machinery. There is one thing to say in this connection, that any machine with castings copied directly from the American models will be dangerously weak, as the marked superiority of the American cast iron enables machines to be built there much lighter than is safe to copy with inferior metal. But the worst case of "cheek" that has yet come to view is that of the "R. R. Privilegier Hombaker and Marienthal Eisenwaren Industrie and Hendsel Actiengesellschaft," of Moravia, in Olmutz. This "imperial establishment and royally privileged" establishment shows, in the Austrian annex, padlocks suspiciously American in model and finish, their duplicates being exhibited in the United States section by Mallory and Wheeler. Close inspection shows that these are not merely copies of this firm's American locks, but are really made by the Connecticut firm referred to, bearing the private numberings of that house's catalogue, and numbered little unmetakable "earmarks" not so perceptible to the uninitiated.

The idea gains ground that the Champ de Mars building will not be entirely destroyed, but the two grand machinery galleries and the vestibule facing the Seine will be retained, together with most of the ornamental grounds, including the lakes and fountains. The south vestibule and the picture and industrial galleries being removed, a large space will remain for military manoeuvres, and the noble machinery galleries will be converted into military magazines. The Champ de Mars is a sad, dreary place in ordinary times, and almost any change in its aspect must be an improvement.

The close of the Exposition of 1878 is now gradually drawing near. It seems to be generally understood that its duration will not be prolonged beyond the 31st of October, notwithstanding the many reports to the contrary. It will probably be known in history as the greatest World's Fair ever held, up to this time. In a Spanish point of view directly, it can not, however, be considered a success. The cost to the French Government has been ninety million francs, while the fullest expectations for it were realized if the gross returns of the exposition will be felt by the nation for years to come. Paris is the heart of France, and upon it depends the life and activity of the nation. By attracting thousands of strangers here from every part of the world, and showing to the world the beautiful results of French genius and workmanship, the old channels of trade, grown sluggish since the recent disastrous war, will be reopened, and a more healthy and vigorous life-current will be infused in the nation, already so wonderfully recuperated. The results are beginning to appear even now. Work has been given to thousands of un-

employed; business has improved everywhere, and the cry of *Vive la Republique* comes with such earnestness from all sides, that no one can doubt that the present form of government is becoming more and more endeared to the people. Compared with the Centennial Exhibition, three out of every four Americans who come to Paris ask the question, "How does this Exposition compare with our Centennial Exhibition?" That is a question which they find is a very hard one to answer. The Centennial was as far behind the Paris Exposition in some things as this is inferior to ours in other respects. In all things pertaining to American industries and the results of a useful inventive genius, the Centennial was a wonder, but none the less wonderful is this exposition in the amount and variety of everything beautiful and artistic contributed by France and the other nations of Europe.

Important experiments with the electric lights have been made at the Exhibition. The Lontin light was pronounced to be very successful. The price of shares in the Continental gas companies has been seriously affected by these and similar trials.

ONE OF THOSE OFFICIAL RETURNS

has just appeared which the least fastidious of the monde elegante stigmatize as *degenerate* and unfit to appear in the columns of a newspaper. The document referred to tells us that, during the past year, the fastidious *gouvernements* and *gouvernes* Parisians actually swallowed 133,061 tons of butchers' meat, 20,587 tons of pork and game, 20,538 tons of pork and other compounds, 5,700 tons of tripe and other delicate inner meats, 25,889 tons of fish, 14,902 tons of butter, and about the same weight of eggs, 8,995 tons of cheese, 2,792 tons of oysters, and 20,358 tons of fruit and vegetables. This is the *octroi* account, and, as all the articles put on being brought into the city, it is unquestionably correct; but it does not include fruit, vegetables, and other things addressed to individuals; it contains, in fact, simply the market receipts. It is startling to think that less than two millions of people, half of whom are supposed to live on bread and hicroots, and the other half on *paté de foies gras*, *perdre*, *trouffes*, and *majonaises de saumon* should consume, in one year, 133,061 tons of coarse butchers' meat! Enough to make a vegetarian faint with horror.

DANISH ARTS AND ARTISTS

The home of Thorwaldsen. The crown jewels—Twenty million dollars worth of the French people's money—Aladdin's diamond—A trip from Paris to Saint Germain.

Although the architecture of the Middle Ages and the Renaissance raised monuments in Denmark, which are yet the admiration of artists, the Fine Arts did not find an abiding home in that country until the foundation of the Academy of Fine Arts at Copenhagen, by Frederic, in 1754. At first, the newly-established school followed in the footsteps of foreign and antique models; but in the next generation a bolder spirit forsook the beaten paths of mere imitation, and endeavored, by the conception of original subjects, to create a national art.

Foremost among these stands the celebrated sculptor, Thorwaldsen. Justly proud of his brilliant genius, Denmark has collected his works, and placed them in the Museum at Copenhagen, where they serve as models to the Danish sculptors of the present day, who all belong to his school. Painting has not as yet had so renowned a representative. Ekersberg, the pupil of David, is perhaps the most worthy of mention. Historical painting is not the natural vein of Danish artists. They excel more particularly in picturesque views of a most picturesque country, magnificent sea pieces, and in the delicate rendering of interiors and landscapes. Architecture, although following the artistic movement generally throughout Europe, still bears an unmetakable national stamp.

CONTRARY TO THE PRACTICE IN FRANCE

the Danish masters of painting and sculpture never form a school from their studies; the Academy at Copenhagen is the only school of art in the country where drawing and painting, modeling from nature and the antique, sculpture, architectural drawing and composition, decorative painting, plastic art, and all the sciences connected with the fine arts are taught. This Academy is subsidized by the State, and grants diplomas for study. After obtaining their certificates, the young artists usually leave their country, and go more especially to Rome, to study the *chefs-d'oeuvre* and complete their artistic education. Exhibitions and scholarships are awarded by the Academy to those who, having gone through the regular course of study, have obtained the small and large medal in the Academic competitions. For the further encouragement of the artists, the Academy holds yearly special competitions, in which the successful candidates obtain silver medals. The Danish collection at the Exhibition is not large; thirty-six oil painters are represented, ten sculptors, and only one engraver. Some of the pictures exhibited possess, however, real and striking excellence.

ENTERING THE GREAT NORTH VESTIBULE

anytime between two and five, the visitor will find a crowd collected around the octagon case that contains the crown jewels. People flock to it as moths do to a candle to burn their eyes with the radiance

of gems worth twenty million dollars. There is something exclusive about the crowd, the show proving as attractive to men as to women. It is like having a peep into Alladin's garden, with all the improvements of civilization, for the diamonds are superbly cut and well set, and do not disappoint like those of the East, that look dull and gloomy, or like the baroque ornaments of foreigners, with the colored stones disfigured carelessly on the gaudy jewelry mountings. Not but what the jewelers have made great progress, since these gems were reset under the Empire, as they have been elsewhere in the Industrial Court, but there is a certain chaste simplicity about the arrangement of the *diamants de la couronne* that sets off the splendor of the jewels admirably. The regent naturally occupies the prime honor of four rows of brilliant, a chataigne in yellow diamonds, a crescent, a comb, a chain made of diamond links, and seven sparkling stars. The next division is devoted to pearls, two pearl coronets, two bracelets, and rows of pearls. Two more diamonds, and a pair of brilliant and turquoise, are particularly beautiful; a jeweled girdle, of tints of the rainbow, lies below them. Farther on, there are coronets and other ornaments of diamonds and sapphires, and a beautiful necklace composed in the Indian style in red gold, with pearls and emeralds. Above a whole constellation of orders and a sword hilt entirely encrusted with diamonds, is an exquisite diadem made of brilliant and emeralds, and in the adjoining division, various flowers and bouquets in diamonds, with a pointed tiara, and a Greek bandeau, in similar precious stones. The intrinsic value of the gems in the French Jewelry Court is, perhaps, inferior, but the amount of artistic labor lavished on them renders them a thousand times more interesting. This court is not large, but a most pleasant afternoon may be spent there. Almost every case contains something curious, and those in the center, where the first Paris jewelers exhibit—Bourgois, Mellerio, Dumoret, Vanboursz, Hippolyte Paterger—are stocked with gems, each of which is a marvel in its way.

A RECENT ADDITION TO THE DELIGHTS

of Paris is the steamer "Touriste," which carries a bit of the boulevards between Paris and Saint Germain. The boat has been built specially for the purpose, has two grand saloons, one covered and one open to the winds of heaven, and the *cuisine* is of that recherche kind to which the best caterers of Paris have accustomed the world, or at least the "upper ten" of it. The "Touriste" starts from the Point Royal at ten in the morning, passes the Champ de Mars and the Trocadero, Billancourt, Meudon, Sevrès, and Saint Cloud, where *déjeuner* commences, and presently "Touriste" and tourists find themselves in the calm waters of Suresnes lock. When the equilibrium has been achieved, off starts the little steamer, and soon leaves behind it Pitouax, Cockney, Amieres, St. Ouen, Epinay, Argenteuil, Mante, famous for its *rosters*, la Jonchères, Louveciennes, where the famous Marly Aqueduct, which waters Versailles, boldly spans the heights; then between the banks of Chateau, la Grenouillere, all dotted with the snug retreats of *prime donne* and actors and men of letters; then comes Bongival, very Cockney, but very pretty, with another lock, and at the end of three hours and a half the "Touriste" is beside the famous terrace of Saint Germain. At six o'clock, her graceful bows are turned Parisward, and then dinner sets in with its usual severity with Parisians and with tourists. When the evenings are a little shorter, the steamer will carry electric lights to show the beauties of the shore and half blind the unfortunate inhabitants. The trip is charming, the *cuisine* perfect, the wines *du premier cru*, the very *dessus du panier*, the *creme de la creme!* What can mortals desire beyond? The success of the "Touriste" is, beyond question, *vogue la galere*. Louis.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA

(Continued from page 2.)

Instead of a continuation of the history of missions in this number, I will give some additional information concerning the extinct West Fork Church, which is furnished by Eld. Jas. B. Davis, of West Virginia, and by Eld. Richard C. Bond, whose early home was in that country. These brethren agree in fixing the location of that church on Lambert's Run, a few miles north of Clarkburg, near where Shinton now is. Brethren Davis and Bond write that they remember hearing older people talk of that church when they were young. From Bro. Bond's statement, as well as from references to the organization of the West Fork Church, and dismissal of members to it, which are found in the records of the New Salem Church, it appears probable that it was an offshoot from the latter.

Bro. Bond says: "They fellow-shipped the First-day Baptists, and communed with them. After the church went down, a number of them went into the First-day Baptist Church, and were lost to the Sabbath cause." Bro. Davis says: "They not only practiced free communion, but took into church membership those that kept First-day, and were soon overrun. The First-day people held business meetings on Sabbath day, and these things

went on until the church expired, and most of the leading members turned to keep First-day." C. A. B.

LINES

On the death of Miss LAYONIA STILLMAN, who died July 18th, 1878.

As aged man, whose locks were gray, Sat in his easy chair one day: He smiled as he viewed the setting sun, And said, "My race is almost run, And I am looking every day, For the angel of death to come this way."

In the stillness of night, the Death-angel came, But left the aged, the sick, and lame. Some had numbered three score and ten, Others were weary of grief and pain; But the Angel of Death did pass them by, And called a fair young lady to die.

A cry is heard at the midnight hour, "Behold the Bridegroom is at the door," No bridal robes you need prepare, For such as the saints in glory wear—A spotless robe of righteousness, Of pure white—shall be her dress.

Borne in the midst of youthful bloom, Called to the dark and silent tomb; Away from parents who loved her so, From gentle brother and sister too, Oh, Angel of Death, pray, tell me why The young and lovely you must die!

God's ways and thoughts are not like man's: His plans, you may not understand; But what he veiled in mystery now, Christ says, "Ye shall hereafter know." What now seems dark may then be clear, In yonder brighter, holier sphere.

Ye striketh one, with weeping eyes, Jesus with you does sympathize; He who was cut at Bethany, Your mourning, anguished hearts can see, And witness now, as he did then, "Thy daughter, thy sister shall rise again."

Oh! could you see Layonia now, Her blessed home of light and joy, Free from all sorrow, care, and pain, You never could wish her back again. Not lost! but only gone before, With angels, to that blissful shore.

CHRISTIAN UNION.—No. 8.

The New Testament makes no provision for a multiplicity of denominations of Christians on the same territory. On the other hand, it condemns any tendency in that direction. In Rome there were two parties, Jews and Gentiles, differing in opinion about food and days. Paul shows in his letter to the Church at Rome how he kept to manage the matter so as to keep together; for it seems that he did not have the least idea that there was any necessity for a separation involving two distinct churches on account of this existing difference of opinion. This question is fully discussed and settled in the fourth chapter, and first seven verses of the fifteenth chapter of Romans. The Church at Corinth also had trouble, on account of the partiality shown for particular ministers; but Paul puts his foot down on these divisions, and asks, "Is Christ divided?"

The evils resulting from these divisions are multitudinous. Let us notice some of them. 1. It is expensive. Any unnecessary use of money is a sin in itself. Money is greatly needed to push forward every good work. There are many great religious enterprises that can not possibly be carried on without it. Millions of human beings are in perishing need of the gospel, and everything is ready to send the good news of salvation to these perishing millions. There are multitudes of people in home and foreign lands that greatly desire to have the privileges which we so abundantly enjoy. All our missionary wheels would stop running at once without money. We are, therefore, obliged to consider the question of economy in money matters.

In many places the people are oppressed by the heavy demands made upon them for money to build and furnish church buildings, support the minister, pay the sexton, and provide the necessary papers and books for the children. To pay for so many denominational periodicals is also a heavy tax on the people. The money that is so much needed to spread the gospel is used to keep up unnecessary churches at home.

2. It keeps too many ministers in one place. There are often two, three, four, or five ministers where there should be but one, or at most two. Thus, millions never hear a sermon from a wife of a minister, and perish in sin because the existing state of things requires so large a number in one place.

3. It tends to corrupt the churches. It does this in several ways. The question of making the church very prominent, something must be done to draw the people; therefore, a finer church is built, a larger organ, a more splendid choir, more eloquent, but not a more pious preacher, is called for. An effort is made to get the rich and the respectable to join. The truth is withheld, and popular sins are tolerated, lest an influential class should be driven away. The way of salvation, as it is laid down in the Bible, is not fully brought out, but smooth things are substituted for the plain, unadorned truth of the Bible. And the sad result is that there is the strongest reason to believe that there are scores and hundreds of the present divisions of Christendom.

It tends to produce unbelief in the world. The Savior knew this, and therefore prays for them which shall believe on him, "That they all may be one in thee, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." What the blessed Savior prayed for, we should pray and labor for, as a prerequisite to the conversion of the world to Christ. Intelligent, sensible people see the unreasonableness of the present condition of things, and the fearful lack of piety, resulting therefrom is a great stumbling block in their way, so that it becomes the duty of all the real friends of Christ and of his cause, to go back to the Bible and learn what it teaches. If they will do this honestly and prayerfully, they will soon find that this Holy Book of God is not a jumble of inconsistencies and contradictions, leading its readers into confusion, doubt, and uncertainty, making one a Methodist, and another a Presbyterian, and another a Baptist, so that while they are going to a place of worship, they cross each other's path, some going many miles to their place of worship, and leaving behind one near their home. The people of the world seeing these things, wonder what kind of a book that Bible is which they all receive as an infallible guide to truth and duty. They ought to "search the Scriptures daily" for themselves; but many of them take the *views* of church members as the criterion, by which to determine the merits of Christianity, and using such a test instead of the Bible itself, they make many and grievous mistakes.

5. Division is weakness, but union is strength. The Protestant churches of this country are very efficient. It could not be otherwise. Evangelists, such as Moody, Hammond, and others, do an immense amount of good, for they operate merely on the union plan. But many ministers preach for years with very little fruit. These sectarian divisions will have to be broken up before great results are realized. As it now is, the masses are not generally reached. Take a case: There is a region of country, say ten miles square. There are at least ten denominations, commonly called evangelical, that have organizations in these bounds, but not one of them having preaching once a week, and all, or nearly all, of the ministers living out of the bounds of their respective congregations. As a rule, they come at the appointed hour, preach their sermons, and then leave. The great mass of the families are not visited by any minister, and seldom or never attend any church. The result is that these churches grow weaker, and wickedness more and more prevails. But how different it would be if these Christians would organize on a Scriptural basis, concentrate their efforts, support a minister living among them, have every family visited frequently, and then carry on their work as a united people. This is the Bible plan, and if universally pursued, would lead to glorious results. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

MRS. POLLY GOODRICH.

In addition to the notice of the death of this estimable lady, in another column, we publish the following from the Daily Recorder of Janelville, Wis.:

"Ant Polly" was the only surviving sister of Joseph Goodrich, or "Uncle Tom," as he was called, the founder of Milton and of Milton College, for the building up of which he gave thousands of dollars, and whose generous bequests of grounds, for churches, schools, the public square of Milwaukee, the railroad, etc., are still fresh in the memory of our citizens. In all enterprises for the public good, "Ant Polly" also, lent a generous helping hand, and in her death, every good citizen of Milton has lost a true friend, and not only an "Ant" in name, but in every deed. "Ant Polly" was born March 28th, 1792, at Goodrich Hollow, Hancock, Berkshire county, Massachusetts. She was the daughter of Uriah and Polly Goodrich, who were a descendant of John Goodrich, who emigrated from Gloucester, England, and settled at Wethersfield, Conn. She was not a woman of strong physical constitution, and the little fortune she inherited, having protracted her life for many years, and, though the eldest, was the last survivor of six children. She received but the limited advantages of the common school education of her day, and she married on Sept. 15th, 1820, when settled upon the paternal homestead at Hancock, Mass., where they lived and raised a family of five children, two sons and three daughters, and by the most constant habits of industry and economy, they built up a comfortable home, and amassed a goodly competence. By the judicious investment, at an early day, in fifty eight-acre lots of Rock county lands, selected and purchased by Joseph Goodrich, they amassed a comfortable fortune, and, in 1849, removed to Milton, Wis., leaving two daughters—Sarah D., who died April 10th, 1841, and Mrs. Mary A. Conklin, who married and settled on the old homestead—behind them. Aug. 9th, 1845, the oldest son, John, died of cholera, and on Sept. 23rd, 1851, the second son, William Henry, died with the consumption; and May 24th, 1853, the husband and father, Elijah Goodrich, died with erysipelas. She was never again married, and "Ant Polly" was left alone to care for the family, and look to the settlement and management of the estate, for which she proved amply qualified, and in which she was signally successful. She provided a home and helped maintain an invalid daughter, Mrs. Caroline Greenman, with her four children, caring for them from infancy to years of discretion, and living to see two of them married and settled in life. Her daughter, Mrs. Mary A. Conklin, died Jan. 10th, 1859, at Hancock, Mass., leaving six children. But the more marked and noble traits of her character, which will make the memory of "Ant Polly" lastingly precious to the hearts of hundreds of her admiring friends, was her wonderful Christian philanthropy and self-sacrificing sympathy, which seemed constantly springing forth from her heart toward all in need of help, and regardless of the bounds of family or friendly ties, of nationalities, churches, kindred, or creeds, and, with an ever-ready bountiful hand sought out and relieved the suffering and distressed of all descriptions, and being within the bounds of her acquaintance; frequently offering aid, unasked and unought, to the extent of thousands of dollars to save a deserving friend or a worthy cause from want and ruin.

MRS. FRONIE MARVIN BABOOK.

We find the following in the Free Press of Sept. 18th, and gladly copy it, as Mrs. Babook was for several years a resident of this place, and was much beloved by those who knew her:

"When death enters a community, taking away those who have fulfilled the allotted years of life, and so passed beyond the possibility of service either of body or spirit, we can lay them away without murmur or complaint. So when the tender babe is transplanted to the kingdom of a nature kindred to its own, but few hopes are blasted, and memory, loosened from a load of sorrow, has no prayer for its recall. But what shall be said, when, in the full bloom of years, tied to life by a thousand precious ties, when the fate beats on, and many a sheaf of pleasure and value can yet be reaped, or seeds sown in other fields, the sickle is put in, and the same gathered home. So died Mrs. F. M. Babook, born Aug. 9th, 1842. She was in the rising maturity of life; with all the advantages of an accomplished education, possibilities of an enlarged usefulness attended her. To mortal eyes it would seem wiser had she longer been spared the fatal touch of disease and death. But, doubtless, already friends begin to see the wisdom and goodness which lurk behind a darksome Providence. Mrs. Babook, for two years previous to her death, was afflicted with the highest mark of the soul—a life of suffering. Whatever characteristics may have adorned her before, surely none were to be forgotten. Her efforts in the way of religious work, as it is laid down in the Bible, is not fully brought out, but smooth things are substituted for the plain, unadorned truth of the Bible. And the sad result is that there is the strongest reason to believe that there are scores and hundreds of the present divisions of Christendom.

will not confine itself to physical health, but its plan is to comprehend man as a whole, "body, soul, and spirit." The first number contains a lecture by the editor on "Nature in Disease," which is well worth reading. Thirty cents per volume (six numbers).

WASHINGTON CORRESPONDENCE.

Sept. 27th, 1878.

If any one outside of our fair city is unfamiliar with, and wants for the first time to experience, the sensation of sublime disgust, he is invited to call here and be eye-witness of what our good citizens have had to their forebearance during the last few days, in the manifestations of Cohen, the vagabond labor disturber, of whom we have had occasion to speak in a former letter. Growing bolder, from the leniency with which the authorities seemed disposed to treat him, which, by the way, his followers construed into power, he gathered and harangued these tramps and worked upon them until they were ready to follow him into any kind of mischief, under oath to support him or die in the attempt. Imagine two hundred of these ragged and ignorant men in solemn procession, headed by this crack-brained leader decorated with blue badges and scarfs, and wearing a cavalry sword, making the rounds of the public buildings, calling upon the heads of departments, demanding alleged rights, and issuing instructions as to how public business should be conducted, and you have an idea of the fellow's impudence. At the Agricultural Department they forced their way in past assisting officer. The Secretaries of the Interior and Treasury gave them short audiences, but plainly told them the law was being faithfully carried out in each of their departments, which would be adhered to. Nightly the space in front of City Hall witnessed this unbecomingly crowded and lawless, and in some cases, headed by the aid of his collections from his crowd, hired a carriage, and with his Secretaries, headed the procession, next came a cart hauling a big bell, on which another negro with a hammer knocked out discordant sounds; this was followed by a double file of white and black mixture of humanity numbering about two hundred. Among the many instances of reckless impudence we will simply mention one: Calling upon the promiscuous masses of the crowd, they demanded rations "for the boys." These gentlemen asked for a little time to see to it, during which interval they summoned the police. It is a significant fact that the Treasury is put under guard by a force of 250 men, armed with rifles, and two companies of artillery. The authorities have, however, tardily taken the matter in hand, and these disturbances are to be summarily suppressed. In this connection it may be well to add that the eight-hour law has been adopted on the public works here. The wages are to remain the same for the eight hours; what was formerly paid for ten hours. The workmen, however, will be permitted to work the two hours extra, and be paid for same.

THE FALL TERM OF BIGFOOT

opened this month with a number of students. The attendance will be largely increased, as the term when the college better appear their boys. Olive Ewing, of Shiloh, N. J., graduate of the New Jersey Normal School, Trenton, is making a special course of study, and will be graduated with a Bachelor of Science degree. She is a teacher, and shows that she had excellent education, and has ability and tact profession.

THE FARMERS ARE IMPOVISED

opportunity which the fine weather affords in breaking their grain. The crop is excellent; oats were heavy and wheat and flax were injured by hot weather. The export prices for produce make the outlook rather sober and feet a poor.

IF IT WERE NOT TOO LATE

would mention a very pleasant price which came to Prof. Platy. They had been married a year. Friends gradually used to say they found the wife a very enjoyable time with the happy couple. A number of useful, ornamental presents were left with the bride, not least, a box of magnificent clothing. The bride's dress was made by her own hands, some by which to remember their wedding.

YELLOW FEVER.

The yellow fever scourge South is somewhat abating. A number of new cases are reported, but few deaths still making suffering. The first are the reports of Sept. 24th.

NEW ORLEANS.—The weather

is clear and pleasant. Twenty-four hundred, ending last evening, were reported, 264. Dr. J. S. A. reported, 264. Dr. J. S. A. reported, 264. Dr. J. S. A. reported, 264.

PORT GIBSON.—Ten new







