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The Sabbath Recorder.

A CHILD SHALL LEAD. The doors of a great church stood open : Among, yet apart, from the people, Stole swiftly and guiltily in, Grown sick of the service of sin

In their places stood up the sweet singers. And led in a Sabbath day song,
On their virtuous knees knelt the good And prayed for salvation from wrong; The singing was tuneful and praiseful, The praying was fervent and long.

A great man stood up in the pulpit, A very great sermon to preach, A marvel of intricate thinking, A marvel of scholarly speech; And up in a fine fancy he floated, Away from all commonplace reach The girl, as I said, was a sinner.

She listened as well as she could, With a heart that was hopeless and bitter To a service not half understood; And she thought, "O, the songs for the happy,
And the prayer and the talk for the good. In the silence that waits for the blessing Her face was so haggard and wild,
It smote with a feeling like pity,
The heart of her neighbor—a child—
Who laid with a child's tender impulse
A hand on the bad hand—and smiled.

Dear touch of a baby! The woman Grew suddenly, tearfully blind: ("Twas long since her hand had know. pressure
Of fingers both sinless and kind.)

Swift out of her past came her childhoo Her soul in its error to find. While the the minister rested at evening Content with the work of the day; While the fair little child on her pillow Was dreaming the darkness away; The sad girl with penitent weeping Kneeled down by her bedside to pray. Ah I sweetly the blessing of music O'er care-laden spirits may roll; And strongly the heart of the preacher The thoughts of the hearer control; But surely the heart of compassion

For the Sabbath Recorder

-Northern Christian Advocate.

MATERIALISM vs. IMMORTALITY. wholly mortal, that when the body dies the whole man, soul, body, and spirit, is totally dead. The writer propounds questions, giving answers to suit himself, and quoting Scripture to confirm them; some of which I propose to notice; others, which are irrelevant, I shall omit.

"Question-Does the soul die i Answer-He spared not their soul from death; Psa. 78: 50, and 22: 29; Ez. 22: 29; Josh. 10: 35. They took it and smote it with the sword. and all the souls that were therein he utterly destroyed that day."

The passages quoted refer to the people of those times that were slain, and not to the soul or spirit that Christ said. "they that kill the body can not kill." This declaration of Christ is sufficient to establish the whole truth on the subject. But that souls die, in a certain sense, is admitted, as in Ezek. 18: 4. "The soul that sinneth, it shall die. She that liveth in pleasure is dead while she liveth." 1 Tim. 5: 6. God said surely die." - But he did eat thereof, chap. 3: 6. Did he die that day? Surely, if God told him the truth, and God can not lie. But Adam lived in the flesh centuries after this. How did he then die that day? By being separated from the love and favor of, and communion with God. Gen. 1: 27, "So God created man in his own image; in the image of God created he him, male and female, posed that the lump of clay of which God, or was the image that emana

soul? That spirit must be the image, for God is a spirit. John 4: 24. "Question-When will the saints mortal must put on immortality, and Isa. 47: 14, "Behold, they shall this corruptible must put on incor-

This does not say the saints obtain immortality at the sound of the last trump; but the dead, all that are in their graves, shall be raised immortal, incorruptible, and not 4: 1, and yet it has no reference to and, indeed, by every instructed be

"Question-Are the dead conanything. Eccl. 9:5; Psa. 106:4; 20, "Behold mine anger and mine

that goeth upward, and the spirit of of heaven, and for the beasts of the the beast that goeth downward to earth, and none shall fray them the earth." Here is the distinction away." Jer. 21: 10, "The king of not be our house which burns, nor between the bodies that go down Babylon shall burn this city with may the flames be apparent in our into the grave, and the spirit that fire." Jer. 38: 18, "But if thou returns to God that gave it. This shows that the passages quoted, refer only to the bodies. Compare the city be given into the hand of the rich man and Lazarus, Luke 16: 19- Chaldeans, and they shall burn it not a God of the dead, but of the living; therefore, if the patriarche were living at the time this declaration was made, it is reasonable to suppose that the rest of departed shall they be burned in the fire."

"Question-When will the saints receive eternal life? Ans.—Mark he shall show who is the blessed stand ready harnessed to the fire en-10: 30. In the world to come eternal and only potentate, the King of

Compare John 3: 15, 16, and 36, hath immortality dwelling in the cry is heard "Fire! Fire!" we must "whoever believeth in him should light, which no man can approach that believeth on the Son hath ever- can see: to whom be honor and lasting life;" not will have it at the power everlacting." I believe this resurrection, but hath it already. Potentate who only hath immortal-Verses 40, 47-51, "This is the bread ity dwelling in the light, which no shall live forever. 1 John 5: 11, dus 33: 20. And he said "Thou which ought to arouse all their zeal. "And this is the record, that God canst not see my face, for there shall Woe unto them when he cometh who mistaken, for I never prayed in my py in his arrangement and express hath given to us eternal life, and no man see me and live." Also hath said, "If thou dost not speak this life is in his Son." John 11: 26, John 1: 18, "No man hath seen "And whosoever liveth and believeth God at any time. The only begot | iquity; but his blood will I require

VOLUME XXXV.---NO. 13.

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

ALERED CENTRE N Y. FIFTH DAY, MARCH 27, 1879....

hitherto its damnation, and I will THE NEED OF THE TIMES. direction. If there is any honor to pray to God that he will have mercy upan you." From this time the man regularly

Here we are informed, that in dying | light," is to be understood that the the soul departs from the body, leav soul of man is not immortal, then it ing it dead, and of course, does not is also proven by the same rule that go down into the grave. 1 Kings there is not a good man nor a right-17: 21, 22, "And he stretched himeous man on the earth by the followself upon the child three times, and cried unto the Lord, and said, O none good but one, that is God." his house, regularly inserted in the Lord, my God, I pray thee let this Mark 10: 18, "There is none rightchild's soul come into him again. And the Lord heard the voice of "As it is written, none righteous." Eliiah: and the soul of the child But that good and righteous men came into him again, and he rehave lived and do live, is proven by vived." Now how is it that the re- all of the Scriptures. Therefore it turn of the soul into the body could revive it, if the soul died with the body? as they claim; nay, the soul of the soul of man, but only to the out even now; they are valiantly had returned to God who gave it mortal flesh, for spirits are not visiand was living, or it could not revive it, if the soul died with the to the teachings of Christ and the banks. As the New England goose body, as they claim. Eccl. 12:7, apostles upon the end of the wicked, "Then shall the dust return to the I quote from the New Testament, as earth as it was, and the spirit shall follows: Matt. 18:8, 9, " Wherefore return unto God who gave it." But what of the end of the wick-

if thy hand or thy foot offend thee, cut them off; it is better to enter into life halt or maimed rather than haved? They quote Malachi 4: 1, suping two hands or two feet to be cast posing it to refer to the last judgment; but I am of opinion that it into everlasting fire. It is better has no reference to that period, for to enter into life with one eve, rath er than having two eyes, to be cast Malachi's message was only to the people of Israel, as seen in chapter into hell fire." Matt. 25: 41, 46, 1. verse 1. and all of his message "Then shall he say also to them on his left hand, Depart from me, ve cursed. was to that people: therefore, the into everlasting fire prepared for the devil and his angels. And these them up must refer to some period shall go away into everlasting pun in their history. Perhaps to the ishment, but the righteons into life burning of Jerusalem, or some other conflagration, for it is said in coneternah" John 5: 19, "All that are in their graves shall hear his nection with this, "But unto you that fear my name shall the Sun of voice and shall come forth, they Righteousness arise with healing in his wings: and ye shall go forth and rection of life, and they who have done people are put to sleep in church by evil unto the resurrection of damgrow up as calves of the stall. And nation." 1 Cor. 15: 52, 53; 2 Thess. ye shall tread down the wicked: 1: 9. "Who shall be punished with for they shall be ashes under the everlasting destruction from the soles of your feet, in the day that I shall do this, saith the Lord of hosts. Remember the law of Moses, which

glory of his power." It is claimed that the word "destruction," in this commanded him in Horeb for all Israel." This shows that the mestext, means extinction or annihilasage of Malachi is continued to Isration; but according to Webster, the el. And what comes next? "Beprincipal meaning is not such, but demolition, breaking up of a whole hold I will send you Elijah the into parts, pulling down, ruin, slayprophet before the coming of the great and terrible day of the Lord." ing, devastation, &c. Therefore, we should reconcile this with the majori-This was fulfilled in the coming of John the Baptist, preparing the way ty of teachings on the subject. Rev. of Jesus Christ. Matt. 11: 14. The 20: 10, "And the devil that deceived them was cast into the lake of fire man's going to sleep. going forth and growing up as calves of the stall, I can not conceive and brimstone where the beast and The preacher has a more difficult to Adam, Gen. 2: 17, "In the day refers to the general judgment, but the false prophet are, and shall be task imposed upon him than is laid to some triumph of Israel over their tormented day and night forever and pron the members of other profes enemies. "And ye shall tread ever." Rev 20: 15, "And whosoever down the wicked, and they shall be was not found written in the book ready familiar. He has no new ashes under the soles of your feet in of life was cast into the lake of fire." truth to offer, although he may the day that I shall do this saith Matt. 13: 49, 50, "So shall it be at present it in new lights and with the Lord." Now I am unable to the end of the world. The angels conceive that men's souls, being shall come forth, and sever the wick ed from among the just, and shall

Scripture, expressive of victory or

compares favorably with Malachi

struction of Babylon. Jeremiah 7:

quenched, and the carcasses of the

people shall be meat for the fowls

burning of lime, as thorns cut up,

THE WATCH-TOWER. trinmph, as in Zech. 10: 5, "And "Looking diligently . . . lest any they shall be as mighty men which trend down their enemies in the root of bitterness springing up trouble vou."—Heb. 12: 15. "Be-Psa. 44: 5, "Through thy name chief brigade station of London, will we tread them down that rise says: "A prominent and important feature in the building is the watchhigh, upon the top of which a man the trumpet shall sound and the enemies." Psa. 108: 13: Isa. 10: is to be on duty day and night, and dead be raised incorruptible, for this 6; Dan. 6: 23. "Burn as stubble." is to be provided with a speakingtube communicating with the en be as stubble. The fire shall burn a sudden outburst of fire within them: they shall not deliver them selves from the power of the flame; when the call is received the horses there shall not be coals to warm at,

nor fire to sit before it." This text the watch which should be mainnight lest the fire of sin should munity, and on its first appearing fury shall be poured out upon this we should be ready at once to quench rising of the fires of strife, lest anof the church of Christ, and thereby which concerns any part of the how great a matter a little fire kin

uess, or sin; but if the evil be speedilv detected, the outburst may be kept within limits, and stopped be-To establish their doctrine of the fore it leads to a general conflagramortality of the soul, they quote 1 tion. Since we never know when Tim. 6: 15, 16, "Which in his time evil may come we must always gine, to dash to the scene of danger that he could scarcely sleep the folbe already on the road to it. Alas! too many seem to be of a

very different mind, for they are to see." amusing themselves with spiritual fires are raging all around them, and men are perishing in them. Like Nero they sit fiddling on the top of

be that they may travel in another be had they are to the front, but if labor must be expended and money given, where are they? The brave Mr. C. during the old French war, ing, viz., Matt. 19: 17, "There is when the militia papers were left at column of exemptions, "old, lame, and a coward," and returned it to eous, no not one." Rom. 3: 10, the proper officer within an hour of season; rebuke, reprove, exhort, his having seen it. Some of our with all long-suffering and pa friends without being able to say that they are old or lame, might, without the slightest untruthfulness, claim to be cowards, and so excuse is presumed that the above phrase themselves from fire or fray. Some has no reference to the immortality of them, we doubt not, are looking upon their guard against certain of those "many calls" which break ble to mortal eyes. But in regard their hearts, but will not break their always went into the woods at Michaelmas, so are they sure to be absent when they might be called up on for any sort of self sacrifice Theirs is a saving faith, for if it does not save their souls it saves their coppers. When anything is to be done or given, these brethren beat a hasty retreat. Well, we must let

> DULLNESS OF THE PULPIT" The average pulpit is not dull and

them go; perhaps they would do

more mischief if they stayed.—C.H.

stupid. There is no profession in the world which meets the demand made upon it so fully and satisfactorily as the Protestant ministry in the United States. There is no other profession on which such unceas ing demands are made; and to hold drowsiness and inattention of his that have done good unto the resurbearers, is simply outrageous. More eating too much than by dull preaching; more people are put to sleep in church by bad air than by dull preaching, and bad air is some times the cause of heaviness in the presence of the Lord, and from the preacher. Many people are listless and inattentive because they don't want to hear; they don't love the truth which is spoken, and hear as little of it as they can; and yet faultfinders hold the preacher respons ble for that, when he isn't responsi ble for it at all, nor is he responsible for not preaching in such a way that such persons will hear. I saw man asleep once in the Church of

the Pilgrims while its honored pastor was preaching the grandest sermon I ever heard; but I did not be lieve Dr. Storrs was to blame for the

sions. He is called to preach on subjects with which his hearers are alfore, this text must refer to some cast them into the furnace of fire: hearer scold the preacher for the

very thing of which he is himself he more guilty? Compare the ministry with other professions. In the town where the feet day, Such is the path of the writer lives there are five or six just. In the present world, good mire of the streets in the battle." hold how great a matter a little fire could hold a congregation together the best of men too, have the most them small as the dust of the street." see Daily News describing the new a month. One or two have ability, ardent desire that the body of sin but no voice; one or two others and death may be crucified with have voice, but little ability; the Christ. The highest point of Christ. rest are for the most part pettifog- tian experience is to press forward. gers, without much ability or re- It is a distinguishing trait in the spectability. Look at Congress. character of every good man, that he How many are there in either House who, if put into a pulpit, and reon the same subject week after week, year after year, would not ment of Christians in knowledge

soon be considered dull and tedious? and in piety. The young convert is And yet people are fond of making likened unto one that is newly born comparisons between the way in There is a point of time in which he This is an admirable emblem of

Even our popular lecture system of heaven is also compared to seed is an acknowledged failure. One which is cast into the ground. First, This is unfortunate for them if place, and it shall burn and not be it with the water of life. Our eye attempt another course; at any rate, ripening for the harvest, and prepar should carefully mark the first up not to send abroad for professional lecturers, but if anything is done, to man. It is also compared to a well ger and ill will should mar the union employ home talent. It strongly of water, springing up into everlasthints, however, that the best thing | ing life. No imagery in nature can many should be offended. It may to do is to give up the lecture business altogether.

selves go to preaching, and see if wax stronger and stronger." This dleth, we should all be eager in the are preachers. Very likely some of dleth, we should all be eager in the spirit of love to quench the tiniest spark, which may become the mother of a flame. There are many ways ashamed of slandering their profes shall utterly fall; but they that wait in which the fire of evil may break sion. The irreligious world around upon the Lord shall renew their burned, and but few left." Isa. 33: out besides that of strife, such as them is willing enough to cast flings strength; they shall mount up as 12, "And the people shall be as the doctrinal error, fanaticism, worldli at the pulpit. They ought to be in with wings of eagles, they shall run

> Kilstein, a pious German minister, most awful curses and imprecations

im for it. This so troubled him lowing night. In the morning he arose early, soon saw the man coming along, and addressed him as follows: "My friend, it is you I am waiting "You are mistaken," replied the dreaming and worldliness while the man; "you have never seen me be

ork, and heard you praying."
"What! heard me pray?" said the

attended upon the ministry of

Kilstein, and ere long was brought in humble repentance to Christ as a believer. "A word in sesson how good it is." "Be instant in season and out of tience."—The Lever.

THE SILENT RIVER BY EDITH G. WINANS. omewhere, where the tide of our years ebbs out, And hushed is the lingering breath,

Where the known and the unknown strangely meet,
Flows the mystic river of death.
Through the shadowy vale so dark and Where the eyes grow dim and the pulses

Deep floweth the silent river. The years pass on from our feverial grasp, Unheeding each bitter regret;

Some darkened with sorrow and grieving In a halo of sunshine set And each in its passing has borne us on Yet nearer the shores of the vast u known.

And nearer the silent river

ometimes we dream of the beautifu So free from all sorrow and tears, and with weary hands folded we earner

ly long
To rest from our doubtings and fears; And yet, between us and the longed-for goal, The shadows lie dark, while unceasingly The waves of the silent river

Watching while loved ones pass over th tide, Slow drifting far out from our sight, while we place Sweet roses o'er brows still and white; We list for some sound from the farther strand,

But no echo floats back from the unknown Across the silent river. Yet I think sometimes in the shadowy The angels will lovingly wait,

and over the river, so dark and so still. Of the city where night ne'er darkens th day,
They will lead them safe through th lonely way, Across the silent river.

and when, to pass over the river so cold For my soul the summons shall be, May the angels of light, from the othe In the shadows be waiting for me, To safely guide o'er the unknown strand

hrough the untried way, to the Bette Beyond the silent river. -Christian Globe.

GROWTH IN GRACE.

morning. Behold it hovering over not be condemned," and that all snedding its cheerful beams upon the hills. It is a morning without clouds. But how soon is the prospect overcast 1 the atmosphere. new illustrations. If his hearers pect overcast i the atmosphere is obscured by vapors, and the sun is is it strange that the preacher should darkened by a cloud. Again the sometimes find his interest in them | mists are fled; the clouds are passed also flagging? Why should the over; and the sun is still advancing in his course. Thus he rises; now greatuess of his strength, shining

grows in grace.

and well watered soil. "It flour-

ishes in immortal youth, and blooms

forever in unfading beauty."—Dr.

nificantly expressive of the advance more fully illustrate the growth of and not be weary, and they shall walk and not faint." With inimitable beauty, is the good man deonce heard a laboring man use the shall be like a tree planted by the rivers of waters, that bringeth forth as is generally assumed, but not doeth shall prosper." Grace in the heart as certainly improves and ad vances, as a tree thrives in the saved soul entering Paradise must be, in the fullest sense, "cleansed of all sin." At whatever moment this grace of the same of the

Gardiner Spring. read your religious paper? If you African woman who once said to read your religious paper rail you Airloan would would be read it hurriedly, you catch half the him, groaning heavily, that she had deeply circumspect, prayerful, and you frequent your closet for the purthonorm and lay it down in disapt two hearts, a new and an old, and faithful, in her solemn work of train pose of secret prayer? Do you even "What I heard me pray?" said the pointment. To you it seems that they were so constantly contending, man. "I am sure now that you are the writer was confused and unhap the one saying, "Come to Jesus," py in his arrangement and express the other saying, "Stay away," the sion. If you read when exhausted, one bidding her do good, and the susceptible, and easily impressed. A and children 2. Do your children it seems dull and stupid. If you other bidding her do evil, that she word, a look, a frown may engrave and friends know that you are tryreplied the minister, "if God had read it with your mind already occu | knew not what to do. He read to an impression on the mind of a child, ing to be religious and get to heav "And whosever liveth and believeth God at any time. The only begot in me, shall never die." Jesus told ten Son which is in the bosom of the Nicodemus, John 3. "Except a man Father, he hath declared him, and was your mind made felt the same things." When he shore when the tide is out, and weary leave to you filled with some other theme, it seems her the seventh chapter of the Ro which is in the bosom of the at thine hand." O believer, stand be here, but in hell; for I heard you church, keeping the Sabbath, and "Is he an O. O.—An Irish gentleman, be here when the tide is out, and you church, keeping the Sabbath, and "Is he an O. O. The line was not be here, but in hell; for I heard you church, keeping the Sabbath, and "Is he an O. O.—An Irish gentleman, once said, be here, but in hell; for I heard you church, keeping the Sabbath, and "Is he an O. O. An Irish gentleman, once said, be here, but in hell; for I heard you church, keeping the Sabbath, and "Is he an O. O. An Irish gentleman, once said, be here, but in hell; for I heard you church, keeping the Sabbath, and "Is he an O. O. An Irish gentleman, be here when the tide is out, and you church, keeping the Sabbath, and "Is he an O. O. An Irish gentleman, be here when the tide is out, and you church, keeping the Sabbath, and "Is he an O. O. An Irish gentleman, and when the tide is out, and you church, keeping the Sabbath, and "Is he an O. O. An Irish gentleman, and when the tide is out, and you church, keeping the Sabbath, and "Is he an O. O. An Irish gentleman, and which is in the bosom of the same things." be born again he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that 1: 27, 11: 24, 24. The same things. When he shore when the tide is out, and you control, so when the same things. When he shore when the tide is out, and you cannot the flesh is flesh; and that I sm f who shall be found is born of the flesh is flesh; and that I sm f who shall deliver which is and control your temper, restrain your passions the reply. Is your feet, according as conduct; such that you are not to be who bear Christ's name. which is born of the spirit is spirit," therefore, it is the spirit that shall never die. Gen. 35:18, "And it came to pass, that as her soul was in departing (for she, Rachel, died), that she called his name Benoni."

"No man knoweth the Son but the the spirit is spirit," the same with a void are a like who not what to do." And the spirit that shall never die. Gen. 35:18, "And it came to pass, that as her soul was in departing (for she, Rachel, died), that she called his name Benoni."

"No man knoweth the Son but the the Lord prosper." Yes, it is true; I did your shall who belong to the Lord, when the Lord prosper." Yes, it is true; I did your shall who belong to the Lord, when the Lord in the wind this year. The same who watch that when he afterward added the words, the Lord prosper." Yes, it is true; I did your shall who belong to the Lord, when the Lord in the wind the word and heart that when he afterward added the words, the life shall, in a few hours, in a spirit, "As a will in your shall who belong to the Lord, when the Lord in the wind this year. The same who watch that you association. We recollected this year, "are willing to when the Lord, when the Lord, when the Lord in the wind this year." Now, my friend," continued the words that the words the life shall, in a few hours, in a spirit, "Now, my friend," continued this year. Now, my friend, wash out shall this year. Now, my friend," continued the who he life shall, in a few hours, that a spirit, "Now, my friend," continued the who he life shall, in a few hours, that the word the life shall, in a few hours, that the word the life shall, in a few hours, that the will shall this year. Now, my friend," continued the who with the year. Now, of the Lord the who with the year who will your conduct in whom the life shall, in you does not the life shall, in a few hours, that the who he life shall, in a few hours, that the who he life shall, in a few hou

owing ones .- Robert Macdonald in From Day to Day.

THE BEST STILL TO COME

God's best things for his children

are always in the future. This has been so, is so, and is to be so for

ever and ever. No child of God has

to look back for a sight of the most

are ever before him. "The path of the just"—of those who are justified in Christ—"is as the shining light,

which shineth more and more

not less and less "unto the per-

fect day." This life is, at the com-

pletest but as the early existence-

as the light of the morning when

the aun' riseth." The mountide of

glory is not reached on earth-far

whereas God can make them a thou

sand times happier without these.

To mention my own case, God has

deprived me of one blessing after

mother; but as every one was re-

te place; and now, when I am

cripple, and not able to move. I am

happier than ever I was in my life

pefore, or ever expected to be. And

if I had believed this twenty, years

ago, I might have been spared much

anxiety." Our happiness is by no

ings or our possessions; to the fol-

twenty hours? Let me put togeth-

It included the conversation with

the warning to the multitude of the

other by the unceasing energy of

A WORD TO MOTHERS

loved, he has come in and filled up

There are people who still insist should be "Christ and him oruc fled." If their view of what such preaching properly includes was ngh every Christian mai might admit that it was all that i needed. But with most people who use this phraseology there is th idea of sermons ketting forth the expiatory work of Christ for the sinner, but very little about the ord citixion of the sinner's sins. Th great need of the present time is the preaching of righteousness to pro

essed Christians. There is certainly, while there are many noble instances of those who maintain the highest principles morals, a low grade generally moral convictions. Great crimes the misappropriation of money, an involving always falsehood and frequently perfury, are committed by people lifebriffed with Christian churches. Some of the most bericks crimes of unfaithfulness in grea trusts perpetrated of late have been by men long connected with Chris tian churches. In many of these thought, it is held, of wrong. They speculated with the hope of making noney, and were "unfortunate." I s just such terms as "unfortunate and like phrases that are blinding th minds of men to a perception of the oriminality of such acts. A man

who would shirk from taking his neighbor's horse for an hour's drive without his leave, will apparently use thousands of dollars not his own without scruple. There can be no doubt that in the sharp competitions of commerce and the general opinion of the omnipotence of wealth, men forget how far reaching is the old commandment, "Thou shalt not steal." They cast away honest methods of business as "antiquated," and venture the most extreme risks of character and use all they possess of their own or which is within their power that belongs to others, in the hope of sudden riches

lower of Jesus, happiness is a result Once in a while some man succeeds of faith. Hope also comes of faith and his success emboldens others. -a hope which maketh not ashamed; and even in many Christian house a hope which enters within the ver holds there are expressions of envy, falling on the ears of young men shaken or removed. All the changes from parents and sisters, which un of the coming year will work to enspectingly tend to sap the foun gether for good to those who are honesty. In homes and the loving children of God-will. in churches the great need of the bring blessings hitherto undreamed your is the preaching of old fash of. "As it is written, eye hath not ioned principles of honesty, just seen, nor ear heard, neither have enthose principles which Paul identified tered into the heart of man, the with the cross. We need, as taught things which God hath prepared for in his epistle to Titus, that young them that love him."

ed," that in churches and families

The acts of God's part in conver

Saul, the first Hebrew king, was about the great commandment in turned into another man, when the law, the silencing of the Pharihe met the company of the prophets sees by pointing to the 110th Psalm. (1 Sam. 10: 6), although he afterwards fell from grace; and Saul, the first chief persecutor of the infant on the way to Damascus, and con Jacob experienced a similar spiritual transformation, as he wrestled with the angel-for be it carefully noted to find for a night in that quiet litthat his vision of the ladder result future consecration to God (Gen. slopes of Olivet, the disciples come hope, rather. And the whole ten-28: 20, 21); but the apostles were to him, "Tell us when all these dency of the Father's influence is no doubt converted men long before things be; and what shall be the toward courage, and not cowardice. the day of Pentecost; for Judas sign of thy coming?" and there We forget the pit into which we fell could not otherwise have been an follows all that wonderful prophecy when we have climbed out of it, apostate (John 17: 12) Buth these of the destruction of Jerusalem and found the true road, and left it far acts, forgiveness and the new birth, the end of the world, the parable of behind. Pushing ahead refers not are necessarily instantaneous and the fig tree, the warning not to suf- to the feet, but to the spirit; and complete, because they are facts and fer the thief to come, and the prom-divine ones; not processes, but each ise of reward for the faithful and walks like a man who has tramped is a fact which must be perfected wise servant, the parable of the ten hirough the night and is now movwhen its conditions are met, matured; virgins, and, in all probability, the ing with the growing light of the or perfected. Sanctification, on the parable of the king with the five tal morning on his face. other hand, is the outcome of a pro ents, and the words that might be One happy thought is ever pres gressive work, begun at conversion, written in letters of fire, that tell us | ent to sustain us touching the past; and completed, whether gradually the final course of all things, and it is that it is past. Never again into her father's lap and told him or instantaneously, at a subsequent the judgment of life eternal and shall we trip there. Never again about those good people that talked completed at conversion, had the the work of "one of the days of the walking on that road, Never again about him, and then, with her little subject possessed adequate intelli Son of Man." Of him it was prophigence and faith, and it might be esied long ago: "For Jerusalem's fool. The roots of triumph draw of the Christian's career, on the conof the Christian's career, on the conof the series of the series reconsticit but the series of the series reconsticit by the series reconsticities by the series reconsticit by the series reconsticit by the series reconstitution of the currence of the same requisites; but fulfills the prediction—the one by all its beauty of color and its fra this all-conquering faith is itself a the toilsomeness of his service, the grance, and the fruit with all its divine endowment. In point of fact, it is usually deferred till fatal sickness of utter decrepitude has wearied here—he works unresting from the heaven that is above. Our of babes and sucklings thou hast

Each mother is a historian. She writes not the history of empires or of nations, on paper, but she perishable mind of her child. That may be fully achieved, it is, of course, entirely the work of God, tablet and that history will remain that is, of the influence of the Holy more. That bistory each mother known missionary tells us of a poor thought should weigh on the mind to pause and think. of every mother, and render her

WHOLE NO. 1782.

ressions for the everlasting good or ll of your child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers erase, nor toe slow-moving ages o eternity obliterate

TERMS \$2 50 A YEAR, IN ADVANCE,

How careful, then should each child! How prayerful and how sedelightful things of his life; they eternal truths which shall be his guide and teacher when her voice shall be silent in death, and her lips no longer move in prayer in his beher covenant God. Phrenological

THE PRAYER MEETING

Consider the evening it occurs year on which we have entered is not be sufficient to keep you away that would not bring better things to every business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you away that would not be sufficient to keep you from a business engagement of the sufficient to keep you away that would not be sufficient to keep you away that would not be sufficient to keep you from a business engagement of the sufficient to keep you away that would not be sufficient to keep you away that would not be sufficient to keep you away that would not be sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep you from a business engagement of the sufficient to keep your from a business engagement of the sufficient to keep your from a business engagement of the sufficient to keep your from a business engagement of the sufficient to keep your from a business engagement of the sufficient to keep your from a business engagement of the sufficient to keep your from a and plan accordingly. Suffer nothossessed before. No matter what you have company, invite them to

are the disciple's circumstances or ereavements, trials, losses or needs, Come from your closet, if you have his best things are yet to come hut a few minutes to spend there. Why will not all rest down on this Give attention during the week to conviction? "Christians might the topic. Look out corresponding avoid much trouble and inconvenpassages of Scripture, and study ience," said Dr. Payson, toward the them. Try to be prepared to say close of his life, "if they could only semething to the point, even if it be believe what they profess—that God no more than to repeat an appropris able to make them happy without ate text. Be short, whether you anything else. They imagine that speak or pray. Allow no long pauses f such a dear friend were to die, or to kill the life of the meeting. If your such and such blessings were to be mind is strongly drawn to some emoved, they should be miserable; other subject, yield to the influence,

and speak as the Spirit may give ut-Feel that you are in your Father's house, with your brothers and sisters, brought together by his invitation to promote each other's spiritual welfare and enjoyment. Don't fear criticism, or ever indulge in it. Renember that not one in a thousand finds it easy to speak or to pray at first, and that in proportion to the effort necessary to overcome embarassment has been the success and minence attained by many Christian workers. Consent to be habitually silent only after making the most strengous and repeated endeavors to acquire self possession. You may be a very useful Christian, and of the future, and can not be yet be unheard here, but if you can overcome your infirmity, it will Do your part to make the meeting

aid in the cultivation of a social. riendly spirit. Address strangers in words of welcome and kindness Linger at the close to shake each other by the hand, and to manifest an interest in the personal good of your fellow-worshipers. This can men and women, thirty, forty, fifty not be done, to any extent, upon the years of age, you lay on the coffid opening of the Sabbath school, and only five or ten years of age. for other reasons, but this meeting Did you ever notice the large affords an opportunity for sociabili- ing back to one of these berouged space occupied in Matthew's Gospel ty that should by no means be neg. and bespangled old people, fixed up by the record of the last day of lected. But be careful that the so of the devil to look young, you mission and message, and the future not diminish or destroy, the spiritu-

-Baptist Weekly.

of the world and of all men, we owe al feeling that has been quickened.

THE USES OF THE PAST. There is a ministry, undoubtedly. regeneration, which is also an initial the chief priests and elders about for regret; but to brood over the the baptism of John, the parable of past is evidence of a weak mind, or dinate elements are inseparable from yard and digged a wine press, the eyes from perceiving its uses. No

seeds at first, and groweth to a per around the room to see with whom fect tree, whose branches bear up birds only as the days with their hypocrites, protracted and prolonged shine and the nights with their zled. As soon as she had opportuup to that wail of disappointed love, gloom passes over it.

"Behold your house is left unto you If the past frightens you, learn desolate." And, as though that had the lesson of the fear, and then with not been enough for one day, when the wisdom you have learned take he is going home from the temple, your eyes from the vision that distle home of Bethany the rest that that quiets. God never intended

present wiedom. I can't say a bet

"AM'I LIVING ARIGHT?" As a member of the church on

should thoughtfully consider the meet my obligations as a Christian. eternal joy or unutterable grief, in and as I promised to the Lord? Such the coming ages of eternity. The questions ought at least to cause you

ter thing than that, so Pil stop.

Some of you will not understand it,

some of you will. - Golden Rule.

ing up her children for heaven and er talk of religion at home around your fireside, or with your friends ?

up your children in the "nurture and admonition of the Lord?" As children, do you love and honor your parents? Finally, as a Christian, do you rebuke sin, discourant wiekedness, and do all in your post er to promote the welfare of your fellow men, and glorify God? And do you shun the very appearance of evil? If you can answer all these questions in the affirmative, it will well with you; but if not, O hum. ble yourse'f before God, seek his pardoning love, reform your life, and live in the future for God and for Heaven ! If you live right wou will die right. May God, help us all to live aright! - Monthly Mon-

BOYS MAKE MEN.

When you see a ragged urchin, Standing wistful in the street, Standing wistful in the street, with torn hat and kneeless trousers, no Dirty face and bare, red feet, Pass not by the child unheeding; Smile upon him Mark me, when the grown old he'll not forget it; For remember, boys make men.

Have you never seen a grandwire! odf With his eyes aglow with joynaming bring to mind some act of kindness.

Something said to him, a boy?

Or, relate some dight or coldness, there with a brow all clouded, when the He recalled some heart thosthoughtless To remember boys make men?

Let us try to aid some pleasure is a will In its sorrow and its joy.

Call your boys home by its brightness.

They avoid the houshold when It is cheerless with unkindness;

For remember, boys make men

TO COMFORT OTHERS Take an aged mother seventy

ears of age, and she is almost om ipotent in comfort. Why? She has been through it all. At seven o'clock in the morning she goes over to comfort a young mother who has just lost her habe. Grandmother knows all about that trouble. Fifty o'clock of that day she goes over to comfort a widowed soul. She knows all about that. She has been walk? ing in that valley twenty years. At four o'clock in the afternoon some one knocks at the door want

ing bread. She knows all about that. Two or three times in her life she came to her last loaf. ten o'clock that night she goes over sick. She knows all about it. She knows all about fevers and pleurisies and broken bones. She has been doctoring all her life-spreading plasters, and pouring out bitter drops, and shaking up hot pillows, and contriving things to tempt a poor appetite. Drs. Abernethy. and Rush, and Hosack, and Harvey were great doctors; but the greatest Christian woman. Dear me ! do we not remember her about the room when we were sick in our boyhood, Was there any one who could ever, And when she lifted her spectacles she could look close at the wounds it was three fourths healed. And when the Lord took her home, although you may have been

Christ's public ministry, and how ciability does not degenerate into have in your memory the picture of much of all that we know of his mere secular chat. Let it deepen, an honest, sympathetic, kind, selfit takes these people who have had trouble to comfort others in trouble.

the controversy with the Herodians Stumbling teaches the shild how to ered for their usual morning worthey are, therefore, characteristic of every genuine believer, whether in the controversy with the freddians of the controversy with the freddians of the bring the ship. While they were reading the every genuine believer, whether in the resurrection, with the Pharisees judgment has its infancy, and the tentively, but when the father knelt. soul is born weak as a babe. Even down and engaged in earnest prayer, the conscience is the smallest of all she seemed amazed, and glanced all nity, after the service was over, she

> with this morning?" "Why, he was talking with God. said her friend. The little girl knew nothing about God, or his dealings with the children of men, so they tried to explain to her who and what God was, and, then told to her the "old, old story"

whispered to her friend and asked:

To all this she listened very eagery, and when they had finished she inquired earnestly, "Can't I talk

ripeness have come in part from the love and commune with the unknown earth that is beneath us, and in part God. Surely, "Out of the mouths past ignorance stands mother to our perfected praise." Matt. 16: 16: present wisdom. I can't say a het. Little Christian.

which renders the granting of his prayers a blessing to him, and not a ourse. Men need, therefore, to be in a high condition of holiness before must not take the first part of that. and his words are abiding in them Do you have prayers with your riends r. that they have any right to expect a and children R. Do your children and children R. Do your children and friends know that you are two.

ly said: "What is the proof of the divine appointment of the Lord's day? The reinstitution by the Sermon on the Mount of the moral spirit of seventh day fulfilled in keeping the be seen it was put in opposition to the whole Decalogue. This is the first day? How can men of sense the seventh-day festival, which tes vital point. It is plain that certain of the commands of the Decalogue are reinstituted by the Sermon on the Mount; as, for example, th commands as to murder, theft, adultery. But 'not one jot or tittle shall in any wise pass from the law.' Evidently, the Decalogue is intended by this language. The whole scope of the Sermon on the Mount shows that the moral spirit of the can Mr. Cook prove by Scripture whole Decalogue is reinstituted. This is true of the fourth command ment as of the fifth, sixth, or sev enth. What is the moral spirit of the fourth commandment? The and, therefore, such use of it is unduty of observing one day in seven as a period of rest and religious cult It is not important that the perved. The first day of the Jewish week commemorates the resurrec tion and is the one day in seven observed by the apostles. If it is asked, therefore, how the fourth commandment can be applied to the Lord's day, the reply is that

the Sermon on the Mount reinstates

the moral spirit of the whole Deca

logue, and that the teaching and ex-

day of the week, and, this as the

Lord's day, in commemoration of

Now, it there anything solid in

this? Did Christ, in his Sermon on the Mount, reinstitute anything? That he brought out the real meaning of the moral law, applying it, before doing so, let me call your atnot to our actions merely, but to the "thoughts and intents of the heart," is true; but that was not "reinstituting" it. It had not been abol ished, and how then could it be reinstituted? This idea of reinstituting the law has no foundation in the Sabbath?" I said, Yes, often, Gal. 2: 18, "For if I build again twenty years the subject has ap the th ngs which I once destroyed, I peared to me in this light, to state it but Christ, our High Priest, offers himself to God for us as the true the command is the day in succes-Lamb of God. When we pray to sion from creation's first seventh as saking God for his sake to grant us publish an article on the "Sabbath law in the light of natural and re favor. Christ also died as a crim- vealed religion?" inal for us or in our behalf, and on account of this we receive pardon. Not only on this account do we reoreatures in Christ Jesus" The Spirit, and the work done is the There is, then, in this transaction a transferrence of the moral law from the tables of stone to the heart, and when this is done, the law and the heart come into fellowship with each other, and we have peace with God. There is, then, here no "reinstitution" of the law, but a transferring of it from the tables of stone to the tables of the heart. Jer. 31:

31-34; 2 Cor. 3: 3. shows that the moral spirit of the whole Decalogue is reinstituted. This is as true of the fourth comof the fourth commandment? The formally stated. Take the seventh would be the seventh day. It was day out of the commandment, and the seventh day of the week on no commandment remains. Resting | which God rested, and that was the on the first day of the week is not | day he blessed and sanctified. keeping the commandment. That says keep the seventh day.

of the Jewish week commemorates | manna in double quantity fell on the the resurrection, and is the one day sixth day, and the day following in seven observed by the apostles." | was the Sabbath. If the sixth day But what does Mr. Cook mean by here was not the sixth day of the "bommemorating the resurrection week, of what period was it the of Christ?" The Bible says noth- sixth day? That the next day was ing about this. In baptism, when the Sabbath, is certain. The lanone is buried in the water, he sym | guage is, "This is that the Lord bolises Christ's burial, and when he hath said, To-morrow is the rest of rises out of the water he symbolizes | the holy Sabbath unto the Lord." his resurrection. The idea of com | Any other interpretation of this pasmemorating Christ's resurrection by sage is unnatural and forced, nor the keeping of a day is as foreign | would have been thought of but for from the Scriptures as is the keep lits testimony in behalf of the doc liles, and founded churches, ing of a day to commemorate his trine of the perpetuity of the Sab birth or his death. bath.

ble. We challenge Mr. Cook to beginning, seems most clearly Mount reinstates the moral spirit of the whole Decalogue, and that the seased on the speak of the first day of the seventh the seventh the seventh the seventh and our Lord substituted for the seventh as the Sabbath day, and hallowed it."

The last report to made heav divine authority at the in troduced by Christ or his to man, ought it not to be so studied that all shall know that will?

In the last report to man, ought it not to be so studied that all shall know that will?

In the last report to man, ought it not to be so studied that all shall know that will?

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In the last report to man, ought it not to be so studied that all shall know that will?

In the week, do not imply either the week, do not imply either the substitution of that day for the substitution of that day for the seventh as the Sabbath, or, its appointment to man, ought it not to be so studied that all shall know that will?

Another need is carefully prepared, and clearly defined plans of the week, do not imply either the doubt but it was so introduced on labor, and when these are adopted doubt but it was so introduced on labor, and when these are adopted should be come extinct. The three oldest one in Newport and two in England one introduced by Christianity; that the in the day for the sevent membership 8,752, and the hun.

Another need is carefully prepared to the church from the care mather of the substitution of the troduction of Christianity; that the in the day of the sevent who care into the church from the care mather of the substitution of the subs

commemoration of the resurrection." This is, in part, so nearly a repetilittle, perhaps, need be said concerning it, and that, too, must of neces sity be in part a repetition of our strictures. The fourth commandment requires specifically the keep ing of the seventh day. See "Remember the Sabbath day to keep it the first day of the week after it,

work." Pray, now, how is the the week was called Sunday, because which requires the keeping holy the and reason utter such nonsense? But further. Neither Christ nor the sreator of the world. Here,

"substituting" the first day for the ed witness for the true God and the seventh, nor did they set any exam- man appointed witness for the false ple concerning this. This whole thing is made up by men. The Bible is utterly silent about it. Nor that the phrase, "the Lord's day," means the first day of the week. In no case is it so applied in the Bible; warrantable. It becomes such a man as Rev. Joseph Cook to be more careful concerning his assertions, and especially so where the nonor of God and his Word are concerned, as in this instance.

LIGHT WANTED.

BERLIN, Wis., March 17th, 1879. the Editor of the Sabbath Recorder: The very excellent notice of my mother's death from the pen of Dr. ample of the apostles and our Lord Wardner in the SABBATH RECORDER. substituted for the seventh the first of some two weeks ago, awakened some memories to which I wish hastily to refer. I was with my mother much during the last eight months of her sickness, and will make some further mention of a few traits of a wonderfully ripe and developed Christian character. But tention to a subject to which she called my attention the last time I saw her. I had prayed with her and was leaving her, when she called me back and said, "Ira, have you lately given your attention to Scripture teaching, but the reverse mother; when she said, "Will you One word further: If God sanctified of this is clearly stated. Paul says, again examine this question?" I the seventh day of the week at cretold her I would. For more than ation, then every seventh day was sanctified to the end of time. It in New Jersey; and elements from make myself a transgressor."In Christ in few words: The command is un- will not be claimed that the week both sources with some additions as a sacrifice for our sine the ceremo- | changeable, to work six days and will end while time lasts. The week | nial law found its fulfillment, so that rest the seventh, rest from secular has been running its circuit from labor, but to engage in spiritual and the beginning, and at the beginning now he is our real or open sacrifice. religious service; that it is the In coming to God we do not go to work that sanctifies the day, not the it was composed of days of labor our flock and take a lamb and bring day the work. The resurrection of and a day of rest, so it must contine fourth. Its records give a key to it to the priest to offer it to God | Christ and the voice of the Christian | ne to the end, unless he who made | the present position, animus, and day after six of work. Now I know that all this amounts to nothing if God we do it in the name of Christ, the specific command. Will you

IRA D. CLARKE.

The Sabbath is an institution not of natural but of revealed re ceive pardon, but the foundation is ligion. It answers certain wants of here laid for our becoming "new humanity, as no other provision whether of revelation or nature agent performing this is the Holy does. Of the purposes of the appointment, that which stands in the writing of the law on our hearts. lead is this: it was the divinely appointed witness that Jehovah the Infinite One was the world's creator. In considering it, we should always out it with the week of which it is the end. In fitting up the world to become the residence of man, God is represented as employing six days in its construction, and the next as a day of rest, and this is the first week of time. All succeeding weeks rest back upon this one. It is an But Mr. Cook says: "The whole | arbitrary and not a natural division scope of the Sermon on the Mount of time, and was established in the interest of humanity. It not only goes back, testifying of God from the beginning, but is the guardian mandment as of the fifth, sixth or of civil and social order in the seventh. What is the moral spirit world. On the seventh day of the creative week, it is said, God rested duty of observing one day in seven from his work, and having rested on as a period of rest and religious this day he blessed and sanctified it. culture. It is not important that In blessing it he gave it a sacred the day of the Jewish Sabbath be character, and in its sanctification observed." Now, by what authori he set it apart to a sacred use. It ty does Mr. Cook say a thing so is true, the seventh day is a seventh flatly contradictory of the express part of the time embraced in the statement of Scripture? The com | weekly period, but it is also the sevmand is to keep the seventh day, day of the week. Either of the othand the reason why the seventh day | er days of the week would be a sevshould be observed is distinctly and | enth part of it, but neither of them

That this was the day distinguished in the wilderness as the He further says, "The first day Sabbath, seems beyond dispute. The

the apostles observed the first day, fourth commandment was the day tiens. a statement wholly his own, and for on which God rested, the day which he has no proof from the Bi- he also blessed and sanctified at the quote a passage in the Scriptures stated. The language bearing on

week, and this as the Lord's day, in | and straightforward, showing that | pointment as a day of religious worthe Sabbath day here enjoined is the one blessed and set apart at the be tion of what has been said before, but | ginning. Another thing is clearly stated, which is, that the Sabbath was a memorial of creation. In studying this question, it should be borne in mind that those who had become idolaters had for their chief deity adopted the sun, and had named holy. . . . But the seventh day is and so made it the festival of their the Sabbath: in it thou shalt do no god. Webster says the first day of 'moral spirit" of the commandment it was "anciently dedicated to the worship of the sun," by which it will

but it has no more to do with the

question of the Sabbath than has

his birth, death, or ascension. It it

eventh-day Baptist Church in Pis cataway, N. J., discussed the subtor of the First Baptist Church in New York, and the strongest arguments on both sides were brought out. With the exception of the day, tifies in the interest of Jehovah as the difference from other Baptists is not great. Their government, view his apostles said one word about then, you have the heaven-appoint of the ordinances, method of evan gelizing are like ours. Perhaps their heological views lean more to the Arminian than to the Calvinistic. god, brought together face to face. In the year 1813, they voted in Gen-Which will you chose? ral Conference to drop the name Sabbatarians," and use instead The resurrection of Christ is a glo-Seventh day Baptists as describing rious fact in his system of religion. ore accurately their principles.

> Bible would have told us about it. on the minutes of the Conference is in London, and dates 1654. Soon As the Scriptures know nothing after that they appear in America. about this, why should we? If not It seems that one Stephen Mumford, this being "wise in our own con who came to Newport, R. I., in 1665, had these sentiments. Though ceits?" It certainly is being "wise he joined the First day church, and above what is written." walked with that church for a while, That the "Christian church" has ne and some others of his way of decided "for Sunday," we sorrowthinking, separated in 1671, and fully confess, but deny in toto its formed the first Seventh day Church in America. This church, then conauthority in the premises. The stituted with seven members, is still Christian church has no more au retained on the minutes with a memthority to decide which day we shall bership of eight, estimated from keep than it has to decide in regard former reports, making a net gain to any of the other acts of service of one member in two hundred and eight years. The next church, in or worship. This is with the Scriptures. If the "Christian church" order of time, is that at Piscataway in New Jersey. It was formed in may decide that the day dedicated 1795. About four years previous to to the worship of the sun is to be that, Edmund Dunham, a member kept, why not also decide that it of the First day Church in that shall be kept in honor of the sun, the town admonished a man by the name of Bonham for working on the idol whose name it bears? If it be Lord's day. Bonham asked him to said the "Christian church" has dediprove that the Lord's day was holy cated it to the worship of the "Sun ov divine appointment. This set of Righteousness," we ask, by whose Dunham to studying, and he with authority has it done it? It is rian views, and formed a church clearly a case of "will worship," and over which Dunham was chosen paswith men it may have a show of tor. So Newport and Piscataway "wisdom," and even of "humility." are the "originals" of all the Sev enth day churches in this country

> > From the former center there went

from Europe, made up the portion

The last session of the Seventh-

has a preparatory and collegiate de-

partment, with three courses of

andy accessible to both sexes.

There are thirteen teachers in the

faculty, and 225 students have been

ings, are stated at \$35,379 63. The

income of last year more than cov-

ered expenses. The former, under

the Board of Regents of the Univer-

sity of the State of New York, holds

revenue for the year past was \$9.515.

which covered the expenses. There

are in operation, Preparatory,

Academic, Collegiate, and Theolog-

ical departments, "with equal privi-

which Rev. J. Allen, D. D., Ph.D., is

President. The average attendance

or the year was 243, about equally di

vided between the sexes. A num

ber belonging to other denomina-

such, it is left optional to rest from

had the training of this Institution,

000 in addition to a special fund of

of the SABBATH RECORDER and Sab-

school, prayer meetings, and special

find them in other denominations.

essay was read upon

and Seventh-day Adventists.'

recommended "TheService of Song,"

with the changing of a line in one

hymn, and dropping six other hymns.

The recommendation was adopted.

In closing this article, attention is

the Eastern, Central, Western, North

If space permitted, some resolu-

leges for both sexes." There are

property in building and endowment

the Middle and Western States.

t shall change or abolish it.

READ AND PONDER. Below will be found a discrimi nating, candid, and just resume o our history as a people in this country, and we ask its careful reading and candid consideration by our people. If there are points in the statement that are felt to be dis creditable to us, we must remember they are not chargeable to the writer. He has given us the facts in the case, and these are matters of our own creating. That peculiar ob stacles lie in the way of our growth as a people is admitted, and should be duly considered. We are organized in the interest of an unpop ular but God honored truth. Nor is this simply an unpopular truth; it is practically a most inconvenient truth. Now admitting this, still are there not clearly faults of our own that seriously retard our progress? Have we been enthusiastic in our religious life? This is essential to the growth of any people, but especially for us. Have we not greatly weakened our selves as a denomination by our fre quent marriages with observers of the first day? What apostasies and spiritual weaknesses have come to us from this quarter. Have we diligently trained our children in the fear of God and reverence for his truth? Does not guilt attach to us in this direction? Has our personal example been what it should? One other thing, Have we not failed in carrying forward, with courage and z al, our denominational enterprises. We appeal to brethren to read carefully this article by Rev. Dr. H. F. Smith, from the National Baptist. and to enter conscientiously into the inquiry whether we can not inaugurate such reforms as will lengthen our cords and strengthen our stakes." The reading of the article has deeply moved us. We thank Dr. Smith for producing it, and honor him for his faithfulness. And now, beloveds, will you join with us in an effort to come into closer fellowship with the Master, and to conscorate ourselves afresh

enliven us, and lift us up, and lead us out, and grant us victory. Seventh-day Baptists. The Seventh-day Baptist Anni-Plainfield, N. J. The Sabbatarians. early in the history of the new world, promulgated their distinct Though their growth has been very slow, they hold their principles te-In this connection, Mr. Cock says | That the Sahbath day of the distinguished from other denomina

to his service? And may He with

whom is the "residue of the Spirit"

One of their representative men gives their distinctive article in these words: "They believe that bury, England, one at Shanghai, the seventh day of the week was sanctified and blessed for the Sab

members among them. There is their chief deity. ship; that whatever respect the early Christians paid to the first day but one church in a large city, that of the week on the supposition of its in New York. It is 34 years old being the day of Christ's resurrection, and has a membership of 42. The vet they never regarded it as the largest church is at Alfred, the seat Sabbath, but continued to observe of the University. It was founded the Sabbath Recorded for the past be seventh day in that character in 1816 and has 468 communicants. antil, by edicts of emperors and The next largest in First Hopkinton R. L., the next is Shiloh, N. J. The the decrees of councils, the first day was made gradually to supersede main strength is in New Jersey, Rhode Island, and New York. These positions they have argued Pennsylvania has five churches, all with considerable ability. In 1835, of them small, the Western States Eld. Wm. B. Maxson, pastor of the have thirty, and West Virginia six farmers, and are known as quiet honest, industrious, attached to thei finding it difficult to keep their chil-

> IRON AND CLAY. Rev. Howard Crosby, in the Church Union of March 22d, has the following on THE DECALOGUE:

> > Three things have been alleged a

reasons for regarding the ten com

of the First day churches.

mandments as possessing only all cal and temporary signification: In the sixteenth century there are 1. In the preamble, it is said, races of their doctrine in Germany. am the Lord thy God which he In the next century we find them brought thee out of the land of had had anything to do with this the in England, and the oldest church Egypt;" and these words, on their very face restrict the meaning to In rael. Now, in the first place, God tion. was addressing his visible church, No. and since the church from its es tablishment upon earth until th final consummation, is one, God ad dresses the words to us. Again, we read the Bible as we ought searching below the surface truths concealed, we shall find there revealed by the Spirit of God that all Israel's history had a typical significance, and that Egypt sym bolizes man's natural depraved condition and character, so that the words, in their high spiritual sense, apply to us who have been by God's grace delivered from the captivity

> 2. A second objection is founded on the fourth commandment, which some, even among Christians, consider as obsolete in the present dispensation. Such, while they regard the rest of the Decalogue as teaching moral truths to which man's nature, disordered as it is, in some degree responds, think that this was a temporary expedient, having reference solely to the Jewish ritual If this view were correct, the place of the fourth commandment in th very center of great moral truth and apparently possessing as much a strange one. But it is not correct. God has planted in the phys Island, from the latter, five at least ical nature of man the necessity of resting one day out of seven, and the moral nature instinctively demands time to ponder upon its re lation to God. We must remember. day Baptist Conference was the sixtyweek; and the Christian church, in Education Society "clu-ters about changing the Sabbath from the sevthe work done at Alfred University n Western New York, and Milton College in Wisconsin. The latter

> > is supposed by some to refer to the Jews only, but Paul quotes it in ing it as binding on ourselves ise ever fulfilled? Do obedient Paul has it, upon the earth?" this very earth that in the great future await those who obey 'Jod's law found in God's Word, and hence sure of fulfillment, that will be re alized only in the coming developthese, no doubt, are two of them.

weak. It seems to us that it would tions attend, and to accommodate be difficult for almost any one to study on the seventh or the first day. | put into so small a space so many of the Sabbath. He says: "We in existence thirty-six years. It has of rest, or a Sabbath. This Sab-\$3,000. The report of the Board has the evangelical missionary ring. bath school papers, 240,000 pages of

forts to: win souls are held, as we 1. The fourth commandment is of Pennsylvania, made an address, is the seventh day on which God life? We believe there are minisrested—the day he blessed and ters among us whose annual income for his untiring efforts in the noble cause of religious liberty." An eld- sanctified. Does the command re would keep a home missionary in the er from the Seventh-day Adventists | quire the keeping of the first day, or | field the entire year. We do not was received as a delegate, and an the second day of the week? Every think we are less Christian than ences between Seventh day Baptists Committee on a new hymn book day of the week.

requested to a few facts, comparing keep that day? But did not the We need more Bible knowledge.

Western, and South-Eastern. These include four foreign churches: the old original church at Millyard, London, now reporting eight mem bers, the church at Natton, Tewkes Ching, and one at Haarlem, Holland. One hundred years after the found-

are nearly extinct, having but 20 heathen festival in honor of the sun. the denomination ought solemnly to her, when she already had a hus- working every First-day, and where

WHAT DO WE NEED? Every one who has carefully read year must have become aware that there is a wide-spread consciousness of need among us as a denomination. Some think we ought to give fully arranging work to be done. more attention to the Home Mission, others to the Foreign Mission, others to evangelistic labor, and still others to more thorough work in the various pastorates. Then from sentiments and their Bibles, but another direction the feeling is expressed that we are not doing what dren from the more popular doctrine we ought in scattering Sabbath truth-that our people are inconsistent in preaching so earnestly the obligation of Sabbath observance while they patronize cheese factories on the Sabbath, enter into co partnerships in which business is transacted regularly on the Sabbath, &c. It is argued that these inconsistencies show that we have adopted a worldly policy, that we do business his blessing will be upon us. upon worldly principles, and in ac-

> cy to disintegration and destruc-Now, that these things exist among us as fucts, and not as phantoms produced by dyspeptic stomachs, we think no one can successfully deny, and that they are having a weakening and destructive influ ence is equally apparent; but to know the tacts does not furnish the remedy, hence the propriety of the question, What do we need?

> cordance with worldly maxims, and

that these influences have a tenden-

We have always been saying to man, in the name of God "Thou shalt not," yet many go on in transgression. This, no doubt, acts upon man as the brake acts upon the railroad car-acts as a check to his progress in sin, as a means of awakening his conscience; vet it does not have in it the motive power for doing something better. It is one thing to be tempted and feel that we must not yield because God has said we must not, and quite another to be impelled to deeds of righteousness by love of right. It is a very difficult thing for a bright, active authority as any of them, would be boy to stand in the midst of tempta. tion with simply the father's Thou shalt not; but it is comparatively an easy thing for the father to turn his mind away from the temptation, by placing before him something true were tame enough, and hardly re

comes into actual possession of a publican side and in the galleries. divine nature. 2 Pet. 1: 4. His is Judge Kelley voted for Hendrick B. of Christ, he is none of his." John Garfield, nor Wright voted. Ran-3: 16 says, "God so loved the dall received 143 votes, Garfield ten Son, that whosoever believeth 13, showing that 282 members voted. certainly do not inherit it at pres on him might not perish, but have Just before the vote was announced ent. There are some promises everlasting life." If, therefore, we Mr. O'Reilly, of New York, arrived have come to be possessors of the and voted for Mr. Randall, thus divine nature and the "spirit of giving him 144 votes, which is a ma ment of the kingdom of God-and Christ," then we have come to have jority of all the votes of the memthe same love for sinners that God | bers elect. Mr. Randall was declared The article has strong points in has, and we do not consider any elected, and at half past one o'clock it, and at least one that is very sacrifice too dear that we may save | was conducted to the char by Gen. Now the fact is apparent that the

Most of the younger pastors have palpably contradictory statements luxuries, in order that men may be applause. Judge Kelley being the on so plain a matter, as the writer saved, thus showing clearly that the and bring to their work ability, ear- has here done in regard to the day radical difficulty is that our professions are superficial—that we must remember, however, that no love our own comfort and ease a station in China, and looks after particular day was appointed. The more than we love that for which domestic missions. The general re- commandment only says that after our Redeemer died. Let the spirit ceipts for the year amounted to \$2,- six days labor there shall be one day | which animated the Son of God when he took poor, weak human bath, or rest day, may be Friday, or | nature get possession of our hearts. The Tract Society takes charge of Saturday, or Sunday, or any other and what would be the result? S. Orth, of Indiana. Mr. Black the denominational publishing and day of the week; and the Christian Would the China Mission languish? burn's desk was literally covered colportage. Besides the publishing | church, in changing the Sabbath Would the poor heathen of other | with flowers. One conspicuous flo from the seventh to the first day of lands rise up in judgment and say, tracts have been given away, and the week, altered not the command if you had loved us more, and this ket, having his initials in the center, tent preaching has been carried on. ment, but a Jewish custom." What world less, we might have been made of violets. There was also Nearly every church has its Sabbath- | confusion ! What a series of con- saved? Would all this broad land | grand pyramid of flowers on Speak be without one missionary giving his er-elect Randall's desk. The Senentire time to this work? Would ate proceedings were dry and unwholly concerning the keeping of our ministry remain quietly at ease tions passed at the late meeting the seventh day. It says "remem- while skepticism, worldliness, and might be quoted which show that ber the Sabbath day" to keep it irreligion of every name, like a the body, though small, is awake and holy. Then it says "the seventh worm in the heart of a tree, are was done. energetic. The Hon. H. G. Jones, day" is the Sabbath. It says this steadily taking the denominational

pledge themselves to carry out these plans, if in their power, whatever looking man, anyhow. the cost of time, money, or personal sacrifice. We forget that the Missionary Board, the Tract Board. the Sabbath School Board, &c, are the servants of the denomination, and that they spend time in care-We need to feel that each one has a personal interest in all the work of

any of the work fails. We repeat, our great need is to o draw near to God that the re motest part of the denomination life, as the remotest twig of the

WASHINGTON CORRESPONDENCE. MARCH 22d, 1879.

pretty close shave with our Dem-House of Representatives, but they ital. pulled through by the skin of their teeth, as it were, and Sam Randall once more wields the gavel and controls the deliberations of the popular branch of Congress-a position second only to that of President of before our State Senate with a the United States. The opposition | bill for the relief of persons keep to Randall in the ranks of his party | ing the seventh day of the week as | viding for the household of faith, to time seemed likely to be sufficient bath for man. He grounds the by way of eating and sleeping and to defeat him in the caucus, claims of his bill, first, on the unbut his superior skill at political wire pulling, with a combination of of 1794. The Constitution of the are not all that demand attention. favorable circumstances, saved his United States and that of Pennsyl | The church is made up of diversely bacon. It may be claimed as a Tilden victory, or a hard money be an inalienable right. Second, ways weak in spirit, poor in knowlvictory; but, in my opinion, it is the law of 1794 is in derogation of neither. The only real issues that that principle—hostile to free of the hope that is within them. entered into the contest among the D mocrats were Randall and anti-Randall, and the question whether the party deemed it expedient to for persecuting their fellow men place an ex Confederate in the chair. The question was settled by the ex-Confederates themselves mostly voting in favor of a Northern man.

The proceedings in organizing and good to engage his attention paid the crowds who filled the galhowever, that no particular day was and employ his activity; and since leries and corridors almost to suffice. law of God, not opposed to it, as the church or denomination. They appointed. The commandment only "the boy is father of the man," this cation. It was one o'clock when the law of 1794 certainly is. The take it for granted that the cause there shall be one day of rest, or a may suggest to us, whose business the election of Speaker was pro. law of God requires the seventh will be sustained in some way; but-Sabbath. This Sabbath. or rest day, it is to lead and instruct the people, ceeded with. Mr. Clymer nomi- day of the week to be hallowed in do not seem to think that they have may be Friday, or Saturday, or one means by which our needs may nated Samuel J. Randall; Mr. Frye memorial of the rest of Jehovah at any responsibility in the case. Some Sunday, or any other day of the be met. Still this is only external. nominated Hon. James A. Garfield; the close of the six days employed speak of our schools, periodicals, If we have studied to any purpose, and Rev. Gilbert De La Matyr nom. in the work of creation. The Bible and denominational interests as sepenth to the first day of the week, and have interpreted facts rightly, insted Hon. Hendrick B. Wright, of knows of no other. The State law arate from their own. Some quite altered not the commandment, but our great need is internal, spiritual. Pennsylvania. When the name of ignores this Bible Sabbath, and at well off in this world's goods, who The Scriptures teach that to be a Bradley Barlow, of Vermont, was tempts to exalt to the dignity keep a sharp eye on their worldly Christian is to be a child of God, called, he voted for Judge Kelley, of the "Christian Sabbath" the interests, can with difficulty be ini. e., to have God-likness. As the of Pennsylvania. When Blackburn heathen sun's day, which was in duced to subscribe and pay for the writing to the Gentiles, so that we child inherits the characteristics of announced his vote for Mr. Randall troduced by the Pontifex Maximus, SABBATH RECORDER. If you attempt have apostolic authority for regard- the parent, so the child of God it was met with applause on the Reto have the spirit of Christ also, Wright, which created something this leaven of error very widely. for "if any man have not the spirit of a sensation. Neither Randall, Papiets and Protestants are "plead as well. Of this class there are not world that he gave his only begot 125, Kelley 1, Hendrick B. Wright the enforcement of the law by the some even to the use of ardent spir-Garfield and Representative Blackburn. As the three advanced up most of us do not sacrifice, even our the main aisle there was prolonged vice, administered the oath to the new Speaker. Among the new faces which attracted the most attention who occupied a seat in the last row on the Republican side; Gen. Joe Johnson, of Virginia, who sat to the left of the main aisle; and Godlove ral present was a magnificent basinteresting, though witnessed by a large crowd. The reorganization of the committees was about all that

The chief topic of interest her just now is the widow Oliver's breach of promise suit against the venerable Simon Cameron, now in progress. Gen. Butler appears a Cameron's chief counsel, and there historic reference to the Sabbath in others, but we are not to stand or is always an expectant crowd gaththe Bible puts it upon the seventh fall by other people's standards. ered together when Bulter has any The Bible, the Bible only, is the thing to say or do. The impres-2. If the Jews did not believe standard of the child of God. Our sion seems to be that the General that the fourth commandment re- first our principal need is spiritual will make it lively for the festive quired the keeping of the seventh life, life drawn direct from God widow before he gets through with day of the week, how came they to through our Lord Jesus Christ, the case. She claims that Simon promised to marry her, and make the present with the past. There Jews know positively that God re Many study the Bible very little, things comfortable for her generalare now reported five Associations: | quired the keeping of the seventh | and therefore do not know what it | ly, and, with that understanding, day of the week? If they did not teaches. It is said this need is be he was granted privileges which know this, what did they know? | ing met in the Sabbath school. To the shouldn't have had. In sup 3. But Mr. Crosby says the Chris- some extent this is true, yet one of port of this claim, she presents, tian church changed the Sabbath the greatest difficulties met with in among other things, two or three from the seventh to the first day of Sabbath school work is to get the rather dubious love letters. The the week. In this he is correct. It scholars to learn their lessons. In naughty old man, on the contrary was done by the church. The the common school, a thorough pre- thinks it is a case of blackmail, and saying that the apostles kept the this point is: "Remember the Sab bath in Paradise, and was designed ing of the church at Newport, there heathen festival of Sunday was in paration of the lesson is insisted on says he has already paid her \$1,000 first day, or anything like it. He bath day to keep it holy. Six days for all mankind; that it forms a part | were in this country six churches with | troduced into the church, at first, as | both by the parent and the teacher, | rather than have a fuss about it. further says: "If it be asked, there- shalt thou labor, and do all thy of the ten commandments, which about one thousand members. In a festival of the resurrection of but in the Sabbath school it is large. To make it still more warm for the Christ, not in the place of the Sab ly neglected. If the Bible really widow, they present in court Mr. The increasing tide of immorality bath, but along side of it. It was contains a revelation of God's will Thos. M. Oliver, who was once sup and irreligion may well induce all the reply is, that the Sermon on the For in six days the Lord made heav made by divine authority at the in and 26 licentiates. The last report not introduced by Christ or his to man, ought it not to be so stud- posed to be her husband, and who good men to sit in sadness like Eli,

The Post Office Department has

vertising its business precisely as any other firm advertises its business in its own long established journal, can not be admitted to the mails at pound rates, though the older papers may be. By this de persons in the State. They pass unthe denomination, and that each is cision the Department says the act, responsible according to ability if if of long continuance, suffices to quietly work at home on Sunday are original, as well as the present intention is swallowed up by the act, shall become vitalized with spiritual it being a pecuniary success. The tree is vitalized by the sap that reached the point of true profit, be wronged, and their persecutors flows through its trunk, and so uni- like certain papers and magazines fied in Christ that we shall become published by the large firms of New If successful, every friend of moralione with him, as the tree is one York, in which are extensively ad- ty will have reason to thank God from its tiniest rootlet to its top | vertised their own business matters, most twig, then we shall "arise and has no right to the mails, excepting thousand persons in Pennsylvania shine." for God will dwell in us and by paying transient rates of post-

unjust and unequal, and so much in favor of metropolitan organs, that we wonder why it is so, unless the Post Office Department is run in the The Forty-sixth Congress is now interest of papers that are making seembled in extra session. It was money, and deliberately intends to discourage the starting of other ocratic friends in organizing the periodicals by those of limited cap DOM PEDRO.

THE SABBATH IN PENNSYLVANIA. To the Editor of the Sabbath Recorder: It appears by the papers that Hon. Horatio Gates Jones is again was very pronounced, and at one the only divinely authorized Sab- look after the comforts of this life, constitutionality of the Sunday law braced. The poor in these respects, vania both assert religious liberty to constituted persons. Some are althought-unjust to a large number | Men differ in moral energy as well of respectable citizens, and used by as physical, and need spiritual helps unprincipled persons as a pretext as well. As a denomination, Sevwho claim the right to act in the matter of Sabbath-keeping as commanded by Jehovah, and impelled by their honest convictions. If any legislation is proper respecting Sab-

bath observance, such action should be in strict conformity with the or chief priest of Paganism, and to impress upon them a duty in the finally adopted, by slow degrees, by matter, they will tell you that a fallen church, which has diffused ing" loudly "for Baal 1" The a few. There is another class adnuritan element of the State is urging | dicted to the use of tobacco, and authority of the divine law of the its, that pay out dollar after dollar fourth command, which requires the to gratify these habits, who claim seventh day, and not the first, to that they are notable to pay for the be kept holy! Combinations and RECORDER. There are others that associations are formed to enforce "existing Sunday laws," and to se | furnished, and decorated with beaucure the enactment of more stringent | tiful pictures; and yet not a denomones. A large number of papers, conducted with eminent ability, in their homes for years, while their the interest of exclusive Sunday children, and possibly themselves, keeping, are widely circulated in the State, besides many secular of the name Seventh day Baptist, ones, favoring the same policy. As specimen of the spirit and aims of kept the Seventh-day. Another these sincere, but mistaken men, we extract from a sermon by Rev. Mr. Coxe, published in the Christian Statesman last week, the following, viz: "A vigorous enforcement of Sunday laws is needed. If a Jewish key opens a store, a policeman's baton should close it. If a papist All need to be looked after and procession blares defiance on God's lay, the leaders should learn penitence behind bars. Law breakers should have enforced leisure to study to be quiet.' Corporations have pockets, if not souls; depletion of the pocket will quicken the conscience." In the same spirit the Cincinnati Gazette save, as quoted by the Statesman, "Go to the bot tom, and enact a law absolutely prohibiting labor on Sindays. It is useless to talk about excepting this ligious matters. Man's nature declass or that class; any law that | mands food, and of a kind adapted. will to his nature, in order to be healthy. will make exceptions . . . prove a failure.

In Ohio and lows both, we think, So in religious or denominational there are exceptions in favor of life. People sometimes come to the Sabbath-keepers now; but the ef- conclusion that certain ones cost forts of these devotees of Sunday more than they are worth to the desire to change the laws in all the church; but is not this a mistake? States where provisions exist in favor of conscientious Sabbathkeeping, as well as to prevent any amendment in Pennsylvania, No, no; the very instincts of our and other States, to existing oppressive statutes. The more ear- How with our religious nature? nestly they urge Sunday-keeping by Are not these weak spiritual children law, the more light will be shed on as worthy of our attention and care the subject; and the less respect it as our natural children? It is poswill receive. The people will see sible that we, as a people, in our that no power on earth, regal or representative, civil or ecclesiastical, has a right to annul, change, or house. We should look to our own, trifle with the sabbatic institution, but not neglect the others. Infidelity or supplement the day named in the | may be our own associate, and we divine law by another, whatever fail to see it. "Let him that thinksectarians may say to the contrary eth he standeth, take heed lest he notwithstanding.

doubt but it was so introduced on labor, and when these are adopted has been damaged by the refusal of every Sunday, and escape notice as This year the Methodists entertained account of its prior existence as a every man, woman, and child in an old man like Cameron to marry offenders! See the hosts of oil men the others.

band alive and well, and a better is the law? Asleep! The immense army who frequent hotels, restan. rants, saloons and liquor dens, ruled that a paper started recently gambling houses, &c., with the un by a firm, with the intention of ad | numbered host of pleasure-seekers in Sunday rides, visits, and other secular pursuits, (their name is "Legion,") breaking the law in many scores of instances more than there are numbers of Seventh day noticed; but peaceable people who remove the bar which it will im- very likely to find the law is alive pose upon the beginner, because the and awake, and to have their pockets "depleted," or their bodies in. carcerated in jail!

If the Senator's bill does not pass, new enterprise, in not having the friends of the true Sabbath will will fail to receive a salutary lesson. and take courage, while fifty five who have suffered long from opage. This may be law, but it is so pression will obtain long-deferred

own, and especially for those of his

own house, he hath denied the faith,

and is worse than an infidel." We

take it for granted that this text ap-

plies to the family relation, and as

the church was organized under a

relationship agreeing in interest,

faith, and practice, as well-regulated

families exist, it should provide for

the wants of its membership, and

especially those unable to protect

and provide for themselves. In pro-

being clothed, is not all that is em-

edge, and illy able to give the reason

enth-day Baptists have weak

members, and it is with difficulty

that they can be kept in living and

working conformity with the Bibli-

cal faith and practice of the denom-

ination. These people are well dis-

posed, but careless; and seem un-

concerned as to the real interest of

they can get a much cheaper paper,

that will answer their purpose just

dress showily; whose homes are well

inational periodical has been seen in

do not understand the real meaning

other than that their forefathers

class, really poor in this world's

goods, feel that they are illy able to

pay for the papers, and lose their de-

nominational interests generally.

Now, all these classes belong to the

household of the faith. Some are

weak on one point, some on others.

provided for. There is not a mem-

ber or family in the denomination.

that should be without the SABBATH

RECORDER; and in failing to provide

for them, do not we, as a church and

people, fail to provide for our own?

Should not every church see to it

that every member or family is pro-

vided with the RECORDER? It has

been said that a man's politics may

be judged of by his reading matter.

So you may judge of persons in re-

Otherwise he will sicken and die.

If you have a crippled or sickly child

in your family, do you neglect him,

and think he is not worth saving?

human nature revolt at such an idea.

benevolent anxiety for the salvation

of others, have overlooked our own

have been held sev ments and festivals monotony of a long suppers for various Walworth Library Walworth Cornet enth day Baptist Or ministers of adjoi have received shares which were very acce DENOMINATIONAL LITERATURE hard times. The L tion is gradually gat "But if any provide not for his

> series of meetings church by the pastor weeks, which resulted Though the good eff wide spread and as sired, yet many we some found pardon Jesus. Baptism has administered, but wi it becomes warm and er. The chool is g est and numbers un of Prof. W. F. P Olive Ewing. There two students in a term. The Winter March 11th, with a and successfully perfe tion, consisting of or recitations, a paper, proverb, and a play, with vocal and instrui A large and attentive tened to the exercise frequent demonstration preciation of the e The exhibition was a cess and reflected mi teachers and students. took a trip East durin look at the surrounding pects of a school that principal. | We hope like it, and conclude to The Spring term of t opened March 19th. Eld. Hamilton Hull weeks ago to Jackso serve the church there a while. His family ren serious accident occur

- A HOME HE

A long time has o

have received anythic News, from this part

Zion. We bave hi

ant Winter, with n

sprinkling of some y

er. The traveling

lent. Notwithstand

influenza which sw

prairie, in fact ac

country, and caused

there have been bu

our community. T

ed disease, diphther

destructive work are

have thus far be

spared from its ra

a fine collection of h

the young in readi

the evenings in st

During the month

knowledge.

our mothers in Israel. Crumb, who is over old. She had some oven which made a opened the oven door wood out, the smoke out into her face and caused her to spring slipping, she fell upon broke her thigh bone can be expected for on We hope and des brethren in other por Zion will remember

Harvard, Ne I desire to call the all who think of comi few facts regarding th first family of Sabbath tled here last Spring. here about three we twenty. The surface of is the finest I ever sa be bought for from sey acre upward; can be re third the crop, if the re es his own seed; but if ing furnishes seed, for crop. This section of good market. Abou north is the Burlingto River Railroad. Hari of 800 inhabitants, is seven miles; Hastings, town, and situated at t the Burlington & M Railroad and the St. J. ver City Railroad, is

this place, are the to ville, Fairfield, and All can see from the the people here that tain the highest mar everything they have t averaged last year a bushels per acre, this or fifteen. Many r bushels per acre, bu much poor farming at the average is low. C age about fifty bushels about forty. The price bushels; corn from tw cents; oats from sixte cents. It costs consid dollars can do very w a crop he can buy mor Fuel is the most seri to this country. Wha

is is worth but little t

-upord, some twelve to

away. Coal can be

from six to eleven do

lows coal is six doll

ten dollars, Pennsy

dollars. Lumber for

miles distant. On the

and Denver City Rail

OBSERVER. There are four schools of theology in or near Chicago-Congregational Methodist, Presbyterian, and Baptist. Their students annually hold a social and religious reunion, with the most cordial good fellowship.

SUMMARY OF NEWS.

A famine next year in Russia is

predicted by Russian journals.

furnishes taxes and all supplies, is

devoured by parasites while grow-

Northern people will ever do in any

numbers until there is more general

the friends of the true Sabbath will be wronged, and their persecutors wad ty will have reason to thank God and take courage, while fifty five thousand persons in Pennsylvania who have suffered long from oppression will obtain long deferred

weeks, which resulted in much good. decision: Though the good effect was not as some found pardon and peace in Jesus. Baptism has not yet been administered, but will be as soon as it becomes warm and settled weathen The shool is growing in interof Prof. W. F. Place and Miss Olive Ewing. There were seventy two students in attendance last term. The Winter term closed March 11th, with a well-prepared edge, and illy able to give the reason and successfully performed exhibiof the hope that is within them. tion, consisting of orations, essays, Meh differ in moral energy as well recitations, a paper, a dialogue, a as physical, and need spiritual helps proverb, and a play, interspersed as well. As a denomination, Sevwith vocal and instrumental music. men enth-day Baptists have weak A large and attentive audience lismembers, and it is with difficulty tened to the exercises, and gave that they can be kept in living and frequent demonstrations of their apworking conformity with the Biblipreciation of the entertainment. cal faith and practice of the denom-The exhibition was a decided sucination. These people are well discess and reflected much credit on posed, but careless; and seem unteachers and students. Prof. Place concerned as to the real interest of took a trip East during vacation to the church or denomination. They take it for granted that the cause will be sustained in some way; but do not seem to think that they have like it, and conclude to remain here. any responsibility in the case. The Spring term of the Academy speak of our schools, periodicals, opened March 19th.

Eld. Hamilton Hull went a few weeks ago to Jackson Centre, to cited by the Surrogate as warrantserve the church there as pastor for serious accident occurred to one of old. She had some wood in the oven which made a smoke. She slipping, she fell upon the floor and can be expected for one of her age.

We hope and desire that the brethren in other portions of our Zion will remember us in their

Harvard, Neb.

I desire to call the attention of all who think of coming West to a few facts regarding this place. The first family of Sabbath-keepers set- of his mental vigor. tled here last Spring. I have been be bought for from seven dollars per acre upward; can be rented for onethird the crop, if the renter furnishes his own seed; but if the one rent crop. This section of country has a property, or its free transmission River Railroad. Harvard, a stown Railroad and the St. Joseph & Denver City Railroad, is about fifteen miles distant. On the St. Joseph ville, Fairfield, and Edgar, from seven to eighteen miles away.

All can see from the situation of the people here that they can obbushels per acre, this year fourteen or fiteen. Many raised twenty mind and will." bushels per acre, but there is so much poor farming and waste, that the average is low. Corn will average about fifty bushels per acre, oats about forty. The price of wheat is from fifty cents to one dollar per cents. It costs considerable to buy the machinery to run a farm here, as it does anywhere in the West, yet a man with from two to five hundred

Fuel is the most serious drawback to this country. What timber there is is worth but little to burn, and it costs from three to five dollars a and says:

a crop he can buy more.

dollars per thousand. Drygoods and groceries are about the same as in Illinois. First-class Winter A long time has clapsed since you apples sold at Harvard last Fall have received anything under Home from \$2 50 to \$3 per barrel, and News, from the part of our beloved they can be bought there now for Zion. We have had a very pleas. \$3, or for \$1 for the single bushel. ant Winter, with now and then a Fine peaches were sold in their sea sprinkling of some very cold weathson for \$2 per crate. The trees er. The traveling has been excelgrow well here, and the fruit well lent. Notwithstanding a wave of when the Winters are not too cold. influenza which swept across our Apple trees have not been sufficientprairie, in fact across the whole ly tested, but it is thought they will country, and caused much sickness, do well.

HOME NEWS.

Walworth, Wis.

monotony of a long Winter; oyster

there have been but few deaths in Now I have endeavored to state our community. The much dread- things just as they are, and if any ed disease, diphtheria, has done its one comes here to settle because of destructive work around us, but we these statements, I believe, if he is have thus far been mercifully disappointed, it will be because spared from its ravages. There be finds things better than he hoped. have been held several entertain-G J. CRANDALL. ments and festivals, to break the

THE VANDERBILT WILL.

suppers for various objects. The The contest over the probate of Walworth Library Association, the the will of the late Commodore Walworth Cornet Band, the Sev- | Vanderbilt has come to an end, and enth day Baptist Organ Fund, and the will, which disposes of an estate ministers of adjoining churches of \$60,000,000, has been sustained. have received shares of the proceeds, The trial has been one remarkable which were very acceptable in these not only for the amount involved, relative of Upaarhika, told the latter hard times. The Library Associabut for the means employed to intion is gradually gathering together | validate the will. Surrogate Cala fine collection of books to interest | vin seems to have very clearly comthe young in reading and employ prehended the whole matter, and to the evenings in storing up useful have given just weight to the testimony itself and the character of the During the month of January, a witnesses introduced. We take the series of meetings was held in our following extracts from the New church by the pastor for over three | York Sun's report of the Surrogate's

After commenting upon the variwide spread and as thorough as de- ous aspects in which the case is an sired, yet many were revived, and important one, the Surrogate adds: "Another feature of this contest. which seems to have attracted pub lic attention, and justly excited comment, is the persistent effort of children to uncover to the public gaze the secrets of a parent's domestic ed and numbers under the charge and private life; to belittle his intelligence and his virtues; to distort his providence into meanness; to magnify his eccentricities into de mentia; his social foibles into immorality; his business differences into dishonesty and treachery; and to ascribe his diseases to obscene With reference to the medical tes

timony as to the Commodore's insanity, the Surrogate remarks that the statements of the autopsy, and the expert deductions from them, seem of Fort Totton be increased by the of very little significance, because they could never rise higher than a mere suggestion of a probable enfeeblement of mind; and however strong the proof of that probability they could never outweigh or over come the testimony of one competent observer of the appearance, conversations, conduct, and mental look at the surroundings and pros- characteristics of the Commodore, pects of a school that wants him for | for a series of years, in his domesprincipal. We hope he will not tic, social, and business relations. The testimony of Dr. Deems, Bish-William E. Dodge James M. Marvin, William C. Wetmore, John T. Hoffman, Henry M. Phillips, and Edwards Pierrepont is edition. Volume II., just ready,

ing the conclusion that the Commo-"A man capable of conceiving serious accident occurred to one of and successfully executing great our mothers in Israel, Mrs. Harriet business enterprises, of indomitable Crumb, who is over eighty years perseverance, of imperious will, of strong prejudices, of prompt and wise adaptation of means to a desired end, of clear and coherent opened the oven door to take the mind, ready perceptions, quick and wood out, the smoke came pouring out into her face and eyes, which intuitive and infallible judgment of The work is of such well-known excaused her to spring back, and men and their motives-in short, of very vigorous mind and strong nat. | taste possesses, or desires to possess, ure, but lacking the amenities of broke her thigh bone. She is as education and culture and a delicate comfortable and is doing as well as respect for the opinions of his fel-

> On the question of the alleged in fluence over the Commodore, by his son, William H., the Surrogate decides that the numerous wills and constant declarations by the Commodore, through a series of years, show that the will and codicil express the long-entertained testamentformed when he was of unquestioned sound mind, and in the enjoyment

With reference to the alleged conhere about three weeks, holding spiracy to defraud the Commodore meetings, average attendance about | by means of pretended communica tions from his deceased wife, the Surrogate discredits entirely the testimony of Mrs. Stoddard and Mrs. challenged the credence of the court, remarking that such testimony, coming from such sources, can not be received as the basis of judicial ac ing furnishes seed, for one half the tion in determining the rights of

good market. About five miles In concluding on this point, he says "I should fall short of my duty if I should neglect to urge upon those of 800 inhabitants, is from five to pursue and bring the offenders to seven miles; Hastings, a still larger merited punishment, together with town, and situated at the junction of their guilty suborners, for it is not the Burlington & Missouri River to be believed that a mere fondness for an odious notoriety was sufficient to call these witnesses from their obscene associations, unsolicited."

In summing up his conclusions, and Denver City Railroad, south of after reviewing all the testimony this place, are the towns of Glen- and the law bearing upon the case, the Surrogate says:

"I entertain no doubt, upon the most careful consideration of the evidence, that the instruments contested were duly executed in contain the highest market price for formity with the requirements of the everything they have to sell. Wheat statute of this State by the decedent, averaged last year about eighteen when he was of sound and disposing mind, without the exercise of any undue influence or fraud upon his

With reference to the efforts to as sail the character of Mrs. Vanderbilt, the Surrogate says:

"It should be a lesson to those who are prone to assail private charamation as a means of intimidating bushels; corn from twenty to thirty | parties and coercing compromises cents; oats from sixteen to twenty | the tardy apology, after the most diligent and persistent effort to secure witnesses capable of testifying to the charges, while praiseworthy in itself, affords but a sorry and meagre amend for the endurance by dollars can do very well until from a delicate, sensitive, cultivated wom an, for two years, of a baseless slan der of her private character."

> The decision concludes with a rebuke of the unseemly revelations of family secrets made during the trial, Mass., whose recently published po
>
> "When the passions which have ems have attracted wide attention."
>
> "When the passions which have ems have attracted wide attention."
>
> "When the passions which have ems have attracted wide attention."
>
> "Berkenne tounty, been established in Syria. Some last session.
>
> A Baltimore

ness annals of his time, and perchance cast their eyes over the rec ord of this proceeding, they will re joice that it is preserved so clean, in spite of all their efforts to tarnish it.

Crofton there were about 250 lodges

of hostile Indians near Poplar

Creek. They declined receiving ra-

tions from the agent. Crofton ex-

presses the opinion that Upaarhika

told a true story, and that move-

ments of the Indians may be looked

for when the pasturage admits of

In returning to Fort Totton, he

brought a message ftom Sitting

Bull's camp to Towanita, hereditary

chief of the Cut Head Sioux, advis-

ing them to remove from there at

once, in order that they might be

out of harm's way, in case of an at-

tack. Crofton asks that the garrison

addition of one company of infantry.

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Publishers, 55 Beekman street, New

SUNDAY AFTERNOON for April has

a story entitled "Provided For,"

which illustrates some of the work-

ings of the pauper-letting system;

others entitled "Jack," and "Did

God Make that Man in Vain?"

aud a sketch, by Isabella T. Hop

kins, of Palissy, the Potter. Mrs.

Helen Campbell gives a comprehen-

sive resume of the "Tenement House

Question," touching on what has

been done in Glasgow, Scotland;

describing the very successful tene-

ment houses erected within a few

years, in Brooklyn, N. Y., and dis-

bearings. These is the first of two

papers on "The Mormons," by T. L.

Rogers, this one being mainly his-

torical, and showing the treasonable

attitude they have steadily main

ained towards the United States.

Discovery "gives information as to

the details of this project. E. C.

Gardiner gives suggestions as to

ouilding churches in general, and

country churches in particular.

by Oliver Johnson. "A New Chap

er on Wages" suggests a plan for

enabling the laboring classes to se-

cure instruction in the higher as

well as the more practical parts of

their trades, and be earning wages

at the same time. There is a long

decorative art, by Mrs. Lizzie W.

hampney. The poets are Lucy

arcom, Elizabeth Akors Allen, and

installment of "Calvin, the Sinner,"

Christianity and the State" is

The Howgate Scheme of Arctic

pussing the matter in its general

York. A specimen volume, in cloth,

can be seen at the office of this pa-

traveling in large parties.

Meyer's Hotel in Washington. He A letter from Col, Walsh, in com had lived five years with a woman mand of the Canadian mounted named Mary Crane, and had intropolice, reports Sitting Bull showing duced her as his wife in some of the a very ugly disposition. As soon as most respectable circles in the Dis Spring opens serious trouble is aptrict. No marriage ceremony had, prehended. Col. Walsh estimates however, been performed. When Capt. Crane was dying he desired to make Mary his legal wife. The Captain's sister, Celia Crane, was the strength of Sitting Bull's band at 7,000, including 2,000 warriors, well armed and equipped. To guard violently opposed to a marriage, against a raid across the frontier there being, it appears, no will. and possibly an attack upon the clergyman, the Rev. Dr. James G. forts, Stevenson, Buford and Taller Addison, was sent for, and was willhave decided to transport the 18th | ing to perform the ceremony. Dr. infantry at Atlanta to Bismarck as Townsend, who was also present, thus described the scene in an interspeedily as practicable, and thence view with a Post reporter: distribute them along the border.

"The sister kept her place by the Major Crofton, commanding Fort side of the bed, and as I asked the Totten, Dakota, informs Gen. Sheri question first to prove his conscious dan that the Indian named Upaar ness, 'Do you know me?' he indi hika, went on a hunting excursion cated his reply by an affirmative nod of the head. Then I asked, and finally reached the Poplay's Creek agency. He found there sev-'Are you willing to marry this wom an?' but before he could nod, his camp. One of these, Crow-Dog, a sister patted him on the cheek, and said. Don't answer them, my dear that he with five other Indians bebrother.' In his weak condition he longing to Sitting Bull's band, visitwould at once relapse, and after seved the vicinity of Fort Totten last eral attempts and failures, both I and Fall for the purpose of ascertaining Dr. Addison gave it up. whether it could be attacked with

The marriage was thus prevented, success. Crow-Dog stated that as and after the Captain's death the soon as grass gets up sufficiently to sister took possession of his personal afford pasturage, three parties of property. The alleged wife caused Indians will leave Sitting Bull's the arrest of the sister on the accucamp and move on Forts Busation of larceny, but on the witness Stevenson and Totten, stand the complainant acknowledged each attacking party being as that there had been no marriage cerstrong as can be conveniently subemony. The Police Justice theresisted en route. Crow-Dog stated upon decided that the sister, being further that Sitting Bull's Indians the natural heir, was entitled to the are encamped on both sides of the roperty, valued at \$20,000. British line, and number 1,600 to 1,700 lodges. Upaarhika told Major

usual, "The Still Hour," and "Lit-

Too LATE .- On Sunday night,

March 16th, Capt. Norman Crane, a

well known citizen, was dying at

number with a quaint frontispiece by Robert Lewis, a scene of the thir-The course of Mayor Cooper, o New York, in refusing Police Comteenth century, illustrating the missioners on trial for maladministration, involving a removal from Curwen, entitled "The Maid of office, the right to appear by counsel. Norway." It is followed by a seahas created considerable excitement conable illustrated paper about It is certainly extraordinary, and April Fools and Other Fools," by seems to be in violation of the provis sion of the Constitution, which says: J. F. Packard. Belonging to the "In any trial, in any court whatever, same class is the spirited account of the party accused shall be allowed to 'Mardi Gras in Nice," by M. J. appear and defend in person and

North. There is an illustrated story | with counsel, as in civil actions." of child life in one of our frontier One day, toward the close of last forts, by Mrs. Le Boutillier, of Damonth, a remarkable wave of darkkota. Perhaps the most amusing ness obscured a part of London, and story in the number is "The Forbesfor twenty minutes it was as dark Doolan Affair," written and illus as a moonless night. The darkness trated by Mr. Bishop, the author of differed from that of an ordinary fog, as distant lights could be clear-'Detmold," in last year's Atlantic. The three serials, "The Dogberry Bunch," "St. Olaves," and "Don impenetrable gloom. As the dark Literature is meeting with the larg- Quixote, Jr," are each capital in ness abated a lurid glare caused est sale which has probably ever their way. The two articles of been given to a work having only greatest value, however, are bio arose from a tremendous conflagra. of the company to apply for a new high literary merit, and nothing of the sensational. A second edition IV. of the "American Artists" se

In a Russian village of the govof 5,000 copies of Vol. I. is an Wm. M. Chase with portrait and the first performed with portrait and the first performed surviving son of the late ex-Presi studio drawn in pen and ink by Mr. | banking, being most energetic in | He was for some time an editor one month after issue of the first Chase himself; and No. XXIII. of the "Poet's Homes" series, about his ways; his house was burned; he Col. Paul H. Hayne, the well known built another house, and this was set Southern poet, written by Charles on fire as soon as it was finished. F. Richardson, and accompanied by The priest, realizing the situation, a portrait and a view of the poet's rented a house, but this also was set on fire. By so many fires the priest Hill." There are several illustrated was purified, and gave up banking.

Thirty-four New York street boys lrawings, by "Boz," J. G. Francis, were started recently for homes on Palmer Cox, etc., which will keep farms in Kansas, by Whitelaw Reid. all the family in good humor. Only who thus judiciously used a portion \$2 a year. Ella Farman, editor. D. of a fund of \$1,000, given him by a Lothrop & Co., publishers, Boston. stranger from the interior of New England, for any charitable use he THE NORTH AMERICAN REVIEW might select. Reid also sent West for April furnishes the following six destitute families, numbering in all forty-two souls. These families table of contents: "Retribution in mostly intended to begin life again Politics," by Thomas A. Hendricks; on farms.

'The Public Schools of England," The temperance people of Ohi by Thomas Hughes; "German Soare sending miles of petitions to the cialism in America;" "A Friend of Legislature asking the passage of Lord Byron," by Henry James, Jr.; the Quinby local option bill. It 'The Census of 1880," by George provides for township option, and that in cases where the vote shows Walker; "The Pronunciation of the a majority in favor of sale, it shall still Latin Language, Part II," by W. rest under all the present legal re-W. Story; "An Indian's Views of strictions, or any others which may be imposed in future. The Ohio Indian Affairs," by Chief Joseph; Liquor Dealers' Association asks the Hartman's Religion of the Fut-Legislature to defeat the bill.

ure," by M. A. Hardaker; "Recent The U. S. steamer Alaska, at San Miscellaneous Literature," by A. R. Francisco, has been ordered to Sitka. McDonough. This Review is now The Alaska carries twelve large published monthly by D. Appleton guns, and has two hundred and thir & Co., 549 and 551 Broadway, New y officers and men. Her presence deemed ample for the protection York, at \$5 a year. Single numbers of the place; but if a permanent force is required for the defense of he inhabitants against the surround ANOTHER WILL CASE. -- In April, ing tribes, a military post will prob 1876, John A. Merritt, a resident of ably be established there.

The distinctive feature of a Fre-Y., died in the old farmhouse where Methodist church in Toledo, Ohio, is the belief that all Christians ought he was born seventy-four years beto wear some distinctive badge. The fore, leaving an estate of something members keep on their breasts wide, red ribbon, with a cross print more than \$1,250,000. He was comed on it. The pastor of a Campelor, and as he had no brothers or bellite church in Austin, Texas, pricks an India ink emblem on the arm of every convert, and calls i the saving mark."

Rye Township, Westchester Co., N.

monly believed to have been a bach-

sisters, bis cousins claimed his estate

and were likely to obtain reaceable

oossession on the Surrogate's decis-

was married to John A. Merritt fifty

two years ago, and that a son, Will

before Judge Dyckman.

go. Price 35 cents.

on. But a new claimant appeared The Cathedral, a Stewart memo shortly after the millionaire's death, ial church, at Garden City, Long Mrs. Eliza Wilson, who said that she leland, will be completed early next year. The American Architect prelicts that instead of being the orna iam J. Merritt, now living, and 51 ment of an unpicturesque Long Isl years old, was the son of the old and hamlet, the Cathedral, with its cattle dealer. She joined with her crypt, the finest in America, will son in suing the present administrators and heirs, and suit has been begun in the Supreme Court of West-The Communists at Chicago held

chester County in White Plains, 22d, at Exposition Buildings. 25, THE LITTLE NEWSBOY is the title of a new song and refrain with infrom 500 to 1,000. The object of strumental accompaniment. Words pose of raising money to perfect by Mrs. V. J. Kent, music by T. their organization, military and po-Martin Towne. It is published, and for sale by the Newsboys' Home, Governor Robinson has removed

Nos. 146 and 148 Quincy St., Chica-County Clerk Gumbleton of New York, on charge of malfeasance in office. It causes considerable excitement among the opposing fac The oft repeated story that the tions of Democratic politicians, the Quakers are a decaying body, does Fammany men claiming that it was ot seem to be true, for an English done simply in the interest of Mr. ournal asserts positively that not only has the falling off in the num-Tilden's presidential aspirations.

The President's message to ber of members of the society been Congress, at the opening of the spe checked for many years, but a comand a satire on the current rage for paratively rapid growth has also cial session, was a model of brevity occurred during the last few years. and conciseness. He states the rea-Notwithstanding emigration, there son for the call, with regrets that is was necessary, and transmits the es is an addition to the small number Elaine Goodale, one of the two of Quakers in Norway and Den- timates for appropriations as sent young sisters in Berkshire county, mark, and a monthly meeting has to Congress at the opening of the

The town of Pineville, the county seat of McDonald county, Mo., was almost destroyed by fire, before day-Last year about one third of the light on the morning of March 19th

crop was destroyed by beetles and Only the court house and one hotel marmote, so that the seed has been and two business houses have esdeficient; and the cattle plague took | caped destruction. The fire is supoff nearly ninety per cent. of the posed to have been incendiary. The New York Sun says that the things must be added the extraorelection of Senate officers, by the dinary drought of the past half year. Democratic caucus does not give Then in Russia there are too many entire satisfaction. The Northern holidays (about one hundred in the Democrats think their Southern year); drunkenness also is a wide brethren have been a little too spread vice, whose wastefulness is greedy in appropriating four of the greatly felt. Most of the land in Russia is under mortgage, to bank A storm at Memphis March 22d. ers, the proprietors are hardly able rom the south east, continued about to pay their interest, and the arhree hours. Lightning struck the rears are everywhere about twenty Memphis cotton and woolen mille, per cent. The grain, which is the chief article of export, and which which were entirely consumed

ing, after being gathered, and on housand dollar United States bonds rom the Manhattan Savings institu-Many hundred years ago th tion in New York, have been received Aztecs acquired wonderful skill in at the Treasury department in a weaving the feathers of tropical package sent by a London banker birds into pictures. The art has for redemption. been preserved, for the Custom M. Eugene Reveilland, the dis House officers at New Orleans have seized a lot of the curiosities, fresh inguished French journalist, whose remarkable conversion from Romanfrom a coast town. Some of the ism has excited so much interest pictures, now in the hands of the officers, are upon small cards, reprewill become Protestant within forty senting tiny birds; the background.

he stem or twig upon which the bird rests, and the bill and claws of The County Commissioners the bird are painted in colors: bu Crawford county, Ind., in obedience the rest of the picture is made of o public sentiment, decide to grant no more licenses for saloons, and beautiful feathers, prettily woven. now Crawford county is reported as Ex-Senator McDonald of Arkansas epresents his State as in a poor Mrs. Oliver's breach of promise condition. "I took a fortune there.

They were valued at \$90,000, and

It is reported that the three one

employed 125 persons.

uit against Simon Cameron is he says, "and have lost most of it bought plantations which were ppening a rich mine of scandal from which both parties seem likely to thought to be dirt cheap at \$30,000, come forth with no great credit for and have offered them at \$10, purity of character. 000 spiece since and had no takers. They can't cell their land until peo-There are now thirty-five colored

students in the theological depart. ple with means are willing to accept ment of Harvard University, in pure ingredients that render many other training for the ministry. They the society, and that I don't believe training for the ministry. They represent five different denomina The Haytian steamer Michael was

sunk by a collision with the British steamer Bolivia, plying between Liverpool and St. Thomas, and sixty persons were drowned. A Havana dispatch save compe ent persons estimate that the total

sugar crop will amount to 650 000 ons, an excess of 130,000 tons over The Protestant clergymen of San Francisco have united in a move nent " for the reformation of public

affairs through religion," and are delivering sermons on the subject. The Monticello residence of Thomas Jefferson was sold last week in partition between the heirs of the late Commodore Levy, to Jefferson Levy, the principal heir, for \$10,000

President Jewett, of the Erie Railroad, positively denies the Lonalarm, the idea prevailing that it don rumors regarding the intention Andrew Johnson, Jr., the last

The competition among railroads entering at Chicago for east bound

Rev. Dr. McKoven, Dean of Ra cine (Wisconsin) College, died audlenly, of apoplexy, at the college, on the morning of March 19th. Mr. Sankey has lately been work

loorhouse, at Stockton, England, the vicar of Stockton giving his aid. The Rev. W. Tranter, who has een an English Wesleyan preacher for 75 years, died Feb. 21st, at the advanced age of 102 years. In Calcutta there are 199 Hindu

emples, 117 Mahometan mosques 31 Christian churches, and 2 Jewish

THE publishers of Farm and Fireside pringfield,O., give 1 year's subscription their valuable and interesting paper, an end one dollar's worth of anykind of seed free by mail, post-paid to any address, on receipt of one dollar. You can select exact seeds wanted, from catalogue of D. M. Ferry & Co., if you have not got it, be sure to send to us for their handsome 150page catalogue; it is mailed free to all And be convinced we furnish our sub they can buy elsewhere and also give Farm and Fireside 1 year without additions cost. Farm and Fireside is a great favor circle in city, town, or country. The old, the young, and all are delighted with it Liberal Seed Offers.—We give Farm and Fireside 1 year, and 50 cents worth of seeds, for 75 cents; \$2 worth of seeds, an eeds, and F. & F. 1 year, for \$2. A club f 6 to one address, at price of 5. Seed Premiums.—To any one sending

subscribers, we give 50 cent's worth of eeds; for 7 subscribers, we give \$1 worth f seeds; for ten subscribers, \$1 50 worth or 12 subscribers, \$2 worth; and for 1 becribers. \$3 worth of seeds. given to agents. Sample copies, premium list, and cata logue of seeds free to all. All seeds are

sent by mail, post-paid, direct from Seed House, at lowest catalogue prices, but address all orders to FARM AND FIRE IDE, Springfield, Ohio. CONSUMPTION CURED.—An old physi cian, retired from practice, having had placed in his hands by an East India mis-

ionary the formula of a simple vegetabl remedy, for the speedy and permanen cure for consumption, bronchitis, catarrh asthma, and all throat and lung affections debility and all nervous complaints, afte become a work of art known through having tested its wonderful curative powwo continents. duty to make it known to his suffering fellows. Actuated by this motive, and s grand ball Saturday night, March desire to relieve human suffering, I wil 22d, at Exposition Buildings. 25, 000 persons were present, among them a military body estimated at from 500 to 1,000. The object of English. Sent by mail by addressing the sent of English. from 500 to 1,000. The object of with stamp, naming this paper, W. W. the ball was said to be for the pur-

> "THE BEST COUGH REMEDY EVER DIS-Swavne's Compound Syrup of Wild Che heart, and diseased lungs, even after they had become very much disordered.
>
> Asthma and Distressing Cough Cured.—
> My mother was a great sufferer from asth na cough, could not sleep; her symptom became very alarming, short breath, pains on. Dr. Swavne's Compoun Syrup of Wild Cherry gave her imm

> lief, and in a short time restored her 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.

EVERY reader of this paper can have free one month's subscription to our Illus-trated Magazine of choice literature, LEIS-URE Hours, by sending eleven cents to pay for mailing the premium that goes with the magazine. viz : a pair of Easter Cross chromos. These crosses are en twined with calls lilies, ferns, grasses, &c We shall feel fully repaid for this gift i the articles are shown to your friends Catalogue of 1,000 desirable and curiou articles sent to all 1c. and 2c. stamps taken. Address J. L. PATTEN & Co., 47

Barclay St., New York.

TEACHERS' EXAMINATION. -At Belmont, Monday, March 24th, 1879 At Alfred Centre, Tuesday, March 25th At Andover, Wednessy, March 26th. At Whitesville, Thursday, March 27th At Wellsville, Friday, March 28th At Friendship, Monday, March Sist. At Cuba, Tuesday, April 1st.

At Bolivar, Wednesday, April 2d. Each examination will begin promptly t 9 A. M., and every candidate for a cer-

A. M., and every candidate for a citificate should attend one.

A. B. COTTRELL,
School Com'r, Second District.
Richburgh, N. Y., March 10th, 1879.

NEW BOOKS! CHEAP READING!-We have received the following capital books from Donnelly, Gassette & Loyd, Publish ers, Chicago, who will send copies post paid on receipt of price: 🐣

253. Second Cousin Sars, by Robinson. 1 254. The Man with the Broken Ear, by expresses his opinion that France 250. Carmen; or the Power of Love.

by Prosper Merimee 10 244. Captain at Fifteen, by Jules Verne 10 243. McLeod of Dare, by Wm. Black. 10 248. Old Myddleton's Money, by M. C.

266. A Woman's Journal, by Feuillet. "TOTALLY DIFFERENT FROM ALL OTH-ERS."—The "London Hair Color Restor er" is the most delightful article ever in totally different from all other Hair Restorers, being entirely free from all im

baldness or falting of the hair exists, premature grayness from sicknes or other causes, its use will restore the natura youthful color and cause a healthy growth cleansing the scalp from all impurities, dandroff etc., at the same time a most pleasing and lasting hair dressing, fragrantly perfumed, rendering the hair soft and pliable, making it an indispensable article in every toilet

Ask your druggist for London Hair Color Restorer. Price, 75 cents a bottle; six bottles, \$4 Main depot for the United

ITCHING PILES.—The symptoms ar moisture, like perspiration, intense itching, increased by scratching, very distress vere crawling in and about the rectum f allowed to continue, very serious re-ults may follow. Dr. Swayne's All Healing Ointment is a pleasant, sure cure. Reader, if you are suffering from this istressing complaint, or tetter, itch, scald ead, ring worm, pimples, barber's itch.

any crusty, scaly skin eruption, use Swayne's Cintment and be cured. Sent mail to any address, on receipt of price box, three boxes \$1 25. Address letters, Dr. Swayne & Son, 330 North Sixth street Philadelphia. No charge for advice. Sold oy druggists generally.

Swayne's Tar and Sarsaparilla Pills .-An excellent cathamic and anti-bilious edicine. Cures sick and nervous head Irsula Chase, aged 4 years and 6 months. ache, torpid liver, fevers, costive bowels freights caused a reduction of rates cured by these blood purifying pills.

March 22d to merely nominal figures. They are purely vegetable, and act specif. ically on the liver, as blue mass or calo-mel, without any bad results. Price 25 cents, five boxes \$1. Prepared only by Philadelphia. Sold by all prominen

SPECIAL NOTICES.

druggists.

GENERAL CONFERENCE President-Ass B. Prentice, Adams Cening treatment for a malady of which sl terly, R. I. orresponding Secretary—J. B. West Edmeston, N. Y.

Treasurer—Asa C. Burdick, Alfred Centre, N. Y. March 6th. Will hold its Sixty-fifth Annual Ser sion with the Second Church of Brookfield, N. Y., on Fourth-day, Sept. 24th.

1878, at 10 o'clock A. M. Essays-" Influday Baptist Church of Hopkinton. ences which draw our young people from the Sabbath, and the best means of coun eracting them,".A. E Main; "True Spiritual freedom," T. L. Gardiner; "The History of the Bible." Burt Robertson. SABBATH-SCHOOL BOARD

President-D. E. Maxson, Plainfield, N. J. years past, but no indications of speedy death were manifest immediately preced Corresponding Secretary—Geo. H. Bab-cock, Plainfield, N. J. ing her demise. reasurer-I. D. Titsworth, New Market In Wauconda, Ill., March 5th, 1879, o EDUCATION SOCIETY

President-E. P. Larkin, Alfred Centre. Corresponding Secretary-J. Allen, Alfred Centre, N. Y. Treasurer-Almond E. Crandall. Centre, N. Y.

MISSIONARY SOCIETY.

Feb 15th, 1803. He moved, when a young man, to Hounsfield, Jefferson Co., N. Y. and while living there experienced religion, was baptized by Eld William Green, and joined the Hounsfield Church, from resident-George Greenman, Bridge, Ct. which he never removed his standing. lecording Secretary—L. A. terly, R. I. his conversion, when he became a convert to the Sabbath, which he kept the remain prresponding Secretary—A. E. Ashaway, R. I der of his life. Almost thirty four year reasurer-Geo. B. Utter, Westerly, R. I ago he moved with his family to Wal-worth. He saw in these years many nota-TRACT SOCIETY. ble changes on this prairie and in this community, but he has passed to an un-changing home. He was a hard working

resident-A. B. Spaulding, Leonardsville ecording Secretary Edwin Whitford Leonardsville, N. Y. rresponding Secretary—J. B. Clarke West Edmeston, N. Y.

Publishing Establishment and Tract Depository in charge of D. R. Stillman, leneral and Publishing Agent, Alfred

Toderator-1. R. Swinney, Lost Creek, where is thy sting? The sting of death is Recording Secretary Edgar Davis, Lost. Creek, W., Va. sin." 1 Cor. 15: 55, 56. In Albion, Wis., March 13th, 1879, of ssistant Recording Secretary—Festus Ford, West Union, W. Va. epinal meningitis, after a very brief ill-ness, Mr. Orbin Monroe, aged 60 years Corresponding Secretary—Moses H. Davis, Lost Creek, W. Va. v life and joined the First Alfred Church

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

Moderator-L. E Livermore, New Mar Assistant Recording Secretary—Wm A. Rogers, Westerly R. I. Corresponding Secretary—J. R. Irish, Rockville, R. I. Frequerer-Ethan Lauphear, Plainfield

CENTRAL ASSOCIATION.

sistant Recording Secretary - F. Williams, New London, N. rresponding Secretary—A. B. Prentice Adams Centre, N. Y. reasurer-C. V. Hibbard, Brookfield, N

Irs. P. C. Wells, Ashaway, 2 50 35.488 1. M. Clarke, 68 85 18 Wm. Hill, Rochester, Ind. 2 50 86 48 Will hold its Forty-fourth Annual See ion with the First Church of Brookfield at Leonardsville, N. Y., Fifth-day, June Bliven, Albion, Wis., 12th, 1879. Introductory Sermon by C. M. Lewis; A. B. Prentice, alternate. S. am'l Burdick " C. Maxson was appointed to present an . J. Briggs, New Richmond, 5 00 35 49

Mrs. F. Greenman, Berlin,

Mrs H. Clarke, Petersburgh, 2 50 85 52

Davis, Nortonville, Kan., 2 50 35 58 W. Babcock, " 2 50 36 28

S. Wells, Cincinnati, O., 2 50 35 52

WHOLESALE PRODUCE MARKET

Review of the New York markets for butter, cheese, etc.. for the week ending March 22d, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. S5 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER. - Receipts for the week were

7,621 packages. Exports, 8,836 pack-

ages. There has been a dress parade this

State dairies. The Lolimanns of Cheming,

Geo. Anderson, and Hulls and Harrimans

of Chenango, Hills of Delaware, M. G.

ones of Remsen, and other long fine dai-

ommission houses and some of it being

old by owners. We hear of sales at 15@

17 cents for dairies, and for some fancies

higher prices are asked, but sales have

only been made by free sellers. Common

old, and indeed, common new stock, is in

the drag at from 7 @ 8 cents, and New

fork State seconds were freely offered on

change at 11 cents, with only 81 cents bid.

reamery sold at and under 28 cents . We

ceipts for March, up to the present, have

been 123 000 boxes, and exports from this

These shipments to English markets, al-

ces and lost confidence, and it has been

minate in a surplus of stock and a smoth-

is kept out of the way of the balance of old

stock. The price of milk, if it is not al-

ready there, has got to go to a point where

feeding it to young stock will pay better

than making it up, and should factories

open a week of two later than usual, some

mencement of the season in that directi

and then, with a late Spring, old cheese

might possibly get out better than at pres

ent expected. There were sales through

top-5 cents off in 3 days. It was thought

present prices could be steadily main-

ries, have been offered, part going into

reek of the reserve corps of New York

\$8 Q0

FOR LESSON LEAVES.

R. Potter, Albion, Wis.

H. Babcock, DeRuyter, 1 50

D. K. Green, Mrs. Alice Horton

essay on "How to make the Sabbathschool most efficient;" and J. Clarke, on the question, "Should the miracle-working faith of the apostolic age be perpetuated in the church?"

WESTERN ABSOCIATION. Moderator-A. H. Lewis, Alfred Centre

Cording Secretary—John M. Mosher, Alfred Centre, N. Y. Sistant Recording Secretary—M. S. Wardner, Little Genesee, N. Y. Tresponding Secretary—U. M. Babcock, Beio, N. Y. reasurer—A. C. Burdick, Alfred Centre N. Y.

Will hold its Forty-fourth Session with he Church at Richburgh, N. Y., on Fifth day, June 19th, 1879. A. H. Lewis to each the Introductory Sermon. Essayists M. S. Wardner, on "The best means for bringing out young men for the gospel ninistry;" T. R. Williams, on "The doc

foderator-W. C. Titeworth, Faring, Ill Clerk-G. M. Cottrell, Dodge Centre, Minn. Assistant Clerk-N. B. Prentice, Dakots, orresponding Secretary—E. M. Dunn Milton, Wis.

Treasurer-Wm. B. West, Utica, Wis. Will hold its Thirty-third Anniversary Choice, new State butter was quick sale at vith the Church at Farina, Ill., Fifth-day, 20 @ 21 cents, and fancy, selected, fresh June 26th, 1879. Preacher of Introducto ry Sermon, H. B. Lewis; alternate, G. W. Burdick. Essays-" The Nature of Man," Fancy new milk creamery......20 @.28 Choice new make, Farmers' tubs. 22 @ 25 O. U. Whitford; "The Person of Christ, E. M. Dunn.

Common or mixed new butter... 10 @ 15 Fine old butter........ 15 @ 18 MISSIONARY BOARD MEETING.-There will be a quarterly meeting of the CHERSE .- Receipts for the week were Executive Board of the Seventh day Bap 4.577 boxes. Exports, 42,810 boxes. ist Missionary Society, in Westerly, R. I. When stock was figured up here first of fonday, April 7th, 1879, at 9 o'clock A. M. March, it was supposed the country was A full attendance of the Board and memso nearly cleared of cheese that from that bers and friends of the Society is requesttime out receipts would not in any event exceed the wants of home trade; instead Westerly, R. I., March 17th, 1879. of this being the case, however, the re-

ist Church holds weekly service at the port for the same period, 128,356 boxes. Assembly Room of the New York Historical Society, corner of 2d Avenue and ready heavily stocked, have depressed pri-11th St. Bible-school at 10.45 A. M. Preaching at 11.15. Sabbath-keepers feared that the situation might yet culspending the Sabbath in the city will receive a cordial welcome. ered market. However, with lighter supplies, the market might have rallied, and may possibly yet be cleared if new make

MARRIED At Albion, Wis., March 13th, 1879, by LIEN, of Busseyville, and Miss ALICE M LANGWORTH, of Albion.

At Leonardsville, N. Y., March 8th, 1879. At Adams Centre, N. Y., March 16th 879, HENRIETTA, daughter of Henry and

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the week of decent, solid, meaty, July and. August cheese, at 5 cents, and the finer MIRA BURDICK, widow of the late Daniel Babcock, in the 74th year of her age. She was baptized by Eld. John Green, June grades were in slow movement. We 10th, 1830, and united with the Sabbathkeeping church in Scott. She subsequent y removed to DeRuyter, N. Y, and again return d to Scott, in both instances chang member wherever she bel

At the time, she was receiv

aralytic strokes, which affected his mind

as well as body. He passed away sudden

y, probably from paralysis of the heart. He had been conscious for some time that

prayer was for God to be merciful to him

His funeral occurred March 11th, Sermo

He removed West while yet a young man and united with the Albion Seventh-day

Baptist Church, of which he remained

He follows-his companion who died shout

five months before, and leaves three chil-

dren and many friends to mourn his loss.

LETTERS.

Champlin, H. B. Crandall. J. Sorensin. E

warm-hearted man and won many

Sound, solid, full-cream earlies. . 5 @ 74 Skims and u merchantable EGGS.-It was cold early in the week. nd prices went up by Wednesday to 217 light, that shineth more and more unto the In Homesburg Hospital, Pa., March 1st came more plenty and declined by to-day (Saturday), to 164 cents per dozen for the DAVIS, daughter of Job Ayers, of Marl

was a victim, and was occupying the po tained. Closing at 16 @ 161 cents for fresh sition of an assistant nurse. She was sick two weeks, being confined to her room BRANS.-There is better demand and Her remains were brought to Shildh where funeral services were attended on nore life to the market, with an advance f about 5 cents per bushel. We quote: In Westerly, R. I., March 8th, 1879, Mrs ABBY SWEET, aged 74 years, 4 months and 11 days. For almost sixty years she

DRIED APPLES. There is a good exhad been a member of the First Seventh port demand for large cut quarters, and a In Newport, R. I., March 11th, 1879. ing in price We quote: Choice State sliced..... in the 87th year of her age. Mrs. Burdick was a member of the Newport Church having united .with it in 1820, during the LIVE POULTRY .- We quote: ministerial charge of Eld. Henry Burdick She had been in feeble health for several

urkeys Jucks, per pair..... BUTTER, CHEESE, EGGS, BEARS, ETC., lung fever, KATIR ESTELLE, infant daugh-Exclusively and Entirely on Commission. Cash advances will be made on receipt as, aged 5 months and 6 days. O. U. W. of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. In Walworth, Wis, March 9th, 1879. of his age. The subject of this notice was seve no Agents, make no purchases whatoorn in Bridgewater, Oneida Co., N. Y. ever for our own account, and solicit con

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

signments of prime quality property.

and letters. TO WHOM IT MAY CON-

CERN. - Notice is hereby given, pursuant to law, that the undersigned; County Judge of Allegany County, has appointed the several County Courts and ourts of Sessions in and for said County, o be held as hereinafter stated, namely:
A County Court and Court of Sessions
be held in and for said County upon the the trial of issues of fact in the said Court A County Court and Court of Sessions to be held in and for said County; upon the first Monday of September in each year, at which a Trial Jury only will attend, for the trial of issues of fact in the said

Courts.

A County Court and Court of Sessions to be held in and for said County upon the second Monday of February in each year, he trial of issues of fact in the said Courts,

rial of issues of law, and the bearing and decisions of motions will be had and enter And further notice is hereby given that a term of the said County Court will Judge, at Angelica, on the first Monday of every month during each year, for the trial of issues at law and for the hearing and decision of motions and other pro-ceedings, at which no jury will attend. JAMESS GREEN.

Dated Angelica, March 19th, 1879 FOR SALE! TOWN LOTS IN T. Demery, Olive W. Bond, Lottie Baldwin, Mrs. Rowse Burdick, B. D. Townsend, Wm. Hill, J. B. Whitford, H. C. North Loup, for ten dollars each, in one of the most beautiful town sites in G. Stillman, Lucy Ann Matteson, Andrew the West Make your selections. As we Carlson, A. W. Coon, L. J. Briggs, J. B.

away. Coal can be bought for mix to eleven dollars per toon six to eleven dollars, Pennsylvania eleven dollars, Lumber for building purboses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses is from twenty to twenty-five six factors and sainty and the posses and sainty and the proper persons sending money, the saingle was long the tracted wide attention. The sainty and the characted wide attention are alwoorded and soring money, the gun at Mount Lebanon, and there are assore of members there.

You must remember that a single was long the first of Minth Annies and soring money, the gun at Mount Lebanon, and there was some with the Church, and some with the Church in Shiloh, N. J., on beth characted wide attention are alwoorded from make Summer to the stream, and count of which is not all passes of the Church, and the characted wide attention.

You must remember that a single was some with the Church in Shiloh, N. J., on beth characted wide attention of the contract of southern and accused him of robbing her. The pic

Clarke, A. B. Prentice, Mrs. J. A. Howe, Halsey Stillman, Geo H. Utter, A. B. Bur-dick 2d, E. L. Burdick, I Clawson, O. W. Babcock, M. S. Wardner, W. S. Wells, Joel

COCK, North Loup, Valley Co., Neb. 60 VALUABLE RECEIPTS by mail for \$1. Send stamp for list.

All payments for the SABBATH RECORDIN J. V S. ADRIANCE, Buffalo, N.Y.

carcerated in jail! If the Senator's bill does not pass, azines | will fail to receive a salutary lesson. New | If successful, every friend of morali-

> DENOMINATIONAL LITERATURE. "But if any provide not for his

own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." We take it for granted that this text applies to the family relation, and as the church was organized under a relationship agreeing in interest, faith, and practice, as well-regulated families exist, it should provide for the wants of its membership, and especially those unable to protect and provide for themselves. In providing for the household of faith, to Sablook after the comforts of this life. is the by way of eating and sleeping and being clothed, is not all that is embraced. The poor in these respects. are not all that demand attention. nnsyl- The church is made up of diversely rty to constituted persons. Some are always weak in spirit, poor in knowl-

The and denominational interests as sep-

arate from their own. Some, quite well off in this world's goods, who gnity keep a sharp eye on their worldly the interests, can with difficulty be induced to subscribe and pay for the SABBATH RECORDER. If you attempt to impress upon them a duty in the matter, they will tell you that they can get a much cheaper paper, idely that will answer their purpose just as well. Of this class there are not a few. There is another class adrging dicted to the use of tobacco, and some even to the use of ardent spir-

if the its, that pay out dollar after dollar es the to gratify these habits, who claim rst, to that they are not able to pay for the RECORDER. There are others that dress showily; whose homes are well furnished, and decorated with beau-

agent tiful pictures; and yet not a denomipers, inational perfodical has been seen in ty, in their homes for years, while their enday children, and possibly themselves. ed in do not understand the real meaning of the name Seventh day Baptist, other than that their forefathers kept the Seventh-day. Another class, really poor in this world's godds, feel that they are illy able to pay for the papers, and lose their denominational interests generally. Now, all these classes belong to the household of the faith. Some are weak on one point, some on others. All need to be looked after and provided for. There is not a member or family in the denomination, that should be without the SABBATH

e to Recorder; and in failing to provide for them, do not we, as a church and people, fail to provide for our own? Should not every church see to it the that every member or family is provided with the RECORDER? It has been said that a man's politics may be judged of by his reading matter. So you may judge of persons in religious matters. Man's nature de-

z this mands food, and of a kind adapted. to his nature, in order to be healthy. Otherwise he will sicken and die. So in religious or denominational r of life. People sometimes come to the conclusion that certain ones cost more than they are worth to the the church; but is not this a mistake? in If you have a crippled or sickly child ath- in your family, do you neglect him, ent and think he is not worth saving?

There are four schools of theology Eli, in or near Chicago—Congregations, mun. Methodist, Presbyterian, and Baptist. Their students annually hold social and religious reunion, with a social good fellowship. in or near Chicago—Congregational, the most cordial good fellowship.
This year the Methodiats entertained the others.

nia, No, no; the very instincts of our op human nature revolt at such an idea. ar How with our religious nature? Are not these weak spiritual children as worthy of our attention and care t as our natural children? It is possible that we, as a people, in our benevolent auxiety for the salvation of others, have overlooked our own house. We should look to our own, but not neglect the others. Infidelity

may be our own associate, and we fail to see it. "Let him that think-

eth he standeth, take heed lest he

A kind word of praise, a hearty

expression of good will, a little help

thing useful. This leisure the dili

gent man will obtain, but the lazy

man never; so that, as has been well

said, a life of leisure and a life of

Every degree of guilt incurred by

BENSON'S CAPCINE POR OUS PLASTER. A Wonderful

Remedy. There is no comparison between

laziness are two different things.

nothing.

ers should be patient.

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

March 15. Delight in God's House. Psa. 84: March 22. The All-seeing God. Psa. 139: March 20. Review

SECOND QUARTER. April 5. Sanctified Affliction. Job 33 April 12. Prosperity Restored. Job 42: 1-10 April 19. Queen Eather. Eather 4: 10-17. May 3. The Suffering Savior. Isa. 53: 1-12. May 10. The Savior's Call. Isa. 55: 1-11. May 17. The Savior's Kingdom. Micah 4: 1-8

May 24. The Holy Spirit Promised. Joel 2: May 31. - Prophecy against Tyre. Ezek. 28 June 7. 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.

L-SANCTIFIED AFFLICTION. For Sabbath Day, April 5.

JOB 33: 14-30. 14. For God speaketh once, yea twice, ye 67. perceiveth it not.

15. in a dream, in a vision of the night, when seep sleep falleth upon men, in slumberings deep sleep falleth upon men, in slumberings upon the bed;

16. Then he openeth the ears of men, and sealeth their instruction.

17. That he may withdraw man from his purpose, and hide pride from man.

18. He keepeth back his soul from the pit, and his life from perishing by the sword.

19. He is chastened also with pain upon his bed, and the multitude of his bones with atrong pain. so that his life abhorreth bread, and his soul dainty meat.
21. His flesh is consumed away, that it can not be seen; and his bones that were not seen stick out.

22. Yes, his soul draweth near unto the strave, and his life to the destroyers.

1.23. If there be a messenger with him, an interpreter, one among a thousand, to show unto much his until the strategy. o man his uprightness;
24. Then he is gracious unto him, and saith,
Deliver him from going down to the pit; I ave found a ransom.

25. His flesh shall be fresher than a child's: righteousness.
27. He looketh upon men; and if any say, I have sinned, and perverted that which was right and it profited me not;
28. He will deliver his soul from going into the pit, and his life shall see the light.
29. Lo. all these things worketh God oftentimes with man. times with man,

30. To bring back his soul from the pit, to be enlightened with the light of the living.

OPICAL READINGS. TOPICAL READINGS,
[1. Job. Job 1: 1-19; 2: 1-10.
2. Jacob. Gen. 37: 23-38.
3. Joseph. Gen. 45: 1-15.
4. Israel. Ex. 5: 1-19.
5. Samson. Judges 16: 15-31.
6. Hezeklah. 2 Chron. 32: 24-7. Paul. 2 Cor. 11: 23-33.

TOPIC.—The divine purpose of af-

PLACE.—The land of Uz.

Miscellaneous.

THE TWO MYSTERIES.

We know not why it is, dear. This sleep so deep and still,

The folded hands, the awful calm— The cheek so pale and still-The lids that will not lift again, Though we may call and call-The strange, white solitude of peace That settles over all.

We know not what it means, dear, This desolate heart of pain— This dread to take our daily way, And walk in it again; We know not to what other sphere

The loved who leave us go.

Nor why we're let to wonder still, Nor why we do not know. But this we know-our loved and dead,

If they should come this day, Should come and ask us," What is life?" Not one of us could say. Life is a mystery as deep As ever death can be: Yet, oh! how sweet it is to us,

This life we live and see! Then might they say—these vanished And blessed is the thought.

"So death is sweet to us, beloved! Though we may tell you naught; We may not tell it to the quick—

This mystery of death—
Ye may not tell us if ye would, The chi'd who enters life comes not With knowledge or intent, So those who enter death must go As little children sent.

Nothing is known; but I believe That God is overhead And as life is to the living -San Francisco Call.

THE BLACKSMITH OF RAGENBACH. In the principality of Hohenlohe, now a part of the kingdom of Wirt my duty. When I am dead think than is absolutely necessary to keep emberg, is a village called Ragen of me with love, and now pray for a seal in condition." Of course bach, where, about twenty years ago, the following event took place:

in the tavern room of Ragenbach, several men and women, assembled from the village, sat at their case. The smith formed one of the merry company—he was a strong man, stock; then, with his own hands, with resolute countenance and daring mien, but with such a good-na- the anvil firmly. "There," he said, tared smile on his lips that every "it is done," after silently and sol arms were like bars of iron and his you are secured, and I am inoffen-

The smith sat near the door chat when all at once the door opened, and a dog came staggering into the after nine days he died. He died, room, a great, powerful beast, with but his memory will live from gene frightful aspect; his head hang ration to generation, and will be ing down, his eyes blood shot, his venerated to the end of time. Search ad-colored tongue half way out of history through, and you will not his mouth, and his tail dro ped be- find an action more glorious and tween his legs. Thus the ferocious sublime than the deed of this simplebeast entered the room, out of which | minded man-the smith of Ragenthere was no escape but by one door. bach. **Scarcely** had the smith's neighbor, who was bath keeper of the place, seen the animal than he became deadly pale, sprang up and ex claimed in a horrified voice, "Good beavens! the dog is mad!"

Then arose a terrible outcry. The

OUTLINE. I. God's warnings. v. 14-18. I. God's chastisements. v. 19-22. III. God's saving help. v. 23-30.

QUESTIONS. Introductory. Who was Job! When id he live? Where did he live? Give the geography of the place. Is he spoken of else where in the Bible? James 5: 11. Who prob bly wrote the book of Job? Is there any ook in the Bible older? What is the design of the book? Give the structure of the book Connection. Name the afflictions of Job. Who afflicted him? What for? Who permit ted it? Who came to condole him? The les son to-day is a part of whose speech? Give an account of him.
I. v. 14-18. To whom does God speak? Why wice? How is it regarded? How does God speak? What more does he do? How do men stop their ears? What is meant by purpose in all this? Explain "hide pride

om man." How does God warn men in these days? For what purpose? H. v. 19-22. If men disregard the warnings f God, what then? Describe the afflictions of the chastened. Is it kind in God to affli en? Does God willingly afflict? Lam. 3: 82, 83. Are the good afflicted? Why? What ould afflictions work out in us? Psa. 119 III. v. 23-30. Will God help the afflicted

Cor. 10: 13. What is an interpreter? What ust be his character? What is his mission? Who is our Interpreter and Mediator! What did he bear for us? Isa. 53: 4. For what purpose? Heb. 2: 17, 18. What duties are the af flicted led to perform? What blessings are be-

INTRODUCTORY.

Nothing is known of the parentage of Job. He is mentioned by Ezekiel, with Noah and Daniel, as a real person (Ezek. 14: 14), and also by James (James 5: 11). He evidently belonged to the patriarchal age, as early as the period of Abraham, between 2000-1800 B. C. He lived in the Deserta, between Palestine, Idumes, and the Euphrates. It can not be determined whether its inhabitants were descendants of Uz the son of Aram, Huz the son of Vahor, or Uz the Horite. Gen. 10:23: 22: 21; 36: 28. The Book of Job was probably written by Moses, though auhorities are divided between Moses, Solmon, and Hezekiah. It is thought to be the oldest book in the Bible, and in the world. The design of the book is to teach the nature and purpose of the providences of God. "The whole book is a discussion of that great problem of human life which appears in Ecclesiastes and in the Book of Psalms. What is the intention of Divine Providence in allowing the good to suffer?"-Stanley. The contents of the book may be divided into five divisions: . Historical facts (chapters 1-3). 2. The controversy between Job and his three friends (chapters 4-31). 3. Controversy

between Job and Elihu (chapters 32-37).

. God speaking to Job out of the tempest

(chapters 38-41). 5. Happy result of the

trial (chapter 42). The Book of Job is a poem—a didactic drama, with an epic in troduction and close, written in pure He-HISTORICAL CONNECTION. Job, a man "perfect and upright," is accused by Satan as serving God from selfish motives. To show that this charge is false, God permits Satan to take from Job his children and property, and smite him with a very loathsome and painful dis-Bildad, and Zophar, visit him to condole the sword. To keep man from perishin his affliction. Job, with expres-

it flashed across his mind how many

your escape." The smith had scarce-

seized him in an iron grasp, and

and dripping with blood and venom-

ous foam he left the room, locking

the door after him. Some persons

then shot the dog through the win-

come mad.

him, and enter into earnest controversy sickness and pain. The second method, with him, holding that special affliction when warnings are ineffectual, which and ransomer. and calamity come as punishment for God employs to arrest the attention of some special sin, and are proof of the men, and reveal his will to them. Sick- and a "new life" by faith in Christ.

ZOOLOGICAL GARDEN.

of his happy and contented neigh The splendid Zoological Garden bors would be made miserable by a at Fairmount Park, Philadelphia, mad dog, and he formed a resoluwas opened to the public in July, tion, the like of which is scarcely to 1874, yet it has the air aud general to be found in the history of the human race, for noble, self-devotion. deep, strong voice. "Let no one very extensive, lacking hardly anystir; for none can vanquish the beast order to save the rest; I will hold

appearance of famous, long estab-lished like institutions in Europe. "Back, all !" thundered he, in a Its collection of animals is already thing of grand importance to the but me! One victim must fall, in mass of patrons, unless we might mention the hippopotamus. At the the brute, and while I do so, make last annual meeting, the Superintendent reported 484 mammals, 453 ure, under a wall fourteen feet deep ly spoken these words when the dog | birds, 48 batrachians, and 63 repstarted toward the shrinking people. | tiles; and every visitor can testify But he went not far. "With God's to the exceedingly fine condition of help," cried the smith, and he most of the animals. The seals and rushed upon the foaming beast, sea-lions disport themselves in the sea-lions disport themselves in the seized him in an iron grasp, and dashed him to the floor. Asterrible struggle followed. The dog bit furiously on every side in a fright-riously on every side in a fright-riousl water or sun themselves upon their ened manner. His long teeth tore not long since by climbing over the creatures taken as they came up, dress post paid on receipt of price. the arms and thighs of the heroic railing around his pond—four feet half drowned. Their colony is one smith, but he would not let him high, I should say—and taking a of the most interesting things in the DURE TEAS.—AGENTS loose. Regardless alike of the ex promenade over to a neighboring garden. At any time almost, you cessive pair and the horrible death seal pond, whose inclosure he also might see dozens of these active litthat must ensue, he held down with scaled. I envy the visitors present an iron grasp the snapping howling at that magnet the inclusive in an iron grasp the snapping howling at that magnet the visitors present the animals popping in and out of the best. Country storekeepers should their holes not specification. an iron grasp the snapping, howling at that moment. It would certainly be interesting to know how a cry-something like the half-sup-He then flung the half-strangled seal could climb a fence. I was told pressed bark of a dog-to which beast from him against the wall, of this feat by the Superintendent probably, they owe their name

himself-a gentleman of distinguished manners, by the way, and a scientist of note. The collection of seals in this dows. Weeping and lamenting, the garden is more extensive, I think, people surrounded him who had than that of any other-than that of saved their lives at the expense of the London Zoo, certainly-and his own. "Be quiet, do not weep | seals are very expensive luxuries. for me," he said; "one must die in | The Superintendent of the London order to save the others. Do not Zoo says that "fourteen hundred thank me. I have only performed | weight of fish per annum is no more me, that God will not let me suffer seals are accustomed to eating their long or too much. I will take care food alive, and so difficult is the that no further mischief will occur task of teaching them to eat dead One afternoon in early Autumn, through me, for I must certainly be fish that thirteen out of fifteen seals received at the Philadelphia Garden He went straight to his workshop | died under the discipline. The gen eral mortality among the seals, in-

and selected a strong chain, the heaviest and firmest from his whole deed, appears to be greater than anywhere else in the Garden. One welded it upon his limbs and around died in 1876 from peritonitis, and another under very distressing circumstances; this was a young feone who saw him admired him. His emply completing the work. "Now male who "had the habit of gener ally staying in the water at night. fist like a forge hammer, so that few sive. So long as I live bring me my During a very cold night, early in could equal him in strength of food. The rest I leave to God; into the Winter, she lost the air hole she his hands I commend my spirit." had kept open to breathe through, Nothing could save the brave smith; and not having strength to break ting with one of his neighbors, neither tears, lamentations, nor the ice which formed over her, she prayers. Madness seized him, and was found in the morning drowned. Among the rare animals may be mentioned two black leopards, a plendid rhinoceros weighing over three tons, three fine giraffes, and a large number of kangaroos. The kangaroos appear in most vigorous condition, and almost any time the visitor may see the little ones pro-truding from the maternal pouch—

the distinctive characteristic of the marsupial family. There are, how-THE SAVIOR'S PRESENCE.-Each ever, some fish that have a pouch for part of man has a use and an abuse. their young. The hippocampus, or Each faculty, each desire, each mosea horse, is an example. No one, tive, each affection, is either good because rightly, or bad because wrongly, directed. Consequently it it seems, has ever witnessed the birth of the kangaroo; but it is certain that when first found in the pouch will be one of the surest signs-perthe only entrance—no one could haps of all signs the most decisive without passing him. He in himself the fulfillment of every it is not much more than an inch in length, and looks exceedingly like the common garden "grub" worm.

ommission of sin. Job, conscious of his ness and affliction should lead men to reintegrity, disavows all special guilt, reflection and repentance. Multitude of pels the unjust charges, and refutes their his bones. The bones are often repre offered at the right time—none of arguments by an appeal to facts. Having put to silence his three friends by an array of facts, showing that in the provi of "multitude of bones," is "chastened difference between joy and sorrow. dences of God, calamity and affliction fall with a strife of his bones continually;" as alike upon the good and bad, he expresses if they were in a mutiny, an uprising, an his belief that the end of the wicked utter unrest -Cowles. His life to the shall be destruction, that God's ways can destroyers. Death and his attendants not be comprehended and that true wisand precursors—the pangs preceding disdom consists in the fear of the Lord and solution. Many commentators suppose departing from evil. Elihu, a young man, Elihu speaks of the angels who inflict son of Barachel the Buzite, takes up the death upon those who do not obey God's argument, and advances the theory that premonitory warnings.—Cook. God permits suffering, calamity, and affliction for the purpose of leading men to senger. Three opinions in regard to it: him, and that they are not always pun- (1) Those who suppose that by the mesishments, but are for the discipline of men, and if taken and borne with a right spirit some distinguished instructor, or prophet, will result in greater and higher prosper-

EXPLANATIONS. I. v. 14-18. For God speaketh. God does not leave man in darkness, but is plain. It is, that God visits men with warns, persuades, and enlightens him affliction in order to restrain them from through nature and revelation. Yea sin, and to correct them when they have twice. Repeatedly-in various wayserred. They may suffer long and much, by his works, providences; by his Word, true reason why it was done. They may Spirit; by the voice of conscience, and by dreams and visions. Man perceiveth form erroneous views of the design of the it not. The mind of man is so darkened by sin that he does not perceive the warn- God is severe and harsh; but if there shall ings and will of God. Sometimes, when perceived, they are neglected, unheeded, because of self-love, pride, unbelief. Some will not perceive. In a dream

. . vision. This clearly denotes something different from ordinary slumber. and that ordinary dreaming which thing affecting us from the outer world Land of Uz, which was a region in Arabia The dreams here spoken of come from to repentance and the gracious pardon of within the soul itself, as from its deeper being, or as the voice of God in it; as covering, an atonement, a canceling or Adam's deep sleep (Gen. 2: 21), Abra blotting out, a putting out of view.—Tay ham's vision-seeing trance (Gen. 15-12). -Tayler Lewis. Openeth the ears. Sin, prejudice, pride, unbelief, hatred stop the ears of men to the truth, the warnings, and the appeals of God. The unto God. Affliction has brought him Lord opens the inward ear, enlightens the soul that it may receive als word, hear He will be favorable. Will beand heed his warnings. Sealeth their instruction. God fastens his instructions upon and within the mind as firm with joy. He shall be filled with joy as a seal affixed to a will or contract, and will make them as certain to man as a will ratified by a seal. Withdraw good. Render unto man his

man . . . purpose. Change man's disposition, purpose of heart, and course gard and treat him as a righteous man.of life. Hide pride. To hide pride, is to take away the matter and occasion, the incentives and motives of pride, whatsoever is a nurse of pride, or doth encourage the pride of our hearts. There are two ways by which God hideth pride from man: first, by pardoning it; secondly preventing it .- Caryl. Elihu thought that Job possessed the pride of self righteousness-too high an opinion of his own rectitude. Keepeth . . . from tions, (3) the messenger from God. the pit. To keep man from perdition The purpose of these warnings is to prevent man frow going headlong into future rain. The pit. More is meant by this

many ways of warning him of temporal and spiritual danger. expression here than the grave or corrup-2. Men do not hear and heed, because tion. The idea is not distinct, but it is of pleasure and pride, sin and self-love that some great loss, something terri evil companions and wicked hearts. ease, to test him. Job remains steadfast ble connected with the thought of the go-3. God sends afflictions to test, restrain and true to God. Three friends, Eliphaz, ing out of the life.—Tayler Lewis. By

persuade, discipline, and perfect men. 4. Earthly prosperity or adversity is sions of grief and impatience, curses the II. v. 19-22. He is chastened al- 5. The ways of God in his providences CENTRAL TRUTH.—Afflictions work good to day of his birth. The three friends rebuke so with pain. God speaks to man by are beyond the comprehension of man. 6. Christ our messenger, interpreter

7. We are restored to spiritual health

III. v. 23-30. If there be a mes-

senger here, there is reference to a man

or Elihu himself. (2) Those who suppose

an angel is referred to. (3) Those who re-

fer it to the Messiah. Whichever may be

the correct opinion, the general sentiment

as Job had done, without knowing the

divine administration, and suppose that

come a messenger, in such circumstances.

who shall explain the reason of the di-

vine dealings, and show on what princi-

ples God inflicts pain, and if the sufferer

God. I have found a ransom. A

ler Lewis. His flesh, etc. The afflic-

restored to perfect health. A type of the

tion would be removed, and he would be

to God in closer and sweeter communion.

Cook. He looketh upon men.

substance of which is the 29th and 30th

verses. Lo, all these things. Re-

ferring back to the methods which God

LESSON THOUGHTS.

s another bull, four cows, and a little calf, born in the garden. It is said that they can be easily accli- to exhibit the same, with the vouchers mated here. If so, there may come | thereof, to the subscriber, the administra to be a "rage" for zebus, and the

class hotels and restaurants.

Their increase begins to alarm the

society. Something must be done,

and it is very difficult to catch them.

Some newly-forming zoological gar-

den applied to the Fairmount Park

Institution for prairie dogs. This

was while they held possession of

the lawn. The request was most

willingly granted, but the catching

many days, and then only three or

There is a popular belief in the

West, that the burrowing owl, the

prairie dog, and the rattlesnake

live together in great harmony. It

s probable that the snake "invades

the home of the dog, for the purpose

of feeding upon the young, while

the owl, to save itself the trouble of

digging its own habitation, takes

ossessson of the deserted burrows

vhich are left in the gradual change

of location continually going on

among the dogs." Two burrowing

owls were once introduced into the

nclosure of the dogs at the Phila-

delphia garden, and the result was

a desperate fight, in which the owls were finally killed, their wings hav-

ing been clipped so that they could

not fly away. This hardly shows

harmony between the two. The

prairie dog and the porcupine are

among the animals that require no

water .- M. Howland, in Harper's

ODDS AND ENDS.

Cast thy bread upon the waters.

&c. Long Island waters seem to

be as favorable as any for this spe

cies of investment, for we read that

John E. Skinner, a New Haven com-

\$750.000 by the death of Antoine

showed some kindness at Port Jef-

Said a landlord of a public house,

at the verge of death, "If I had my

ferson, L. I., ten years ago.

positor, comes to estates worth

Mercer, a West Indian, to whom he

Magazine.

four were secured.

Dated, Alfred Centre, Dec. 9th, 1878. Among the contributions mentioned in the second annual report, are twenty-eight prairie dogs. In are twenty-eight prairie dogs. In Syrup. A remedy used Thirty-five time, these enterprising little crea. Years in a private practice, and never failtures burrowed out of their inclos-RHEUMATISM.

and took possession of a fine slope of lawn near the superintendent's office in the old Penn mansion called "Solitude" and those houseless later than the public. Sold by all Retail office in the old Penn mansion called "Solitude," and they bravely held it until last Fall, when the old in WEYBURN MEDICINE CO. P. O. Box parallel with the west line of said lot, 338 Rochester N. V.

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of the last described land.

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beginning in the north line of said lo

links, to the center of the high way; thence easterly, along the center of the highway

said lot number twenty-four, to the place

Also a certain other piece of land in lo

inks, to the south line of lot number this

teen; thence west, fourteen chains and sixty two links, to the place of beginning,

ontaining twenty two and one quarter

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of West Edmeston, its purchase will afford a good situation for a Sabbath keep

r who may desire to pursue this kind of

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American Sabbath Tract Society

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CALVIN THOMPSON

shall hear the message and acquiesce in the divine dealings, then God would be willing to be merciful.—Barnes. He is gracious. Through the mediatorial power of the interpreter, man is brought to repentance and the gracious pardon of RANKTIN KARNIM By virtue of a Judgment of Foreclosure and Sale in the above entitled action, made at a Special Term of the Supreme Court,

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saspped savagely right and left—sions could pass him without being soons could pass him without being spont their countenances, sil sprang and shrank from the dog. Who should deliver them from him? The saith silso stood among them, and, so he saw the anguish of the people, she has well and savagely right and left—sions and shrank from the fulfillment of every should left be common garden "grab" worm. Structurally, indeed, the kangaroo steve of every structurally, indeed, the kangaroo is the common garden "grab" worm. Structurally, indeed, the kangaroo is the common garden "grab" worm. Structurally, indeed, the kangaroo is the common garden "grab" worm. Structurally, indeed, the kangaroo is the common garden "grab" worm. Structurally, indeed, the kangaroo is the common garden "grab" worm. Structurally, indeed, the kangaroo is the common garden "grab" worm. Structurally, indeed, the kangaroo is the common garden "grab" worm. Structurally, indeed, the kangaroo is the corssings, or beg, or beg,

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gany County, on the 5th day of April	EMSI WARD.		
1879, at two o'clock in the afternoon, the premises described in said judgment, to	STATIONS. No. 8 No. 12* No. 4* No. 8		
wit: All that certain piece or parcel of land situate in the town of Ward, Allega ny County, New York, in township three	Leave Dunkirk Little Valley 2.59 ** 8 48 **		
range first, Morris Reserve, being a pari of lot number twenty-four. Beginning at a post in the south-east corner, running thence west, on the south line of said lot twenty-four chains to a post; thence	Salamanca 7.55AM 3.35PM 9.12AM Olean 8.32 " 4.09 " 10.01 " Cuba 8.56 " 4.30 " 10.33 " Wellsville 9.53 " 5.20 " 11.42 " Andover 12.02eM		
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 the east line of said lot; thence south	Leave Hornellsville H.1.05AM 6.35PM 12.35AM 1.50PM Arrive at Elmira 1.07PM 8.47 2.30 4.30 Blinghamton 2.54 10.53 4.35 7.30 Port Jervis 7.15 3.38AM 9.15 "		
along the line of said lot, twenty two	New York 10.25pm 7.25am 12.25pm		
ing seventy-five acres of land, be the same	ADDITIONAL LOCAL TRAINS RASTWARD.		

more or less.
Also forty acres of land off from the 5.25 A. M., except Sundays, from Dun-kirk, stopping at Sheriden 5.47, Forest-ville 6.08, Smith's Mills 6.30, Perrysburg east part of the following described land, being part of lot number thirteen, in the 7.10, Dayton 7.37, Cattaraugus 8.37, Littl Valley 9.20, Salamanca 10.27, Great Val ownship and range aforesaid, bounded as follows: Beginning at the north-east corner of said lot, and running thence ey 10.44, Carrollton 11.25, Vandalia 11.4 M., Allegany 12.10, Olean 12.45, Hins west, along the line of said lot, twenty dale 1.35, Cuba 2.25, Friendship 3.35, Bel four chains and ninety links; thence videre 4.15, Phillipsville 4.40, Scio 5.20, Wellsville 5.57, Andover 6.52, Alfred 7.42, southerly, and parallel with the east line of said lot, twenty chains and thirty links, Almond 8.10, and arriving at Hornellsvi to Hall's line; thence south, eighty-nine degrees east, along said Hall's line, twen-

623 A. M., daily, from Friendship, stop at Belvidere 6.44, Phillipsville 7.00, Sci 7.20, and arrives at Wellsville 7.55 A. M. ine of said lot; thence north, along said line, nineteen chains and eighty-four links, 9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.24, Forestville 9.33, Smith's Mills 9.45, Perrysburg 10.05, Dayton 10.17, Cattaraugus 10.45, Little Valley to the place of beginning, excepting and reserving nine and ninety seven one hunredths of an acre off from the west side 11.05, Salamanca 11.45, Great Valley 11.52 A. M., Carrollton 12.10, Vandalia 12.27, Alleparcels of land, viz., being part of lo gany 12.49, Olean 1.05, Hinsdale 1.30, Cuba number thirteen, range one, township 2.22, Friendship 3.00, Belvidere 3.21, Phillipsville 8.35, Scio 3.52, Wellsville 4.10, three, Morris Reserve, in Allegany County, Andover 4.45, Alfred 5.19, Almond 5.34. arriving at Hornellsville at 5.55 P. M. west from the north-east corner thereof 5.45 P. M., daily, from Salamanca, stopthence west, ou said north line, twenty ping at all stations, arriving at Hornell ville at 12.15 A. M. chains and sixty-eight links; thence south, and parallel with the east line of

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayton 10.28, Cattaraugus 11.00, Little Valley 11.24, and arriving at Salamanca at 11.50 6.05 P. M., daily, from Dunkirk, stops at all stations, arriving at Carrollton a

5.40 P. M., except Sundays, from Car rollton, stops at Vandalia 5.52, Allegany 6.06, Olean 6.15. WESTWARD.

STATIONS. No. 8* No. 9# No. 29 No. 1

	1					
Leave New York Port Jervis	7.00PM 10.55 "		7.00PM	9.00AM 12.13PM		
Hornellsville	8.15AM	12.20PM	12.50PM	8.55PM		
Alfred Andover Wellsville Cuba Olean Great Valley Arrive at Salamanca	9.17AM 10.17 " 10.40 "	12.45 PM 1.05 ** 1.21 ** 2.22 ** 2.50 ** 3.38 **	2.15PM 3.40 " 4.40 " 5.40 "	9.57PM 10.49 " 11.15 "		
Cleveland	7.05РМ					
Cincinnati	6.00AM					
Leave Little Valley Arrive at Dunkirk	11.57AM 1.30PM	: 1	6.13PM 8.15 "	12.22AM		
ADDITIONAL LOCAL TRAINS WESTWARD. 5.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.58, Alfred 6.24, Andover 7.1C, Wellsville 8.05, Scio 8.30, Phillipsville 8.55, Belvidere 9.45, Friendship 10.10, Cuba 11.17, Hinsdale 11.55,						
A M Olean 19 29 Allegan 10 40 Tra						

M., Olean 12.32, Allegany 12.49, Var dalia 1.25, Carrollton 2.35, Great Valley 2.58. Salamanca 4.10, Little Valley 5.00 Cattaraugus 5.52, Dayton 7.03, Perrysburg 7.19, Smith's Mills 7.55, Forestville 8.17 heriden 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 9.30 P. M., daily, from Hornellsville, ar rives at Wellsville 11.50 P. M. Sunday Train 1 will run between Sala manca and Dunkirk.

t Daily between Port Jervis and Dun-BRADFORD BRANCH. WESTWARD

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The Sabbat

THE HOL

The final battle fough For glory crowns the In the Home The days are bright in For the Summer las The flowers are fair the And the fading time Oh, wistfully I cry to-God speed the summor That brings the time of And sets my anxious a In perfect peace and n In the Home-1 Fear not the dark to For never a sin may en Nor the slightest too But clouds and darkne Life's journey lies There is a sigh in ever

But not yet may I read I must stay till life's Till the new lights bi And the voice of my But I think of the joya In the country where ing be. And soon I shall stand And find that my comi And therefore I cheeri For the Home THE ARK OF

sermon preached a March 8th, 1879.

Text-" And the Lo

BY REV. D. E. M

The wickedness come so great in repented the Lord t said, "I will destr created, from the fa Then what? G noblest creation s thwarted? A hum the image of God, race with a Christ i Not so fast. Noah "Noah found grace the Lord." Why? was a just and upri generations," and N God. And so it wa an race was possible serpent's head to be heel of the seed of woman whom that

seduced to sin, to th

rebellion which mu

great agony up fro

a deluged world, a

destruction. A w perish, save one ri order that there mig race that could inh Long after that, tion of men, save tw in the wilderness, better generation i promised land; and the Son of God ha glory he had with humau weakness ar that all who will h the kingdom of h life out of death is a doctrine taught and

of the physical worl tion in every breath Life finds its increm Through earth, an Something that lit 'Neath mantling shau The rich leaf-mon Bring up the youn The ante deluvia that the post deluv not perish. The exodus perished th might, possess | Can the God of Nosh Caleb, "so loved th

gave his only beg

whosogver, believet

not perish, but th

What men or in

men have not

Christ prophetic or

not eternal life [a

the grandest and th

of human history

ing its fulfillment in

ion zoen, there is t lasin, the eterr Human history gath eternal life; man eternal death; and it. Men do not. overwhelming testi "ful cancer that is foundations of mo ing the vital ci which alone life can Men don't take C and that is the wo take, not to say cri

first temptation. parents that if they of the tree that stoc the garden in that would not die, and it would be vastly tage to eat of the l the gods to do its haen't got through lie yet; and that, the face of aix thousa disaster, devastatio the world. He ha to more than one,

right if this congr , short time. ... He ha right on telling for