

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 50 A YEAR, IN ADVANCE.

VOLUME XXXV.—NO. 18.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 1, 1879.

WHOLE NO. 1787.

ST. JOHN THE AGED.

I'm growing very old. This weary head that lays so long upon Jesus' breast...

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE, N. Y.

NATURE'S GIFT AND HIS MEMORIAL

A Series of Four Sermons on the subject of the Sabbath. By Walter Watson.

THE SABBATH AND THE SUNDAY. By Rev. H. Lewis, A. M. Part First, 10 cents.

THE SABBATH AND THE SUNDAY. Part Second, 10 cents.

THE SABBATH AND THE SUNDAY. Part Third, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fourth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventh, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eighth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Ninth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Tenth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eleventh, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twelfth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirteenth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fourteenth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifteenth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixteenth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventeenth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eighteenth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Nineteenth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twentieth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-first, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-second, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-third, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-fourth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-fifth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-sixth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-seventh, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-eighth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Twenty-ninth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirtieth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-first, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-second, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-third, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-fourth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-fifth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-sixth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-seventh, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-eighth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Thirty-ninth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fortieth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-first, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-second, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-third, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-fourth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-fifth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-sixth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-seventh, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-eighth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Forty-ninth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fiftieth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-first, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-second, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-third, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-fourth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-fifth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-sixth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-seventh, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-eighth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Fifty-ninth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixtieth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-first, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-second, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-third, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-fourth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-fifth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-sixth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-seventh, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-eighth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Sixty-ninth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventieth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-first, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-second, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-third, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-fourth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-fifth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-sixth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-seventh, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-eighth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Seventy-ninth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eightieth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eighty-first, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eighty-second, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eighty-third, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eighty-fourth, 10 cents.

THE SABBATH AND THE SUNDAY. Part Eighty-fifth, 10 cents.

can not expect to be well versed in what is going on outside of himself.

The Greeks thought so much of this that they had inscribed on the front of one of their temples in Athens the following, for all to read, who should go there to worship: *Gnathos seuton; a celo dependit.*

No doubt there are a great many Christians now who, like those of the Ephesian Church, are faithful in many, it may be in most, of the outward duties of religion, and yet who feel deeply conscious that they have suffered loss in that which constitutes their inner and early experience of the love of God and the joy of salvation; and what is hopeful in their case is that they are hopeful in their case is that they are troubled about it. They feel that Christ commends their faithfulness and conscientious fidelity to the duties of religion; they do not intend to shirk that, and yet they can not help sighing over a subsidence of that pure sensibility and joyous inspiration in which their discipleship began. They do not enjoy duty and sacrifice for Christ as they once did; they seek more from legal strain, from sense of duty, than from love to God; and while that kind of obedience is better than open revolt, it can never bring real satisfaction.

Religion becomes dry formalism, and the soul loses its sensitibility and loses its enjoyment in such service. And not knowing really what this condition signifies, nor under what condition real progress is to be made in holiness, the danger is that they will surrender to what they may think an inevitable doom of decay, and go down before a current too strong to be resisted.

I shall be very glad if what I have to say shall be of service to any such, and a help to them in recovering their lost vantage ground of loving, joyous service.

My first effort will be to show what is conversion, and what the relation of the first love to the subsequent life. I am free to acknowledge that I do not expect to make any such exact definition of that change which a soul goes through in conversion, radical and important as it is, that each one of you on whom it has actually passed can distinctly trace it to exact time and place and mode of experience. Do not, I pray you, quite cast me off when I frankly confess that I can not distinctly, and definitely trace, and critically analyze any mental and spiritual experience that I can separate from all other experiences, and say certainly that was conversion. I can remember happy hours in prayer, in praise, in toil, in sacrifice for Christ away back in my boyhood. I can remember long and comfortable and strong supports from some power above me in the darkest hours of affliction under the heaviest misfortunes. I can remember, I can not forget, one happy day, when, in a grave cut through the thick ice in a bitter cold December, I was buried in baptism, by the hands of my dear old minister, Eld. Eli S. Bailey. I don't think, but I do think that was a happy day to me, because some change had taken place in my spiritual attitude toward God. A thousand times since then, on the stormy battle-field of life, I have taken up the duties, the dangers, endured the losses and crosses, and achieved the victories that belong to the Christian warfare, and in them all I have rested in the sweet consciousness that God was loving and helping me as his own child. That consciousness is with me to-day; this hour it is with me; and with that I can not spend time to shuffle the faded leaves of past experience to find exact time and place and circumstance of my conversion. Enough that at some time there came over my soul under condemnation of sin, my soul out of harmony with God and good, such a change as brought me into loving subjection to the will of God, into patient submission to the way of God, and into sweet sympathy with all goodness. There came a time when I turned from my worldly and sinful companions, and by an affinity moving all my heart, I sought the people of God and loved them and found my dearest companionship with them. Many have been so guided and so warmed by Christian home influences that with their very earliest love, they loved Jesus. They can not tell when nor why they began to love him. But most can remember when their love to Christ became a fact so fresh, so newly conscious, as to make an epochal starting point in a life conscious of the deep well from which it was drawing the waters of its everlasting life.

In other cases, there is no doubt, a beginning under circumstances never to be forgotten, of a new love and a new life, a new turning to God, a fresh-born Christian love and a fresh delight, a never before felt joy filling the soul, and giving it sweet communion with Heaven—a new revelation of God in the soul, a birth of joy and glorified song in the sky of the soul's life, like that which burst into the sky above Bethlehem when Jesus was born into the world. Old things had passed away, all things had become new in that soul. All things around him had a

new aspect; even the *sun* was new to himself. *Sin* was gone, and fear with it, for "perfect love casteth out fear." Then how tender, how lovable; in conscience, how quick, how true! It was a divine child, how true! It was a divine child, how true! It was a divine child, how true!

and to be all life long unfolding as flowers in their first paradise, but still the probabilities are not favorable to the expectation that very many Christians will stay in the freshness of their new-born, first love, so as to fall into no internal disturbance of self-accusation. And where the first love is not really lost, it will be led to a deeper, deeper consciousness of protracted and resolute warfare with all forces. What was begun in the feeling must be matured by application till it becomes the motive and the habit of life. At first an aged man, yet a very child in strength of thought and will. The pure and holy state of mind which is the first love, is a conviction by all manner of defects and half-conquered mischiefs, all ways ready to put out the rapture. Causes of anxiety, unrest, and fear are lurking all around. Questions, numbers, scruples, bad thoughts, perplexing doubts, cloud around the new-born soul, not one of which it has ever experienced before, a touch of the divine life upon the human life, by which this life is started upon a career of liberty in good. It is a regeneration, a new birth by the power of the Holy Spirit. Not come into the soul to destroy its freedom, and do for it what it can and ought to do for itself, but to purify the letters of sin, to carry the fountains of thought and feeling, so that the soul can flow on in pure and free and joyous streams toward the great deep ocean of eternal life. It is not that ocean, it is the fountain back in the hills. Too much is made of conversion by those who accept it as a complete gift, as something out of the soul, set in the soul for a completed job, only to be held fast and kept in. To God who works in us, to do his will, it is only one of his beginnings of divine influence upon the soul, which will carry on to higher and completed states by constant inflows of his divine life and power to the soul that will keep opening its doors heavenward, while to the subject himself it is only the dawning of a morning that may brighten into the noonday of eternal blessedness, the beginning of an experience that will trace behind him as an image of beauty, to be reproduced all along the way, only an ideal of that state in which his soul is to find its final and everlasting beatitude. It is a flowering state of beauty out of which the life can come to its consummated good. Conversion is only the flowering time of a saved soul; but in the flower lies the germ and the only possibility of a life to be perfected in good. In conversion, the soul does indeed change its citizenship; it passes over into a new world, and into the new relations of that new world. But conversion does not give the soul acquaintance and familiarity with the things of the new world into which it places it, but it does give it affinities, by which it can naturalize itself there, so as at length to be perfectly at home. And the whole life problem and life struggle is how to become acquainted with and how to use to best advantage the new advantages of the new life; how to become established and perfectly satisfied with the new relations into which conversion has initiated its subject. The new state of the soul is a paradise to it, as the beginnings of the first pair of human beings was a paradise to them, but not unlike that first paradise; it is beautiful without strength, the simple, unsuspecting goodness that as yet knows no conflict with evil, and for want of conflict knows no brawn of muscle. A single breath of temptation sweeps it away, and then in the struggle to regain it may be held, when once or twice or thrice reaptured.

Paradise lost and regained is not originally a Miltonic conception, a poetic dream only, but it is the fearful and sublime world problem of human probation.

Dr. Bushnell says: "No state of virtue is complete, however total the virtue, save as it is won by conflict with evil and fortified by the struggles of a resolute and bitter experience."

Dr. Holland says: "The fountain of joy is fed by tears, and love is by the breath of sighs, and the deepest grief and widest tears. Have holiest makes."

Strong grows the oak in the weeping storm. Safety the flower sleeps under the snow, and the farmer's horse is never warm. Till the cold wind starts to blow."

Beecher says: "God is fashioning the human heart for future joys, and he only sounds a siren here and there to see how far his work has progressed."

Talmage says: "Happiness in this world is only a half-fledged thing, a flowery path with a serpent basking across it, a broken pitcher from which the water has dropped out before we could drink it."

In all this, these gifted men are trying to express the social theology regarding this tremendous question of getting the human soul into harmony and league with the divine soul, getting into the kingdom of heaven, and staying there, for everlasting growth in good and in joy. It may happen to some to stay always in that fold

his weaknesses, and does not lay upon him the duties of a yet established method. And let him remember also, let him never forget, that God does lay upon him the duty of maintaining his childhood love and childhood powers of service that they may grow into manhood powers, and that when the time and the opportunity of such growth by such use have passed, his childhood love and power will not answer. When a child God expects him to speak as a child; but when he becomes a man God expects him to put away childish things, and to speak and act as a man. Otherwise, whatever God's compassion may do for him, it is sure it will not save him from irreparable loss; and in the same way of tentative service, he comes into higher and more complete notions of what is really character.

At first, character may seem to him to be feeling, impulse; and he will deem himself to have achieved a Christian character when he "enjoys religion," as they used to call it. But he will soon find occasion to employ thought in his religious activities, and urged on by his newly born impulse, and elated by his discoveries of truths and principles before unsuspected, he will be fortunate if he does not gravitate to the side of pure intellectualism, and deem character to consist in principle; but as he comes to know himself better, and the relations of thinking to acting, and to find out that a man can not more than half think a thought and apprehend a principle until he embodies it in an action, he will be likely to conceive character as some outward beauty, a beautiful life, and he will seek his place with the moralist, and before long will be "a thinking God that he is not as other men, as that poor publican." There may be glitter in him, but it will be the glitter of an iceberg; it will not be a Christian character; but it is coming toward the truer conception of character, and through the phases of self-criticism and conscious failure, the fuller and truer conception of what it is to be a Christian man, to be *encharakterized* from and by the divine life, so that retropecting his life, he sees back through the vista, the animated shade of the spirit of holiness and divine beauty breathed into his being with his first love, and moving on as the animating impulse of all his life, with his will, transfused through him, so as to be living with God, inseparable from himself, and his own character, and that by his holy, loving, active willspring as a substance from the soul. What a man is settles what he does, so that his first love comes out very plainly now to be, to confirm and settle into the whole spiritual nature as a habit of life what was begotten in the soul as a feeling; a new love, to convert a heavenly impulse into a holy habit, to raise Christian childhood into Christian manhood, to make the first love a permanent glow and habitual impulse of life.

The first love is to be fulfilled by the subsequent life, made into pervading fullness; such that the whole man, as a thinking, reasoning, acting, temptable being, shall so coalesce with it as to be immovably grounded in it—this is first love fulfilled, and to thus fulfill it is the high function and true use of all the subsequent life. Happy the life that achieves such a fulfillment of its first love, so that what is heavenly in feeling becomes heavenly in choice, in action, in habit.

How shall it become so? What will be the experience of that life which thus fulfills its first love? At first the new disciple knows but very little of himself, he is a new man to himself, and new by being lifted up on to the plain of a supernatural life, something in him of the divine; he has to learn how to work his own powers in his new relations, and how to adjust them to the new helps now offered him; how much shall he do? how much expect God to do? How to be a "worker together with God" is the starting problem that confronts him; and it is not strange if he do not at once fall into his adjustments, so as to work without friction and sense of failure and loss. Nothing at first of operation in harmony with his new life. His old and confirmed habits are forever telling him; his old loves are still coquetting with him; and nothing but the heavenly graces of patience and trust in his divine helps will give him the victory. But how shall he keep open access to the base of his supplies from the heavenly storehouse? how secure himself that he can have God for an ever-present help, so as to assure the victory? How to order his prayers and shape his life so as to always command ready access to the throne of grace is the question, and to the solution of it he will have to work his way by the struggle of experience. This will bring him into such acquaintance with God's ways of helplessness as to assure him that he will not be left alone, and this feeling his way into God's helplessness will soon be found to obviate his own awkwardness, and give him free access. Let him always remember that the dear heavenly Father knows his childhood, and

well trained churches have been disposed to "disrupt" the normal course of their Christian work by resorting to special expedients. They have preferred to hold on to the even tenor of their way, they have been in a hurry to get on to solid ground. Let it be granted, then, that, theoretically, ideally, the method of pastoral and church work most to be desired is such as we have described. It may be allowed that such pastors and churches as are working in this way may wisely hesitate to depart from their accustomed modes of proceeding by instituting extraordinary measures, or calling in the aid of specialists. There is, therefore, no room in our system for what are known as revivals of religion and for special efforts to promote them? Or, to put the question in another form, is there any room in the ordinary work of what we have called the normal work of ministers and churches and seasons of deep and special religious interest, including extraordinary seasons of revival, in the labors of evangelists, if need be? We think not. The evangelistic churches in our country, since the days of Edwards, have generally thought not. They have rejoiced in the revival of the last and of the present century. The fruits of these have to a great extent been rich and permanent. It has been generally held that the quickened religious life and activity which have notably characterized the last fifty or sixty years have been largely due to the influence of these seasons of extraordinary awakening. It is plain, then, that to fully adhere to the plan of the proposal, the plan of what is believed to be theologically the best method of church and ministerial work to seasons of special religious interest and the ordinary work of ministers and churches must be studied from different points of view. Only in this way can one hope to reach broad and comprehensive views and just practical conclusions. We can not but believe that the study of such views and conclusions that the doubtful and unsettled state of minds, both among ministers and laymen, to which we referred in the beginning, has been exhibited. It is not to be expected that every misapprehension that tends to create jealousy or to cause even the least friction between different forms of work or different Christian agencies should, if possible, be removed. —Independent.

A TOUCHING INCIDENT.

The scene narrated below is one of thrilling interest, and who that reads it can be thinking that there is such a principle operating in the human heart as love, and what would this world of passion, pride, self-will, and hate be without it? Let this beautiful illustration of this divine principle be spread abroad by the four winds, and its lessons make every reader's heart better.

Keeping Her Marriage Vow.

Walter Watson, who shot Ezra Compton at Highland on the 10th of January last, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.

Walter Watson, who shot Ezra Compton, was hanged April 3rd, in the jail yard in Newport, Rhode Island, for the murder of his wife. The hanging was witnessed by what may be called scaffold effects in their nature almost beyond the power of pen to describe.



and approve its measures, and commend the Society to the confidence, sympathy, and patronage of the public. Office 150 Nassau St., New York.

WASHINGTON CORRESPONDENCE.

After all the efforts to shut out general legislation at this session of Congress, we now behold the doors wide open and a tremendous avalanche of bills tumbling down upon the record for a single day was never poured in the history of Congress as of that last Monday, when bills poured in from the representatives of every State, until 1,888 were introduced. Republicans and Democrats alike joined with the few Greenbacks, and all seemed anxious to hand in their measures. Mr. Turner, of Kentucky, won the championship by working in forty-five bills, and he appeared about as fresh when he left off as when he began. Some others managed to get in as many as twenty-five or thirty apiece. Of the whole number about 750 were for relief, in one shape or another, of private individuals for whole communities, or for the distressed country. It is a noticeable fact, however, that very few war claims were offered, while among the bills presented are a number of propositions to cut off such legislation entirely.

Taken altogether, the outlook for a session extending far into the warm weather is now very promising. It is becoming more and more apparent that what we need is a smaller Congress of a larger country. Enough measures were introduced on Monday to supply the wants of the nation for two or three hundred years to come. Among the rest were 175 financial measures, including Mr. De La Matry's proposition to issue a billion greenbacks, which, somehow, has not been received with the serious consideration so important a measure would seem to be entitled to. A billion of dollars is a good deal of money. Mr. Stephens' bill for the redemption of subsidiary silver coin in greenbacks will certainly pass, and it is a measure sure to be of great relief to a large class of business men in all parts of the country, whose daily receipts are made up of small change, and who, under the present law, are unable, without considerable loss and inconvenience, to dispose of it. All this is one of the results of our false system of finance, which for years has been discriminating against the small merchant and in favor of the speculator. Mr. Stephens' bill wipes out this distinction, and places small silver coin upon an equal footing with greenbacks. The next step is to get rid of the trade silver dollar, or put it into a pair with greenbacks. This is the kind of general legislation the country wants, and if the extra session of Congress keeps on in the same line, the country will not object to having it continue all Summer.

To go from the affairs of State to the realm of gossip, I must repeat a story of a gallant Lothario from the far West, who, though a law-maker, is likewise a heart-breaker and a gay deceiver. He was, it is said, betrothed to a wealthy spinster of the Pacific coast, and the marriage was to have transpired soon after the adjournment of the Forty-Fifth Congress. But a brief residence in Washington served to dispel the glamor of love's young dream, and the recant young man, thinking to secure another lease of single blessedness, made the extra session an excuse for non-fulfillment of his vows, and wrote his fiancée that the short intermission would not admit of his immediate return to the West. "If the mountain won't come to Mahomet, Mahomet must go to the mountain," reasoned the maiden, and she, in the tender trustfulness of devoted love, packs her trousseau and hastens to the national capital, intent on taking her lover by surprise, and there consummating their mutual vows. On the long journey here, she was quite natural, she made the acquaintance of some of her traveling companions, among whom were several Congressmen, picked up at different points en route, and beguiled the tedious of the days by a recital of her little romances and the happy sequel expected. Arriving at Washington she registered at the same hotel which sheltered her betrothed, and, as it happens, she succeeded in surprising him beyond her utmost expectations, and was somewhat surprised herself! To make a long story short, in less than a week she, with her trousseau, was "home-ward bound," a madder if not a wiser woman, breathing maledictions upon man in general and her recant lover in particular, and announcing her intention to see him forthwith for \$20,000 loaned him at different periods of their engagement. "This, I believe, is a true story. And so runs the world away Congressmen, like other men, if young and gay, are not sulky to do things which they ought not to do—to be sickle, and changeable, and false.

HOME NEWS.

Westerly, R. I. The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming. About the first of March our former pastor and dear brother, Eld. H. Hull, of Wallworth, came to our house, and, though the weather was uncommodious, through an effort of two weeks many backsliders were reclaimed and sinners brought to a saving knowledge of our Lord and Savior. The Jackson Church was thus materially and we hope permanently strengthened. Yesterday six young converts were baptized in the placid waters of the Big Miami River, in the presence of a fine concourse of people. May the Lord give us strength of purpose to honor his holy name, and keep in the path of duty.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day. Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance. Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age. The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work. Let us who are engaged in it be true to our sacred trust.

L. A. PLATT.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

The house of John Moodie, Esq., of Jackson, was burned yesterday. Owing to a brick wind, adjoining buildings were very much endangered, but fortunately were saved by the aid of friends and neighbors. Mr. Moodie's loss was probably covered by insurance.

Doa. Babcock and Brother have started another store in our village. The new firm is a strong and enterprising one, and success may be expected to attend them.

During the Winter we were without any special religious interest. We made application to Elder J. Clarke, of DeRayter, to come and labor with us in a revival effort, but sickness and other circumstances prevented his coming.

On Sabbath morning, the 8th inst., seventeen were baptized, sixteen of whom united with the Church, and came to the table of the Lord, making to them and to us all a most blessed day.

Yesterday, Sabbath, 19th, four more were baptized into the fellowship of the Church. Still others who, for various causes, have thus far been prevented from doing so, are waiting a favorable opportunity to follow Jesus in this beautiful and impressive ordinance.

Although it has seemed necessary to discontinue the extra meetings, it does not seem at all necessary that we should relax our earnest endeavors to win souls to Christ, and to lead them in the ways of holiness and earnest work for Jesus.

A word of encouragement and exhortation to Sabbath school workers must close this hasty letter. The great majority of those who have thus publicly professed Christ are members of our Sabbath school, and from them averaging from ten to fifteen years of age.

The degree of intelligence and earnestness of purpose with which these children have professed their faith in Jesus impresses me as I have never been impressed before with the inestimable importance of our Sabbath-school work.

Let us who are engaged in it be true to our sacred trust. L. A. PLATT.

Westerly, R. I., April 20th, 1879.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

Seven persons were buried by the water, which was at Wilkes-Barre, Pa., April 28th.

The Bible Service.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1879.

SECOND QUARTER.

- April 1. Sanctified Affection. Job 23: 1-30.
April 8. Prosperity Blessing. Job 42: 1-10.
April 15. Queen Esther. Esther 4: 10-17.
April 22. The Coming Savior. Isa. 49: 1-13.
April 29. The Shepherd. Ps. 100: 1-5.
May 6. The Servant's Call. Isa. 41: 1-10.
May 13. The Savior's Kingdom. Micah 4: 1-5.
May 20. The Holy Spirit Poured. Joel 2: 1-28.

THIRD QUARTER.

- July 1. Peace with God. Romans 5: 1-10.
July 8. The Security of Believers. Romans 8: 28-30.
July 15. Christian Love. 1 Cor. 13: 1-13.
July 22. The Holy Spirit. 1 Cor. 12: 1-13.
Aug. 5. Ministry of Reconciliation. 2 Cor. 5: 14-21.
Aug. 12. The Fruit of the Spirit. Gal. 5: 22-23.
Aug. 19. The Christian Armor. Eph. 6: 10-20.
Aug. 26. The Gift of the Holy Spirit. 1 Pet. 3: 1-7.
Sept. 2. The Coming of the Lord. 1 Thim. 4: 1-8.
Sept. 9. The Christian in the World. 1 Tim. 6: 1-10.
Sept. 16. The Christian Citizen. Titus 3: 1-5.
Sept. 23. Review.

LESSON VI.—THE SAVIOR'S CALL.

For Sabbath Day, May 10.

ISAIAH 55: 1-11.
I, O, every one that thirsteth, come ye to the waters, and be ye refreshed without money.

TOPIC.—Salvation is free.

TOPICAL READINGS.

1. The Invitation. Matt. 11: 28-30; Rev. 22: 17.
2. The Holy Spirit. 1 Cor. 12: 1-13.
3. The Fruit of the Spirit. Gal. 5: 22-23.
4. The Christian Armor. Eph. 6: 10-20.
5. The Gift of the Holy Spirit. 1 Pet. 3: 1-7.
6. The Coming of the Lord. 1 Thim. 4: 1-8.
7. The Christian in the World. 1 Tim. 6: 1-10.
8. The Christian Citizen. Titus 3: 1-5.
9. Review.

OLD TEST.—"I am your man."

NEW TEST.—"Whoever will, can be saved."

TRIP.—Between 12:00 and 1:00 P. M.

Miscellaneous.

HOW MAUD KEPT WATCH.

"Why, Rover, I'm surprised at you! I've got two more things to do than to keep watch over you."

A SMILE FOR HOME.

"Take that home with you, my dear," said Mrs. Lewis, her manner half serious.

FOR SALE.—THE

American Sabbath Tract Society has for sale a large quantity of Bibles, Prayer Books, and other religious tracts.

FOR SALE.—THE

American Sabbath Tract Society has for sale a large quantity of Bibles, Prayer Books, and other religious tracts.

FOR SALE.—THE

American Sabbath Tract Society has for sale a large quantity of Bibles, Prayer Books, and other religious tracts.

FOR SALE.—THE

American Sabbath Tract Society has for sale a large quantity of Bibles, Prayer Books, and other religious tracts.

FOR SALE.—THE

American Sabbath Tract Society has for sale a large quantity of Bibles, Prayer Books, and other religious tracts.

Wine and milk.

Wine and milk are essential for health. The grape contains more nutriment, and is less nourishing and growth to the body.

QUESTIONS.

Q. From whom did I learn that I should be baptized? A. From the Lord Jesus Christ.

QUESTIONS.

Q. What is the purpose of the Sabbath? A. To rest the body and refresh the mind.

QUESTIONS.

Q. How should we spend our Sabbath? A. In the study of the Bible and in the exercise of Christian love.

QUESTIONS.

Q. What is the meaning of the Sabbath? A. It is a day of rest and refreshment.

QUESTIONS.

Q. How should we observe the Sabbath? A. By abstaining from worldly pleasures and by spending the day in the study of the Bible.

QUESTIONS.

Q. What is the purpose of the Sabbath? A. To rest the body and refresh the mind.

QUESTIONS.

Q. How should we spend our Sabbath? A. In the study of the Bible and in the exercise of Christian love.

QUESTIONS.

Q. What is the meaning of the Sabbath? A. It is a day of rest and refreshment.

QUESTIONS.

Q. How should we observe the Sabbath? A. By abstaining from worldly pleasures and by spending the day in the study of the Bible.

QUESTIONS.

Q. What is the purpose of the Sabbath? A. To rest the body and refresh the mind.

QUESTIONS.

Q. How should we spend our Sabbath? A. In the study of the Bible and in the exercise of Christian love.

QUESTIONS.

Q. What is the meaning of the Sabbath? A. It is a day of rest and refreshment.

QUESTIONS.

Q. How should we observe the Sabbath? A. By abstaining from worldly pleasures and by spending the day in the study of the Bible.

How to plant peas.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

THE SABBATH RECORDER.

Published monthly during the school year (from November) by the LITERARY SOCIETIES AND FACULTY OF ALFRED UNIVERSITY.

TERMS.

\$1.00 per year, if paid in advance; \$1.25, if not paid in advance.

LESSON LEAVES.

Containing the INTERNATIONAL LESSONS, with questions to aid Sabbath School scholars in their study.

THE ERIE RAILWAY WILL

be known by its new name THE NEW YORK, LAKE ERIE AND WESTERN RAILROAD.

ABSTRACT OF TIME TABLE.

Adopted July 8th, 1878. Stations: Buffalo, Dunkirk, Little Valley, Salamanca, etc.

NEW MUSIC BOOKS!

THE GOSPEL OF JOY. By Rev. Samuel A. May. A book of great beauty, being a collection of the best of new hymns and melodies.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

LESSON THOUGHTS.

The soul is full of desires, longings, yearnings, and aspirations.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

NEW ADVERTISEMENTS.

NEW RICH BLOOD. PARSONS' Purgative Blood. New Rich Blood, and will completely change the system.

AGENTS WANTED FOR

the Best and Fastest-selling Piano and Organ. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

KANSAS FARMS AND

FREE HOMES. How to get them in the Best part of the State. 6,000,000 acres for sale.

AGENTS WANTED FOR

the Best and Fastest-selling Piano and Organ. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

AGENTS WANTED FOR

Smith's Bible Dictionary and Holman's New Pictorial Bible. Agents wanted for the whole country.

THE ALFRED STUDENT.

Published monthly during the school year (from November) by the LITERARY SOCIETIES AND FACULTY OF ALFRED UNIVERSITY.

TERMS.

\$1.00 per year, if paid in advance; \$1.25, if not paid in advance.

LESSON LEAVES.

Containing the INTERNATIONAL LESSONS, with questions to aid Sabbath School scholars in their study.

THE ERIE RAILWAY WILL

be known by its new name THE NEW YORK, LAKE ERIE AND WESTERN RAILROAD.

ABSTRACT OF TIME TABLE.

Adopted July 8th, 1878. Stations: Buffalo, Dunkirk, Little Valley, Salamanca, etc.

NEW MUSIC BOOKS!

THE GOSPEL OF JOY. By Rev. Samuel A. May. A book of great beauty, being a collection of the best of new hymns and melodies.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

LESSON THOUGHTS.

The soul is full of desires, longings, yearnings, and aspirations.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

THE SABBATH RECORDER.

Published monthly during the school year (from November) by the LITERARY SOCIETIES AND FACULTY OF ALFRED UNIVERSITY.

TERMS.

\$1.00 per year, if paid in advance; \$1.25, if not paid in advance.

LESSON LEAVES.

Containing the INTERNATIONAL LESSONS, with questions to aid Sabbath School scholars in their study.

THE ERIE RAILWAY WILL

be known by its new name THE NEW YORK, LAKE ERIE AND WESTERN RAILROAD.

ABSTRACT OF TIME TABLE.

Adopted July 8th, 1878. Stations: Buffalo, Dunkirk, Little Valley, Salamanca, etc.

NEW MUSIC BOOKS!

THE GOSPEL OF JOY. By Rev. Samuel A. May. A book of great beauty, being a collection of the best of new hymns and melodies.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

LESSON THOUGHTS.

The soul is full of desires, longings, yearnings, and aspirations.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

HOW TO PLANT PEAS.

Last Spring, I put in my first peas, and potatoes on the 15th of March, and had splendid crops of both.

FREE—DRAFTSNESS RE-

LIVED. No medicine. Book free. G. J. Wood, Madison, Ind.

FOR SALE AT THIS OFFICE.

THE CONSTITUTIONAL AMENDMENT. BY THE REV. NATHAN WARDEN, D. D.

CATALOGUE OF

COOKS AND TRACTS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

NATURE'S GOD AND HIS MEMORIAL.

A Series of Four Sermons on the Sabbath. By Nathan Warden, D. D.

THE SABBATH AND THE SUNDAY.

By Rev. H. L. Lewis, A. M., Past. First, Argonne, Ill. Price 10 cents.

THE SABBATH AND THE SUNDAY.

By Rev. H. L. Lewis, A. M., Past. First, Argonne, Ill. Price 10 cents.

THE SABBATH AND THE SUNDAY.

By Rev. H. L. Lewis, A. M., Past. First, Argonne, Ill. Price 10 cents.

THE SABBATH AND THE SUNDAY.

By Rev. H. L. Lewis, A. M., Past. First, Argonne, Ill. Price 10 cents.

THE SABBATH AND THE SUNDAY.

By Rev. H. L. Lewis, A. M., Past. First, Argonne, Ill. Price 10 cents.

THE SABBATH AND THE SUNDAY.

By Rev. H. L. Lewis, A. M., Past. First, Argonne, Ill. Price 10 cents.

THE SABBATH AND THE SUNDAY.

By Rev. H. L. Lewis, A. M., Past. First, Argonne, Ill. Price 10 cents.

THE SABBATH AND THE SUNDAY.

By Rev. H. L. Lewis, A. M., Past. First, Argonne, Ill. Price 10 cents.

