The Subbath Recorder.

THY WILL BE DONE.

BY MISS C. M. WEDGWOOD.

Thou knowest all things. I have one pe-

tition
Rising to thee through light of star and

sun; dare to ask no more. Thou dost remem-

Father, thy will be done!

Slow creep the idle days to life and beauty Grow unto naught the plans I had be-

gun, And still I see the shadow eastward turn-

lam no saint to wreatle with an angel, I shrink and linger where I ought t

Fasi to thy hand I cling, for there is safety
Father, thy will be done.

May I lift up some burden, that in leaving

The bearers overwrought would be un

done, and say sweet, human-words of peace an

and if the night comes on while I ar

waiting
Silent, to find at last the race unwon,

still, still to thee I cling, thou wilt r

leave me, Father, thy will be done.

A SERMON

REV. JOSHUA CLARKE.

interests of his people at Jerusalem,

so, have we, my dear brethren, com-

ing from our homes, among our be-

loved churches, located in the At-

the lakes, assembled in holy convo-

cation, to consider the interests of

our precious Zion, especially the in-

terests of the work of missions com

the mechanical world, nor the dis-

should thrill the world with aston-

ishment and wonder. No! a thou-

sand times no! Nothing of this

kind. What is it? The salvation

Yet may thy will be done.

But Lord, thy will be done!

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TERMS-32 50 A YEAR, IN ADVANCE

VOLUME XXXIV.--NO. 42.

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 17, 1878.

WHOLE NO. 1759.

lust as God leads me, I would go; I would not ask to chose my way; ontent with what he will bestow, Assured he will not let me stray, So as he leads my path I make, And step by step I gladly take, A child in him confiding.

ust as God leads, I am content; I rest me calmly in his hands; That which he has decreed and sent, I would that he should all fiulfill That I should do his gracious will In living or in dying. ust as God leads, I all resign;
I trust me to my Father's will,

without: "Say unto him, the virgin the daughter of Zion, hath despised thee and laughed thee to scorn;

daughter of Jerusalem hath sha

her head at thee. I will defend this

city to save it for my own sake and for my servant David's sake."

"God will establish it forever."

And the pledges of that eternal stability are the deliverances of the

past and of the present .- McLaren.

hen reason's rays deceptive shine, His counsel would I yet fulfill. That which his love ordained as right Before he brought me to the light, My all to him resigning. st as God leads me, I abide In faith, in hope, in suffering, true;

Can aught my hold on him undo 9 So patiently I wait, and know
That he who doth my life bestow. In kindness all is sending. st as he leads, I onward go, Oft amid thorns and briars keen d does not yet his guidance show.

But in the end it shall be seen, How, by a loving Father's will, Faithful and true he leads me still,
A child in him confiding.

-Lampertus, 1835.

1. Is it because I am afraid of ridcule and of what others may say of "Whosoever shall be ashamed of

me, and of my words, of him shall the Son of man be ashamed." 2. Is it because of the inconsistencies of professing Christians? 3. Is it because I am not willing to give up all for Christ? What shall it profit a man if he gain the whole world and lese his

4. Is it because I am afraid that I shall not be accepted? "Him that cometh unto me I will in no wise cast out." 5. Is it because I fear I am too

"The blood of Jesus Christ cleanseth from all sins." 6. Is it because I am afraid that I will not "hold out?" "He that hath begun a good work

in you will perform it until the day society; that by their toil, their of Christ Jesus." 7. Is it because I am thinking

heaven's ladder, by which angels law, and yet offend in one point, he is guilty of all." 8 Is it because I am postponing the matter, without any definite rea-

may bring forth." Behold, now is the accepted time: behold, now is the day of salvation.

sociation for the Advancement of ministry is drawn forth. When he BUY AND EAT WITHOUT MONE -Jesus has everything we do or can want, and he has it to dispose of. He invites us to come and buy, but he bids us come without money, for his blessings have no price. They free. But we must come with the spirit of a buyer, of one who goes to market determined to purchase, let the price be what it may. We are to procure necessaries, yea, luxuries. Not only bread, but wine and milk. All the fruits of the celestial Canaan are presented to us by Jesus, and we are invited to receive them, we are exhorted to possess them. Beloved, have you any taste for spiritsire for the blessings of grace and glory? If so, Jesus calls you to him, he wishes to confer them upon she stood at the garden gate, one obtain pardon, peace, righteousness, holiness, and eternal life. Take "Edward, they tell me-for I your sins, your guilt, your trials, never saw the ocean—that the great | your rags; and exchange them for

pardon, righteousness, peace, holi-

ness, and a title to endless glory.

Excuses.-Take the excuse. There isn't one that's not a lie. The devil made them all, and if the sinner hadn't one already, the devil was there at his elbow to suggest one about the truth of the Bible or something of that sort. One of glass filled with sparkling liquor, a piece of ground and had to look them was that the man had brought at it. It was a lie to say he had to go and see it then, for he ought to have looked at it before he bought it. The next man had some oxen, and he must prove them. That was another lie, for if he hadn't proved them before he bought them, he ought to have done it, and could have done it after the supper just as well as before it. But the third man had the silliest excuse of allhe had married a wife and couldn't come. Why didn't he bring her with him? She would like the supper just as well as he, and would have enjoyed it as any other young berth, and kept me there until I had bride. These excuses seemed to b slept off my intoxication. You then very foolish, but they weren't any asked me if I had a mother. I said worse than the excuses of to-day .-I had never heard a word from her

Mondy. A Boy.-One of the best things the world to be is a boy. A boy is willing to do any amount of work if it is called play. Boys have always been so plenty that they are not half appreciated. The feeling of a boy toward pumpkin pie has never been properly con-

A boy furnishes half the entertainment, and takes two-thirds of the scolding, of the family circle. It is impossible to say at what age a boy becomes conscious that his trouser legs are too short, and is

had been possible to destroy the church of the living God, it had been gone long, long ago. Its own

of day, rather than create it by the is the will of God." fiat of his power. In the agricultural world, also, we see recognized seedsowing, sunshine, and shower. Indeed, in every realm of the natural world we discover the use of agency, as though in conformity

conformity to this universal law? behold the divine and human na- and Preached before the Missionary Society, at its late Anniversary, held at Plain-field, N. J., and requested for publica-TEXT.-"The work is great and large quickening, and regenerating; tain. God loves, compassionates, a and we are separated upon the wall, one far from another: So we labored in the Heaven's decree, that the gospel work: For the people had a mind work."—Neh. 4: 19, 21, 6. shall be the power of God unto sal-As Nehemiah had left his hom

creature." lautic, Middle, and States beyond and fill our barns, independent of agency, by the exercise of his power. But will he do it? Will not barvest, and have nothing? It is stituted Heaven's instrumentality to mitted to us by the great Head of true that the husbandman can not herald the message of mercy, the church. As Nehemiah first sur- make grain grow. Is it not equally "peace on earth, and good will to veyed the field, that he might un. true that God who can, has condi derstand the nature and condition of tioned the exercise of his power up- that man be saved, he must believe his work so let us contemplate the on the performance of the husband- the gospel massage. In order to betioned upon the faithful performance and abroad that are feeble and ready covery of some new principle in sci. of the churches' work. The moral to die, asking help, with the injunc-

ence, or heavenly body, or constellation of bodies, with which to startle sown, and the harvest reaped. the scientific world. Nor is it the performance of some gigantic work history clearly show that although yet, when his chosen agency, the of men. Its importance appears On the other hand, it is triumphanttion. The importance of this work to gather golden harvests of precious cured of profanity, Sabbath-break. | which the salvation of the lost are ing, intemperance, licentiousness, and all immorality. Therefore, as sense the keys of the kingdom by the church promotes the work of her indifference or faithfulness to saving men, she is directly and most shut or open the kingdom of heaven. effectually encouraging every de Awful responsibility! "Who is

can compare with it, real or imagi. | Dear man, imagine vourself

siting beneath the pall of the world's fully great responsibility. dark midnight of sin, and we may

reflect light borrowed from the king | their battle cry, thundered back, "It

Nehemiah, after his survey, divided his work, and proceeded to Illustrating this great truth, we its performance in an orderly systematic way. tures blending in the person of Jesus is heaven's first law. In the Christ; he suffering, bleeding, dy natural world, everything is in ing, and making atonement for sin; conformity to this law. So also the Holy Spirit reproving of sin, in the moral world does this law oblost world: determines to make provision for its rescue; gives his only vation to every one that believeth, Son. Christ dies, the just for the in a Persian Court to look after the and the obligation imposed upon the unjust, the atonement is complete. church by the great commission, salvation is a possibility, and the "Go preach the gospel to every gates of gospel grace are thrown wide open, to stand night and day. God is able to produce grains, The provision is complete; it is ample. Proclamation must be made. Christ proclaims: men believe, are saved. The church, with its official the farmer who waits for it, beg in | functions and membership, is conmen," to a lost world. In order nature and importance of our work, man's duty? So also in the moral lieve it, he must hear it. In order It is not the production of some new | world has God predestinated that | that he hear it, the church must proinvention that should revolutionize the harvest of souls saved is condi- claim it. We have churches at home

field must be cultivated, the seed tion of the Master, "strengthen the Revelation and faithful church nian cry-"Come over and help us" of art. in painting or sculpture, that God is almighty and infinite in his the great West, rings constantly in willingness and desire to save men, the ears of our faithful Board. Today there are almost countless millrance, paganism, and sin, say to us. What can we do in this great

partment of reform work. No work | sufficient for these things?" nary. . Could we build another placed where the financial interest world, and hang it up in space, and of a continent hangs pending upon confine it by bands of gravitation to a single action. What a fearful ters with shipping, and its lands tion. The financial interest of the with railroads and other thorough- whole world, of the universe, or all compared with the salvation of a action, and your responsibility has soul. Indeed, could we occupy and taken on most fearful dimension. other universe of space, with count. And yet it is tame compared with interest, it were less than the inter- by the great Head of the church in

truth, as the following example will | world and lose his own soul?" most clearly show. As Jehovah of a lost world were a possibility, scourge of yellow fever and its conit was determined to enter upon the comitant train of suffering and sor-

provided physical light for our mont to go up to Jerusalem to res- and which would look more like lable amount of suffering, financial

Jehovah has committed to the church the infinitely greater work the agencies of soil, husbandman, of resoning the temple of the soul from the ruinous occupancy of sin, and signified, "It is the will of God." Let the church respond and make her battle cry, "It is the will to a universal law. Why not also of God," and rally with new enthuunfold the purposes of his grace in siasm for her holy work. the redemption of a lost world in

things that remain." The Macedo--coming from Europe, China, and

church, has been inactive, the ions of our fellow-men, who, galling world's recovery has not advanced. beneath the heavy chains of ignowhen we notice that deliverance ly attested that when the church has by their painful condition, "Come from sin and its consequences are earnestly and faithfully used heav- over and help us." Will we respond involved, as also our present useful. en's ordained appliances, she has to this cry for help? Methinks I ness, happiness, and future glorifica. never failed of God's blessing, nor hear you say, We have, and will. appears as the purification of the souls for Jesus. What a trust is work? Let me answer this question, inner man, of necessity, rectifies committed to the church—the per not complainingly, but plainly, and the outer; so that the saved are formance of the conditions upon most kindly. Nehemiah's method pehding—to hold in this fearful He assigned a part and place to every

its orbital path, and cover its wa responsibility! Grow the concepteachers, evangelists, and missionfares, the acquisition were nothing material good, is pending upon your than printers, manufacturers, meless other worlds, all running in our the responsibility rolled upon you Master saith, "Whatsoever ve do, the salvation of man. What have ways are built so low, and so much est involved in the acquisition of this concern of the salvation of men. things in this great field of labor the perishing? Can we think of a through them, that too little is left Did not Jesus say, "What shall it may be done mutually. All may single thing of which we have de for Jesus and the perishing. Dear Nor is this speculation, but solid profit a man if he gain the whole work over against their own house, Imagine, my dear brother, that symmetrical Christian character- Let me ask you, my brethren, cansurveyed the scene of our world, three months ago you had been greatest attainment of moral power didly to reflect, whether our persistruined by sin, the wondering angels | placed where, upon a single action | with God, and over men. All may | ent use of certain so called luxuries, | all, not excepting his life even, and conjecturing whether the recovery of yours, 100,000 deaths, by the dire pray. All can walk with God, exinvestigation of the infinite question. row in as many homes, had hung lights burning; be an army of mis-

In the fifth chapter of the Apoca- pendent, and you, betraying trust, sionaries, laboring for the recovery I have not as carefully estimated make us poor and run the fountain lypse we are informed that the open the floodgate, letting in the of a lost world. Nevertheless, we for want of accurate data), we feel dry. Drive down your artesian search was pushed throughout destroyer and tide of desolating make the distinction, that the min- justified in saying costs us as a peo- well. Go below difficulty after difheaven, earth, and under the earth, woes. Horrible betrayal of trust, stry, with all its functions, should ple more than the aggregate ficulty, through every form of rock to find one competent to unloose and peril of human life, the world preach Christ and save men, while amount resulting from the consethe seals of the Book, i. e., remedy exclaims. Imagine still, that upon the laity are pursuing their various cration of twenty cents a week to the condition of a lost world; and that single act had depended the laudable enterprises to make money. with this result, as reported before physical life of the earth's supposed Admit it. And is it not true that next the councils of heaven, "that none population, 1,200,000,000, and the to faith in God and good men. monis found able to open the Book;" act a betrayal, and all periled. If ey is the great need of the church? and sisters, had we as a people a ty shall reap bountifully. While he that the universe, all outside the physical life alone were involved, True the world has its shipping and Godhead, was incompetent to rescue the peril were less than the loss of an railroads, its printing houses, and the perishing; that the Lion of the immortal soul. This problem is sus- facilities for feeding and clothing tribe of Judah, the root and off- ceptible of mathematical solution. men; but will they transport our of this retrenchment, we should besuring of David, the second person Estimating human life at 70 years, missionaries, print our Bibles and hold flowing constantly into the in the Holy Trinity, Christ Jesus, more than twice the average, mul- tracts, board and clothe our mission treasury, a stream of the church's the greater than the material uni- tiplying 1,200,000,000 by 70, we workers gratis? Indeed, money is munificent, Christian giving that mony and covetences may make verse, the greatest gift the infinite have 84,000,000,000 as the aggre- an indispensable commodity in the would make our Board glad, and us poor, but the Cheledan giving God could give, was only adequate gate. True, this sum is above our commerce of the world. But is it which, in its onward flowing, "shall can not, for God has said. "The to save lost man. Here is heaven's comprehension. Nevertheless, we not equally essential in carrying for make the parched ground become a estimate of a soul, and of the acqui- can conceive that when this number ward the evangelical work of the pool, and the thirsty land springs of that ware conceive that when this number ward the evangelical work of the sition made, when a priceless soul is of years have passed again and church? The great embarrassment water; for in the wilderness shall be watered. And that the who from the influence of home, with no saved. Surely this work is great, again in the annals of eternity, that of our Board, in the performance of waters break out, and streams in the hath pity on the poor, lendeth unto one apparently to care what became comb indicates what the new form and would justify the utmost en- the eternal duration of the soul's our work, arises from the lack of desert. The eyes of the blind shall thusiasm of men and angels for an existence will have but just begun. money. Is there any remedy? May be opened, and the ears of the deaf given will he (God) pay him again." of his former life, and was led on age of ages, but to rescue one soul You will observe, also, that as the from the interminable ruin of sin. soul's capability of enjoyment or adopting some uniform system of leap as a hart, and the tongue of the lame man lead of this truth, but we must not make for atoms of this truth, but we must not make for atoms drink from which he Think of 1,200,000,000, the estimat- suffering exceeds the physical, we giving? Suppose, as a denomina- dumb sing." What precious fruit- general reference, however much it ed population of the world, three- | are furnished with another illustra- | tion of Christian workers, we should | age to gladden us in time! What | might delight us. A single example,

exclaim with amazement in the the soul's existence in heaven or like a small sum. And we instinct as a people, to do henceforth these sibility in time through the blood of to doit. Have you ever thought that heaven? Nor are we to be content is able to save. Nevertheless, it perform in this great work of the \$44,200? This amount would put for the Master's sake and the cause. accomplishment of this work in use things? Heaven write them in our ries in China, at a salary of \$1,000, and sacrifice will be in the ratio of given for the promotion of the Sabof instrumentalities. Jehovah has souls with the pen of fire. Since and leave in the treasury \$200. At the importance of the work. Illus. bath-reform work, also the amount ordained to save the world through these things are true, how very five cents a week, the aggregate tration of this proposition might be directly contributed for missions in the instrumentality of his church, earnest should be the church, doing | would be \$22,100, and would sustain | adduced from every department of | the home and foreign field during True, God could have carried on with her might this infinitely-im thirty missionaries at home and one reform work. But we must not in this time, and if you please, the suphis work independent of agency, in portant work her hands find to do. abroad, at the above named salaries, dulge. We call attention to the port of our ministry, and the aggreboth the physical and moral world. In the twelfth century, when the an- with a surplus in the treasury of Christian work alone, the salvation gate, which I forbear to estimate, But he did not choose to do so. He cient crusaders gathered at Cler \$100 per year. Or, if you please, of the lost. Instance the incalcu-

interminable death, the sum of who was rich above the description cally, and tripled, if not quadrupled, twenty cents per week rather. And of men or angels; nay, infinitely our financial strength. Shall we go the aggregate amounts to \$88,400, rich above their utmost conception, back upon this experience, and the which would sustain a missionary became poor; so poor that, al- guarantee of Jehovah? No! but corps one hundred and twenty strong | though the foxes had holes and the | responding to the call of our glorifor the home field, and four in the birds of the air had nests, he had ous Chieftain, let us rally to the foreign, with aforesaid salaries, not where to lay his head. Nor will front, and by still nobler deeds of leaving in the treasury \$400. There the pen of men or angels attempt | munificent Christian work, show they sensed the importance of this they remember that one thrill of his tal king. in the New and Old World, and us as his chosen instrumentality in doachievments to be made? Other and more glorious victories to be won? Like Nehemiah's corps, let us all work together-ministers and lantic to the Pacific, from the Lakes to the Gulf. Let us all stand up together, forming an unbroken line, ready for duty, and, led by the great Chieftain, push the battle to the gate, and on to glorious victory. The secret of the success of Nehemish's corps of workers was not financial power, for they had been supply of pure Croton water, so, in wasted by their foe. But in the genuine regeneration, we become fact that, inspirited by their heroic united to Christ, the grand trunk. leader, "they had a mind to work," and through the golden conductor

is still suggestive and instructive. one-the priests and all the people; priests, Levites, merchants, druggists, rulers, goldsmiths, and tillers of the soil. Halohesh, ruler of half of Jerusalem, and his daugh ters had part. Male and female, all had part and place. Pertinent symbol of the division of labor in the evangelism of the gospel. Pastors aries, all have a legitimate part in this great work; but no more so chances, merchants, physicians, ag- and sacrifice it is this, the greatest form of self-love, self-interest, self- rally for the work of saving men; no more proof of the intervention of riculturists, and occupants of all work that can occupy the attention gratification, useless appendages, and other laudable avocations. The of men or angels, or the triune God: and hateful excesses. These wastedo all to the glory of God." Many promoting the best development of emplifying the divinity of our religion, and thus keeping all the lower

in the spread of the gospel, ten dying, and thrill us with untold de-Do we believe in the eternity of cents per week. True that looks light in eternity! If we determine,

for ever? Is its salvation a pos | we should conscientiously determine | when dying, or on the green hills of

ject possessed of this Christ spirit. There is a power in our Niagara, running, pouring, rushing down from heaven to save men. It is competent, as a propelling power, to propel all the machinery of Christian hearts or compacts, in earth or heaven, working in the interest of the world's recovery. As in New York, tamilies or companies, by a pipe or prived ourselves or inconvenience bacco and other stimulants, jewelry and other excesses. Dear brethren mind to make this thought practical, we should not suffer the lack of any essential comforts; but as the result

It was this mind to undergo hard of faith, may receive a continuous ship, endure suffering, and persist- and inexhaustible supply of the mind ent, fatiguing, wearisome toil, that that was in Christ, the power that nerved the heart and arm of the fall sets us at work, and keeps us work. thers during the seven years of the | ing for humanity. Oh! the riches Revolution. It was this mind to do both of the wisdom and grace the right, and take the consequences, God that has thus provided to make that gave victory to fifty millions the gospel self-propagating and muof martyrs. The glorious plan of nificently self-sustaining, and the human redemption, complete before evangelization of the world an ultimen and angels existed, is the mate necessity. Since I was a boy, grandest result in the universe of I have noticed the existence of wastethe principle of a mind to work. water fixtures generally connected Now this mind to do something with water powers and fountains to for Jesus and humanity, that Heaven | run off the suplus water. And alwill approve, implies a willingness though there exists no occasion for to forego some things, and suffer cer. any such conductor of any excess of tair deprivations to promote these Christ-power from Christians or the objects. If any work can, has, and church, yet they have obtained must continue to justify suffering alarming popularity. They take the with new enthusiasm and purpose, we foregone and suffered to rescue of our ability to do good runs brethren, God help us to tear up and submitted to for the work's sake? destroy the waste-ways of moral power.Let on a full head of the Spirit of him who embtied himself, giving which are acknowledged not to be the scene shall change. A full the necessities of life, without which | treasury, a full corps of workers, a we should be just as well off, not to glorious fruitage and prosperity. to say better, and which (although | Don't fear that this plan would

and barrier, till you strike the infinite fountain of God's supply, and God for missions. I allude to to. it will flow itself, and never run dry. No, it can not run low, for God has said, "That he that soweth liberalthat soweth sparingly, shall reap sparingly." This is a universal law. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." True, parsiliberal son shall be made at, he

fifths of which, or 720,000,000, still tion and proof of the church's fear- determine to give to God, to be used sweet memories to comfort us when and that adduced from our own denominational history, must suffice: a faithful worker; united with the signing mind? Does the law of During a period of about forty years we have built academies in language of our text, "the work is hell? Does sin ruin and doom it ively say, how easy to do that, if things, think you we shall regret it many of our churches, in all our As sociations but one, and two colleges, one in two Associations, at an apis infinite, and the infinite God alone | Jesus? Has the church a part to the aggregate for one year would be | with simply foregoing our luxuries | proximate cost of \$250,000. In the building and improvement of church must be conceded that God the world's rescue, which is indispensa- into the home field an army of sixty In the advancement of every good property, \$175,000. Add to this Savior has the right to save men in ble, and for which God holds her re- missionaries, at a salary of \$700 per cause, more or less of suffering and the amount expended upon the eduhis own way. He has chosen the sponsible? Do we believe these annum, and support two missions sacrifice is involved. This suffering cation of the youth, the amount

In what sense have we been deworld through the agency of our cue the temple from the occupancy earnest work, contemplate giving to cost of time, money and animals, pleted? To saynothing of the improve

are doubtless some among us who description of his sufferings during both our gratitude toward and love might find it difficult to lay by this his life among men-his agony in for Jesus, by gathering precious amount per week. But how many the garden, his anguish on the cross, souls as priceless pearls and jewels there are among us who could, if his suffering in the aggregate—when to adorn the diadem of the immormomentous work, double, triple, and agony on the tree, communicated Dear brethren, let us rise and quadruple this amount and never to nature, rent the rocks, caused the build our own monuments, and miss it; and thus by a just average | mountains to stagger, the earth to | write our own epitaphs; not of prevent the embarrassment of any, tremble, and veiled the sun. A polished granite or marble, inand yet preserve the aggregate great interest is at stake! The hu- scribed with some sickly sentiment complete? Is this picture, through man race is dooped by sin to eter- alism, but in noble deeds and prewhich these rays of golden light are | nal ruin. None . God in Christ | cious memories, with this inscription thrown, relieving the cloud and can save. This divine soul, sur- to appear when our work is done shade, and encircling which appears charged with refinity love for and the monument unveiled: "They this bright bow of promise—is it a the lo include maches on to the did what they could for Jegis and fiction or practical reality? What greatest endering and sacrifice pos- humanity." There is no time to be contrast between it, and the pic-sible for Cale to make, that he may lost. Death closes man's probation. ture we are making in our mission save. With this mind in Christ, he Every tick of the clock an immorwork? We have done a good work. can not stay in heaven. He must tal soul passes the limit of its proba God has owned and blessed it, both come to save. The apostle says: tion. More than 5,000 will cross "Let this same mind be in you that | the darksome river during this serwas in Christ Jesus." This is the vice, and more than 400,000 during ing it. May it not be true that Christian's and church's motive pow | these anniversaries, and 31,000,000 there are yet greater attainments er in this work. That conversion is will be swept by the overwhelming for us in this work? Greater spurious, that does not leave its sub. tide this year beyond the reach of the church's effort to save. And more, death is fast depleting the army of could it be utilized, to propel all the Christian workers. Let us attend to machinery in the world. There is the roll call of the heroic sainted peoples of all avocations, male and an infinitely greater power in the dead, whose fall has multiplied female, rich and poor, from the At. | Niagara of God's love, that comes | breaches all along our line. Wm. B. Maxson, E. S. Bailey, Daniel Coon, Lucius Crandall, Giles M. Langworthy, James H. Cochran, Christopher Chester, Geo. E. Tomlinson, Perry Hull, Daniel Lewis, Russell G. Burdick, Christopher Lewis, John Maxson, Silas Spencer, Alfred Maxson, John D. Titsworth, their numerical strength. They fixture attached to the grand trunk and very many more of precious were few in number. Nor their | from the reservoir, receive a constant | memory, have gone beyond the tide. These led us to Christ, taught us how to live, the use of the weapons of our holy warfare, and how to demean ourselves in the struggle to recover a lost world to God. Today they beckon us onward. Methinks I hear them saying, "Be not weary in well-doing, for in due time you shall reap more glorious harests, if you faint not." Yes, my dear brethren, we are nearing the rule. It was devoted to the subject is like the lame after Peter's touch Already we brush the dews of Jordan's Now, before the perishing are irrecoverably lost; now, while we can to every field, and every possible facility is at our command, and God

> not next week, next year, but now, "Trim your feeble lamps, my brother, Some poor sailor tempest tost. rying now to make the harbor, In the darkness may be lost. Let the lower lights be burning! om : poor fainting, struggling seaman You may rescue, you may save." HELP THAT YOUNG MAN. During the first months of the present year, God graciously poured village of P---. Old professors that for a long time had to all ap-

thronged the courts of the Lord. wives, fathers, mothers, sisters, brothers, and friends were surrendering themselves to the Lord. Ofta joyful heart,

" Hallelujah! 'tis done,

Among the converts was an actve, intelligent young man, who in early life was obliged to leave the home of his childhood and make his for strong drink, from which he

church in the Spring, with an earnest determination to do the will of the Master. In a few weeks sadness filled the hearts of the church and of fallen. The news spread like fire. With

rayers, your counsel, your friend | are contingent, and not necessary. to-day is shedding an influence that is telling greatly for Christ. Brothers and sisters in Christ, ployed in seeking the cause of the has never been taken, and is inex- day?-John Foster.

whose life is in peril simply, but to faint representation of the suffering hearts of our dear people, which is save immortal souls, sinking, sink- and cost, of sacrifice made for sin. infinitely above the value of money, ing, fast sinking into the abyss of Oh! the condescension of Jesus. He | we have more than doubled numeriwas once a Christian, a member of drifted onward with the world, feeling that no one cared for my soul." vonno men from the poorest of

> HOW TO LIVE FOREVER. "Though I be nothing."—2 Cor. 12: 11.
> "For me to live is Christ."—Phil. 1: 21. Because I live ye shall live also."-John

I in them, and thou in me."-John 17 In words which live because Christ lives In truth which never dies; such words as Christ's own Spirit gives, Before which darkness flies. n thoughts of which Christ is the life, Through which his beauty shines, the birth of peace, the end of strife,

In songs which raise the heart to God And cheer the broken heart; Which guide it to that precious blood Which life and joy impart. In souls, bright temples of God's praise Who live to him alone, Destined a song of joy to raise Forever round his throne.

Truth's own unerring lines.

In work which blossoms in the light, And seeks the worst to raise, To God himself, a sweet delight, A song of endless praise n him, who ever lives the same, Through all the changeful years, Revealing still his wondrous name

n him, upon his face to gaze, Transfigured by his love, orever to reflect his praise In his bright home above This life is open to us all, All can forever live, urrender self and make Christ all, He all to thee will give.

GOD REVEALED IN THE LAWS OF-NATURE. In science, all roads lead to

question of Theism. It is the same in philosophy and ethics. When the president of a scientific association reads his annual address, he has it with the first thought: How shall | ready to communicate. It is this | it bear on the question, Is there a St. Louis, before the American As. developed being, until his unselfish

of the modes taken respectively by he goes into a great temple of life, theological and by mechanical phi: walking, and leaping, and praising losophers in explaining the operations of nature. The speaker could glad by service, service that strains gy; but the point of his argument only can make you strong enough to was to show that it is not correct to render. But here we touch the deep work; now, when the door is open call any theory of science atheistic perennial fountain of gladness—the which attempts simply to bring un- joy of the Holy Ghost. The joy of der the domain of law the operations of nature. Should the Darcommands us go forward, saying, winian doctrine hold true, that eye "Lo. I am with you always, even and hand were not created directly unto the end of the world;" now, for the purpose of handling and seeing, but are the outcome of law. as truly as the hatching of an egg or the falling of an apple, and so give

a supreme designer than do they, so also this conclusion which remits these supposed products of special design to the operation of law is just as atheistic, and not a bit more so, as is every action of old and familiar laws. It a final cause for an eye or hand disappears, that disappearance must no more be considered hostile to Theism than the disap-

pearance of the notion that Phæbus

morning, she said:

drink liquor."

temptation of seamen's life is drink.

Promise me, before you quit your

"'Do vou know me?'

garden gate, and to day I am master

you to come and see me."

- Wendell Phillips.

"' No.'

drives the chariot of the sun over its out his Spirit upon the people in the says:

"When the docrine of the univerdaily course. Professor Newcomb sality of natural law is carried so pearances been dead, were revived far as to include the genesis of livand became earnest workers in the ing beings and the adaptations to cause of the Master. Others that external circumstances which we see had borne the burden in the heat of in their organs and their structure, the day, were cheered and gladly it is often pronounced to be atheistic. entered into the work of saving Whether this judgment is or is not souls with new courage and a power | correct, I can not say; but it is very never before felt by them. Sinners easy to propound the test question by which its correctness is to be de-Night after night many asked the termined: 'Is the general doctrine people of the Lord what they must of causes acting in apparently blind to be saved. It was a time of obedience to invariable law in itself great rejoicing. Husbands and atheistic?' If it is, then the whole progress of our knowledge of nature has been in this direction, for it has consisted in reducing the operations. en were heard the words sung with of nature to such blind obedience. If the doctrine is not atheistic, then

there is nothing atheistic in any phase of the theory of evolution, for this consists solely in accounting for certain processes by natural laws." As Professor Newcomb well sees, the argument of design, as ordinarily conceived, for the existence of own way in the world. Being tion is carried to its limits and

of a different character from those If the phenomena which seemed to inorcate final causes are one after another being sufficiently explained by laws which act as sufficient causes, these laws themselves need explanaearnestly prayed to be freed. This tion. What is the cause of the laws young man was converted the first of hereditary descent? Is that law month in the year; was for months of such a nature as to indicate a dehereditary resemblance and that of hereditary difference require theological explanation? And is the same thing true of the laws of molehis friends. In an evil hour he had cular and molar attraction? Science weakness and sin, and even new as yet offers no explanation of these corruptions of its belief and paring laws. But an explanation there must of its creed, the imperfections of its the confidence friends had in him be of them. If there is no force or life, and the worldliness of its heart, law in nature back of them, then the abounding evils that lie around There were in the church young there must be some other intelligent it, and the actual hostility of many men that felt God was saying to cause for them, such as Theism | that look upon it and say, Raze it | them, "Help that young man, he is offers. These laws are no part of even to the ground, would have your brother; help him with your the mechanism of thought. They

help that young man. You will find laws of nature; but here is one of pugnable by any foe. It is true him in nearly every church in our its most important elements. These about the tower of the flock, the

feel you are his friend, and he your not be reduced to simpler and more brother How often have we heard | primordial laws; but when they are some poor, fallen brother say: "I | reduced to their last and simplest analysis, when we come back to the the church. I made a misstep and law which now seems to be basal to brought a reproach on the cause of all others, that in certain points which Christ. Members of the church, as | we call ultimate atoms there are certhey met me, looked at me with no tain polar attractions of a definite look of pity, no word of counsel, no direction and force, that law, or helping hand to show me how to re- whatever law of finite matter there gain the confidence of those that I | may be behind that, requires a cause truly loved, and since then I have external of itself, and the law is of that character which indicates intelligence in the cause. We may go Let us help the weak ones of our back from phenomenon to law, and churches, and we shall see strong from law to antecedent law, and from antecedent law to primordial them, that shall be an honor to law; but at the end of the series we themselves and the cause of the shall find God, the same God found Master. Help that young man .- by the philosopher that was found

by the savage whose ignorance could not see the intermediate steps, and whose piety by a single bound reached the great cause, from whom under all philosophy or all credulity all must proceed.

GLADNESS. -

One spring of gladness is whole-WHY AM I NOT A CHRISTIAN.some, noble work. No man is glad when living to himself. Man is made for the life of communion. The perfect form of human life was the life which, found its blessedness in giving itself to mankind. There is much physical gladness in the glow of a healthy body. That glow is the fruit of energetic action. Thus sluggards, laggards, know nothing of the physical joy of life, Work for God, work for man, work that is twice blessed, which blesseth him own soul?" that gives and him that takes, is the correspondent condition of a vigorous glow in health, in spiritual sphere. The old monks were glad because their lives were

fruitful. I speak of their best day; great a sinner? they become the laziest and dreariest men in Christendom. But when the institution was young they had work on hand which they believed the world would rejoice in. They believed themselves the saviors of

tears, their prayers, they were helping it beyond the power of kings and that I will do as well as I can, and captains to help it; that their up- that God ought to be satisfied with lifted hands kept heaven's gate that? open; that their constant service was "Whosoever shall keep the whole

of God descended upon the world. Let loose the wings of your loving ministry; stir your soul to some work which shall scatter blessings. If you would taste joy fresh and "Boast not thyself of to-morrow,

written it and the hearers listen to pure from its fountain, do good, be for thou knowest not what a day which makes the soul instinct with vigor, aglow with health and radiant with joy. Man is a crippled, half-

Science, was no exception to this has tasted the lov of doing good, he God. Try it. If life is sad, make it not go far into questions of theolo- your power, that a higher power are all invaluable. They are all a man who believes that God is with him, is exuberant, irrepressible. The delight of delights of doing the will of God, to those who have tasted it, masters all other joy. "My meat and my drink is to do the will of him that sent me, and to finish his work."-London Congregationalist. | ual provisions? Have you any de-A mother, on the green hills of that you should be happy. Stand vermont, was holding by the right no longer at a distance. Delay not, hand a boy, sixteen years old, mad but this morning go to Jesus; go with the love of the sea. And as and tell him that you are come to

> mother's hand, that you will never "And," said he, for he told the story, "I gave the promise, and went the world over, to Calcutta, the Mediterranean, San Francisco, and the Cape of Good Hope, the North and South Poles. I saw them all in forty years, and I never saw a that my mother's form at the gate did not rise up before my eyes; and to-day I am innocent of the taste of Was not that sweet evidence of the power of a single word? Yet that is not half; "for," still continued he, "yesterday there came into my counting room a man of forty "'Well,' said he, 'I was brought into your presence on shipboard; you were a passenger; they kicked me aside; you took me to your

lips. You told me of yours at the of one of the finest ships in New York harbor, and I have come to ask How far the little candle throws ts beams, the mother's words on the green hills of Vermont! God be thanked for the mighty power exerted by the utterance of a single word.

SAFETY OF THE CHURCH.-If i anxious about the part of his hair.'

smitten it to the dust long since. It cupy as their right, all your lives, it has lived in spite of all, and | thoughts, and deny them both the ship; make him feel that some one They must have some sufficient therefore it shall live. "God will liberty and the ambition of going is in earnest in his behalf, and that cause. What is it? This is the establish it forever." In almost on to the greatest object? How, you are his friends." The work was | question which Professor Newcomb's | every land there is some fortress or | while called to the contemplations done, the young brother saved, and address very clearly puts.

other which the pride of the inhabit which absorb the spirits of neaven, to-day is shedding an influence that The argument for Theism is not ants calls "the maiden fortress," could you be so patient of the task exhausted, by any means, when em- and whereof the legend is that it of counting the flies of a Summer's

laws must have a cause. It is im- stronghold of the daughter of Zion. they must encounter. The Penta-You know his failings, his weak possible that they should not. It The grand worls of Isaiah about teuch in all its detail of crime and central sup. He employs the agency of the Turks, they should not be used in the work of resof the moon, the queen of night, to the will of God." Europe, catching coing, not of a drowning man, 1500 years, and you have but a of the educated brains and cultured words of encouragement, make him scientist to settle whether they may answer to all fears within and foes year to the young as well as the old. OUR PARIS LETTER

(From a Regular Correspondent.)

period, to the end of August is over

57,000 a day; and the money taken

for tickets alone, considerably over

## The Subbath Recorder.

Alfred Centre, N. Y., Fifth-day, Oct. 17

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

THE LORD'S DAY.

In your paper of August 22d, you Lord's day, which appeared in the | be the custom, the fixed rule of the Christian Standard. My essay extends about one column in length; of the importance, not of my essay,

but of the question discussed in it. With your courteous consent I proceed to offer a few remarks on the subject as it stands between your writing and mine, and with this Ensebius, that from the beginning short rejoinder I shall probably end not, nor do I now, intend to enter of religious worship, 'to read the into a controversy; and, farther, my | Scriptures, to preach, and to celeherve force is too much reduced by

It is to be observed that I did not | cause that is the day of the Lord's intend to raise the Sabbath question, resurrection, and then we read the nor did my piece in the Christian Standard do so, except inferentially. ligious attention to the day of wor- practice the things they have heard: ship. I did not in any way throw a then we all join in prayer, and after between us I am on the defensive, hands of the president, who distrib-Having affirmed New Testament au- utes it to orphans and widows, and thority for keeping the first day of the week for religious purposes, and this position being by you questioned and denied, I come merely to | practice on this point. In his notice reaffirm the ground then taken.

My remark about "reformers holding differing or undefined views on this subject, was not quite under- question, not treated of in my esderstood by you, or you would scarcely have drawn the inference reformer, I meant, generically, all or ably settled. My piece was not called for among us, but as an extake in your article, a blemish which toward the brethren sometimes God's sanction from any day, and to logic of the SABBATH RECORDER?

eighteen hundred years ago, it is overwhelming on this point. true to-day, and will be to the end together to break bread on the first mean "any day of the week,"

primitive times for the breaking of page 178. the commemorative lost was on the | Your brother in the faith, first day of the week. Then it was not on any other day, the seventh, the fifth, nor the third. Nothing

lowing Christ's will who hold their perhaps any one of their number. religious convocations on the first To this statement, the article, we day of the week. And (2) those who | think, bears witness. meet on the seventh day are following Jewish law, tradition, or custom, of Bro. Hayden's article is simply the will of Jesus Christ.

and are, in this item, departing from explanatory, and does not bear upon It is of chief importance to notice proceed to where he opens on Acts that the definite article is here used, 20: 7-12. This is the sheet-anchor the week; not "a" first day, leaving it an indefinite statement, applicable to a casual or incidental gath is Bro. Hayden to only quote a sinhave honored me with an ample and ering. The force of the term as gle member of the paragraph We courteous notice of my essay on the here used and applied, declares this to do no say that this is done for the apostolic church, whose practice is here definitely described. It is only of the matter which, in our judg- our minds stored with admonition, strange. In every other passage in decorations of this salle are light and eyes, while some noses and mouths custom to go into the synagogue on though we have no sympathy with needful to add that in this use of the ment, are at war with the use made as we shall, also from that written the Bible where the first day of the effective. Right and left of this are "tickled" by the Oriental sher- that particular day, just as it is said the so called Civil Service Reform your reply covers four. From this term the English is faithful to the of this passage stands to us before by Clement." The first week is referred to, it is called "the gigantic central body, like those of bets, sweetmeats and perfumes close of the Savior, when in "Nazareth, rules under which he was appointed circumstance I infer your estimate Greek. Instead of quotations fully by itself. There is no other like it clear statement on record of any refirst day of the week." Why, then, an extra large specimen of the fa-I prefer to give the following statement from the Encyclopedia of Re and does not refer to any other. time there also existed two other speaking of the first day of the sand feet across the whole of the listed in the Free Methodist, at Sycaligious Knowledge, under the term Nor do the words, "And on the weekly festivals of equal authority. week, in each instance calls it so. hill, and, curving gracefully, seem Sabbath:" "We are informed by first day of the week, we having These were Wednesday and Friday. Why should he make this change to half enclose the lovely grounds in the Christians assembled on the first day of the week, called by them a sentence by itself. There is in it term Lord's day indisputably refers ures show that the seventh day was the central salle, as well as of the argument which you base upon the my attention to the matter, as I did the Lord's day,' for the purposes no hint that the church at Troas to the first day of the week is by the Lord's day, and God (Isa. 58: wings, is areaded throughout its en fact that the Jewish nation had brate the Lord's Supper;' and Justin Martyr observes 'that on the tainly it does not say that other of the second century, Sunday, as a Lord of the Sabbath day, and sure river and the Exhibition on the op- mandment, and that, because they recent prolonged sickness to under- Lord's day, all Christians in the churches did so. It only speaks for city or country, meet together, be this occasion, and is particular to writings of the apostles and prophets; this being done, the president that the breaking of bread did not makes an oration to the assembly take place until after midnight. My object was to awaken a more re- to exhort them to imitate and to That the word day here did not that we celebrate the Sacrament. tain, for when such a day is refer-Then they who are able and willing, red to in the Scriptures, it is always the beginning, it had no Sabbath Apocalypse to go aside from all animals in bronze gilt, by some of ous to that law, and of course would did not, nor do I here, intend to give what they think proper, and the light part of the day of twenty- character. Industrial pursuits were these, and, in the face of every the best sculptors in France; and cease to be observed whenever that discuss the "Sabbath question." As what is collected is laid up in the four hours. But that we may get other necessitous Christians, as their | "And on the first day of the week, wants require.' See 1 Cor. 16: 2." I referred to 1 Cor 16: 2, as co!- break bread," let us take it in its lateral illustration of the primitive object for which the passage was first day of the week, we having as brought, but at once raises another sembled to break bread, Paul dis coursed to them (being about to de

contributions there referred to were the discourse until midnight. Now which you did, that the authority to be collected privately, at home, there were many light in the upper for holding the day could not be or at meeting; and upon this quesvery clear, else the Disciples would | tion, utterly aside and different from not be thus in the dark about it. By the question about the first day of the week, he quotes Barnes, Nean-Disciples, a people among whom no of the week," give up the question, question is more firmly and indubit | so far as this passage is concerned, and concede the ground to Sabbatahortation to a more faithful observ. rent over the counter of truth? It ance of the day. I regret this mis- would so appear, for from these authorities he draws the following conclusions: "This effectually dishave prevented. Again, my remark | no meeting was held by the Corinthat it is "easier" to tear down than | thian church on the first day of the to build up, &c., was not directed week." Testimonies going to show made in private rather than at meetbut against people who seek to lift was no meeting held! Is this the

av-one that has no necessary con-

leave the conscience on this question | But as Barnes was quoted as au But as I aim not at a formal reply before us. "1. There is here clear thing in the world for the little to your respectful article, I content | proof that the first day of the week | myself with a short notice of one or | was observed by the church at Cotwo points. Preparatory to this, let | rinth as holy time. If it was not, there can have been no propriety in it be carefully noted that Bro. Hull selecting that day in preference to ing the Sabbath, which, according to admits all the premises in my essay. any other in which to make the col These premises, summarily, are the lection. It was the day which was of the week, they gather in an upper following: 1. The apostles were to set apart to the duties of religion, teach all that Christ commanded and therefore an appropriate day them to teach; and nothing else. 2. bestowment of alms. 2. This or the meeting all night, breaking the What the primitive church practiced | der extended also to the churches in | loaf after midnight. In the morn was taught them by the apostles. Galatia, proving also that the first 3. Hence, the binding authority of day of the week was observed by 3. Hence, the binding authority of them, and was regarded as a day proper for the exercise of charity uniformity of apostolic teaching towards the poor and the afflicted. and of primitive church practice is And if the first day of the week the night after the first day of the also an item of these admitted prem. was observed by apostolic authoricertain that it was observed by others. This consideration, there-20: 7, "Upon the first day of the fore, demonstrates that it was the either case nothing appears showing week the disciples come together to custom to observe this day, and that break bread." No criticism will ever it was observed by the authority of change this reading. It was true the early founders of Christianity." The authorities are unanimous and

apostles, in their presence and by 10, "I was in the Spirit on the their approval, the disciples came | Lord's day," with a show of proof that the term Lord's day may not day of the week. It helps not the may have a wider import. I find Jewish or the Roman methods of pen of A. Campbell, which I will reckoning time. Luke knew those transfer to my sheet: "We have as methods as well as we. He was day of the week is once called by tifies that their meeting was on the have to believe that the table al-"first day of the week." Then it | luded to (see 1 Cor. 10: 21) is once was not on the seventh day, the Spirit on the Lord's day.' Now, Sabbath day, nor the "seventh-day after hearing all that I could hear, Sabbath," by which ever term it and reading all that I could read, pleases any one to speak of it. Be from Sabbatarians and others, on first day of the week, why is not that the hour of assembling early or late, these words, I must contend that no the first day of the week it still is, from anything in the whole record, and not the seventh. The plain but that the writer intended the reading can not be set aside by at | day of the Lord's resurrection. For tempts to show that it was day-time | if he meant the gospel day, as some or night time. It was on "the first would have it, then the apostle deday of the week." Do we want to grades himself to a puerility, incompatible with his standing as a falsify the testimony of Luke the man, much more as an apostle; for, Evangelist? For what are Hackett has he intended to acquaint the readand Coneybeare and Howson er addressed with that day in his brought in? Neither of these au exile, on which he received the revthorities contradicts Luke; and if elation, to have taken a name that was as indefinite as the whole gosthey both did, their word would not | pel age, or to have taken a name weigh as a feather against the sacred | not generally understood at that | New Testament practices where the testimony, which tells in unmistaka. time as expressive of any particular ble language that this assembling in the extreme."—Christian Baptist,

A. S. HAYDEN.

Some weeks since we took occa-

can break down this testimony nor sion to offer a criticism on an essay on torian. To this, we object. Let ed, and that the present reading is which, he asked an opportunity to ters of "faith and practice." erroneous. No such claim is set up; speak for himself through the REity of the sacred historian must be our consent; but sickness coming fair to that book, but is not fair to of Paul. His statement is author- effects. This fountain is alone worth useful and injurious to man and to that there is but a single instance tiracy this Winter behind the scenes. upon him and our absence, has de- the question under discussion. It is ized, theirs is not! It is certain, then, that in the pres- layed the appearance of his article. stoo general. The beginning of Sun- On Rev. 1: 10, Brother Hayden is probably a hundred feet in diam- phylloxera. Here, also, are a small ing a religious meeting on the first pit show exhibited at the Capitol, following: Between June 16th and is probably a hundred feet in diam- phylloxera. Here, also, are a small ing a religious meeting on the first pit show exhibited at the Capitol, following: Between June 16th and is probably a hundred feet in diamence, and with the sanction of apostories the sa ples met together on no other day deceived, he is a thoroughly candid tures, nor did those living in early first day of the week, a statement the former is a broad band of bril cently founded meterological ob the Sabbath day. And let it be no be kept another season before the Ongole District, India. He wants of the week than the first day for man; and secondly, he is as well times plead Scripture authority for of A. Campbell declaring his opin- liant flowers; outside this again an servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, ticed particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, the particularly that whenever admiring spectators who pay their immediately a man whom God has servatory in the park of Montsouris, the particularly that the park of Montsouris is a servatory in the park of Monts

As what is said in the beginning

the question under discussion, we text of those observing the first day. who, however, are always careful as purpose of avoiding certain features reading which we shall always have day of the week, it is certainly grand salle, or amphitheatre. The their picturesque figures, attracts all stated that this was his manner or and we are pleased at his promotion in the New Testament. It narrates spect paid to Sunday is by Justin Mar- this change in this instance? The mous roc, the outspread wings of come together to break bread," form The earliest instance in which the here? The Old Testament Script- their embrace. The park front of was in the habit of coming together | Tertullian, in the year 200. That at | 13) calls it his holy day. In the | tire length, and from it an admira to break the loaf on this day, and cer- an early period, say near the middle New Testament, Christ said he was ble view is obtained not only of the weekly Sabbath of the fourth comstate that the coming together was in the night part of the day, and mean a day of twelve hours is cerat the true meaning of the phrase, when the disciples came together to connection with the entire para-Bro. Hayden refers again to 1 graph. We quote from the Bible Cor. 16: 2, 3, and thinks we did not Union translation: "And on the

part on the morrow), and continued

room, where we were assembled

tain young man named Eutychus, being fallen into a deep sleep; and any who are pleading return to Bi- to infer that these writers, who, he as Paul was long discoursing, he ble truth; not restricting it to the says, "themselves keep the first day sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down. rianism. Does Bro. Hull think this and fell on him, and embracing him written to convince, a work quite un- little device of the misapplication said: Do no lament, for his life is in of these testimonies will pass cur- him. And having come up again, and broken the bread, and eaten, he talked along while, even till break of day, and so departed. And they a little sharper discernment would poses of 1 Cor. 16: 2, showing that brought the young man living, and were not a little comforted." We now give our interpretation of this matter. Paul and his companion were about to leave Troas, having called Sabbatarians, by any means, ing, surely are no proof that there stayed there in all seven days. A part of the company were sent with the ship around to Assos, Paul minding himself to go on foot. Before leavspeaking on the question at issue ing, it would be the most natural band of disciples here, and Paul, to unite in the celebration of the Lord's Supper, and so in the night follow-Scripture, was a part of the first day room for this service, and Paul, havfor the exercise of charity, and the ling many things to say, continued ing, Paul went on his way to meet his companions at Assos, and so pursued his journey. If any one should insist that this meeting was held in week, which would really be upon the second day, we should hold no lengthy discussion about it, as in that the first day of the week has any sacred character, or that any religious service was performed on it for that reason. Taking this pas-Bro. Hull has brought into the sage as it stands, how easy is it to of time, that in the days of the discussion the passage in Rev. 1: see that the first day of the week has no religious character ascribed to it; nor does it refer to an existing custom of the churches abroad. matter to talk learnedly about the on this point a paragraph from the ing religious service upon it, for any burpose whatever. The coming together here named was for a special and local reason. There is no menpresent on that occasion, and he test an apostle the Lord's day, as we tion of their holding a meeting of this character before, or afterward.

This one stands by itself, and surely can be no guide for us. If it was the custom of the apostolic churches to hold their communions on the fact mentioned in the letters to the churches? And further: It should be remembered that there was no that the duty enjoined was to be sous; and a ten minutes' walk, or a marks the place of the fresh-water is perfectly evident that the weekly set time for the celebration of the performed at home, he destroys comfortable tramway varriage, will Supper. It was instituted in the middle of the week, and in the night, and may, in so far as Scripture instruction is concerned, be celebrated at one time as well as another, as circumstances may direct. No statement of Eusebius, or any other historian living after the apostolic period, must be accepted concerning Book itself is silent. It has been the method of errorists in all ages to seek in some way to make the Scriptures endorse their practices. and the common one has been to do it through the "Fathers," or by the statement of some ecclesiastical his-

the holy purposes declared in the qualified to defend the views held its observance. Neander says: "The vion of the matter. Of Mr. Camp- emerald slope and slight iron fence, and a glass house, in which is a most the term "Sabbath day" occurs in pennies to Uncle Sam's tax gather- called to be a missionary, to come to bis sid."

equal authority with it, and also versies engaged in, or of his more

equal age. to a greater or less extent, we do well be called "the Lord's day." part of Paris on the one hand, and observed, at the end of that dispennot deny, but, while admitting this, It is also said that the time of of the suburbs on the other. Here, vears was this claim made in its be- judgment is called the Lord's day, vantage. On the plinths of the reasons: half. As Neander says, like all oth- or "the day with Lord." Now, cascade, and on others which surer festivals of the church, it was al- under these circumstances, would it round the basin below, are fine emspective occupations.

reflection, we incline to the opinion on a former occasion fairly meet his arguments, but the difficulty in this case is: his arguments did not harty-four hours, but to the whole pemonize with the text. The phrase, "The first day of the week," is there, but in no such sense as makes events described in this vision oc Below are fine jets of water, and at ing to something which was to ocit a religious day, or a day for public worship, and yet this is the sense in which Bro. H. uses it, if we understand him. The collection named in this passage was a private | Psalmist said, "This is the day grounds beneath. affair, and not a public one. The which the Lord hath made. We On the first floor, most of the con- take the day of its occurrence. Then order is that they lay by themselves | will rejoice in it and be glad." If | gresses and conferences meet; there | why should this ancient Sabbath of at home, and this was to be done on | we are not correct in this, then we | ere two salles de conference capable | the Lord's be connected with those the first day of the week. The Emphati Diaglott translates this pas. means the Sabbath day—the day of and here meetings of savants, evon- istence during the first 2,500 years sage thus: "Every First day of the which Christ said he was Lord. We omists, and others are held daily. of the world's history, and which all by itself. depositing as he may be this book was written, the phrase ology; the course now progressing the past almost 1,900 years? prospered, so that when I come colfirst day of the week, but all can money, industrial and artistic proplections may not be made." Strictly, see that this could not be introduced | erty and rights. Some of these conit reads: "Every first of week each to show that John so used it here. | gresses are free, others require memone of you, by itself, let him place. treasuring up, what thing he may may come then collections may be made." We were aware of what Mr. Barnes said on this passage as a commentator, but the difficulty with him as a witness is that his criticism is against his comments. If the Greek reads here as he says it does, then there is no reference to a public meeting on the first day of the week, which is the question in dispute. If there was no coming together of the church, but only private duties enjoined, why is the passage quoted to prove that it was the practice of the early church to hold meetings on that day? The truth is: it is seized upon without regard to its meaning, but simply because it has the phrase "the first day of the week" in it. If, then, any public meetings were held by the Corinthian church on the first day of the week, a knowledge of that fact must be obtained from somewhere else than from this passage. And further, the injunction to take these collections on the first day of the week, only continued till the time of the sending of their gatherings hence came to an end long since. of the Sabbath Recorder" is logic sarily teach that that time is in any is more, it is considerably more easy above. sense sacred. We perhaps have no of access than the other building. him here at length, we repeat that Trocadero has been built; visitors thrown Mr. Barnes, the commenta-

his ability to assert that it proves | set them down at the building.

cellence, and many others most cu- had no existence: visitors; they bring hundreds, nay, rious. I can not here describe the condition; and two of Boileau.

equally logical when it holds that these form one of the remarkable more salles are filled, and a large witness," and say you "consider him the performance of a private duty features, from an architectural view, collection of Oriental objects had to good authority." You give his at any given time, does not neces. of the whole Exhibition; and, what be placed in a gallery on the floor testimony thus: "Let no man there-From the terraces of the Palais des | or in respect of a holy day, or of the need to refer to Mr. Barnes again, On the Auteuil line of railway a Fetes bold flights of steps descend new moon, or of the sabbath days, but as Bro. Hayden has referred to special station called the Avenue du into the grounds. In the midst of etc. Now the only question in disthe beautiful garden on the left pute here is, whether Paul included Mr. Barnes, the critic, has over from the terminus of St. Lazare, or hand, a mass of rock, partly over any other station on the line, reach hung and overrun with trees and fourth commandment, in the exprestor. When he, as a scholar, proves it in a few minutes, for four or six shrubs, ferns, flowers, and mosses, aquarium to which there is access Sabbath is referred to." I confess by flights of steps. On one side of I don't see it quite so clear as that. that the Corinthian church met for The Palais des Fetes, as it is bap- great basin into which the water of For, please take notice that Paul is worship on that day, and that this tized, is peculiar in its architecture, the cascade falls, is a Spanish, and talking about observances connected of the things he has said is certainly | Renaissance of the 19th century," | still further down, on the right hand, | nothing but that law enjoined. But wrong, and as he is overwhelmingly | but it is a very striking building, | is the group of interesting annexes | as I have shown, the weekly Sab supported as a critic, by critics, we grand in its proportions, capped belonging to various Oriental na bath was the central part of that think his error must be in his inter- with two elegant towers, and occultions-Persia, Egypt, Morocco, and highest law of God, which "the pretation, or if it would give no of- pies a most imposing position. The Tunis, China, Japan, and Siam, with religion of the New Testament, the fense, we would say in his assertions. approach to it is especially striking; three pretty timber constructions religion of faith, confirms or estab-The duty laid on the Corinthians in front is the largest basin of water belonging to Sweden and Norway; lishes." These are your own words. and the Galatians, according to Paul. | containing the grandest fountain in | and in the corresponding portion of | And Paul not only says that this was, that each one of them should, all Paris. The water is not spouted the grounds, on the other hand, is highest law of God is established on the first day of each week, lay by out of shells, nor out of the mouths the handsome Algerian palace, and through faith, but he make direct himself at home, as God had pros- of amphibious, mythical, or any oth- its surrounding kiosks. A consid- quotations from it in his letter to pered him the week previous, for the er kind of animals, but is thrown up erable portion of this corner is occu- the Romans. Certainly it can not poor saints at Jerusalem, and this in a grand gerbe, or sheaf, from a pied by a building constructed by be very clear than that he included was to be continued until the apos. mass of bronze bulrushes. In the order of the Board that has the care the weekly Sabbath of the Lord in proof that the text has been corrupt. Standard, by A. S. Hayden, after and they only, are our guide in matto the matter. To this we add, that | in exquisite curves, breaking into | trated, with its fine timber and pic | Paul's testimony is. by his own The quotation from the Encyclo no number of human "authorities" spray and reflecting the sunshine turesque cottages. In connection practices, on this subject. And to none can be sustained. The author- corder, to which we readily gave pedia of Religious Knowledge is can change this explicit statement with the most varied and beautiful with this is an exhibition of insects, begin, I will say what is the truth, work the wires as to prevent her re-

festivals, was always only a human highly respect his memory. He circular promenade with a double and other extraordinary fish and seventh day of the week, and when turn again from her Summer rusti. ordinance." See Rose's translation, was a learned, courageous, and good row of trees. Opposite this grand reptiles of India, China, and Japan, ever the next succeeding day of the cations, and then we shall have the page 186. Neander classes the Sun- man. We have been instructed fountain is the great Salle des Fetes, shown by one of the best known of week is named or referred to, it is two characters who have served to day festival with the Wednesday and profited by reading his works, not, however, visible from this, the practical naturalists, M. Charbon always called "the first day of the give point to more sneers and quilps and Friday festivals, giving them whether in debates held, or contro Passy, side. Two grand entrances, nier, of the Quai du Louvre; the week "—not once is it called a Sab- than any other two women since the one on each side of the central por- perfect condition of these strange bath day, much less the Sabbath days of Mesdames Eaton and Cobb continuous labors in his Millennial tion, lead into the noble vestibules, creatures shows how thoroughly M. day. I shall say more in a future Civil Service Reform rules have The passage in the Encyclopedia Harbinger, or by books published the roof supported by massive, pol Charbonnier has studied them number about this meeting which been followed in the Treasury in of Religious Knowledge, credited by him, and yet we have not been ished pillars of Jura stone, with Lastly, the Arab tent, in one corner Paul held at Troas "on the first day the appointment of Ass't Supt. Irish to Eusebius, is in the words of Dy- able to receive all that he has said, handsomely sculptured capitals and of which swarthy natives are mak of the week." In Acts 17: 1, 2, it to the Superintendency of the Bn. onysius, Bishop of Corinth, in about and we are confident that his judg- bases, and between these some pieces ing and selling Eastern shoes, slip- is stated that Paul came to Thessalo reau of Engraving and Printing. the year 170. He says: "To day ment is at fault on the passage undof sculpture in bronze, including a pers, and Fez caps, and where in nica, and for three Sabbath days he just vacated by Hon. E. McPherson we have passed the Lord's holy day, der consideration. If the phrase fine Buddha from Japan. From another part the native officers of reasoned with the Jews out of the In as far so ability and efficiency in which we have read your epistle, in "the Lord's day" means the first these vestibules, doors lead into the the Algerian guard of honor rest Scriptures, and it is particularly concerned, Mr. Irish has no superior.

more, DeKalb Co., Ill.

Levi Wood, Dear Brother,-The seven yearly sabbaths, besides the festival of the church, was observed by the day he was Lord of might posite bank, but of a considerable were to pass away, or cease to be sation, therefore the weekly Sabwe deny that it was by divine au- | Christ's appearance on the earth | too, the great cascade, the fountains, | bath was to pass away also, is dethority. Nor for several hundred was his day. Also, the day of and the plantations are seen to ad fective, I think, for the following

a part of their ritual or ceremonial ways only a human ordinance. In not be strange for the writer of the blematical figures of personages and law, which had no existence previfollowed upon it, and even as late statement of the Scriptures calling below and beyond, the French and law, as a typical arrangement, as A. D. 360, St. Chrysostom con- the first day of the week by that other gardeners have exhibited their should come to an end, by the included one of his Homilies by dis- name, call it by a name never before utmost skill. The cascade is not troduction of the reality which it missing his audience to their re- given to it, but repeatedly given to considered a success. There is a signified, and these sabbaths pointed another day, and to other seasons? large body of water, but the fall is to something in the future. But But in fairness, we should confess altogether too measured, too artifi- the weekly Sabbath was a permathat, after many years of study and cial to produce much effect, except nent institution made by God at the when regarded from the edge of the end of the first week of time-the that the phrase under examination great basin in the garden below. I first religious institution given to does not refer to any day of twen- I should mention that the im man, and to be a memorial of mense basin referred to above is the a great event which took place riod of time in which the series of reservoir that supplies the cascade. in the past, instead of pointcurred-from the opening of the sides of the cascade a number of cur in the future-and the incorpo-Christ's personal reign on the earth small fountains which have a charm- rated by God himself, in his great to its complete establishment and ing effect. There is, however, much moral law-placed right in the very consummation. Of this period, the to notice before decending into the center of it-with such definiteness of language that no one can mis are shut up to the opinion that it of accommodating 500 persons each, annual sabbaths, which had no ex-

"Lord's day" was applied to the includes weights, measures, and Then, again, those yearly sabbaths typified something in the great rooms are not confined to the pur- redemption of man by Christ, be Echoes from Paris-Trocadero, the grand | poses of conferences; they contain a | cause it was instituted before any from various sources, of national occurred, and therefore could not portraits, many of them of great ex- have had any connection with what Again, vour argument proves a

Dieppe brought five hundred. It tion that among the portraits will thing; for if God's holy Sabbath is almost impossible to crowd the be found those of a large number day is to be classed among those Exhibition; two hundred thousand of the most famous men and women | yearly sabbaths, where you have would not do that, except in a few of the last two centuries, by the most placed it, and they have all passed comparatively confined sections eminent artists of the time; none, away-"the seventh-day Sabbath where committees of arrangements | perhaps, are more full of interest | with the others "-then I ask, why have created what are practically than two efficies of Paquelin dit you advocate the existence of any culs de sac, a sad mistake. The av- | Moliere, by two eminent hands, alike | weekly Sabbath at all, any more erage has now reached nearly 70, in feature, but as unlike in expres | than you do those yearly sabbaths? 000 a day; the average for the whole sion as possible, but both in perfect If all have been abrogated, why retain one to the exclusion of all the The retrospective collections others? Where is the divine auwhich form of themselves a superb | thority for it? And that one for exhibition, occupy the entire length | which you are pleading so earnestly, September has been the grand of the two immense wings already on an entirely different day, from month for pleasure, partridges, and referred to, each composed of six- that which the eternal and immu-Exhibitions, and our own country- teen salles, or sections, and will be table law of God specifies? If God men have, next to England, doubt described separately. It is sufficient has seen fit to abrogate at the death less, supplied the largest foreign here to say that almost every cound of Christ, all the sabbaths that ever contingent. The Trocadero has a try in Europe and Asia has contrib. existed, won't you please give the to the poor saints at Jerusalem, and grand character of its own; it is uted to them, and that the arts of authority for the re-establishment complete in itself, and deserves barbarism, semi-barbarism, and civ of a new one? For in a matter of We submit, then, that the "logic special treatment. He must be an ilization, from the flint age to the so much consequence, if the Sabbath ardent sight-seer indeed, who will last century, are admirably, if has been abrogated or altered or al when it shows that an appoint. get through the Industrial Building not completely represented. Such changed, it ought to be specified ment for the performance of a duty of the Champ de Mars, and finish is the extent of this marvelous col somewhere in the law book, with as to be done in private, does not mean | his day by working up the Trocade- | lection of works of all ages, in metal, | much definiteness in all the particuthe assembling of a church for the ro. The Trocadero not only has its wood, ivory, stone, marble, clay, lars as it is in the original law. But public worship of God. And it is own facade and grand entrance, but wool, silk, etc., that these thirty or you "bring forward St. Paul as a

fore judge you in meat, or in drink, the weekly Sabbath day of the

where he had been brought up, his custom was to go into the syagogue Our city is not at all excited over on the Sabbath day." And he did the election news. Not a ripple not always go there to preach either; has been seen or felt upon the surchief city in that part of Macedo-

nia," where there is not a single word said about Jews or synagogues, and now, if ever, we shall have a First-The yearly sabbaths were where prayer was wont to be made," and they spake to those who resorted | St. Louis, where he went to superinthither. And they were there more | tend the fitting out of a relief-boat. stayed two years and three months. daily in the school of one Tyran. Week, let each of you lay something are aware that many years after The last that I attended was on ge- admit have had no existence for and no mention of doing it once on execution was brought to bear upon

scheme of man's redemption, in the er being invited to speak by the That he will yet become as popular gospel dispensation; but the week- rulers of the synagogue in Antioch, here as ever unpopular, no one can bership with subscriptions of ten ly "Sabbath of the Lord thy God" and after he closed his remarks, and doubt who watches the toning down he lews denarted the Gentiles thousands, from the provinces daily. contents of these and the other gallittle too much, and therefore, I

Only the other night one train from leries on this side, but I may men- think, don't prove much of any Cesarea. "Neither against the law of the Jews. . . have I offended any thing at all," if he had not kept the seventh day Sabbath. So much for Paul's testimony, that he included the weekly Sabbath among the "sabbath days!" of Col. 2: 16, 17. J. T. HAMILTON. WASHINGTON CORRESPONDENCE. phases of society, to other cities, elsewhere. Recently a huge, broad was arrested and fined for whipping his wife, who is a white woman, and claims to be of English birth. The fellow labored under the impression that he had a perfect right to administer such necessary correction manded, but he paid his \$5 fine

In the Foundry Church, the place of worship attended by the President, a great revival has been in progress for several weeks, and hundreds have professed conversion. preacher, Thomas Harrison, and he has certainly preserved his reputaalso extends to the Galatians. One and has been dubbed "Byzantine opposite to it a French, restaurant; with the ceremonial law, and which tion as a revivalist, for he has swayed and attracted great crowds since he began his ministrations. The unimpressible, however, are not inclined to deal gently with him in their strictures upon his pulpit actions and efforts, for they are boyish in the extreme. In religious Government's attorneys entered inicise others, hence we simply chron- which Judge Humphries, who preicle what he is accomplishing. We sided, ignored, and ordered the trial can not perceive where, or in what to proceed. At this, all the counsel consists his power or why he should | refused to act, and retired from the bench, where able and eloquent a fine imposed by the Judge for conset it aside, but an unmistakable the "Lord's day," in the Christian us abide by the Scriptures. They, the went to Jerusalem. The idea of center is one fine jet, and all around of the woods and forests of France, the term "sabbath days." But let men, full of faith and dignity in the tempt; and Strong, acting as his

Mrs. Jenks has again appeared in ling a verdict in his favor for the our midst, and we doubt not will so full amount. coming to Paris to see. The basin agriculture, from the bee to the recorded in the Acts, of Paul's hold. She has been the Judy of the pup-Scriptures. Then, (1) those are follow this question by the Disciples, as a festival of Sunday, like all other (bell we are glad to say that we and again, beyond, there is a fine interesting collection of the telescope the New Testament, it means the lers. Dr. Mary Walker will soon re- his aid."

OCT. 11th, 1878.

for, in Acts 13: 14, it is stated that | face of our political ses as a conse-"they came to Antioch in Pisidia, quence of the unexpected ebullitions and went into the synagogue on the in the Western elections, and our Sabbath day, and sat down." It people are moving along as quietly would seem from this that in this as though no battle had taken place instance they went there as mere out there. Change of dynasty does worshipers, for they did not attempt | not affect us materially one way or to preach, until they were invited another. When Congress convenes by the rulers of the synagogue. As | we have the same old contest rewe follow him in his travels, we peated over the spoils and approprifind him stopping at Philippi, "the ations. Our boarding houses and hotels fill up with members and vis. itors, as ever in the past. Our shop keepers sell the same amount. Our streets and sidewalks show new life record of worship and preaching the | Officials hold their customary recengospel on the first day of the week tions, and in every wise our stream -" the Christian Sabbath "-if Paul | moves placidly along whether Dem. believes the seventh-day Sabbath ocrats or Republicans hold the helm. has been abolished, and the first day hence little enthusiasm displays it. has taken its place. But no! the self here over the recent elections. record is: "And on the Sabbath we | We are like the miller, "It all gives went out of the city by a river side, | toll " to us. Gov. Shepherd has returned from

than a week, probably, for it says: | for Memphis and other afflicted "They were in that city abiding cities. It is surprising how much certain days." In Ephesus, he more respectfully he is spoken of by his old opponents now that he turns preaching part of the time in the his huge brains and energies to charsynagogue, and part of the time itable matters rather than to things political. We have been told by nus," but not a word said about first engineers that when pushing the day meetings. And when he came improvements of our streets and to Corinth he reasoned with the city, he had mapped out in his mind Jews and Greeks, "in the synagogue every ditch, sewer, or piece of work every Sabbath day; and when the under contract, and could at once, Jews opposed and blasphemed, he without the aid of notes, refer cleartold them "from henceforth I will ly and intelligently to it, with direcgo unto the Gentiles." "And he tions for change or continuance. In continued there a year and six the matter of yellow fever contribumonths, teaching the word of God," tions, his power of combination and the first day. And what a chance his being put at the head, and his for doing it among the Gentiles! devised scheme of affording relief Paul preaced quite a discourse, aft- seems unexcelled in effectiveness. asked him to preach to them the ionable when speaking of him. Some next Sabbath day. Now what a of those most abusive have always chance to show his regard for the resisted payment of taxes of any first day, if he had any ! How easi- nature, and we presume that were quoted. "Mark them which

ly he might have said, "You Gen | their taxes remitted they would join tiles care nothing about the seventh in praise of Boss Shepherd. Mr. day Sabbath; come here on the first | Blackburn, of Kentucky, said last. day of the week to hear the gospel | Winter in the House, when speakand to worship, for that is the day ing of one of these chronic villifiers, we Christians keep as the Sabbath." | that "no bill could be drawn which But he said no such thing, but made | would satisfy him, unless it provided an appointment for them on "the payment for all his taxes, and gave next Sabbath day." And Paul nev. him a bonus besides." DeWitt Cliner could have said to Festus, in the ton made himself the object of intense hatred and abuse by his "Big Ditch," the Erie Canal, but time brought him full reward and praise for his courage and sagacity, and we doubt not such will follow Boss Shepherd for changing Washington from its old dilapidation of streets and buildings, into the finest city in the Union-one that we, at least, are proud of.

Rev. Harrison, the young revivalist, continues his labors in the Washington is no exception, in its | Foundry Church, and draws as great crowds as in the past, hundreds beand, as a consequence, our police ing unable to gain admittance into records show as singular exhibitions the building during his services. of human natures as can be found | Hundreds profess conversion at his hands, thus giving evidence of his

Oct. 4th, 1878.

shouldered negro, as black as a crow, power in swaying the masses. Another colored murderer shocked us recently with the killing of his wife, and attempted slaughter of her sister. His wife, from some cause, had refused to live with him, and taken rooms with her sister, up town. He often had made threats of taking her life unless she returned without particular murmur, and to him, but she paid no attention towalked off with the partner of his them, until he appeared, armed with oys, who was also fined \$5 for "hita razor, on her premises. He first caught the sister by her hair as she attempted to escape from him, and with a quick motion of the razor cut her throat from ear to ear, severing one of the jugular veins, and then seizing his wife, he nearly severed The minister, or evangelist, as he is her head from her body. The wife is dead, but the physicians hope to save the sister's life. The murderer is reticent in prison, and evinces no sorrow or contrition over his acts.

Our courts have been the scene of i judicial farce in the trial of the case, Sam Strong vs. United States. Sam sued the District for \$100,000, as amount due him upon a Boss Shepherd contract. His and the to a stipulation in regard to the trial, court room in high dudgeon, under own counsel, tried the case, obtain-

National Baptist of Sept. 26, has the

"The kingdom of God is not (food) and drink; but right ness, and peace, and joy in the I Ghost," Rom. 14: 17. This sage shows what is the true basi church-membership. Although union of Christians is important feeted by bringing together in hody all that belong to the differ process. It is lamentably true this land known as professors of ligion that could not properly consistently be received into church formed after the model the apostolic churches. The Sci ures are by no means silent as to requisite qualifications. They us plainly who should not be, who should be, admitted as m bers. If righteousness, peace, joy must be possessed in order belong to this heavenly kingd the opposite will certainly excl from it. Paul to Timothy as Turn away from such as are "lov of their own selves, covetous, bo ers, proud, blasphemers, disobed to parents, unthankful, unholy, out natural affection, truce break false accusers, incontinent, fie despisers of those that are go traitors, heady, highminded, lo of pleasures more than lovers God; having a form of godling but denying the power thereo If all such as these were exclud the ranks would be thinned, but moral power would be proporti ably increased. Paul, in writing to the Corint Church, sounds the key-note church membership. One of

CHRISTIAN UNION.-No. 9

members was guilty of incest. decides that such a one should delivered to Satan for the desti tion of the flesh, that the st might be saved in the day of Lord Jesus;" and in the same nection says "that if any one is called a brother be a fornica or covetous, or an idolater, o railer, or a drunkard, or an e company with him, and more, were not even to eat with They were not to do anything would imply that they regarded as a Christian brother, what might be his professions. Ar any one now is guilty of these we are to exclude him. The re for this course given by the ap is that "a little leaven leaven whole lump." . If any sin is tol ed in a church, the whole body prevalent at the present time A few other passages migh

> the doctrine (or teaching) which have learned; and avoid th Rom. 16: 17. A man that is a nition, reject. Titus 3: 10. word "heretic" might be trans factionist, or sectarist, viz., one gets up a party or sect outside regularly organized church. command you, brethren, in the of our Lord Jesus Christ, th withdraw vourselves from brother that walks disorderly not after the tradition (or in tion) which he received of us that all persons should be diso who do not adhere to the plain cepts of God's Word. Now, as the elements of the

dom of God are righteousness,

and joy, we can easily dete what latitude should be give receiving persons into the c who hold different opinions. Church at Rome there were opinions held with regard toc kinds of food and certain fo days. But as the kingdom did not consist in the observar non-observance, of these part days, or in eating, or abst from any particular kind of and as God received both Paul says to them, "Receive another, as Christ also recei to the glory of God," On was " weak in the faith," I not fully established in right of Christian liberty. But, say "We that are strong ought the infirmities of the weak, to please ourselves." So th difference of opinion smor members may be tolerated, I "both are righteous before walking in all the comma and ordinances of the Lord less." This text, found in 6, very appropriately expr qualifications necessary to membership in the church o A few others of the same will now be noticed. "The the Spirit is love, joy, pea suffering, gentleness, goodn meekness, temperance." G 23. The word "faith" ha tinct meanings: Confiden other; and faithfulness,

> passions, appetites, and pr in subjection; as Paul said under my body, and brit subjection." - Cor. 9: 27 loved the church and gat for it; that he might sa cleanse it, that he might to himself a glorious c thing; but that it shou and without blemish." -27. Pure religion and before God and the Fa

trustworthiness. The last

be the meaning here. It

opposite of truce breaking

perance" here signifies se

ment, self-control, keepin

OHRISTIAN UNION.—No. 9. turn again from her Summer rusti "The kingdom of God is not meat cations, and then we shall have the two characters who have served to (food) and drink; but righteousness, and peace, and joy in the Holy thost." Rom. 14: 17. This pasgive point to more sneers and quilps than any other two women since the sage shows what is the true basis of days of Mesdames Eaton and Cobb Civil Service Reform rules have been followed in the Treasury in desirable, yet it never could be efthe appointment of Ass't Supt. Irish to the Superintendency of the Bureau of Engraving and Printing. hally all that belong to the different churches. There must be a sifting just vacated by Hon. E. McPherson. process. It is lamentably true that there are thousands of persons in he In as far so ability and efficiency is rly concerned, Mr. Irish has no superior. this land known as professors of reand we are pleased at his promotion. though we have no sympathy with the so called Civil Service Reform

rules under which he was appointed. the spostolic churches. The Script-Ocr. 11th, 1878. Our city is not at all excited over did the election news. Not a ripple ier: has been seen or felt upon the surus plainly who should not be, and har face of our political sea as a consewho should be, admitted as memdia. quence of the unexpected ebullitions joy must be possessed in order to in the Western elections, and our people are moving along as quietly belong to this heavenly kingdom. this as though no battle had taken place out there. Change of dynasty does from it. Paul to Timothy says. not affect us materially one way or Turn away from such as are "lovers another. When Congress convenes of their own selves, covetous, boastwe have the same old contest reers, proud, blasphemers, disobedient beated over the spoils and approprito parents, unthankful, unholy, withations. Our boarding houses and out natural affection, truce breakers, hotels fill up with members and visfalse accusers, incontinent, fierce, itors, as ever in the past. Our shop despisers of those that are good, traitors, heady, highminded, lovers keepers sell the same amount. | Our streets and sidewalks show new life. of pleasures more than lovers of Officials hold their customary recep-God; having a form of godliness tions, and in every wise our stream but denying the power thereof. moves placidly along whether Dem. If all such as these were excluded, ocrats or Republicans hold the helm. the ranks would be thinned, but its hence little enthusiasm displays itmoral power would be proportionself here over the recent elections. ably increased. we We are like the miller, "It all gives Paul, in writing to the Corinthian ide, toll" to us.

Church, sounds the key-note on Gov. Shepherd has returned from church-membership. One of the St. Louis, where he went to superinnembers was guilty of incest. He tend the fitting out of a relief-boat decides that such a one should b for Memphis and other afflicted delivered to Satan for the destruccities. It is surprising how much tion of the flesh, that the spirit he more respectfully he is spoken of by might be saved in the day of the his old opponents now that he turns Lord Jesus;" and in the same conhis huge brains and energies to charnection says "that if any one that time itable matters rather than to things is called a brother be a fornicator, political. We have been told by or covetous, or an idolater, or a irst engineers that when pushing the railer, or a drunkard, or an extorame improvements of our streets and tioner," that they were not to keep the city, he had mapped out in his mind company with him, and more, they gue every ditch, sewer, or piece of work were not even to eat with him. the under contract, and could at once, They were not to do anything that he without the aid of notes, refer clearwould imply that they regarded him ly and intelligently to it, with direcas a Christian brother, whatever tions for change or continuance. In might be his professions. And if six the matter of yellow fever contribuany one now is guilty of these sins. tions, his power of combination and we are not to admit him into the on execution was brought to bear upon church: or, if already in the church, his being put at the head, and his we are to exclude him. The reason devised scheme of affording relief for this course given by the apostle aft- seems unexcelled in effectiveness. is that "a little leaven leavens the the That he will yet become as popular whole lump." If any sin is tolerathere as 'ever unpopular, no one can ed in a church, the whole body and doubt who watches the toning down comes corrupt. The loose method tiles of villianous epithets once so fashof taking persons into a church, so the ionable when speaking of him. Some prevalent at the present time, is at a of those most abusive have always fraught with mischief. resisted payment of taxes of any A few other passages might be easi- nature, and we presume that were

quoted. "Mark them which cause divisions and offenses contrary to Tyng's reply to the question, "On the doctrine (or teaching) which ye | what passage in the Bible do you have learned; and avoid them." Rom. 16: 17. A man that is a here tic after the first and second admonition, reject. Titus 3: 10. The word "heretic" might be translated factionist, or sectarist, viz., one that gets up a party or sect outside of a regularly organized church. "We We must go back to it again. Mr. command you, brethren, in the name | Moody believes the doctrine to be of our Lord Jesus Christ, that ye true, and he will be with us on Monwithdraw yourselves; from every brother that walks disorderly, and not after the tradition (or instruction) which he received of us." 2 Thess. 3: 6. These passages show that all persons should be disowned who do not adhere to the plain precepts of God's Word. Now, as the elements of the kingdom of God are righteousness, peace,

in its Foundry Church, and draws as great and joy, we can easily determine what latitude should be given in drowds as in the past, hundreds bereceiving persons into the church ing unable to gain admittance into the building during his services. who hold different opinions. In the ound Hundreds profess conversion at his Church at Rome there were two hands, thus giving evidence of his power in swaying the masses. Another colored murderer shocked us recently with the killing of his non-observance, of these particular says: wife, and attempted slaughter of days, or in eating, or abstaining her sister. His wife, from some from any particular kind of food, cause, had refused to live with him, and as God received both parties, and taken rooms with her sister, up Paul says to them, "Receive ye one town. He often had made threats another, as Christ also received us. of taking her life unless she returned to him, but she paid no attention toto the glory of God." One party them, until he appearad, armed with a razor, on her premises. He first: of Christian liberty. But, says Paul, caught the sister by her hair as she "We that are strong ought to bear attempted to escape from him, and the infirmities of the weak, and not with a quick motion of the razor cut to please ourselves." So that any her throat from ear to ear, severing difference of opinion among the one of the jugular veins, and then members may be tolerated, provided seizing his wife, he nearly severed "both are righteous before God, her head from her body. The wife boy is dead, but the physicians hope to save the sister's life. The murderer

less." This text, found in Luke 1: is reticent in prison, and evinces no 6, very appropriately expresses the sorrow or contrition over his acts. qualifications necessary to worthy ing Memphis." Our courts have been the scene of membership in the church of Christ. a judicial farce in the trial of the A few others of the same import case, Sam Strong vs. United States. will now be noticed. "The fruit of Sam sued the District for \$100,000, as amount due him upon a Boss Shepherd contract. His and the gious Government's attorneys entered into a stipulation in regard to the trial, which Judge Humphries, who presided, ignored, and ordered the trial what to proceed. At this, all the counsel refused to act, and retired from the court room in high dudgeon, under a fine imposed by the Judge for contempt; and Strong, acting as his. own counsel, tried the case, obtained in ing a verdict in his favor for the ill so full amount.

INTERESTING INTELLIGENCE.—The National Baptist of Sept. 26, has the pup-pitol, following: "Between June 16th and. ill the July 31st, Mr. Clough and his assistwill ant, baptized 8,691 converts in the re the Ongole District, India. He wants their immediately a man whom God has ather-called to be a missionary, to come to on re-his aid."

Gen their taxes remitted they would join

enth in praise of Boss Shepherd. Mr.

first Blackburn, of Kentucky, said last,

ospel Winter in the House, when speak-

day ing of one of these chronic villifiers,

ath." that " no bill could be drawn which

made | would satisfy him, unless it provided

the payment for all his taxes, and gave

nev him a bonus besides." DeWitt Clin-

the ton made himself the object of in-

ws at tense hatred and abuse by his " Big

law Ditch," the Erie Canal, but time

dany brought him full reward and praise

t the for his courage and sagacity, and

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Rev. Harrison, the young revival.

ist, continues his labors in the

To visit the fatherless and widows storm of wind on the 12th of Octoin their affliction, and to keep himself unspotted from the world." James 1: 27. To "visit," properly shoals. The crew took to the rigging means to look after, to aid, to pro- and remained there nineteen hours vide for; and "fatherless and widchurch-membership. Although the ows" includes suffering people in union of Christians is important and general; and the "world" is prefeeted by bringing together in one and the whole passage shows that pure religiou (or worship) will be manifested by leading its possessors to perform acts of mercy to those that are in need, and to keep themselves pure from the ungodly prac-

ligion that could not properly and tices, customs, and fashions of the consistently be received into a people of this world. The same church formed after the model of sentiment is found in 1 John 3: 17: "Whose has this world's goods, and | Ten cases in the first batch were tried, ures are by no means silent as to the sees his brother have need, and two of which were decided in favor requisite qualifications. They show shuts up his bowels of compassion from him, how dwells the love of God in him?" Also in James 4: below, that the promises of immuhers. If righteousness, peace, and 4: "The friendship of the world is nity relieved the defendants from enmity with God; whosoever, therefore, will be a friend of the world is the opposite will certainly exclude the enemy of God." "He that has my commandments, and keeps them. he it is that loves me." John 14: 21. "He that says, I know him, and keeps not his commandments, is a liar, and the truth is not in him." 1 John 2: 4. "He that keeps | relieve them from all other proceed-

his commandments dwells in him, lings. and he in him." 1 John 3: 24. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though | twenty other federal revenue officers, I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." 1 Cor. 13: 1, 2. "Except a man be born again, he can not see the kingdom of God." John 3: 3. was found guilty of using exces If any man be in Christ, he is a sive and unnecessary violence in new creature: old things are passed away; behold, all things are be-

come new." 2 Cor. 5: 17. These portions of the Holy Scriptadmission into a church should be able to give satisfactory evidence that they have been born again; that they have supreme love to God, and equal love to man; that they are willing to abandon all the sinful ways of the world; that they are heartily willing to keep all the commandments of God; and that they will comply with all the special re-

quirements of the gospel. On this Bible basis, the blessed union can be realized, which the Savior so devoutly prayed for, and which must exist before "the kingdoms of this world become the kingdom of our Lord and of his Christ."

Rev. 11: 15. JAMES McFARLAND. SPRINGFIELD, O.

THE SECOND ADVENTISTS held a Conference at Rev. Dr. Tyng's Church in New York, commencing Oct. 7th. The following is Dr. found the evidence that Christ will reappear on the earth?"

"Why, there are over three hundred texts sustaining the belief that Christ will come again, while the doctrine of baptism is based on only twelve Bible passages. Second Adventism used to be part of our creed. day, as well as a great many other clergymen. Year after year the church is changing. Our young preachers, many of them, have ceased to believe that Christ will come again. The fact is, we must and we must all go back to the relig-

ion of our fathers again. By and by we'll be giving up the doctrines baptism and repentance and renission of sins. Now. I believe Christ is coming again, because the Bible says so in three hundred places, and I'm going to tell my people to be on the lookout for him."

YELLOW FEVER continues its ravopinions held with regard to certain ages. A dispatch from Memphis, kinds of food and certain festivat Tenn., of Oct. 12th, is probably a days. But as the kingdom of God fair representation of the condition did not consist in the observance, or in other places as well as there. It

undertakers report seven deaths in months in the work house. the suburbs. Hon. Casey Young the towns in the district where fever not fully established in right views ports the epidemic abating in some places where it first broke out, but financial policy. mainly for want of new victims, the most of the inhabitants having fled. At Lagrange, Grand Junction and Somerville, the suffering and distress is great. The Howard Association and Citizens Relief Committee, of Memphis, are furnishing supplies, nurses, medicines, and doctors to the walking in all the commandments extent of their ability. The disease and ordinances of the Lord blame- is spreading from the towns to the country, and unless frost comes within a short time, it is feared it will ravage all the region surround.

FAMINE IN BRAZIL-Much suffering exists in the north eastern part the Spirit is love, joy, peace, long- of Brazil on account of an extended 23. The word " faith " has two dis- nothing has been produced to sustinct meanings: Confidence in an tain the population. The district other; and faithfulness, fidelity, embraces 60,000 square miles. trustworthiness. The last seems to When it was realized that nothing be the meaning here. It is just the more could be expected from the opposite of truce-breaking. "Tem- soil, unfortunate Brazilians, the rich and the poor alike, deserting their perance" here signifies self-govern- herds and homes, began their jourment, self-control, keeping all the ney for the sea coast. An eye wit-Passions, appetites, and propensities ness says the bones of the fugitives in subjection; as Paul said, "I keep | who perished by the way whiten the under my body, and bring it into roads of the entire region. The towns on the border of the stricken died at his residence in Belmont, subjection." 1 Cor. 9: 27. "Christ district are crowded with refugees. Oct. 6th, of consumption, aged 69 loved the church and gave himself One city, Fortaleza, with a popula- years. for it; that he might sanctify and tion of 25,000, suddenly had 125,000

thing; but that it should be holy shared the same fate.

and without blemish." Eph. 5: 25 -27. "Pure religion and undefiled

cleanse it, that he might present it within its limits. Yellow fever prices of telegraphic communication, to himself a glorious church, not having anot or wrinkle or any such having spot or wrinkle, or any such swept away; in July last over 5,000 are affected.

Don't Forget. If you are sick, "Parmelee's Blood Puri ber which did considerable damage fier" will aid nature in making you well again, where all else fails. If you are both on sea and shore. The schoon suffering from any of the numer eases of the stomach, bowels or liver, it is your own fault if you remain ill, when ou have at hand "Parmelee's Blood before being rescued. One sailor Purifier," a sovereigh remedy in all such ailments. If you feel just as bad as you died from exposure while lashed to the rigging. Three men of the crew can possibly, and don't know what to do with yourself possibly, fly to the nearest druggist for a bottle of "Parmelee's Blood of the sinking schooner were rescued in an exhausted condition, and a Purifier," and forever bless the day you fourth man washed overboard. The Price \$1 per bottle. Sample bottles 15 cents For Sale by schooner Francis Coffin was sunk by a collin. While landing in a boat

G. W. ROSEBUSH, Alfred Centre.

Almond—Charles Allen, Elias Hopkin, Charles McIntosh, J. W. Emry.

Birdenil—Nathan Edget.
Burns—Ira K. Barnum, George

M. F. Mapes.

Belfast—Wallace W. Bynes, Moses H.

Chamberlain, Israel H. Chamberlain, Ear

Herkimer.

Centerville—R. N. Byington, Edwir

Butterfield.

thousands of

Granger—Chauncy Smith, Henry Isaman, Rodolph Snyder, John Walbridge, Frank Ess, Alfred Bennett, Lucian Doc-

Grove-Cephas Carter, Mark Heath.

Hume-Jasper N. Tabor, Lewis Peck,

New Hudson-A. J. Fuller, William

Rushford-Miles M. Tarbell, David H.

HONEY .- Why it is the purest sweet in

the healing art, to the satisfaction of thou

sands, who can say ought of white, beau tiful honey, gathered from the countless

What mother lives that is not acquainted

with its virtues in banishing coughs and colds from the family? Why it is so

well known that every candy shop would lose its custom unless horehound candy

occupied a place, and the most promine

versally admitted by physicians of the

owner; and when contagion, disease, and death infect their vessels they fumigate

tar, thus removing the demon of disease

and death, insuring the health and life of

tion, from which thousands are suffering

CONSUMPTION DURED .- An old physi

cian, retired from practice, having had placed in his hands by an East India mis-

remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh,

asthma, and all throat and lung affections,

also a positive and radical cure for nervous

iglish. Sent by mail by address

HAPPINESS DEPENDS ON HEALTH.

The enjoyment of millions depend

ody. Dr. Fenner's Blood and Liver Rem

edy and Nerve Tonic secures these condi

SPECIAL NOTICES.

Denominational Directory.

GENERAL CONFERENCE.

President-Asa B. Prentice, Adams Cen-

Recording Secretary-L. A. Platts, Wes

Corresponding Secretary—J. B. Clarke, West Edmeston, N. Y. Treasurer—Asa C. Burdick, Alfred Cen-

Will hold its Sixty-fifth Annual Ses-

sion with the Second Church of Brook-

field, N. Y., on Fourth-day, Sept. 24th,

1878, at 10 o'clock A. M. Essays-" Influ-

ences which draw our young people from

the Sabbath, and the best means of coun

teracting them," A. E. Main; "True Spir-

itual freedom," T. L. Gardiner; "The

SABBATH-SCHOOL BOARD.

resident-D. E Maxson, Plainfield, N.

Corresponding Secretary—Geo. H. Bab-cock, Plainfield, N. J.

Treasurer-I. D. Titsworth, New Market

EDUCATION SOCIETY.

President-E. P. Larkin, Alfred Centre

Recording Secretary-Mark Sheppard, Al

rresponding Secretary—J. Allen, Alfred Centre, N. Y.

MISSIONARY SOCIETY.

Treasurer—Geo. B. Utter, Westerly, R. I.

TRACT SOCIETY.

fred, N. Y.

Centre, N. Y.

Bridge, Ct

History of the Bible," Burt Robertson.

certain, and harmless pro

osition in every show case.

adorn our fields and gardens. Horeb

Barden, Charles Fuller, Hiram Swift.

West Almond-W. B. Welch.

ard of the vessel drowned. LIST OF JURORS-For County Court and Court of Sessions, to be held at the THE CHICAGO LIQUOR CASES DE-Court House, in the village of Angelica, CIDED.-The whisky cases known Monday, Oct. 21st, 1878: as the first and second batch, came GRAND JURORS. up before Judge Harlan Sept. 30th. Angelica-Sheridan G. Homer. Allen-Henry Achillis, Joel Windship Innis Cole. Almond-Squire J. Bailey, John J. Up.

of the whisky men, the Judge af-Birdsall-Philoe E. Doud. Burns—Edward Mundy, Edson Barnun Belfast—Daniel Howell firming the decision of the court Caneadea-George L. Eastabrook, Fran all criminal proceedings and civil Parker, Willism N. Tuttle

Hume—Benjaman Cooley, William R.

Mills, Loren Colburn. proceedings for penalties. The nine ases in the second batch, which in cluded Hesing's case, were all decid-New Hudson-Asron L. Gee ed in favor of the government, Rushford-Watson R. Bush, Washing Judge Harlan deciding that the West Almond-Manning Arnold, Mil on White. President's pardon did not relieve the defendants from the payment I. Crandall, Walter R. Weaver. of taxes on their property, as was claimed by the defendants, but did Angelica-Norman Webster

the crew were capsized and the stew

SITMMARY OF NEWS. The suits brought by the State of

North Carolina against Major Jacob Wagner, revenue agent and some on charge of excess of authority in making arrests of illicit distillers and persons engaged in fraudulent traffic in tobacco, have been tried before Judge Bond in the U.S. Circuit Court at Greensboro, N. C. and resulted in the acquittal of Wagner and the other officers, with the exception of Jesse Hooker, who shooting at a fleeing distiller. It is said the Russians are fully

determined to maintain their admis sion in Eastern Roumania, during their occupation of Bulgaria. The ures teach us that all that apply for Russians claim that the treaty of Berlin did not fix the duration of the Russian occupation of places outside of Eastern Roumania, and that therefore, the occupation of such places is regulated by the treaty

Wheat touched the lowest prices black, and ladies raise their skirt for fear known since the war, Oct. 12th, No. of getting their clothes soiled; yet it is Spring being quoted 92½, No. 2 the vegetable production of the beautiful red Winter 102½, and No. 2 amber pine tree that grows in our southern for red Winter 102½, and No. 2 amber ests; and by the aid of chemistry it is 102. The receipts of wheat at the found to contain medicinal qualities unit port of New York, thus far this year, have shown an enormous ex-cess over last year, being no less ties are well understood by every ship. than 47,144,000 bushels, against 10,-400,000 bushels during the same the polluted ship from stem to stern with

period in 1877. The agent at the White Clay Agency states that Red Cloud and chiefs have grained a and chiefe have arrived, and all are by science and the highest chemical skill, At a council, Red Cloud experienced physicians as the best, most stated that he did not think the Chevennes would come near his band, but if they did, he would use them well, keep them quiet, and turn them over to the "Great Fa-

Gen. Lew Wallace, Governor of New Mexico, has notified the President of continued disturbances and lawlessness in Lincoln county, that Territory, and requested the aid of the army to preserve the peace. The peace arms is offered through the kindness of a missionary friend who has sent me the form-President has issued a proclamation commanding the violators to dis-

A fire at Edinburgh, Pa., on the morning of Oct. 13th, burned two hundred and twenty-five buildings, causing much suffering among the The loss is estimated at losers. \$350,000 to \$400,000, supposed to have been the work of an incendia-

Col. Dudley writes from East Stanton, New Mexico, that a gang of some seventy Texas renegades are raiding New Mexico, have have a great religious awakening, killed several farmers, and he asks Gen. Sheridan to be [allowed to disperse the outlaws.

After consultation between the President, Secretary of the Treasury and the Attorney General, it has been decided that troops can not now be used to aid the internal revenue officers in Arkansas in breaking up the illicit destilleries.

There was quite a general jail delivery at Rochester, N. Y., Oct. 12th, twenty prisoners making their escape by digging through two walls. The exodus occurred shortly after

Prof. F. G. Minor, of the Homcopathic MedicalCollege,Cleveland, "The Board of Health report | Ohio, recently convicted with counnineteen deaths from yellow fever tenancing a grave robbery, has been in the past twenty-four hours. The sentenced to a fine of \$100 and four

Austria thus far has lost about has just returned from a visit to all 4,000 men in her efforts to occupy Bosnia and Herzegovina. The Hunwas "weak in the faith," that is, has made its appearance. He regarian ministry have all resigned, in disapproval of Austria's military and Twenty-five persons were killed

and one hundred seriously injured by a collision on the Old Colony Railroad about seven miles from Boston, on the evening of Oct. 8th. Gen. Gideon J. Pillow, of Mexican war notoriety, a Brigadier-General in the Confederate service, died Oct. 8th, near the mouth of the St. Fran-

cis river. It is an established custom, and an essential mark of manliness, among the Burmese, that the body of every male should be tattooed from the waist to below the knee.

The Great Eastern, it is said, has been bought by a company for use as a cattle boat to carry Texas meat suffering, gentleness, goodness, faith, famine. For two years the section to England. Her capacity will be meekness, temperance." Gal. 5: 22, has been without rain-falls, and 2,200 head of cattle and 3,600 sheep. Great prairie fires are reported from the Red River Valley, in Minnesota, destroying immense quantities of hay. One fire burned twenty miles in less than two hours. The committee on federal relations

of the Oregon Assembly have reported favorably on the bill prohibtingChinamen from being employed on the public works. Hon. Walcott Hatch, ex County Judge and Surrogate of this county,

Opposition lines are reducing the

before God and the Father is this, land coast was visited by a severe honors.

Treasurer-Stephen Burdick, Leonards ville, N. Y. Publishing Establishment and Trace Depository in charge of D. R. Stillman, Jeneral and Publishing Agent, Alfred Centre, N. Y.

SOUTH-EASTERN ASSOCIATION. Moderator-L. R. Swinney, Lost Creek Recording Secretary—Edgar Davis, Lost Creek, W. Va. Assistant Recording Secretary—Festus F Ford. West Union. W. Va. Fordsponding Secretary—Moses H. Da-vis, Lost Creek, W. Va. Treasurer-Jesse Clark, New Salem, W. V.

Will hold its Eighth Annual Session with the Church at New Salem, Fifthday, May 29th, 1879, for which the following appointments have been made: To preach the Introductory Sermon, L. R. Swinney; to deliver an Essay on "What should we do to lead the rising generation in the way they should go?" Preston F Randolph; on "What is Sabbath deseration?" Jepthah F. Randolph. EASTERN ASSOCIATION.

Moderator-L. E. Livermore, New Mar ket, N. J.

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

Assistant Recording Secretary—Wm. A.
Rogers, Westerly, R. I.

Corresponding Secretary—J. R. Irish,
Rockville, R. I.

Treasurer—Ethan Lanphear, Plainfield,
N. J.

Will hold its Forty-third Annual Session with the Church in Shiloh, N. J., or Fifth-day, June 5th, 1879. Introductory Sermon, A. E. Main. Doctrinal Sermon \_"The Person and Work of the Holy Spirit "-L. E. Livermore. Essay-"What s the true basis, and the proper method of Scripture interpretation B. F. Rogrs. Ethical Sermon—"The duties o church members to each other "-L. A CENTRAL ASSOCIATION.

Moderator-J. B. Clarke, West Edmeston N. Y. Recording Secretary — S. W. Maxso Adams Centre, N. Y. Assistant Recording Secretary — F. I. Williams, New London, N. Y.

Corresponding Secretary—A. B. Prent Adams Centre, N. Y. Treasurer-C. V. Hibbard, Brookfield, Will hold its Forty-fourth Annual Sea tion with the First Church of Brookfield at Leonardsville, N. Y., Fifth-day, June

12th, 1879. Introductory Sermon by C. M. Lewis; A. B. Prentice, alternate. S. C. Maxson was appointed to present an essay on "How to make the Sabbathschool 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

Recording Secretary—Joh Alfred Centre, N. Y. Asistant Recording Secretary—M. S. Wardner, Little Genesee, N. Y. Corresponding Secretary—U. M. Babcock Scio, N. Y. Treasurer-A. C. Burdick, Alfred Centre

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. Essayists M. S. Wardner, on "The best means for bringing out young men for the gospel ministry;" T. R. Williams, on "The docmuch pleased with the condition of form a remedy admitted by the most trinal basis of denominational life and suc-

> NORTH -WESTERN ASSOCIATION made for the radical and speedy cure of coughs, colds, horseness, influenza, and all Moderator-W. C. Titsworth, Farina, Ill. Clerk—G. M. Cottrell, Dodge Centre, Minn. Assistant Clerk—N. B. Prentice, Dakota, bronchial affections leading to consump-

money of Horehound and Tar." Prices, 50 cents and \$1. Great saving by purchasing large size. Sold by all druggists. Pike's Toothache Drops cure in one minute. with the Church at Farina, Ill., Fifth day CURES CONSUMPTION.—To all suffering | June 26th, 1879. Preacher of Introductor ry Sermon, H. B. Lewis; alternate, G. W Burdick. Essays-" The Nature of Man," ula of a purely vegetable medicine, which has long been used by the native medicine men of Hindostan: for the positive and

SEVENTH-DAY BAPTISTS IN HORradical cure of consumption, bronchitis, asthma, catarrh, dyspepsia, throat and NELLSVILLE, N. Y .- Religious services are lung difficulty, general debility, loss of manhood, and all nervous affections, its power has been tested in hundreds of preaching at 2 o'clock P. M.; Sabbath cases without a failure. I now feel it my school immediately following. The servsacred duty, as far of possible, to relieve human misery and will send the recipe, ices are held in the lecture room of the free of charge, to any person who may desire it, with directions for using. Sent Baptist church. All interested are most cordially invited to attend. by return mail by addressing with stamp, naming this paper, GRIFFIN ROBINSON, Box 76, Syracuse N. Y.

POSTPONEMENT.—In view of the excitement in this vicinity, on account of yellow fever, it is deemed impracticable to attempt to hold our Yearly Meeting at the time appointed. I therefore take the sionary the formula of a simple vegetable responsibility upon myself to postpone the meeting until Sixth-day, the 8th of November next, at which time it is hoped that all the churches will be fully debility and all nervous complaints, after having tested its wonderful curative pow-M R KRILY Moderator ers in thousands of cases, has felt it his

duty to make it known to his suffering Villa Ridge, Ill., Sept. 16th, 1878. fellows. Actuated by this motive, and a desire to relieve human suffering, I will To the Donors of the Seventhsend, free of charge, to all who desire it, this recipe, with full directions for prepar-ing and using, in German, French, or DAY BAPTIST MEMORIAL FUND .-- The Pressurer of the Board is ready to receive principal or interest on notes or pledges English. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers's Block, Rochester, given for the benefit of the different Insti tutions and Societies. Also, to receive new

subscriptions for the same. Please be prompt in paying, as the funds are needed. Any information cheerfully given. E. R. POPE, Treasurer. upon perfect digestion and a healthy per-formance of the various functions of the Plainfield, Union Co., N. J. SABBATH-KEEPERS spending the Sabbath in Chicago are invited to spend tions and makes people happy. Also cures the hour from 11 A. M. to 12 M., in the Sold by A. E. & W. H. CRANDALL, Al-Ladies' Room out of Upper Farwell Hall

Entrance 148 Madison St.

THE third Sabbath-school Institute for this Associational year, under the di rection of the Executive Committee of the South-Eastern Association, will be held at the Middle Island Church, on Third and Fourth days, Oct. 29 and 87. The course of study will be the Chautauqua Normal Lessons, preparatory course, illustrated by naps, charts, and our model of Palestine All Sabbath school and Bible students ar invited to attend and join in the study o the precious Bible.

M. H. DAVIS, D. H. DAVIS, Com. C. N. MAXSON, 1. R. SWINNEY, MINISTERIAL CONFERENCE. -The

next session of the Ministerial Conference of the Seventh-day Baptist Western Association will be held with the First Alfred Church, Tuesday, Oct. 22d, at 7 o'clock P. M. The following is the programme for the session: Introductory Sermon; subject, "The Gospel Defined," M. S. Wardner.
 "How should the gospel be preached?"

A. H. Lewis.

3 "What constitutes the church?" O O Sherman 4. "Sin against the Holy Spirit." A. A. Place.
5. "Is the Old Testament abolished in the fulfillment of the New?" C. A. Bur 6. " Duty of the Church to individual

7. "What is the condition of the Spirit after death?" W. H. Ernst. esident-George Greenman, Mystic Charles Rowley, A. A. Place, and J. P.

Dye were appointed a committee to preAshaway, R. I.

Sept. 2. Sept. 2 Secretary-L. A. Platts, Wes-Charles Rowley, A. A. Place, and J. P. sent a programme at this meeting for the next session. J. KENYON, Chairman.

President—A. B. Spaulding, Leonardsville MARRIED. VIOLENT STORM.—The New England coast was visited by a severe ern states are among the candidates for congressional and gubernatorial land coast was visited by a severe honors.

Recording Secretary—Edwin Whitford, Leonardsville, N. Y.

Corresponding Secretary—J. B. Clarke, West Edmeston, N. Y.

MADDIDU.

At Greenbrier, W. Va., Oct. 10th, 1878, by Rev. L. F. Randolph, Mr. Thomas E. Davis and Miss Matilda J. Lyon, all of West Edmeston, N. Y.

embers." L. M. Cottrell.

In Alfred, N. Y., Oct. 8th, 1878, RICH ARD BENTLY, in the Sist year of his age He was a native of Warren county, bu had been for many years a resident of A. H. L.

Allegauy. In Hartsville, N. Y., Oct. 10th, 1878, of pulmonary consumption, HIRAM C. PAL-MITER, son of Silas and Elizabeth Palmiter, in the 47th year of his age. He was a member of t'e Hartsville Seventh-day Baptist Church, but since he desired to buried near Alfred his funeral was Sabbath afternoon, Oct. 12th. A. H. L.

1878, aged 74 years, 10 months, and 26 days. For more than a score of years she has been a companion and helper of her widowed brother, Mr. Jared Barber, and a mother to his large family of children, six of whom most fittingly performed the duty of bearing her remains to the grave. Aunt Cary was a quiet, but devoted Christian, a strict keeper of the Sabbath, faith ful to the duties of home, and kind to her

ighbors. "For to me to live is Christ, In Ashaway, R. I., Mr. CHARLES H WHITE, born Nov. 28th, 1852, died Oct. 5th, 1878. Although an orphan, our young brother had long found a home by

| Note that the roof and in the heart and Mrs. T. R. Wells.  | of Mr.                               |
|--|--------------------------------------|
| TREASURER'S REPORT.  |                                      |
| E. R. Pope, Treasurer, In account with the SEVENTH-DAY BAPTIST MEMORIAL BOARD.  From Sept. 1st, 1877 to Sept. 1st, 1878.   |                                      |
| Cash on hand   | 9 28                                 |
| L. A. Loofboro, Welton, Iowa, interest on Bi-Centennial Fund   | 4 00<br>0 00<br>0 00<br>0 00<br>7 00 |
| " Interest,  | 1 75                                 |
| If IT Down Lost Creek W Vs. Note Cen. Education Fund   | 1 20 ·<br>5 00<br>1 20               |
| L. B. Davis, " interest, " 2 years, " Asa Kelley, Meat House Fork, W. Va., Note, Cen. Education Fund, interest, "  | 1 20<br>5 00<br>60<br>5 00           |
| Wm. Batten, Lost Creek, W. Va., Note, Booth Bond, Hacker's Creek, "General Fund A. E. Main, Ashaway, R. I., interest, 1 year, Theological Dep't W. H. H. Davis, New Milton, W. Va., Note, Cen. Education Fund. | 25 00<br>9 00<br>5 00<br>5 00        |
| wm. B. Davis, Long Run.  "interest, "an Note, three years,   | 60                                   |
| Stephen Burdick, Leonardsville, N. Y., interest, Theological Dep a.,<br>Lodwick H. Davis, Long Run, W. Va., interest, Cen. Education Fund,<br>Richard Ford.  | 1 80<br>7 00<br>1 50<br>3 00<br>2 40 |
| Lloyd F. Randolph, New Salem, " George Paugh, Lost Creek, " " " " " " " " " " " " " " " " " " "  | 60<br>3 00                           |
| M. V. Davis, New Salem, "Note, "interest, "  | 1 00°<br>30<br>2 80                  |
| S. D. Davis & Sons, " " Cen. Education Fund.,  | 5 09<br>91 38                        |
| Davis Babcock, Jackson Centre, Ohio, interest, one-third missionary,   | 6 00                                 |
| J. H. Babcock, Jackson Centre, Ohio, interest, one-third Missionary, one-third Tract, one-third General Fund.  Emeline Babcock, Jackson Centre, Ohio, interest, Missionary Soc't.,                             | 6 00<br>60<br>06                     |
| Alice E. S. Babcock,<br>J. A. Hughes, "Cen. Edu. Fund,   | 30<br>30                             |
| Reuben Lippencott, " " Mrs. J. H. Babcock. "   | 30<br>30<br>12                       |
| Athalca Babcock, " " S.R. Babcock interest one-half to Centennial Education Fund,  | 1 50                                 |
| one-half to Missionary Society.  Jennie Babcock, Jackson Centre, Ohio, interest, Missionary Society, P. R. Simpson,  "Cen. Edu. Fund,  | 30<br>30<br>90                       |
| S. H. Babcock, " Elizabeth Babcock, " "  | 60<br>1 80                           |
|  | 1 00<br>100 00                       |
| S. A. Millikin, Dallas, Texas, Missionary Society  | 1 50<br>3 50<br>85 00                |
| Income from Burdick Farm Theological Department, rents. Income from Burdick Farm   | 50 00<br>11 79                       |
| Henry V. Dunham, New Market, N. J., Note, Cen. Education Fund,   | 5 00<br>100 00<br>16 34              |
| Theological Department, rent of house  | 6 00<br>25 00<br>60                  |
| George Greenman & Co., Mystic Bridge, Ct., Theological Department, Rev. A. H. Lewis Fund.  | 300 .00                              |
| Sarah A. Millikan, Dallas, Texas, Missionary Society<br>Fred C. Buskurk, Alfred Centre, N. Y, Note, Sab. Tract Society   | 5 00<br>25 00<br>3 94                |
| Mrs. Ezra Potter, "Chair of Theological Department,  | 100 00                               |
| Theological Department, rent   | 6 00<br>50 00<br>67 50               |
| General Fund, interest, Dime Saving Institute.  Wm. R. Green, Transit, Minn., interest, Cen. Education Fund  J. M. Richey,   | 35<br>70                             |
| C. A. Richey, Cary Crandall, Farina, Ill., interest, Sabbath Tract Society   | 35<br>3 60<br>10 00                  |
| A. C. Davis, Wis interest General Fund   | 3 09                                 |
| O. U. Whitford, Milton, wis, interest, denoted the Theological Department, rent of house.  Wm. B West, Utics, Wis., on account of Note, General Fund.  Theological Department, rent of house.                  | 5 00<br>6 <b>9</b> 0~<br>5 00        |
| Mary H. Davis, Shilon, N. J., interest, General Tunary, Roxana West Estate, Albion Academy, Note   | 100 00<br>7 58                       |
| L. A. Loofboro, Welton, Iowa, interest, Albion Academy<br>Theological Department, 1 month's rent   | 6 00.<br>6 00<br>21 50               |
| Income from Burdick Farm. Theological Dept., 1 year's interest Bond and Mortgrge of \$1,000.   | 70 00<br>6 00                        |
| Theological Department, rent of nouse.  I. W. Loofboro, interest, Albion Academy   | 6 00<br>6 00<br>12 00                |
| Andrew J. Green, "Tract Society Income from Burdick Farm Sarah A. Millikin, Dallas, Texas, tithe money for purchase of a tent, Margaret Nash, deceased, Westerly, R. I, Note, Theological Dep't.,  "interest," | 34 90<br>60<br>100 00<br>41 17       |
| Theological Department, rent of house.   | 25 00<br>6 00<br>1 75                |
| Edward Livermore, Theological Department, 1 year's interest Income from Burdick Farm Dividend from Bank Stock  | 50,00<br>28 <b>9</b> 0               |
| Theological Department, rent of house  | 6 00<br>7 00                         |
| Disripsements.   | \$9,249 01                           |
| Bond and Mortgage, Albion Academy, Bi-Centennial Fund  | \$3,000 00<br>300 00<br>14 00        |
| Insurance paid on houses Theological Department.   |                                      |
| E. Potter, Treasurer, Alfred University, Theological Department E. Potter, Treasurer, Alfred University, Theological Department  | , ,,,,                               |

PLAINFIELD, September, 1878.

PLAINFIELD, Sept. 22d, 1878.

We have examined the accounts of the Treasurer of the Memorial Board, and find the same correct and true.

JOSEPH A. HUBBARD, Auditors.

I. D. TITSWORTH,

J. A. Millikin, A. E. Main, A. C. Whitford, T. Saunders, B. G. Stillman, E. S. Fuller 2, J. W. Heath, S. Burdick 3, C. H. Bowen, E. R. Clarke, Geo. A. Green 2, Ida Warner, Mary Davis, Thomas Barber, McFarland, H. Stillman, Geo. W. Hills, J. Babcock, E. K. Burdick, J. B. Crandall, J. T. Hamilton, G. H. Babcock, L. F. Randolph. RECEIPTS. li payments for the SABBATH RECORDER the paper. Persons sending money, the edged, should give us early notice of J. Beebe, Alfred Centre, W. W. Gardiner, Nile, **\$**2 50 34 52 Mrs. C. Rogers, DeRuyter, 2 50 35 Samuel Justice, " 2 50 35 Mrs. ENichols Lincklaen Cen. 2 50 34 C. H. West, Marquette, Wis., 3 00 35 36 J. H. Chester, Ashaway, R. I., 5 00 34 52 Mrs. J. R. Wells, " Mrs.M.E. Millard, Hebron, Pa., 44 35 Mrs. E. Tisdell, Girard, FOR LESSON LEAVES. S. Burdick, Leonardsville
H. W. Palmiter, Sawyer City, Pa.,
J. J. Babcock, North Loup, Neb.,
A. C. Whitford, Milton, Wis., 2 82 WHOLESALE PRODUCE MARKET. Review of the New York markets for bu ter, cheese, etc., for the week ending Oct. 12th, reported for the RECORD ER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87

BUTTER.-Receipts for the week were 33,822 packages. Exports were 4,989. The market is 2 @ 4 cents lower on all middling qualities. The business in Oleomargarine has got to that pass that it largely supplies the demand for medium butter. Oleomargarine is said to be of fered at 14 @ 16 cents-5 per cent. offand it is said that exporters and also many dealers in the Eastern towns and cities prefer it in quality to any dairy butter that can be had at similar prices. This deadens the markets for all fair grades of dairy butter. The cellars here fill up with it, and its value is uncertain and nominal. The market for Western Factory-milled butter is so low, being down to 6.8. 10, 12 cents for the common to the best, as to attract attention and command buyers. It is the lowest price for butter in any of the world's markets, and offerings of lit are taken freely. There were sales for English export of 400 tubs Northern Welch dairies at 16 cents, and two to three hundred firkins of the bodies of Chenango and Delaware daries at 17 cents; and 16 @ 17 cents seems to be the price at which exporters are willing to buy such dairies as please them, while common dairies that do not please must come into close competition with this Westernmilled butter at very low prices. October make, high flavored, Western and State creameries are quick sale at 24 @ 26 @ 27 cents to home trade, the last price for sour-cream creameries. Fine, fresh, dairy-make butter sells well at 22 @25 cents. We quote: Sour-cream creamery, fresh make .26 @ 27

Sweet " " .23 @ 25 Finest Fall make private dairy . 22 @ 25 Fair to good " " ..16 @ 20 Entire dairies, Southern and Middle Tier Counties..... Entire dairies, Northern and Western, fresh dairy-packed.....14 @ 18
" " ladle-packed.....10 @ 14 " milled butter...... 7 @ 4 @ CHEESE.—Receipts for the week were

89,440 boxes. Exports, 47,628 boxes. There is a good demand for smooth, fine Septembers at 9 @ 91 cents, and say 81 @ 9 cents for coarser or faulty make, and last half August sell well at 8@9 cents, as in quality. Common early cheese continue nominal and unchanged, while a few fancy specials in exceptional in stances have been bid up above our quotations. We quote:

State factory, fancy Sept..... 9½ @ 9½
" prime late made... 9 @ 9½
" fair to good..... 7 @ 8½

Eggs.-The advance noted last week was fully sustained, and desirable marks of fresh eggs sold quick at 23 cents. BEANS are in high receipt, and higher. We quote:

Marrows, # bush.62 fbs... \$1 65 @ \$1 BEESWAX.-Pure wax # tb., 26 @ 27 DRIED APPLES.—We hear of samples of new Tennessee fruit being bid for at  $1\frac{1}{2}$ cents per pound. Common dried apples can scarcely be said to have any market value at all. Evaporated apples are taking their place largely, and sell at 6 @ 8 | per dozen. Emerson's CHURCH OFFERING,

DRESSED POULTRY .- We quote : Turkies, \$ 1b...... 13 @ 1 Chickens.....11 @ Ducks......12 @ BUTTER, CHRESE, 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 sen promptly as soon as goods are sold. We have no Agents, make no purchases what ever for our own account, and solicit con-DAVID W. LEWIS & Co.,

and letters. QUNDAY AFTERNOON FOR OCTOBER contains A WORKINGMAN'S STORY—A pec besetting unemployed workingmen now. By One of Them.
MRS. BARNARD'S CHURCH—A com prenensive statement of the reasons for and against women's preaching. By Mary

A. E. Weyer Fisher.
WILL OR ENVIRONMENT?—An in teresting paper. By Rev. Dr. J. T. Tucker. THE ENGLISH REFORMATION—By lev. Lyman Abbott. CONTINUATIONS OF THREE ATTRACTIVE SERIALS. AUNT HULDAH'S SCHOLARS-By Edward Everett Hale.

CHIPS FROM A NORTHWESTERN OG-By Campbell Wheaton. STORIES by May A. P. Stansbury and thers. POEMS by Paul H. Hayne, Lucy others. FULLING by Faul II. Layle, budy Larcom, and others. PREACHING HONES TY, and other good articles in the Editor's Table. Also BOOK REVIEWS.

SUNDAY AFTERNOO, presenting nerit the leading secular monthlies, and imilar to theirs to the secular press. It aims to have in all its essays, serials, stories, poems, etc., a moral purpose, while in its EDITOR'S TABLE are vigorous ons of live religious themes and of secular theme from the religious stand point. It is pre-eminenty readable, and fills a place as a Sunday Magazine occupied by no other publication. PRICE \$3

YEAR. SUNDAY AFTERNOON, Springfield, Mass.

Attractive inducements to all who ish to make money in canvassing.

POCHESTER BUSINESS UNI THE LEADING BUSINESS SCHOOL.

NEW ADVERTISEMENTS. 25 FANCY CARDS WITH name, 10c Plain or Gold. 150 styles. Agent's Outfit 10c. HULL & CO., Hudson,

THE ANTIDOTE TO ALCO-HOL found at last. The Father Mathew Remedy is a certain and speedy cure for intemperance. It destroys all appetite for alcoholic liquors and builds up the nervous system. After a debauch, or any intemperate indulgence, a single teaspoonful will remove all mental and tesspoonful will remove all mental and physical depression. It also cures every kind of Fever, Dyspepsia and Torpidity of the Liver. Sold by all druggists. Price \$1 per bottle, Pamphlet on "Alcohol, its Effects, and Intemperance as a disease," sent free on writing to the FATHER MATHEW TEMPERANCE & MANU-

EW RICH BLOOD! PAR-BONS' PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health if such a thing be possible. Sent by mail for 8 letter stamps. I. S. JOHNSON & CO., Bangor,

\$9 00 DIANOS.—RETAIL PRICE \$1,000 only \$275. Parlor Organs, price \$340 only \$95. Paper free. DAN-IEL F. BEATTY, Washington, N. J.

WHY GO WEST?—SEND for Delaware Farm Catalogue and Maps. J. F. MANCHA, Dover, Del.

AME BACK. BENSON'S CAPCINE POROUS PLASTER is for lameness or weakness of the back, Rheumatism and all local aches and pains, to overcome the slow action of the ordinary Porous Plasters. It relieves pain at ice, and cures where other plasters will not even relieve. Sold everywhere by

Druggists. Price 25 cents. A GENTS WANTED FOR DR. MARCH'S New Book, FROM DARK TO DAWN. In this new volume he Popular Author of "Night Scenes in he Bible" portrays with vivid and thrilling force and eloquence the events of Sacred Truth, and adds fresh testimony to the beauty, pathos, and sublimity of the Stories of the Bible. Agents will find this book with its sparkling thoughts, glowing style, beautiful engravings, and rich bindings, the best in the market. Terms Liberal. Circulars Free. Address J. C. McCURDY & CO., Philadelphia, Pa.

TARIS. 1878. AT EVERY EXPOSITION SWEDEN, 1878 PHILADELPHIA, 1876 FOR 12 YEARS SANTIAGO 1875 HIGHEST HON VIENNA, 1873. PARIS, 1867. Have been award-

CABINET ORGANS.
At the Paris Exposition this year they are awarded The Gold Medal, the highest recompense at the disposal of the jury.
They have also received the Grand Gold Medal of Sweden and Norway, 1878. No other American Organs have ever attained highest award at any world's Exposition. Sold for cash or payments by installments. Latest Catalogues, with newest styles, prices, &c., free. MASON & HAMLIN ORGAN CO., Boston, New York, or Chi-

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EVOLVER FREE.—SEVEN—Set FREE.—SEV make them inherit the throne of glory for the pillars of the earth are the Lord's

The rich man also died and

and all the nations that forget God

"The same shall drink of the wine

the wrath of God, which is poured out

without mixture into the cup of his in

fire and brimstone in the presence of the

ignation; and he shall be tormented with

Son, remember that thou in

"For whosoever will save his life shall

offend against the generation of thy children. When I to know this, it

the sanctuary of their the their end. Surely thou didn't

oaths." Job 19: 8.

father's house, v. 27.

dren. When I that to know this, it was too paintal as an intil I went into

slippery places: then casted them down into destruction of Hox are they brought

into desolation, as in a granent! they are

itterly consumed with terrors." Psa. 78

. can not : . pass. v. 26.

A great guif fixed so that they

"He hath fenced up my way that I can

ot pass, and he hath set darkness in my

Lpray thee . . . send him to my

"He that turneth away his ear fron

hearing the law, even his prayer shall be

"Wherefore the Lord God of Israe

ne forever: but now the Lord saith, Be it

That he may testify unto them.

"For that they hated knowledge, and

did not choose the fear of the Lord; they

would none of my counsel; they despice

all my reproof: therefore shall they es

of the fruit of their own way, and be filled

They have Moses and the

"Seek ye out of the book of the Lord,

and read: no one of these shall fail." Isa.

"Think not that I am come to destro

the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say

unto you: till heaven and earth pass one

the law, till all be fulfilled. Whosoeve

herefore shall break one of these least

ommandments, and shall teach men so

he shall be called the least in the king

Neither will they be persuad-

But if our o

ot or one tittle shall in no wise pass from

34: 16.

and he hath set the world upon them."

v. 23. 24.

## The Bible Service.

Conducted by a Committee

For what did he rebuke them?

gard the poor man? Job 34: 19.

condition after death?

was the poor man's name? What does Laza-

rus mean? Where was he laid, and with what

III. v. 24-31. What prayer or request did th

rich man make to Abraham? Was it granted?

selfish prayer? Why? What reply did Abra-

eous? Should we strive to be rich?

HISTORICAL CONNECTION.

EXPLANATIONS.

AMERICAN SABBATH TRACT SOCIETY INTERNATIONAL LESSONS, 1878. FOURTH QUARTER.

Oct. 5. Warning against Formalism. Luk Oct. 12. The Gospel Feast. Luke 14: 15-24. Oct. 19. The Prodigal Son. Luke 15: 11-24. Oct. 26. The Rich Man and Lazaru Luke 16: 19-31. Nov. 2. The Ten Lepers. Luke 17: 11-19. Nov. 9. Whom the Lord Receives. Luke 18 Nov. 16. Zaccheus, the Publican. Luke 19

1-10. Nov. 23. Judaism Overthrown. Luke 21: 8-21. Nov. 30. The Lord's Supper. Luke 22: 10-20 Dec. 7. The Cross. Luke 23: 33-46. Dec. 14. The Walk to Emmaus. Luke 24: 13-33 Dec. 21. The Savior's Last Words. Luke 2

LESSON XLIII.—THE RICH MAN AND LAZARUS.

Dec. 28. Review.

For Sabbath Day, October 26. Luke 16: 19-31.

19. There was a certain rich man, which was ores,
21. And desiring to be fed with the crumb which fell from the rich man's table: more over the dogs came and licked his sores. 22. And it came to pass, that the beggar disc for their unbelief. See Luke 16: 1-18.

buried;
23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24. And he cried and said, Father Abraham are many on me, and send Lazarus, that he flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst the good things, and likewise Lazaws evil things: but now he is comforted, and thou art tormented 28. And beside all this, between us and you there is a great guif fixed: so that they which would pass from hence to you can not; neither an they pass to us, that would come from thence. 27. Then he said, I pray thee therefore, fa ther, that thou wouldest send him to my fa

ther's house:

28 For I have five brethren; that he ma testify unto them, lest they also come into this place of torment.

29. Abraham said unto him? They have Moses and the prophete: let them hear them. 30. And the said, Nay, father Abraham; but ill repent.
31. And he said unto him, If they hear no Moses and the prophets, neither will the be persuaded though one rose from the dead TOPIC.-Here and hereafter

1. The rich man and his steward. Luke 1 2. The rich man and Lazarus. Luke 16: 19-31 3. The strait and wide gates. Matt. 7: 13-29. 4. The wise and foolish virgins. Matt. 25: 1-13 5. The results of wisdom and folly. Matt. 21 51-40. 6. Obedience better than sacrifice. 1 San 15: 10-26. 7. Obedience rewarded. Rev. 22: 1-14.

TOPICAL READINGS.

GOLDEN TEXT:—"The wicked is driven away in his wickedness: but the righteous hath hope in his death.??—Prov.14:32. CENTRAL TRUTH.-The way of life and the way of death.

TIME.-A. D. 30 PLACE.-Probably Perea, beyond Jordan RULERS.-Tiberius Casar, emperor of Rome Pontius Pilate, governor of Judea: Herod Antipas, of Galilee.

OUTLINE. I. The rich sinner and the po II. The poor comforted, the rich tot mented. v. 22, 23.

III. The unavailing prayers. v. 24-31. Historical connection. After the par

fond ties;

Eager I gather each link of the past,

Our sweet little "Fannie," the hou

nie" was gone

did tread;

covered rim.

to mine;

I look in its depths, as in the old time,

When my heart was all joy, whatever be

There's the hill on the east, where the ros

dew, I've climbed to its top, where the blueber-

And on that old rock standing there by the

I've sat when a child and with lap full of

Wove beautiful wreaths all the bright

My path was all sunshine, my heart free

The hours glided by on their rose-colored

wings,
And a beautiful gilding encircled all

things.

Life's roses were

es grew wild:

Her wee baby face, and her snowy white

An angel came for her one beautiful day,

Old memories are thronging my quick

Never thinking they'd wither in my hands of everything, Matilda, and you no opportunity for the cultivation of Miscellaneous. And how should I know without some one THE OLD HOMESTEAD. MRS. A. E. STANLEY.

Then I had a brother, a beautiful boy, Backward it floweth, that long tide of Rosy-cheeked and dove eyed, my pride and my joy,
And 'round our old homestead, in songs of delight, Our glad voices echoed from morning till night. Greet I your presence with pleasure and But I'm weary, dear brother, of life's hol low forms-Pleasure to know I was born 'neath your m weary of breasting its pitiless storms

came and licked his sores.

All trembling, and cold, with Time's chillwould rest my poor head on your boson at last. mong my old haunts I wander at last. The old house is deserted, its walls are all

The fire has gone out and the hearthstone throbbing brain;
I'm living sweet childhood all over again Mother, dear mother! it seems but a day Since I saw you sitting there in the door call my loved ones, but I know they ar gone; On the old broken threshold I'm standing Way. Your bright, sunny face was a picture I can see it there now, as it once used to One by one my hopes sink in the deep flood

And on the green turf, just outside the O, reach from the "Summer-land "-beck on to me! Dear father sits musing as in days of yore. Come over the river, I'm waiting for And another fair face I mind me of yet, -Christian Standard.

MRS. HART'S ECONOMY. "I want to show you some undergarments I've been having made ately," said Mrs. Hart to her friend ing, and all hand work, too, and I than she demands, Jenny Secor, you get them next to nothing. Did you will do an unfriendly thing, and

away; You wept, darling mother, when "Fan-Other children were left, but you felt all ever see anything finer than this hurt her prospects, too, for I intend | naked children, clamorous and quarruffling and tucking?" The ladies were sitting in Mrs. I weep as I wander my olden haunts o'erweep that gay childhood will come Hart's sunny front chamber. It was in perfect order, and everything about it indicated the union of good story o'er, That it told in my youth, in the sweet days taste with the possession of money. The furniture was costly, the carpet and rugs were rich, and the flut-But my little bare feet in my childhood ed pillow-shams on the elegant bed, of the finest linen, edged with lace.

As Mrs. Hart opened a drawer and I never was weary with your mellow song. And here's the old spring, with its moss went on to sav: "If your wardrobe needs replen-Its bright waters bubbling almost to the ishing, Jenny, now is your time. The woman who did these for me is And a pale, care worn face looks upward desperately poor, and will be thankful to work at your own price. She offered to make these for twenty

Not the gay laughing one, with its soft That I saw in that spring thirty long years ago; For Time's heavy hand has passed o'er it of naming less than fifty to her myself, and I have paid eighty cents good many poor people on Board struck the quick eye of the visitor. | blessedness of His tender voice, who and a dollar to Miss Gilmore, for days." And stole all its roses and dimples away. work less nicely done. But when And here's the old orchard, whose soft amshe offered. I concluded she knew her own business best, and I jumped sheltered me oft, as beneath it I've at the chance, I can tell you. Mrs. Secor looked at the elegant

price you tell me satisfies her. Will | most palatial mansion. dressing sacques and other articles | you accompany me? You are known of clothing which her friend was as a benevolent woman, and you proudly displaying. They were ought to make visits among the I tell you that I have come on a faultlessly done. But she uttered poor. not a word for some moments, and the deepening flush on her cheeks | Secor," said Mrs. Hart with decision. | Mrs. Hart, and I wish to engage you and the light in her brown eves told very plainly what she thought of her influence to the Home, as my pastor a machine?" For the cloud's "silver lining" was ever asked me to do so; but I never infriend's economy. Mrs. Hart, however, suspected nothing, and went tended to venture into places which on chatting fluently. are unfit for ladies, nor to engage in- | been able to get one."

"Have you bought your new Fall to any Quixotic schemes. My duties hat yet, Jenny? No! Then you lie mainly at home to my husband my house. I will give you one dolmust see mine. I found it at Hill- and children. If I please them and lar and a half per day, and for the yer's yesterday. Of course, I had make them happy, my conscience is present I shall need you four days to pay an immense price, for satisfied." madame charges extra for her style: but that made no difference. I tell Lewis, when he finds fault, that if I and the Secors resided. Mrs. Secor my niece is to be married, and there spend at one end, I save at another, was familiar with it, for her feet is a great deal of sewing to be done and he knows I never exceed the were accustomed to seeking the poor for her, and I have family work bemorning hours.

Ah! those were the gay golden days of my limit ourselves to. This bonnet now her friend, she stopped a car which Such cost twenty dollars; but there isn't was going to the river, near which the pale face and flashed into the a prettier one in our church, nor the thronged homes of Harvard weary eyes! Such an immense

will there be this season."

Street were to be found. Homes! thankfulness as for a moment altered

Twenty dollars for a piece of French felt, a little velvet, a feather, and a cluster of Artern learned in which hundreds of and a cluster of Autumn leaves! six man beings are crowded closer than into tears. would amply cover the actual cost cattle, in which there is no privacy, The mother spoke.

II. v. 22, 23. The beggar died. The Old Testament Scriptures. These, if hill, to set them among princes, and to make them inherit the throne of glory: able of the prodigal son, what parable did Christ next put forth ! To whom, and against The death of Lazarus may have been, and doubtless was the more immediate result spirit and intent, were sufficient to save of his destitution, or want of that food and them from the fate of the rich man. The Sam. 2: 8. gerses 19 and 202. How was the rich man care which the rich man was abundantly state of heart which lead, men to reject clothed! How did he fare every day? What able to supply him. Carried by the angels. This language is in harmony with the opinion of the Jews, that the light, hence the declaration, Neither did he suffer? What did he desire? What angels were employed to convey the will they be persuaded though came to him in his sufferings? Does God respirits of men to the abode of happiness or one rose from the dead. From II. v. 22, 23. What happened to these men? Where was Lazarus carried? What is meant misery, according as the life had been this doctrine we may infer, that if men by Abraham's bosom? Why is it said that good or eyll. Abraham's bosom. will not become Christian from the light the rich man "was buried?" What was his This, by the Jews, was understood to de-possessed, neither will they become such scribe the place of perfect security and from greater light. There can be no valid peace, the future of the redeemed soul in excuse for rejecting the light already reits happy communion with the great and ceived. This lesson, as a whole, teaches Abraham?" In what had he trusted for salvation? What lay between these men.? What died and was buried. That which the future sufferings of the lost, and the lesson does this impassable gulf teach? For had happened to Lazarus, in due course of | future joy of the saved. what did the rich man next pray? Was this a time overtakes the rich man, and both alike have gone to their reward. But of ham make? Had the rich man and his brethren lived up to the light afforded them by Moses and the prophets? What does the fact of | doubtless because a grand affair in the way | Christian sympathy and benevolence. the rejection of the light already given, show, of a costly and ostentatious funeral ended as to state of mind and the prospects of repentance under greater light? By what are his earthly career. In hell . . . being we warned? What does the Golden Text say in torment. The term hades, hell, as concerning the wicked? What are we taught used in the New Testament, may, perhaps, by this lesson, respecting the soul? The fuin several instances, be used to describe the grave as the place or common receptacle of the dead without reference to the after death experience of happiness of

After our last lesson, Christ, by the parmisery; but in this instance, that it de able of the unjust steward, warned the scribes the sufferings of the sinner after Pharisees against the sin of covetonsness. | the death of the body, is made evident by They derided him and were in turn, by the use of the modifying words—being in heir of one who, in his life time, was the Christ's direct words and the parable or torment—and also from the fact that it is recognized friend of God. narative of our present lesson, rebuked described in the twenty eighth verse as this place of torment. III. v. 24-31. He cried . . . Father

I. v. 19-21. A certain rich man. Abraham. His appeal, and hope of This man is often called Dives, not because recognition and favor are evidently based dently because dives is the Latin word for or lineal descendant of Abraham; but this, light. rich man. Clothed in purple and though affording him peculiar advantages fine linen. Purple was regarded as a and privileges in life, was now against him, royal color because the matter used to since these privileges had not been improduce this color was very rare and ex | proved in securing his own salvation. His pensive. Originally, it was only worn by prayer was to Abraham rather than to kings: afterwards, by those who were rich | God, and simply because he hoped to find and influential. Fine linen was early, favor through him as the friend of God and perhaps in the time of Christ, pro- and the lineal head of God's chosen peoduced from flax which grew in Egypt, ple. Send Lazarus. He who had doubtless along the banks of the Nile. | never cared to minister to the poor suffer See Prov. 7: 16; Ezek. 27: 7. Fared ing Lazarus who lay at his gate, full of sumptuously every day. Had ev- sores, now prays that the now exalted and erything that appetite could crave or heart | happy Lazarus may be sent to dip the lesire. He was abundantly able to help tip of his finger in water to cool his the poor, if so disposed. A certain parched tongue. The relations of the two beggar named Lazarus. The term men are now entirely reversed. The hum ptokos, here rendered beggar, does not ble on earth is exalted to peace and blessnecessarily describe one who is in the edness with Abraham, while the exalted arus. v. 20. habit of begging, but one poor and needy. on earth is destitute and tormented plead It is evidently here used to describe a ing vainly for recognition and help. Son, worthy poor man, brought to destitution by remember. The rich man is called to disease, and as such, a worthy object of remember his past life; how he had lived charity. This man is in no sense a type and surfeited in luxury and profusion. of the ancient, shiftless beggar, or more | while God's faithful servant, Lazarus, had modern tramp, who takes to begging suffered uncared for, at his door. "Let rather than honest labor to supply himself | memory alone survive, and it will strike with daily food. As illustrating the ten thousand scorp on stings into the soul

thought expressed in the 15th verse of of the lost."-Cummings Agreat gulf. this chapter, it is a significant fact, that A figure of language intended to describe while with men the name of the rich is the impossibility of any interposition to sounded abroad, Christ does not even relieve or change the sinner's condition mention the name of the rich man, but is after death. Then said he, I pray very careful to proclaim the name of this thee. Having first, without avail poor man. The name Lazarus is signifi. prayed for himself, he next proceeds to

have willingly given the other four-

"Why, you dear little goose, for

things anyway;" and the lady sur-

veyed her dainty self in the mirror,

and glanced complacently around

have gone into this elaborate sacque,

tired stitches, too, I'm afraid, Ma-

poor twenty cents. It don't look

As she spoke she took two silver

held them thoughtfully in her hand.

dear," said Mrs. Hart positively.

"It was all the woman asked,

'If she had wanted more, would

were so reasonable. She is a good

sewer, and if I had been selfish, I

would have kept her all to myself.

Now, if you go and offer her more

at once to send her Eddie's new

shirt-waists to make, and when

Adela's aprons and skirts, if she con-

"At No. 12 Harvard Street. It's

a poky part of the city to go to.

Lewis never likes me to venture into

"What did you say her name

"I did not say it at all, but it is

Ella MacBride. She has a tittle sis

MacBride and find out for myself

Harvard Street was fully a mile

"Where does she live?"

am glad I told you about her."

was?" said Mrs. Secor.

tinues to please me."

Mrs. Secor.

she not have said so? Surely she frowzy woman, with her dress torn

knew what she could afford to work | half off and a babe in her arms, was

for; I, on my part, employed her standing behind him, apparently

really out of charity. I had no need | scolding. She ceased the torrent of

of more things at present, and I let her objurgations as the pleasant-

her do them only because the terms | faced lady approached, and inquired

brief reply.

"Twenty dollars for the hat, and

her well-appointed room.

like much, does it?'

teen—for what?"

cant, and means assistance of God. De- pray for the limited circle of his father's 9 siring to be fed with the crumbs household. It is evident that his suffer which fell from the rich man's ings for his sins have not changed his ham's bosom. table. Even the refuse of the rich heart, for his prayer is the prayer of selfman's abundantly supplied table, desired ishness. It does not embrace a world in by Lazarus, seems to have been wholly or sin, but only his nearest, dearest kindred. cob, in the kingdom of heaven." in part refused him, and only the dumb | Its compass is measured by the statement, 8: 11. For I have five brethren. They have Moses and the prophets. and lifteth up the beggar from the dung-

LESSON THOUGHTS

Moses and the prophets must, under like

conditions, lead men to reject still greater

Great wealth and luxurious living the rich man it is said, he was buried, are seldom, if ever, associated with real 2. The poor man who is friendless of earth may have a friend in heaven.

thy lifetime, v. 25. 3. Death is no respecter of persons; comes to the soft couch of the rich lose it: but whosoever will lose his life fo no less than to the hard cot of the poor; it my sake, the same shall save it." Luke 9:24 must bring to many of earth's exalted ones humiliation and misery, while to God's in a moment go down to the grave." Job lowly ones it is sure to bring glorious ex-4. One can not escape the consequences riches. Verily I have cleansed my heart

of his sins because he is the son or lineal 5. Consciousness after death is that which renders possible and real the experience of future punishment. 6. If men do not accept and live up to the light already given, there is little hope

7. Men may plead for mercy and plead in vain, because they plead too late.

of their being benefited by any additions

BIBLE ILLUSTRATIONS. A certain rich man. ev. 19.

"Then said Jesus unto his disciple Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven And again I say unto you, It is easier fo camel to go through the eye of a needle dom of God." Matt. 19: 23, 24. "For the sun is no sooner risen with

burning heat, but it withereth the grass house of thy father, should walk before and the flower thereof falleth, and the grace of the fashion of it perisheth: so alfar from me; for them that honor me I ways." James 1: 11.

A certain beggar named Laz-"The rich and poor meet together: th " For the poor shall never cease out

ing, Thou shalt open thy hand wide unt thy brother, to thy poor, and to thy needy, in thy land." Deut. 15: 11. The dogs came and licked his prophets. v. 29. "My lovers and my friends stand aloof

the land: therefore I command thee, say

from my sore; and my kinsmen stand afar "But ask now the beasts, and they shall each thee." Job 12: 7. The beggar died. v. 22.

"And as it is appointed unto men once to die, but after this the judgment." Heb. Carried by angels into Abra

and teach them, the same shall be called "And I say unto you, That many shall great in the kingdom of heaven." come from the east and west, and shall sit down with Abraham, and Isaac, and Ja He raiseth up the poor out of the dust them that are lost." 2 Cor. 4: 3.

laboring class whose precarious liv-

ing is from hand to mouth. They

strong, and on smooth pine floor and

stamp of gentility and thoroughness.

dejected looking man with a pipe in

his mouth sat on the steps. A

if the MacBrides lived there.

one, for it seemed very forlorn.

Such a gleam of joy as lighted up

"Top floor, back room," was the

"Indeed, madam, you don't know delicacy, no room for thrift or good how we need money. My little boy house-keeping to display itself. has a place in a store. He gets the composition, the artistic combi-spectable merchants, the houses walked the streets till her feet were nation, the effect. A woman's bon-which Mrs. Secor came to had fallen blistered in her worn-out shoes look-net is the most important part of from their high estate. Years and ing for work, and nobody would her dress; it is the head-piece, and | years ago the former owners had | give her any till your friend agreed it must be handsome. I like elegant moved up town, the wave of fashion to try her, and the price was so sending them far from a locality small that it has nearly killed her to which had once been choice and aris | work at it. But it was better far tocratic. By degrees they had sunk- than the shops would give. Think en from the abodes of respectable of a dozen ladies' wrappers at mechanics and keepers of small twelve cents apiece and shirts at five

twenty cents for all the stitches that | shops, to the dwellings of the lowest | cents each." "The fine work she has been but ting on these garments at twenty tilda. How very, very hard the had one advantage over the modern | cents, amounted to more labor than poor fingers had to toil for that tenement house, and one only. That that, Mrs. MacBride. It is not wise consisted in their solidity. The to make one's skill too cheap, for if halls were wide, the stairs were you have real skill and merit, you are certain after awhile to get prop dimes from her little steel purse, and ornate ceiling there was still the old erly remunerated. Mrs. Hart would have given more if your daughter had asked it."

"No, ma'am," emphatically said the daughter. "She took me only because I promised to make the things for so low a price. I had been to forty houses before I found one who would hire me. When am I to begin with you?" "To morrow morning," answered

Mrs. Secor, laying her card on the

table. "Be at my house at eight,

and you can take breakfast before Mrs. Secor picked her steps careyou begin. I will give you breakfully through the hall and up the fast and dinner, and you can come dirty stairs. She encountered halfhome to supper with your mother." Neither meat, nor tea, nor coffee, reling, nearly stumbled over a little nor milk had been possible to the fellow lying sound asleep in the MacBrides in some time. Potatoes, Spring comes she shall have all of highest passage, and was eyed susmeal, and molasses, had formed piciously by a gaunt and savagetheir diet. A few days of good looking cat, who glared at her as food and steady work in Mrs. Seshe pushed him aside. Mrs. Secor cor's sunny, airy house, wrought a cor's sunny, airy house, wrought a disliked cats, but she pitied this seamstress, and ere long she was R. S. & A. P. LACEY, Attorneys. Wash-Knocking at the specified door, a able to remove to better apartments. querulous voice bade her enter. Mrs. Secor interested herself to ob Close to the small window sat a tain employment for her from other ing of which she had spoken, she her in to see you. I have no doubt went on to say: took from it the newly-made cloth- she'll be here to night, and I'll send delicate-looking young woman, sew- friends, and as the Winter deepened she can embroider, and Cornelia ly glanced from her work, but left she multiplied her errands of charmight let her help on her trosseau. I the task of entertaining to her mothity, and tric? barder than ever to er, who was bending over the small find ways and medit of helping those ier City Natl. Bank, Denver, Col.; J. D. stove as if to coax all the warmth | who were in distress. She did not | Knox, Esq., Banker, Topeks, Kansas. she could from its feeble fire. The bay so many new dresses, nor wear room was very clean, and the dress the rich a booken as Irs. Hart, but of both mother and daughter, when her head had pressed the pil cents apiece. I would never thought | ter in the Home, and that's where I | though thin and old, was extremely | low at night, her sleep was sweet met her. Being a manager, I see a neat. One evidence of refinement for often there came to her the

> A pot of mignonette in bloom stood | said, "Inasmuch as ye did it to the "Matilda, I am going to visit Ella on a shelf where the light could fall least of one of these, ye did it unto upon it, and its sweetness was lav- me."-Christian Weekly. what sort of a home she lives in, and ished as generously in that poor what sort of food she can buy at the abode as it could have been in the A REMEDY FOR THE EFFECTS OF Poison Ivy.-Dr. A. S. Brown, U. " Miss MacBride," said Mrs. Secor. S. N., states in the Medical Record "you will excuse my intrusion when that he has found a specific to the troublesome erruption caused by matter of business. I have seen the the poison oak or poison ivy (Rhus "I must beg to be excused, Mrs. | work you are doing for my friend toxicodendron) so common in our woods, and so often mistaken for I consented to give my name and to sew for me. Can you overate on the Virginia creeper, which the plant somewhat resembles. This specific reply (sent free) before buying PlANO or ORGAN. Read my latest circular. Low-"I can," replied the girl, "but he finds in bromine, which he has have none of my own. I have never least forty cases. He uses the drug "I should prefer your coming to dissolved in olive oil, cosmoline, or glycerine, in the strength of from ten to twenty drops of bromine to the ounce of oil, and rubs the mixture every week. I think I may say that gently on the affected part three or | York or Cincinnati, O. four times a day. The bromine is from the avenue on which the Harts steadily for the pext six weeks, for so volatile that the solution should hours from its preparation. The first thorough application, and it

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No. 8 No. 12\* No. 4\* No. 6 STATIONS. 11.42 12.02P 12.22 11.05AM 6.35PM 12.35AM 1.50P) 1.07PM 8.47 " 2.50 " 2.54 " 10.53 " 4.35 " 7.15 " 3.38AM 9.15 " 4.80 7.30 New York 10.25pm 7.25am 12.25pm

ADDITIONAL LOCAL TRAINS EASTWARD. 5.25 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.47, Forest-ville 6.08, Smith's Mills 6.30, Perrysburg 7.10, Dayton 7.37, Cattaraugus 9.37, Little Valley 9.20. Salamanca 10.27. Great Val ley 10.44, Carrollton 11.25, Vandalia 11.43 A. M., Allegany 12.10, Olean 12.45, Hinsdale 1.35, Cuba 2.25, Friendship 3.35, Belvidere 4.15, Phillipsville 4.40, Scio 5.20, Wellsville 5.57, Andover 6.52, Alfred 7.42, Almond 8 10, and arriving at Hornellsville

at 8.35 P. M. 623 A. M., daily, from Friendship, stops at Belvidere 6.44, Phillipsville 7.00, Scie 7.20, and arrives at Wellsville 7.55 A. M. 9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.24, Forestville 9.33, Smith's Mills 9.45, Perrysburg 10.05, Dayton 10.17, Cattaraugus 10.45, Little Valley 11.05, Salamanca 11.45, Great Valley 11.52 A. M., Carrollton 12.10 Vandalia 12.27 Allegany 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 ville at 12.15 A.M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayton 10.28, Cattaraugus 11.00, Little Valley 11.24, and arriving at Salamanca at 11.50

6.05 P. M., daily, from Dunkirk, stops at all stations, arriving at Carrollton at 5.40 P. M., except Sundays, from Carrollton, stops at Vandalia 5.52, Allegany 6.06, Olean 6.15.

WESTWARD. STATIONS. , No. 3\* No. 9\$ No. 29 No. 1 Hornellsville 8.15Am 12.20Pm 12.50Pm 8.55Pm 1.21 " 2.15PM 9.57PM 2.22 " 3.40 " 10.49 " 2.50 " 4.40 " 11.15 " 3.38 " 5.40 " ...... 11 20 " 3.42 " 5.45 " 11.50 7.05PM Cleveland Cincinnati 6.00AM

Little Valley 11.57Am 4.15pm 6.13pm 12.22Am know of does. It can be given to infants 1.30pm 5.45 " 8.15 " 2.20 " ADDITIONAL LOCAL TRAINS WESTWARD. Friendship10.10, Cuba 11.17, Hinsdale 11.55, A. M., Olean 12.32, Allegany 12.49, Van is much more immediate and thorough Cattaraugus 5.52, Dayton 7.03, Perrysburg

stations, arriving at Dunkirk 9.05 A. M. 8.42 A. M., except Sundays, from Olean, stopping at Allegany 8.49, Vandalia 9.01, arriving at Carrollton 9.10 A. M.
4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salaman ca 10.50 P. M. 9.30 P.-M., daily, from Hornellsville, ar rives at Wellsville 11.50 P. M.

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The Sabbath Reco SEA DREAMS. BY IDA FAIRFIELD. On a lone rock beside the sea

I mused, and watched afar The white caps, dashing in their g Across the sandy bar.

Reside me stretched the long, low Where sand and ocean meet : The waves rolled in with ceaseler And broke beneath my feet. Across the far horizon lay A gold and crimson sky; The cloud robes, which the dying Departing, had cast by. By Summer clouds o'er head.

Slow-sailing ships before me pass With white wings widely sprea As silently as shadows cast From east, from west, they nearer And crossed before my sight; Then noisless faded from my view Into the gathering night. I thought, what isles of beauty w Each vessel's devious way: What golden morns and sunsets

Shall gild each coming day. What marts of trade, what ports of Their wings shall hover near What gold and gems their good i What welcomes give them chee Perchance, what unseen dangers h What wreck and ruin grimly ride Ah! me, how many yet shall find In ocean depths, a tomb Unknown, the snares of fate unki

Which drew them to their doom One little moment, o'er their path I cast an anxious eye; But know not what the future hat Of storm or suppy sky. The sea spreads wide her billowy The genii of the night;
The pall of darkness draw in hast To shut them from my sight. Dim visions of a by-gone hour— Their memory haunts me still; Their b-coding shadows yet have My heart to shroud and chill Life lengthens out through windin

In vain I seek, with longing gaze, To scan eternity. •h! mystery of the unseen world'! Thy cloudy curtains fall, Like banners by the breeze unfurl
To shut my gaze from all— From all which lies before, beyond That vast, unsounded sea:
Whose depths of mystery profour Still tempt and trouble me. Oh! wondrous future! when unrol Shall thy deep waters flow O'er beds of pearl, and sands of ge

Or rocky reefs of woe? What ships which speed time's With favoring wave and wind, Stranded upon a wreck-strewn al Some coming morn shall find? What ships, by wildest storms d Beyond earth's changing tide, Shall, mid the islands of the bles In peaceful harbor ride? Alas! the night has darker grow One star alone gives light; We journey toward the great un By faith and not by sight.

Who will, through storms and Our faithful Pilot prove? THE OPENING ADDRE Of Rev. W. C. Whitford, Preside General Conference, held at 1 N. J., presented Sept. 25th, published at the request of th

The Influence of the Christian B

Contact with the Tendencies

Yet, while the evening shadows

Times, upon our Peopl we meet in this Annual Sess sixty fourth-of our Gene terence. As a duty and a tion for the exercises before desire to express, at the be our devout gratitude to the ly Father for the many comforts and spiritual which he has bestowed upo the last twelve months. N with its beautiful scene among these people known hospitality and Christian We are here to renew our fe of long standing; to review ent state of the Master's wor

us, and to receive a fresh av from the divine power. The that we should impart in th ering a greater impulse an skillful movement to the represent. The conservatisms of the bind us, sometimes to w conditions, and sometimes rious detriment. As is we stood, the churches of Sabbath-keepers had one earliest origins near this cit three quarter centuries ago other at Newport, on the over two centuries since structive lesson could here by a close survey of their and achievements during meriod. It is enough to

their struggles for power God's truth on the though have been steady if not in honest, if not always They have been severely by the prejudices of the p Christian and unchristian ly hampered by the pove own resources. To my age furnishes no rarer genuine heroism than th es, scattered at wide dis the lines of colonization hundred miles westwar posing, without comp without discouragement most cherished views tablished customs of jority. But what is our pres

> dom exerts over us, as directs the leading tend times? unlike them, it does operations to materia

I. As preliminary to answer to those que ty, as related to this a Is our religion a prima system of truths? W is both. Like its auth power of God, and t God." As a force, it r and gravitation in the and special sphere of

low them to be con unvarying order of acts through spiritu

what strength are we

consider briefly the power and operations