MATALOGUE OF

BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

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The Sabbath Recorder.

THE CHAMBER OVER THE GATE BY HENRY W. LONGFELLOW.

Is it so far from thee

hou canst no longer see

That old man desolate.

In the Chamber over the Gate

For his son, who is no more? O Absalom, my son!

Is it so long ago
That cry of human woe
From the walled city came,

That it has died away In the distance of to day

There is no far nor near.

O Absalom, my son!

Nor any long ago
To that cry of human woe.
O Absalom, my son!

From the ages that are past

And from ages yet to be

The voice came like a blast,

Come the echoes back to me, O Absalom, my son!

The watchman on the tower

messengers, that bear

He goes forth from the door

Who shall return no more

With him our joy departs;

We sit disconsolate.
O Absalom, my son!

That 'tis a common grief

Bringeth but slight relief;

Ours is the heaviest cross; And forever the cry will be,

O Absalom, my son !"

A RESUME OF FACTS

Relating to the spread of Sabbath truth.

read at the Quarterly Session of the Women's Auxiliary Sabbath Tract So

ciety of Alfred Centre, Feb. 26th, 1879.

and requested, by the Society, for publication in the SABBATH RECORDER.

BY MRS. A. L. HESELTINE.

In making up the quarterly res

ume for your hearing, I find myself

again obliged to draw largely from

the RECORDER for items of interest,

which, of course, will be but an old

story repeated to most, if not all

least should be) familiar with its col-

umns. And yet, some stories will

hear frequent repetition without

seeming to diminish in interest.

when on subjects in which our hearts

are deeply interested, as I trust

they are in the work of this Society.

From the Western mission field

comes the continued plea for help.

The field is large, the demands for

labor great. One laborer says, "For

ten years I have been living here in

Board assigned to me Kansas, Mis-

sonri, and Nebraska. I have corre-

these States, as well as visited and

preached in various localities in this

vain. But the work enlarges. There

are to-day more demands upon me

than ever before. The number of

places affording, and in some instan-

ces urging, for Seventh-day Bantists,

are more numerous than ever. Dear

brethren, the laborers are few upon

this field. We are separated upon

the wall, one far from another.

From Moody county, Dakota

where a Seventh-day Baptist church

has been organized among the Scan-

dinavians, comes an earnest plea

for help. Eld. Sindall says. "Dear

brethren, what can be done for the

Scandinavian mission? This question

comes constantly to my mind since

we organized our church in Moody

county; and I am sorry to see so

little done. I believe if we had more

faith in God, and more love for his

truth and our fellow-man, we should

be able to do more for our Master

and his cause. My prayer is that

God will pardon our weakness, and

our hearts with the missionary spir-

it, that we may be willing to make

sacrifices to spread the truth of God.

I will give a short report of what

little I have done within the past

year. I have spent over four months

as a missionary among the Scandi-

naviane, and for traveling expenses

have received from brethren and sis-

ters \$46 25, of which I have given

out \$45, and for tract printing \$23,

and 40 cents for postage. To help

for printing, I have received \$12 05.

I left my home again in August, and

I must, like Paul, labor for my own

county Church writes of a young

field, and well qualified for the work,

but they can not support him in it.

speaks of an increasing attention on

the Sabbath question in that section.

The Society's tracts had been fur

nished for gratuitous distribution,

and had been made a blessing to all

and my family's support."

Missionary Board for him.

What shall be done?"

sponded with many individuals in

Would God I had died for thee,

-Atlantic for March.

The light goes out in our hearts; In the Chamber over the Gate

The tidings of despair.

O Absalom, my son!

Approach on the hurrying feet

Somewhere at every hour

Over seas that wreck and drown

Over tumult of traffic and town

here is neither there nor here

There is neither soon nor late, In that Chamber over the Gate,

Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS \$2 50 A YEAR, IN ADVANCE,

WHOLE NO. 1780.

VOLUME XXXV.---NO. 11

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 13, 1879

tial properties of matter. If you through many a flower garden

take attraction, or its measurement.

possess weight, they can all be

be required to weigh a thought

We speak metaphorically of

trine of the Saturday Sabbath, and as we may be able; and if we must the record of his wonder-dealing enjoy to read everything that may retrench somewhere, let it not be by trengthen my opinion in that direc. defrauding the treasury of the Lord, ion. I don't in any way believe in but rather let it be in those things the Christian Sabbath now-a-days, which minister to our self-gratifica- may find precepts adapted to our as I dont find it ordered so in the tion. Lut us cultivate a spirit of Holy Bible. But what can be done sacrifice and self-denial, and soon o change it here? He is employed our eartnestness may inspire other on the railway here, as I am, and is societies and churches, stimulating promising young man. I have them to greater zeal for the cause, known him from a child. I sent him and thus we may do much toward the Sabbath Memorial and tracts, filling the treasury, and advancing or which he is very thankful. An. the cause of Christ.

other letter from a Norwegian brother is received, but I can hardly make it out, but it would seem that e searches the Scriptures for this truth." He also mentions a Bro. Matteson, who is working as an evangelist in Christiania. He says, Pray for me. I am encompassed with fear and trembling in many respects. Pray for this country. The harvest is great and the laborers are few; pray that the few who have

set their hands to this work may not Lot's wife.' From Haarlem, Holland, an exract from a letter to Eld. Wardner romEid.Veithnysen reads thus:"My heart and the hearts of our dear Savior's little flock here are fulfilled with thanksgiving and praise, because of the wonderful help and royal accomplishing of our wants through the aid of you and the other brethren at the other side of the ocean. Propose yourself the fact, that I wrote vesterday to our Bro. Burdick, Treasurer of the Tract Society, to mention him the receipt of \$18 50, in behalf of the Boodschapper; and now yours is at hand with a draft for £6. We are astonished ! mouths are filled with laughter. Indeed, 'The Lord is our strength and song; the right hand of the Lord doeth valiantly. We will give thanks unto our great Helper, for his mercy endureth for ever." Farther on he says, "Because I feel bound Pardee, Kan. The Missionary labor by our paper, so I can not, like to do what I can to hold up our before, go and preach here and there. I always did so at my own expense. But now we believe it, under God's blessing, to be a very these labors had been more efficient. directions, and so I have accept-

> lease him: all other care must be Mr. Wardner had printed in Scotland." Speaking of Eld. Velthuysen's mission, she says, "Mr. Ward-

went to Turner county, Dakota, to by earnest workers, and also by the

AN ESSAY Read before the Atchison County Bible-BY RUSSRL J. MAXSON The Importance of the Bible-school to the

Young. We are creatures of habit and imtation; as we have learned to do in our earlier years, so are we quite likely to do when we are children older grown. One of the hardest things in the world to do is to change the current of our lives. look back, always remembering Our early education has been the foundation upon which we have formed our habits, and we cling to them-involuntarily almost-with a pertinacity which knows no variableness nor shadow of turning. Nothing but the grace and power of the living God can change from bad to good the heart of the man or woman of mature years. An eminent man once said: "Show me the boy at fifteen years of age, and I will show you what the man will be." There are exceptions of course, but such is the force of habit, and the tenacity with which we cling to early impressions. So we see the necessity of surrounding children with all the opportunities possible Our hearts leap for joy, and our that they may build up such charac ters as will endure for all time, and brighten to all eturnity. We are all, perhaps, free to admit that the Bible-school is of importance to all, both old and young, but may it not be possible that we underestimate the importance to the young of a knowledge of the Scriptures? As society is constituted, we are not apt to give the children that consideration which they demand at our hands, and which they ought to receive, in view of their capabilities for great privilege to spread every week improvement and the necessity of and his truth in making that use niember that the children, the boys good, my heart thanks God for this and of the world. The pendulum of opportunity. If I should under- time is ticking off the moments stand it to be his will to give up which make up the days and years, this service, I hope to be able to do and our boys and girls are very soon care of God's children must be to of life; and whether they are well prepared to act their part in life depends very largely upon the oppor-No. 5. Glasgow, wrote us that sev- source of all knowledge, oh, do not

papers tell us they have commenced pressions-like the indentation in running in Glasgow on Sunday. If clay, which in time will harden into day; but it shall sustain and cheer says: "We utterly deny the distincany one had attempted to run them solid rock. We all know this. The in either place on Sunday three heart of childhood is very sensitive, wake us from our slumber and fill years since, they would have been and impressions for good or for evil mobbed. We also see by the papers will surely be made which will mold the dark shadows of death are gath. ter may manifest itself in a great (3) It is the religious part of man, for instance, has been all along one that Sabbath keepers are springing their characters, and stamp there for up in Egypt. Africa, and many other all time the good, the true, and the up in Egypt, Africa, and many other places where Mr. Wardner and Morphage beautiful, or the wicked, false, and drapery not of earth, and, through the mission of the Bible school is ner wants to send him another help school; let us give them the front soon. Do, please, urge them there seats; try to get them interested in to help Eld. V— as much as the study of the blessed Bible, and, shall flourish when all earthly beau. by its side lies a book which is black. seems to me there is manifested temperament which distinguishes ey; some will give personal service. with the blessing of God, our chil-From these various reports, we dren will become good men and see how much good is being done good women, such as shall be saved. make another effort for Jesus. But silent mission of tracts, in places and girls, who come to the Bible- we once valued on earth is forgot- lead and a feather, etc. "It is our where we can not send men to work. school, we would say: Great and ten. It shall shine with new acces. opinion, founded both in revelation And also the great need of money to glorious are your privileges. The sions of splendor when the sun and science, that celestial beings Another writer from the Moody supply these demands. The reports study of the Bible will pay you a sleeps in his clouds as a winding are as material as men, only they from both Missionary and Tract bundred fold in this life, and, if sheet, and when the stars that burn are more highly organized, more reman, a minister, from the First-day Boards lament the lack of funds in you heed its admonitions and obey like embers on heaven's broad fined—matter on a higher plane." Baptists, who has been converted to Sabbath truth, and joined them, who is anxious to labor in the mission of t denomination generally to the ne book, is a gift of God, to guide us itself shall die and be no more to bright mansions in heaven. The Now, what can we do toward fill- more we study its blessed pages, unaided, and they ask help from the ling an empty treasury? We, a lit- the more we will become interested tle band of "feeble sisters;" a mere in it. It is full of interest from be-A letter from Cussewago, Pa, drop in the bucket of the denominal ginning to end. It tells us of all tional well? Yet, successive drops those persons and places which are the part of the First-day people to fill the bucket at last. And are we dear to every Christian heart. It doing all we can and ought toward tells of Moses, and his mighty mira-One of the members of the Cusse- that end? Reform must begin cles, and where he wrought them. Erie county, had been distributing little society of "weak women?" which stood on heaps to make an tracts and papers, on religious mat terms generally and the Sabbath in are so many calls upon us, how can captive race, and the summit of that the weak, and the summit of the weak, and the summit of that the weak, and the summit of the weak the w particular, in his neighborhood, and we give more than we now do? mountain that trembled beneath the as a result, Sabbath meetings had Our school, with all its varied inter- awful majesty of a descending God. been established there. Two fami ests, societies, art clubs, etc., must It tells of the sacred waters of the lies had embraced the Sabbath be kept up, and all the other claims Jordan, and that mysterious sea of the Bible; others were investigat- of society upon us-why, it is give, that rolls its dark and leaden waves ing the subject, and hopes are give, all the time. We must stop an everlasting monument of the disentertained that much good will re- somewhere. Well, let us consider pleasure of God against the doomed sult from this humble beginning, the matter a little. Whose claims cities of the Plain. It tells us of upon us are the most binding? Are Jerusalem, Gethsemane, and Olivet. not God's claims paramount to all It tells us of Bethlehem, where Jesus others? Do we not owe to him all was born, and Calvary, where he

hand. The teaching of the Bible exactly meets our wants as intelligent and social beings. Here we finding spirit. wants in adversity and in prosper ity. to the day of triumph and in the hour of defeat. Here we will find precepts adapted to our treatment of our playmates, neighbors, friends, and enemies. We may there learn our duty to our superiors and inferiors, to husbands, wives, parents, and children, to ourselves, to the world, and to our God. The teaching of the Bible is adapted to the day of health and sickness; to life, with all its varied lights and shades. indness to all. And let these boys emember that just in proportion as

breathing love, peace, mercy, and they study the Bible and obey its precepts, they will become manly. Some boys never become men in this world. It takes something more than bone and muscle to make a man, something more than frame and strength. Two hundred pounds of bone, blood, and muscle, molded into the human form and walking about, do not make a man. Manhood is within. It is manhood for soul to rule the body. It is childhood for the body to rule the soul. Most men are children. We have none of us wholly outgrown our childhood. Great babies are walking about amoung us most plentifully. Full grown men are rather soarce. Few men say, I ought to do this, therefore I will. The most say, I can do this, therefore I will. In view of this subject, we see the

priceless worth of the Bible; its adaptation to all our wants, physical, intellectual, and moral. Childhood and youth are the best time to commence the study of the Word; the Bible school affords the best available means for studying the Bible; hence, the great importance of the Bible school to the young. I would that these young men and young women, these boys and girls, could realize fully, wherein lies their true happiness, the shortness of time and the folly of living wholly for this world. The whole human race, though fleeing like shadows over wide scope of territory. Oh, that 500 copies of our paper through all their being thoroughly prepared to ing to obtain it in the momentary the plain, are ever in the pursuit of ed the service on the Trade Office, which the world will require at Some seek for happiness in riches, judging it a way to serve the Lord their hands. We should always resome in stations of office and honor, at the threshold of the great highway laurels. But riches are perishable, stations of honor must soon be resigned, the tongue of eloquence must be stilled in perpetual silence, A recent letter from Mrs. Ward- tunities which they have had for fame-like beauty-must be laid in ner says: "Our nearest neighbor, at improvement, and as the Bible is the the cold grave, proud laurels plucked to prove the existence of spirit in so that it differs in all its positive prop- Christ." ner, asking for tracts, and she had best opportunities for acquiring a leties that pervade the heart or dissiplied the orders only sending us best opportunities for acquiring a leties that pervade the heart or dissiplied the orders only sending us best opportunities for acquiring a leties that pervade the heart or dissiplied the orders only sending us best opportunities for acquiring a leties that pervade the heart or dissiplied the orders only sending us best opportunities for acquiring a leties that pervade the heart or dissiplied the orders only sending us best opportunities for acquiring a leties that pervade the heart or dissiplied the orders only sending us best opportunities for acquiring a leties that pervade the heart or dissiplied the orders only sending us best opportunities for acquiring a leties that pervade the heart or dissiplied the orders only sending us below the existence of spirit. While thus without the element of devontness, when I spoke of a cork as a horsefilled the orders, only sending us knowledge of the Bible. Another one letter that wanted large quanti- reason why the Bible-school is of the utmost importance to the young the Bible proclaims, that true hap- a prominent religious materialist. article, we may know something other traits furnish no compensation. Christ is every whit as absurd, and a changes the sinner. There is joy in fast inform us that street cars run is on account of the susceptibility piness which the doctrine of the Speaking of the ordinary distincthere regularly on Sundays, and the of the young mind to receive im- Master imparts, shall never fade, nor pass off like the vision of the unlovely. So let us remember that a glorious resurrection, usher as between spirit and matter. We claim, ton, which enables man to appress waying different races, which in possible, bring them into the BibleGod and Father from whom it emter. . . Consider further the wonis as great a difference between steam
the deepest toot of bitterness beare considered unless, we not all liberal in the same way,
are not all liberal in the same way,
are not all liberal in the same way,
are not all liberal in the same way. And to these children, these boys shall be remembered when all that in respect to ice and a coal of fire, most equally well all the necessary races have hitherto assumed towards would quait if called on to defend a

> Oil Yourself a Little.—Once gument to a syllogism. It may be things did not go as he wished, he was very cross. At last his servants somewhat faulty as a syllogism, I left him. Quite out of temper, he should think. went to a neighbor with a story of "It seems to me," said, the neigh bor, sagaciously "'twould be well

Everybody should have a bottle full of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, cross temper, a harsh tone, or a fault-

THROUGH DEATH TO LIFE. Have you heard the tale of the aloe pla Away in the sunny clime? and then a wondrous bud at its crown Breaks out in a thousand flowers. This floral queen, in its blooming seen Is the pride of the tropical bowers. But the plant to the flower is a sacrifice For it blooms but once, and in bloom

Have you further heard of this aloe plan That grows in the sunny clime, How every one of its thousand flowers, As they drop in their proper time, is an infant plant that fastens its roots In the place where it falls on the ground And fast as they drop from the dying ste Grow tender and lovely round? By dying it liveth a thousandfold In the young that spring from the de of the old.

Have you heard the tale of the pelican, The Arabs' Gimel's Bahr,
That lives in the African solitudes Have you heard how it loves its to

young, And cares and tolls for their good? t brings them water from fountains area in famine feeds them-what love car With the blood of its bosom; and feed

You have heard these tales; shall I tell A greater and better than all? Have you heard of Him whom the heav ens adore? Before whom the hosts of them fall? How he left the choirs and the anthem

above. To suffer the shame and the pain of the And die for the life of his foes? O Prince of the noble! O Sufferer Divin

What sorrow and sacrifice equal thine? Have you heard this tale—the best of them The tale of the Holy and True? He dies, but his life in untold souls Lives on in the world anew. His seed prevails, and is filling the As the stars fill the skies above;

He taught us to yield up the love of life For the sake of the life of love. The joy for the tear, the peace for the pair Now hear these tales, ye weary and worn, Who for others do give up your all—
Our Savior hath told you the seed that would grow, Into earth's dark bosom must fall—

Must pass from the view and die away, The grain that seems lost to the earth b Will return manifold in the ear,

By death comes life, by loss comes gain. The joy for the tear, the peace for the pair

For the Sabbath Recorder. MATTER AND SPIRIT. It seems evident to me, almos axiomatic, that these are two distinct and independent substances. There have been extremists in all the thundering battle-ship that erroneous views. There are two classproudly rides the ocean, and thus es of people who deny the existence wreathe their mortal brow with of spirit: the atheistic scientist and the theistic materialist. I apprehend the former does so to avoid the supernatural, but the latter to here. ever! But that happiness which from the following quotation from which we are trying to prove in this plored and for the want of which tion between matter and spirti, It is automatic in its actions, as life which is claimed by orthodoxy, he is, for it is of the same general nat us through life, beat the last feeble tion between matter and spirit which which differs in every respect from pulse of mortal joy, and brighten our is claimed. We believe that all longing hope for a future world us things are material, although mat- best index to the nature of spirit. modern evidences of this. What,

is enough to show the argument. It would be difficult to resolve his arstated thus: Matter assumes a vari-

Is this true? Has Christendom "To oil myself?"
"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or oit of it. One day of statement is an argument only in constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentlem." How do you want me to oil myself?"

"Then you think I am like a creaking door," cried the old gentlem." How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go.bome and engages a servant, and when he does right. parties.

From Norway, Europe, Eld. Rolf
writes of distributing Norwegian last and of least importance of tracts, all his limited time will al-

whole scene with its own happy and weight, you will find that whether radiant sunlight. Downey. you are considering ice, water or steam, lead or a feather, wood or WANTED-DEVOUTNESS glass, air, earth, or water, they all

Just now there is nothing more ecessary to present religion in its weighed by scales. Thought is the highest aspect to the world than product of spirit. How does this greater, devoutness, Intellectually it is nobly represented, and has the support of the most enlight accord with the universal test of matter? What kind of scales would ened and oultivated minds of Chris tendom, and the educated men of most communities constitute no thought's having weight, but not in small part of the membership of our

the sense of physical attraction. It is not, therefore, in this regard Extension is also an essential propthat religion particularly suffers erty of matter. We may ask, what Her forces are well trained, and in shape a thought has, and how much space it occupies? It is manifest the friends of religion have nothing that all such questions are entirely

Nor is this prestige to be lightly irrelevant in respect to thought. steemed. It is a distinction befit-We need not follow this line of ting the followers of Christ. In fact, thought further to prove that it is a legitimate fruit of Christianhought differs intrinsically from ity, and, in our own day, it is a structed. But before they entered parked characteristic of religious any product of matter. It is adlife. The disciplined minds of the mitted that we know almost nothpresent time are not exclusively in glass of wine together. After they ing of either spirit or matter in our pulpits; they are found in the their essence, but it is claimed that pews, and the views which they hold the cork out of the bottle, and shak of divine truth are such as they we do know something of them by have received from their own study | priest: their phenomena. Christ said: "Ye of the Scriptures, and are such as shall know them by their fruits." It they are qualified to teach, and de is a necessary truth, intuitively fend. Joined with this striking characknown, that every effect must have

teristic of many professing Chrisan adequate cause; every effect tians of our day is another equally nust be included within the cause. entitled to high appreciation. and the causes must vary as their refer to religious activity. Never effects differ. These need only to be since the days of the spostles has tated to be accepted. Hence the there been a time when so much was doing to propagate Christianity, and effects being given, we can have a to carry on its work in the use of good degree of knowledge of their evangelical and humanitarian enter auses. We have many physical ef prises and agencies. The religious fects, differing among themselves and benevolent enterprises in which more or less, but all coming under the members of our churches are engaged are so numerous, and are so some general properties. We would obly sustained, that their generosconclude that their causes are of ity and self-denial are simply wonthe same general nature, but that derful. And it can not be denied they differ some among themselves. | that this aspect of practical religion We have one phenomenon at least has made a deep impression on the that differs widely from the physic- ing its truth and its worth. minds of men, abundantly vindicat al phenomena in their general It is not in respect to either o characteristics, hence the cause of these features that the present type

this one then must, not may, differ of religion is especially lacking. activity and intelligence, the Chrisfrom the rest. Hence, spirit, the tianity of to day is undoubtedly in cause of thought, must differ from advance of that of any previousage, matter, the cause of physical phe- and with the constantly increasing facilities for larger acquisitions of divine knowledge, and for wider ef-The origin of life is the great ficiency in religious effort, we have problem of science, and one which every reason to anticipate a still is likely to afford much evidence on greater development of mental is whether life is a product of mat- of results.

think, generally, if not exclusively, other days, piety was a character. ligion of our time is denoutness. In the atheistic section takes the for- istic of those who professed Chrislatter position, so far as I have been wardness;" but, in the great major- and Protestants, and continued unable to pursue the discussion of that ity of cases, a devout demeanor re- til the Duke said: question. I would refer those who sulted from a deep religious spirit, wish to pursue this subject further and reflected the pervading rever- me the doctrine of transubstantiawish to pursue this subject further ence peculiar to renewed souls. It tion, I can easily believe all the rest."

to his work on "Biology." Space was not only manifested in connect. This the priest commenced to do in will not allow a discussion of it tion with religious services, but the best way he could, concluding by

prove such doctrines as destructionism. It seems superfluous to attempt
to prove the existence of spirit in so

I think I have clearly proven that their fellowship was "with the Romish Church, both possible that it differs in all its positive propto prove the existence of spirit in so

I think I have clearly proven that their fellowship was "with the Romish Church, both possible that their fellowship was "with the Romish Church, both possible that their fellowship was "with the Consequences of sin, without istance called spirit, and that it differs in all its positive propto prove the existence of spirit in so

The Duke listened very caping the torment of the struggle attentively to all he had to say, and of the heart with the conscience, from fields of war must soon wither enlightened an age as this is, and erties from matter, as is shown by Intellectual religion and consecraeral letters had come for Mr. Ward let us fail to give them the very and fade, and all the cares and anx. stranger still that any Christian man their phenomena, that is, whatever tion to work are developments of

more of its character positively. (1) -Baptist Weekly.

ure. (2) Its product is thought, Inguage make, though unseen, are among the most powerful moral formaterial products, and affords the ces of the world. We have many into heaven, our final home. This therefore, that they can not show hend God, besides many other intu- character and sympathies refuse to anates. It shall live when the derful diversity of matter. Before and ice as our opponents claim there prominently, without, indeed, ignor or in the same direction. Some will scenes of earth are no more. It me lies a piece of very white paper; is between spirit and matter," it ing many others the difference of give land who would not give monty decays. It shall roll on in im. They are opposites in color, but either a willful misrepresentation, out ever and auon into acts of open land. Men are not courageous in mortal triumph when globes are both material." This list of constopped in their mighty course. It trast is carried out at some length, stopped in their mighty course. It trast is carried out at some length, question. Steam and ice answer all attitudes which the Latin and Saxon when the sense of honor is called on to defend a physical tests, but spirit complies the Reformation. Look, further, to principle. Others would face a with none of them. I believe, as the marked contrast presented by the oriental and western worlds. followers of Christ, we should be The inhabitants differ respectively, more careful and guarded about our in cast of mind and temperament assertions, with a manifest desire even more than they do in habits for truth rather than denomina and features. But while all this is of this is the more cummon. righteousness of professed Chris which this union is to be effected is is far less common than the opposite. tians. But as it seems to me, theo. "the everlasting gospel." It is a One man will endure everything in logians are often worse than law message which has one meaning for a political campaign, and let church the universal heart of fallen man, interests take care of themselves. tleman in a large house. He had ety of forms; therefore it may asservants and everything he wanted, yet he was not happy; and when get in books, another in real estate, an entirely overcome denominational which, as it passes from language pictures, another in real estate, an God may be included. This is bias, we can do more in that director language, suffers far less in the other in bank stock, and each one process than merely human books of them feel that his neighbor is exalmost invariably do. It is, in a travagant and unwise. Character, word, a message which is gradually even in good men, is apt to lack

Is this true? Has Christendom been deceived on this point? Let —A weak faith will save the soul.

us see. In argument, we should Christ does not cast away his infirm that of "brother" in its place, tell—At the same time, we should be

there are marbles from many parts blooming with roses; and gilds the of the earth; even yet there may be traced there the spoils of many heathen temples. The temple of the sun at Baalbec, of Diana at Ephesus, of Apollo at Athens, and various ther shrines of heathenism; have all been made tributary to the enrichment of that shrine of Christian worship. The very building is thus a visible embodiment of the assurance that Christ's Church is yet to

> ple, "and they shall bring the glory, and honor of the nations into it," and that within its borders there will be unity and peace. J. Hutchison. D. D.

> > REMEMBER THE CORK.

be the meeting place of all the peo-

When Villiers, Duke of Bucking ham, was unwell, King James II sent an Irish priest to convert him to Popery. The Duke, apprised o the visit and its object, very courteously received the priest, and expressed great willingness to be inhad drank a while, the Duke tool ing it with great gravity, asked the

"How do you like this horse? The priest was confounded and silent. The Duke continued all the while to stroke the cork, and praise his beautiful horse 'Your grace," at length said the

priest, "has chosen an unseasonable time to be merry." "Merry," cried the Duke, "Mer-

ry! I was never more serious in my life. Does not your reverence see that this is a beautiful horse?' "Your grace," replied the priest, 'should compose yourself, and con-

"Consider," answered the Duke, smartly, "what must I consider? Don't you see how fine a horse i "Oh." said the priest, "don't be

foolish, it is surely a poor joke, to call a cork a horse." What! would you persuade me that such a fine courser is nothing but a cork?

"Nothing but a cork," says the "Well," replied the Duke, calmly, as if recovering from a dream, "I will not be too positive, my illness

may have discomposed my mind; but how do you prove that it is not

must know that it is simply a cork." "your reverence may be right.

"If your reverence can prove to

answered the question thus: little more profane. Out of your own mouth are you conthe thing is nonsense, if not worse, If you are not out of your senses it can not but be evident that it is

bread still, and nothing else. Remember the cork, father! Remem-

The varities of human character bullet who could not face a sneer. Men are not avaricious the same way. Some are penurious in respect

THE Lord loveth a cheerful giv-

We all need the services of the great Physician. The best of us are under the power of "the disease we've got."—South-Western Free byteriannie in the not of KEEP COOL

It never did, and never will, 0 holds.

Put things in better fashion—
Though rough the road, and steep the

To fly into a passion. And never yet did fume or fret Mend any broken bubble;

The direct evil, bravely met, Is but a conquered trouble.

Our trials -did we only know Are often what we make them; & And molehills into mountains grow,
Just by the way we take them.

Who keeps his temper calm and cool; Will find his wits in season; But rage is weak—a forming fool with neither strength nor reason.

And, if a thing be hard to bear.
When nerve and brain are steady, Let flery passions rave and tear; elin It finds us maimed already.

Who yields to anger conquered lies.

A captive none can pity:

Who rales his spirit greater is: Jumn Than he who takes a city. A hero he, though drums are mute, is

And no gay banners flaunted— Herfseads his passions under foot, 3270 And meets the world undannted Oh, then, to bravely do our best, sgir Howe'er the winds are blowing. And meekly leave to God the rest into . Is wisdom worth the knowing. -Ellen P. Allerton

TRUST IN THE ATONEMENT. The Bible knows no forgiveness the man whose transgression is forgiven, whose sin is covered." "The word "forgiven," bere, is the same which was used of the scapegoat in the levitical atonement. hands of the priest the sins of the people were said upon the bead of the goat, which being led away by a man appointed, bore them into a land not inhabited. Thus the scapegoat was a type of Christ, who tool away the sins of the world. But there was another part to the ceremony of the stonement. Two goats were taken, though constituting together but one offering. Lots being cast, one of them, "that upon which the Lord's lot fell," was selected for

sacrifice. The other became the scapegost. As the latter type expressed the removal of sin, so the former expressed that it was covered. Hence the twofold expression in the first verse of the Psalms. The covering of sin was a favorite symbolism of the atonement. The blood of sacrifice, placed upon the lid or over of the ark, was represented keeping down the sins of the people beneath it, which otherwise would rise to condemn the sinner. beneath it, which otherwise Only the atonement can cover, sin. Through it alone is divine forgiveness possible. The joy of pardon is that it is through the blood of Calvary. Our song of deliverance is the Song of the Lamb. The man who bases his hope anywhere save upon the sacrifice of Christ, in its double interpretation, now illustrat ed, can never enter into the joys of

a horse?" He looked as if very in- faith upon the blood of Christ-As "My dear Lord Duke, you must | He is brought into a new relation to see the thing is nonsense. You took God whereby he is freed from the the nature of spirit. The question strength and a grander aggregate what you call your horse out of that love of sin. "Blessed is the man bottle a few minutes ago; and if unto whom the Lord imputeth not and his truth in making that use of my precious time. I must say, although some may think it less good, my heart thanks God for this good, my heart thanks G mer, and the theistic the latter. If tianity, and, wanting this, a man's am subject to whims; let us talk no a right relation to the tempter either is misery. A forgiveness, an both can bring with it no joy deA view is taught that we need only a guilt of sin without changing the

the heart hating what the conscience ing what the heart approves? This therebe a heaven? We need a forgiveheaven over a sinner who repents, only when in repenting healf born again. And thus only can be know CHRISTIAN giving for missions needs more conscience, more charac ter, and more discrimination of the needs a new life, a new baptism, and

faith, and stronger prayer. It is now principally to the young. Let us, if possible, bring them into the Bible- God and Father from whom it em. ter. . . Consider further the won-It is shaped more by earthly than by Cross and too much under the do It has too much of self and too litthat heers not his own, and that this includes possession as well as pro-THE preacher that overlooks the children of his congregation is would expect an abundant harvest without first casting the seed

are neglected to-day there will be edify and encourage the old, but you may not change or reform them. The children we may teach develop, lead out, and make o have done for us and may do for them. Brethren, if you have one of your high and sacred work, cultivate the taste, and it will come and you will love the work; and will bless you in it.-Richmond Advocate.

neated with mightier love, richer

tracts, all his limited time will all? Suppose, now, we reverse low, and says: "I received a letter the order of things, and lay saide who teaches as never man taught. The trouble with the above course for things, and lay saide who teaches as never man taught. The old gentleman went home, for Christ and his cause first and his cause first and his cause first and here we may, as it were, see the and no harsh or ugly words were of reasoning is that attention was footsteps of the Almighty, and trace ever heard in the house afterwards, paid to accidental instead of essentiation.

I am much interested in the very taunted by a friend one day in recovery to the first of leavery taunted by a friend one day in recovery to the first of leavery taunted by a friend one day in recovery to the first of leavery taunted by a friend one day in recovery to the first of leavery target. The lord loveth a solic transfer of leavery target of leaver

with some substantive, either ex-

but when we look at the gender, we

find that 'sabbaton' is neuter, and

'mian,' as already stated, is femi-

Resolved, That the first day of week is the day which Christians ought to observe as their Sabbath. J. Walker af-

Dear Brother Hull,-To the sults of our discussion, as tested by the common version of the Sacred Scriptures, I now add an argument from the inspired originals. My main purpose is to refute the statements of Sabbatarians, that the first day of the week is never called the Sabbath, and that Christ did not rise from the dead on that day. I maintain that the first day of the doubt the possibility of this, I subweek is denominated Sabbath as definitely, and in the same language, se ever the seventh day was; and though there are difficulties in the way of reaching an unquestionable conclusion, they are no greater against me than against my opponent. The varied rendering into Greek of the Hebrew word Shabath, causes a little perplexity in settling its meaning in some of ite connections. It is rendered, without any especial regard to number. gender, or case, sabbata, sabbaton. and sabbatoon, (the latter pronounced sabbatone). I find, however, after having examined about sixty places in the Septuagint, that the sentence in Exod. 20: 8. Teen heemeran toon sabbatoon-literally, Remember the day of the sabbaths -is used wherever the regular Sabbath is especially indicated. It is so found in Exod 35: 3. Lev. 23: 15. and 24: 8, Num. 15: 22 and 28: 9, Deut. 5: 12, 15, Ezek. 46: 4, and sevans, meaning in either case, one of en times in the seventeenth chapter of Jeremiah. Sabbata is most fre quently employed, sabbaton occasionally, but teen heemeran sabba-

Now, we have these same forms | not the first of the series; and so alin Matt. 28: 1, Mark 16: 2, Luke 24: so he instructed the Corinthians to in 1 Cor. 16: 2, but with this difference, that the numeral mian, precedes toon sabbatoon, instead of teen heemeran, as in the cases above named. Now here we have an identity of language and construction, and if in the Old Testament it gives ferred from the passages themselves. | I await your reviews, which I know will be able and kind, with peculiar us the day of the sabbaths, by the Paul wanted contributions for a will be able and kind, with p interest. Yours in Christ, first of the sabbaths in the New. | was met, his application for money Ergo, the first day of the week is was ended. called Sabbath in the Bible of into adopt their views.

toon is the form in the Decalogue,

and in the New Testament, where

the old Sabbath is undoubtedly

There seems to be a designed transsabbaths. The old series surrenders, through opse de sabbatoon-ren--to eis mian sabbatoon-literally, their generation, and were buried in the church in gospel times.

in the Greek, have been anglicized they have been translated "first day of the week." And yet there is neito make first day of the week, the translators had to supply heemera (day), and render sabbatoon by week. But for this free rendering of the words of inspiration, the first day of the week would have distian Sabbath. The case then amounts to this: By the inspired originals, the first day of the week is called Sabbath; but in the uninspired translations, first day of the week has been foisted into our modern systems of theology. Both the den, who finds a week in Luke 18: unto the women, Fear not ve: for I name of the day and the time of our twice in the week." Stop, Mr. know that ye seek Jesus, which was Lord's resurrection are clearly desoriginal speaks thus: "Anastas de prooi proolee sabbatou-having risen early on the first of the sabbath. This. I think, is a fair translation, his abstaining twice on that day and here sabbatou is the genitive gave him a chance to make the most mingular of sabbaton, and in my judgment, marks the first of the new series of Sabbaths. The Greek in only one day, not more than one or which lies in its bad punctuation. this passage is in noteworthy har- seven mony with what is stated of the circumstances of the resurrection by the other evangelists. Matthew "very early in the morning;" John, clang to the seventh day, while the gether it goes to show that Jesus at Antioch in Pisidia, where Paul and his fellow missionaries went in to heenera (day) understood, but is the same form as in Ex. 20: 8, to the early part of the Sabbath, But, when the Jews had left the minde sabbatou is in the singular number, and we could not intelligently say; the first day of the Sabbath, for the Sabbath itself is only toon sabbatoon, then we might call sabbaths. Luther translates the te epiphosekouse eis mian sab The genitive is thus used, Sopho ner so plain that we trust all can

This important passage, as I hold. ettles the meaning of mian sabba. toon, in Matt. 28: 1, and in all other places where the form and construc tion are similar. It not only denotes one of a series of sabbaths, but the ery early dawn, the first, the beginning of that one Sabbath. But with reference to Matthew and the other places where "mian sabba-Between Rev. N. V. Hull, Editor of the toon" are found, we are met with served. From the 44th verse we the objection, that "mian" being feminine, and "sabbatou" neuter, there would not be the agreement in gender which the Greek demands. But we have already seen that the Greek has been somewhat eccentric and so on; and hence, it may not be very exact in the use of genders. In English we say, a good man, a good Jews, was, doubtless, the first day woman, or a good house, the noun controlling the gender of the adjective. So in Greek, "mian" (one), which is feminine, may become neuter by preceding "sabbaton," which

is a neuter noun. Lest some should

join an extract from Bullion's Greek Grammar, page 207. The author explains exceptions to general rules -perhaps in the open air. in this way: "An adjective is often I think I have now clearly shown put in a different gender or number from the substantive with which it is connected, tacitly referring to its | But I must not pass by the passage meaning, rather than to its form, or some other word synonymous with cording to this, "mian sabbatoon" may mean one Sabbath of a new series of Sabbaths. "But hold," says a seventh-day Sabbath man: "If that be so, then another series of Sabbaths was begun when Paul broke bread with the church at Troas; and yet another when he requested certain churches to collect a ittle money for the poor saints at Jerusalem. One reply will meet both of these objections: "Tee mia

kata mia sabbatoon," in Corinthi-

the Sabbaths, does not mean the first of a series of Sabbaths, but one, that particular one to which Paul was its place in the hebdomadal line of Sabbaths. Paul happened to be at Troas on one of these Sabbaths. Sabbaths, or it may have been one of several successive weeks.

known to me, they have been trans | week, let him do his pleasure, pro- point in your argument. I agree, lated "first day of the week," the vided however, that he understands if the first day of the week is really word day being supplied. Now by the first day, the gospel Sabbath; called the Sabbath in Matt. 28: 1, why were they not rendered first of for that is precisely what it means, according to the proper rendering sabbaths, as the Greek requires? I if he is willing to give the same of New Testament Greek, then know well enough what lexicog. meaning to the Greek, after Christ's you have won a victory. On raphers and some critics say on the resurrection, which it had before. the other hand, if I establish the subject, but I have never been able Why should the lapse of only a few substantial correctness of the comition in Matt. 28: 1, from the old sabbatoon a meaning which it never controversy. The first thing, how-Jewish sabbaths to the new gospel had previously. We are told in de- ever, I propose to do is to show you dered, "in the end of the sabbaths" one of the Sabbath," "Tuesday, two early on the morning of the first into one of the sabbaths. Or, as it I suppose, they would call Saturday | er, you have not carefully looked at seems to me, the old sabbaths served seven of the Sabbath, though the this matter. You have taken for the sepulchre with Christ, while the dence that the Jews did anything cal examination. The matter stated new series arose with him to bless of the kind. Neither mia nor prood concerned the time in which the In about sixty places in the New or sabbaton till after the resurrec- not the time in which Christ arose. Testament, the words for sabbath, tion of Christ. We can find teen Besides this, they formally state and transferred, but in eight or nine Testament frequently, but never chre, Christ had risen and gone. ther day nor week in the text and never expressed by these forms of "In the end of the Sabbath, as it be-

one of the sabbaths. Bloomfield may say in reference to meal as he usually ate at three; but of his self righteousness. The word here, as in Mark 16: 9, is sabbaton,

the genitive singular, and means I said in a former article that both was risen early, the first day of the plural 'sabbatone.' The reader the word 'sabbaton' the second observed during the apostolic age, and means the seventh-day Sabbath. which is properly rendered the sab

Jewish sabbaths. Our version has relate the time in which Mary Magnext for the word metazu, which will suit believers in a first day Sab bath, as well as for a seventh day The between does not mean exactly in the middle of a week, but be tween two sabbaths; and, as the Gentiles (probably converted persons) made this request, I inter that it was the next day, the first day of the week, or Lord's day, learn that this Sabbath was near at hand. The phrase, Erchomenoo pire very soon, perhaps after an in-

which was the Sabbath they ob sabbatoo-the coming Sabbathmeans an event which might trans terval of only one night—the next day. This word next, which, though a doubtful rendering, suits first day worshipers very well, since this Sabbath, which brought out whole city and greatly excited the of the week-between sabbaths. It is noteworthy that the Gentiles did not make their request till the Jews had left the synagogue, and hence, I infer that the request was for their own Sabbath, of which they did not lews. It seems probable, moreover, that the great concourse which was called out at so short notice, met in some other place than the synagogu

that the first day of the week is called the Sabbath, and that Jesus rose from the sepulchre on that day. in Matt. 24: 29. meede en sabbatoo "Pray that your flight be not in the Winter neither on the Sabbath day. Some think that this proves that the seventh day Sabbath was continued by divine authority up to that time, which was thirty years after our Lord's ascension; and, if so, why not for all time? I see nothing here to favor such a belief. Christ knew that the Jews would, until then at least, venerate the seventh day, and that Gentile Christians would keep the first day, and hence he may have meant the old Sabbath, or the new, or both. His purpose was to warn the people against surprise by sacking army, which might take toon sabbatoon," in the Acts, or advantage of a Sabbath day to destrov them.

I have now considered all the passages which bear on this important question. I might again refer to sabbatismos. Heb. 4: 9, which mus mean the keeping of a sabbath on in my final review article of your replies to these papers. I have shown that the first day of the week is called Sabbath by the identity of the originals in both Testaments by the necessity of translating first f sabbaths, instead of the first day of the week; by the agreement of 1, John 20: 1, 19, Acts 20: 7, and lay up some money for the poor Mark 16: 9, with all the other saints in Jerusalem, on one of these | Evangelists; by the fact that mian and proofs were never used in con struction with sabbatoon, till after But the belief of some, that Paul the Sabbath between. In proving established a weekly rule for the this, I have also proved the rising lifting of collections, is not to be in. of Jesus on the first day of the week.

ROLLA Mo. If it please any one's fancy to call Dear Brother Walker, - You spiration. Yet from some cause un. mian sabbatoon first day of the have now reached the decisive hours-that from the burial of mon rendering, you will be in honor Christ to his resurrection—give to bound to accept it, and so yield the fense of a supposed weekly period, mistaken, when you say that the that the Jews called "Sunday, one evangelists say that Christ rose of the Sabbath," and so on, until, as day of the week. I am sure, broth Sabbath itself. There is no evil granted it was so, without crititee was ever used before sabbatoon disciples visited the sepulchre, and heemeran toon sabbatoon in the Oid | that when they went to the sepulwith mian or prootee before them. The time of his resurrection is not From this I infer that weeks were stated. Let us see. Matthew says: the New Testament, there meaning the week, came Mary Magdalene, and the other Mary, to see the sep-The absence of these numerals ulchre. And behold, there was a the Lord descended from heaven, made a week without them, and I from the door, and sat upon it. His do not believe that it ever did with countenance was like lightning, and them. They indicate sabbaths—
nothing more, nothing less—and
they were never in demand until the morning of Christ's resurrection, shake and become as dead men. But here I am interrupted by Cru- And the angel answered, and said Pharisee omitted two meals, and place where the Lord lay." Here it thus fasted twice on the Sabbath. is stated that in the end of the Sab-He may have eaten as much at one bath, or late in the Sabbath, these women came to the sepulchre, and that he was then "risen and gone." But the passage you mainly rely upon is Mark 16: 9, the force of

week, he appeared first to Mary Magdalene." This passage is made to says, "as it began to dawn;" Luke, it. Many of the converted Jews say that Christ rose on the first day of the week, by putting a comma "when it was yet dark," and alto- Gentiles kept the first. This belief after the word "week." Mark is gether it goes to show that Jesus is strengthened by what took place reciting when Jesus appeared to number. But these two words have Mary Magdalene, and not when he identically the same signification, Christian Sabbath which the gospel to the synagogue on the Sabbath rose, and should have been puncchurch ever knew. Prootee, in this day. Acts 13: 14. Here the phrase tuated accordingly. But as said Robinson says that where the plural ples, to all those passages in which & Brothers, Philadelphia. One often the secular papers are read with to be informed in such matters? case, can not refer, as some contend, is tee heemeran toon sabbatoon, which last week, the argument with me form occurs, it is generally used for the phrase, 'first day of the week' volume, paper cover, price 50 cents. avidity, and even the Sunday news- Such information fits you to act insynagogue, the Gentiles requested pose he did rise upon the first day which according to Robinson, de of the week are written; the first, Priest at the Vatican during which fessedly pious people; and the re. Home News enables you, in spirit, to hear these words on a different of the week, what of it? sabbath. To metazu sabbaton, Before proceeding to the ques fore it; he, as already noticed, hav- (week); see Lightfoot, Hor. Heb., the virtues of Irish punch and an people gain very little spirituality, meetings, ordination meetings, and bath between; and in this place it tion of the proper translation ing said that 'opse,' with a genitive, in Matt. 28: 1.' In the light of the Irish pipe. one day. If it were teen heemeran must mean between the old Jewish of the phrase "Opse de sabbatone, signifies at the end of, or after. foregoing facts, presented in a man-

The verse reads: " Now when Jesus

fact, and any other form of state ment than the one we have would be unfaithful and misleading.

Again. The translation you pro pose is violent and unnatural, and is opposed to the whole volume of the heathen, who commenced their New Testament literature. At best t is a possible translation, which is a form of rendering never to be resorted to, except we are compelled 23: 54, and signify that the first to it by the necessities of the case. In this instance, there is nothing n the connection that demands it. lt is therefore unlawful. 'To make translation merely to support a theory of ours is to abuse language and pervert justice. You are too well informed not to know that argely the divisions that have crept | 226, Note 3, the article 'te,' agreeing | into the church have been supported by specious reasonings, and curious and hair-splitting renderings of the 'originals." We should remember that the Bible is a straightforward book, and not "a cunningly devised fable." It is a book for the common people, so that a wayfarer, reading it, may run.

But to my work, and in the first place I will, as a beginning, quote from the Encyclopedia of Religious Knowledge, a statement showing the reason for translating eis mian sabbatone, the first day of the week. Under the word "Week," it says: 'From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called Shabat, in 'mian,' agrees. What word, then, senses of 'sabbata.'" Syriac Shabta, in the New Testa | shall be supplied? This brings us | the successive days of the week, were of the week. Is the sense of the day of the week." &c. accustomed to say, the first day of passage that this is the first of the Sabbath, that is, of the week; a new series of Sabbaths now intro-

Sunday, Monday, &c. Mark 16: 2, new series? If so, the word first 9; Luke 24: 9." I next introduce a gramatical construction of Matt. 28: 1, by Uriah Smith, who says: "In these times it is almost dangerous to explode a hereay; for there are not a few who are ready even to seize the fragments, and caper about with them in the highest glee, as if they had discovered a new truth, or been plessed with a flood of new light. There are many now claiming that the first day of the week is called tive agree with a neuter noun. But, the Sabbath in Matt. 28: 1, who strange to say, some are so deterthat subbatone occurs in that pas stood, as to claim that 'mian' is for the one day of Sabbath." sage, from reading a refutation of neuter; and that the gender of the again examine the manner in which

the first day attempts to find an asylum in Matt. 28: 1. The passage | say that the adjective has but one in the original reads thus: ' Opse de | form, and is masculine, feminine, or | cordance makes "sabbaton" in Matt. of the Sabbath, as it began to dawn | the benefit of those who have never | ward the first day of the week." toward one (or the first) of the Sab. studied it, that we need to say that the week. What is necessary to with it. Take, for instance, the &c. fer to a series of sabbaths, and, secondly, that the word first should in that case the idea would be: as it began to dawn toward the first Sab

tive singular, and 'sabbatone' gen-

itive plural) a noun of the third de-

clension, and always used in the plural

'hen.' Used with a noun in the ac- not thus testify. agree with sabbaton understood, for cusative singular, if masculine, hena I have carefully looked at your It gives me much pain to be obliged bath of a new series of Sabbaths. If now it shall appear that the word sabbatone has a signification the same as if it was in the singular number, and the word first can not agree with sabbaton understood. construction, until we find them in gan to dawn toward the first day of then the translation given above is that the noun understood, with "next." Robinson says: "To meday. If the writers would investiincorrect, and the claim based there- which it agrees, must be a feminine taxu sabbaton, the next Sabbath." gate the question thoroughly, they on, unfounded. If now the reader noun. In this respect the law of But I will not go over this ground, would perceive that it can with no will turn with us to the Lexicon and the language is absolute and inex- as I could, citing many authorities, propriety be called both Sabbath makes it a thing of but little conse-quence as to what Greenfield or great earthquake: for the angel of Grammar, we will try to ascertain orable. With what, then, does but will subjoin the note of Dr. and Sunday. clearly the meaning of the words 'mian' agree? Scholars and crit- Hackett, a name very dear to me. played itself as the veritable Chris Sabbath for week. The Greek never and came and rolled back the stone and the sense of the passage. Opsil ics who understand thoroughly the He says: ". . . 'eis to metaxu lead to conduct corresponding with is defined by Robinson to mean, as idioms of the Greek, tell us that in sabbatone corresponds evidently to the ideas. Let us take a brief a general signification, late, after a such sentences the word day, 'hee- 'to exomeno sabbato' in v. 42, and glance at the mode of keeping the long time. 'With the genitive, the mera,' is understood. See Green- means upon (lit. unto, as the limit) day. Saturday, so called, is espesame as at the end of, at the close of, field's Greek Testament, Matt. 28: the next sabbath' (Neand., Mey., cially the business day of the week. after.' Robinson then quotes these 1, margin; also Robinson's Lexicon. DeWet.); not during the interme | The stores and shops are often words from the Greek of Matt. 28: HEEMERA is a feminine noun, and diate week, as explained by some crowded with purchasers; and fre-1. 'Opse de sabbatone,' and transknow that ye seek Jesus, which was lates them 'at the end of the Sab every respect; and there is no gram this sense in the New Testament the night. Weary and jaded, buyer bath, i. e., after the Sabbath, the matical inaccuracy involved. Put here only, but belongs to the later and seller seek rest in sleep; and ignated in Mark 16: 9, where the twice on the Sabbath." The proud risen, as he said. Come and see the Sabbath being now ended. DE ting in the supplied wordwe have, 'eis Greek. That the apostles were not when the usual time for rising is simply a continuative particle, mian heemeran sabbatone, literally inactive during the interval, but la- comes, tired nature demands that and religious discourses we hear in Can there any good thing come out but, and, also,' and the like. SAB BATONE. There are two words trans. is evident that the word 'sabba en for granted." lated 'Sabbath' in the New Testatone' must here be taken in other ment. The first is 'sabbaton,' which than its ordinary sense; for the first fairly overthrown you last crit- And when a half-hour, and frequentis a roun of the second declension. and is always used in the singular self being only one day, would be a mistaken idea that God has ap hours, after the regular time, the our minister. The RECORDER is our best writers have so genernumber. The second is 'sabbata' (from this word comes the genitive again to Robinson, we find under of the week.

which means according to Robin | week.' One question more may | Advice." It is thought to be even dalene and the other Mary visited son, to grow light upon; to dawn arise: How is it to be known when the sepulchre, and the accompany upon. Liddell and Scott give it sabbatone or sabbaton is to be ing circumstances, and that it is a the single signification, 'to grow rendered week, instead of Sabbath? fact that they went there late in the toward day light.' The word oc Answer: It is to be rendered week Sabbath, as it began to dawn into curs elsewhere in the New Testa- whenever it is preceded by a nuthe first day of the week. In the ment, only in Luke 23: 54, where meral. It is so preceded in every narrative respect was paid to this it says that the Sabbath drew on; case where the expression, first day and this use of the word in this in- of the week, occurs, and also in stance, Bloomfield explains to be a Luke 18: 12, where the Pharisee Jewish idiom to denote the com fasted twice in the (sabbatou, genmencement of the day, borrowed | itive singular) week. Hence we from the classic use of the word by translate the word sabbatone, as it first occurs in Matt. 28: 1, by the day in the morning. The word can | word 'Sabbath,' because it has no not have the tropical signification numeral before it; and in the secin Matt. 28: 1, that it has in Luke ond instance of its occurrence, we translate it 'week,' because it is preday, according to Jewish reckoning, ceded by the numeral 'mian.'" was drawing on; for the word 'opse'

Having given this lucid statesignifies that the Sabbath was alment of the grammar of this phrase, ready past. It must therefore here I now fortify the position by quot have its proper and literal significa | ing several commentators and transtion, and mean, 'as it began to grow lators, who express and defend their toward day light.' The word is views on the question under discus-

here in the dative absolute, Soph. § sion. On Acts 20: 7. Hackett says: with hemera, day, understood. Eis "En te mia ton sabbaton," on the is simply a preposition, meaning to first day of the week;' not on 'one or into. MIAN is a numeral adjective, the first of the cardinal numbers, literally signifying one. It is on the one of them next after here used, according to a Hebraism, their arrival, since that would im--Robinson. The form 'mian' is festival here, contrary to Luke's found in the singular number, fem | statement that they left on the folinine gender, accusative case, from | lowing day. In the New Testament the nominative, 'heis, mia, hen.' 'eis' stands generally for 'protos' Being an adjective, it must agree in speaking of the days of the week; see Matt. 28; 1; Mark 16: 2; John pressed or understood. Is there any 20:19, etc. W. §37.1. It is an imword expressed with which it can itation of the ordinal sense of ehath agree? The next word is 'sabba- | (one). SeeGesen Heb. Gr. §118.4. The tone,' which is in the genitive plural, | passage just cited, and also Luke and can not therefore be the word 24: 1, John 20: 1, and 1 Cor. 16: 2, with which the accusative singular, show that 'week' is one of the

Dean Alford translates Matt. 28: ment Sabbaton and Sabbata. The to the principal claim based upon 1: "Now in the end of the Sabbath, Jews, accordingly, in designating this text in behalf of the first day as it began to dawn toward the first

Noyes: "And the Sabbath being over, as it began to dawn toward second day of the Sabbath, that is, duced? The first Sabbath of a the first day of the week," &c. Conant: "And late in the Sab-

(mian) must agree with Sabbath bath, as it was dawning into the first (sabbaton, singular) understood. day of the week," &c. This form is found in the singular Lange's Commentary, in its critnumber and accusative case, the ical notes by Philip Schaff, sustains agreement thus far being all right; the translations above.

Jamieson, Fausset, and Brown do not change the Accepted Version. A. Clark says: "' Opse de sabbanine. We can not, therefore, sup- ton'-after the end of the week." ply the word, sabbaton, unless we Sawver: "And after the Sabbath,

n perform the ungrammatical when it began to dawn on the first miracle of making a feminine adjec. day of the week," &c. Olshausen sustains the common rendering, saying, among other doubtless learned for the first time mined to have 'sabbaton' under things, that "'ta sabbata' was used

Wilson's Emphatic Diaglott renthat foolish claim. Let us then adjective is determined, not by its ders the passage: "Now after the form, but by the gender of the noun | Sabbath, as it was dawning to the with which it agrees; as much as to first day of the week." The Englishman's Greek Condays of toil are in prospect, they en-

sabbatone, to epiphoskouse eis mian neuter, according to the gender of 29: 1, a noun of the third declensabbatone, celthe Maria, he Magda | its noun. This will certainly sur | sion, neuter plural, and renders the lene,' &c. A translation is given to prise those who have any acquaint- the passage: "In the end of the these words as follows: 'In the end | ance with the Greek. It is only for | 'Sabbath,' as it began to dawn to-Robinson's Greek Lexicon of the

And on this the following claim is change of form to express the num- Sabbath, put for the interval from changed, by divine appointment, to raised: In the end of the Sabbaths, ber and case, exactly the same as Sabbath to Sabbath; hence a se'n- the first day of the week, and they that is, the old series or seventh day nouns; and that they have a change | night week. So espec. Luke 18: 12. | endeavor to keep the first day ac Sabbaths, as it began to dawn to- of form also to denote the gender; Elsewhere only after numeral mark- cording to the requirements of the ward the first of a new series of and the gender of the noun deterling the days of the week; Mark 16: fourth commandment; but I refer Sabbaths, namely, Sabbaths to be mines absolutely what form of the 9, 'prote' (hemera) sabbaton. Plu. to a very numerous class of professheld thereafter upon the first day of adjective shall be used to agree Matt. 28: 1, 'eis mian sabbaton,'" ors of religion, and members of

support this claim? It is necessary | word under consideration. The ac | I could multiply these proofs, | They do not appear to be well postfirst that the word sabbatone should cusative singular, masculine, of the showing every authority on New ed on the Sabbath question; for, have a plural signification, and re. | numeral 'heis,' is 'hena,' accusative | Testament Greek against you; at | when they undertake to advocate feminine 'mian,' accusative neuter | least I have never seen one that did | First day observance, they will fre-

Most affectionately, your brother

should carefully distinguish between | definition given as follows: 'Meton. | in Christ,

'sabbaton' nominative and accusa- Ithat is, by metonymy, a figure of speech in which one word is put for FATHER TOM AND THE POPE, or A another], a Sabbath, put for the in- NIGHT AT THE VATICAN.—By John

it the day of the sabbaths, or as our modern divines might say, first day the week; but being sabbaths; that is, as ingular, week is out of the week; but being sabbaths; that is, as ingular, week is out of the week. The reason for this understand them, it is not difficult some more generous, and more wisely distributed. Feeble churches of the out of the week of 187,287 over the out of the week of 187,287 over the out of the week of the out of the week of the out of

prettier than this author's famous song, "Gathering Shells." If you want the latest and prettiest sing o the day order "My Grandpa's Ad vice," by Will L. Thompson. Any music dealer will mail it to you for 35 cents. Published by W. L. Thompson & Co., East Liverpool, O.

A great many persons say, and seem to believe, that it is a matter of no importance whether we keep given in pulpits, books, and papers, several papers that come into many the seventh or first day of the week it is not at all strange that these families; and now, if it is the least (as a Sabbath. But they forget that crude notions should be held by a the genuine Sabbath keeper has far very large number of Protestant weaken, in such families, the dedifferent views from the ordinary people. If the people could get the nominational spirit, and lessen their Sunday-keeper about the design of the Sabbath, and the proper mode day, instead of the loose and indefiof observing it. The honest, conscientious Sab-

but a reminder of the work of creation, and of the great Author of cre- they will take the pains to investi- Again, our ministers, and other ation, and therefore looks forward gate, they will find the seventh day learned, leading, and experienced to it with deep interest, and makes ample preparation for it. Business of the Sabbaths,' Jewish festivals, matters receive all due attention bewhich overlooks the article, and not fore the setting of the sun which gives notice of the approach of holy time. The food to be eaten and as an ordinal, signifying 'the first.' ply they passed more than one such the apparel to be worn on the Sabbath are got in readiness. Everything that can be done consistently with health and comfort is provided beforehand. Many very properly commence the sacred hours with reading the Scriptures and prayer in the family. Secular literature is carefully placed on the shelf or out of sight. In the place of the ordithe working days, sacred themes are introduced; the repose of the night is sought while heavenly thoughts occupy the mind. As the morning of the Sabbath dawns, there are sweet meditations on the ways and works of God. As soon as the eve surveys the landscape, the thoughts fly back to the six days of creation, and the great God, the creator of all things, is recognized in all his attributes of power, wisdom, and goodness; and the Lord Jesus Christ, the redeemer of men, in his life, death, resurrection, ascension, and intercession at the right hand of the Father, are themes that enrapture the mind and raise the thoughts above the cumbering cares of life. The Holy Scriptures are read with untiring interest and deight. And the public worship and services of this holy day widen and often speak of the future triumphs offense, these things ought not so to deepen the impressions already made by meditation, reading the Scriptures, and family and closet Lord, and, truly, the missionary venture to say, far better every way prayer. The holy hours spent in work is the great work of the day; than some of its subscribers think it this manner refresh, console, and el | but we must begin at "Jerusalem," | is, and if they would but habitually evate those that keep them aright to such a degree that when the new

But how is it with the Sundaykeeper? I do not speak of all Sunday-keepers, for there are those who baths, came Mary Magdalene, &c. adjectives are declined, or take a New Testament says: "Meton. a really believe that the Sabbath was what are called evangelical churches. quently make incorrect statements. would be the form of the adjective to effort to sustain your cause by your to say this; but if I tell the truth, I be used; if feminine, mian; if neu- criticism on the word "metaxu," in must say it. There is no excuse for ter, hen. If, therefore, 'sabbaton' Acts. 13: 42. The difficulty in the being in error on great, vital ques is the word understood, with which case is that the context seems, in tions, when the Bible is plain and the numeral should agree, the form the minds of all critics, to require definite. In a very large number 'hen' should have been used, not in this case that "metaxu" should of articles published in the papers, 'mian;' and the fact that 'mian,' be rendered "next." The Emphatic this first day is called Sabbath, then the feminine form, is used shows Diaglott translates it by the word Sunday, and occasionally the Lord's Now, these loose, indefinite ideas

ter upon their secular duties well

prepared to buffet the storms, and

bear the sufferings incident to life

in the flesh.

hence 'mian' can agree with it in of the older critics. 'Metaxu' has quently this extends very late into the first day of the Sabbath. Now it bored in private circles, may be tak- the time for rest be extended so as Thus, brother, I feel that I have and toils of the preceding evening. meaningless expression. Turning pointed the keeping of the first day sleepers emerge from their couches

shops and stores, and do the same ment, "Remember the Sabbath day

SABBATH AND SUNDAY-KEEPING

merely as a time of cessation from manual labor, and of church going,

bath that a large majority of professing Christians acknowledge and Notice the demoralizing tendency of Sunday keeping. The Catholics have substituted Sunday for Sabnary topics of conversation during greatly demoralized. A traveler, for fearing that a favorable answer chiefly Catholic, said, in substance, in order to attend a place of amusementing on Isa. 58: 13, 14, writes: And while its observance is more decidedly than anything else, the too much to say, that it is the occasion of more intemperance, vice, and crime than all the other days of the week put together." He refers to the day usually observed in this

The only hope of reforming the world, is to reform the church. We ces. I think I may say it without of Christianity, when all, from the be. The RECORDER is not, it may least to the greatest, shall know the be, all it ought to be. It is, I or at home, but not stop there. We faithfully, and without prejudice, must preach the law of God as well read it, they would find it to be so. week begins, and six consecutive as the faith of Jesus. We must Under present arrangement, the contend earnestly for the faith RECORDER has each week one or once delivered to the saints." A more communications from some of tremendous responsibility rests on our best writers and thinkers, lay Sabbath keepers. May the Lord pour his Spirit on them abundantly, been secured by the enterprise of its and thus fit them for the work. JAMES McFARLAND.

DO YOU READ THE RECORDER? The duty of subscribing and pay- than is the preaching they listen to, ing for the RECORDER is often and and listen to with profit. Is it not very properly urged upon Seventh- due to editors, to publishers, to corday Baptists. They need the paper | respondents and contributors, and to and the paper needs their patronage. ourselves and our families, and to To its thousands of subscribers, I | the cause we love, that the RECORDcome with this question: Do you | ER be more generally and faithfully read the RECORDER? This question | read by our people? I know that I may seem to some more impertinent am not fighting a man of straw. I than pertinent. Let me ask them, Is have canvessed in many of our socithere any duty here involved? If the eties in the last few years, and could RECORDER is subscribed and paid not but learn the facts to which I for, is it anybody's business whether allude. To very many the RECORDsuch an one reads it or not? To both RR is a looked for and longed for these questions I answer, yes.

scriber, owe to yourself, to read the tice; and these are our denomina-RECORDER. I will not urge this duty | tional workers, men and women of on economical or financial grounds, | piety, and loyalty to the truths which as an equivalent for the subscription | distinguish us. If the RECORDER price, but on the higher ground of can be improved, let improvements self improvement. The RECORDER | be suggested in all faithfulness and is a medium of communication com- candor, by any of its subscribers, mquication among Seventh-day but in the meantime let the paper Baptists, especially in matters relat- | be read; for a knowledge of the fact ing to their spiritual well-being. that every column of reading matter The paper is, then,

(a) A means of grace. Its selected articles, at least a portion of subscribers, will stimulate all conthem, keep this fact in view. A cerned in the makeup of the paper large part of its contributed articles to do their best. It will induce our are adapted and designed to the writers to write, and writers too. same end. If so received and read, that you want to read. Persons of these communications may prove culture and refinement of feeling useful in promoting piety, sound re- care not to write for it, when intelligious sentiment, true Christian ligent individuals, and whole sociefeeling, and kindred graces, and but ties even, openly avow that they little less so than are the sermons scarcely ever read the RECORDER. our churches, lecture-rooms, and of Nazareth? A prejudice like this to compensate for the extra cares prayer meetings. We do not habit is unfounded and silly, but hard. ually or needlessly neglect the latter; often, to overcome. There has nevwhy should we the former? It is as | er been, to my knowledge, a time in (b) A source of information. As ally, promptly, and gracefully en-

day of the Sabbath, the Sabbath it | ical argument in favor of your | ly a whole hour, and sometimes two | much our paper as our church, or | the history of the RECORDER. when of rest, what do we behold? A late an ably and conscientiously edited tered the columns of the paper as breakfast, and too much hurry and | family newspaper, it gives in its col- | regular correspondents, as under the confusion, so as not to be too late umns a digest of current news, and present arrangement. I speak as a to Sunday school and church. And discussions of topics of greatest pres: | soliciting agent of the paper, and how are the hours at home spent? ent interest. It limits its advertise. therefore, speak thus freely. I con-In many families, secular conversa- ments to the proprieties of a relig- gratulate the publishers, editors, and terval from Sabbath to Sabbath; Fisher Murray, with illustrative en- tion is considered in order, and the lous journal. Its denominational readers of the RECORDER, in view of hence a se'nnight week.' 'Only after gravings of the scenes that took weather, the crops, the markets, the news is invaluable to a Seventh-day the present status, and bespeak for numerals marking the days of the place there between the Pope and politics of the day, and kindred sub Baptist. Is it not for the interest of the paper a wider circulation and a does not turn or is not affected by the singular. The word here in occurs in the New Testament. And A burlesque purporting to be an paper, with all its filth and palaver, telligently, and furnishes you with March contains twenty pages of the time on which Christ arose. Sup | Matt. 28: 1, is in the genitive case, he adds: 'In the Talmuds, the days | account of a night spent by an Irish | now goes into the houses of pro | the proper motives of action. The termines the meaning of open' be second, third, day in the Sabbath the Pope became acquainted with sult is, that these Sunday keeping to attend revival meetings, board and the people of the world have a the like, all over our little Zion. very bad example set before them, Your spiritual pulse is quickened. NEW MUSIC.—Of all the new and the cause of Christ makes very your donations to benevolent causes

wrong to go into their fields and You are a better Christian, and a better ter Seventh-day Baptist Christian, work on the first day that they do | and better every way for being a other days; but they do not seem to | faithful and conscientious reader of realize the force of the command- the SABBATH RECORDER.

Secondly, it is a duty you owe to to keep it holy," and the explana- others, to read the denominational tion that is given of this command, paper. If the parents neglect to in Isa. 58: 13, "Not doing thy own | read it, the children will. If the ways, nor finding thy own pleasure, head of the family speaks lightly nor speaking thy own words." And, of it, the household will. The considering the kind of instruction | SABBATH RECORDER is but one of read and least valued, the effect is to

Bible idea of the holiness of the regard for God's Sabbath. Again, it is the duty of, our denite notions they now have, they nominational boards to frequently would undoubtedly reform. But communicate with the Seventh day they never can find anything in the Baptist people. These boards do so bath-keeper looks upon the day not Word of God asserting that the first very largely through the RECORDER. day of the week is any more sacred Is it not then the duty of Sevenththan the next five that follow it. If | day Baptists to read the RECORDER? only is a "holy day." Why, then, Christians among us, are moved to should they not travel, go to places | communicate with their fellowChrisof amusement, visit their friends, tians through the RECORDER. If it write letters on worldly business, is by these felt to be a duty thus to read the Sunday newspapers, talk communicate, should not those to trade, and such like, on the first day | whom they write feel it to be a duty of the week, commonly called Sun- to read what is written? The comday. And the sad feature about it | munication concerns you individuis, that this Sunday is al' the Sab- ally, almost as much as if it was addressed to you by name.

What now are the facts in the case? Is the RECORDER generally and faithfully read by its subscrib era? This is a question the subscribers can best answer for them bath, and all Catholic countries are selves. There are, however, reasons visiting a certain city in Europe, can not be given in all cases. It is very common for those who take a that the only difference between daily to despise a weekly. And not Sunday and other days is, that the a few who feel the need of a religpeople quit work sooner on that day, ious weekly, prefer some other to their own denominational paper. ment. And Albert Barnes, com- They take the RECORDER, it may be, but rarely read it, or at most, read "It is extensively a day of feasting, the marriage and obituary notices. amusement, dissipation, and revelry. With some it is a mere habit of neglect; what time they have for read. ing they give to something else. means of perpetuating virtue and Under its former management, the religion on earth, it is perhaps not RECORDER and the Narragansett Weekly were published co-operatively, two sides being the same, or similar. Many of our families, of course, took both papers, but read only one, for the most part, and the habit thus formed has yielded but slowly to the change of circumstan-

and clerical, whose services have publishers. Whatever seeming excuse there may have been in the past. for neglecting to read the RECORDER. that excuse exists no longer. It is, of course, no more to every one's mind visitor, read and reread from the First, it is a duty you, as a sub- first scrap of poetry to the last nowill be read and scrutinized by the great and intelligent body of its

> LITOLFF's Musical World for new music for the pianoforte, from popular authors. Published by Arthur P. Schmidt, 40 Winter St., Boston. Price per annum. \$2 50; per number, 25 cents.]

more careful reading. L. C. R.

The Western Methodist Book Concern reports sales \$725,761 in

OUR EUROPEAN BERLIN, On Wednesday, t

sion of the present G stag was opened in Emperor in a speed Throne in the White I Palace. The first present Imperial Par ed under the influenc cited feelings caused crimes of Hodel and on the 9th of Septem both the Emperor and marck being absent fro the inaugural address Count Stolberg Werni appointed Vice Chan then, being the first of since the fateful events mer, on which the Em peared before the repre his people, the day All tickets of admission ing ceremony were quie and it is remarked that eagerness to witness th of a drama which may fate for Germany, if no By two o'clock, the acting as a kind of thro thronged; but the Im ties, many being still provincial Parliaments ray of many uniformed

ing men, ominons sign tion overshadowed by sembled, Prince Bisman pillar-like, in his whit uniform, but treading v head of the Federal C took their stand on th throne. The Prince twice over to the assen and, again retiring, soo herald the approach of master, who was follow Princes of his House ranking up on the Majesty, with the Cros the steps of the Thron peror having taken his the canopy, the state with three cheers to Kaiser and King of J Majesty wore no ceren no Imperial crown, t clad in the uniform o The Emperor having plumed helmet, the c vanced, and bowing ve ed His Majesty the oper Then, amid deep siler Monarch, whose hand ered, and, in a voice at lous with emotion and the primal vigor had de the address, of which th

> great power gained by tion of Germany as lor my hands. If God gra fulfillment of this task thankfulness that my rei erto been richly blessed. peror ended in profo Prince Bismarck now vanced to relieve His M address, and, turning to ties, declared the Imp ment opened. The Bay sentative then stepped f in the name of the al ments, called for three the German Emperor, which was lustily respo

The Russsan cattle pla

ly finding its way across

is the last sentence:

those peaceful relations

countries with German

each other, which have

idated by the Berlin I

still be and remain our

service of which I will

frontier, it is natural th should be taken against that effects man. But telligible the motives a German Government i stringent decrees, the R other and extraneo rantine. Germany, I ai deavoring to exact a the Russian tariff. Ger held, is willfully imped trade to create commerc nities for herself. Ge likewise insinuated, tho edly a friend, is prepar the Russian frontiers wi cripple the finances as the political action of h Without entering upon significance of those erned-by three several tions. They are awar are ignorant of the pres the plague; the foresee of the disease, unless s before the advent of wa and they are too well tary condition of Russia to dread its spreading a

to look far for eviden that they are only too It is well known, thro many at least, that the flower is the Emperor favorite flower and cole the practice to decora with it on his birthday,

very terrible. The lik

sions being entertained

Italy or France, or some try must furnish the fa flower, which in its sense the rival of the Napol and these two flowers. were spent amidst toil and suffering.

The good things said by him during

scrupulous: how long the road, and

over what heights he carries us!"

'The consoling ideal of life to me

s calvary, the cross, and the sacri-

fice." His last sentence was, "God

Since the death of his mother, hi

household has been a wife and one

son. He was cared for during his

sickness with a devotion rarely

sun, whither they all will follow.

HAS THERE BEEN FAILURE?

The communication of R. F. Co.

chapter of Revelation, and of other

symbolical prophecies, which they

connect with these messages. They

senting the "angel," the messen-

ger, have declared the first and sec-

ond messages, and are now declaring

the third. They admit that when

were mistaken as to the nature of

We are the people who, rep-

is good, he gives me the victory."

You are a better Christian, and a better Seventh day Baptist Christian, and better every way for being a faithful and conscientious reader of

the SABBATH RECORDER. Secondly, it is a duty you owe to others, to read the denominational paper. If the parents neglect to read it, the children will. If the head of the family speaks lightly of it; the household will. The SABBATH RECORDER is but one of several papers that come into many families; and now, if it is the least read and least valued, the effect is to weaken, in such families, the denominational spirit, and lessen their regard for God's Sabbath.

Again, it is the duty of our denominational boards to frequently communicate with the Seventh day Baptist people. These boards do so very largely through the RECORDER. Is it not then the duty of Seventhday Baptists to read the RECORDER? Again, our ministers, and other learned, leading, and experienced Christians among us, are moved to communicate with their fellowChristians through the RECORDER. If it is by these felt to be a duty thus to communicate, should not those to whom they write feel it to be a duty to read what is written? The communication concerns you individually, almost as much as if it was addressed to you by name.

What now are the facts in the case? Is the RECORDER generally and faithfully read by its subscribers? This is a question the subscribers can best answer for them selves. There are, however, reasons for fearing that a favorable answer can not be given in all cases. It is very common for those who take a daily to despise a weekly. And not a few who feel the need of a religious weekly, prefer some other to their own denominational paper. They take the RECORDER, it may be, but rarely read it, or at most, read the marriage and obituary notices. With some it is a mere habit of neglect; what time they have for reading they give to something else. Under its former management, the RECORDER and the Narragansett Weekly were published co-operatively, two sides being the same, or similar. Many of our families, of course, took both papers, but read only one, for the most part, and the habit thus formed has yielled but slowly to the change of circumstances. I think I may say it without offense, these things ought not so to be. The RECORDER is not, it may be, all it ought to be. It is, I venture to say, far better every way than some of its subscribers think it is, and if they would but habitually, faithfully, and without prejudice read it, they would find it to be so. Under present arrangement, the RECORDER has each week one or more communications from some of our best writers and thinkers, lay been secured by the enterprise of its publishers. Whatever seeming ex-

case there may have been in the past for neglecting to read the RECORDER. that excuse exists no longer. It is, of course, no more, to every one's mind than is the preaching they listen to, and listen to with profit. Is it not due to editors, to publishers, to correspondents and contributors, and to nage. ourselves and our families, and to the cause we love, that the RECORD-ER be more generally and faithfully stion read by our people? I know that I am not fighting a man of straw. I have canvessed in many of our soci-If the paid eties in the last few years, and could not but learn the facts to which I allude. To very many the RECORDboth ER is a looked for, and longed-for visitor, read and reread from the first scrap of poetry to the last notice; and these are our denomina d the a duty tional workers, men and women of piety, and loyalty to the truths which unde distinguish us. If the RECORDER can be improved, let improvements EDER be suggested in all faithfulness and candor, by any of its subscribers, h-day but in the meantime let the paper be read; for a knowledge of the fact being. that every column of reading matter will be read and scrutinized by the

great and intelligent body of its subscribers, will stimulate all concerned in the makeup of the paper to do their best. It will induce our writers to write, and writers too. that you want to read. Persons of culture and refinement of feeling care not to write for it, when intelligent individuals, and whole socieid but ties even, openly avow that they scarcely ever read the Recorder. Can there any good thing come out of Nazareth? A prejudice like this s unfounded and silly, but hard, often, to overcome. There has nevt is as er been, to my knowledge, a time in the history of the RECORDER, when our best writers have so generally, promptly, and gracefully entered the columns of the paper as regular correspondents, as under the present arrangement. I speak as a oliciting agent of the paper, and therefore speak thus freely. I congratulate the publishers, editors, and readers of the RECORDER, in view of the present status, and bespeak for

> LITOLFF's Musical World for March contains twenty pages of new music for the pianoforte, from opular authors. Put lished by Arthur P. Schmidt, 40 Winter St., Boston. Price per annum, \$2 50; per number, 25 cents.

the paper a wider circulation and a

more careful reading. L. C. R.

The Western Methodist Book Concern reports sales \$725.761 in 1878. an increase of \$67,287 over and those of 1877. The profits for the year were \$46,896, and the net captal of the New York Concern is \$1,009,-

The Opening Coremonies of the German sion of the present German Reichstag was opened in person by the Emperor in a speech from the Throne in the White Hall of the old Palace. The first session of the Queen was one day in the garden present Imperial Parliament, electwith her children, the present Emcited feelings caused by the recent crimes of Hodel and Nobiling, met on the 9th of September last, when both the Emperor and Prince Bismarck being absent from the capital, the inaugural address was read by Count Stolberg Wernigerode, lately appointed Vice Chancellor. This, then, being the first official occasion since the fateful events of last Summer, on which the Emperor has appeared before the representatives of his people, the day was awaited with intense interest by every one.

OUR EUROPEAN LETTER.

Surrounded by Dukes and Princes-

On Wednesday, the second ses-

ed under the influence of those ex-

All tickets of admission to the open-

ing ceremony were quickly absorbed,

and it is remarked that the Press of

other countries has shown unwonted

eagerness to witness the first scene

of a drama which may be big with

fate for Germany, if not for Europe.

By two o'clock, the White Hall,

acting as a kind of throne-room, was

thronged; but the Imperial Depu-

ties, many being still detained by

provincial Parliaments, were almost

lost to view among the stalwart ar-

ray of many uniformed, sword bear-

ing men, ominous sign of legisla

tion overshadowed by force, or the

appearance of force. All being as-

sembled, Prince Bismarck, erect and

BERLIN, Feb. 18th, 1879.

Plague—Roval Fancies.

(From a Regular Corres

exchange for a handsome sum of money. She then called her children toward her, and, presenting the surprised nobody acquainted with wreath to the Princess, addressed the situation. Lots of people don't them in words of advice and hope. agree with Blaine and a few others This, in a few words, is the history of the favorite flower of the Prussian royal family. After the late dastard. y attack on the Emperor's life, the cornflower became the emblem of thing for John Roach and his partloyalty and devotion of the Prussian people. Ladies wore cornflowers in heir hats, gentlemen in their button oles; medals bearing the Emperor's effigy on one side and a wreath of I have not heretofore felt inclined cornflowers on the other were worn to oriticise the action of executive in bracelets and necklets; notepaper

WASHINGTON CORRESPONDENCE.

loyalty of the people.

pillar like, in his white Cuirassier MARCH 8th, 1879 uniform, but treading wearily on the The forty-fifth Congress has end treacherous floor, entered at the head of the Federal Council, who ed its career, and gone down to took their stand on the left of the history. On account of the political issues involved in its last acts, the throne. The Prince bowed lowly closing days were rather exciting, twice over to the assembled throng, and, again retiring, soon returned to and attended by larger crowds than herald the approach of his Imperial usually interest themselves in the winding up. In fact, both day and master, who was followed by all the Princes of his House, the latter night sessions for the last three days ranking up on the right of His have had packed galleries, and Majesty, with the Crown Prince on | Tuesday morning when the last hour the steps of the Throne. The Em approached, there was not standing peror having taken his place beneath | room anywhere within sight or hearthe canopy, the stately hall rang ing. The Democrats seem to have with three cheers to the German astonished themselves by the pluck Kaiser and King of Prussia. His displayed in the determination to Majesty wore no ceremonial robes, force a repeal of the supervisors law. no Imperial crown, being simply and they have thereby carried their clad in the uniform of a general. point to the extent of securing an The Emperor baving donned his extra session, with a majority in plumed helmet, the chancellor ad- both houses. It was generally bevanced, and bowing very low, hand lieved that they would weaken at ed His Majesty the opening address, the last moment and accept a com-Then, amid deep silence, the aged promise, the Senate having offered Monarch, whose hand visibly quiv- to repeal the test oath and omit the lous with emotion and from which bill, if the supervisors law was perthe primal vigor had departed, read mitted to stand. But the latter is mity. the address, of which the following what the Democrats were chiefly is the last sentence: "To further | fighting against, and they stood firm. those peaceful relations of foreign Mr. Springer was obliged to abancountries with Germany, and with don his committee's proposed imfield, N. Y., June 16th, 1817. He each other, which have been consol- peachment to Minister Seward, beidated by the Berlin Treaty, must cause the Republicans proposed to still be and remain our task, in the filibuster the session out in his de. brother of Eld. Daniel Babcock.

The scenes at the last night ses-

service of which I will employ the | fense. But it does really seem,

great power gained by the unifica from the evidence, and from his re-

fulfillment of this task, then will I him, that Seward must have de-

look back on the bitter experiences served what he just missed getting,

thankfulness that my reign has hith- sion were interesting, but very dif-

of the past year with a feeling of

which was lustily responded to.

erto been richly blessed." The Em- | ferent from what was witnessed last | peror ended in profound silence. June, when the last night, especially Prince Bismarck now again ad- in the Senate, was but narrowly revanced to relieve His Majesty of the | moved from a drunken carousal. address, and, turning to the Depu- Perhaps the memorable notoriety answer to a call from the church ties, declared the Imperial Parlia- that occasion received served as a ment opened. The Bavarian repre- warning. In the House, notwith sentative then stepped forward, and, standing the partisan feeling which in the name of the allied govern- pervaded both sides, there was a ments, called for three cheers for remarkable absence of personal ani- in Kansas and Nebraska. He rethe German Emperor, a summons mosity on the part of members toward their political opponents. Con | year and a half, when he was com-The Russsan cattle plague, annual- ger, of Michigan, was the most actly finding its way across the German | ive and irritating of the antagonists, | constitution being completely brokfrontier, it is natural that measures against whose attacks the Democrats | en by chill fever, from the effects of should be taken against the spread were all the time called upon to deof the more dangerous pestilence fend themselves. But he and turned to Albion, where he spent that effects man. But, however in Springer, of Illinois, whom he the remainder of his broken life. telligible the motives actuating the seemed specially intent on annoy. He was twenty two years in the German Government in their late ing, were, whenever they met in the public ministry, on a salary averstringent decrees, the Russian jour laisles, or when they acted as tellers laging less than \$300 per annum. nals are filled with inuendoes as to together, in as amicable and pleas. He held the longest pastorate of any other and extraneous objects ant a mood as if no stinging sarsought to be attained by the quar- casms ever passed between them. rantine. Germany, I am told, is en- It was the same with Atkins and through a formative state, and bedeavoring to exact a reduction of Foster, with Southard and Garfield, came strong. Her beautiful cemethe Russian tariff. Germany, it is and with all the other mutually hos- tery, and her house of worship, are held, is willfully impeding Russian tile elements. On one occasion, the result of his planning. He was trade to create commercial opportu- when Springer tried to get in some a steadfast, hopeful, and firm friend of February, has actually reached remarks out of order, Gen. Butler of the cause of education. His mind the pleasantly situated city of Bosthe Treasury will also accept certification. nities for herself. Germany, it is likewise insinuated, though professplanted himself squarely in front of was fruitful and comprehensive, an edly a friend, is preparing to close him, and discharged a volley of "I encyclopedia of national history; a the Russian frontiers with a view to | objects," each louder and more emcripple the finances and obstruct phatic than the one before; and he ten. He was the second of seven the political action of her neighbor. kept at it until he carried his point; brothers, all of whom were men of 115 more. One of our city Bible Without entering upon the political and, as he walked over to his desk large physical powers, and wondersignificance of those suppositions, again, he gave as a reason for his fully gifted with the power of song. suffice it to say that the action of the | demonstration, that he was not going | Had they given their attention to German authorities is evidently gov- to listen to abuse of a friend of his. music, there is little question that erned by three several considera. There was less of tumult and uproar they would have formed a musical tions. They are aware that they than at most any other last night company surpassing any this coun are ignorant of the present state of session of a Congress, and there was try has ever produced. the plague; the foresee an increase not the least sign of that hilariousof the disease, unless stamped out ness which has sometimes character. preacher; it took important occabefore the advent of warm weather; | ized such night sessions. The at- sions to call out his strength. He and they are too well acquainted tendance of members all through was scrupulously honest and exact of the week." Perhaps the first with the sanitary or rather unsani- the twenty-two hours of the sitting His word was like Roman law. In speaker was a little abrupt, but she tary condition of Russian towns not | was quite large, and when the vote | politics, Sumner was his model | told the legal gentleman (the teachto dread its spreading as something indicated the absence of a quorum, statesman, and Greeley his ideal of er being a lawyer by profession), the very terrible. The like apprehend it was generally because members one who labored for his fellow men. words "on the first day of the

tunately, not exactly friendly rivals. sixth Congress, already called to younger brothers with uncommon The blue cornflower had always convene March 18th, will very like care and devotion. His last years days." I hope and pray the end of was extraordinary. They effectual been a favorite with the late Queen | ly last until June. There will be a Louisa of Prussia, the mother of the lively contest among the Democrats | Confined to his house for fourteen | it is a little over twenty-one years present Emperor of Germany, and it over the organization of the two months, a great sufferer, his mind since the first crumbs were east forth was during the sad period that im houses. The only necessary appro- lost nothing of its clear strength. by the writer in this place. nediately followed the disastrous priation that failed to pass the now defeat by the French in 1806 that defunct Congress was that providing his sickness, would make a valuable the incident occurred to which I for the legislative, executive, and have referred. Living in compara- | judicial expenses of the government. tive retirement at Konigsberg, the The proposition of the Senate to appropriate \$250,000 to build a national museum on the Smithsonian peror and the Princess Charlotte, grounds, to receive the present colafterward Empress of Russia, when | lection of Centennial exhibits doshe was accosted by a poor child nated by foreign powers, and the who begged her to purchase a large | constant additions from all parts of wreath of fresh cornflowers. Ani- the world, that remain in unopened mated by sympathy for the poor boxes, was receded from. Something child whose sick mother was unable like this ought to be done, however, to earn anything to provide them and some of these days, when all with food, and by love for the flow- our people don't feel so poor as now ers, the Queen took the flowers in such a proposition may pass.

The failure of the Brazilian steamship subsidy to pass the Honse country rich from trade with Brazil, though nearly everybody can see how it would have been a good ners. Taking all things into con sideration, the lobby has not fared particularly well at the hands of the retiring Congress.

officers; but the Commissioner of

was decorated with the favorite Pensions has recently been guilty of flower; in short, it was employed in so gross an outrage upon right and every conceivable way to testify the decency, that I can not refrain from paying him some deserved attention. He has been urging upon Congress, with all his strength, a radical change of the pension laws, by which he proposes to do away with the present examining surgeons and mode of proving up a pension claim, by dividing the whole United States into districts, and assigning to each one a surgeon and clerk, be fore whom all claimants for pension must appear with their witnesses. This scheme is so impracticable and so unjust towards soldiers whose witnesses, save in rarest instances are, if alive, scattered all over the country, that the pension attorneys of Washington combined to defeat the measure. For this he suspended some sixteen of them from practice before his department, and published them as guilty of fraud. The in jured men should subject him to the severest penalties of the law. shall ventilate this matter more fully hereafter; for, though he has re instated all excepting two of the suspended men, yet a deliberate wrong done, simply because one ssesses the arbitrary power to do it, should be exposed in all its enor-Dom Pedro.

ELD. THOMAS E. BABCOCK.

known for a half century as a pio-

neer minister of the Seventh-day

tion of Germany as long as it is in | fusal to produce the books, upon the Baptist denomination. Eld. T. E. taken: we declared the second, and my hands. If God grants me the ground that they might criminate Babcock began his public ministry were mistaken. Therefore, in deat twenty two years of age, taking claring the third we can not be the pastorate of two churches, at a salary of \$100 per annum. His first Other examples of a change in the views and practices of this people ty, N. Y. He subsequently was might be mentioned, but I forbear. pastor of the churches at Richburgh and Independence, N. Y. In 1855 he came to Albion, Wis., and, in became pastor of the Albion church, We have been holding four o which place he held for a period of five extra meetings a week since the eight years, when he accepted a call new year opened. Five sermons from the Missionary Board to labor have been preached by the following brethren, for whose help we were mained on this mission about one grateful: two by Theo. L. Gardiner, and one each by D. N. Beach, L. A. pelled to lay down his work, his Platts, and Henry Clarke; but the work has been carried on almost alwhich he never recovered. He reed, as we trust, by the Holy Spirit. pastor with the Albion church, and,

baptize twelve, and next Sabbath wenty new members it is expected will be welcomed into the church. ASHAWAY, R. I., March 2d, 1879. under his labors, the church passed Boscobel, Wis. MARCH 6th, 1879. A wave of the flood of Sabbath literature that some of our first-day cobel, and scattered 167 Sabbath tracts before the day for their leshistory once read was not forgot. son on the Sabbath. Occasional wavelets since then have scattered classes became a little waked up while examining the subject, and during the talk a certain one said, "If you can find where Christ or the apostles observed the first day of the week as the Sabbath, or com-Eld. Babcock was a very able

A. B. PRENTICE.

HOME NEWS.

First Church of Hopkinton.

manded us to keep it, I will keep it with von." The teacher replied, "Forsake not the assembling of yourselves together on the first day | 3d, says: sions being entertained by the Rus | refrained from voting. Some of the | He lacked what Emerson would call | week" are not in that verse. After sians themselves, it is not necessary oldest members, notably Gen. But one of the rarest gifts, viz., being the close of the exercises, she told to look far for evidence to prove ler, and Messrs. Patterson and born with a bias. His mind was one of the prominent lady teachers, there was a Senator who dared to that they are only too well founded. Townsend, of New York, were capacious in whatever channel "If you will find where Christ or It is well known, throughout Ger among those who showed the least turned; but no one field received the apostles observed the first day W. E. Chandler to possess his sou many at least, that the blue corn- signs of fatigue, and, after the brief all, or even his chief strength. He as the Sabbath, or commanded us to in patience. About four o'clock, flower is the Emperor Williams's recess of one and three fourths hours, ranked by nature with such men as observe it, I will keep it with you, favorite flower and color, and it is they were the earliest in attendance. Gerrit Smith, Giddings, and Garri and keep it as strictly as Mrs. Low years ago, Jefferson Davis and I the practice to decorate his room. He bated slavery, and Lindoes, too." Her object was to get as the constitution with it on his birthday, the 22d of chair, and he steered the House coln's "forever free" was, in his them interested in searching the Davis took that oath with a lie on March. If its cultivation has failed, through the sudden storms, and mind, only second to that earlier Scriptures on the subject, that being bis lips and perjury in his heart, and

those "many days" are near; for

Pray for us that a bountiful harvest may soon be gathered in in this M. M. JONES. book: "Death is king, and is un- place. PELEG L. BERRY The following, from Town and

Country, a vigorous advocate of prohibition, published at Provilence, R. I., is a merited tribute to the zeal and efficiency of Bro. Berry. "The temperance ranks of this State have been thinned again by

ame stands at the head of this arti-He was the first of the seven cle. He was the means of introbrothers to break ranks and go ducing the Order of Good Templars into this State, and became the first West, and was soon followed by all Grand Worthy Chief Templar, after save one. Again he has broken the the organization of the Grand ranks and gone towards the setting Lodge. During his official term. he devoted both time and money to develop the Order in the State. His efforts were very successful, and when he left the office, there was a large membership. He remained a firm and constant friend thereof rell, entitled, "Less Chance of until death. His efforts to maintain Failure," and the editorial reply, the subordinate lodge of which he called to mind a few facts connected was a faithful member, were unceasing, and he will be sadly missed in with the history of the Adventists, its weekly meetings. He was not which it may not be amiss to mensatisfied with his work in this direct tion. They illustrate the statement line, but identified himself with the of the editor, that in the interpreta-Temple of Honor, the Westerly Reform Club, and was at one time tion of prophecy, this people "have made mistakes in the past." The member of the Sons of Temperance. He had been a President of foundation of the Advent system of the Reform Club, and was an earnest worker in it. He had been which Adventists give to the three identified with the Rhode Island angels' messages of the fourteenth

"It is proper to say, that he was an arnest, judicious, and persistent worker for the cause, and felt a growing interest in the results of a legislative appropriation for the he movement. Three days before his death, he said to the writer: 'I should like to get well, to work in cause.' After further conversation. declaring the first message they he said: 'If I do get well, I shall help you in your work as I never | March 18th, in consequence of the the event proclaimed. They then did before.

Temperance Union for years, and

elt a deep interest in its success.

"He is gone from us-our ranks, reveal the gap-but we trust that the expenses of the government.

supposed "the hour of his judgment" referred to the end of time his mantle may fall on others." and the second advent; they now suppose it to refer to something else. DISASTROUS FIRE. - A dispatch At the time when they claimed to from Reno, Nevada, of March 2d, have declared the second angel's says: "This morning a fire comnessage. viz.. "Babylon is fallen, is | menced in some wooden buildings in | allen, &c," they taught that the the west end of the business streets, Protestant Christian churches were back of the Masonic block. There Babylon, were confusion, the daugh- was a fearful wind blowing, and beters of the mother of harlots; that fore water could be got on the fire the extreme leniency shown by the hese churches had the mark of the it was beyond control. The flames beast and the number of his name leaped from house to house, from upon them. They claimed that the block to block, with lightning rapidmark of the beast was church or ity. Panic stricken, half-clothed ganization, with written creeds; people grasped a handful of valuthat the number of his name, 666, ables and left all else to destruc was exactly the number of Christian denominations. They have long since acknowledged these polimpossible to get close enough to do sitions to be erroneous, by them any good. In three hours, all of selves forming church and denomi. | the business part of the town was in national organizations of the most rigid character. And now they tell one other. Five lives were lost, and as they are proclaiming the third a number received injuries. The

ieve that their interpretations of it, many a day. It carried blazing any other official act of his adminispieces of timber for miles. Severand of all other symbolical propheal farm houses two miles down cies, are the infallible, "sure word the meadows were burned by this of prophecy" itself. The logic is, means. Among the buildings dewe declared the first, and were misstroyed were three freight depots, bank, post office, eight stores, three hotels, two telegraph offices, railroad baggage rooms, Baptist and Catholic churches, Academy of Music and two or three railroad trains. The loss is estimated at a million dollars. Homes are in great demand, and the citizens are throwing open their doors to the homeless. and doing all in their power to relieve the distressed. A train has just arrived from Truckee, laden with

supplies and clothing.' LOAN CERTIFICATES.—The Secre tary of the Treasury has issued a circular calling attention to the four per cent. refunding certificates to be issued under the recent act of Congress, providing for certificates of deposits of the denomination of ten dollars, bearing four per cent. interest, and convertible in sums of fifty dollars or the multiple at pleasure. Yesterday it was my privilege to Each certificate will be of the denomination of ten dollars and and will bear on its face and back, the conditions of its issue. Certificates will be sold for lawful money, at par and accrung interest to date of purchase, by e Treasurer at Washington, and ssistant treasurers at Baltimore, Boston, Chicago, Cincinnati, New Orleans, New York, Philadelphia, St. Louis, and San Francisco. and the Treasurer at Washington and

Assistant Treasurer at New York 217. will also receive in payment drafts cates of deposit of national banks specially designated to receive de posits on this account. All national banks, upon complying with the law, are invited to become financial agents of the government, and deositories of public moneys accruing from the sale of these certificates. Postmasters are invited to aid in placing these certificates. They can make their arrangements through national banks for the deposit of purchase money.

PLAIN TALK .- A Washington special to the New York Post, March

One of the most notable debates in the Senate occurred at four o'clock this morning, on the pension by both sides with a good deal of gallery, sent a card down to Mr. Senator Chandler replied by telling Mr. Chandler rose and said: "Many March. If its cultivation has failed, Italy or France, or some other country must furnish the favorite cornstitute of the rival of the rival of the rival of the state of the Napoleonic violet; and these two flowers are, unfor-

ters, for thou shalt find it after many were delivered with great dignity, ly stopped the discussion

SUMMARY OF NEWS. The Surgeon General of the Ma-

rine Hospital Service has issued a circular, directing that no vessel from any port of the Black Sea, or Sea of Azof, conveying rage, fure, skins, hair, feathers, boxed or baled clothing, or belding, or any similar arsicles liable to convey infection, nor any vessel from any port of the cles, coming from Southern Russia, shall enter any port of the United States until such articles have been removed from the vessels to open lighters, or to some isolated locality, and the vessel disinfected and the suspected articles disinfected the death of the gentleman whose

A dispatch of March 5th, from Nashville, Tenn., says: "Saturday night, six or eight masked men called at the cabin of an old negro, Abe Wootten, eight miles from Manchester, and demanded admittance, which being refused, they set fire to the cabin. Finding that he and his family would be burned if they remained, the old man rushed

W. J. Merritt has commenced an action against the administrators of the late John Merritt, of New York, to recover possession of an estate worth a million dollars. The plaintiff claims to be an only son of the fuse to acknowledge the claim on the ground that he is an illegitimate

if allowed to continue, very serious results may follow. Dr. Swayne's All Healound against the Eastern Railroad. 1 \$40,000 damages, for personal inin a crowded car, and in rounding a head, ring worm, pimples, barber's itch, any crusty, scaly skin eruption, use curve, he was thrown against a Gov. Robinson, of New York while disbelieving in the legality of

At Boston, recently, a verdict was

become a law by the expiration of An extra session of Congress has been called by the President to meet

dyspensia, female obstructions: all diseases of the liver stomach, and bowels are cured by these blood purifying pills. failure of the last Congress to pass the necessary appropriation bills for They are purely vegetable, and act specifmel, without any bad results. Price 25. ·No tidings having been received cents, five boxes \$1. Prepared only by Dr. Swayne & Son, 330 North Sixth street,

of fourteen fishing vessels which druggists. cester, Mass., they are supposed to in the severe gales of last month. On the island of Cuba, criminals

insecure to an extent never before known. The only cause for this is The Khedive has informed En-

gland and France that he will appoint Nubar Pasha Foreign Minister, if they insist; but he must desion with the Second Church of Brook-

7th, aged 59 years. He was one of tue most able lawvers of the State, and has served one term as Attorney

its commendation of President Haves for his veto of the Anti-Chinese Emigration Bill than for Ex-Senator Patterson, of South

Carolina, has been notified by the Attorney General of the State, of full pardon for any indictment Passanante, the attempted assassin of the King of Italy, has been

found guilty, and the medical examners having pronounced him sane, he has been condemned to death. Hon. Elihu Burritt, the distinguished philanthropist, reformer, and philologist, popularly known as the "Learned Blacksmith," died Thursday night, March 6th.

San Francisco dispatches of March 6th, report heavy rains and high flords, doing considerable damage, both public and private, and the loss of several lives.

A vessel arrived at New York, March 7th, with a cargo of rage, from Trieste, an infected port. The cargo was sealed, and the vessel sent There is a bill before the Legis-

lature of New York, which has already passed the Senate, reducing the legal rate of interest to 6 per cent. The rail mill of the Springfield Iron Company, of Springfield, Ill.,

burned March 9th. Loss, \$30,000. 450 men are thrown out of work. It is said that more than 25,000 pplications have been made for arrears of pensions, varying in amount

The British House of Common negatived a motion in favor of female suffrage by a vote of 103 to

veto of the anti-Chinese bill has There have now been six cases o

There arrived 153,207 immigrants 1878, being 22,704 in excess of April 11th has been appointed a

public fast day for Connecticut. "THE BEST COUGH REMEDY EVER DIS COVERED."—This is a bold assertion, bu ve only repeat the universal testimony of ll who have used and known of

Swayne's Compound Syrup of Wild Cherry for many years, in curing coughs, colds, hoarseness, sore throat, bronchitis, weak breast, disordered liver, palpitation of the an become very much disordered.

Asthma and Distressing Cough Cured.— My mother was a great sufferer from asth became very alarming, short breath, pains and oppression. Dr. Swayne's Compound Syrup of Wild Cherry gave her immediate relief, and in a short time restored her to

alth. H. MEYER, Grocer, 17th and Carpenter Sts , Phila. Trial bottles 25 cents; large size \$1, or six for \$5. Sold by all leading druggists. Prepared by Dr. Swayne & Co., Phila. THE peculiarity about the A. S. T. Co

Black Tip is that children's fine shoes to which they are applied not only wear twice as long, but they really add to the at Leonardsville, N. Y., Fifth-day, June 12th. 1879. Introductory Sermon by C. beauty and finish of the finest shoe. M. Lewis; A. B. Prentice, alternate. S. . Maxson was appointed to present an Nervous and bilious diseases are very school most efficient;" and J. Clarke, on the

NEW BOOKS! CHEAP READING!-We have received the following capital books from Donnelly, Gassette & Loyd, Publishers, Chicago, who will send copies post-

262. The House of Penarvan, by

er" is the most delightful article ever in

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reasurer-Asa C. Burdick, Alfred

Will hold its Sixty-fifth Annual Ses-

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Will hold its Eighth Annual Session

with the Church at New Salem, Fifth-

day! May 29th, 1879, for which the fol-

lowing appointments have been made:

To preach the Introductory Sermon, L. R.

should we do to lead the rising generation

in the way they should go?" Preston F.

EASTERN ASSOCIATION.

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Will hold its Forty-third Annual Ses-

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

is the true basis, and the proper method

of Scripture interpretation ?"-B. F. Rog-

ers. Ethical Sermon-"The duties of

church members to each other"-L. A

CENTRAL ASSOCIATION.

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ration?" Jepthan F. Randolph.

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article in every toilet.

253. Second Cousin Sara, by Robinson. 254. The Man with the Broken Ear, by

he Church at Richburgh, N. Y., on Fifth. 250. Carmen; or the Power of Love day, June 19th, 1879. A. H. Lewis to preach the Introductory Sermon. Essayists-M. S. Wardner, on "The best means for 248. Old Myddleton's Money, by M. bringing out young men for the gospe Hay 260–261. Paul Faber, Surgeon, by Ge ninistry;" T. R. Williams, on "The docrinal basis of denominational life and suc-NORTH -WESTERN ASSOCIATION.

Moderator-W. C. Titeworth, Farina, Il Olerk.—G. M. Cottrell, Dodge Centre, Minn Assistant Clerk.—N. B. Prentice, Dakota Wis. "TOTALLY DIFFERENT FROM ALL OTH-ERS."—The "London Hair Color Restor-

reasurer-Wm. B. West, Utica, Wis. MARRIED.

troduced to the American people, and is totally different from all other Hair Re-In Watson, N. Y., Jan. 29th, 1879, by Rev. Thomas R. Reed, Mr. JULIUS J. WILL-IAMS, of Brookfield, and Miss DEETTA A. articles for the hair obnoxious. Where baldness or falling of the hair exists, or SCRIVENS, of Watso premature grayness from sicknes or other causes, its use will restore the natural youthful color and cause a healthy growth, In Watson, N. Y., Feb. 25th, 1879, b

leansing the scalp from all impuritie ARAH S. KALER, of Croghan At Elk Creek, W. Va., Feb. 18th, 1879 pleasing and lasting hair dressing, fra-grantly perfumed, rendering the hair soft and pliable, making it an indispensable by Rev. L. R. Swinney, Mr. LEVI PAUGH and Miss Lucy A. Conley. At the residence of the bride's uncle Ask your druggist for London Hair Color Restorer. Price, 75 cents a bottle; six L. J. Kennedy, at Lost Creek, W. Va., Feb. 27th, 1879, by Rev. L. R. Swinney, Mr.

bottles, \$4. Main depot for the United States, 330 North Sixth street, Philadel ASPER N. VANHORN and Miss ZERUIAH Prof. A. R. Cornwall, Mr. ADAM PLUME and Miss JOSEPHINE HAMMARQUIST, all

ing, increased by scratching, very distress e private parts are sometimes affected

In Alfred, N. Y., after a lingering sic ness, Mary, wife of Levi C Strong, in the 36th year of her age. Nearly all her life ior of sinners, and united with the First Seventh-day Baptist Church of Alfred, of which she remained a faithful and beloved nember until her lamp of life quietl ourned out, and she went to pos nansion prepared for her by her lovin

In Almond, N. Y., March 1st, 1879, Mrs SUSAN WHITAKER, relict of David Whita-ker, in the 82d year of her age. She was oorn in Stephentown. Many years since, the, with her husband, moved to Alfred. where she remained until her death. Sh was highly esteemed by her neighbors.
The gathering of friends and citizens at her funeral was very large.

In North Almond Valley, N. Y , March d, 1879, of scarlet fever, SADIE, daughter of John and Annie Harris, aged 7 years. In Willing, N. Y., March 1st, 1879 LIZA, wife of Jeremiah Fowler, in the little children, and was sick but a few

In Brookfield, N. Y., Feb. 23d, 1879, Miss POLLY MILLS, aged 78 years. Also, on the 3d of March, Miss EMELIA MILLS, four sisters. One little girl died at a hood, and then died. The six brothers sti survive. Two living on the old bome stead in Brookfield, both in feeble health The others are living in different parts of the State. These sisters were prepared and waiting for the change that has now

taken place, both of whom accepted Christ as their Savior many years ago, and gave good evidence of having passed from death unto life. They were old land marks in the north part of our society Hon. Marshall B. Champlain, of 1878, at 10 o'clock A. M. Essays—" Influ-Brookfield Church for many years. They

and in their death were not long divided. the Sabbath, and the best means of coun teracting them," A. E. Main; "True Spiritual freedom," T. L. Gardiner; "The a combination of diseases, ELIJAH DARL-History of the Bible." Burt Robertson. ING, in the 85th year of his age. The subject of this notice moved into this country in company with his parents seventy-five President-D. E. Maxson, Plainfield, N. J. reasurer-I. D. Titsworth, New Market,

years ago, when there were but three dwelling houses anywhere near where they settled. He has always lived on the needy, and it can be truthfully said he was the poor man's friend. He was loved by all who knew him. His death has are half worn, on account of Holes cast a gloom over the community. He leaves a second wife and a number of

the 4th of March, when a large concourse of people assembled to pay the tribute of respect to one they loved. Sermon by Eld. E. A. Poole, from John 12: 16.

March 7th, 1879, aged 79 years, 11 months,

ing, she has gone to her rest. P. T. D.
In Westerly, R. I., Feb. 15th, 1879,
WILLIAM HOWARD, son of William Edgar and Maggie Maxson, aged 2 years and
"Down the Congo." The press commend gar and Maggie Maxson, aged 2 years and consumption, Mrs. Phebe M., wife of John R. Champlin, in the 52d year of her age. Sister Champlin was a worthy and faithful member of the Pawcatuck Seventh-day Bantist Characteristics. More agents wanted. For full particulars and terms, address HUBBARD BROS., Publishers, Philadelphia, Paulin ANSAS FARMS AND antist Characteristics. In Westerly, R. L. Feb. 27th, 1879, o

enth-day Baptist Church, an affectionate wife, a loving mother, and a kind neighbor. Her memory may well be fondly cherished by her surviving family, and her example of faithfulness to the church How to Get them in the Best part of the may be profitably followed by those who state. 6,000,000 acres for sale. For Free remain a little longer to serve the cause copy of "Kansas Pacific Homestead" adof the Master on earth. Of all may it be dress LAND COMMISSIONEB, Salina, said with as much truth and appropriate.

Jesus to Mary, "She hath done what she could."

DIPHTHERIA!—JOHNSON'S ANODYNE LINIMENT will post-March 1st, 1879, in Lima, Rock Co., ents settled near New London, Conn., and afterward in Perterburgh, N.Y. When he was nineteen, they moved to Alfred Centre, where he professed Christ and united with the 1st Alfred Church from which he never Randolph; on "What is Sabbath desc-

Wisconsin in company with Eld. Daniel sell you snything in its place, but Insign Babcock, and secured a home, and in 1841 on having Freckline. FRECKLINE! days. He was always a warm supported of the cause of Christ, both by personal effort and with his means. He was a great enemy to everything like sham and hypothesis of study of a prominent physician to contain the later years was an 50 cents per bottle. ardent supporter of the cause of temper ance. As disease and infirmity increased the spirit of devotion and religious fervor increased. His last connected utterances were a prayer to God for support and pardon. In his fall, death makes his first inroad into this family. He leaves an aged and feeble wife and six children, be-

sides a large circle of relatives to mourn his loss. His funeral was largely attend-ed at Milton Junction, March 8d. Sermon by the pastor from Rev. 20: 11. 12.

T. L. Gardiner, C. R. Lewis, E. M. Duni

J. E. Mosher, S. C. Stillman, L. F. Ran-dolph, Mrs E. R. Maxson, Mrs. H. Callon, Mrs. O. S. Collins, C. L. Stillman, Geo H. Greene, Mrs. H. J. Wood, H. W. Ran dolph, D. H. Davis, C. T. Sindall, T. R Reed, A. D. Graham, Lois Babcock, Silas J. A. Potter, O. D. Sherman, J. S. Flint, P. T. Douglass, Seth Donelson, C. A. Burdick, J. P. Lundquist, S. M. Potter, J. R. Irish, James McFarland, Zink Gilbert,

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are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl-

J. E. Reed, West Edmest a.Gardiner, MystlcBridgeCt2 00 86 A A FRandolph P'dee Kan 12 00 87 Mrs A FRandolph P'dec Kan 12 00 Mrs. H. Callon, Royal Oak, Mich 8 00 Bumppus, Farmington, Ill 3 50 35 10 Hakes, West Hallock 1 75 36 38 8 E. Hakes; 2 50 38 8 A. Potter, " E. Hakes, "A. Potter, "A. Potter, "A. Potter, "B. Vanhorn, Welton, Iowa, 2 50 35 26 FOR LESSON LEAVES. I MEL . C. Stillman, Scott,

Review of the New York markets for butter, cheese, etc., for the week ending March 8th, reported for the RECORD.

ER, by David W. Lewis & Go., Produce
Commission Merchants, No. 35 and 67
Broad street, New York. Marking plates,
furnished when desired, 19 art 22, 344 BUTTER. - Receipts for the week were 1.848 packages. Exports, 10,708 packiges. The market is a shade easier on fancy new butter, caused by the receipti of new make. Some Elgin creameries sold at 28 cents. Really fine old butter i easier sold, and stock of such pretty well leared out, but common, and fairish qualities of old butter of all kinds are dull, hard sale at 8, 10, @ 12 cents ; ch new make, farmers' tubs, go at 28 @ 2 nts, and sell quick. We quote:

Fancy new milk creamery......26 @38 CHEESE. - Receipts for the week were 25,162 boxes. Exports, 47,891 boxes. narket. There is yet a heavy remranto

ing at-shipping to Europe what can't be got rid of here, and trying to get the floors clear and ready for new make. A few fancy, white, September cheese are high priced, but the bulk of the sales are at and below 6 @ 7 cents. We quote: Fancy white September 9 @ 91 Eggs.—There have been free arrivals

and good business. Market was easy first Thursday, and sale of fresh eggs are quick BEANS.—Choice qualities are in better lemand for all kinds. We quote: Marrows, per bushel.....\$1 25 @ \$1 40

DRIED APPLES.—The stock is light, and there was some improvement in price. One lot Ohio quarters sold at 4 cents. We quote: LIVE POULTRY.-We quote:

BUTTER, CHRESE, EGGS, BRANS, MIC., xclusively and Entirely on Commission Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. ever for our own account, and solicit com-

> DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods

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edged, should give us early notice of the omission.

Pays to Vol. No.

H. C. Coon, Alfred Centre, \$2 50 35 52
D. M. Clarke, Independence, 2 50 34 26
N. B. Grandall, "2 50 34 53
Mrs. H. J. Wood, E. Hounsfield 1 25 35 35 the same with the vonchers the results of the same with the vonchers the results of the same with the vonchers the results of the results of the same with the vonchers the results of the results of the same with the vonchers the results of the results 2 50 35 15 the subscriber, the administratrix of the 2 50 35 52 estate of sald deceased, at ner residence 2 50 35 52 in the village of Alfred Centre, on of the 18th day of March, 1870 of the 18th day of the 18th day of the 18th day of March, 18th day of the 18th da

Mrs. H.J. Wood, E. Hounsfield, 1 25 85 85 the same, with the vo

Clark Burdick, Bapids, D. H. Burdick, L. B. Burdick,

Feb. 8. Keeping the Sabbath. Neh. 13: 15-22 Feb. 15. The Way of the Righteous. Pas. 1 Feb. 22. The King of Zion. Psa. 2: 1-12. March 8. The Joy of Forgiveness. Psa. 32:

March 15. Delight in God's House. Psa. 84 March 2. The All-seeing God. Psa 130 : 1-12. SECOND QUARTER

Marif 6. Sanctified Affliction. Job 83: 14-30. April 19: Queen Esther 4: 10-17. April 28. The Coming Savior. Isa. 42: 1-10. May 2. The Suffering Savior. Isa. 53: 1-12. May 17. The Savior's Kingdom. Micah 4: 1-8. The Holy Spirit Promised. Joel 2:

May M. Prophecy against Tyre. Ezek. 28 . The Valley of Dry Bones. Ezek. 37 June 14. The Need of God's Spirit. Zech. 4 June 21. Consecration to God. Mal. 3: 8-18.
June 28. Review.

XII.—THE ALL-SEEING GOD. For Sabbath Day, March 22.

PSALMS 139: 1-12. 1. O Lord, thou hast searched me, an known me.

2. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. 2. Thou compassest my nath and my lying

3. Thou compasses my path and my lying down, and art acquainted with all my ways.

4. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.

5. Thou hast beset me behind and before, and laid thine hand upon me.

6. Such knowledge is too wonderful for me; it is high, I can not attain unto it.

7. Whither shall I go from thy Spirit? or whither shall if fee from thy presence?

8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there: 9. If I take the wings of the morning, and dwell in the uttermost parts of the sea; II. Even there shall thy hand lead me, end thy right hand shall hold me.

10. If I say, Surely the darkness shall cover me; even the night shall be light about me.

12. Yea, the darkness hideth not from thee; but the night shall have a the day; the darkness and the light are both alike to thee.

TOPIC.-The presence of God.

Miscellaneous.

THE CHILD RAPHAEL. MARGARET J. PRESTON. I know you have heard the story, And gotten the name by heart, Of one of the grand Old Masters— They call him "The Prince of Art"-

Who painted the purest nictures. Christs of the gentlest mien, And the loveliest Virgin Mothers, That ever the world has seen.

What vision suggested the graces That o'er his Madonnas shine? And where could be find a baby To paint, that was so divine? And whence had he skill to do it? And how did he come to know, Bet er than all the Masters,

Why he should paint them so You haven't discovered the reason Then listen; and if you'll try To follow my little story, I think I can tell you why.

In an old Italian city, Urbino, the queer and quaint, There lived Giovanni Santi, "An artist who loved to paint-Like all of those famous Masters Whom faith in the Church beguiled-

Of the Mother and Holy Child. And when he had need of models To him, as his beautiful Magis.* With her baby upon her knee?

And so she was called "Madonna' (For whom she so oft sufficed): "Raphael. the "Infant Christ

Ah, surely, a tender shadow Whenever the father painted A halo about the boy, For fear, in the life before him

Her Raphael—who could tell?— And the thorn and the nail as well! And, surely, a mystic radiance

As he thought they had deemed him wo To image the Child Divine! No wonder he walked exulting Through all his happy years!
No wonder she looked celestial

As seen through his orphan tears! The memory that filled his childhood, On his canvas left its trace ; For each of his sweet Madouna Holds hints of his mother's fac

The mother of Raphael.

WHERE'S NELLIE ?

Our home was in one of the sub tarbs of a Western city. Such a pretty place, with native trees, wellbright, clear June morning, and the flowers and shrubbery never looked fresher; west of the house there were several cherry-trees, laden with ripe fruit, and I think the robins were caroling more blithely because of this assured prosperity; and, best of all, there was a group of happy children playing under an old oak tree in the front yard. I stood by the open window watching them but hearing mamma call me, hastened to obey her summons. She met me in the dining room, and handing me sibreket of fruit bade me carry it to Widow Blake, who lived in a little gray cottage out near the road lead-

ing to Bedford woods. As I started down the walk to ward the gate, my little sister-baby Nell, we called her-came to kiss me good by. I thought of taking her with me, but finally concluded it would be too far, and just then she held up a large button in her little dimpled hand, and a voice from the play group called out, Button, button, who's got the but-

I walked on leisurely, and having visited a little with Widow Blake, and enjoyed her thankful surprise on receiving the fruit, started to retern home. The day was warm, and pausing to rest under the shade of a tree by the wayside, I saw coming toward me my dear friend and ompanion, Mary Bradley. There was a rustic seat under the tree, and

we both sat down to rest and talk

Desiring God's presence. Pas. 31.
Security in God's presence. Pas. 18.
Joy in God's presence. Pas. 33. 91.
His presence in nature. Pas. 104.
His presence in grace. Pas. 105: 1-22.
His presence in judgment. Pas. 105: 23-45.
His omnipresence. Pas. 44: 20, 21; 90; 94: 9.

GOLDEN TEXT.—66 Thou God see CENTRAL TRUTH. The spiritual nature AUTHOR.—David.

TIME.- Between 1055 and 1015 B. C. RULER.-David, king of Israel. OUTLINE. I. The omniscience of God. v. 1-8.

II. The omnipresence of God. v. 7-12.

QUESTIONS.

Repeat the analysis of the last lesson. W

King David ever deprived of the public wor him to value public worship? What is the meaning of "omniscience What is the meaning of "omnipresence? Who is thus searched and known as related in our lesson? How minute and careful is What do we read concerning his thoughts

his search? What benefit is there in this see v. 23, 24. What has God said concerning our thoughts? Matt. 15: 18-20; Isa. 55: 7. 8 sa. 55: 9? What has been written about our ongues? James 3: 8. What controls the ongue? (Ans. The heart.) How can the evil e cured? Ezek. 11: 19, 20. Did God watch arael while in the Red Sea? Ex. 14: 19, 20 Vhy do we need a watcher? Can we escap his watchful care of God? What comfort ing promises did Jesus give his followers HISTORICAL CONNECTION. The open acknowledgment of God'

claims upon us necessary to "church fellowship," if rightly appreciated, cultivates desire for closer communion with God. To meditate on our relation as creature o our Creator, God can not fail to make us appreciate this 139th Psalm. J. G. Murphy says of it: "This is a magnificent Psalm." How it constantly reminds one of an infant under the care of a kind, affectionate, and judicious mother! God thus cares for us poor, weak, erring mor-

tals. How do we repay him? EXPLANATIONS. L v. 1-6. Thou hast searched me. Fully investigated. Thou hast searched me and knowest. A solemn address to him before whom all man's nat- God." ire and life lie open, hidden neither by listance nor by darkness. "He knows all sin and infirmities, cares and sorrows "-Peloubet. Down-sitting, up-rising. When at rest, and when in action. Un derstandest my thought afar off. Not only the meaning of it, but its moral tendency. May not this mean. He knows our thoughts "before conceived of the brain, and long, long before uttered by

different direction from the way was going, we parted, promising ourselves a happy renewal of the subject on the day appointed for the picnic, fot it was vacation now, and chool confidence was out of the question.

Mamma stood on the piazza, looking troubled and anxious, and as I approached nearer, she called out, and "Clara! where is Nellie! did she

not go with you?" "No," I hastily replied; "they were all playing button under the

large oak tree when I started." Could it be possible that she tried to follow me? "The children missed her, and

quickly in the neighborhood and were here playing; she may have stir or motion made, yet the Capgone with them." vague fear at the thought. How still, gray figure was indeed a child. well I remembered her standing at the gate peering between the pickets to kiss me with her lovely, little berry stained lips. How I wished

she had gone with me; perhaps if I had urged her a little but it was too late now, and I hurried on with many misgivings. She was not there, but good Mrs. Allen volunteered to render all pos sible assistance in the search. No other circumstance so excites public

Crowds collect and disappear with magical rapidity; faces wear a look of ominous foreboding; the very voice of the crier sounds like a knell The news of our loss sped swiftly through the neighborhood, but as the afternoon wore on and there were no tidings of her, we became more anxious. The gate stood wide open as I entered the yard, after looking everywhere I could imagine her to be. Papa had returned from his

office in the city, and had heard on the way home that baby Nell had wandered away, no one knew whith-

"Och," cried Bridget, "the day lint may have gone to the dreadful river; only last year Ben Brady was drowned there, and his mother has niver been loike hersilf since." "Hush," papar sternly command-

ed; then, turning to mamma, he said calmly: "I know what has happened, but we must not despair. will care for her."

night set in dusky shadows, her voice seemed to be calling us through the darkness. Lights gleamed in the Bedford woods beyond, where brave friends were rendering all the assistance that practical sympathy could suggest. Somewhere among them was papa; mamma paced the floor and prayed; anon, going to the gate to watch and listen for new tidings, murmuring, "My baby, oh!

ske did in the morning when Nellie kissed "dran-ma, dood by,' before going out to play. Night waned and there appeared another day, such as only June can bring; but its breezes and blossoms were unheeded, for, to our aching hearts the very birds seemed to be asking,

"Oh !" exclaimed Harry, tearful ly, "if we had only been more kind to baby, may be she would not have gone away; she wanted to button all the time, and we told not her to bother us."

son to every little boy or girl who reads this. The little hands that bother us to day may be folded in death to morrow. Babies can not understand the properties of playlife, and only time and gentle example can teach them.

It was near evening of the second about a picnic which was planned to day, and Nellie had not yet been beld about a week hence in Bed found. The daily papers sent forth woods. I felt in no haste about graphic accounts of the loss; hun- ounces. In a wide mouth bottle put starning, for I had performed all dreds of citizens, including the the two together, and shake occathe little morning tasks assigned me, Crescent City Mutual Protectionists, sionally until the gutta percha is do you put all the good peaches on the top of the measure, and the little morning tasks assigned me, Crescent City Mutual Protectionists, sionally until the gutta percha is do you put all the good peaches on the top of the measure, and the little morning tasks assigned me, Crescent City Mutual Protectionists, sionally until the gutta percha is the top of the measure, and the little morning tasks assigned me, Crescent City Mutual Protectionists, sionally until the gutta percha is the top of the measure, and the little morning tasks assigned me, Crescent City Mutual Protectionists, sionally until the gutta percha is the top of the measure, and the little morning tasks assigned me, Crescent City Mutual Protectionists, sionally until the gutta percha is

the tongue?" Compassets, or "win-

Such knowledge. Too wonderful! How can we understand? The constant realization of this omniscience would, cereven more than David, that God's knowledge is wonderful, so high that we can not

attain unto it."-Peloubet. II, v. 7-12. Whither shall I go? The sinner sometimes wishes he could es cape from God's presence; the Christian never. The Christian cries after this knowledge of unconscious sin, that knowing, he may escape its consequences. (See John 3: 19-21.) Verse 8 means, there is no place in the universe, the highest or the lowest, in no part of the future, in happiness or misery, where any one can be beyond the reach of God's care, love, and law."-Peloubet. The wings of the morning. If I with the swiftness of a flash of light flee across the sea, or to the remotest regions, I can not escape from God. Even there shall thy hand lead ... and hold me.

For a joyful resurrection at the appointed time. The darkness hideth not from thee. We can conceal from our friends now, but "he revealeth the deep and secret things."... Dan. 2: 22; Heb. 4: 12, 13. The darkness and the light are LESSON THOUGHTS.

Milton, as a young man, traveled much abroad. Years afterward, he thus expressed himself: "I again take God to witness that in all places where so many things are considered lawful I lived sound having this thought perpetually with me, that, though I might escape the eyes of ther Haynes, have you heard the men. I certainly could not the eyes of

2. God regards not only what we do, but what we want to do. 3. Gen O. M. Mitchell, the astronomer once looking through his telescope, saw a boy robbing a pear tree, seven miles away. The boy was as unconscious of the eye up on him as sinners are of the eye of God. 4. This lesson shows the need of the cleansing blood of Christ, "the forgive ness of sins." (See Eph. 1: 7.)

Howell says he will go with me to Bedford woods; the people have searched there, I know; but they may have missed her. Please, may Mamma only answered by kissing the up turned face, and in a mo ment he was gone. They walked rapidly to the woods, about a mile

shadow as to give but indistinct out-"It is too dark," said Lauren "we ought to have come earlier; let us go into the ravine beyond, it

looks lighter there." They hastened on till, pausing by a clump of willows, the Captian eat

tain's hands trembled as he pushed Nellie lost! my heart chilled with a side the drooping branches. The One little shoeless foot resting on broken twigs, the other thrust out as if to resume its dim wanderings; some leaves clinched tightly in the hunger.

"Thank God! she is found at last," said Captain Howell, as he reverently lifted her in his arms. She was too much exhausted to even moan; but when they had laid her on mamma's bed, and applied

some restoratives, the sweet eyes opened wearily, and we knew that our darling was saved. past words of mine to describe. 'Clara," said Lauren, "mamma

the 'white nook,' and I'll tell you The "white nook" was the name

the boys had given to sister's room, because I had insisted that the should be white, and situated on the south side where the sun had abund ant access. The little room quite deserved its quaint cognomen. There was a row of shelves on the north where the boy's art-treasures were carefully deposited. Here eight year old Harry brought wonderful shells, pebbles, and grasses; and twelve year-old Lauren found a saferetreat for his clay-moddled animals, dried bugs and beetles. Not until the work was completed and All that shining June day we ready for exhibition was it allowed seached for our darling, and when to enter the "white nook." Then they would come and sit with me, and we would for hours read about,

criticise, and admire these especial

treasures. So we mounted the stairs to the "white nook," and there thanked the Great Father who had so merci- There was a momentary pause for fully restored our lost darling breath, and then a round of ap-Lauren drew a camp stool to the window. Harry sat near me on an ottoman, while every incident of the loss and search found full narration. are born with genius, and lie down Lauren even remembered to tell how an old lady had seen two men driving past her house, in a wagon, and hastened to tell mamma that there hard labor to a competency, buys was a little girl with them, and she was sure they were trying to steal her, just as Charlie Ross was stolen; and may be the little girl was Nellie. That was a year ago this lovely woods. To morrow is the anniversary of the day on which she was found, and Nellie is to have a large party in commemoration of the event. All the little ones of our suburb are invited, and there are to be games and lunch and a great pro-

cession, with no less a person than

good Captain Howell to lead it.-

Christian Standard.

CEMENT FOR SHOES .- A COTTE spoudent of the Country Gentle man sends this formula of a cement for invisible patches, which he says may be relied on: Gutta percha, one-

spread a little of the cement on both nowest" (Paragraph Bible). He goes all the shoe and the patch, first having around his path, even his meditations and shaved the edges of the patch. Apdiesms. Art acquainted. As if thou ply like court-plaster, and smooth hadst always lived with me. Not a with a warm spoon or iron and the word. . . . but lo! Not an act not shoe will soon be ready to wear. A a word, not a thought, "even in its first few hours will harden the cement. dim conception by us, but he knows." When properly done, the patch will Thou hast beset. Not as waylaying, be invisible, and will last as long as "but close about me." Beset is from be, the shoe. This cement is water or by, and set; hence, to be on all sides. | proof. The gutta percha, shaved to thin slices, is kept in India rubber stores for the above purpose. Ten cents worth will do the work of a tainly keep us back from sin. "All the family for a long time. The bi sulminute perfections shown by microscope phuret of crabon is sold by druggists, and chemistry, "should make us to realize and costs five or ten cents an ounce. The smell, which is offensive, soon passes off.

WITTY REPLY.

Rev. Lamuel Hayner, a colored man, had to struggle hard for a position. But he attained one among the Baptist churches of Vermont, and was highly esteemed for his noble qualities. He was shrewd and witty, and few seldem got the better of him in an encounter with words. While traveling once in Vermont, he met an outspoken scoffer of religion, who demanded of Mr. Haynes what evidence he had or believing the divine origin of the

"Why, sir," answered Haynes, "the Bible, which was written much more than a thousand years ago, informs me that I should meet just such a person as vonraelf. "But how can you show that?" returned the sneering skeptic.

days, scoffers shall come, walking after their own lusts." It is said that, soon after the delivery of a sermon that aroused a great deal of opposition among a certain class, he was met by two reckless young men, who had concerted together to raise a laugh at and untouched from all profligacy and vice, the expense of the minister. As they met, one of them said. "Fa-

good news? "No," said Mr. Haynes; "what is "It is great news," said the other. and if true, your business is gone. "What is it?" again inquired Mr. Haynes.

"Why," said the first, "the devil is dead." In a moment, the old gentleman placing his hand upon the heads of the young men, in a tone of solemni ty and concern, exclaimed: "Poor fatherless children! What "Mamma," said Lauren, "Captain will become of you?"

DEPTH OF AMERICAN LAKES .-There is a mystery about the American lakes. Lake Erie is only 60 to 70 feet deep; but Lake Ontario is 592 feet deep, 230 feet below the tide level of the ocean, or as low as most parts of the Gulf of St. Lawence; and the bottom of Lakes Hu and a half distant. Trees, shrubs, on, Michigan, and Superior, aland bushes were so enveloped in though the surface is much higher rre all from their vast depths on a evel with the bottom of Ontario. Now, as the discharge through the river Detroit, after allowing for the probable portion carried off by evapthe house and grounds, we concluded down to rest, while Lauren crossed ter which the three upper lakes re ed she must have gone with you. Go quickly in the neighborhood and look for her. Mrs. Allen's children the willows beyond? There was no Lake Ontario. This conjecture is singular fact that salmon and herring are caught in all the lakes com-

oration, does not appear by any ceive, it has been conjectured that a not impossible, and accounts for the municating with the St. Lawrence, but no others. As the falls of Niagara must have always existed, it would puzzle the naturalist to say how these fish got into the upper hand as if in attempt to appease its lakes, without some subterranean river; moreover, any periodical obstruction of the river would furnish

a not improbable solution of the

mysterious flux and reflux of the

How to Utilize Old Fruit Cans. -Perhaps one of the most appro priate uses of an old fruit can that We were too deeply thankful to can be devised is to make it contribbe demonstrative, and our joy was ute to the growth of new fruit to fill new cans. This is done in the following manner: The can is wants her room quiet; let us go to pierced with one or more pin holes, and then sunk in the earth near the roots of the strawberry or tomato or other plants. The pin holes are to he of such size that when the can is filled with water the fluid can only walls, ceiling and window draparies escape into the ground very slowly.

Thus a quart can, properly arranged will extend its irrigation to the plant through a period of several days; the can is then refilled. Practical trials of this method of irrigation leave no doubt of its success. Plants thus watered flourish and yield the most bounteous returns throughout the longest droughts. In all warm localities, where water is scarce, the planting of old fruit cans, as here indicated, will be found profitable as a regular gardening operation.—Jewish Record.

ODDS AND ENDS. "Have you ever been in prison? asked a lawyer of a witness, whon he was disposed to badger and buly, as the profession are apt to do. Yes, sir " " When?" " In 1863." Where?" "In Andersonville."

There are a great many men in this world who imagine that they on the sofa and wait for an inspiration, until some other fellow who thought himself a dunce, rises by the sofa, and leads the waiting genius out by the ear.

Two of the most precious things on this side of the grave are reputation and life. And yet, strange to tell, the most contemptible whisper may deprive us of the first, and the weakest weapon of the second. Be more anxious, then, to deserve a good name than to possess it. "It is a settled principle, yer honor," said an eminent lawyer, "that causes always produce ef fects" "They always do for law yers," responded the judge, "but

I've sometimes known a cause to deprive a client of all his effects." "Do you mean to call me a liar?" asks a ferocious old gentleman. "Well, no, not exactly," temporizes his young friend; but if I saw you in the company of Ananias and Sap phira, I should say you were in the bosom of your family. "Sam, you are not honest. Why

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G. F. ALLEN, Executor.

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One-half Former Prices. Largest Stock in New York City. Good Brussels Carpets, 75 cents per yard. Ingrains, papa had said to mamma, as he mounted, joined in search. Mamma's dissolved and it is ready for use. Districted for town, "The day is so pale face only grew paler; she had rections: Where the patch is to be applied scrape the boot or shoe until four o'clock." We were the had wept from sympathy. I the blacking is off and the leather time. The blacking is off and the little ones below? "Same reason, from 50 cents. Mountettes, Wittons, Ax body-Brussels, and the ones below? "Same reason, from 50 cents. Mountettes, Wittons, Ax body-Brussels, and the ones below? "Same reason, from 50 cents. Mountettes, Wittons, Ax body-Brussels, and the ones below? "Same reason, from 50 cents. Mountettes, Wittons, Ax body-Brussels, and the ones below? "Same reason, from 50 cents. Mountettes, Wittons, Ax body-Brussels, and the business may demand, so that all rections: Where the patch is to be applied scrape the boot or shoe until tour o'clock." We were the had wept from sympathy. I til the blacking is off and the leather had wept from sympathy. I til the blacking is off and the leather had wept from sympathy. I til the blacking is off and the leather had wept from sympathy. I til the blacking is off and the leather had wept from sympathy. I til the blacking is off and the leather had wept from sympathy. I til the blacking is off and the leather had wept from sah, dat makes de front of your three-Ply Carpets at equally low prices. He will not be corificates' having been used, suitable to the development of the certificates' having been used, suitable to the blacking is off and the leather had wept from sah, dat makes de front of your three-Ply Carpets at equally low prices. Uncertainty in the town of the west from 50 cents may demand, so that all the ones below? "All the town of the west from 50 cents and the lit. All want it. Price \$20 cents; per lain. The town of the b

held at the Court House, in the 25th day of January, 1879, the under signed, the Referee appointed in and by said judgment, will sell at public auction at the American Hotel, in Belmont, Alle gany County, on the 5th day of April 1879, at two o'clock in the afternoon, the premises described in said judgment, to wit: All that certain piece or parcel of land situate in the town of Ward, Allega ny County, New York, in township three, range first, Morris Reserve, being a part of lot number twenty-four. Beginning at a post in the south-east corner, running hence west, on the south line of said lo northerly, and parallel with the line of said lot, forty chains to the center of the highway; thence south, fifty-three de grees east, thirty-one chains to a post in he east line of said lot; thence south, along the line of said lot, twenty two chains to the place of beginning, containing seventy-five acres of land, be the same Also forty acres of land off from the

east part of the following described land, being part of lot number thirteen, in the township and range aforesaid, bounded as follows: Beginning at the north-east corner of said lot, and running thence four chains and ninety links; thence southerly, and parallel with the east line of said lot, twenty chains and thirty links, o Hall's line; thence south, eighty nine egrees east, along said Hall's line, twen v-four chains and ninety links, to the east ne of said lot; thence north, along sai ine, nineteen chains and eighty-four links the place of beginning, excepting and reserving nine and ninety seven one hun redths of an acre off from the west side of the last described land. Also all those certain other piec parcels of land, viz., being part of lot number thirteen, range one, township

three Morris Reserve, in Allegany County beginning in the north line of said le nineteen chains and ninety eight links west from the north-east corner thereof hence west, on said north line, twenty chains and sixty-eight links; thence south, and parallel with the east line of said lot, twenty chains and thirty links; thence east, and parallel with the north line aforesaid, fifteen chains and seventysix links; thence south, eighty seven de grees and forty-five minutes east, four chains and ninety two links to a stake and tones ; thence north, three degrees and fifeen minutes east, and parallel with the east line of said lot, twenty chains and wenty-five links, to said north line, the place of beginning, containing forty-one nd ninety seven one hundredths acres. Also another parcel of land in lot num er twenty-four, township and range foresaid, beginning at the north-east co er of the lot above described, and running ience north, two chains and twenty-fiv links, to the center of the highway; thence easterly, along the center of the highway to the south east corner of the McOmbe said lot number twenty-four, to the place of beginning, containing one and seventy even one hundredths acres of land, mo

Also a certain other piece of land in lo number thirteen aforesaid, beginning in he south west corner of said lot numbe thirteen, and running thence south, and ourteen chains and sixty two links to the Wright and Nortorn lot; thence easterly along the north line of the Wright and Norton lot, fourteen chains and ninety wo links, to the Benjamin lot; then north, along the west line of the Benja links, to the south line of lot number thir teen; thence west, fourteen chains and sixty two links, to the place of beginning containing twenty two and one quarter

WM. SPARGUR, Referee ANGEL & JONES, Att'ys for Pl'ff. Dated Feb. 10th, 1879.

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Sheriden 8.37, and arriving at Dunkirk at 7.02 A. M., from Carrollton, stops at all stations, arriving at Dunkirk 9.05 A. M. 8.42 A. M., except Sundays, from Olean stopping at Allegany 8.49, Vandalia 9.01 arriving at Carrollton 9.10 A. M. 4.00 P. M, daily, from Hornellsville, stops at all stations, arriving at Salaman ca 10.50 P M. 9.30 P. M., daily, from Hornellsville, arrives at Wellsville 11.50 P. M.

Sunday Train 1 will run between Sala

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A.M. A.M. P.M. P.M. P.M. P.M. 9.30 9.35 4.10 12.15 8.22 10.27 9.53 10.25 4.33 12.38 8.42 10.56 10.15 11.30 4.54 1.00 9.00 11.17 rawfords Arrive at EASTWARD.

2.00 4.05 8.00 6.20 6.23 2.20 4.15 6.20 8.05 6.26 6.35 2.25 4.55 6.28 8.13 6.31 6.50 2.33 4.69 ... 8.21 6.39 7.05 2.39 5.07 6.47 SUNDAYS. A train will leave Custer City at 9.45 A

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Who had lingered;
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Hadst thou staid I in
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All his humble duty Biessed and glad l

is pretty sure to be his life with his pare may say that the first year is pretty training of his life There are no deeper world than those fo call "truisms," thos no thought becaus miliar with them; which expresses its erb, "Just as the tree's inclined," or ther to the man, child in the way he when he is old he from it," is one of t If I should say end of children's tra say: First, it is to & and natural and sin free from self cons day they are born make them true and When we speak o children, the churc school, with all the ments, are usually suggested to our mi these do not succe good man and wom and girl, people beg tion for wisdom a There is evil conn working of every one of the evils con

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Christian homes to tianel Besides house another difficult of the control has to meet. ly of its own cresti It is the notion w very early get th on as sinners till they are to be ma face all at once. I version as a wonde a new state of fe perience which is to a new kind of li rapture as they in meeted with it. Our English an "of using the par times where we w ive; e g., They sa Bo they translated ing turn, convert,

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