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TO MY WIFE. hither, dearest one of earth, come sit thee by my side,
thou art e'en more lovely now than

when my blushing bride;
when my blushing bride;
rarting years have shown thy
and tested well thy love, and tested well thy love, and have found in thee a friend to my good Friend above! Spect kindred soul, my own fond wife! world of bliss 'mid earthly strife, thee, kindest Heaven, for this, the chairest boon of life! a glow of thy affection pure, the beauty

The Sabbath Recorder.

of thy mind. ne willing heart to bind ve shed upon my path their rays, sweet, so calm, so bright, at they have changed a darkened wo to one of hallowed light; to one of hallowed light; fearth thou art my Eden fair, sharer of my jov and care, blest companion of my heart,

Reloyed, when I saw thee first, and and only in acquaintanceship our hearts vouthful soul was kindled then. ukuewn raptures felt Inconsciously I breathed thy name while in devoti n knelt; the person under trial. It is clearly and every day, before my eve Came, like a scraph from the sky opposed to the fundamental princi-

y lovely image, dearest one, and i dream 'twas nigh. oft arm in arm, with joyful steps, flowery fields we trod; listening to the Sabbath bell sought the house of God; d many a bli-sful hour flew by, ing side by side: thre as my bride.

Oh then, my beautiful, were given Our pledge to each, our vows to heaven naught hath yet, for these bright years, our deep affection riven. mutual hope, and faithful trust, and i ceiving from our Father's hand rich mid life's duties, toils, and cares, along our pilgrim way, ieg. till to day Thou, like a guardian spirit fair, last sought my every ill to share; thee, O priceless boon of heaven, -hal

the incestuous man by the Corinthiand on our path, and in our home, hat an Church as a punishment. This hamed a precious light, Replete with new and wondrous in hope and promise bright in'angel baby's face and form, and laugh ing life of glee, goldon link of love to bind my hea core close to thee: Amusing, mirthful, elfin girl, Both may inflict pain. Both may be

h ever round our darling may celes of any constituted authority, np-Our little world of peaceful joy, wit cloudless sky serene. v sordid hearts and vulgar eyes is ne known nor seen ; The sweetest bliss can ne'er be found in gattering wealth alone, Nor do s it dwell in royal courts, nor ambition's throne; In hearts of faith and love it springs, And blesses those to whom it clings heltered and sweetly shadowed by

Thorrloveliest one of all on earth, of my own self a part. The choicest of celestial gifts, and neares to my heart.
Oh, never shall this arm forbear, my cho sen to defend, And never shall this heart grow cold till life's last pulse shall end; Sweet star of life, serenely bright Dispelling gloom with purest light— fan such affection know decay, or die

death's dim night? The love that bindeth Christian hearts is not alone of earth. heavenly birth; spirit thrills our nusic tones divine: sholy fire of sympathy through all our

path shall shine; Then, in those radiant skies afar. Where naught can e'er its beauty mar and Morning Star!

For the Sabbath Recorder. THE PRINCIPLES OF CHURCH DIS-CIPLINE. BY REV. W. C. WHITFORD.

Preliminary Statement. A church is a company of baptized believers in Christ, who are united together in a sincere love for

doctrines of the Bible. Each indi- guilty of an offense partakes, in yidual church has the right, accord- pant, of the nature of a punishment, ing to the instruction of the apos- but more of that of discipline. This thes, to exist as an independent body, is seen in the objects which church not controlled in its spiritual affairs by the authority of any other religious society, nor by the enactments and to sustain the precepts and auof any civil power. The govern- thority of Christ, and thereby to ment which it may exercise over its promote the purity and the good members is derived immediately name of the church itself. It doubtfrom the Founder of our religion, less deters others, when faithfully and is determined, as to its form and administered, from the commission extent, by the purpose for which the off the offenses condemned. But the church was organized. The princi- principal end, which the discipline ples on which this government is of a church must regard, is the spirbased, and the modes in which it itual improvement of the person may be administered, are exhibited whom it has under censure. It is an to us in the spirit and culture of the effort to secure the repentance and true church membership; but they are specifically revealed in the teach-

in the practices of the New Testament churches. Here are no moparchial or aristocratic features. The powers under this government are vested in the members who compose each separate church. For the same reason that such a society templates the full reclamation of the verted in a body into a church; and is purely voluntary, so for the same offending member. In the first steps the only change made consisted in reason it must recognize the equali- toward dealing with him, you are the acceptance of the doctrines of ty of its members. The right to be to gain "thy brother." The Corin- Christ., There are many references religious, the right to be loved, and thian offender was to be delivered in the New Testament to the cusall inhere in the capacities of the the flesh, that the spirit may be gogue, which, it is evident, were the right to exercise a given control, spiritual being, which are developed in manhood and womanhood. ber of a church has an equal voice him, lest perhaps he should be had been pledged on the Sabbath with another in the choice of its officers and teachers, in the admission of its members, in regulating the conduct of its worship, and in the exercise of its disciplinary powers.

church, the spiritual charge of the flock, and the control of its temporalities, are conferred by its constit- trary to the meaning of Christian disciples of Christ when persecuted. uent members. Import and Object of Church Discipline. The discipline which a church may exercise over its members is a funcrectly defined in the Presbyterian brother; and are, therefore, the anathemas mentioned by Paul em-Confession of Faith as "The exer- highest expressions of love to him. brace the curse which was procation of that system of laws which no revengeful feelings, and no as by a higher authority in the Jew-The right ated. A sincere and thorough effort son—the evil that was put away and those which relate to two or to be condemned and adjusted in offense has already been made pub Raul says, "of many"—hypo ton have already said, belongs to the "If we love the soul of our brother, The mode of treating private are those which concern matters of world. The reasons for dealing interviews can not possibly be se- Since the government of the Chrismave already said, belongs to the out to the church. On this point we shall say, 'He is fallen to day, trespasses, as taught by Christ in body of the church. On this point we shall say, 'He is fallen to day, trespasses, as taught by Christ in well known and notorious scandal, with such private transgressions, in cured. Besides, the disgrace of the tian Church is based upon the dem-every other, and every other against well known and notorious scandal, with such private transgressions, in cured. Besides, the disgrace of the tian Church is based upon the dem-every other, and every other against a transgressions, in cured. Besides, the disgrace of the tian Church is based upon the dem-every other, and every other against a transgressions, in cured. Besides, the disgrace of the tian Church is based upon the dem-every other, and every other against trespasses, as taught by Christ in well known and notorious scandal, with such private transgressions, in cured. Besides, the disgrace of the tian Church is based upon the dem-every other against trespasses, as taught by Christ in the tian Church. only of the Scriptures is and I will reprove him for his Matthew, is known to have been and the adoption and advocacy of the manner given by Christ in Matplain. When the aggrieved person good." It is as Eld. Wm. Satterthis second attempt, to obfails, in the second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline." In our second attempt, to obtain satisfaction from his offending secret of church discipline. The scandal can be ably followed. We find people who confronted by the army of Immanu conght to be kicked by a mule and satisfaction. The scandal can be ably followed. We find people who confronted by the army of Immanu conght to be kicked by a mule and satisfaction. The scandal can be ably followed. We find people who confronted by the army of Immanu conght to be kicked by a mule and satisfaction. The scandal can be ably followed. We find people who confronted by the army of Immanu conght to be kicked by a mule and satisfaction. The scandal can be ably followed. We find people who confronted by the army of Immanu conght to be kicked by a mule and satisfaction. The scandal can be ably followed. We find people who confronted by the army of Immanu conght to be kicked by a mule and satisfaction. The scandal can be ably followed. The scandal ca

when ye are gathered together."

charges, and then acquit or condemn

ples on which the church was or-

ganized to commit this work and

authority to a special board, or to a

ministerial officer. It certainly does

not accord with the course pursued

by the primitive churches in similar

cases. The departure from the

democratic idea of conducting this

court tends to withdraw the interest

of the church members from the

maintenance of good discipline, and

inevitably to the production of dis-

cord and the loss of spiritual culture.

Much less can the work of church

discipline be surrendered to civil

Paul speaks of the exclusion

was an act of discipline. While

discipline has some elements which

belong to a penalty, it must on the

whole be distinguished from it.

exercised as the result of a decision

on the examination of the acts and

character of an individual. But

conishment has reference solely to

the good of the community. It is a

condemnation of the wrong done,

tribunals.

Sabbath

Recorder)

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

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 7, 1878. VOLUME XXXIV.--NO. 6.

"Whatsoever things are lovely, trespass to the church, when it was person is concerned. The principle for criticism and censure. Secondly gressor has slandered and defamed as a means of qualifying the church whatsoever things are of good 1e- not satisfactorily settled in a private which should govern in this case is -It avoids exasperating and hard-

thian Church, as a community, to put away from among yourselves that wicked person;" and they port, think on these things." When When the occasion arises, a church the returning one. nay resolve itself into a court, ac-This power of discipline commitcept charges against any of its memted to the church and accompanied, bers, proceed to investigate the nature and truthfulness of these

expulsion, is an agency of the most serious effectiveness. On this point Robert Hall says with great force, "I am far from thinking lightly of tence of excommunication, in particular, harmonizing with the dictates of conscience, and re-echoed by her voice, is truly terrible; it is the legitimate organ, which he who despises, ranks with heathen men, gives to a few a power which leads

joins the synagogue of Satan, and takes his lot with an unbelieving world, doomed to perdition. Excommunication is a sword whiel strong in its apparent weakness, and the sharper and more efficacious for being divested of all sensible and exterior envelopments, lights immediately on the spirit, and inflicts a wound which no balm can cure, no pintment can mollify, but which must continue to ulcerate and burn. until it be healed by the blood of atonement, applied by penitence and prayer." Church discipline, then, must be accepted as a most solemn responsibility, committed to the believers in Christ, and to be exercised with due calmness and discretion. The Occasion for the Use of Discipline.

Christ, in establishing the church, and seeks to influence others against did not expect that it would be the commission of the same or similar offenses. It restrains often the composed of perfectly pure and holy elements. The forerunner speaks of wrong doer, so that he may no long! er injure public interests, or trespass himself alludes to the tares appearupon the rights of others. The ing among the wheat, which sprang criminal has forfeited the respect of up in the field where they were his fellow men, and can not claim that his own good shall be regarded sown with the good seed. In the and promoted on the infliction of earliest days of the apostles, unwor- judgments must result in the depenalty. On the contrary, discipline thy members were discovered in the struction of valuable elements in the Christian church. Their names we church. The command is, "Let the offender. This must not be done need not mention, as they will occur both grow together until the haraims to advance the well being of can not. Discipline is not always an expression of moral disapprobation; it always indicates a want, for which

discipline has in view. It seeks to remove offenses within its own body. following implicitly the instruction of Christ and his apostles in the use of church discipline, it can very greatly advance its general peace, the spirituality of its members and its power over a gainsaying world. Discipline in the Jewish Synagogue. We shall better understand the discipline which are taught in the New Testament if we examine into reformation of the offender. The the judicial functions of the ancient Jewish Synagogue as exercised over Catholic idea of penance, as inflictings of Christ and the apostles, and ed by the clergy, has no natural its members. It is admitted by all connection with this subject. The that the apostolic churches were austerities of their discipline resem- formed after the model of the synable the penal judgments of civil gogue. This refers to the kind of courts, or the cold anathemas of a officers, the modes of divine worship, vindictive temper. But the Script- and the government. Sometimes, it

ural view of church discipline con- is believed, a synagogue was con-"unto Satan for the destruction of toms and regulations of the synasaved in the day of the Lord Jesus." adopted by the followers of Christ. After his reformation, the church Among these was the laying by on the edification." was " to forgive him and comfort first day of the week the alms which

swallowed up with overmuch sor- day for the relief of the poor breth-The spirit in which the wrong- the close of the Sabbath, and exdoer should be treated is that of tending it sometimes into the evenlove, purified and strengthened by ing which belonged to the first day Special rights and privileges, such the divine power. He is not to be of the week, as it appears that Paul as representing the authority of the counted as an enemy, but admon- did with the brethren at Troas. ished as a brother. All harsh or un. Luke refers to the fact that the synnecessarily severe measures are con- agogue was a place of trial for the discipline. Yet promptness and John mentions the instance in which summary treatment are often here, the chief rulers did not confess as in the attempt to rescue a young | Christ, though they believed on him, man from his downward course to lest they should be put out of the

ruin, the best means to recover the synagogue—excommunicated. The

tended with the deprivation of cerin some cases, with the penalty of tain privileges, religious and social -a sort of suspension; and the sec ond completed the Jewish ban—the greater suspension, in which no the spiritual power with which nation, had the right to keep com-Christ has armed his church. It is pany with the offender, or to eat and any like unchristian conduct, a high and mysterious power, which with him, or to transact any business has no parallel on earth. The sen- with him, or to speak to him. To a Jew this was a revere punishment, and very often it secured his reclamation. Sometimes, these proceedings were followed by the judicial voice of God, speaking through its deliverance of the offender over to Satan-to association with evil powers, and to the visitation of divine vengeance upon him. The Treatment of Offenses.

The church, as we have seen, does not attain anwhere the perfect ideal of purity and righteousness. It is mayoidable that it contains a mix ture of error with truth, and of sin with holiness. Still it is its duty to cleanse itself, and reach the highest standard of holiness possible. This is to be effected by instruction and brotherly watchfulness, but often more largely by the exercise of disciplinary powers. In doing this there are errors and misdemeanors which the church is not under obligation to recognize, and those which t must recognize. Under the latter are, without question, dangerous doctrinal views and gross sins. But the exact dividing line between the unrecognizable and the recognizable offenses is sometimes difficult to fix. That the former exist is evident the chaff found with the wheat. Christ | from the instruction of Christ. The parable of the tares growing among the wheat is in point here. The attempt to remove all minor faults and transgressions by disciplinary

to the detriment of the higher good to all readers of the New Testament. vest; and in the time of harvest I The history of Christ's kingdom on will say to the reapers, Gather ye earth, from the beginning, makes together first the tares, and bind cipline is imparting instruction and the fact too obvious, that imperfect, them in bundles to burn them; but ent. If on examination he is found culture by the infliction of pain. It wicked, and even hypocritical men gather the wheat into my barn." culture by the infliction of pain. It wicked, and even hypocritical men gather the wheat into my parn. sometimes follows transgression, for are numbered in the community of John the Baptist illustrates the correction, and sometimes it is bestowed in advance for preservation. Its chief aim is the improvement of the subject, and it sustains no certhe subject, and it sustains no cer- of this work, the process of refining Christ by his divine decision will of God and of the church, he must ficulties; for it was addressed unto of this work, the process of refining Christ by his divine decision will of God and of the church, he must ficulties; for it was addressed unto of this work, the process of refining Christ by his divine decision will of God and of the church, he must ficulties; for it was addressed unto son. His case demanded the swiftthe subject, and it sustains no certain relation to guilt. Discipline the elements used must go on conalone separate them. "He will be forgiven by the brethren, and him, and commanded him to forest and most open correction. As may exist without guilt, punishment stantly. In this is seen the develop- gather the wheat into his garner, Christ power in the world. "The unquenchable fire." Christ taught and thus show that he is incorrigiment of the Christ idea and the but he will burn up the chaff with Church of the regenerate and sancti- his followers to delay the introducfied continues ever to be inwardly tion of all individual and private ofaffected by the reactions of the fenses before the church, and to excommunicate him, according to second, the injured person is told to IV. Departures from the Articles

need of cleansing." The church have proved unavailing. These facts demands of the general good. must accept with all resignation and show that the true intent and scope courage the statement of Christ, "It of church discipline is to escape more persons. As these comprise must needs be that offenses come;" making public and bringing to a the usual cases for church discipline, and then use these offenses in such a judicial trial, if possible, the faults the principles which guide in their way as to strengthen itself. By and transgressions of church mem- treatment should be carefully exam-

Those passages of the New Testament which urge Christians to pracren; also, the eating of a supper at

and thoroughly deal with them.

he makes good his standing and fel- lar custom in the synagogue. Cer- and which is that the matter should name of the Lord Jesus Christ, lowship in the church by a change tain offenses among the Jews, after not be told or published abroad as igation before the church. of heart and life, the whole member- being recognized and investigated, long as there is any hope of reform-

private offenses.

But what are these offenses of single individual? On this point. member of the synagogue, or of the I would say that they are such as profaneness, falsehood, drunkenness, committed by a church member; and these acts are known only by another member, or at most by a very few members, while the body of the church are ign rant of them. It becomes the duty of the brother who knows that such a sin has been committed to go to the ching brother alone, and affectionately seek to bring him to repentance. He may be impelled to take this course

fort is successful, the matter terminates here. But if the offender remains obdurate, and shows by new evidence that his heart is unmoved to the church. Still this may be wise- you are the transgressor; in this, he must be summarily dismissed

are working to save men from their | ine judgment which may rest upsins by teaching the precepts and on one whom a church regards as | The judgment which may rest upprinciples of sin never wholly overavoid even such introduction, until | the aggravation of the offense, the |
principles of sin never wholly overavoid even such introduction, until | the aggravation of the offense, the |
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principles of sin never wholly overavoid even such | the aggravation | t II Private offenses between two or

ined. The rule laid down in Mat-But the offenses which must final- thew has here its chief application. ly be recognized and dealt with, "If thy brother shall trespass against must contain these elements of doc- thee, go and tell him his fault betrinal errors and gross sins. In re- tween thee and him alone; if he gard to transgressions, they are shall hear thee, thou hast gained those which are committed with the thy brother. But if he will not hear distinct knowledge that they are thee then take with thee one or two methods of the administration of sinful; the purpose to commit is demore, that in the mouth of two or liberate, not accidental, not execut- three witnesses every word may be ed in a moment of sudden tempta- established. And if he shall neglect tion. It shows established charater, to hear them, tell it unto the church; by approving the crime or continu- but if he neglect to hear the church, ing in its perpetration. In regard to let him be unto thee as an heathen errors-doctrinal ones-they must man and a publican." Now, when be held and advocated in such a the difficulty between two members manner as to show the destruction has not been made public-is known of moral character, or to tend to wholly or principally by them-the distract, divide, and break down the one aggrieved should commence lachurch. On these points, the au- bor with the one offending with the thorities are well agreed. The view of securing satisfaction. Should Presbyterian Confession of Faith it become somewhat bruited abroad says, "An offense is anything in he still should regard himself as unthe principles or practice of a church | der obligation to settle the matter member, which is contrary to the as a private case, and not let it pass Word of God; or which, if it be not farther into a public scandal. The in its own nature sinful, may tempt | word "alone" is emphatic, and enothers to sin, or mar their spiritual joins absolute secrecy. If compelled to select counselors or witnesses, must he ask the church to appoint a committee to act with him in dealtice great forbearance in noticing ing with the offending brother? the faults of each other, as when Clearly not: as this would be pubthey reprove, rebuke, exhort with lishing it abroad, or tending to that a clear distinction is to be made mind. In such a case, he would since; the Conference reiterated its their members who neglect willfully on the one hand between offenses have told it to the church or conwhich are committed under a mo- gregation, before he has taken the

duty of the church is made explicit with himself one or two more. and imperative. It must promptly | Should the offended brother neglect to procure a settlement of the Such offenses are of two kinds: difficulty with the offender, then Presbyterian churches of America. nounced by the synagogue, as well these is subdivided into two classes. can take up the case, and treat it fenses. For several reasons, the censure." The Corinthian offender commercial value with the Indians. which only one person is concerned, and corrected, or as a public offense fenses can not be used here. The which was inflicted upon him, as

manner, was borrowed from a simi- the one we have already noticed; ening the offender, and creating matter should be allowed to rest in greater solemnity and power. On

transgressions from being noised sonal difficulties-a private confer-

the cases to be noted in public, as, in part, a punishment inflicted upon distance from home and not return- to call for such a day when about the obdurate; and for the additional reasons of securing the united fleeing from justice, would sully the and would be greatly offended, wisdom of the whole church, and of reputation of his church, which if they should not receive their exusing their power of condemnation would be powerless to protect or, pulsion through such ceremonies. to bring the offender to repentance. Durify itself. The import of the passage on this

edge and bewail his guilt, and to throughout is offenses—those of a pointed to examine into the case, or seek forgiveness from God, and to personal nature; and it is treated recognize such offenses. In dealing reform his conduct, this result should under three points. The first is pre- with these gross offenders, the end the labor. But should it be sented in the sixth verse of this church may wait for a season before otherwise, the brother should take | eighteenth chapter-" Whoso shall | proceeding to suspend or excommutwo or three judicious brethren with offend one of these little ones who nicate, if there should seem in the him, and all of them should work believe in me;" and is discussed to minds of the people any inclination lovingly and patiently to bring the the end of the fourteenth verse. It on the part of the offender to repent offender to repentance. If this ef- is when thou hast sinned against an- and to make restitution; and that

language used is explicit-"shall trespass against thee." I know that sion. the word "against thee" are omitted in two of the oldest manuscripts:

but the weight of authority is in favor of their retention. But Peter understood Christ as referring to personal matters, for he inquired what he must do when "my brother sins against me."

sometimes angry and vexatious lit a private confession to the injured this subject, an acute writer says party, the public would not know very pertinently: "We are by no But is the direction of Christ in the falsity and the baseness of the means pursuaded that this expediship will rejoice and help forward and when the offender proved to be ing the offender. If he prover, aft- the eighteenth chapter of Matthew slanders. The offender would escape ent, if generally adopted, would opincorrigible, were first punished by er making a proper effort, to be un- to be confined to private and per- with only a slight punishment, erate to produce such a result. two admonitions. The first was at- repentant and stubborn, then his sin sonal offenses? Most decidedly, I while the name of his victim would Wicked men love notoriety. To can be reported to the church, and think that it is to be so confined. still be dishonored, and the great in obtain it, they will even perpetrate there treated as in the other class of The evident purpose is to keep the jury inflicted upon him would not crime. Now, let a church of many be canceled. If the first and second hundred members come together to abroad, and to treat them in the steps must always be taken here be- hold a day of fasting and prayer, most effectual mode of settling per- fore a case for discipline can be recognized by the church, many no ion become incorrigible, and it ence. When this course fails, the torious sinners could not be reached would operate to generate in them matter may then be placed among by any censure of the church. A a sense of self-importance. Such in-

member committing a crime at a dividuals would be among the first ing, or committing it at home and to be put out of the church; The practice usually followed by

subject from Matthew can be as our churches is the correct one certained, in good part, from its Such public cases are accepted on connections. It occurs in the midst general report; or, secondly, on because he is grieved by the sin, not of one of Christ's masterly discours its voluntary introduction by one or that it is an offense against himself, es to his disciples. This discouse more church members who have but an offense against morality and fills the entire chapter, except the had no private interviews with the against God. Should be succeed in first two verses, which are intro-transgressor; or, thirdly, on the recinducing the offender to acknowl- ductory. The leading thought ommendation of some committee ap-

other. The second point is given the church will not be damaged by in the fifteenth verse-"If thy his brief retention in its memberbrother shall trespass against thee;" | ship. But if the crime be heinous and is treated through to the twen- and reveals great demoralization of and that he justifies his conduct, tieth verse, inclusive. This is the character, and the offender shows nothing is left but to report his case | converse of the first point. In that, | that he is likely to be incorrigible,

ly done by proceeding slowly and you are transgressed against. In from the church. This promptness cautiously so as to give the offender | both cases, the offenses are personal, | will have the best effect upon him; ample time to think over his sin and | wholly. The third point is indi- and the church will best honor its his stubbornness in all their aspects. cated in the twenty-first—"How oft name, and protect the sacred inter-After the case has reached the shall my brother sin against me, and ests committed to its charge. A church, if it is there entertained, it I forgive him?" The subject is desimilar course was pursued in the must be treated, like those of a bated to the end of the chapter. case of the incestuous member of more serious nature when brought The question here was asked by the Corinthian church. In the name before that body, with discretion, Peter, who, in interpreting and fol- of the Lord Jesus Christ, when that and yet with vigor. A time must be lowing the rules just laid down by church was gathered together upon

most trusted companion and adviser, selected for hearing the case, and Christ, found difficulties, both in receiving Paul's letter, and having and to attempt systematically and the offender and the witnesses in the his own feelings and in the Rabbin therefore his spirit with them, they matter must be required to be presical law. His natural feelings would were to deliver unto Satan the one pentant and defiant to his lest place of a king is among them." Name incline him to cherish the grudge who had "done this deed." There that church bad passions, intense

treated with all kindness and affec give "seventy times senen." Under I learn, the most experienced and With such they were not to eat, not indomitable.—Times of Refreshing. tion. But should he deny his sin, the first point, the offender is re-successful disciplinarians in our

ing for him to apologize. When he ion are sometimes eminently useful. fails in this, he employs the author. But they have adopted dangerous ity of the church to obtain redress, errors, and persistently inculcate and save the transgressor. In this them. The advice of Paul to Titus connection, Christ gives the basis must guide in the treatment of this for this authoritative power of the offense. Rejection must follow only first trials with his red customers. be climbed with uneasy and unhopchurch: "Whatsoever ye shall bind after the two admonitions. The ap- Other traders had located in the ing patience; he has work, but it is on earth shall be bound in heaven; peal in this case must be made to the same place before, but had not re-cheerless, empty, and really aimless; and whatsoever ye shall loose on judgment, and not to one's inclina-

earth shall be loosed in heaven." tions and feelings. The former Under the third point, the one moves more slowly and decidedly store of the trader, and carefully ships, but they are only for three sinned against is to cultivate forgiv- than the latter. Time must be giving love in his whole heart for the en the heretic to see his mistake; repentant brother, and to exercise and faithful work must be perthis love an unlimited number of formed to change, if possible, his times. Besides, in proof that the opinions and beliefs. But a failure direction of Christ is confined to in converting the brother, must be blanket for me, and that calico for murmur along their banks with joy; private and personal offenses, the succeeded, however unpleasant it may be, by stern and prompt expul-

visited him.

by-to-morrow."

"Now, John, I pay."

"That's right, John."

only my just due."
The chief refused to take it,

pelonged to the other. At length

the dusky chieftain appeared to be

satisfied. He gave the trader a

"Come; come, and trade with the

pale face John. He no cheat In-

Then turning to the trader, he

dian; his heart big."

the skin with-

Some Questions Connected with Excom-

Is the unanimous vote of the memhers of the church present necessary to exclude the obdurate? Without doubt, in an affair of this kind. so delicate and so important, the effect of the expulsion would be greater, if This view of this remarkable pas- such a vote could be secured. There culating, and he drew out a fifth that which gives strength, beauty, sage in Matthew is generally acwould be a tendency, it is admitted, skin—a very rich and rare one—and cepted by our Seventh-day people as to escape from the formation of passed it over. cepted by our Seventh-day people as to escape from the formation of the correct one. As early as in 1822, parties in the church, which might our General Conference answered array themselves for and against the the question, "What grade of crime rejected member. But there is is to be considered a trespass false notion prevailing among some against thee, and treated as a pri- church members that there can be vate offense, as directed in Matt. no valid excommunication unless 18: 15?" The reply was, "We the unanimous voice is expressed conceive this passage to relate to The rule in the Methodist churches private trespass only." A few years in reference to the treatment of to adopt resolutions which proposed these churches, is this: "If they be that the method of discipline given found guilty by a decision of a maestablished trait of character, and, by Christ until he reaches the third in Matthew should be applied to all jority of the members before whom on the other hand, between those step. The complainant must use kinds of offenses, public as well as their case is brought, let them be which are gross, criminal, and dan his right of choosing his own ad private. The same view of this excluded." "It is usually "required gerous. In respect to the latter, the visors or witnesses. He must take passage as held by our people, is in the Congregational churches, "for maintained in the discipline of the better security against hasty and We drive you off like a dog, as we Methodist Church, and in the con- unjust action, to demand the confessions of faith which govern the currence of two-thirds or threefourths of all the members present,

III. Notorious and scandalous of- for the passage of any such vote of

the place. But Immanuel rejectedall these overtures, declaring, city is all of it mine, and thou shalt TERMS-\$2 50 A YEAR, IN ADVANCE. not have so much as the privilege to enter within its walls."-F. Lisle. WHOLE NO. 1723. LILLIAN'S DYING. The sea is blue, the world is fair,
The happy robins course and sing;
Midsummer never seemed to Such grace in everything. Fair Lillian's days are nearly sped; She may not count what hours remain But every earthly hope is dead. And heaven's she would attain.

every time offenders in her commun-

Gross offenders should not be re

warded by an ecclesiastical burial

with pomp and circumstance. In

other words, the penalty of exclu-

sion should be promptly executed as

soon as the atrocious offense stands

What should be our conduct as

Christians toward an excommuni-

cated brother? To give the punish-

the one cast out of the synagogue.

the rejected member has its founda-

tion in reason and justice. No

should have a place in this transac-

tion. The object is to reclaim the

revealed before the church."

Now, when her children birdlike polse, To her frail sense that is but noise She has no voice to bid them cease No power to curb their youthful

How few the years since, lithe and young,

A maid just turned a happy wife

The robins then no gayer sung, Nor Summer gave more life.

made his deputy and intrusted with

the government of the town of Mansoul. When this was refused, he

offered to accept less and less, until at last he declared that he would be content if only he might be lodged by his friends within the city, when-

ever as a wayfarer he chose to visit

strength; the thinks." I soon shall be at peace, Lying alone upon her bed, Her motherless years she lives again

To kiss her babe, with pain. She looks abroad—the fields are sweet,

The bowers are gay, the trees are green; Alas!" she says," can these eyes greet —Harper's Magazine.

"THE SHOUT OF A KING."

During the Peninsular war, the body of the French army once bone down on a handful of British coldiers in the plains of Pampelona. Suddenly a shout was heard. There's the Duke, God bless him! I'd rather see his face than a whole brigade "-a shout echoed by voice after voice along the line. British General hearing of the danger, had hastened forward almost alone to join his little band, and the ment the greater influence, the shout which announced his presence is most instructive. Jews, as we have already seen, remarshal drew back his forces. fused to hold any intercourse with "These men," he exclaimed, "are indomitable at present." The presence of the Duke of Wellington was This full and decided withdrawal worth five thousand men, because it of confidence and fellowship from never entered into the minds of the soldiers that he could be defeated. and they were therefore indomitable

false sentiment of Christian lenity when they saw him beside them. Israel's eye was upon the hand of Moses as they fought against Amalek. The rod in the hand of their sinner, not to sympathize with and unconquered leader had always been encourage him. Any manifestation the signal for victory and triumph: of trust in his character, and of apit had turned the Nile into blood; probation of his position, while he it had smitten Egypt with pestilence; it had drowned Pharaoh and his defies the authority and opinions host in the Red Sea. Israel now of the church, and nourishes an imsaw him lift it in the battle; and penitent heart and a hostility to-"surely," they said, "he has not liftward God, is traught sometimes ed it for the first time in vain." Anwith the most perilous consequences imated, therefore, hy the sight, they

to the church. For a pastor of a fought and conquered. As in natural things, so in spiritchurch, or some other prominent ual; and hence the strength of "lookmember of it, to take sides with the ing unto Jesus." The only relation excluded brother, to associate inti- which our Leader has ever borne to mately with him, and make him his the enemy has been that of a triumphant conqueror. He is the captain of his people, and it may be said of them in a much higher sense with intrigue to restore him unre- than of the literal Israel, "The shout ple which announces a leader's presence which they feel to be protec-

and confidences of life. Wherever WHAT RELIGION DOES FOR A MAN.

grass and flowers, streams and hills benefited the offender, and proaround them, but they are only unmoted good discipline among the dulations of darkness; he has mountains, but they are gaunt and gloomy crags; he has streams, but they are chill with the touch of dark-THE INDIAN'S TEST OF HONESTY. ness and death; he has fruits, An old trader who had established but they have no sweetness for lack himself at what happened to be a of ripening sun; he has flowers, favorable locality among the North- cold, colorless, dying; he has trials, ern Indians, tells a good story of his but they are only painful ascents to mained long. The Indians, who for the chill stream of death cuts off evidently wanted goods, and had all; he has prosperity, but it's holmoney and furs, flocked about the low and unpalatable; he has friendexamined his goods, but offered to score years and ten. But religion buy nothing. Finally their chief, lets a light upon all these. The sun with a large number of his tribe, has risen upon the mountains, and a crown of glory is on their creats; sited him. crown of glory is on their creats; "How do, John?" said the chief. the light falls on their rivers, and "Show me goods. Aha, I take a they sparkle back radiance, and squaw; three otter skins for blanket | the fruits turn blushing cheeks to nd one for calico. Ough! pay by'm ward the sun, and every flower is robed in beauty; the sun rises upon

He received his goods and left. the life. Every unal is lightened on the next-day he returned with a with the light of God's love; every large part of his band, his blanket labor spatkles under the beams of well stuffed with skins of various his command and his providence; all success is sweet because it is his gift; all friendship in him is doubly dear because clad in the vesture of And with this he drew an otter skin from his blanket, and laid it immortality. Yes, who will not say, indeed, that he who chooses religion on the counter. Then he drew a second, a third, and a fourth. A has chosen the thing most needed, moment's hesitation, as though cal- and the best, because he has chosen this God calls me? is not sorrow sanctified by it, for it says, "In this The trader instantly pushed back God is with me?" is not success ele-"You owe me but four. I want vated by it, for we say, "He has prospered our handiwork?" is not

The chief refused to take it, and friendship intensified by it, for they passed it several times back and say, "Them that sleep in Jesus will forth, each one asserting that it God bring with him?" - Quiner. Do You Love Gon?-In a compartment in a railway carriage there were seated a Christian lady and her daughter and one gentleman. The little girl, unobserved by her. mother, who was reading a book, whispered to the gentleman, "Do you love God?" Nothing more was said. The arrow of conviction went

"Suppose you take last skin. tell my people no trade with you. drive off others; but now you Indians' friend, and we be yours." Before dark the trader was waist deep in furs, and loaded down with cash. He found that honesty had TRUTH INTOLERANT.-It brooks

no rival, makes no compromises, but is the most exclusive of all things. Christianity is an Ishmaelite among the next time he would see her daughother religions -its hand against

home, and before many days had elapsed that gentleman was a happy believer in the Lord Jesus Christ. About a year afterwards he was walking along the streets of a country town, when he noticed looking out of a window, the mother of the little girl. He at once knocked at the door, saw the lady, and told her how that in God's hands her daughter had been the means of his con-version. He then expressed a wish to see the little girl, but the mother. with tears in her eyes, told him that

ter in Heaven.—Christian Secretary

Anger sometimes leads one to exbrother, he is "to tell it to the church." Paul required the Corin.

A paul required t once, that a certain church, some

will find it to consist of this: First,

covenant God made with the Isra-

rid of the Sabbath. It then pro-

ceeds to custo a large number of

in hand. The wester of this article

moment and see if we can not get

the observance of the precepts of

from love to God and our fellow-

weak through the flesh, God, send-

No keeping of a day is mentioned.

mentioned in 1 Cor. 16: 1-3. The

daty enjoined was that each mem-

ber of the church should lay by him-

poor saints at Jerusalem. No meet-

ing of any kind nor for any purpose

That some time after the first cen-

CONFERENCE MINUTES.

their iniquities will I remember no Conference expenses, in proportion

more. In that he saith, A new cov- to the amount assessed to each

The Minutes of Conference have

sent by express, as far as the Agent

Those having to pay an additional

Packages have been sent by ex-

is mentioned here.

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, Feb.

REV. N. V. HULL, D. D. - - EDITOR. Allegany Co., N. Y."

THE SABBATH.

The article below is sent us by one of our brethren in Minnesota, who asks its publication in the RECORDER. and perhaps, in view of certain atwell to notice it. The article is tians: taken from The Saints' Herald, published at Plano, Ill:

The Sabbath Question.

I see by the Herald of July 15th. that Bro. Peter Oleson, of the Pot tawattamie District, Iowa, was re quested to give up his license as an is the Sabbath. This is no doubt as it should be; for if any minister of the Church willfully or negligently fails to teach the doctrine, and comply with the pronounced rules and usages of the Church, he is un worthy to represent and minister for

But it is not surprising, in these days of theological strife, that now and then a Latter Day Saint shoul ! wander out into the mists of Mystery Babylon, and take to following "blind guides."

The Sabbath question is made a matter has not been either written or talked up so much as it deserves. and clear as it should be.

In considering this question, we think it should always be borne in mind that the old covenant, "the law," including the ten command ments, the fourth one of which relates to Seventh-day keeping, was, as a code or polity, entirely "done away" in, and "abolished" by the introduction of the "new covenant' in Christ. That the first covenant was done away, and superseded by the gospel covenant, we shall seek to make plain. And if we prove that it was done away, as a whole, then no part of it remains valid and of force, unless such part is found reenacted under the new covenant. And as Seventh-day keeping was nowhere re-enacted under the new covenant, it follows that it was not and is not of force under that covenant. Paul informs us that Christ "Is the mediator of a better covenant

Ithan that of which Moses was the medi ator], which was established upon bette promises. For if that first covenant had been faultless, then should no place have been found for the second. . . he saith. A new covenant he ha h made the first old .. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8: 6.7. 13.

ten commandments which includes which is right to the point: Seventh-day keeping, was not this covenant, or any part of it, we

"And he [the Lord] declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Deut. 4: 13.

Paul asserts, in Romans, that "the law," meaning the ten command, ments, had no longer any dominion over those who were in Christ. He

them [Jew-] that know the law), how pel-and sealed that the law bath dominion over a man asbrethren, ve are become dead to the law by the body of Christ; that ye should be away "by the matchless glory " married to another, even to him who is | Christ that now dawned upon dimly railed from the dead, that ye should bring lighted Israel, and upon a bedelivered from the law, that being dead not known sin but by the law: for I had stones,""is done away," not known lust, except the law had said,

that "the law" of the ten command ments, of which "Thou shalt not covet." was one, and "The seventh God," was another, was not in force which was the rest-day—the Sab with the early Christians. They bath-under the new covenant. were "dead to the law;" they were law which said, among other things, | Christ: "Thou shalt not covet." Paul fur ther says:

"For we are not under the law, bu under grace. What then? Shall we sin. under grace? God forbid." Rom. 6: 1

And again:

" Now we know that what things soeve the law saith, it saith to them [the Jews] the deeds of the law there shall no flesh the knowledge of [not remission of] sin. ranged; and this favors the idea of God without the law is manifested, being witnessed [testified of] by the law and the prophets, even the right which is by faith of Jesus Christ unto all | rest day under the new covenant. and upon all them that believe; for there is no difference. Therefore we conclude the deeds of the law." Rom. 3: 19, 20, 21,

Again: But Israel, which followed [sought] attained to the law of righteousness Wherefore? Because they sought it not by faith, but as it were by the works of the law [given to Moses] Rom. 9: 31,32

By this last quotation we learn that Israel did not possess "the lawsought after it; yet they had the law of the ten commandments. This at Trons met together "to break proves that the law of the ten com- bread" (evidently in the sacrament), mandments, which provides for Sev- and to attend upon preaching serventh day keeping, was not "the law ices, "upon the first day of the of righteousness," under the new week," and that Paul and his the law-Jews-Rom. 7: 5):

the law. For this Thou shalt not commit | if the seventh day, instead of mandment [worthy of being observed] it rest from their secular labors, and is briefly comprehended in this saying, to attend upon their rites of public Thou shalt love thy neighbor as

Here Paul quotes all "the law" that it was of importance that even | instead of waiting over the seventh the Jewish disciples should observe,

but not the slightest mention is Toas on the seventh, and yet not made of Seventh day keeping. better covenant" than "the law." is conclusive proof that the first, work of redemption—the new crea-He lifted his disciples up upon a and not the seventh day of the week, higher plane of life, and into a purer | was the regularly stated rest-day, or | day on which the Lord ended the and more spiritual atmosphere, and | Sabbath of the early Christians. As | first creation was the proper one for brought them nigh unto God. It a precedent, nothing can be plainer. literal Israel to keep under law,

her, hath committed adultery with her already in his heart." It was appears to be nothing to hinder their not enough to say, "Thou shalt not | meeting on the seventh day. forswear thyself," but rather, Swear not at all." Matt. 5: 21,

2, 27, 28, 33, 34. Christ Jesus" (Rom. 8: 2); "the dence that the first day of the week law of righteousness" in Christ, is was set apart by the early Christen commandments as eternal life is superior to the present life. The ple would live by nothing better but when Christ sealed his testawith such comments thereon as the ment with his blood on the cross, Editor may deem proper to make; "the law" ceased as a code, to be in tending circumstances, it might be the sayings of Paul to the Gala-

"We who are Jews by nature, and not law, but by the faith of Jesus Christ, evenmight be justified by the fai h of Christ and not by the works of the law: for by the works of the law shall no flesh be justified. . . . For I through the law, am | tion to the matter. He says: Elder, for preaching that Saturday God." Gal. 2: 16, 19.

the law are under the curse; for it is written, ('ursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight f God, it is evident; for, The just shall sacred purpose, and was observed univer live by faith. And the law is not of faith; but, The man that doeth then shall live in them. . . . For if the inher itance be by the law, it is no more of Eccl. Hist., chap. 4, sec. 4. promise. Wherefore then serveth the law? It was added because of transgres sions, till the seed should come to whom The Sabbath question is much fruitful source of controversy with tor. . . Is the law then against the fruitful source of controversy with promises of God? God forbid: for if here had been a law given which could have given life, verily righteousness should have been by the law. . But Tract No. 27 does fairly, so far as it | before faith came, we were kept under goes, yet we think it is not so full the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring u

> For as many of you as have been bap into Christ, have put on Christ. Gal 3: Paul, in all these texts, argues sufficiency of the law-the whole law, the ten commandments included-and the essential superiority. and saving power of "that faith "the gospel of Christ. As we have before said, the law was good in its time and place; but when the new to be consistent they must keep covenant—the gospel of Christ to that which was more excellent, that by which justification, perfec-

faith. But after that faith is come, we ar

no longer under a schoolmaster [the law]

faith in Christ Jesus [i. e. in the gospel]

For ye are all the children of God 4

ion, and salvation should come. Paul terms the law of the ter commandments, "the ministration of death, written and engraven in stones" (2 Cor. 3: 7); and the ministration of condemnation (vs. 9); and he argues that, though it was glorious, yet it "had no glory in this respect by reason of the glory that excelleth " [under the gospul of

the gospel of sal-

Know ye not, brethren (for I speak to lished the move or pres-the gos (Heb. 9: 16, 17), the glory of the former faded, and nighted world.

wherein we were held. A. What shall we Now that the "ministration of say theo? Is the law sin? Nay, I had death, written and engraven in part which provided for Seventh day keeping was not re-enacted; These statements make it clear now that "the better covenant, which was established upon better promises" is come, and the first is "to vanish away" (Heb. 8: 6, 13), day is the Sabbath of the Lord thy it remains for us to inquire as to

The new covenant was not

"For a testament is of force after men

In view of this well must look to the usages and teachings under the new covenant after Christ's death. John 12: 49, 50. We find the disciples "all with one accord in one place," on Pentecost. day of the week (Lev. 23: 15, 16). This meeting was evidently pre-ar this being the regularly stated time ious exercises, and of its being the

In the twentieth chapter of the Acts we may see that "the first day of the week" was the day for day of the week" was the day for and lo, I am with you alway, even unto the stated weekly meetings and re the end of the world. Amen." Matt. 28: ligious services of the disciples of 18-20. Christ. Here we learn that Paul, and Luke, and seven of their companions were at Troas:

"Where we abode [says Luke] seven days. And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow [Monday], and con-

he is speaking of those who boast of preaching to them a lengthy er time for the early Christians to perfect Sayior and Redeemer. rest from their secular labors, and risen Christ is proclaimed to beworship, certainly these disciples. with Paul and his company, would have met together on that day, until the first. But their being in meeting for public services until When Christ came, he taught "a |"the first day of the week" arrived.

day, Sunday, especially when there gels and the glory of God. Paul's instructions to the Corinthian saints, to make their "collection for the saints," "upon the first day of the week," is a further evi-

as much superior to the law of the tians for religious services, of which this act was evidently one. The object for each person to "lay by im in store, as God hath prospere him," was "that there be no gath erings when " Paul came, the gath erings having been made previously, on each "first day of the week." force with God's people. For fur- | Cor. 16: 1, 2. And Paul gave orther proof of this, we may notice ders to the churches of Galatia to do the same things, it being, plainsinners of the Gentiles, knowing that a some assert, but a religious act; for man is not justified by the works of the inasmuch as the disciples did these good deeds to help the needy ones, they did them unto Christ. In view endorse what Mosheim says in rela-

> "All Christians were unanimous in set which the triumphant Savior rose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the area sally throunguut all the Christian church es, as appears from the united testim lost credible witnesses."-Moshein To reject First day keeping-is to

ject the clear precedents of the ew Testament times, as well as to reject the unanimous testimonies of the most credible writers of early church history. To adopt Seventh day keeping, is to adopt part of a 'law" and part of a "covenant, part of that " ministration of death, ill of which, Paul informs us, is from which the saints "are delivered," that [law] being dead wherein we [Jews] were held." To trust in the law, or any part of it, for justification and salvation, is to reject Christ, and to turn to "the weak and beggarly elements" [rudiments]. To seek after "the righteousness which the weakness, imperfection, and in- is of faith" by keeping the seventh day, is to seek after it by "the works of the law" which terminated was then "done away," and gave place to the new covenant.

If men will keep the seventh day in the manner appointed under the came, the "schoolmaster" was no Mosaic covenant, under which covthis, is to revive just so much of covenant which is "dead" which is "done away." For a Chrisof God, has passed away, and to be come a transgressor. Gal. 2: 18. They who trust for justification law, reject Christ:

Lest it should be claimed that the Christ.] He says further and that lawar-unier the curse; for it is written, "For as many as are of the works of the Corsed is every one that continueth not in "For if that which is done away [the of the law to do them. But that no man law written and engraved in stones] was is justified by the law in the sight of God. is evident; for the just shall live by ath. And the law is not of faith, but, urse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3: 10-13.

It is no argument in favor of Sevwould, undoubtedly, preach to them days if topportunity offered.

told his disciples to pray that their fight "into the mountains," when desolation should come upon Judea the Sabbath day (Matt. 24: 20), for the Jews, among whom they would then be, were great sticklers for the Sabbath, and they would forcibly prevent such flight on a Sabhath

enth-day keeping to say that "Blessed are they that do his command. ments, that they may have right to the tree of life, and may enter in "delivered from the law "the very full force till after the crucifixion of through the gates into the city," for "his commandments" are such as are found under the new covenant—the gospel covenant-of which Jesus

> "The Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting."

"I have given anto them [the disciples] he words which thou gavest me; and they have received them And Jesus sent forth his disciples.

saying: an in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Ioly Ghost; teaching them to observe all hings whatsoever I have commanded you:

And in all their teachings they never enjoin Seventh-day keeping; but on the other hand, as we have unrighteousness, and their sins and named in the Apportionment of seen, they observe "the first day of the week" for regularly stated reigious services.
If it be claimed that man should

enant, he hath made the first old, church, and charges paid on those eep the Sabbath day because that Now that which decayeth and wax-On the seventh day God ended his eth old is ready to vanish away." work which he had made; and he rested on the seventh day from all is work which he had made" (Gen. 2: 2), then there are greater reasons for man keeping the first day; for the new covenant, the essential on that day God finished the work covenant. Paul further says (and companions met with them, Paul of redemption—the new creation in Christ-by raising up Christ from sermon in order to be "ready the dead, resting on that day from "He that loveth another hath fulfilled to depart" on Monday. Now, that wondrous work, and delivering all power in heaven and on earth inadultery, Thou shalt not kill. Thou shalt the first day, was the propto the hands of Christ as being the Christ says this is the first and

> "The beginning of the [new] creation of God." Rev. 3: 14. "The first born o' every [new] creature. .. The first born from the dead : that all things he might have the pre-eminence," Col. 1: 15, 18;

If the work of creation deserved to be commemorated by a weekly rest-day for man, much more so the tion in Christ Jesus. And if the

Latter Day Saints, in view of the revelations given to the church through "the choice Seer." and in view of the testimonies of history and the Scriptures, should never contend for Seventh-day keeping, but, quietly and faithfully observe "the first day of the week" "for the solemn celebration of public worship.

On perusing this article, it will be

een that the writer entirely mis-

akes the real question at issue, and,

therefore, in nearly everything he says, misses the mark. He treats the question as if those Christians who observe the seventh day seek ly, a general rule. Now this was justification before God by their not an act of secular business, as obedience to the precepts of the moral code. This is a mistake. They firmly believe, with Paul, that "by the deeds of of these precedents, we can readily the law no flesh shall be justified" before God. They even do not believe that repentance has in it a justifying merit. Only through the atoning sacrifice of Christ do they hope for salvation. Nor do they believe that the covenant that God made on Smai is still binding even upon the Jew, and certainly it can not be binding upon the Gentile, for it was not made for him. The Christian Sabbath-keeper believes that the old covenant is done away, and that in its place we have a new one. They do not follow Moses, but Christ. of the law is to disregard its pre-They believe that the covenant character of the ten commandments is abolished, so that Jehovah is no out of the fog-bank. This real queslonger the covenant God of the tion is as to the motives that govern Jews. They do not, however, believe that God is therefore abol-'done away," is "abolished," that ished, nor the commandment that says, "Thou shalt have no other gods before me," nor either of the others that follow it.

Under the old covenant, the ten

commandments were written by the

finger of God on tables of stone; but under the new covenant it is written on the heart by the Spirit of God, concerning which God, by Jeremiah with the crucifixion of Christ, and (31: 31-34), says: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their falonger needed, and must give place nant, only, it is found. And to do thers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covtian minister to revive the old cove- enant they break, although I was nant, or any part of it, is for him to a husband unto them, saith the build again that which, by the will Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the and salvation to the works of the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they all things which are written in the book | shall teach no more every man his neighbor, and every man his broth er, saying, Know the Lord: for they shall all know me, from the least of them. Christ has redeemed us from the them unto the greatest of them. saith the Lord: for I will forgive thoir iniquity, and will remember their sins no more." In Jer. 24: 7, enth day keeping to say that Paul God says: "And I will give them an entered into the synagogues of the heart to know me, that I am the Jews, and preached to them and the Lord: and they shall be my people, Gentiles on the Sabbath days. He and I will be their God: for they on Sabbath days, or on any other shall return unto me with their whole heart." God, through Eze-It is no argument in favor of Sev- kief (37: 26), says: "Moreover, I enth-day keeping to say that Christ will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place and Jerusalem, might not, be upon them, and will multiply them, and

tury of the church in some of its will set up my sancutary in the branches, religious meeting were held midst of them for evermore." See on the first day of their own accord also John 14: 27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Of this new covenant, the the example of the apostles or the writer of the letter to the Hebrews apostolic churches. They pretend (8: 8-13) says: "For finding fault ed to no higher authority for this with them, he saith, Behold, the days come, saith the Lord, when I to undervalue the work of redempwill make a new covenant with the tion, but its celebration is nowhere house of Israel, and with the house in the Scriptures required by the of Judah: not according to the covkeeping of a day. That it is to be enant that I made with their fakept in memory we admit, and for thers, in the day when I took them this purpose baptism and the Lord's by the hand, to lead them out of the Supper were instituted by him who land of Egypt; because they conis the Head of the church. Nothtinued not in my covenant, and I ing is added to the greatness of the regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will out my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they to hearken than the fat of rams." shall not teach every man his neighbor, and every man his brother. saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their been forwarded to the churches

of the United States Express Company is authorized to receive pav. The same subject is referred to in Heb. 10: 16, 17. amount can have it refunded by tak-'We are, then, now living under characteristic of which is the writing of the law, formerly written on the stone tablets, on the heart, in regeneration. The one who is born of God is born of love, and press as follows: For all New Engreat commandment in the law: Love to God; and the second is love gland churches, to Eld. Platts, appointment. to our neighbor; and that on these two commandments hang all the law and the prophets. Being born of the Spirit of God, the heart in its moral state comes into harmony with the

and good." The introduction of the gospe had the same effect upon one of the ten commandments as upon another. If it abolished one of them, it abol- ton, to Eld. E. M. Dunn, Milton. out a cause, shall be in danger of the judgment." It was not enough to say, "Thou shalt not commit to say, "Thou shalt not commit to say, "Thou shalt not commit disciples at Trois, would not have creation is the wonder and astonish."

Those for other churches not empulsic western, and the danger of the holding of assemblies on the first cient Thersites."

So far, he has had much success, the holding of assemblies on the for spiritual Israel to observe.

It has been said that the work of day of the week, concerning which the holding of assemblies on the fourth, has no countenance disciples at Trois, would not have creation is the wonder and astonish.

So far, he has had much success, the holding of assemblies on the for spiritual Israel to observe.

So far, he has had much success, the holding of assemblies on the fourth, has no countenance day of the week, concerning which the work of the week, concerning which have been sent to the churches disciples at Trois, would not have creation is the wonder and astonish.

Some twenty-five years ago, Eliquid the can only be the means of divine law against their skating on the form.

Some twenty-five years ago, Eliquid the can only be the means of divine law against their skating on the can only be the means of divine law against their skating on the form.

Some twenty-five years ago, Eliquid the can only be the means of divine law against their skating on the form.

Some twenty-five years ago, Eliquid the can only be the means of divine law against their skating on the form.

law of God, which is "holy, just,

for such purposes on the very next redemption is the admiration of an- it. He says (Gal. 2: 18), "For if was thought to be cheapest. The build again the things which I package for Independence has been forwarded by private conveyance, destroyed, I make myself a transgressor." There is nothing in the and parcels for West Genesee and Portville await an opportunity. Bible to justify such a sentiment.

Just think of it a moment, that God, to get rid of the Sabbath that he SABBATH AND SUNDAY. appointed as a memorial of creation, We hardly expected to find in the abolishes the whole code, and then Church Union an article on the takes them all back but the offensive Sabbath of the character of the one one, leaving that out. It brings to below, written by R. E. Belding, of mind a fact related in our hearing | Troy, N. Y.:

"Jesus addressed himself to Jews what small in numbers, and having and nowhere enjoined the keeping one member that they could not of the Sabbath, except by example manage satisfactorily, in order to because they did observe it, and i was peculiarly a Jewish institution free themselves of his presence, first to bring to mind the Creator, creadisbanded, then came together again, tion, their deliverance from the yoke leaving out the offensive member. of Egypt, and to give a seventh of Now let the reader look over this the time to bodily rest and mental article under consideration and he joy. For several years after Jesus' eath, the Church was composed or Jews only, until the time when Pe it makes the Decalogue to be the ter preached to Cornelius and his household (41 A. D), when the Church was largely increased by elites, and then abolishes it to, get Gentile accessions. And when th apostles and elders met at Jerusa em, to consider what of Mosai passages to prove that hinters can laws should be imposed upon them. it was decided to require nothing o not be justified by the law, a thing them but to abstain from certain practices, of which, working on the Subbath was not one. The Jews, in various places, wished to compel the Gentiles to observe it, but the Gentile converts treated it with more or less contempt: and Paul directed his attention to the matter in vari by the decise of the law, and that ous letters, enjoining mutual for not to neek just Scation by the deeds bearance and respect, forbidding the Jew, who esteemed one day above another, to disturb the Gentile, who cepts. Now less as lead at this a thought every day alike, and ordering the Gentile to properly respecthe Jew, his weaker brother, who observed his days conscientiously us in regard to this matter. If in (Rom. 14; Colos. 2:11-17). (Jew had his Sabbath and Gentile hi Sunday, or first day.) There is no the Decalogue we seek for instificainformation in Holy Scripture or i tion before God, we are wrong. In what? In our motives. But if we what date the Christians began to use Sunday as a day of religious meetings; but previous to the fourth nen obey these precepts, we are century no one identifies it with the right. Only the law of the spirit of Sabbath, or grounds the duty of its life in Christ Jesus can free us from observance upon the fourth com condemnation, and only this can fit | mandment, or the example of Jesus

us to keep acceptably the faw; and or his apostles. Justin Martyr, the earliest writer he who rightly uses this grace will who mentions Sunday meetings, ir keep it. See what Paul says (Rom. his Apology for Christians to An 8: 1-4), "There is therefore now no toninus Pius,' pages 87 to 89, writ condemnation to them which are in ten between 138 and 150 A. D., assigns as reasons for holding then Christ Jesus, who walk not after then, that God on that day changed the flesh, but after the spirit. For darkness and matter and made the the law of the spirit of life in Christ world. On the second day, also Jesus hath made me free from the the Savior rose from the dead. Juslaw of sin and death. For what the tin opposes the keeping of the Sabbath, upon grounds which would have equally condemned the observance of Sunday, if Sunday had ing his own Son in the likeness of been considered the Subbath sinful flesh, and for sin, condemned parly Gentile Christians, except dur ing time of religious service, were sin in the flesh: That the righteousfrequently engaged in worldly purness of the law might be fulfilled in suits. The first law, ecclesiastical us, who walk not after the flesh, but or civil, by which the sabbatical obafter the spirit." This should settle servance of Sunday is known to have armony with the law in their lives. judges, artificers, and inhabitants of says nothing about keeping the first men may freely and lawfully apply day. It mentions the holding a serve to the business of agriculture, since ice through the night following the | it often happens that the sowing of corn and planting of vines can not seventh day or the first, as a parting be so advantageously performed on meeting with Paul, at which time any other day, lest by neglecting they celebrated the Lord's Supper.

the opportunity they should lose the benefits which the Divine bounty Nor is the keeping of the first day hestows on ps.' (Cod. 3: 12,13) After this, tendency towards Sa batarianism was more and more manifest, and a confusing of the Sabbath with Sunday, but only in a slight degree, until after the fifth century. In the year 538 the third. hat people may have more time for going to church and to say their rayers. About the end of the inth century, the Emperor Leo repealed the exemption clause in Con tantine's edict, and the Lord's day we know, but they did not pretend is now by human law-not Divin that they were required by God to -made the Sabbath. Now, as to do so, or that in this they followed | the duties of the Lord's day, under the new institution, we find but little. said. In Acts 20: 7, we read that on the first day of the week the dis ciples came together to break bread, than themselves. We do not wish and Paul preached unto them. Paul says (1 Cor. 16: 1, 2), concerning the first day of the week, let every one of you lay by him in store a God has prospered him, that there be no gatherings when I come. Paul also exhorts the disciples not to forsake the assembling themselves together, as the manner of some is. Is not this all that is said in the Script-

work of redemption by appointing | day?" 1. What of Christ's teachings that for its celebration; an institution of our own. He who wrought out our redemption knew how to arrange the Sabbath regards the manner of ter to leave all this with him. "To obey is better than to sacrifice, and the true manner of its observance ceased to exist. if he proposed to abolish it.

2. The Sabbath was instituted as a memorial of creation, and given to peculiar people. The difference in these statements should be observed. The Sabbath was not made for the Jews. It was given them because ing it for them.

3. So far as we have any knowling a receipt for the same from the and Gentile converts, at the first, Express Company to which payment kept the Sabbath. The keeping of

Westerly. For 1st and 2d Brookfield, to Eld. S. Burdick, Leonards River, Walworth, Albion, and Mil-

ing about keeping the first day, but | Samuel, when David had sinned in | describes the holding of a meeting | numbering the people, how the ancertain which), the meeting continu- Araunah. ng all night. Of the keeping of a years before the introduction of the Sunday by the Gentile Christians.

The accompanying essay was read at a entertainment held at the Milton Junction Seventh-day Baptist Church, Jan 15th, 878, the writer having consented to allow its publication. The historical matter it urally arises, that the same people ontains it was thought would interest your readers. The entertainment was an enjoyable occasion, and netted about \$25, to be appropriated toward putting blinds upon the basement windows. Our Christmas entertainment was really fine affair, when many nice presents eere dispensed. The paster and Sabbath-

To the Editor of the Sabbath Recorder:

falo skins; and the pastor's wife received a nice bed quilt, and other articles, for all of which much gratitude is felt. We can note the traces of the race of people, all the way from the Lake Superior copper regions to Yucatan and Peru. It is estimated that at least a thousand mounds lay the matter, that those who are made | been ordained, is the following edict | along the shores of Lake Koshkofree from their sins are brought into of Constantine, 321 A. D.: 'Let all nong; and near Madison, the ruins Just below Memphis, on the eastern shore of the Mississippi, are two' lofty mounds, one on the verge of the elevated plateau where Memphis now stands, and the other, called and directly opposite De Soto's mound, there stood, until twenty ears ago, another mound, that rose to the height of the lofty eastern shore, but has been entirely worn

away by the deflection of the river. The enrique in such matters were accustomed to gather pipes, urns, bronze or copper implements and ornaments, flint arrow heads and mound builders. Skulls and bones niles, by water, from the Gulf of ceit. Mexico, we naturally conclude that in the age of mound builders the

ures about the duties of the Lord's

they were God's witnesses, which even designate, with some degree Mrs. Spencer is a clear-headed, able the conscience," to whom are we to was a very different thing from mak- of accuracy, the number of inhab- woman, and should realize that the look for the necessary instruction, edge of the matter, both the Jewish plains. Little hillocks, from one to Of course, Dr. Mary's extreme views brother give us another discourse, is made, and forwarding the same the first day, or rather the holding soil that constitutes these little hill- is, when out of sight; but Mrs. all may indulge and feel that they to this office, as the direction of the of worshiping assemblies on that ocks is different from the surround- Spencer's views have weight, just as are not lowering; the standard of Clerk of Conference was to pay day, was not introduced until some ing country, the vegetation, even do those of one of her associates, Christian excellence? Or, if, as may forty years after the close of the now, being denser and greener than who advocated at one time an ex- be possible, his own flock are already first century, and of course could not the surrounding plain. "When be an order of worship of divine Irishmen, a few years ago, were

constructing a levee above Memphis, 4. The council named in the fif- in Arkansas, they encountered numteenth chapter of Acts was not berless skulls and bones, and finally Hall. Hundreds were unable to CORDER? ville. For Shiloh and Marlboro, to called to consider the duty of ob- refused to desecrate the burial place gain admittance, and policemen Ed. D. H. Davis, Shiloh. For serving the ten commandments, but of mound builders, and colored men were stationed at the doors to pre-Plainfield and New Market, to Eld. the Mosaic ritual. Nor was the were employed in their stead. The vent attempted ingress. His lecture D. E. Maxson, Plainfield. For New keeping of the weekly Sabbath un- number of skeletons was illimitable, was full of eloquence, pathos, and Salem, Green Brier, Middle Island, der consideration in Rom. 14 and and the extent of the graveyard un- telling hits, and by the time he conand Lost Creek, to Eld. L. R. Swin- Col. 12 but the annual sabbath of known. Skulls and thigh bones of gi- cluded, his audience was in a state ney, Lost Creek. For Utica, Rock the Jewish economy. It is decided ants were unearthed, and even skulls of highest enthusiasm, cheering ly an error to say that the "Jew had of peculiar shape. Sometimes were and applauding him again and his Sabbath and the Gentile his Sun- found a head artificially flattened, again. He is to remain here for ished them all. For the sentiment For 1st Genesee, Richburgh, and day, or first day of the week," as it and again skulls marked by peculiar four weeks, lecturing daily in the was nearly eighty years after knots, like those which Homer tells public halls and churches and Young day Baptists. - Elmira Advertise

adultery," but rather, "Whosoever dared to ignore it, and then meet, ment of man, but that the work of reasoning of Paul is directly against a rect, either by express or mail, as Justin Martyr says in A. D. 140, jah Cheek, who, during the late war, prohibiting liquors from the Capitol, Sunday.

mon, since that is the first day, on was engaged in laying a plank road which God, having changed dark- from five miles above Memphis to the Capitol restaurants and commit ness and chaos, made the world, and Marion, ten wiles west. In making tee rooms, we fancy many of the on the same day our Savior Jesus excavations and embankments, Mr. Solons will moderate their appetited Christ rose from the dead." For Cheek found strangely shaped to the undoubted good of their this custom, however, Justin Mar- bricks; they were made of gravish tyr does not claim a divine warrant | clay, and he supposed, from ruins | of any kind. Nor was there any all along the old military road, that tors here, or in the States, but what Sabbath observance in this holding the Spaniards had, when they were offered a fine field for the temperof religious services on the first day, in possession of the country, built ance lecturer, and we certainly as when the services were over they palaces, and grown immensely rich give Murphy our wishes that ha went about their common worldly by cultivating the soil; but he finally accepted the conclusion that it boards of the whisky sellers which 5. What is said concerning Con- was not the work of modern but of stantine's law, passed in 321 A. D., ancient skill and toil. Near Osceola is well enough. It is also true that is a threshing floor, like what the the Sunday is converted now into a the ancients were wont to use in Sabbath by human and not by di- garnishing their grain; for we vine law. Acts 20: 7-12 says noth | read in the last chapter of Second

on the night following either the gel instructed him to build an altar Sabbath or the First-day (it is not to the Lord, on the threshing floor of A few years ago, there was raised, day in this connection nothing is within a few miles of Memphis said. In 1 Cor. 16: 1-3, nothing is wheat from seed taken from an said concerning the keeping of the Egyptian sarcophagus, sent there first day; but this is suggested, that by the American Consul at Alexanfor a time each one of the members dria, the leaves and stalks very are so nearly incredible to the ordi of the church should lay by himself much resembling Indian corn, while pary mortal, that old soldiers should in store money, or goods, as God the top was like our sorghum, or see for themselves how she does it had prospered him, for the relief of | broom corn; and this is the same | Our young ladies are making a nine the poor saints at Jerusalem. There wheat that grows among the is no hint here about keeping the weeds and grasses covering the are giving sweeping displays of day. That Paul, or whoever was mounds on the lowlands eight pedestrianism all over the city. But the writer of the epistle to the He- een miles west of Memphis. we do not learn that they are disbrews, enjoins it upon them not to How long since these products of carding heels to their shoes, or imforsake the assembling of them | Egyptian agriculture separated ! itating Miss Von Hillern's great selves together, as some others have the one to move slowly around the temperance and prudence in diet lone, is true; but it would be a globe, crossing Asia and the Pacific, strange inference that this referred the other moving in an opposite the nine days not one of the dozen o the first day, as the letter was ad direction, crossing the Atlantic, and dressed to Jews, and that, too, many both growing green in our time, under the shadows of another

> Nile." Putting these curious facts ten acres, and the conclusion natmids of Mista and Coahnilla, the temples in Arizoinah, and in Yuca-

chool superintendent were robed in bui-

oluffs where Memphis now stands. ELIZA R. CRANDALL. WASHINGTON CORRESPONDENCE. The severest storm of the Winter which soon afterwards changed into rain, which continued to fall steadily throughout the day with a gale of wind that did much damage. De Soto's mound, some two hundred and effectually barred all shipping yards away. On the western shore, from coming into port. The sad news of another shipwreck off the North Carolina coast, near the scene of the late Huron disaster, is not calculated to give us exalted ideas of the economy practiced by Congress towards our life-saving service, and the two hundred lives lost vesterday, we presume, are no offset to the parsimony which leaves a most dangerous coast nearly unprohatchets, from the graves of the tected with life saving apparatus. were found, but became pulverized till Monday, owing to the lack of on exposure to the air. The Missis- business upon the Calendar, and the Jan. 5th, and published in the REsippi changes its bed, through the inability of the Senators to prepare | conden of the 24th, there are excourse of time, and is lengthened themselves for further attack upon tracts from several papers presented annually two hundred yards, so the interminable silver question.

The Senate has adjourned over that every eight years adds one mile | The Matthews Resolution exhaustto its length; and since we see ed their powers for the time being. traces of this people as far down the and now the Bland Bill promises us ular amusements, While in most Mississippi as Natchez, and no another deluge of the pro and con of these papers the writers denounce traces of them are below this point, of a subject, on which every man one popular amusements in general in and singe Natchez is three hundred meets here is wise in his own con-We have, in our letters, often rid-Gulf of Mexico laved the base of ties of Doctor Mary Walker, and that men should have them. The the heights where Natchez now have always regarded her oddities same writer says: "And as for our

stands; or, in other words, the Missis- as merely laughing matter, putting social amusements, indoors and outsippi River has grown three hundred | them on the same footing we would | miles, by the ejection of mud at the the childishness of the aged and de how dangerous they are to manly is directly left on record concerning Balize, since the race of mound crepit. But we now think she goes builders ceased to follow its course, a step beyond the simple-hearted, how strong is their tendency to lowfor its celebration and it were bet- its observance, which of course en- and thus it is estimated that quite when she protests against a Con- er the tone of a Christian's thought dorses it as obligatory? It would three thousand years have elapsed, gressional interference with the and feeling." Hence the question be a contradiction for him to teach since the race of mound builders Mormon polygamists, on the ground naturally arises, To what shall we No one has traversed the prairie an improvement on monogamy, and what shall we teach our children in along the Memphis and Little Rock | a more enlightened phase of the this direction? This is a subject Railroad, and failed to note the social evil. And we are astonished that has long puzzled the minds of the Jews, because they were God's number and uniformity of the that Mrs. Spencer, another promi- many an honest and thoughtful mounds that dot the country's sur- nent advocate of woman's rights, Christian, and it being true, as Bro. face. These prairies are sites of should join in the protest, on the Main says, that there "remains very populous cities, whose outlines may ground that Congress is composed, much for the church to do in the be readily traced; and one may in part, of practical polygamists. way of instructing and enlightening itants, by the number of houses that people will not sustain her in such but to such Christian leaders are densely adorned these productive extreme, unwarranted assertions. referred to above? Will not our three feet above the level of the will be laughed at for the time be in which shall be marked out a line plain, are everywhere visible. The ing, and forgotten as quick as she of innocent amusements, in which treme free love doctrine.

ball here on Sunday last, to the his views upon this side of the queslargest audience ever in Lincoln | tion through the columns of the RE was not enough to say, "Thon shalt not kill," but rather, "Whose lever is angry with his brother with line, weekly, for them to celebrate ever is angry with his brother with line, weekly, for them to celebrate was consummated should be the one restored nine of them, leaving out the holding of assemblies on the first of the holding of assemblies on the first of the sentiment that is abolished them all. For the sentiment that it abolished them all abolished

"On Sunday we all assemble in com- was chief magistrate of Arkansas, he will have proved a public benderate of the sunday we all assemble in comfactor. With liquors barred from constituents and the country. W. have never seen a body; of legisla. may succeed in removing the sign. are carried in the faces of many of our law-makers. On the 29th ultimo, Miss Berth

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Von Hillern finished her second great walk, completing one hundred miles in ten minutes less than twenty-eight hours, the time to which she was limited. The large Odd Fellow's Hall was filled with admiring, enthusiastic ladies during the last four hours of her walk, who applauded her vigorously at the end of each mile, and at the conclusion crowned her with a wreath of flowers. So easily does Miss Von-Hillern accomplish her feats, which days wonder out of this matter, and and we predict that at the end of walking clubs lately organized, will be in existence, as the plain diet essential to prolonged effort will Memphis on the shores of another starve out all the members.

. The House has been considering together, and remembering that the West Point Appropriation Bill. Araunah's threshing floor covered which invoked extended and interthe broad summit of Mount Moriah, esting debate. Ben Butler expressed and that the one near Osceola is of the opinion, in his speech, that the Indians, not our troops, did the chasing in the West, and that 125 cultivated the same crops, and gar- of our army officers are in this city, nished them in the same peculiar trying to escape the gout. He was manner. If, as is generally believed, very severe on our army system, and the mound builders are the same said that his son, now in West Point, people that wrought in Lake Supe- should not remain in the army to go rior copper mines, built the pyra into garrison life, with nothing to do but lay a lump of sugar on the table, and bet whether a fly will first tan, Mexico, and Peru, they lived light upon his lump before it will and were rich and powerful, since light upon the lump of sugar of one the Mississippi dug for itself its of his comrades. He was sending present channel at the foot of the him to West Point, because, in the next generation, there will be war, and he wanted his son stamped with the patent of nobility given by a military education at West Point. Old Ben, like Gen. Kearney, seems averse to garrison duty, and doubtless shares the

the beginning of our Civil War was because the brains of our generals had become ossified, commanding two company posts on the frontier." Mr. Butler will throw bricks. and seemingly cares little whom they hit, and his strictures upon the aristocratic tendencies of West Point will find a good many admirers. It is somewhat singular that in nearly every instance our successful generals were those who had escaped the pernicious effects of garrison

WHAT SHALL THEY BE? Fo the Editor of the Sabbath Recorder:

In the discourse by the Rev. A E. Main, delivered at Hopkinton, at a Church Congress recently held in New York, as also some thoughts of his own, upon the subject of popnot one can there be found so much as a suggestion as to what are innocent amusements, and yet, as one of iculed the vaguries and eccentrici- the writers asserts. God intended doors, in our best society, we know honor and to maiden modesty, and that the Utah system of marriage is resort for innocent recreation, and sufficiently enlightened upon this Murphy opened his temperance matter, will he not give us, in brief,

> Correction.—In the editorial last week, "Questions," in the first collumn, forty-fifth line, read Prol. Bush instead Prof. Bushnell; and near the top of the second column, read. "The Greek word olethros," instead of obthros.

Boys skated on the river veste day. They were probably Seventh

where the trois 700.

vay, and his words

will have broved a public ber factor. With liquors barred from the Capitol restaurants and commit rooms, we faucy many of the is will moderate their appetites e undoubted good of their tuents and the country. Wa never seen a body of legisla. re, of in the States, but what n fine field for the temper. ecturer, and we certainly Murphy our wishes that he av succeed in removing the sign. oards of the whisky sellers which e carried in the faces of many of

same rights and privileges as do our ir law-niakers. On the 29th ultimo, Miss Berth on Hillern finished her second ent walk, completing one hundred iles in ten minutes less than wenty-eight hours, the time to which she was limited. The large Odd Fellow's Hall was filled with idmiring, enthusiastic ladies during last four hours of her walk, who planded her vigorously at the end each mile, and at the conclusion owned her with a wreath of nowers So easily does Miss Von ear you must worship God on Sun-Hillern accomplish her feats, which day, whether you think it right or sare so nearly incredible to the ordinet? Again, the Constitution, in Art. 6, Clanse 2d, says: "This Condary imputal, that old soldiers should stitution, and the laws of the United see for themselves how she does it. Our young ladies are making a nine States which shall be made pursuwonder out of this matter, and made or which shall be made under giving sweeping displays of the authority of the United States, rianism all over the city. But not learn that they are disshall be the supreme law of the io neels to their shoes, or imland, and the judges in every State itatiog Miss Ven Hillern's great shall be bound thereby, anything in the Constitution or laws of any State mperance and prudence in diet. to the contrary notwithstanding." and we predict that at the end of Now, if the law of 1794 is a violaemins days not one of the dozen walking clubs lately organized, will in existence, as the plain diet ential to prolonged effort will starve out all the members: The House has been considering

in that it restricts a certain portion of the people in the free exercise of. their religious rights, then why the West Point Appropriation Bill. stitutionality. Am I to be so very linvoked extended and interesting debate. Ben Butler expressed careful not to disturb my first-day ke opinion, in his speech, that the neighbor, when he is not bound to have any care for me? Must l indians, not our troops, did the muffle my hammer on the first day ng in the West, and that 125 ir army officers are in this city, of the week, and thus lose one-sixth of the working time? This proviso to ving to escape the gout. He was looks too much like a compromise very severe on our army system, and with sin. Why any need of a law that his son, now in West Point. nould not remain in the army to go to protect God's Sabbath? He is into garrison life, with nothing to able to vindicate his own, if men will leave off tampering with undo but lay a lump of sugar on the tempered mortar, and let God direct. ble and bet whether a fly will first pon his lump before it will and let the State keep unboly hands off. I certainly can see no advanpon the lump of sugar of one s comrades. He was sending tage to us in this proposed compro-West Point, because, in the mise. It shows on its face a disposition to accept of something short of our next generation, there will be war, ie wanted his son stamped just rights. God's Sabbath requires the patent of nobility given by a military ellucation at West Paint. Old Ben, like Gen. their own rights and the rights of siding. heir children. Are we to leave to ev. seems averse to garriso our children a free and goodly inand doubtless shares the s expressed belief "that heritance? Then let us drive from the land all, forms of bigotry and reason why we failed in despotism; let the battle cry go eginning of our Civil War forth, that we will take up with because the brains of our genls had become ossified, commandnothing short-of our constitutional rights, and men will soon become wo company posts on the fron-Mr. Butler will throw bricks convinced that we are in earnest. But Lseemingly cares little whom just as long as we are willing to go whit; and his strictures upon the down on the plains of Ono, just so long God will withhold his aid, and ratic tendencies of West it will find a good many admirwe, as Seventh-day Baptists, will lie It is somewhat singular that in shorn of our strength, as was Samson on the lap of Delilah. Brethren, every instance our successulenerals were those who had escaped awake; the time has come for for-

ernicious effects of garrison

the discourse by the Rev. A.

Main, delivered at Hopkinton,

an 5th and published in the RE-

REDER of the 24th, there are ex-

tracts from several papers presented

at a Church Congress recently held

i New York, as also some thoughts

his own, upon the subject of pop-

Branusements. While in most

ese papers the writers denounce

pular amusements in general, in

not one can there be found so much

as a suggestion as to what are inno-

cent amusements, and vet, as one of

and that men should have them. The

writers asserts, God intended

me writer says: "And as for our

cial amusements, indoors and out-

ors in our best society, we know

w dangerous they are to manly

onor and to maiden modesty, and

tow strong is their tendency to low-

r the tone of a Christian's thought

nd feeling." Hence the question

naturally arises. To what shall we

what shall we teach our children in

that has long puzzled the minds of

iany an honest and thoughtful

Main says, that there "remains very

much for the church to do in the

way of instructing and enlightening

e conscience." to whom are we to

k for the necessary instruction,

o such Christian leaders as are

ther give as another discourse,

which shall be marked out a line

innocent amusements. in which

isy indulge and feel that they

istian excellence? Or, if, as may

ossible, his own flock are already

ifficiently enlightened upon this

latter, will be not give us, in brief,

s views upon this side of the ques-

in through the columns of the RE:

Correction.—In the editorial last

forty-fifth line, read Prof.

t lowering the standard of

istian, and it being true, as Bro.

his direction? This is a subject

sort for innocent recreation, and

WHAT SHALL THEY BE?

RELIGION REVIVED.

ward movement.

ROCKVILLE, R. I.

I suppose that those who were living in 1853, have not fogotten the remarkable work of grace that spread throughout the land during that memorable year. Business in our cities had been greatly depressed, many had become bankseemed to be a time of God's opportunity. He moved upon the hearts of his people, not with the shout of the trumpet, but by the whisperings of the Spirit-" Lav up treasure in heaven." At that time, the Rev. Mr. Lamphir of the Reformed Church in New York was moved to ifested. establish the noon-day prayer meeting in Fulton street, where the light began to dawn in that city, and it continued to shine brighter and farther until it illuminated almost our entire country. Soon similar meetings were begun in every city and hamlet, where an hour of the twenty-four would be detraordinary instrumentalities were employed, either in the commencement or in the progress of the work. United prayer to God, religious conversation, connected with the regular preaching of the Word, were the agencies that God owned and blessed. In many of the more secluded hamlets in the country, meetings were established where but few praying souls were to be found; but soon others were attracted to the place, and became devoted worshipers with them. In the larger cities, thousands were, by those simple means, brought into the kingdom of our Lord Jesus Christ. Thus America, the land of freedom, has been the land of revivals. God has blessed the weak and simple means of grace in the conversion of the rich and the poor. It penetrated not only the churches nently.' and the ordinary spheres of religion,

the colleges and universities of

hoarding houses, and the hotels.

Men of all professions, and of all

political parties, of all religious de-

yard, led by the divine Spirit, found | can, without such aids, make the ex- | plained its meaning and importance, wherever they went that the heav-I do not doubt the sincerity of Senenly messenger had preceded them. ator Jones, in regard to the bill intro- It is not human machinery that we duced by him in the Legislature of need for the prosperity of the cause, Pennsylvania, for the relief of those but a humble reliance on him who who conscientiously observe the has said, "I will never leave thee seventh day of the week as the Sab- nor forsake thee." O, that faith for 1878. These designs furnish the bath, from penalties of the law of may put on a new vitality. 1791, and I admire his boldness, but

EQUAL RIGHTS.

the proviso he has inserted in that

To the Editor of the Sahhath Recorder :

W. B. GILLETTE. DEATH OF HENRY W. GREEN

resolution destroys the whole. If We find the following notice we have any rights, as good, lawabiding citizens, we should have the the Janesville (Wis.) Semi- Weekly Gazette of Jan. 30th. The death of neighbors keeping the first day of H. W. Green will touch a tender the designs, the whole forming a the week. We don't want a law to place in many hearts in this com- very convenient and useful aid to say that men shall not work on the munity. His early life was spent the blackboard artist. seventh day; no State has a right in this town. It was here he came to make such a law. The Constituto to trust for salvation in Jesus Christ tion of the United States forbids it. the Son of God. Here he married, Article 1 of Amendments: "Con- and after some years, with his noble from the Chicago Tribune, giving gress shall make no law respecting wife, went to Milton, Wis., where an account of the conversion of a an establishment of religion or pro- he remained until his death. In Catholic girl to the Jewish faith:

hibiting the free exercise thereof." our youth he was an intimate and Now, is not this law of 1794 made true friend, and we mourn his death for the direct purpose of establish as we would that of a brother. ing a form for religion, in that they | "The memory of the just is blessed." "Mr. Henry W. Green, whose illness was noted last week, died last Sunday evening. He was at-

medical skill was inadequate to his with them, the maintenance of the case. Uncle Henry was one of the purity of the race, from the days of ance thereof, and all treaties made early settlers of Milton, coming Moses to the present time, is due, in here in 1840, and for many years spite of their being scattered over River District, moving to this vil- being often subjected to ignominlage nearly ten years ago. He was lous treatment and persecution by often elected to official position in | Christian and other Gentile powers. town, and was highly esteemed by Unlike any other race, the Jews em-Green was a man who was loved by itizen, a kind friend, and an accomtion of the supreme law of the land modating neighbor, and no man will be more missed in the commu- hearts. The Jewish law says, "Connity than he. He was in the 73d verts are as annoying to Judaism as merous relatives, is tendered the fallen the Jewish race in olden sincere sympathy of a large circle times are attributed to converts, and of friends and neighbors. The fu- not the regular members of the noblemen!"

HOME-NEWS. Shiloh, N. J.

JAN. 30th, 1878. The Sabbath Reform Society of Shiloh held its fifth quarterly sesmen of courage, men who will stand sion Dec. 15th, 1877, Mrs. Sallie for the right, and who will stand for Tomlinson, 1st Vice President, pre-

Singing.

follows:

nation by Anna S. Bonham Miss Lucy W. Davis, 2d Vice President read some extracts from the SABBATH RECORDER on Sabbath Refor

Bible reading conducted by Elder D. H Davis.
Essay by Miss Ida Davis; subject, there be light."

The Treasurer reported amount in treasury as \$14 47. It was decided to send \$5 to Holland, is a rather good-looking blonde and and \$5 to Bro. Bailey (for the Scandinavian mission), to aid in the Sabhath reform.

The following persons were ad mitted members in this Society: Mrs. Ammi A. Davis, Mr. Sherman so impressed with the devotion of Ayres, Mr. Jared Ayres, and Elder

George Wheeler. It was suggested that a copy of the minutes be sent to the Sarbatu | happy, but his parents. It is claimed

RECORDER for publication. This Society was organized Sept. 10th, 1876, for the purpose of aiding rupts who had been in affluence. It the cause of Sabbath reform at home and abroad. It holds quarterly meetings. The members contribute voluntarily. The Society numbers about seventy five or eighty of the groom. None of the rela- into a principality. members, and has contributed over \$30. The meetings are well attend. is said that they are terribly intory in compensation. ed, and considerable interest is man

DANIEL W. DAVIS, Secretary.

Scott, N. Y. JAN. 31st, 1878. Brethren Huffman and Burdick are still with us. Our meetings are very interesting. Brother Huffman is preaching in his earnest manner, to a crowded house every evening. voted to prayer and praise. No ex While the number of conversions is and perhaps I ought to say intense interest prevails throughout the entire community. More than sixty were in the anxious seat last night, and a larly to the fact that the Israelites goodly number besides arose for prayers. Several have already been baptized, and we expect that others will go forward in that ordinance next Sabbath. A bountiful harvest that none came. To become an Isis confidently expected, the results of | raelite did not require much cerewhich will be reported in due time. D. K. DAVIS.

> Personal In the Albion column of items in the Janesville (Wis.) Gazette of

Jan. 30th, we find the following: "Rev. Simeon H. Babcock, of the class of '74, has been added to the faculty. He began with the pres ent term and will remain perma-

In the same paper, we find the but it was the voice of God, to be following Milton Junction item: heard in the busy scenes of trade,

"Eid. Wardner went to Footville Tuesday to fill an engagement on learning, the common schools, the Tuesday and Wednesday evenings, resorts of fashion, the ships, the to lecture on the Sabbath question at Disciples church. The question will take the form of a discussion, as he goes in response to a challenge from that quarter."

nominations, and even infidels, were THE BLACKBOARD has come to be deeply impressed with the importance of the salvation of their souls.

There were but very few localities where the work was not visible.

God was in the work. He led the God was in the work.

The salvation of their souls.

The salvation of this profession and by the rectitude of his profession and by the rectitude of his actions, make himself deserving of that future, which God alone will create in his own good time.

The salvation of their souls.

The salvation of their souls.

The salvations of his profession and by the rectitude of his actions, make himself deserving of that future, which God alone will create in his own good time.

The salvation of their souls.

The salvations of his monthly is \$2 per year, bisactions, make himself deserving of that future, which God alone will create in his own good time.

The salvation of their souls.

The salvations of the salvations of the salvations for proparing and instructive are in his own good time.

She then said the Hebrew prayer, clay Street, New York.

The salvation of their souls.

The salvations of his Monthly is \$2 per year, bisactions, make himself deserving of that future, which God alone will create in his own good time.

She then said the Hebrew prayer, clay Street, New York.

The salvations of the salvation ance of the salvation of their souls. | a necessary help in the Sabbath | c way, and his workers in the vine. But few schools have artists who "Shemah Israel," and the Rabbi ex- clay Street, New York.

ercise a success. It is therefore with stating that it had been the watchpleasure that we announce the pub- word of the Israelites for thousands of years, and that the belief in one lication of a series of Transfer De-God had carried them through all signs, prepared under the direction their trials and tribulations. He items in relation to the work: of Geo. H. Springer, intended to il- then pronounced her a full member ustrate the International Lessons should be known as Rachel, th

daughter of Abraham. outlines which can be readily filled After this, the union between the up, and are highly commended by two loving hearts was sanctified ac the leading Sunday school workers cording to the Jewish rites When of the country. They are published the marriage ceremony had been performed, the party sat down to a by L. Prang & Co., of Boston, who fine repast, and many toasts to the also publish a manual by Frank welfare of the young couple were Beard, showing the method of using offered.

drowned, and about one hundred

The steamer is a total wreck.

Nothing left of it above the water.

about midnight, and stranded at 7

A. M., Jan. 31st. The only way of

was by running ashore, as the ves-

of those who are found are dead.

to be dead with their husbands.

Eight of fourteen foremen are

A Norfolk dispatch of Feb. 1st

weather from the time she left the

Capes of Delaware.

bored beavily.

of the saved.

TERRIBLY FATAL SHIPWREOK. The steamship Metropolis which sailed from Philadelphia on the

A CONVERT TO JUDAISM. A brother sends us the following

It is a very unfrequent occurrence

for an Israelite to embrace the

Christian faith, but it occurs still

more unfrequently that a Christian says:

embraces the Jewish faith. The Israelites are the most exclusive race on the face of the earth, and to this exclusiveness and their reluctance tacked with pneumonia about ten to mix with persons of other faiths, days previous to his death, and and to this aversion to intermarriage resided in what is known as the the whole of the civilized world, and all as one of the best citizens. Mr. ploy no missionaries to make converts; on the contrary, if persons young and old. He was an upright | wish to embrace the Jewish religion, they have to do so on account of the promptings of their own year of his age when called from leprosy is to the body," and that this earth to his eternal home. To persons wishing to embrace the reshould not the law be repealed? If his aged consort, now left to tread ligion should be persuaded to desist not repealed, then test it on its con- alone the path of declining years; from their design. Nearly all the to his son and daughters, and nu- ills and misfortunes that have be-

> known to be dead. The men saved neral services took place Tuesday faith. All possible obstacles are are destitute of all clothing." morning at the Seventh day Baptist | thrown in the path of those desiring church, of which the deceased was to become Jews, and they are only an honored member. Rev. E. M. admitted to the faith after it has Dunn, pastor, officiated. The church | become evident that such desire in was crowded, and the remains were prompted by none but the purest followed to the village cemetery by motives. About the only instances a large procession of those who where converts to Judaism are redeemed it a privilege to assist in ceived are where obstacles to the nonoring one whose memory will union of two loving hearts are to be be revered as one of nature's true removed. A Jew who mariies a Christian before she has renounce

her religion and embraced Judaism s considered dead to parents and relations, and is mourned for in leak having put out the fires. he same manner as one who has departed this life, and for this reason man, in order to marry a Jewish All order and discipline was at an girl, becomes a Jew, and more often. because less painful, a Christian girl

embraces the Jewish religion to board. Signal operators have been up all marry the choice of her heart. A case of this kind occurred in this city recently. Mr. Julius Poener, a young man of the Jewish faith, beach. some time ago, fell in love with a The steamer Cygnet, with the

Catholic girl named Kittie Sullivan, survivors, is expected here this afwho reciprocated his feelings. They were determined to become man and wife, in spite of the opposition of THE EASTERN WAR CLOSED. their parents. The girl's motherher father being dead-had nothing The following are the latest disagainst the young man, who is re-

the transformation at the residence

thing passed off pleasantly, however,

At about 5 o'clock in the after-

noon the new convert took the stand

Rabbi Gersoni addressed her, speak- island.

and according to programme.

in a low, tremulous voice:

I believe in one God, whose unity is per

tect, and who can never be understood as

listinct in different persons or personifi

tions; there are no limits either of time or

of space to his being and existence. He has

nan in any shape or form of bodily or

stainer of all that exists, and to him

lone worship and adoration is due. I be

ieve in the laws of his sacred will as

aught by Moses, the greatest of prophets.
believe that the soul of man is immortal,

and that there is in the omniscient pro-

patches in relation to the conditions spectable, well educated, and holds a remunerative position in the whole-ADRIANOPLE, Jan. 31st .- Six bases sale clothing house of L. Loewenof peace have been accepted by the stein, in this city, except religion. Porte, and the terms of armistice The parents of the young man had have just been signed by Grand nothing against the young girl, who Duke Nicholas and Sever and Naapparently well calculated to make myk Pashas. An order suspending a good wife, except that she was not | hostilities, will be dispatched forth-Jewess. But, in spite of all oppo- with to all corps and detachments, sition, the twain went before a Jus- and also to the army in Asia Minor. The Turks will evacuate all the tice of the Peace, who tied the nup-Danubian fortresses, and Ezeroum. tial knot. The new made wife was Gen. Zimmerman's forces have the young man, who sacrificed advanced within ten miles of Varna. almost everything for her sake that and cut the Schumla railway and she determined to embrace his re- telegraph lines. CONSTANTINOPLE, Feb. 2d, 10.45 ligion and thus not only make him

P. M.—The Porte has received the that the young man knew nothing | following from Sever Pasha: "ADRIANOPLE, Jan. 31st.—Peace of the step she was about to take, preliminaries and armistice signed until a few days ago. The Rev. Rabbi Gersoni prepared her for the to-day." mportant change, and he wrought

There is great satisfaction here at the settlement of the peace prelimiof the young man's parents, No. | naries. The following are the con-288 Clark street, in the presence of ditions of the protocol: a small circle of relatives and friends First-The erection of Bulgaria Second-War indemnity or terri tives of the bride were present. It

Third-The independence of Rou censed at the course she has taken, and that they have threatened to mania, Servia, and Montenegro, with kill her, sooner than that she should | an increase of territory for each. Fourth-Reforms in Bosnia and become a Jewess. There was certainly some fear on this account, | Herzegovina. Fifth-An ulterior understanding because a policeman was present

between the Sultan and Czar, re during the performance of the ceremony to prevent a surprise. Every- garding the Dardanelles. Sixth-Evacuation of the Danubi an fortresses, and Erzeroum. Hobart Pasha has received orders

hold the fleet in readiness to sail. in front of a table on which stood t is believed for Pieraens. four lighted candles. She was Mehemet Ali Pasha has been apdressed in white, and her head was pointed to the command of troops not, thus far, very large, a general, covered by a veil of illusion, and in Crete, and Adassides, a Christian has been appointed governor of the ornamented with orange blossoms.

> CONSTANTINOPLE, Feb. 2d.—The ing of the important step she was Czar has telegraphed to the Sultan. about to take. He referred particu. promising to grant an armistice. Sever Pasha, one of the plenipotendid not desire converts, but if one came and sincerely desired to em-brace the Jewish faith, he or she Grand Duke Nicholas was ready to could not be denied, and must be grant the protocol of peace prelimi accepted, but they would rather naries, under reserve of ulterior negotiations. The Grand Vizier has of King Alfonso's marriage, been authorized to sign the armistice and peace preliminaries. All mony or outward show. It must be military movements and emigration the action of the heart, and the conof Mussulmans has stopped. vert must accept that life which had

CAIRO, Feb. 2d.—The Grand Vizbeen the life of the race. Ceremonies she could learn by heart, but lier of Turkey has telegraphed the the religion and faith must have a Khedive, that the protocol of armisbetter foundation. In reply to the tice is ready for signature. The Sultan has telegraphed the Czar, acquestion what had been her name, cepting the peace conditions, and he answered Kittie Sullivan. She then made the following confession,

orders to that effect.

THE METROPOLITAN PULPIT AND HOMILETIC MONTHLY for February contains, in condesned form, some twenty recent sermons of the greatest of living preacher: Drs. Storrs, Cuyler, Beecher, and others, of this country; Drs. Thomas, Parker, dence of God punishment for the wicked and Spurgeon, of England; and and compensation for the righteous. I be Gerok and others of Germany; also

THE MURPHY MOVEMENT SEEMS to be doing good work in the State most effectual medicine ever offered for of Illinois. A late number of the the Lungs. A certain cure for Consumption Decline, Bronchitis, Wasting of the Baptist Banner gives the following

At a temperance meeting at Akin, of Israel, and that henceforth she 130 signed the pleage. Pincknevville has been struck by the Murphy movement, and 650 now wear the blue.

It is reported that 1,500 persons have signed the temperance pledge in Metropolis, Massae county. We learn that 165 have donned the blue ribbon at Spring Garden Jefferson county, and about 1,200 at Cardondale.

SUNDAY LAW IN PRINSYLVANIA The Potter (i Journal says: The bill of Senator H. Gates Jones morning of January 29th, with two to exempt paraces who keep the hundred laborers and five hundred seventh day of the week as the Sabtons of railroad iron for the Madica and Mamore railroad, in Brazil, was 1794 has been separted favorably vrecked on the morning of Jan. 31st, three miles south of Currituck is the same in spirit with the blue light on the North Carolina coast. laws of Connectiont, when applied A Washington dispatch of Feb. 1st to the Seventh day Sabbath keepers, all druggists at 50 cents and \$1. Large we earnestly hope the efforts of Mr Jones to amend it will be successful. "The signal service station at the If the bill should reach the House, vreck of the Metropolis, reports it is pleasant to know that the member from Potter will give it cordial at five A. M. the total number of passengers to be 260; about 160 are support.

THE ROCHESTER AND STATE LINE RAILROAD was purposally completed by the coremony of "diving the No bodies are on board. The wreck last spike" at the jountion with the was caused by its being an unseaworthy vessel. She sprung a leak Erie, at Salamanes, on the 29th of January. The road will not be opened for business before the midsaving the lives of those on board dle of March or the first of April.

sel was in a sinking condition. This LAKE SHE LIBRARY, Special No. the statement of McGuillan, one 126, contains "White Lies," by The report at 8 o'clock, says the Charles Reade, price 15 cents; No. state of affairs this morning is terri-129 contains "The Last Days of ble. Dead bodies are lying along Pompeii, by Sir E. Bulwer Lytton. the beach for over two miles. They complete, for 10 cents. Donnelly, are being placed in proper places back from the beach, and the living Loyd & Co., publishers, Chicago, being cared for. About one third

SUMMARY OF NEWS.

The two saloon women are known Col. Miles telegraphs that almost daily additions of Indians from the various agencies have been received at Sitting Bull's camp, at Woody Mountain. One party contained a says the Metropolis had heavy hundred warriors. The indications are that the camp is preparing to move south. The previous report On Wednesday night she comof Sitting Bull having been on this nenced making water fast, and la-

side, is confirmed. The House of Representatives has The captain kept away for the Capes of Virginia, intending to adopted a resolution prohibiting the issuing of passes to the floor. Heremake Hampton Roads. The weather being thick and stormy, he fell to after, ex Congressmen will be reeeward, and Thursday morning was quired to file a declaration that they compelled to beach the vessel, a are not interested in legislation, be fore the Speaker will issue passes to When the vessel struck, a panic

The New York Post says many nsued of the wildest character. manutacturers are buying trade dol-lars at 98\frac{1}{4} to 98\frac{3}{4} cents paper curren-cy, and are using them to pay their employees. Silver is thus so plenmanufacturers are buying trade dol end, and many were washed overnight. The vessel is broken up entiful, that retailers now decline to 50 cents. tirely. No piece of the wreck is receive it, except at five per cent.

> A fire in Boston, on the evening of Jan. 31st, destroyed the furniture building of Holmes & Co., and eight houses, causing a loss of \$200,000; rendering twenty families homeless. and throwing 500 workmen out o

Paris covers an area of thirty square miles, has 530 miles of streets. 63,000 houses, twenty-seven bridges. 75 churches, 13 palaces, \$5 theatres, eighteen hospitals, eight large libraries, 2,000 schools, and nearly 2,000,000 inhabitants. The Commissioners of the State

School and Sinking Funds, of Kansas, have applied to the Secretary of the Treasury for \$200,000 of the t per cent. bonds. An official statement just pub

lished shows that the issue of ordin nary letter stamps has grown from about 200,000,000 in 1859 to nearly 700,000,000 in 1877. A St. Louis dispatch says the Keokuk Northern Packet Company

has abolished bars from their steamers. The bar profits have been about twelve thousand per season. The Vatican, replying to the inquiries of Nuncios abroad, states that the situation has not been changed by the ascension of Hum-

bert to the throne. The House Committee on Banking and Currency has agreed to rec ommend the passage of a bill dis continuing the coinage of 20 cent

The snow storm of last week was very extensive, and was the cause of considerable delay in the running of railroad trains.

The Methodists are making active preparations for a great ecumenical conference. It will probably be

ield in New York. By the explosion of an oil tank at Constable Hook, N. J., Jan 27th one employee was instantly killed

and several wounded. A reduction in the Philadelphia Custom House has been decided upon. Ten officers will be discharged, thereby making a saving of \$13,197.

The Senate has passed the bill appropriating \$40,000 for removing bstructions in the Mississippi, Mis onri and Arkansas rivers. Captain-General Jovellar liberat-

d 47 prisoners who were confined in the Havana fortress, on the day Gen. Sheridan telegraphs that the reported crossing of Sitting Bull

into the United States territory is not confirmed. The public debt reduction for Jan uary is \$1,668,076.

TIME WAS when you could not blamed for not knowing that Burdick & asking the Czar to stop the advance for sale at wholesale or retail, at the lowof the Russian troops. The Czar est market rates; but what excuse is there replied that he was about to give for ignorance of a matter of so much importance to your interest and enjoynent, when a call at their grocery at Alfred Centre will remove every doubt?

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permaffections, also a positive and radical cure for nervous debility and all nervous com- ally, can do so at his principal office plaints, after having tested its wonderful of Sixth and Arcurative powers in thousands of cases, has every Monday. lieve that there is a great and glorious future in store for God's chosen people, the people of Israel, and that every believer in the true and one God must, by the sincerity of suggestions as to preaching. The n and by the rectitude of of suggestions as to preaching. The ing, I will send, free of charge, to all who druggists.

It is a Decided Fact

Flesh, Night Sweats, Spitting of Blood Whooping Cough, Difficulty of Breathing Colds, Coughs, Inflammation, Pain in the Sides, and all diseases of the Throat, Chest and Lungs. Relici guaranteed or money refunded. Three doses of Hamilton's Cough Balsam will prove its wonderfu effects. Sample bottle 25 cents. Large ROSEBUSH, Alfred Centre, N. Y.

A MAN WALKS FROM NEWARK, N. .

TO NEW YORK.—Some weeks since, a man came into the store, No. 7 Sixth Avenue, New York, inquiring for Mr Crittenton, to whom he was shown. He appeared to be very much excited, and immediately com-menced to tell a story of how his wife had suffered from an affection of the lungs, and, in fact, had been given up by the physicians to die. Through some friend she was induced, as a last resort, to try HALE'S HONEY OF HOREHOUND AND TAR and, using here her husband's language he said: "Before she had used one bottle she could breathe with more ease; and bath, from the panalties of the act of by the time she had used six bottles she was up and around the house, able to do from committee. As the act of 1794 to come in person and thank the present proprietor of this popular article for a perfect cure of his wife. HALE'S HONEY OF HOREHOUND AND TAR is for sale by TENTON'S, 7 Sixth Avenue, New Yor

> PIKE's Toothache Drops cure in There are thousands of sufferers fro

Sheumatism and Gout who can not believ n modes of cure that are unattended with reat expense and elaborate preparation. t takes a long time to convince them that the simplest mode to obtain relief is often the best, and that a few pennies spent on a triffing labor of procuring warm water, will afford a permanent cure. Sold all druggists. Price 25 cents per cake. Box (3 cakes), 75 cents, sent by mail; pr said, on receipt of price. C. N. CRITTENon, Proprietor, 7 Sixth Ave., New York. HILL's Hairand Whisker Dye, Black or

LIST of Trial Jurors for County Court and Court of Sessions, to be held at the Court House, in Angelica, in and for Allegany County, on Monday, the 11th day of Februrary, A. D. 1878.

Angelica-N. Webster. Allen-Edwin Manning, Edwin W Almond-C. C. Wilson, Martin Barber, Martin Burdick. Birdsall-Eugene Metz, George C. Gib-

Burns-Jonathan Bowen. Belfast-William Knowlton. Caneadea-J. F. Clement. Centreville-Martin V. Allen, John Met alf, Thomas F. Thomas. Granger—Hiram W. Hall, Lewis Smit Villiam Tuttle, Joseph Wilcox. Grove-Daniel G. Guy, James Parker Hume—William Foote, Homer Per Vebster Mills, John Isted, Fred Lapp. New Hudson-Edgar D. East Charles Bossard, James McElheney.

Rushford-Lorenzo Claus, Homer Brooks, William E. Keys, Sumner E. Kilmer, Hiram Gilbert.

West Almond—John Dodson, lvans, Hiram Karr. Labres who for years have depended on all manner of powders and cosmetic for giving them artificial complexions now find that GLENN'S SULPHUR SOA

the Erie Railway Company inaugurated a system of Excursion Rates and Tickets, rom a number of stations along the line, iberal reduction of the regular fare and tickets would be valid for passage. sider it more profitable to go to New York and select their goods, than to order

brough other channels, and many resiity to make long deferred visits to the ietropolis. It was the original intention f the Company to withdraw the tickets at opularity of the plan so pronounced, and the desire of the Company to recognize the general weal of its local patrons so varmly appreciated, that it has been decontinue the system. When adopted, we declared the movement in the right direction, and one destined to meet with great favor. We have now to con gratulate our readers on the maintenance of the low fares, and we are persuaded that the Erie Company will have no occa-sion to regret extending these privileges

beyond the prescribed date. Two CHROMOS FREE. - A pair of beau tiful 6x8 Chromos, worthy to adorn any home, and a Three Months' Subscription to LEISURE HOURS, a handsome 16 page literary paper, filled with the choicest Stories, Sketches, Poetry, etc., sent Free to all sending Fifteen Cents (stamps taken) to pay postage. The Publishers, J. L. PATTEN & Co., 163 William St., N. Y., Guarantee every one Double Value of money sent. \$1,500 prizes, and big pay, given to agents. Write at once.

SPECIAL NOTICES.

PERSONAL. We are informed that Mrs. Caroline H. Dall, of Boston, is ex-E. C. Sheppard, and that while here she will deliver a lecture on the "Life and Home of Abraham Lincoln." From her reputation as a lecturer, we think it safe | comfort and sustain them to the end of to promise those who may enjoy the pleasure of hearing her, a rare treat.

THE MINUTES OF CONFERENCE FOR 1877 have been sent by express or mail to the several churches, in compliance with churches or individuals desiring copies of Minutes, to whom none have been sent, can obtain a limited number at twelve cents per copy, in advance, postage paid, by addressing "Sabbath Recorder." to Middlebury, Genesee Co. N. Y., and in by addressing "SABBATH RECORDER." Those churches that have not settled for the Conference expenses of 1877 will find their apportionment as usual, and the few delinquent ones of former years by consulting Minutes of 1876. Please forward Crandall, widow of Paul B. Crandall, who to Treasurer. B. F. LANGWORTHY. Alfred Centre, Feb. 4th, 1878.

THE standard remedies for all

PONIC, and SCHENCK'S MANDRAKE PILLS, and if taken before the lungs are destroyed they effect a speedy cure. To these this world's goods. It is the custom to medicines Dr. J. H. Schenck, of Philadel speak well of the dead, whether they hia, owes his unrivalled success in the reatment of pulmonary diseases. The that whatever may be said value of pulmonic Syrup ripens the morbid matter will not vary from truth. in the lungs, nature throws it off by an Rosebush kept Fresh Oysters, at all times, easy expectoration, and the patient Mandrake Pills must be freely used to cleanse and stimulate the stomach and and the liver is soon relieved. Schenck's alterative; the alkali of which it is composed mixes with the food and prevent souring. It assists the digestion by toning up the stomach to a healthy condition, so that the foodland the Pulmonic Syrup will make good blood; then the lungs heal, is taken to avoid fresh cold. Full direction accompany each preparation. All of Sixth and Arch Streets, Philadelphia,

> Letters to the above address, asking advice, answered free of charge.
> Schenck's Medicines are sold by all

QUARTERLY MEETING.—The Quarterly Meeting composed of the churches of Independence, Andover, Hartsville Hornellsville, and Second Alfred, will be

held with the Church at Alfred, commen ing on Sixth day evening, Feb. 8th, 1878 The Church will be glad to welcome a large delegation at the opening session. Preaching on Sabbath morning by Eld. Jared Kenyon; on First-day morning, by Eld. T. R. Williams. Other appointments as circumstances may indicate. The Lord is doing great things for us, whereof we

ONE Quart Solid Oysters, with pail to carry them in, and 3 pounds of Crackers. all for 50 cents at BURDICK & ROSEBUSH'S,

TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND.-The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institutions 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.

Plainfield, Union Co., N. J. SEVENTH-DAY BAPTISTS IN HOR NELLSVILLE, N. Y .- Religious services are

held in Hornellsville on the Sabbath-

reaching at 2 o'clock P. M.; Sabbath-

school immediately following. The serv-

ices are held in the lecture room of the

Baptist church. All interested are most ordially invited to attend. T. R. WILLIAMS. SABBATH LECTURES.—The friends of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doctrine, are requested to make their wishes known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE,

SABBATH KEEPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the Ladies' Room out of Upper Farwell Hall! Entrance 148 Madison St.

West Edmeston, Otsego Co., N. Y.

SEVENTH-DAY BAPTISTS who are New York upon the Sabbath, are most ordially invited to meet with their brethen of the New York Church, in the hall of the New York Historical Society, corner of 2d Avenue and 11th St. Services at 10.45 o'clock A. M.

MARRIED.

In Watson, N. Y., Jan. 26th, 1878. by Rev. Thomas R. Reed, Mr. WILLIAM E CLOCK, of Watson, and Miss BELLE LA-MONT, of Natural Bridge. In Ashaway, R. I., Dec 31st, 1877, by f Ashaway, and Miss GEORGIA TURNER. f North Stonington, Conn. At the house of the bride's father, Dr ond, in Janesville, Wis., Jan. 30th, 1878, by Rev. N. Wardner, EDWARD B. SAUN-DERS, Esq., and Miss FLORA V. BOND, both

DIED. In the town of Wirt. Allegany Co., N., on the morning of Jan. 20th, 1878, Mr. age. Mr. Kenyon was born in Westerly, R. I. When a small bor R. I. When a small boy, his parents removed to Plainfield, Otsego Co., N. Y., where he grew up to manhood. In early

where he grew up to manned the life, he professed faith in the religion of Jesus Christ, and united with the First Jesus Christ Church in Brookfield, Madison county, now Leonardsville. er becoming a married man, he emigrated with a young family to the Holland Pur hase, in the south part of the town o Friendship, now Wirt, he being one o e first settles in that part of the town He manfully endured its hardships, and by prudence and industry, succeeded in ecuring a comfortable home and raising family of nine children, who have grown one. He spared neither pains nor expens in giving his children an education. of his daughters are now the proprieto city of Plainfield, N. J. Mr. Kenyon wa a successful farmer, a good and usefu citizen, and a faithful and devoted Chris tian. He was the oldest member of the Seventh day Baptist Church of Friendship, in the village of Nile. He was a goo counsellor and a faithful burden-bearer.

Suddenly, in Independence, N. Y., Jan 24th, 1878, supposed to be dropsy of the heart, RACHEL, wife of Israel Saxson, in he 73d year of her age. She was esteem n excellent woman, an affectionate wife and a kind mother, and loved her Bib and the house of God. She has left a husband, a large family of children, and large circle of other relatives. In West Edmeston, N. Y., Jan. 25th 1878, of pneumonia, AMOS S. STILLMAN aged 46 years. He was converted when

about eighteen years of age, and was bap tized into the fellowship of the Wes Edmeston Seventh-day Church, by Eld. Samuel B. Crandall, position of church clerk for several years, esteemed as a trustworthy and prother, and relied upon as a pillar in Zion. He was a man of deeds more than of words, whose excellences won the respect of all who knew him. The crowded attendance at the funeral evinced the general sorrow that is felt in the commu-Mrs. Caroline H. Dall, of Boston, is expected in town the last of this week, to and faithful friend. He passed away spend a few days as the guest of Mrs. M. | without fear, trusting in the Lord. He leaves a large circle of relatives to mourn him, but to his wife, and sor, and little daughter, and aged parents his removal in especially sad and afflictive. May Goo

> life's pilgrimage. In Scott, N. Y., Jan. 29th, 1878, Widow LYDIA HUNT, in the 79th year of her age For some fifty years or more, she has been professor of religion, and a worthy, up-Church of Scott. She leaves a large family and friends to mourn her loss. A. w. c. In Persia, N. Y., Jan. 18th, 1878, EL BRIDGE EDDY, in the 77th year of his age. Mr. Eddy was born in Enfield, Mass April, 1825, was married to Equice Collins In December, 1823, he and his wife removed to Persia, Cattaraugus Co., N. Y., and ther Church of Persia. In July, 1867, his wife

still survives him. He was brought up Presbyterian and was so until he joine ne Seventh day Baptists. But whether resbyterian or Seventh-day Baptist, h diseases of the lungs are Schenck's Pul was one of that kind of men who are MONIC SYRUP, SCHENCK'S SEA WEED good, let what will come—good by nature A man of the strictest honesty and integ merit it or not. But it is a gratifying fa will not vary from truth. His last few has peaceable persons that ever lay on a dying he bed. The funeral services were held at his eldest son's, and a sermon preached A small Organ of best quality may be ob from Num 23: 10—" Let me die the tained by payment of \$7 20 per quarter. liver; they remove all obstructions, relax death of the righteous, and let my last for ten quarters. Illustrated Catalogue end be like his." In Ashaway, R. I., Jan. 21st, 1878, an infant son of Dwight R. and Anna Merritt. In Carlton, Tama Co., Iowa, January

f W. H. and Sarah Hurley, aged 1 year,

R. Stillman, P. S. Burdick, D. E. Bab ock, J. R. Champlin, Alice Jordan, E. A. L. Estes, J. J. Smith, B. D. Townseud, O. W. Babcock, E. L. Burdick, A. B. Ayars

months, and I day.

M Babcock, W. W. Brown, Joseph West, A. K. Lewis, H. C. Pike, F. E. Carpenter, Schenck's Medicines are sold by all druggists.

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13 Dey Street, New York.

Saunders, J. A. Herring, T. R. Reed, A. H. Saunders, J. B. Clarke, G. R. Wheeler, D. W. Davis, N. Wardner, G. C. Babcock, J. Price One Dollar. Sent to any address post paid, on receipt of price. mond, A. M. West, E. J. Sweet, Enoch V

All payments for the SARBATH RECORDE are acknowledged from week to week in Persons sending money, the edged, should give us early notice of the omission.

Dr. H. James's CANNABIS INDICA, o

East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country

Bronchitis, and Asthma
We now inform the public that we have

made the importation of this article into the Uhited States our Specialty, and that in future the afflicted can obtain these

emedies at all first class druggists. As

we have, at great expense and trouble,

made permanent arrangements in India for obtaining "Pure Hemp," gathering it

at the right season, and having it extracted upon its own soil from the green leaf, by an old and experienced chemist (said

chemist being a native), we knew that we

IN ALL ITS PURITY AND PERFECTION,

and feel that we are entitled to credence, when we say that Cannabis Indica will do all that is claimed for it, and that one

bottle will satisfy the most skeptical of

its positively and permanently curing Consumption, Bronchitis, and Asthma.

Instead of devoting a column to the

merits of this strange and wonderful plant.

we remain silent, and let it speak for itself

through other lips than our, believing

that those who have suffered most can better tell the story, as the following

GAY080, Pemiscot, Mo., Nov. 18th, 1877.

your invaluable medicine, and wish that

you would place it here on sale, as the cost of delivery is too high to individuals.

Previous to using the Cannabis Indica, I had used all the medicines usually pre-

scribed in my son's case (Consumption)

had also consulted the most eminen

physicians in the country, and all to no

purpose; but just as soon as he com-menced using the Hemp Remedies, he

began to improve in health, until Fregard-

LAWRENCEBURG, Anderson Co., Ky.,

thing for him. Respectfully, J. V. Hum.

LOVELACEVILLE, Ballard Co., Ky

GENTS, -Please send me three bottles of

Cannabis Indica, box of Pills, and pot of

Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried

most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours,

JANE A. ASHBROOK.

advertisement in my paper; I know all about the Cannabis Indica. Fifteen years

go it cured my daughter of the ASTHMA:

he had st very bad for several years; but

vas perfectly cured, and I used to keep

riends. I have taken a cold lately, and

you will please send me a \$9 box of your medicine. Respectfully, JACOB TROUT.

There is not a Single Symptom of Consumption that this Remedy will not dissi

pate, and it will break a fresh cold in

DR. JAMES'S CANNABIS INDICA, and

f they fail you, send to us direct. One

wenty-four hours. Ask you

N. B.-CIRCULARS FREE.

as I am fearful of it settling on my

DEEP RIVER, Poweslick, Iowa.

HENRY W. KIMBERLY, M. D.

FEB. 10th, 1873.

GENTLEMEN,-I must have more

have the genuine article

Messrs. Craddock & Co.:

as in India for the cure of Consumpti

Warren, Alfred Centre, \$2 50 33 52 Mrs. S. Potter, Langworthy, Sherman: Edward Emerson, Alfred. N. L. Beebe, Andover, Edward Green. " . J. Smith, Angelica, W. B. Gillette, Nile M. J. Barber, Forestville, M Whitford, M. W. Clark. E. C. Miller, Mrs. J. Miller, Thos. Holmes, Jos West, State Bridge, W. H. Brand Leonardsville Mrs. S. H. Maxson, 1 75 34 A. M. Babcock. M. Bassett, Mrs. M. St. John,

E. Hardin, Mrs. F.B.Champlin," Mrs. L. A. Fitch, Mrs. L. J. Worden, R. D. Avars. Unadilla Forks. E. B. Burdick. Union Dale DFHaymondPennsboroWVa,1 78 Mrs. P. Dunn New Market, NJ. J. R. Champlin, Westerly, R I.2 50 L. Kenyon,
M. Babcock, Toledo, Iowa,
1 75 34

ert Robertson, Clear Lake, 1 00 34 . C. Burdick, Albion, Wis, 250 434 Maxson, 250 ASaundersDodgeCen.,Minn,250 Mesara. Craddock & Co.: J. Sweet, Alden, 125 B. Miller, Nortonville, Kan., 250 GENTS.—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not liver Davis. expected to live; and as your medicines cured me of CONSUMPTION, some three R. Clark, North Loup, Neb. years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the

A. F. Payn, "Lovinda Fassey," A. J. Estes, Virginia, D. T., 2 50 35 L. Miller. 1 75 35 1 75 35 Michell,

FOR LESSON LEAVES. . H. Davis, New Milton, W. V., W. Vars, Niantic, R. I.,

WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese, etc., for the week ending Feb. 2d, 1878, reported for the RECORD ER, by David W. Lewis & Co., Produc Broad street, New York. Marking plates BUTTER.-Receipts for the week were

6,739 packages. Exports were 1,928 packages. There is a good demand for fancy, ew milk's Western creamery make, also or selections of choice October Fall butter. and buyers are looking for clean flavored. crisp, lively State dairies entire, and find but few of them. These kinds of butters are firm in price, and quick taken. Winter made State butter is selling at a wide range, say 15 @ 25 cents, and also any cheesy, sour, poor, State dairies at saine prices. Some such there are that buyers reject whenever shown, and for such it is difficult to name any quotable price whatever. There is considerable common \$2 50 per bottle, or three bottles for \$6.50. Western stock here unsold, and unsalable

Pills and Ointment, \$1 25 each. Address, CRADDOCK & CO., 1032 Race St., Philadelphia. unless at prices down to 8 @ 12 cents. We quote: Fine fresh Western creamery SENT FREE, ON APPLICA-TION-BRIGGS & BRO'S Flower Fair to good Fall butter.....23 @ 26 butter....

CHEESE - Receipts for the week were

eggs, or Ice-House stock, 10 @ 14.

Thickens..... 10 @ 12

DAVID W. LEWIS & Co.

Address letters and mark packages-

DAVID W. LEWIS & Co...

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It contains nearly 150 pages, hundreds o

f Flowers, beautifully drawn and colored

covers; \$1 in elegant cloth. Printed i

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Philadelphia, 1876;

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HIGHEST HONORS

MASON & HAMLIN

Demonstrated Superiority.

New Styles at reduced prices, from \$54

MASON & HAMLIN ORGAN CO.,

New York; 250 Wabash Ave., Chicago.

compilation of interesting and instructive

price b

BINET ORGANS 10

POULTRY .- We quote:

Fall make butter.

The Corner, N. Y.

old flavored factory or mill butter 10 @ 23 N. Y., or Chicago, Ill. Intire State dairies Southern and Middle Tier Counties, fine...25 @ 27 Entire dairies fair to good Southern and Middle Tier Counties. ... 20 @ 23

THE CHURCH UNION THE NATIONAL ORGAN OF THOSE LABOR-Entire dairies Northern Welsh. fine 25 @ 26 ING FOR THE ACTUAL, VISIBLE UNI-Grease butter....

By purchasing in large quantities, we re enabled to offer to our friends, as pre-niums, the following standard works, at 3,056 boxes. Exports 17,558 boxes. Stock becoming reduced to small proportion ss than half their cost at the bookstores and the market stands-the same as las SMITH'S BIBLE DICTIONARY. noted. We anote: 1017 pp. Finely Illustrated. line Sept. and Oct. make. condensation of thousands of volumes fair to good Sept. and Oct. make. 12 @ 13 of Essays, Histories, Travels, and Comarly make good to fine......10 @ 13 Eggs.-The heavy snow storm has

nentaries, for the elucidation and illustration of the Bible, prepared by Rev. Dr. William Smith, of the University of Lon hindered receipts, and at the moment lon, assisted by over seventy distinguished there is quick demand for all desirable Divines and Authors, of both Europ fresh marks. Limed eggs are hard sale unless of known brands. We note sale CONVERARE & HOWSON'S one lot this week at 10 cents. Fresh eggs, LIFE AND EPISTLES OF ST. PAUL State or Western, 16 @ 18 cents. Lime

Beautifully Illustrated. Over 900 pages. These volumes are the result of the finest scholarship, the deepest research, and the most cultured piety of the present ucks...... 12 @ 14

nended as important aids to an under standing of the Holy Scripture, by the Mediums, per bush. 62 fbs. . . . \$1 60 @ 1 75 Marrows " . . . 1 90 @ 2 10 eading divines of EVERY EVANGELICAL DENOMINATION To the Pastor, Sabbath school Teacher, and every careful student of the Bible DRIED APPLES .- Prime sliced 7 @ 9; rime quarters 6@7; common stock 4@ they are indispensable. Each of these Books Sells at Retail for

Butter on Commission. Sales quick and prompt, and money soon as sold. We especially solicit consignments of your OUR PRICES. The paper aione, one year - - \$2 50 "and either book - - 4 00 " and both books - -Very Liberal Terms to Agents.

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the State of New York, by the Grace f God Free and Independent: To Abby Burdick, Rebecca M. Allen, Jonathan 25 ILLUSTRATED CARDS with your name, 10 cents, or 50 mixed, 10 cents, by mail. C. P. DEVAL, Allen, Lewis E. Dunn, Catherine Allen, Amos R. Allen, John G. Allen, and Lorinda Saunders, all residing at Alfred, Allegany Co., N. Y. and of full age; Eliza N. Wis ter, residing at Nile, county aforesaid, Lydia A. Willard, residing at Little Geneese, and John Saunders, residing at Wellsville, both in said county of Allegany; Leander Allen, Orlenzer Allen, Stenson LL WORLD'S EXHIBITIONS Paris, 1867; Vienna, 1873; Santiago, 1875; nett Pierce, and Amy Burdick, residing a Milton, Rock Co., Wisconsin, and Thomas Pierce, residing at Milton Junction, county last aforesaid; Ormanzo Allen, residing at Ausin, Mower Co. Minnesota, and Emeline Wood, residing at Albert Lea Freeborn Co., Minnesota; Polly Cart wright, residing at Eau Claire, Eau Claire, Co., Wisconsin, Avery L. Pierce, residing at Coloma, Waushara Co., Wisconsin, Levi G. Pierce, residing at Ord, Valley Co., Ne. Elegant Upright Case, New Style, \$126 born, Freeborn Co., Minnesota, Martha Hagadorn, residing at Utics, Winona Co., Minnesota, and William M. Allen, residing at Westerly, Washington Co., R. I., for installments or rented until rent pays. ing at Westerly, Washington Co., R 1, and all of full age, heirs at law and next of kin of John Allen, late of the toward tained by payment of \$7 20 per quarter, Alfred, in Allegany county, N. Y., de eased, Greeting:
'You, and each of you, are hereby cited 145 Tremont . St., Boston : 25 Union Sc. ind required personally to be and appear befor our Surrogate of Allegany county, at his office in Angelica, in said county, on 75 CENTS PER YEAR. -THE PORTFOLIO is a large, the 18th day of March, 1878, at ten oclock in the 18th day of March, 1878, at ten oclock in the forenoon of that day, to attend the proof and propose of the last Will and eight page Weekly Newspaper, containing

Only 75 cents per year, postage d. Send your subscription. Good erm to Club Agents. A rare chance for

y any other publication in the

mances, and

reading that is not offered at the same to both Real and Personal estate, and

caused the seal of office of ou said Surrogate to be hereunt Witness, James S. Green, Surrogat of said County, at Angelies, b

the 21st day of January in the year of our llord one thousand eight hundred and seventy sight. J. S. GREEN, Sarrogau.

presented for proof by George F. Allen the Executor therein named, and hereo

instead Prof. Bushnell; and ar the top of the second column, LEThe Greek word olethros. nstead of obthros. Boxs skated on the river vester-

The boys are right. There is no divine law against their skating on Sunday.

day they were probably Seventhed ay Baptists.—Elmira Advertises.

The Bible Service.

Conducted by a Committee

OF THE AMERICAN SABBATH TRACT SOCIETY INTERNATIONAL LESSONS, 1878.

FIRST QUARTER.

Jan. 5. Rehoboam, First King of Ju-Jan 12. Asa Faithful to his God. Chron. 14: 1-11. Jan. 19. The Covenant Renewed. Chron. 15: 8-15. Jan. 28. Jehoshaphat's Prosperity. Chron. 17: 1-10. Feb. 2. Jehoshaphat Reproved. 2 Chr Fab. 9. Jehoshaphat Helped of God

Feb. 16. Joash Repairing the Temple Feb. 23. Uzziah's Pride Punished. Mar. 9. Hezekiah's Good Reign. 2Ct Mar. 18. Hezekiah and the Assyrians

Mar. 23. Manassch Brought to Repent ance. 2 Chron. 33: 9-16. Mar. 30. Review, LESSON VII. - JOASH REPAIRING

2 Chron. 32: 9-21.

THE TEMPLE. For Sabbath Day, February 16.

2. Chron. 24: 4-13.

4. And it came to pass after this, that Joash was minded to repair the house of the Lord.

5. And he gathered together the priests and the Levites, and said to them. Go but unto the cities of Judah, and gather of all israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howheit the Levites hastened it not.

6. And the king called for Jeholada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, accuriting to the commandment of Moses the servant of the Lord, and of the congregation of Israel for the tibernacle of witness?

7. For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Banlim.

8. And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord.

9. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness.

10. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11. Now it came to pass, that at what time the chest was brought unto the king's off eby the hand of the-Levites, and when they 2 CHRON. 24: 4-13. disease. His only son, Abaziah, reigned one year, and was slain by Jehu, to com plete the bloody charge that was said upon him by Elijah, to destroy the house of Ahab. 2 Kings 9: 25. Athaliah then seized the throne, and destroyed all the seed royal except Joash, who was hid in the temple, by the wife or Jehoida, the priest. When the young prince was six years old, Jehoida gathered Judah together, slew the queen, anointed Joash, and made a solemn covenant with the king and all the people to be the Lord's. the daughter of Ahab, the house of God had been desecrated, and the people zeal ously taught to worship Baal; now the young king seeks to renew the temple, and re establish the worship of Jehovah. saw, that there was much money, the king's good the high priest's officer came and compiled the chest, and took ft, and carried it to his place again. Thus they did day by day, and trook programs to the compiler than the compile I. His first plans fail. To collect

13: So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. TOPIC.-The Lord is in his holy

and gathered money in abundance.

12: And the king and Jeholada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wronght, iron and brass to mend the house of the Lord.

TOPICAL READINGS. 1. God's presence in the tabernacle. Ex. 40: 2. His glory fills the temple of Solomon. 1

Kings 8: 1-11. 8. Christ's body the temple of God. John 2: 18-22: CO. 2: V.

4. Every true Caristian the temple of God.
1 Cor. 3: 9-17; 6: 19.
5. The church universal God's temple. Eph. orious Christian a pillar in God's e. Rev. 3: 7-12. . The Lord God'the temple of heaven. Rev.

GOLDEN TEXT. — "Joash was minded to repair the house of the Lord.?"—2 Chron. 24: 4. TIVE.-856 B. C.

PLACE.-Jerusalen RULERS.-Jehonhaz over Israel: Joash over

I. His first plans fail. v. 5-7.

Miscellaneous.

A STERLING OLD POEM Who shall judge a man from his manners? Who shall know him by his dress? Paupers may be fit for princes, there was something unusual in Princes fit for something less. Crumpled shirt and dirty jacket May be clothe the golden ore Of the deepest thoughts and feelingspacity to appreciate their gifts. Satin vest can do no more. There are streams of crystal nectar There are purple beds and golden. Hidden, crushed, and overthrov time for the rejoicing. The pastor God, who counts by souls, not dress received his guests with gladness. Loves and prospers you and me, They were his own children, and it But as peobles in the sea. Man, upraised above his fellows Oft forgets his fellows then: round his table.

Masters, rulers, lords, remember That your meanest hinds are men! Men of labor, men of feeling, Men of thought, and men of fame, Claiming equal rights to sunshine In a man's ennobling name. There are foam embroidered oceans There are little wood clad rills:

There are feeble, inch high saplings, There are cedars on the hills. 3od, who counts by souls, not stations Loves and prospers you and me. Are as pebbles in the sea.

Toiling hands alone are builders Titled laziness is pensioned, Fed and fattened on the same; By the sweat of others' forehead, Living only to rejoice, While the poor man's outraged freedom

Vainly lifts its feeble voice. Truth and justice are eternal, Born with loveliness and light: Secret wrongs shall never prosper God, whose world wide voice is singing oundless love to you and me, Links oppression with its titles But as pebbles in the sea.

AUNT LENA'S BIRTHDAY. "Let us send our presents to sis ter Lena," said Gretchen Rosenmul

Lena to be seventeen ler, one morning to her husband, as "A nice young lady is Lena Rosnmuller," said Gretchen, as she This is her birthday, and the chilcame into the drawing room with dren will be delighted to carry the he other members of the family: presents to her house."
"Do you not know," answered Jo 'she has just completed her seventeenth year." Lena was not displeased to find hann Rosenmuller, "that to celethat the children had taken her to

brate birthdays is an old Pagan cus tom, and that we read of no such practice among Christian people.

We read of the celebration of HerWe read of the celebration of Any
"Bring ten more candles," whis-Christian.

Gretclien looked easnestly in her husband's face, half doubting if he t was in earnest. Johann smiled, which meant that he was not only she had begged of the old pastor to trying the effect of dry logic, when Gretchen answered: "Some good Pagan customs have been adopted Christians, and I think that of satisfied that one and thirty candles

celebrating birthdays one of the The Rosenmullers lived in a country house in the Grand Duchy of said, "let us learn that time flies Baden. Their house was surround- fast. To you it seems that thirtyone is a great age; but to me ed with a garden, and attached to it were a few acres of land, which gave a rustic air to the whole place. Money was not plentiful, but there | She is not old; but by the time you was an abundance of all that was are her age, you will have fully denecessary for life. Aunt Lena was termined your course for life. In Rosenmuller's sigter, and she lived youth we can be bent, but we stiffen about two English miles distant, at | as we grow old. In youth the world the house of her father, who was the is before us, and we can make our

Protestant pastor of the village. Gretchen got the children ready, let youth pass away unimproved, and providing each with a present, the blessings of life are lost to us, sent them out on their journey. and old age will come with regret The sun was shining brightly over and sorrow for misspent years. To forgiveness. "Where is your hustheir heads, and the birds were sing sing amid the early blossoms, as the children with joyful hearts proceed bed betimes; and to do our life's detailed their grandfather's parsonage.

The following the window the work well, we should not allow the contract them from the window the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should not allow the contract them from the window to the should country of Allegany, detends to the contract to the should country of Allegany, detends to the contract to the should provide the should country of Allegany, detends to the should provide the should country of Allegany, detends to the should provide the should country of Allegany, detends to the should provide the should country of Allegany, detends to the should provide the should country of Allegany, detends to the should provide when a great way off, and waited

II. The Mosaic plan adopted. v. 8, 9. II. The people give gladly. v. 10, 11. 12, 13. QUESTIONS.

ed things been given?

bey verify? (2 Cor. 9: 7.)

Do you form a part of it?

HISTORICAL CONNECTION.

Israel. Urged on by his wife, who was

Ahab's daughter, he compelled Judah to

lage, and the loss of his children, except

kings; and then died, according to the

saying of Elijah, of a most loathsome

EXPLANATIONS.

the priests and Levites to go into all the

ed by Moses. But the people were too far

gone into idolatry to be moved in that

way, and either the collectors did not go,

or the people-refused to give when called

that even the small sums paid in volunta

to have no good reason to give for the

emple, in which it should all be deposit-

wered Gretchen.

Lena answered.

low old art thou?"

f Lena's was not nine."

ine," said Lena.

the drawing room.

"Young ladies don't tell their age,

said Gretchen, interposing between

Heinrich looked as if he had done

something wrong, and after saying

that his own age was six, he asked

"Yes, dear Heinrich, I am quit

secret store. He called his two sis-

ters, and they lit up nine candles in

"We had more than that at Aunt's

ister. "I think there were about

ixteen." On this Heinrich added

were lighted for her birthday.

The old pastor then rose from h

choice of the good land; but if we

During the idolatrous reign of Athaliah

orship idols, suffered invasion and pil-

III. The people give gladly. Now the money comes in in abundance and all are rejoicing because they feel Historical connection. After th that they are doing their duty. Every. leath of Jehoshaphat, who succeeded him? What was his first bloody act? Who was his day it is necessary to empty the chest, tie wife? How did he die? How long did Ahathe money up in bags with the label on ziah reign? Who hid Joash in the temple? each of the amount, and the name of the I. Whom did Joash send to collect money: cashier, according to Oriental custom, and How often were they to collect? Did they asten? Was Jehojada responsible? Did h still the money kept coming till more give any excuse for delay? Who had broken was received than was needed for repairs. p God's house! To whom hadthe consecra Ex. 36: 5, 6. This direct appeal for II. What was the second plan to raise funds? money for the Lord was Moses's plan, and n what was it better than the first? What is far better than any of the cunningly oes God command us to do? (Malachi 3: 10.) devised plans of modern times to raise III. What caused this gladness? How much

funds to build churches, pay the preacher money did they bring? What promise did or send the gospel to the heathen. IV. How many kinds of workmen were en IV. The temple renairs comployed? Who had the oversight? Who is the pleted. With this money, the king and ohoids hired men to work on wood and tone, iron and brass, and a master work nan of the sevrice to superintend the whole (this is a literal translation of "the After the death of Jehoshaphat, ram, his first-born, ascended the throne, work of the service"); and they set the and commenced his wicked and bloody house of God in its state (according to its eign by slaying all his brothers, whon ormer proportions—Hebrew). So Christ shall renew the temple of God, our nature his father had made rulers over the cities of Judah, and many of the princes of and make it like the image of God.

LESSON THOUGHTS. 1. The mother's influence largely molds the future man. See in the Bible, Timo hy, and Washington in modern times. one, besides the revolt of all the tributary For her evil influence, see Jezebel and Athaliah.

> 2. When a man has deliberately made p his mind to do God's work, if one plan ails, he will try another. 3. The alan of Christian benevolence is given by Moses (Ex. 35), the precept by Paul. 1 Cor. 16: 2. 4. The heart rejoices when! the han ives freely to the Lord. Matt. 10: 8.

5. God's house will certainly be repaired

when all the people have a mind to work

BIBLE ILLUSTRATIONS. ∇ 4 Joash was minded to repair the house of the Lord.

"Joash was seven years old when he began to reign; and he reigned forty years . His mother's name was Zibiah of Beer sheba. And Joash did that which was right in the sight of the Lord, all the days of Jehoida the priest." " Blessed be the Lord God of our father which hath put such a thing as this in the the necessary money for repairs, he directs king's heart, to beautify the house of the ord, which is in Jerusalem." Ezra 7: 27. cities of Judah and gather the tax appoint V. 5. Gather of all Israel mon-

"And Jehoash said to the priest, All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the upon. Jehoida himself let it go so far fo:th account, the money that every man is set at, and all the money that cometh into rily (2 Kings 12: 6) were not used for any man's heart to bring into the house of repairs, and when called to account, seems | the Lord; let the priests take it to them, every man of his acquaintance; and let repair the breaches of the house vheresoever any breach shall be found.'

2 Kings 12: 4, 5. II. The Mosaic plan adopted. The Levites hastened it not. When his first plans had failed, both in But it was so, that in the three and raising the money and securing the rewentieth year of king Jehoash, the priests pairs, Joash caused a proclamation to be had not repaired the breaches of the made in Judah and Jerusalem, that they Then king Jehoash called fo Jehoida the priest, and the other priest should bring in to the Lord the tax of Moses, the servant of God, and, lest any of and said unto them, Why repair ye not the money should be diverted to any other the breaches of the house? now therefore receive no more money of your acquain rpose, he set a chest at the door of the

ance, but deliver it for the breaches of the house." 2 Kings 12: 6, 7. ed. Like Moses in the wilderness, he V. 6. Collection, according to states plainly what it is needed for, and the commandment of Moses. "This they shall give, every one that then asks them to bring in their gifts to the Lord. Ex. 35: 4-21 Sending out passeth among them that are numbered, judgments. Walk about Zion, and go half a shekel after the shekel of the about her; tell the towers thereof. asked to give of their own accord, and to lan half shekel shall be the offering

She returned to the kitchen where They stuck to his memory and be she had been doing some domestic | came everlastingly associated with work, and then received the children the thirty-first birthday of Aunt and the presents which she knew Lena; he was only six years of age, is giving Diaz considerable trouble.

stinct, had learned long ago that keep. We pass over ten years. It is prospect for the day, and when the again the birthday of Lena Rosen net changes are spoken of. The hildren came he intimated his ca- muller. She is still Lena, unmarried, and her father's joy. Heinrich The evening was to be spent in a is sixteen. He has just returned simple family festivity. The chil- from Jena, where he has finished of the United States forces to dren were to stay for the day, and his university career, and carried cross into Mexico. The governthe parents were to come over in the highest honors. "Forty-one candles to-night for

Aunt Lena," he said, as he met his aunt, who saluted him with unusual was meet that he should show his gladness, and the forty-one candles pleasure in having them gathered | did appear to light up the drawingroom. The pastor was now very "How old is Aunt Lena?" asked old, but he spoke again of the flight young Heinrich, addressing his of time and the necessity of using well our early years. Heinrich "You had better ask her," an stayed some weeks at the parsonage; and, in telling the old pastor of his studies, added that he had never Going toward his aunt, Heinrich presented his petition: "Aunt Lena, forgotter his words about beginning the day's work early, and not leav-"Why wouldst thou know, child?" ing any time unemployed.

Heinrich Rosenmuller followed his grandfather's vocation. He be came a pastor of the Reformed Church, and was appointed to a cathedral charge in a large town in the east of Germany. With this, he afterwards combined the duties of a professor in one of the universities, and became a voluminous author as well as a popular preacher. And away went Heinrich to a box It was the general wonder of all who of wax candles, which he had in a knew him how he could do so much work. Other men seemed to be quite as husy as he was, and vet when years had passed, their time only

seemed to be fretted away. last birthday," said Helene, the elder Heinrich Rosenmuller was in his study every morning by six o'clock in the Summer and seven in the eight more candles, making Aunt Winter. The day's study was realdone by mid day, so that ample ime was left for other duties. Havtime, he kept ahead, and having laid in stores of learning in youth, he could fall back readily on materials which other men had not at hand, and so had to spend much

time in pursuit of them. be so young, adding that children Rosenmuller's highest honor came in his fiftieth year, when he was made rector of his university. No professor had ever been so popular pered Gretchen to Heinrich: and so with the students, and his election the number was suddenly raised to was a cause of universal rejoicing. twenty seven. A few minutes later The subject chosen for his inaugu Helene entered with another four; rative address was the relation of science to religion, in which he comtell her age, and the old man made batted the reasonings of skeptics and no concealment of the truth. Lena confirmed many waverers in the laughed, and, after all, was not disfaith. In thanking the professors and the students for the great honor they had conferred on him, he asked their indulgence while he rechair. "My good children," he lated the story of his Aunt Lena's birthday. The nine candles produced much laughter, but deep seriousness followed as he related the seems but a few months ago that lesson or thirty-one years of age, and Lena was a child like one of you. the effect of his grandfather's words on the occasion, recommending morning work, both as to the begin-

> of a man's life.—Day of Rest. A young couple ran away and were married. Soon after, the bride became repentant, and, returning to her father, on her knees asked his

ning of every day and the beginning

Lens saw them from the window period of youth to pass unimproved." Men usually follow their wishes Little Heinrich listened with great | till suffering compels them to follow | sheir approach at the garden gate. I attention to his grandfather's words. I their judgment.

of justice and benevolence were appealed eth among them that are numbered from twenty years old and above, shall give an offering unto the Lord. The rich all not give more, and the poor shall ot give less than half a shekel, when they give an offering unto the Lord to atonement for your souls. And bou shalt take the atonement-money of for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your

souls." Ex. 30: 13-16.

V. 7. Sons of Athaliah, that wicked woman. "Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri ing of Israel. And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house o Ahab; for he was the son in law of the house of Ahab." 2 Kings 8: 26, 27. "And when Athaliah, the mother of haziah, saw that her son was dead, she arose and destroyed all the seed royal. am sister of Ahaziah, took Jossh, the son Abaziah, and stole him from among the of he king's sons which were slain; and they id him, even him and his nurse, in the

ed chamber, from Athaliah, so that he was not slain." 2 Kings 11: 1, 2. V. 8. Made a chest, and set it without at the gate. "But Jehoida the priest took a chest, and bored a hole in the lid of it, and set it eside the altar, on the right side as one ometh into the house of the Lord: and ne priests that kept the door put therein all the money that was brought into the house of the Lord." 2 Kings 12: 9. V. 9. They made a proclama-

"Stand in the gate of the Lord's house and proclaim there this word, and say Hear the word of the Lord, all ye of Ju lah, that enter in at these gates to worshi he Lord." Jer. 7: 2. "And the Lord spake unto Moses, say ing. When thou takest the sum of the children of Israel after their number, then hall they give every man a rausom for is soul unto the Lord, when thou numerest them: that there be no plague mong them, when thou numberest them.

V. 10. The princes and all the people rejoiced. in his heart, so let him give; not grudging y. or of necessity; for God loveth a cheer ul giver" 2 Cor. 9: 7. "But let all those that put their trus n thee rejoice: let them ever shout for joy, because thou defendest them; let hem also that love thy name be joyful in

hee." Psa. 5: 11. V. 11. Gathered money in abundance. "And it was so when they saw that there was much money in the chest, that the king's scribe and the ltigh priest came up, and they put up in bags, and told the money that was found in the house of the Lord." 2 Kings 12: 10.

V. 12. Gave it to such as did the "And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carper ters and builders, that wrought upon the nouse of the Lord. 2 Kings 12: 11. V. 13. Set the house of God in

his state. "And many people shall go and say, come ye, and let us go up to the mount in of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Isa. 2: 3. " Let mount Zion rejoice, let the daugh ters of Judah be glad, because of thy judgments. Walk about Zion, and go round agents to dun had failed; now, when sanctuary: (a shekel is twenty gerals:) ye well her bulwarks consider her paibring it themselves, the highest principles of the Lord. Every one that pass. following. Pra 48: 11-13.

ODDS AND ENDS. Advices from the City of Mexico state that the Cabinet question they were bringing. Carlo, the but he made resolutions which, lt is rumored that Gonzales, before watchful spaniel, by his quick in- though but a child, he was able to entering the ministry of war wil entering the ministry of war, will go to Lower California on an important mission. Several Cabi-

government has instituted inquiries to ascertain what officers of the Mexican army invited Lieut. Ward Cases before the Patent Office, Extension: pefore Congress, Infringement Suits lifferent States, and all litigation apper ment is determined to oppose crossaining to Inventions or Patents. also procure Patents in Canada and other ings of the boundary by American oreign countries. Send stamp for Pamtroops. The estate called the Batas. hlet giving Full Instructions and Terms. has been robbed of \$3,000. Col United States Courts and Departments. Abraham Diaz, chief of the body Claims prosecuted in the Supreme guard of President Lerdo, has been Court of the United States Court of apprehended as one of the robbers. Claims, and all classes of war claims be It is the consciousness of ill desert that makes a blow hurt. That Officers, Soldiers, and Sailors of the late is a metaphysical remark, and we are not sure that we understand it entitled to money from the Government ourselves; still we will rise to ex-

plain. A small boy was being sefull history of service, and state amount of pay and bounty received. Enclose verely thrashed by the schoolmaster. stamp, and a full reply after examination Instead of whimpering he began to will be given you without charge. laugh. The rod came down with a little more muscular effort, and al-All Officers, Soldiers, and Sailors, a though the boy looked serious for a present disabled, however slightly, from moment, he soon put his hand to his wounds, rupture, or other injuries, or dis mouth and burst out into another eases received or contracted in the line of duty in the late war can obtain a pension suppressed laugh. The teacher said, Many now drawing pensions are entitled John, why smilest thou?" The boy rubbed his wounded shoulder, United States General Land Office. and then said, with a chuckle, "Mas

The report of the Secretary of the Bible Readers' Society of Philadelphia, for the year ending Jan. 17th, shows the number of visits made. 28,042; prayer meetings held, 572; Bible readings, etc., 10,507; bioks, tracts, etc., distributed, 25.950; added to the various churches, 98; induced to attend church, 226, and Bureaus, having therein the assistance of Sunday-school 395. Ribles distrib. able and experienced lawyers and clerks; Sunday-school, 395; Bibles distrib. uted, 200; homes provided, 53; and give our globest personal paper prepared in cash given away, \$765 68; clothing, each case. ing once got the start in point of 2,167 pieces; 95 tons coal; groceries valued at \$248 42. The city is divided into sixteen districts, and a

er, you've licked the wrong boy!'

Now we hope our meaning is plain.

reader is allotted to each. The chief of the Bureau of Statistics furnishes the following statement: The United States exported in 1790, 144,734 pounds cheese; in 1800. 913,843; in 1830, 688,241; in 1840, 723,217; in 1850, 13,020,817; in 1860, 15,515,799; in 1870, 56,296, 327; in 1876, 97,676,264, while in 1877, the total up to a date in De cember was 107,364,666 pounds. The total amount of cheese exported. from this country from 1790 to 1877, both inclusive, was 1,262,952,571 pounds, or over 630,000 tons.

Appalling famine is raging throughout four provinces of North China. Nine millions of people reported destitute. Children daily sold for food. Foreign Relief Committee appeals to America and England for assistance; requests you form American relief committee. Collect funds and deposit with Agent Hong Kong Bank.

"A polite man," said the Duke de Morny, "is one who listens with interest to things he knows all about when they are told him by a person who knows nothing about them." The character that needs law to mend it is hardly worth the tinkering process.

Much of the charity that begins town of Almond, county of Allegany, de

T E G E T I N E.

HER OWN WORDS. BALTIMORE, Md., Feb. 13th, 1877. Mr. H. R. Stevens Dear Sir.-Sinc years I have got a sore and very painful foot. I had some physicians, but they couldn't cure me. Now I have heard of your Vegetine from a lady who was sick for a long time, and became all well from your Vegetine, and I went and bought me one bottle of Vegetine; and after I had used one bottle, the pains left me, and it began to heal, and then I bought one other bottle, and so I take it yet. I thank God for this remedy and yourself; and wishing every sufferer may

pay attention to it. It is a blessing for Mrs. C. Krabe, 658 West Baltimore S VEGETINE. SAFE AND SURE. Mr. H. R. Stevens: In 1872 your VEGE-

ing to the persussions of a friend, I consented to try it. At the time I was suffering from general debility and nervous prostration, superinduced by overwork and irregular habits. Its strengthening and curative properties seemed to affect my debilitated system from the first dose; and under its persis ent ase I rapidly recovered, gaining more than usual health and good feeling. Since then I have not hesitated to give VEGETINE my most unqualified indorsement as being a safe, sure, and powerful agent in promot ng health and restoring the to new life and energy. VEGETINE is the only medicine I use, and as long as I live never expect to find a better. Yours truly, W. H. CLARY 120 Monterey St., Alleghany, Penn.

THE BEST SPRING MEDICINE. CHARLESTOWN. Mr. H. R. Stevens Dear Sir,—This is o certify that I have used your "Bloom Preparation" in my family for several rears, and think that for Scrofula Cankerous Humors or Rheumatic affection t can not be excelled; and as a blood purifier and Spring medicine it is the best thing I have ever used, and I have used almost everything. I can cheerfully recommend it to any one in need of such a Mrs. A. A. DINSMORE, 19 Russell Stree

VEGETINE

VEGETINE. WHAT IS NEEDED. BOSTON, Feb. 13th, 1871. H. R. Stevens, Esq. : Dear Sir,-About one year since I found myself in a feeble condition from general debility Vegetine was strongly recommended to me by a friend who had been much benefited by its use. I procured the article, and, afte using several bottles, was restored t health and discontinued its use. I fee quite confident that there is no medicine perior to it for those complaints' for which it is especially prepared, and would heerfully recommend it to those who feel hat they need something to restore then o perfect health. Respectfully yours, U. L. PETTENGILL.

Firm of S. M. Pettengill & Co., No. 10 State St., Boston. VEGETINE. ALL HAVE OBTAINED RELIEF. SOUTH BERWICK, Me., Jan. 17th, 1872. H. R. Stevens, Eq.: Dear Sir,—I have had dyspepsis in its worse form for the last ten years, and have taken hun dreds of dollars' worth of medicines with out obtaining any relief. In September last I commenced taking the Vegetine, since which time my health has steadily mproved. My food digests well, and save gained fifteen pounds of flesh. There are several others in this place taking

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Hillsdale, Mich.; J. R. Hanna, Esq., Cashier City Natl. Bank, Denver, Col.; J. D.

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Notice is hereby given, according to

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the estate of Isaac Fenner, late of the

JOSEPH W. SMITH, Administrator.

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law, to all persons having claims against

the estate of Michael Gardner, late of the

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Dated, Alfred, December 27th, 1877.

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ABSTRACT OF TIME TABLE.

Adopted December 17th, 1877.

Improvements, are run through without

change between Salamanca, Buffalo, Niag-

EASTWARD

Cleveland

New York

9.50PM

7.00 a M .

3 35PM .

6.35PM 12.35AM 1.50PM

7.25 АМ 12.25 РМ

ADDITIONAL LOCAL TRAINS EASTWARD.

dale 12.34, Cuba 1.25, Friendship 2.35, Bel

viderei 3.05. Phillipsville 3.40. Scio 4.05

Genesee 4.35, Andover 5.40, Alfred 6.18

Almond 6.37, and arriving at Hornellsville

at 7.00 P.M.

9.20 A. M., daily, from Dunkirk, stopping at Sheriden 9.37, Forestville 9.50, Smith's Mills 10.03, Perrysburg 10.27, Dayton 10 40, Cattaraugus 11.00, Little Valley

11.17 A. M., Salamanca 11.45, Great Valler 11.53, Carrollton 12.10, Vandalia 12.27, Alle

gany 12 49, Olean 1.05, Hinsdale 1.30, Cuba 2.22, Friendship 3.00, Belvidere 3.20, Phil-

ipsville 3.35, Scip 3.52, Genesee 4.10, An-

6.15 P. M., daily, from Salamanca, stop-

ping only for Passengers having Tickets

at Olean 8.05, and Genesee 11.15 P. M.

ton 10.28, Cattaraugus 11.00, Little Valley

1.24, and arriving at Salamanca at 11.50

WESTWARD.

9.17AN 1.24PM 0.17 " 2.22 "

10.40 " 2.:0 "

11 20 " 3.42 "

11.57AM 4.15PM

1.30PM 5.45 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hor-nellsville, stopping at Almond 5.00, Al-fred 5.25, Andover 6.12, Genesee 7.21, Scio

7.43 Phillipsville 8.07, Belvidere 8.30, Friendship 8,58, Cuba 9.50, Hinsdale 10.45,

dalia 12.27. Carrollton 1.10. Great Valley

Cattaraugus 3.35, Dayton 4.35, Perrysburg 5.02, Smith's Mills 5.42, Forestville 6.08,

12.20 P. M. daily, from Hornells-ville, stopping at Almond 12.33, Al-fred 12.45, Andover 1.35, Genesee 1.24, Scio

1.32. Phillipsville 1.41. Belvidere 1.50.

Friendship 2.00, Cuba 2.22, Hinsdale 2.37,

4.32, Dayton 4.53, Perrysburg 5.00, Smith's

8.55 P. M., daily, from Hornellsville stopping at Genesee 9.57, Belvidere 10 18

and arriving at Dunkirk at 2.40 A. M.

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Mills 5.17; Forestville 5.25, Sheride and arriving at Dunkirk 5.45 P.M.

Sheriden 6.27, and arriving at Dunkirk at

1.30, Salamanca 1.55, Little Valley 2.52,

Olean 11.20, Allegany 11.45 A. M.

7.05PM .

6.00AM

Leave New York Port Jervis

Great Valley

Arrive at Salamanca

Cleveland

Cincinnati

Hornellsville | 8.15Am | 12.20PM

arriving at Hornellsville 1.30 A.M.

dover 4.45. Alfred 5.19. Almond 5.34. ar

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