paid, on receipt of price. Address Sabbarra RECORDER Alfred Centre, N. Y. MATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE N. Y. NATURE'S GOD AND HIS MEMORIAL

DIOGRAPHICAL SKETCHES
AND PUBLISHED WRITINGS OF

Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History 16mo 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able pre sentation of the Sabbath question, argumentatively and historically, and should

be in the hands of every one desiring light on the subject. THOUGHTS SUGGESTED BY THE PERUSAL OF GILPILLAN AND OTHER AUTHORS ON THE

SABBATH. By Rev. Thos. B. Brown
Pastor of the Seventh-day Baptist Church
at Little Genesee, N. Y. Second Edition
125 pp. Fine Cloth, 50 cents. Paper
10 cents. This is in many respects the most able argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. -The book is a careful review of the arguments

in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candorkindness and ability. We especially commend it to those who, like Mr. Brown. have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London n 1724 It is valuable as showing the state of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH. in 2 parts. Part First. Narrative of Recent

Events. Part Second, Divine appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 60 pp. Paper, 10 cents. This work is one of decided value, not

only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church. THE ROYAL LAW CONTENDED FOR. By

don, in 1658. 64 pp. Paper, 10 cents LIFE AND DEATH. By the late Rev. Al-exander Campbell, of Bethany, Va. binger Extra." 50 pp. Price, 6 cents. OMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner. D. D. 20 pp.

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above named books, and a liberal discount to the trade Other works soon to be published. TRACTS

No. 1—Reasons for introducing the Fourth Commandment to the consideration of servance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and

Observed 16 pp. No. 11s-Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 16—The Sabbath and its Lord. 23 pp No. 23—The Bible Doctrine of the Weekl TOPICAL SERIES-No. 1, "My Holy

James Bailey. 28 pp. each. DO THE SCRIPTURES TEACH IT? By Rev. N. V Hull, D. D. 6 pp. "THE LORD'S DAY, OR CHRISTIAN SAB

"DID Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N Wardder. 4 pp. "CONSTANTINE AND THE SUNDAY." By

"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.
"DrD Christ Abolish the Sabbath or the
Decalogue?" By Rev. N. Wardner. 4 pp.

"ARE the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Ward-

There are a small supply of the last eight tracts in Norwegian.

Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILL-

The Sabbath Recorder, PUBLISHED WEEKLY,

BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y As the Denominational Paper of fine

Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reforms tory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be

TERMS OF SUBSCRIPTION. 

No paper discontinued until arrearages are paid, except at the option of the pub-

ed for 50 cents an inch for the first inser quent insertion. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at lega

Yearly advertisers may have their ad vertisements changed quarterly without extra charge. No cuts or large type can be inserted but advertisements may be displayed by spacing to suit patrons.

No advertisements of objectionable char actor will be admitted.

The office is furnished with a supply of lobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. ADDRESS.
All communications, whether on business or for publication, should be addressed to THE SABBATH RECORD. The Sabbath Recorder.

Into the quiet, the infinite calm.

Into the place of the song and th

psaim. Wonderful love, that has wrought all for

Wonderful work, that has thus set

Wonderful ground upon which I have

Wonderful tenderness, welcoming home

Out of disaster and ruin complete,

Out of the struggle and weary defeat.

Out of my sorrow and burden and shar

Out of the evils too fearful to name, Out of my guilt, and the criminal's doc

Out of the dreading, the terror, the gloon Into the sense of forgiveness and rest, Into inheritance with all the blest

Into a righteous and permanent peace,

Into the comfort without an alloy.

Into a perfect and confident joy.
Wonderful holiness, bringing to light

Out of the horror at being alone.

Out, and forever, of being my own,

Out of the hardness of heart and of will

Out of the longings which nothing cou

Out of the bitterness, madness, and strife

Into communion with Father and Son, Into the sharing of all that Christ won

Into Christ Jesus, there ever to dwell,

Wonderful lowliness, draining my cup !

Wonderful purpose, that ne'er gave

up! Wonderful patience, that waited so long

spond, Into that which there is nothing be

yond, Into the union which nothing can par

Into what satisfies His, and my heart,

Into the gladness of making God glad

Wonderful person, whose face I behold !

Wonderful story, then all to be told! Wonderful all the dread way that He

THE TIME OF THE RESURRECTION.

Read before the Yearly Meeting of the

BY REV. J. W. MORTON.

First Paper.

We propose to discuss the ques-

tion as to the time of the resurrec-

tion of our Lord, under the four fol-

by request.

lowing heads:

I. The time of day.

IV. The year.

II. The day of the week.

III. The day of the month.

It is, perhaps, impossible to de-

termine this question with absolute

certainty. Several points of time

are mentioned by the evangelists,

but not one of them is actually said

resurrection. It is probable, how-

ing a positive answer in this case as

evidence. Let us look at the testi-

ry the Magdalene and Mary the

and Mary the mother of James,

came "at early morning" (orthrou

from the tomb. By some means.

the question before us.

-Christian Statesman.

Into the deepest of joys ever had,

Wonderful glory, to which I belong!

Out of my poverty, into His wealth, Out of my sicknesses, into pure health, Out of the false, and into the true,

Out of the old man, into the new.

Out of it all, and at infinite cost!

Into more blessings than words e'er can

Wonderful grace, putting all out of sight

Wonderful power, that nothing could

wisdom, devising the way

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-\$2 50 A YEAR, IN ADVANCE.

WHOLE NO. 1796.

VOLUME XXXV.---NO. 27.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 3, 1879.

Sabbath

But may not this word (epipho.

must have been made at, or soon aft- which took place before daylight, er sunset, and as the day that was the object was to anoint the body; then "drawing on" was the same but the object of the evening visit first day of the sabbath" men- was "simply "to view the tomb." tioned in connection with the morn-

some twelve hours earlier than the second time, and received a second earliest of those recorded by the message from him to the other dis- But the real meaning is, that he apother evangelists. Yet even then- | ciples. See John 20: 11-18. in the evening of the Sabbath, at | 12. Thus, there were in all five re- Magdelene; which is in strict ac rolled away the stone, and who was the resurrection. even then sitting upon it, it is ren dered in the highest degree proba-

ble that the resurrection actually tomb in the morning after what recorded by this writer. took place but a short time before their arrival. After a very careful examination of the narratives of the the following conclusions: Into the ecstasies, full to the brim, Into the having of all things with him,

1. That Jesus arose a short time before sunset on a certain Salbbath vening. Matt. 28: 1, 2.

2. That Mary the Magdalene and the other Mary, probably the moth- lying therein. They might have that same evening, at or near sunesurrection.

embalming the body, but simply "to from him-a message to the disciphon) that is, as we suppose, to ascer- arisen, and that there is no further to the morning dawn? and may not tain whether the Roman guard which use for these spices." Such should the accompanying phrase, "in the had been set there had gone and left have been the position taken by end of the Sabbath" (opse sabbaton), trod! Wonderful end, He has brought me to the way clear for breaking the seal | them, and such it would have been, and proceeding with their labor of had they been cool headed philoso-

in Galilee. Matt. 28: 9, 10. ever, that we can come as near givwith the announcement, " They two Marys? have taken away the Lord out of the in almost any other that depends to tomb, and we know not where they en themselves fully believed in the ready. But as the resurrection ceran equal extent upon circumstantial have laid him." Verse 2. This was reality of what they had seen? How tainly occurred not far from the the second recorded visit to the mony of the evangelists on this tomb. It was also the second visit

of Mary the Magdalene. 7. Peter and John, when notified mother of James, and Salome came by Mary, ran immediately to the to the tomb "very early" (lian | tomb; arriving, probably, about proe), "at the rising of the sun" daylight. They went in, and found (unatellontos tou heliou). They saw | that the body of Jesus was not there. "a young man," who told them that | John 20: 3-8. It is not prabable Jesus had arisen; but he did not that at this early hour, either Peter tell them when he arose; and Mark or John saw Jesus or any angelic Simon, mentioned in Luke 24: 34. Luke says (chap. 24: 1-11), that was, most likely, at a later hour of certain women, among whom were the day. This was the third record-Mary the Magdalene and Joanna ed visit to the tomb after the resur-

batheos), "bringing the spices which | prepared spices for the purpose of | the night before! they had prepared." These women anointing, or embalming the body But do not Mark, Luke, and John

one unknown to ber. Equally with 27: 62-66. Matthew says (chap. 28:1-6), that women repaired to the tomb, "bring Mary the Magdalene and the other ing the spices which they had prethe sabbath" (te epiphoskouse eis sus. "Two men in shining garmian sabbaton), "to view the tomb" | ments "told them that he had aris

from the door, and "was sitting visit, which Luke does not distin-(ekatheto) upon it." This angel told | guish from this one.

11. Mary the Magdalene remained ing visits, it follows that this visit by the tomb after all the rest had recorded by Matthew took place gone home, and then saw Jesus a our English Bible is punctuated, it

Why did Mary the Magdalene

they had seen and heard the evenably decide that they had no reason

it. Matt. 28: 2. This was the first An angel told us that he had arisen. ecorded visit to the tomb after the Nay, more; we ourselves have seen the living Jesus and held him by these two places; and, in both, its 3. This first visit was not made the feet and worshiped him. We meaning is clearly established or the purpose of "anointing," or even heard his voice, and received by the context. view the tomb" (theoresai ton ta- ples. In fact, we know that he has kein), as used in Matt. 28: 1, refer

4. These two women were ad women, they might, quite naturally, this case, no occasion for the adopdressed by the angel who was sit- take a different view of the matter, tion of strained, unnatural, or even unting upon the stone, and were as | Even if they did not expect to find | usual definitions of words or phrases. sured that Jesus had arisen; they the body in the tomb, they would And, surely, it is always best to were also told to go and carry the probably accompany the other wom- avoid such things, as far as may be news to his disciples. Matt. 28: 5-7. en on their joint mission of love. practicable. Such interpretations 5. As they were going, Jesus him. These had seen no vision of angels, are, indeed, sometimes resorted to self met them, and said: "All hail!" and had no evidence whatever of for the purpose of harmonizing He then told them to go and tell his the resurrection, except the improba- statements that seem inconsistent brethren that they should meet him | ble story of these two impressible | with each other; but, in this case, women as to what they had seen as no discrepancy exists, there is before daylight (skotias eti ouses), while laboring under the most in- We conclude, therefore, relying though the meaning is a little ob. Now, every scholar knows that Hebrew word shabbath in Leviti- 6), and before "the day of Pente- find the Savior and his apostles Mary the Magdalene, who seems to tense mental excitement. ions of the previous night, came were slow to believe the fact of the late in the afternoon of a certain three, intervened between the burial is, of course, possible that the phrase following the Septuagint version.

positive evidence that the disciples of Matthew, that our Lord arose what purpose she made this visit we had seen Jesus in Galilee and worare not informed. She saw that the shiped him, "some doubted." Matt. was laid in the tomb. stone had indeed been taken away: 28: 17. Is it any wonder, then. and taking for granted that the that Salome and the other Galilean body of Jesus was no longer in the women hesitated in giving credence tomb, she ran to Peter and John to the story of his appearance to the he arose "in the end of the Sab-But is it probable that these wom. as if this question were settled al-

easy it would be for the rest to per time of the Passover, it is by no suade them that they had only seen a means certain that the Sabbath in vision. This is not mere conjecture. which he arose was the weekly Sab-Mary the Magdalene was, it would bath. The fifteenth day of the seem, one of those to whom the Jewish month Nisan, which immethe dead? He is not here, but is Sabbath. See Lev. 23: 6-8, 15. risen." Yet later, after all the rest | This Sabbath, or first day of the had gone home, when she saw Jesus | feast of unleavened bread, dependand supposed him to be the garden. | ing, as it did, upon the age of the him hence, tell me where thou hast the week and sometimes another. him away." Certainly, she did not | Christian era, it was coincident with | hemera). then believe in the reality of that the weekly Sabbath; in the 30th how much easier to distrust that of in the 29th, and again in the 32d, again."

were then and there informed by of Jesus; a process for which there assert that certain events narrated quiry, whether that Sabbath, in that Jesus had arisen; but neither of burial. These spices were pur ing? We answer, emphatically, was the weekly Sabbath, or the treis hemeras) rise again." Parallel quence of the above assumptions, and, as Sunday was the first day of these two men nor Luke give any chased at different times. Some No! Among all the statements first Sabbath of the feast of unleavthint as to the precise time of his procured them in the evening of the made in the first fifteen verses of ened bread. It must have been one burial, before the Sabbath (Luke 23: | the twenty-eighth chapter of Mat. | or the other of these two, or both of John says (chap. 20: 1, 2), that | 56(; others, "when the Sabbath was | thew, there is not one that appears | them together; for there was no Mary the Magdalene came to the past." Mark 16:1. No doubt the elsewhere, in any form whatever. tomb "early, when it was yet dark" original plan was to embalm the Events, more or less similar to these. (proi, skotias eti ouses), and saw | body after the close of the Sabbath; | transpired in the morning; but they that the stone had been taken away that is, in the morning of the second | were not the same. For example, day after the burial; but the sealing Mary the Magdalene, either alone the question before us into the two not mentioned by John, she ascer- of the stone and the placing of the or in company with others, was or. following: 1. On what day of the tained that the body of Jesus was guard by the tomb, the express ob dered four several times to go and week was our Lord crucified and (te trite hemerg). no longer in the tomb; but when ject of which was to prevent the announce the resurrection to the buried? 2. How long did his body and how it had disappeared, she was disciples from gaining access to the apostles. First, when in company not then informed. She supposed body, effectually prevented the exe with the other Mary, in evening that it had been taken away by some | cution of this design. See Matt. | twilight, by the angel that rolled | our Lord crucified and buried? away the stone, upon which he was Mark and Luke, John is silent on 9. "Very early in the morning" then sitting, outside of the tomb. (orthrou batheos), some of these Matt. 28: 7. Secondly, when, a few were going to tell his disciples. by Mary came "in the end of the Sab-pared." Luke 24: 1. They found Jesus himself. Matt. 28: 10. Thirdbath" (opse sabbaton), "as it was the stone rolled away, went in, and ly, when in company with the same to ask for a guard over the tomb, drawing on toward the first day of found not the body of the Lord Je Mary and Salome, about sunrise the

next morning, by an angel called "a young man," who was seen with- now evening, since it was prepara. though not a prediction, was spoken (theoresai ton taphon). Apparently, en. This was the fourth recorded in the tomb, "sitting on the right tion, which is the day before the by Jesus after the fulfillment of his it had three distinct meanings: just before their arrival, there had visit to the tomb. It was made in side." Mark 16: 5, 7. Fourthly, Sabbath (pro sabbaton), came Jobeen a great earthquake (seismos the morning twilight, probably alone, a little later, after all the rest seph of Arimathea, an honorable megas), for an angel of the Lord, shortly after the arrival of Peter had gone home, by Jesus himself. having descended from heaven, ap and John; and these women re John 20: 14, 17. Now, these sev- the body of Jesus. proached and rolled away the stone mained by the tomb until the next eral communications were in many Luke 23: 54-56—"And that day respects similar, but they were not was the preparation, and the Sab- 26: 61; 27: 40; Mark 14: 58; 15: the same. Indeed, their attendant bath was drawing on. And the 29. Also compare with Mark 8: them that he had arisen; but even | 10. A little later, Mary the moth- circumstances were so different that women also, who came with him | 31; Matt. 27: 63. gether with Mary the Magdalene, even if the question of time were the morning, but "in the end of the | heliou), bringing their spices with narrated only what occurred in the to the commandment."

he did not tell them the precise time er of James, and Salome, to- they could not have been the same, from Galilee, followed after, and In the passages quoted above we

We shall first quote all the pas-

Matt. 27: 62-" Now, on the mor-

sages that bear upon this question.

row, which is after the preparation,

the chief priests and the Pharisees

came together to Pilate "-that is,

Mark 15: 42-" And when it was

"till the third day." v. 64.

is next to impossible to harmonize | There laid they Jesus, therefore, be-Matthew and the other evangelists, cause of the preparation of the Jews; "three days and three nights," was were in each year seven sabbaths, to eat of the fruit of that year if we assume that they all meant to for the tomb was near by." The passages above quoted es-

narrate the same circumstances. But does not Mark say (16: 2) that Jesus arose in the morning? As day of the crucifixion was called heart of the earth. When, there day "of the first of these sabbaths. Ition of the law was correct, is con-"the preparation," and that the foldoes seem to convey this meaning. lowing day was "the Sabbath." How long did the body of Jesus lie day of the sabbath" (he mia ton tion of the manna on that same day peared at that time to Mary the or the first Sabbath of unleavened 12: 40) is the only one that gives us or not. bread—the 15th day of Nisan? We a definite, pointed, and unequivocal

reparation of the Sabbath. word (epiphoskein) is used only in

(23: 54), that he was laid in the tomb intervened. We conclude, therefore, tival days were multiplied, it would path, and that he arose just before Monday, or the second day of the perpetuate a mistake. At all events, the close of a Sabbath; consequently, civil or creation week. that the time his body lay in the four hours, or some multiple of followed the resurrection Sabbath- in the afternoon, and lav in the

mean "some time after the Sabbath?" These interpretations may phers. But as they were only plain | be barely possible; but there is, in day following the resurrection; and, | used by the rest.

> hour of the day in which his body history does not go. As we have already learned that his body should lie in the tomb, satisfactory proof. when compared with each other, are bath," it would seem, at first view,

find them in the Gospels. Matt. 12: 40 - "For as Jonah was three days and three nights in "two men" (Luke 24: 4) had said: diately followed the slaying of the the belly of the sea-monster, so shall Why seek ye the living among paschal lamb, was by law a strict the Son of Man be three days and

nuktas) in the heart of the earth." Matt. 16: 21-" From that time forth began Jesus to show to his himself is equally silent on that messenger; for the appearance to er, she said: "Sir, if thou hast borne moon, was sometimes one day of disciples that he must go to Jerusalem, . . . and be killed, and be laid him, and I will come and take For example, in the 33d year of the raised again the third day" (te trite

Matt. 20: 19-" And the third angelic vision of the early morning; | year, it happened on Friday, while | day (te trite hemera) he shall rise it happened on Monday. It is, Mark 8: 31-"And he began to

therefore, a proper subject of inthe end of which our Lord arose, be killed; and after three days (meta Mark 9: 31-" And after that he is killed, he shall rise the third day"

(te trite hemera). Mark 10: 34-" And the third other Sabbath occurring near that It may facilitate our investiga-

tion of this subject, if we separate Luke 9: 22-"The Son of Man

scourge him, and put him to death; and the third day (te hemera te trite) 1. On what day of the week was he shall rise again." Luke 24: 7-" The Son of Man must be delivered into the hands of

sinful men, and be crucified, and the third day (te trite hemera) rise Luke 24: 46-" Thus it is written, and thus it behooved the Christ to

third day" (te trite hemera). This,

John 2: 19-" Destroy this temple, and in three days (en trisi hecounsellor," that is, to ask of Pilate merais) I will raise it up." Compare which the laud of Israel was to lie with the last quoted passage. Matt. fallow.

Let us ascertain, as nearly as pos | who had joined them after notify- left out of view. We may safely was laid; and they returned, and time: "three days and three nights;" sible, the time of this visit as reling Peter and John, came to the assert that, as far as these two wom- prepared spices and ointments; and "in three days;" "after three terested, we quote the passage in Deut. 16: 9-12, we might very side, the time of this visit as re- ing reter and sold, came to the house; thou shall restore it to the corded by Matthew. It was not in tomb at sunrise (anatellantos tou en were concerned, Matthew has rested the Sabbath day, according days; and the third day." These which it is found: Lev. 23: 15, 16, readily suppose-that such was the Lord was crucified on Friday and brother. "Then shall the light corded by Matthew has rested the Sabbath day, according days;" and "the third day." These which it is found: Lev. 23: 15, 16, readily suppose-that such was the Lord was crucified on Friday and brother. "Then shall the light corded by Matthew has rested the Sabbath day, according days;" and "the third day." These which it is found: Lev. 23: 15, 16, readily suppose-that such was the lord was crucified on Friday and brother. "Then shall the light corded by Matthew has rested the Sabbath day, according days;" and "the third day." These which it is found: Lev. 23: 15, 16, readily suppose-that such was the lord was crucified on Friday and brother. "Then shall the light corded by Matthew has rested the Sabbath day according to the lord was crucified on Friday and brother." phrases, though not equally definite, "And ye shall count unto you from case. But when we compare that buried on Friday evening, at, or break forth as the morning, and the morning, but "in the end of the morrow after the Sabbath (the sabbath," All sabbaths, whether them. Here they met and mingled evening and the early part of the sabbath them. Here they met and mingled evening and the early part of the sabbath them. Here they met and mingled evening and the early part of the sabbaths, whether them. Here they met and mingled evening and the early part of the sabbath them. Sabbath." All sabbaths, whether them. Here they met and mingred evening and the day that weekly or ceremonial, by positive with other women. See Luke 24: 10. night, while Mark, Luke, and John therefore, because it was the preparing and the day that ment, contained in Lev. 23: 15, 16, the sun; that his body lay in the Lord shall answer; thou shalt cry, have entirely omitted all these cir- ation, that the bodies should not re- and are all strictly true and consist- ye brought the sheaf of the wave- we find that interpretation inad- tomb "three days and three nights," and he shall say, 'Here I am.'" taw (Lev. 23: 82 compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and last recorded to the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was the nith and the compare Neh. 13: Inis was th down of the sun; and, by nonversal Jewish custom, all other days began and ended at the same point of time. Hence, this visit of the two Marys

resurrection, the remaining phrase, ing unto the Lord." Thus there Nisan; for they began, on that day intended to mark and measure the of seven days each, between the 15th | which would have been unlawful duration of the time that the body day of Nisan and Pentecost; and unless they had first offered the tablish two things clearly: That the of the Son of Man should lie in the the 16th of Nisan was "the first wave sheaf. That their interpreta fore, we ask ourselves the question: That day was, therefore, "the first firmed by the miracle of the cessa Now, was this the weekly Sabbath, in the tomb? this passage (Matt. sabbaton), whether it was so called

TREORDERS

week, in recording the parable of But, has it not been the universal

We learn, from Luke's narrative Sunday, the day of the Passover, three centuries afterward, when fesust before the beginning of the Sab- that the day of the resurrection was be a very easy thing to make and we have seen that the early tradi-But, do not all the evangelists tion must have been wrong, at least omb must have been either twenty assert positively that the day that in part, for, as Jesus was buried late

twenty-four hours; that is, either the day in the morning of which the tomb "three days and three nights." one full day, or two or more full disciples came to the tomb and it was simply impossible that he days. That it must have comprised | found it empty-was the first day | could have arisen in the morning. more than one day is evident from of the week, or Sunday? They do If the early church made a mistake the testimony of the two disciples not. Our English translation, in in the time of day, it need not be who met with Jesus as they were common with most others, makes thought strange if they made a going to Emmaus. They said to this assertion; but neither Matthew, mistake in the day itself. In the him (Luke 24: 21): "But we were Mark, Luke, nor John ever asserted time of Jerome, it is almost certain hoping that it was He, who was any such thing. In naming that that the notion that the phrase in about to redeem Israel; and besides day, they used a phrase which has question means Sunday did not preall this, to-day is the third day been needlessly mistranslated and vail. In his translation of the New (triten tauten hemeran agei semeron misinterpreted. This phrase is either Testament he invariably translates -literally, 'it brings to day this mia sabbaton, one of sabbaths, as it una sabbati, prima sabbati, or third day') since these things hap used by Matthew, or hemera ton sab una sabbatorum. He did not ren pened." This was spoken on the baton, the one of the sabbaths, as der it thus because he had no word for "week," for he translated the

scure, yet the evidence is conclusive neither of these words properly cus 23: 15, 16 by the Greek-Latin cost" (v. 16); consequently it may teaching the people, visiting the that at least two days, and probably means either week or Sunday. It word hebdomas, week, apparently again to the tomb. John 20: 1. For resurrection; for even after they Sabbath day—probably at the same a proper name, to designate Sunday, pears not to have suspected that But we have other testimony or the first day of our civil week; this phrase meant Sunday or the II. On what day of the week did quite as satisfactory as that of his- but, before we are called upon to first day of the week; for he always old leaven, that ye may be a new tory. The oft-repeated predictions believe that such is the fact, we renders it by the word sabbath (an lump, even as ye are unleavened; of Jesus himself, as to the time that certainly have the right to demand einem sabbat). No doubt both Je- for even Christ, our Passover, was We do not propose, however, to rose on Sunday; but they certainly

not only in perfect harmony with assume any merely negative posi- did not believe that this phrase all that history records on this sub- tion. We shall endeavor to show means Sunday. ject, but are in themselves so plain what is the meaning of the as to leave no room for doubt. We phrase in question; after which it arise? From several sources. First, quote them in the order in which we | will scarcely be worth while to show | they took for granted that Matthew what it is not.

is easily explained, the numeral one ists. Therefore, they referred the (mia) is, in this phrase, substituted rare word (epiphoskein) to the for the ordinal first (prote). This three nights (treis hemeras kai treis is almost universally admitted. Also, the resurrection took place shortly by a usage common to most lan | before the earliest of the morning guages, the noun day (hemera) is to visits, and not noticing the discrepbe supplied with this numeral; it ancies, they concluded that he arose being plain, from the context, that in the morning. Secondly, they the following noun, sabbath (sabba- | learned that the preceding day was tou), denotes a period of time com- a sabbath, and, not thinking of its prising a certain number of days, of being the first day of unleavened which this is the first. This, too, bread, they supposed it to be the is almost universally admitted. It weekly Sabbath. Thirdly, they nust also be borne in mind that the very naturally supposed that the dependent noun in the genitive (ton next day must be Sunday, and that, sabbaton), though plural in form, is, therefore, the phrase, "the first day according to a common usage, sin- of the sabbath," by which it was gular in meaning. As a consedesignated, must mean Sunday; the literal meaning of this phrase is ural than that they should suppose "the first day of the sabbath."

that the word sabbath (sabbaton) This was the day towards (eis) meant week? Fourthly, the which it was drawing on, when the | Jewish element had by this time beday (te trite hemera) he shall rise Marys arrived at the tomb, "in the come weak and uninfluential in the end of the Sabbath;" and in the Christian church, there was no one, early morning of which these wom- of commanding influence, to correct must suffer many things, . . . and en and others, as well as Peter and these mistakes, so that they finally be slain, and begained the third day" John, came to the same tomb and become stereotyped in the ecclesias found it empty. It was a day of tical literature of that day. Luke 18: 33-"And they shall twenty-four hours, beginning and ending between sunset and dark; baths of seven days each, between and it was the first day of a period | the Passover and Pentecost, really | ton sabbaton), to designate Sunday? that was called a sabbath. Now, weeks, and were they not sometimes | No profane writer of ancient times, even beyond abstaining from evil or what was this period, and of how so called? They were; as in Deut. that we have ever heard of, ever providing against danger. Thou many days did it consist?

ton) is a transfer, rather than a by them was called "the feast of ever used it in this sense. The ear-things of thy brother's, which he translation, of the Hebrew noun weeks," though the feast, properly liest name of this day found in the hath lost and thou hast found, thou shabbath, of the same meaning. It will, therefore, aid us very material- eth day, after the sabbaths or weeks of the sun" (he hemera tou heliou, thereinto the spirit of this command. suffer, and to rise from the dead the ly in our present investigation to were accomplished. Hence, the or dies solis). A little later it was "Is not this the fast that I have ascertain what were the meanings translation, "the first day of the also called "the Lord's day" (he chosen-to undo the heavy burdens, of the Hebrew word. We find that week," though not literal, and kuriake, or Dies Dominica, or sim- and to break every yoke; when thou 1. The weekly Sabbath, or sev-

enth day of the creation week. 2. The seventh year, during 3. One of those periods, of seven

days each, between the first Sabbath of unleavened bread and the fiftieth beheld the tomb, and how his body find the following phrases, denoting As the definition last mentioned guide us in our investigations except first day of the sabbath," was not is one in which we are at present in that copy of the law contained in its proper Scriptural name.

sabbath (sabbaton) in the sense of We conclude, therefore, that the

Acts 20: 6, 7, 15, 16-" And we to them to Troas in five days; where

we abode seven days. And upon the first day of the sabbath, when to depart on the morrow; and continued his speech until midnight. at Samos, and tarried at Trogyllium; and the next day we came to Miletus. For Paul had determined to not spend the time in Asia; for he

> the days of unleavened bread" (v. seven sabbaths that pertained to "the feast of weeks."

1 Cor. 5: 7. 9-" Cleanse out the rome and Luther believed that Jesus sacrificed for us. And so, let us have chought of nothing but going. keep the feast, not with old leaven, forth, burning, shining, blazing, in all nor with leaven of malice and wick- the glory of a gospel of glad tidedness, but with unleavened bread of sincerity and truth." . . . Chap. Whence, then, did this mistake 16: 1. 2. 8—"But, concerning the hearts and consciences of the people, collection for the saints, as I gave order to the churches of Galatia, so dwell at all upon what occupies the meant to narrate the same circumdo ve. Upon the first day of each stances related by the other evangel sabbath, let every one of you lay up, of what burned in the hearts of at home, whatever may seem good | Christ and his apostles. to him, treasuring it up; that there morning dawn; and, assuming that may be no gatherings when I come.

. . . "But I will tarry in Ephesus till the day of Pentecost." From the first of the above quotafirst letter to the Corinthians was few large congregations in our prinwritten and dispatched at the time of the Passover, or very ants, employed by the pastor or the shortly before it. From the last, it | congregation. There are some young is certain that the day of Pentecost | men who feel so conscious of their was still in the future. From which superior power, who have such a it is more than probable, that the reference in the phrase, "on the distinguished ministers, they resolve first day of each Sabbath" (ka- to devote themselves to their study ta mian sabbaton), is to the seven and to preaching, and to spend their

sabbaths of the feast of weeks. If it could be shown that the pasthese passages as strongly confirm- to the common people, and in this atory of the correctness of our the-But do not profane and ecclesi-

But were not those seven sab-

wrong. But the week to which it

to the law? If we had nothing to

astical writers use this phrase, "the first day of the sabbath" (he mia 16: 9-12, also Num. 28: 26; Ex. used the phrase at all. No ecclesi-The Greek noun sabbath (sabba34: 22. The entire period covered astical writers, of a very early age, bring it to thy house; and all lost so called, was confined to the fifti- writings of the ancients, is "the day shalt restore. So Moses (Deut. 22: though well calculated to mislead ply Dominica). But we doubt if seest the naked, that thou cover the reader, is really not very far it can be shown that any Christian writer of the first two centuries of thing of thy brother's be his son or refers is one that is governed by the the present era ever used this phrase daughter, they are thine own flesh. revolutions of the moon, and has no to denote Sunday. And the simple reference whatever to the septenary | fact that these writers so freely | used heathen and other names to denote Sunday is of itself strong ways offered on Sunday, according presumptive evidence that they were conscious that this phrase, "the

We have now shown that our

A MOTHER'S WORK. "She looketh well to the ways of her household, and eateth not the idleness."—Prov. 31: 27.

Up as soon as light,
Overseeing breakfast,
Putting all things right;
Dressing little children,
Hearing lessons said,
Washing baby faces,
Toasting husband's bread. After breakfast reading,

Early in the morning

Holding one at prayers, Putting up the dinners, Mending little tears, Mending little tears,
Good-bye kissing children,
Sending off to school,
With a prayer and blessing, Mother's heart is full. Washing up the dishes, Sweeping carpets clean, Doing up the chamber work,

Sewing on machine, Baby lays a-crying -Rubbing little eyes. Mother leaves her sewing To sing the lullables. Cutting little garments, Trimming children's hats, Writing for the papers, With callers having chats, But does not Luke use the nour Hearing little footsteps
Running through the hall,
Telling school is over,
As mamma's name they call.

Joseph Crandaii

All about the school, Soothing little troubles, Teaching grammar rules, seeing about supper,
Lighting up the rooms, Making home look cheerful, Expecting husband soon. Then, with all her headaches

Hearing say their prayers. Giving all a good-night kiss, Before she goes down stairs. Once more in the parlor, Sitting down to rest, How His promises are blessed

And every care to One, With that trusting, hopeful heart Which none but mothers own.

THE SAVIOR'S EXAMPLE

What had the life of Jesus been o us, if we had only the record of ais sermons without the record of his going about doing good? We listen to his words as voices from above; but our hearts draw closer to sailed away from Philippi, after the him when we see him opening the days of unleavened bread, and came eyes of the blind, and stooping to touch the leperwho in his degradation is loathed by society. It is the heav-

ens kissing the earth; it is God in contact with the human soul. In the disciples came together to break such a record Jesus becomes Imbread, Paul preached to them, ready | manuel-God with us. I think the every-day life of Jesus touches the human heart more than the great truths which he uttered. Both were And we sailed thence, and necessary. Without truth, the hucame the next day over against man heart would not have been el-Chios, and the next day we arrived evated; without the corresponding ife, that truth would not have borne such rich fruitage. If the young preacher desires to be a true successor of the apostles, let him sail by Ephesus, because he would imitate the plans and the work of Jesus, and let him follow the aposhasted, if it were possible for him, Master. You will not fancy, I tles as they followed their glorious to be at Jerusalem the day of Pen- know, that I underrate the value of close study and the acquisition of That meeting at Troas was "after all possible knowledge that may assist the minister. But when I take the New Testament in my hands, I was, on the first day of one of those | ing the sorrowful, and being-much

appearance or manner, simply presenting the truth so as to touch the As Christ and his apostles did not

There are a few large churches where the congregations are so immense and the membership is so numerous that it seems impossible for the pastor to know his people. such cases is performed by assistthat, imitating the example of these life in something more noble than visiting the people. Such young men should remember that these sages quoted above, or either of eminent ministers began either in them, referred to a season or time | country places or with small congreof the year outside of the feast of gations. So far as I am acquainted that we had made a mistake. But at the bottom of the ladder; they in view of the satisfactory proof to mingled with the common people, the contrary, we can but regard studied the common people, preached

gained that knowledge of human

nature which enabled them to draw

immense congregations around

them.—Bishon Simpson DEALING JUSTLY.—God's ideal of shalt not hide thyself from thy brothfrom thine own flesh." If the lost of thy brother's is the sheep of the ons living, or feeding the swine of his own lusts, or in rags and bunger when he has spent all-until thou

## the Publican and Pharisee? Luke believe that it was the weekly Sab answer. It was three days and phrase, "the first day of the sabsunset—Jesus had arisen. From the corded visits to the tomb; the earliest cordance with John's narrative, and bath, for the following reasons: three nights—seventy-two hours— bath" (he mia ton sabbaton) has no 18: 12. Did not the Pharisee say, Talking with the children fact, however, that these evening of which was, in all probability, but does not at all conflict with that of First, because the proper name of neither more nor less. That the rest reference whatever either to Sunday "I fast twice in the week?" Our visitors to the tomb saw, and were a few minutes, while the latest must Matthew. And when it is said that the day preceding this Sabbath, as urrection actually took place at the or to any other day of our civil English translation, and many othaddressed by the very angel who had have been about twelve hours after he appeared first to Mary, the meanmentioned by Mark, was pro-sab time predicted—that is, three days week. It must, of course, always ers, give the statement in this shape; ing may be that she was the first bath (pro sabbaton), or "the day and three nights after the burial- coincide with some one of the days but what the Pharisee actually said one who saw him in the morning, before the Sabbath," while the is evident from the inspired testi- of our week; but it was just as is, "I fast twice on the Sabbath" and the other Mary return to the or that this is the first appearance proper name of the 14th day of mony of Paul. 1 Cor. 15: 4, "And likely to be one as another. In the distou sabbatou." Other men" Keeping to herself, Always looking cheerful, Other lives to bless, Putting to bed children, Nisan, or the day preceding the first | that he arose the third day, accord- | year of our Lord's death, as we have | were in the habit of eating three, or But does not Matthew himself say Sabbath of unleavened bread, was the ling to the Scriptures." seen, it was Tuesday; the year be at least two meals on the Sabbath: ing before? At first view this well that this visit of the Marys was Passover (to puscha), or the day of fore and the year following, it was be was in the habit of eating but Now, let us apply this informaattested fact is not a little surpris- made "as it began to dawn," and the Passover (he hemera ton pascha). tion to the solution of our general not. This present year (1879), it one. four evangelists, we have adopted ing. If we interpret their conduct must not that have been at the be But is not this phrase, "the first Secondly, Jese there is abunquestion. He was buried just bewas Tuesday. according to our own preconceived ginning of the morning twilight? dant historical evidence that the day of the sabbath" (he mia ton fore sunset on Friday afternoon. notions of propriety, we shall prob- Our English version does make this Jews of that day were accustomed | Seventy two hours from that time | belief of the Christian church, in all | sabbaton), used elsewhere as the assertion, but Matthew only asserted to call the afternoon of Friday, or a brings us to the same hour in the ages, that Jesus arose on Sunday proper name of Sunday? It is to expect that they should find the that it "was drawing on" towards portion of it, the preparation, or the afternoon of the following Monday, found in only two passages in the morning? It may have been, or it tomb closed and the body of Jesus | the following day, which commenced and, as that hour was just before may not. This belief can be traced New Testament besides those albetween sunset and dark. Just so, ready considered. In both of these "the end of the Sabbath," when the back to a very early age, indeed, We conclude, therefore, that our er of James, first visited the tomb said to Salome and the rest of their Luke says that "the Sabbath was it may very well be considered as ord was crucified and buried on two Marys first visited the tomb, but not to the days of the apostles. drawing on" (23: 54), when at the companions, "It is perfectly useless the sixth day of the week, or Fri that Monday must have been the In the apostolic ege no stress was the designation of the first day of set, when they found the stone rolled for you to take your spices to the close of the day of the crucifixion, first Sabbath of unleavened bread; laid upon the day of the resurrecone of the pentecostal sabbaths or away, and saw the very angel who tomb. We ourselves have seen the the moon now nearly full, which weeks. We shall quote both pas-2. How long did his body lie in so that our Lord lay in the tomb tion; consequently, but little was had rolled it away then sitting upon stone after it had been rolled away, had risen not long before was ushersages, with whatever may be necesing in the Sabbath. This original the tomb! two Sabbath days, between which said or written about it. Two or sary of their contexts.

To the Seventh-day Baptist Western Associa

Total receipts.....

By paid to Geo. B Utter......

first Alfred .....

indover ......

Independence .....

Friendship, 1878.....

y paid Clerks of Association.... \$ 5 00 M. Babcock, on order...... 48 29

A. C. BURDICK, Treas.

R. Stillman .....

ALFRED CENTRE, June 16th, 1879.

The choir sang "Nearer, my God,

The Secretary read the report of

Your Committee on Obituaries would

respectfully report that we have lost by death, during the past year, two prominent

1st. DEACON NATHAN LANPHEAR died

at Alfred, N. Y., April 8th, 1879, aged 87

from Berlin to Alfred. After a few

months he returned to Berlin, but again came to Alfred and settled with his

naturally a man of strong constitution

but had at several times during his life

His mind remained clear to the last. In

early life, he professed faith in Christ, and

thers, he was dismissed for the nur

until his death. In his death, the Andov

2d. REV. THOMAS B. BROWN departed

this life on the evening of May 16th, 1879,

at Little Genesee, N. Y., aged 69 years, 4

he son of Kev. Thomas and Mary K. L

rown, and was born at Scotch Plains, N

Church of that place. He was a graduate

f Columbia College, near the city of Vashington, D. C. In 1831, he made a

of the gospel ministry in answer to a call

Montgomery county, Pa., and the same

tral part of that State, a work in which

ton, Pa., and Newark, N. J. From New

ark he went to Crawford county, Pa., and

while laboring there, in August, 1839, em-

owing became the pastor of the Seventh

lay Baptist Church of Hayfield, Crawford

City of New York, where he remained nine years. He was Associate Editor of

16 SABBATH RECORDER from May, 1849

to June, 1857. He became paster of the First Seventh-day Baptist Church of Gen

see, and preached his first sermon there

May 26th, 1854, and, on account of failing

health resigned his pastorate May, 1877.

The gospel which he had so long and faithfully preached to others was to him

now a strong consolation, and he passed away in holy gospel triumph.

It was voted that the sessions of

his meetings be as follows: Morn-

ng sessions open at 9:30 A. M., and

close at 12 M.; afternoon sessions

Visitors present were invited to

The Secretaries were called upon

After announcements, and prayer

y W. B. Gillette, the Association

SIXTH-DAY-MORNING SESSION

A half hour was spent in devo-

JOHN M. MOSHER, | Com.

braced the Sabbath, and the January fol

public profession of faith in Christ, and

His father was pastor of the Baptist

er Church was left without a deacon.

months, and 4 days. Bro. Br

united with the Seventh day

Total expenditures...

Respectfully submitted.

was adopted as follows:

Richburgh.

Associational Expenses

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

Parameter All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y." ST. LOUIS CHRISTIAN ADVOCATE ON

THE SABBATH. A person unknown to us has sent

us a copy of the St. Louis Christian Advecate of March 19th, 1879, with the editor, drawn out by the follow ing letter: "Mr. Editor,-If you please, give

first day of the week as the Chris tian Sabbath, instead of the seventh . I have long been a careful reader of the Advocate, have great confidence in the editor, and desire that he will express himself on the subject. My husband may give you my reasons for calling on you at this time.

We are sorry the length of the answer to this letter forbids its in sertion in our columns, but espe cially so as we are asked to notice it. We will, however, refer to the material points, stating them fairly, and offering such answers as we judge them to demand. The editor seems to have formed very unfavorable opinions of Seventh-day Baptists, as will be seen by the follow-

"It may be proper, Madam, to remark, in the first place, that these Sabbatarians—sometimes known as Seventh day Baptists, but not recognized by regular Baptists-have existed as a body of people during some centuries past. At the middle of the seventeenth century there were a few churches of them in England, and later in that century, or in or about 1671, a church was organized in Newport, Rhode Island. What their numbers are at present in this country I am not prepared to say, nor is it necessary in this connection to do more than merely refer to their history. So far as I could judge from such history of them as has been written, I have been forced to conclude that their dogmatism very far exceeds their learning, their assurance-not to say impudence—greatly in advance of their logical acumen, their zeal in excess of their knowledge, and their religion strongly tinctured with bigotry. They have been very positive in their assertions, which, as you are aware, is usually a mark of shallowness; and they have often been very denunciatory of all who opposed their cherished assumptions. which is another indication of shallowness and of bigotry as well. With the peculiarities of their doc-

weak if not wicked prejudice, must | do with the question of the Sabbath, tiously seek to honor God by keeping his Sabbath. But when a man to expect him to remember the one change in the day, but, which says: "Thou shalt not bear false witness against thy neighbor." | observed for the original Sabbath, The theory of Sunday observance | the mistake was corrected, and we which the writer maintains, is that

of Dr. Aker, as set forth in his bath. On that day Christ arose "Biblical Chronology," chapter 2, from the dead. On the evening of that the present first day of the his disciples. On that day, one week is the real Edenic Sabbath, a week after, he appeared to them the Red Sea, setting them back one | that day "the Lord's day." Rev. 1: day; and then at the time of Christ | 10. On that day the apostles and another change was made, setting the day forward, and so we have what is called "the Christian Sabnot original with Mr. Aker, but was first suggested by Joseph Mede, who died in 1638. It has no foundation. however, upon which to rest, but is simply a creature of the im agination, an assumption the effect of which, in so far as it has any, is to give us uncertainty for certainty, and create who are sending out missionaries to doubt concerning the Bible as our | try and convince us that we are a guide book on this question of religion. The history of the Sabbath, as recorded in the Scriptures, is simple and plain, and but for the fact that the world is keeping another day than the one commanded, there is no occasion for stumbling or doubt. At the close of creation, the seventh day, by an orderly and conspicuous transaction, had distinguished honor put upon it. It was constituted the world's grand festival of creation, and that, too, by him who made both the world and it. From the early fathers, and the entire body standpoint of purity and light that | of primitive Christians." the human race then enjoyed, they plunged into utter darkness, in the midst of which they struggled until or Moses made a mistake in the day in a sense they seemed to be abandoned by God, as if hopelessly lost when he moved in the direction of raising up a people who should be his, as was the race at the begin on the day following his resurrecning. At this time, the various tion had no reference to the Sabnations had wholly forsaken the bath or to Sabbath observance, nor true God, and as their chief deity even to the holding of a religious

this question further, as we are only the first day of the week. Nor is to guide its development. beating the air. Against the above, and to show | ing held by the apostles and early

the straightforwardness of the Christians, in the day time, on the Scripture narrative concerning the first day of the week. One meet lay sanctified, among the very first | ing is named as being held in the things done for the Israelites when night before, or in the night after they came out of bondage, was to the first day of the week, and that teach them lessons concerning Jeho is all. This meeting is recorded in vah, through the Sabbath, and also Acts 20: 7-12, the breaking of bread concerning the sacred character of occurring after midnight, the meetthis day in the mind of God, their ing continuing till "break of day." deliverer. Here God, his day, and We presume they understood what his people are brought together face they were doing, and so do we, for a lengthy article on the Sabbath, by to face in a manner the best suited we have the account of the transac possible to reveal his power as the tion before us. We pass over the creator, and his holy day as the distatements in the latter part of this vinely appointed witness of that paragraph without "note or comfact, and his fatherly care over them | ment," and the intelligent reader known for the observance of the as his chosen people, called out to will readily see why; nor should we witness for him. Soon after this, be disappointed if the writer at some they are summoned into the prestume in the future should come to ence of God on the holy mount, himself to see it also. Bluff and where this sacred day is, in the most ridicule are not argument, and no solemn manner, given them to ob | wise debater will use it unless it is serve as a memorial of creation. In the whole transaction there is no point more thoroughly particularized than this, that this day is to be bserved as a memorial of creation. t is particularly stated that this is

absolutely called for. The writer "Pliny-a copy of whose works now in arm's reach of the writer in his letter to Trajan says, the Christians 'were accustomed, on a stated day, to meet before daylight the day on which God rested, and the day he blessed and sanctified, or hymn to Christ, or to God, and to set apart. This should forever set- bind themselves by a sacred obligatle the question as to the identity of | tion not to commit any wickedness. the day blessed and sanctified at etc. And Paul tells us this 'stated day' was the first day of the week the beginning with the one here Besides, every one well acquainted commanded to be observed; and, as with the history of the church has matter of course, this identity learned that this was a well-known continues to the close of the sacred custom of the early Christians, so well known that the usual question volume, as is proved by the volume asked of the early martyrs by their itself and by all contemporary hisersecutors was 'Dominicam Serv usti?' 'Hast thou kept the Lord's But the Christian Advocate says: day?' To which the usual reply

was: 'Christianus sum; intermitt "From the teachings of the Scriptere non possum.' 'I am a Christian; ires, from the testimony of concur-I can not omit it." rent history, and from astronomical calculations, we know precisely This statement carries us out of when it was Christ was crucified. the Scriptures, and we might not notice it but for the fact that the assover was held at the time of the writer here has attributed to Pliny, first full moon succeeding the vernal words he never uttered. At least, equinox. He was crucified and burthere is no reliable history which ied on the day preceding the Jewish Sabbath, and on the day succeeding attributes such a statement to him. that Sabbath, or on the true, origi-The reference to Col. 2: 16, 17, can nal Sabbath, he arose from the dead, not help this case, because the pasthus verifying his own prediction. sage is best explained by referring and the predictions of his holy prophets, and thus virtually prothe sabbath named to the annual claiming 'redemption's work done,' sabbaths of the Jewish economy. the long night of types and shadows No reference is here had to the weekpassed, the true light shined-and v seventh-day Sabbath. thenceforward the mind of the world and the world's vast throbbing heart might find a Sabbath indeed, a rest founded on the spherical form of of joy and peace in him who is the the globe, because the command is end of the law for righteousness to not to keep one-seventh part of time. every one that believeth."

which we concede to be impossible, There is scarcely anything reliabut keep the seventh day, which is ble in this paragraph other than the possible. Those living in one part fact that Christ died for our offenses of the earth can keep the seventh trines you have been made acquaint- and was raised for our justification. day as well as those living in anothed, and there is no need for any remarks here on that point."

The day of the week on which he marks here on that point."

The day of the week on which he died as well as that on which he keeping of the seventh day on this was not only respected, but above reproach. He was account, and still hold to the keepinto a defense of our people, and es- every one knows who is informed ing of the first day? Do not they pecially so as that has nothing to on the subject. But this is not the both stand upon the same foundado with the Sabbath question. That, vital question, because neither the tion? If this objection has any however, the writer of the above time of Christ's death nor the time force, it is against the keeping of statement is himself the child of of his resurrection has anything to any day. In concluding this brief notice of be clear. It is also clear that he is In the Scriptures there is not one the St. Louis Christian Advocate's seeking to strengthen his own weak word of this. All comes from out- article, we call special attention to points of argument by creating prej-side. Nor in the early times, even the fact that it is wholly made of asudice against those who conscien- outside the Bible, was there any sertions without proofs. Not a sin-

thing said concerning a change of the gle passage of Scripture is quoted Sabbath. This was a discovery of and but one is referred to by namis prejudiced against the fourth com- later times. But this paper says ing chapter and verse, and that one, mandment, perhaps it is too much that really there never was any as we think, is misapplied. As this is purely a question of Scripture "Another day was mistaken and teaching, why not quote the passages referred to in support of the positions taken? If there is any statement that Christ and his disciples held meetings on the first day of the week, why not quote them? et seq., edition of 1855, which is, that day he appeared to the body of If anything is said about the sacred character of the first day of the week is the real Edenic Sabbath, a change being made at the time of Ghost fell on them at the Pentecost. If the first day of the week is any the passage of the Israelites through | The apostle John afterward called | where called "The Christian Sabbath," why not quote the passage that says so? Please don't treat us primitive Christians were accustomed to meet for communion and to assertions, but give us the pasreligious instruction. Of this you | sage saying this or that. may find abundant evidence in the

Acts of the Apostles, and in the

epistles. They met on the first day

of the week. And we may be per

mitted to assume that they under-

thoroughly as it is understood by a

band of Seventh day Baptists or Ad.

ventists somewhere in Michigan,

from whom the present writer has

received so much balderdash in the

violators of the Sabbath, or that we

do not keep the Sabbath at all. A

task this they will never accomplish,

even with their wives to assist them.

They have been operating in this

State and may be in other States,

and seem disposed to extend their

labors and their little publications

far and wide, but people who read

who examine closely and critically

will soon discover the shallowness

of their pretensions and the errone

ousness of their teachings. In con

demning the first day of the Jewish

week as the Christian and true Sab

bath they condemn the apostles, the

All persons of reflection will

Perhaps Christ rose on the first

of the Sabbath.

Jehovah would work a miracle in Pentecost fell on the first day of the

the interest of the heathen Sunday | week this year is not certain, as all

CHANGE OF SABBATH.

We see no force in the argument

"The Sabbath Recorder, an organ of the Seventh day Baptists, and an stood the matter as correctly and as eloquent and fervent advocate of the Biblical Sabbath, copies our entire article treating upon the movement in New York Jewish circles, in reference to religious services on Sunday, entitled 'Change of Sabshape of pamphlets and the like, and | bath.

Here it quotes our remarks in a number of the RECORDER, on the character, condition, and mission of the Jews, and to the sentence, "God has for them a grand mission to perform." adds:

"And that grand mission can never be fulfilled by Israel unless God's ordinances are observed, and

the holy Sabbath day held sacred." We are glad of this outspoken the discussion of resolutions. Our work as a denomination in the mission and Sabtestimony, and earnestly wish it may find a response of the Jews.

COMMENCEMENT AT ALFRED.

Much credit is due the Conservatory of Music for the admirable manner in which the "May Queen" was slow to believe that either Jehovah presented on the evening of June 28th. The singing was fine, though from a combination of causes the ar- God, a consistent and unblemished Christiculation was not as distinct as was day of the week, and perhaps he did desirable. The piano performance by not. His appearance to his disciples Mrs. Helen M. Crandall, one of the teachers, and Mrs. Brown, of Dun kirk, was unconditionally commended by all whom we have heard speak | North-Western Association was read of it, while its effect was materially as follows, by the Secretary, and achad chosen the sun, after whom meeting, and the coming together hightened by a cornet accompanithey named the first day of the of the disciples after eight days from ment by Mr. A. F. Witter. Mrs. | To the Western Association week, and to whose honor they ded- this was of the same character, and Larkin demonstrated her ability as icated it, and hence the "day of the | Christ's presence among them was a class trainer and musical director sun," or "Sun's day," i. e., Sunday. | for the cure of Thomas's unbelief, Now, is it rational to suppose that as is clear from the narrative. That

as against his own day, by setting who have given attention to the Rev. Geo. F. Pentecost has brought his own people back one day, that subject know. If any day was hon- out a well written and well arranged by and-by the Sabbath might be set ored by the descent of the Holy book with the above title. It is a poses of united efforts for the cause of forward one day, which would bring Spirit it was the day of Pentecost, work of one hundred and two pages, truth. Our expenses were \$46 44, which the Sabbath on this same heathen and not the day of the week on on which the printer and binder Sunday? As it seems to us, a more | which Pentecost fell. There is no have done well their part. The ob

there an account of even one meet heartily commend it to the public. Times' Printing House, Philadel

> THE WESTERN ASSOCIATION. The Seventh-day Baptist Western Association convened for its Forty fourth Session with the Church a Richburgh, N. Y., Fifth-day, June 19th, 1879, at 10½ o'clock A. M.

> The Introductory Sermon was preached by A. H. Lewis, from Proverbs 11: 24, 25-"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The iberal soul shall be made fat: and he that watereth shall be watered

owing report, which was referred The Association was called to orto the Finance Committee: der by A. H. Lewis, Moderator of A. C. BURDICK, Treasurer,

On motion, the Moderator appointed I. L. Cottrell, E. R. Clarke, and J. B. Crandall a Committee to Nominate Moderator and Secreta-

After benediction by J. Greene the Association adjourned to 2 P. M.

AFTERNOON SESSION. After singing, and prayer by A. C. Burdick, the report of the Nominating Committee was adopted as

Moderator—T. R. Williams. Recording Secretary—M. S. Wardner. Assistant Recording Secretary—W. N

Letters were read as follows: First Alfred, Andover, Bell's Run, Cussevago, Clarence and Pendleton. Friendship, First Genesee, West Genesee, Hartsville, Second Alfred, Hebron, Honeoye Branch, Hornellsville, Independence, Portville, and Richburgh.

M. H. Davis, delegate from the South-Eastern Association, read the Corresponding Letter of that body, and made some interesting remarks. concerning the condition of that Association. Horace Stillman presented the Corresponding Letter of the Eastern Association, and spoke hopefully of the progress and unity in the Association. C. M. Lewis presented himself as the delegate from the Central Association without the Corresponding Letter, and made explanations. E. M. Dunn, as delegate, presented the Corresponding Letter of the North-Western Association, and made remarks relative to the state of the cause in that As-

By vote, C. M. Lewis was received as the delegate from the Central Association, and he made remarks on sending delegates and on the family. He was the youngest of a famwork done in the Central Associa- lily of seven children—two sons and five daughters—one of whom was the

The delegates were most earnestly invited to participate in the deliberations of the Association.

The letter from the Scio Church.

Church of Berlin. On coming to Alfred he united with the First Seventh day Bap After singing by the choir, O. D. tist Church in that town, of which he Sherman, delegate to the South-Eastmained a member until 1831, when, with ern, Eastern, and Central Associaern, Eastern, and Central Associations, presented the following report, tist Church of Alfred. By this church he was called to the office of deacon, the duwhich was accepted, and the part ties of which he faithfully performed. relating to expenses referred to the In 1871, he, with others, united in organ izing the Seventh-day Baptist Church o to the Committee on Finance:

Your delegate to the South-Eastern

report as follows:
The South-Eastern Association was held with the Church at New Salem, W. Va The Introductory Sermon was given by L. R. Swinney, who was also elected Mo erator. The session was marked throughout by spirituality, earnestness, and an open, genial expression of brotherly kindness. Although the discussions at times disclosed a wide divergence of views and which were advocated with sharpness and decision, the utmost Chris tian charity prevailed, and not one un kind word was spoken. Two Essays were resented, one by Preston F. Randolph ere requested for publication in the RECORDER. The attendance was good, and the congregations on Sabbath and Sun lay were very large. The interest of the Association centered in the question of the ettlement of pastors over their churches, their pastoral work; and the need of edacation and culture for both the ministry and people. They are unanimous in their desire for interchange of delegates and leeply appreciate the kindness of Sister s in sending delegates to them last year when they were unable to recip-

ner was appointed Moderator. A. E. Main rave the opening Sermon. All of the churches but one were represented, either by letter or delegates. The routine busi-ness of the session was dispatched with uch celerity that much time was secured for strictly devotional services. Eight sermons, two prayer and conference meet ngs, one essay, and a Bible service were of the resolutions, all of which were of and profitable. The Association a new Constitution, the design of which s to so facilitate business that the most of the time shall be given to worship and

The Central Association was held with ne First Church at Brookfield, N. Y Like the Eastern Association, the time of this Association was largely given to ermons, essays, devotional exercises, and bath-reform fields was, perhaps, the leading interest of the Association. 'The ques tion of the proper observance of the Sab-bath was discussed with great earnest charity which is kind, and tender, and

o state the result obtained from the letters of the churches in reference In all the three Associations, union and to sending delegates, and the vote the committees on the state of religion was found to stand as follows: In show but little, if any, numerical increase we can not but regard as hopeful the unifavor, 4; against, 7; not voting, 6; ersal desire for a closer communion with no report. 6. tian life, and the strengthening of the By vote, the Moderator extended the hand of fellowship to J. L. Ben-The expenses of delegate chargeable to the Association are \$38 76. nett, pastor of the Church at Scio.

All of which is respectfully submitted O. D. SHERMAN, Delegate. The report of the delegate to the

tional exercises, when, after singing by the choir, and prayer by J. Dear Brethren,-Your delegate to the North Western Association would report that he was cordially welcomed at their to the satisfaction of her most exact- last Annual Session, which met with the called and the minutes of the day Church at Milton, Wis. Tehre was a preceding were read, and approved nendable spirit manifested. Deep interest was expressed in our departments of nominational work. The subject of unity and cooperation was discussed at some Committee on Resolutions as fol

All of which is respectfully submitted.
T. R. WILLIAMS, Delegate. Sunday? As it seems to us, a more which Pentecost fell. There is no irrational sentiment could not be conceived. But we will not follow Lord's day" (Rev. 1: 10), means for the study of the Scriptures, and Standing Committees, as follows:

T. R. Williams, Delegate.

The Moderator appointed the for the study of the Scriptures, and Standing Committees, as follows:

1. Resolved, That we urge the members of this Association to begin anew the work of personal consecration to the cause of Christ; and that we advise the pastors of and Central Associations, A. H. Lewis,

On Petitions-Charles Rowley, A. C. our churches to preach often upon those Burdick, I. L. Cottrell.

On Knance—D. K. Davis, Erastus themes which pertain to holiness of heart and higher Christian life; and we do also A. Green, J. A. Langworthy.

On Resolutions—A. H. Lewis, E. M.

Dunn, Moses H. Davis, C. M. Lewis, Hor urge renewed efforts in the cause of misas within the bounds of the Association and elsewhere as God may open the way.

2. Resolved, That in the death of Rev. ace Stillman, W. H. Ernst. On the State of Religion—W.B. Gillette, Jared Kenyon, J. L. Bennett. On Religious Exercises—Pastor and Dea-Thos. B. Brown, this Association and the cause of Christ have lost a most worthy and efficient friend and supporter; and cons of Richburgh Church. hat we hasten to place on record our high

To Nominate Preacher, Delegates, and Essayists - O D. Sherman, M.S. Wardner earnest and unselfish devotion, and h ripe spiritual attainments; and we hereby tender to his family our warmest Chris The Corresponding Secretary tian sympathy, and pray that God's grac made the following report, which may support them and us until we all join him in the better land. was accepted: 3. Resolved, That we have reason to view

erature; and that we urge parents and guardians to guard their children from Your Corresponding Secretary would re ich influences, and to furnish such read ause for correspondence within his ing matter as is adapted to their needs knowledge.
U. M. BABCOCK, Cor. Sec'y. 4. Resolved, That, as Seventh-day Ba tists, we recognize our duty to labor in every department of reform; and that we The Treasurer submitted the fol hereby reconsecrate ourselves to the wo of temperance reform in all its phases

and that, as residents of Allegany county we pledge ourselves to the work repr sented by the Allegany County Temper In acc't with the WESTERN ASSO'S 5. WHEREAS, the use of tobacco is a Mission Funds. filthy, unnecessary, and expensive habit:

therefore,

Resolved, That we condemn its produce To balance in treasury at the date tion, sale, and use; and, furthermore, that of the gospel thus to indulge a fleshly Collection at Quarterly Meeting, at 4. Resolved, That we "thank God and

ake courage" for the success which has so far crowned the efforts made t secure Religious Liberty for Sabbath and pledge our continued co-operation to our brethren there, until their God-given rights are fully secured to them; and tha 8 an Association, we extend our heartelt gratitude to Senator Jones [Hon. Mr. hear. Thickstun, and othersl, for the ie [they have] has so nobly and perseve ngly defended our cause and the rights

with alarm the spread of corrupting lit

of man.
7. Resolved, That we are in full sympa. by churches. thy with the work of Sabbath reform a prosecuted by the American Sabbath Tract Society, and are glad to learn that the campaign has been reopened in one department of their labor, by again sending forth the the tent with two efficient laborers preach Christ, and present the claims of God's holy Sabbath, and that we pledge our hearty support to this enterprise. 8. WHEREAS, the promulgation of Saboath observance depends chiefly upon the

alty to God, and the most effective preac ing of the gospel is by a godly life; there pointed Treasurer. Resolved, That we urge upon all our people the importance of maintaining the highest standard of Christian living. 9. WHEREAS, it is the duty of Christ's followers to "sow beside all waters," "in honor preferring one another," and that

cultivation of a conscientious sense of loy

the mission of the church is evangelical herefore,
Resolved, That we believe the comme ractice of many churches of selling the slips to the highest bidder is making "the louse of God a house of merchandisc and is contrary to the teachings of Chris and his example, which was a life of serv the Committee on Obituaries, which ice; and that the excuse, that "it is the best way to pay the expenses of the church," is not valid; therefore, we rec mmend the churches of this Association and of all the Associations, not to adop

> 10. Resolved, That a committee of three e appointed, who shall constitute an Ex ecutive Board, whose business it shall be o attend to the missionary arrangements the Association, in selecting the field f labor, collecting the needful funds, by appointing a collecting agent, or by other means as they may think best, and by recommending such men as in their judg ment are adapted to such labor, to the fields thus selected, that there be perfect nion and harmony between said committee and the General Missionary Board. 11. WHEREAS, we deem it wrong to use alcoholic wine in the celebration of the

Lord's Supper; therefore, Resolved, That we advise all our church s to use only the unfermented juice of A. H. LEWIS, Chairman.

The report was received. W. B. Gillette read the report of the Committee on the State of Religion, which was adopted as fol

Your Committee on the State of Relig-

n would respectfully report as follows ot as full as would have been desirable But few of them have reported any extensive revivals, but the most of them have ported additions, both by baptism and etters from other churches, and some by onfession, who have embraced our view and united with our churches. It has seen a year of sowing rather than gather-The most of the churches have pas ors of their own choosing, who break to hem weekly the bread of life. Some of he small churches are left on their ow sources, without any undershepherd and it is greatly to their credit that wit he gifts they have, they maintain the worship of God on the Sabbath. Some of he churches have neglected to report the mount they have contributed to benevoent purposes. And while we fear that ought to have been, they have not all o m been entirely neglectful in that de-

artment of religious work. The reports from the churches respec ing Sabbath and Bible instruction in the everal churches are truly encouraging. In that enterprise, all are united, and the larger portion of the congregations, both of the children and the adults, are mem bers of the Sabbath schools, either as n While there is a good degree of piety

maintained by a portion of the member ship of the several churches, with many

ere is a great deficiency in main tailing that ardent piety that should characterize our several churches. There is evidently a neglect in attending the so ial meetings of the church. We think t wrong to leave those interesting meetngs, and the responsibility to the youn of maintaining them. Notwithstandin he great defect among us, we have rea believe that the churches are doing a good work in the communities where they are located; and, by a united effort and more self denial, they may be blazing lights and lasting blessings beyond the narrow circle in which they now move We consider it important that we be wha open at 2 P. M. and close at 4:30 P. we profess to be-living Christians, main-M.; evening sessions to open at 7:30 half hour to be spent in devotional

taining vital piety both at home and abroad, having the spirit of the law writ-P. M. and close at 9 P. M., the first | ten upon the heart; and while we are sed Sabbath keepers, we hope that hev will not only remember the Sabbatl ut keep it holy, and not desecrate God' olv dav. And while we are thankfu that a few standard bearers have received participate in the exercises of the this truth, we hope that others may be made willing to follow their righteous example; and may the coming year be one of religious prosperity, and the progress We as a people are enlisted in the caus of education, and while we are favored with the public school system, we are

sured that many of the young are en oying the advantages that our higher in titutions afford; and we believe that the churches, as such, should be interested in he cause of education, and report in their etters those of their number who are thus reparing to enter the gospel ministry The field for laborers is may we not forget to pray to the Lord of vineyard that he raise up laborers and send them forth into his vineyard.

W. B. GILLETTE.) J. KENYON, J. L. BENNETT. The report of the Committee or Religious Exercises was presented

by the pastor of the Richburgh Church, which, after amendment, Greene, the roll of delegates was adopted. Nominate Preacher, Delegates, and

Essayists was read and adopted by give a report, W. B. Gillette, as The delegate of the Central Asso- items as follows, after granting pow- member of committee, reported no ciation, C. M. Lewis, presented the to each nominee to appoint a substi- work done. Corresponding Letter of that body. | tute, and after laying the second and | A. H. Lewis read the report of the | third items on the table: Your Committee to Nominate Preacher

Delegates, and Essayists would report as follows:

directed to secure the publication of the Minutes.

P. Burdick, "The true relation of the church to the Temperance Reform." A. Burdick, "How can pastors secure the active co-operation of the member-Resolved. That this Association appoin committee of three, who shall be intructed to look after the interests of the ship in all church work?" A. H. Lewis, "The obligations of capitalists and bus ness men to Sabbath Reform work." ause of religious liberty in Pennsylvania n such ways as circumstances may de All of which is respectfully submitted O. D. SHERMAN, ) M. S. WARDNER,

The resolution was adopted, and N. V. Hull, J. Greene, and A. H Lewis were appointed such commit-

ented the following report, which was adopted: Your Committee on Petitions would

man, J. Kenyon, and A. C. Burdick, I. L. COTTRELL, A. C. BURDICK. in regard to delegation, and pending A vote of thanks was given to the vote on the items taken from the Church of Richburgh for the great table, the Association adjourned. cordiality to and ample provision or the accommodation of the dele-

After a half hour of devotional ex-Business was then waived to lis rcises, the Association resumed the ten to a sermon by T. R. Williams. uestion pending at time of adjourn-After singing by the choir, T. R. ment. Remarks were made by the Williams presented the subject of Moderator, by D. K. Davis, A. H. "The doctrinal basis of denomina-Lewis, C. M. Lewis, Charles Rowley, J. Greene, J. Kenyon, C. A. Burdick. a collection was taken for the Tract E. S. Bliss, J. P. Dve, J. B. Cran-Society, amounting to \$14 29. Also, dall, I. L. Cottrell, and J. Summerbell, when, by popular vote, the Moderator declared the items adoptmounting to \$21 75.

J. Summerbell appealed to a vote

After sing by the choir, the vote churches was taken, resulting in favor, 7 against, and 7 not vot-Your Committee on Finance respectful-The Moderator declared the report that they have examined the

reasurer's Report, with the vouchers items of report under consideration adopted by vote of the churches. taken into consideration the known and probable expenses of the Association for the present year, and have made the fol-I. L. Cottrell was appointed Coresponding Secretary for the ensulowing apportionment upon the churches ing year, and A. C. Burdick was ap-

M. S. Wardner, W. H. Ernst, B. Cottrell, and I. L. Cottrell, were appointed the Sabbath School Executive Board. John M. Mosher and D. R. Still-

man were reappointed Committee on Obituaries The report of the Sabbath School

est meet the attacks of Infidelity?

C. A. BURDICK,

On passing to Miscellaneous Busi

less, by motion of A. H. Lewis, the

econd and third items in the preced-

ing report were taken from the table

and considered. After remarks by

A. H. Lewis, C. A. Burdick, M. H.

Davis, J. Summerbell, J. Greene, W.

H. Ernst, E. M. Dunn, Horace Still-

after benediction by E. M. Dunn.

AFTERNOON SESSION.

Executive Board for last year was read and accepted as follows, after remarks by O. D. Sherman: Your Executive Board would report

that during the year there have been no calls from schools or individuals for insti tutes or other work, and the Board have not done anything. As the Executive Board of the General Conference makes out full statistics each year of all the schools of the denomination, we refer you to their report for information under that the churches that our Sabbath schools at n a healthy working order. O. D. SHERMAN, Chairman.

Voted, that after listening to the Essay of M. S. Wardner, the discussion of the resolutions be made the next business in order.

After singing by the choir, M. S. Wardner read an Essay on "The best means for bringing out young the Church at Hartsville, on Fifthmen for the gospel ministry," and a day before the third Sabbath in copy was requested for publication June, 1880, at 101 o'clock A. M. in the SABBATH RECORDER.

After singing by the choir, the report of the Committee on Resolu tions was taken up and considered

The first item was adopted with out remarks. The second item was adopted by rising vote, by request of the Mod-

The third item was adopted, after remarks by A. H. Lewis, J. Greene W. B. Gillette, C. A. Burdick, C. M. Lewis, and Horace Stillman. The fourth item was spoken

by H. P. Burdick, and adopted. A. H. Lewis, J. Greene, J. Kenyon, C. M. Lewis, D. K. Davis, Horace Stillman, H. P. Burdick, and G. M. Frisby, and adopted unanimously. After singing by the choir, and the benediction, the Association ad-

FIRST-DAY-MORNING SESSION. A half hour for devotional exer ises was taken, and then business

The roll was called and corrected The minutes of sessions on Sixth

day were read and approved.

The report of the Committee or Resolutions was taken up, and the sixth item was adopted, after inserting the words "Hon. Messrs. Shear, Thickstun, and others," after the name of Senator Jones.

The seventh item was adopted after remarks by C. M. Lewis, the Moderator, and C. A. Burdick. The eighth item was spoken to by

E. M. Dunn, C. M. Lewis, J. Summerbell, and J. Greene, and adopted. The ninth item, after remarks by Summerbell, I. L. Cottrell, and Greene, on motion of A. H. Lews, was amended, and, after further remarks by W. B. Gillette, C. A. Burdick, Joel B. Crandall, H. C. L. Green. Coon, and J. P. Dye, was adopted as amended, as follows:

tem of "free seats" is most in accordance with the spirit of the gospel; and that we recommend our churches to avoid the ractice of renting or selling the sitting The tenth item was adopted with

Resolved, That we believe that the sys-

The eleventh item was adopted aft er remarks by A. H. Lewis, H.P.Bur dick, and J. P. Dve. W. B. Gillette, J. Summerbell and W. H. Ernst were appointed the

Executive Committee contemplated in the tenth resolution. The special committee on revision of Constitution, being called on to

following persons were made the special committee or with the spec following persons were made the special committee on revision: A. H. Lewis, N. V. Hull, T. R. Williams, W. B. Gillette, J. Summerbell, and M. S. Wardner.

The Committee on Finance were

dall, M. A. Crandall.

Portville—W. H. Ernst, R. A. Barber and wife, Mrs. V. Packard.

Richburgh—J. Summerbell, E. S. Bliss, Moses Maxson, J. P. Dye, D. B. Stillman, Edwin Daniels.

Scio—J. L. Bennett, Charles Rowley, A. A. Place, E. A. Rogers.

Delegate to the North-Western Association, Morton S. Wardner. Essayists—I. L. Cottrell, " How shall we J. Greene presented the follow

The Committee on Petitions pre

recommend that the next session of the Association be held with the Church

CHARLES ROWLEY.)

his [Abraham's] sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on him [God the Father] that raised up Jesus our Lord from tional life and success," after which the dead." present truth to him. Look at him, "O, ve of little faith!" We see collection was taken to pay the rent of the Church in Hornellsville, Abraham preparing to leave the land of his childhood and maturer After singing again, business was years, bidding adieu to all his

The report of the Finance Com-

nittee was read and adopted as fol-

him of the same promises." No doubt the associations of Ur of Chaldea. the land of his childhood and maturer years, were many and strong. And it is quite plausible to believe First Alfred..... \$26 08 | that he was compassed about with all the luxuries that wealth and rank could bestow upon him. There,

larence and Pendleton..... Friendship..... First Genesee..... Hartsville ..... Hebron ..... Richburgh..... Scio.....Stannard's Corners..... \$125 00 children and household after him,

D. K. DAVIS, J. A LANGWORTHY, Com.

Orders on the Treasurer were votd, to the clerks for \$5; to W. H. Ernst, delegate to the North-Western Association, for necessary exenses, and to O. D. Sherman, delegate to the South-Eastern, Eastern, and Central Associations, for \$38 76. The Corresponding Letter was ac-

vhom he so dearly loved. But epted without reading the Lord said unto him, "Get thee The minutes were read and apout of thy country, and from thy kindred." Then came he out from After prayer by W. B. Gillette, the land of the Chaldeans, and and singing of the Doxology, the dwelt in Charran. Thus we see that Association adjourned to meet with Abraham believed God concerning

T. R. WILLIAMS, Moderator. M. S. WARDNER, Recording Secretary. W. N. Burdick, Assistant Rec. Sec.

RELIGIOUS EXERCISES. The following is the programme of services held by arrangement of the Comnittee on Religious Exercises:
Fifth-day, 101 A M., Introductory Se

non, by A. H. Lewis, from Prov. 11: 24, Fifth-day, 8 P. M., sermon Burdick, from Luke 9: 23, 24. Sixth day, 8 P. M., sermon by C. M. Lewis, from Col. 1: 27, followed by a con ference meeting, conducted by J. Summer-bell and C. M. Lewis.

Lord's Supper, administered by J. Greene and W. B. Gillette, and served by Dea-The fifth item was spoken to by cons M. H. Davis, of Lost Creek, W. Va., F. W. Hamilton, 2d Alfred, and Moses Maxson, Richburgh A collection was taken for the General Missionary Board, amounting to \$24 63. Sabbath, 31 P. M., Sabbath school. Les

son read, Mal. 3: 8-18. Prayer by H. P Burdick. After singing, the following persons spoke on subjects assigned:
W. B Gillette, "How did the Israelit rob God as recorded in lesson?' C. A. Burdick, "Do we rob God? we do, why?" D. K. Davis, "How were the Israelites

unished for their sins? Are we punshed in the same way?" J Kenvon." Do the righteons in this life as well as the wicked? there a difference in the future? O D. Sherman, "Necessity of supporting the Bible Scholar as a Sabbath-school

Evening after Sabbath, 71 o'clock, ser non, by J. Greene, from 2 Cor. 10: 4; First day, 11 A. M., sermon, by T. R. Williams, on the subject assigned him as an essay, viz., "The doctrinal basis of deominational life and success. Collection for Tract Society, \$14 29;

First-day, 21 P. M., sermon, by Horace Stillman, from 2 Pet. 3: 18. Subject Soul growth." D. K. Davis, from Matt. First-day, 71 P. M., sermon by O. D.

for pay rent of church in Hornellsville,

LIST OF DELEGATES. 1st Alfred-T. R. Williams and wife, and wife, H. P. Saunders, R. A. Thomas and wife, Maxson Stillman, H C. Coon. ton and wife, Milo Shaw and wife, S. C. and uncircumcision is nothing, but Whitford, Mrs. Robert Hemphill, Mrs. A.

Bell's Run-W. H. Ernst, C. B. Wilbur and wife, D. W. Sage and wife, Mrs. William Worden, Rheda Maxson. Clarence and Pendleton-C. A. Burdick Oussewago - J. Greene.

Briendship - W. B. Gillette and wife, S. Gen. 26: 5. From the foregoing tes-Witter, D. Babcock, J. Crandall, Wn Gardiner, E. R. Clarke, L. H. Kenyon, J. P. timon it has been clearly demonstrat-

. Clarke.

Allen, E. Hyde, O. Witter, S. P. Crandall, ed that the most perfect faith does

1st Genesee-M. S. Wardner randall, Joel P. Crandall, E. R. Crandall. . A. Langworthy, A. L. Maxson. -David E. Yapp, James Crandall, J. C. Brown, A. G. Crofoot. The apostle teaches us further that Hartsville-I. L. Cottrell and wife, H Fremont Whitford, W. N. Burdick and wife, James Pope, Miss Alta Pope, Daniel Whitford and wife, Henry Keller, Mrs. Matthew Potter, Horace Palmiter, Harri God. How is our enmity against Son H. Palmiter, H. S. Palmiter, Mary God made manifest? We answer,

R. Burdick and wife, E. D. Ayars.

Honeoye Branch—J. Summerbell, P. Cartwright.
Hornellsville—T. R. Williams, Mrs. O.

THE FAITH THAT SAVES. Patmos, looking down thr It is written that Abraham he long vista of years, be lieved God, and it was accounted to great apostasy, and calls him for righteousness; i. e., he was lon-a becoming title for made free from condemnation, as fusion of faith and practic one who had never committed sin ern religion. And the seco 'And he received the sign of cir of Rev. 14: 9, informs us cumcision, a seal of the righteous Babylon is fallen, becan ness of the faith which he had, yet fuses to take counsel of peing uncircumcised: that he might and faithful Witness. Re be the father of all them that believe "And I heard another vo though they be not circumcised: heaven, saying, Come ou that righteousness might be imput my people, that ye be not ed unto them also: and the father of her sine, and that ye re of circumcision to them who are not of her plagues." Rev. 18: of the circumcision only [the believ-God's people are in Babylon ing Jews], but who also walk in the the Laodicean state of th steps of that faith of our father embracing that period of t Abraham which he had being yet mencing at the close of uncircumcised." Rom. 4: 11, 12. days (years) of Dan. 8: 14, "Who against hope believed in hope. ing with probation. that he might become the father of

many nations, according to that

which was spoken, So shall thy seed

be." "Now it was not written for

These promises to Abraham were

friends, save Lot and his family, to

become pilgrims and strangers in a

strange land; wandering about from

place to place; "dwelling in tents

with Isaac and Jacob, heirs with

also, were his relatives and friends,

endeared to him by every tie that

can sanctify humanity, and it is

quite evident that Abraham's love

as a husband, father, brother, and

friend, was of the purer and higher

type; but his love for God, with its

halo of beauty, towered above and

over all. "For I know him," says

God, "that he will command his

and they shall keep the way of the

Lord, to do justice and judgment."

And this was that transcendent

love, known of God, and able to

warm the heart and purify the mind

and mold the character of children

It must have been a great trial of

Abraham's faith to leave those

the promises which he made unto

him, leaving Mesopotamia of Chal-

dea, according to the commandment

of the Lord. By his obedience, he

gave life unto his faith, which

yielding the blessed fruit of right-

Only those who have had friends

whose present and future welfare

was dearer to them than life itself,

and who have felt the bitter anguish

of the soul at parting, can compre-

hend the fullness of this, Abraham's

was like unto it, when he was com-

manded to slay his son, his only

son, Isaac. Peter comprehended

the measure of this test when he

said, "Lo, we have left all, and fol-

lowed thee." This was the best

proof of the genuineness of the

postle's faith. For Jesus said unto

hem, "Every one that hath forsak-

en houses, or brethren, or sisters, or

father, or mother, or wife, or chil-

dren, or lands for my name's sake,

shall receive an hundredfold, and

I now inquire why it was neces-

sary for Abraham to leave his kin-

dred. I answer, simply because

they refured to keep the command-

ments of God; they were idolaters.

But Abraham, the father of the

faithful, diffesed with his kindred

in this respect; he kept the com-

mandments of God; and this is the

reason why God selected him as

the one whom he could bless above

Abraham was circumcised in heart

(which is the true circumcision), be-

fore he received the outward sign in

the flesh. To be spiritually minded,

obedient unto all the commandments

of God, is the sign every Christian

must have of his acceptance with

God. So taught the faithful apos-

tle Paul: "Circumcison is nothing,

the keeping of the commandments

of God." 1 Cor. 7: 19. The Lord

says he chose Abraham, because

that Abraham "obeyed my voice,

and kept my charge, my command-

not exclude or make void the com-

mandments of God. "Yes, it es-

tablishes the law." Rom. 3:31.

"to be carnally minded is death."

Why is it death to have a carnal

mind? Because it is enmity against

by not being subject to his law.

This was the reason why God called

Abraham out of Chaldea, because

the Chaldeans did not obey the true

and living God. And this is the

shall inherit everlasting life."

first test of faith. And the second

cousness acceptable unto God.

for generations to come.

Protestantism is so corr Catholicism, and stereotyp errors, that it is no longer place for the people of G Catholicism is only a Chris form of paganism, and is sy by the beast with seven he ten horns, and the te of Rev. 13: 1; and ; the "man of ein" in 2 J and is the same power syn by the "little horn" of This power Daniel says was to change times and law times and laws of the Mo are here unmistakably uni Dan. 7: 25.

To prove that our applica these prophecies are just a the Catholic Church confe very sin we charge upon he constitutes the best kind dence. In that noted Catholi entitled "Abridgment of C Doctrine," on the change fourth commandment, it say changed?" the church."

ly and breaking most other commanded by the same chui See also "Catholic Christi structed," page 232, and "C Catechism of Christian Rel We might give other leading othlic works in evidence, bu

Mount Sina the first day of the week, a viding the tenth, so preserving number ten. The apostle "Know ye not that to who yield yourselves servants to

unto the churches and to the "If any man worship the [Rev. 13: 1] or his image, a ceive his mark in his forehead his hand, the same shall drink

place. When we have had pathway illumined by the ra light from the Word of God, es

associates, who refused to obey and went and served other

Question-"By whom Answer-" By the Gover Question-" How prove the church bath power to co feasts and holy days?" Answer-" By the very changing the Sabbath into S which Protestants allow therefore they fondly co themselves by keeping Sunday are sufficient to establish thei We have, therefore, two codes of laws in the world con ing obedience. One, the ter mandments, as spoken by Go finger upon tables of stone. other one is the same of changed by the Catholic C which leaves out the second mandment, changing the (the Sabbath) from the seve

his servants ye are to who obey?" Rom. 6: 16. We understand that the wo to be warned by the third : message of Rev. 14: 9-12, a the worship of the (Papal) which will consist in keeping in opposition to the law of This warning is to be give prior to the second comi Christ, and designed to pre people to meet the Lord at hi ing-a people like unto Enoc walked with God. That living in the time when this m is due to the world is abun proven by the Word of God, a signs of the times. But th proof of all is that the Lord h 000 or more servants sca throughout the world, ful his Word by giving this sage at the present time that hath an ear to hear le hear what the "third angel"

wine of the wrath of God. is poured out without mixtur the cup of his indignation." Re 9-12. We do, therefore, affirm on the authority of the Scrip that those who knowingly kee ten commandments as chang the Papal power become wors of the beast. Rev. 14: 9-12. those who observe the law as manded by God are identifi that other class of worship Rev. 14: 12, who keep the com ments of God and the faith of Babylon of old broke the mandments of God, and wor the host of heaven. Modern lon breaks the commandmen God, and worships the Papal Rev. 18: 1. God called Abi out of Babylon that he and hi terity might not fall into the sins and unbelief of his kindre

God is now calling his people modern Babylon that they I partakers of her sins, and that receive not of her plagues; for sins have reached unto heave God hath remembered her iniq The saving faith, then, fo generation, is that faith which hold on God's Word, believing God is doing for his people day. We must, therefore, tak unto the sure word of proj olch shines like a lamp in it

ly adapted to us, and for our ad tion, it will so strengthen u

Rev. 18: 4, 5.

THE FAITH THAT SAVES

It is written that Abraham be lieved God, and it was accounted to him for righteousness; i. e., he was made free from condemnation, as one' who had never committed sin And he received the sign of cir. cumcision, a seal of the righteons. ness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe though they be not circumcised: that righteousness might be imput ed unto them also: and the father of circumcision to them who are not of the circumcision only [the believing Jews], but who also walk in the steps of that faith of our father Abraham which he had being vet uncircumcised." Rom. 4: 11, 12. "Who against hope believed in hope. that he might become the father of many nations, according to that which was spoken, So shall thy seed be." "Now it was not written for. his [Abraham's] sake alone, that it was imputed to him: but for us

also, to whom it shall be imputed, if we believe on him [God the Father] that raised up Jesus our Lord from the dead." These promises to Abraham were

present truth to him. Look at him, "O, ve of little faith!" We see Abraham preparing to leave the land of his childhood and maturer Years, bidding adieu to all his friends, save Lot and his family, to become pilgrims and strangers in a strange land; wandering about from place to place; "dwelling in tents with Isaac and Jacob, heirs with him of the same promises." No doubt the associations of Ur of Chaldea. the land of his childhood and maturer years, were many and strong. And it is quite plausible to believe that he was compassed about with all the laxuries that wealth and rank could bestow upon him. There. also, were his relatives and friends. endeared to him by every tie that can sanctify humanity, and it is quite evident that Abraham's love as a husband, father, brother, and friend, was of the purer and higher type; but his love for God, with its halo of beauty, towered above and over all. "For I know him," says God, "that he will command his children and household after him. and they shall keep the way of the Lord, to do justice and judgment."

for generations to come. It must have been a great trial of Abraham's faith to leave those whom he so dearly loved. But the Lord said unto, him, "Get thee out of thy country, and from thy, kindred." Then came he out from the land of the Chaldeans, and dwelt in Charran. Thus we see that Abraham believed God concerning the promises which he made unto him, leaving Mesopotamia of Chaldes, according to the commandment of the Lord. By his obedience, he gave, life unto his faith, which yielding the blessed fruit of righteousness acceptable unto God.

And this was that transcendent

love, known of God, and able to

warm the heart and purify the mind

and mold the character of children

Only those who have had friends whose present and future welfare was dearer to them than life itself. and who have felt the bitter anguish of the soul at parting, can comprebend the fullness of this, Abraham's first test of faith. And the second was like unto it, when he was commanded to slay his son, his only son, Isaac. Peter comprehended the measure of this test when he said, "Lo, we have left all, and followed thee." This was the best proof of the genuineness of the apostle's faith. For Jesus said unto them, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake. shall receive an hundredfold, and

shall inherit everlasting life." I now inquire why it was necessary for Abraham to leave his kindred. I answer, simply because they refured to keep the commandments of God; they were idolaters. But Abraham, the father of the faithful, diffesed with his kindred in this respect; he kept the commandments of God; and this is the reason why God selected him as the one whom he could bless above

Abraham was circumcised in heart (which is the true circumcision), before he received the outward sign in the flesh. To be spiritually minded. obedient unto all the commandments of God, is the sign every Christian must have of his acceptance with God. So taught the faithful apostle Paul: "Circumcison is nothing. and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7: 19. The Lord says he chose Abraham, because that Abraham "obeyed my voice, and kept my charge, my commandmente, my statutes, and my laws." Gen. 26: 5. From the foregoing testimon it has been clearly demonstrated that the most perfect faith does not exclude or make void the commandments of God. "Yea, it establishes the law." Rom. 3: 31. The apostle teaches us further that "to be carnally minded is death." Why is it death to have a carnal

by not being subject to his law. This was the reason why God called Abraham out of Chaldea, because the Chaldeans did not obey the true and living God. And this is the state of things we find among the professed followers of God-the nominal churches of to day: numerous sects bred in error and breaking the commandments of God. And the beloved disciple, in vision on

mind? Because it is enmity against

God. How is our enmity against

God made manifest? We answer,

every sacrifice, in order that we may scarcely sanction a measure which, long vista of years, beholds the great apostasy, and calls it Babylon in becoming title for the conand the faith of Jesus. Those who from him the entire cultivated pubfusion of faith and practice of mod | have this faith in them will purify | lie of Germany. A far more serious themselves even as He is pure; and danger is that he will be able to ern religion. And the second angel, of Rev. 14: 9, informs us that this when Jesus comes the second time maintain, if not to increase, the ex. Liberty may see what are the aims Babylon is fallen, because she re- they will be able to say: "So this isting military burdens. In ordinary fuses to take counsel of the true is our God, we have waited for him circumstances, the most docile maand faithful Witness. Rev. 3: 18. and he will save us." And those who jority might prove restive in the "And I heard another voice from | walk in the steps of that faith which | treatment of so vital a question; but Abraham had, will not permit the as an ample revenue will be providheaven, saying, Come out of her, my people, that ye be not partakers | dearest human ties or worldly inter | ed by the new tariff, the Chancellor of her sins, and that ye receive not ests to separate them from the love evidently anticipates no great diffiof her plagues." Rev. 18: 4. Yes, of God. G. S. Honeywell. God's people are in Babylon again, in the Laodicean state of the church

embracing that period of time com-

mencing at the close of the 2,300

days (years) of Dan. 8: 14, and end-

Protestantism is so corrupted by

Catholicism, and stereotyped in its

errors, that it is no longer a proper

place for the people of God. For

Catholicism is only a Christianized

form of paganism, and is symbolized

by the "little horn" of Dan. 7.

are here unmistakably understood.

To prove that our application of

these prophecies are just and true,

the Catholic Church confesses the

constitutes the best kind of evi-

dence. In that noted Catholic work.

Doctrine," on the change of the

Question-"By whom was

Answer-" By the Governors of

Question-" How prove you that

Answer-" By the very act of

changing the Sabbath into Sunday,

which Protestants allow of, and

therefore they fondly contradict

themselves by keeping Sunday strict-

ly and breaking most other feasts

commanded by the same church."-

See also "Catholic Christian In-

terity might not fall into the same

receive not of her plagues; for her

the church hath power to command

feasts and holy days?"

fourth commandment, it says:

changed?"

the church."

ing with probation.

OUR EUROPEAN LETTER. Germany with Bismarck at the helm—The question of the day in regard to the fu-ture prosperity of the great empire— Politics vs. Religion. BERLIN, June 9th, 1879

tion on this point.

teenth chapter of Matthew.

The conditions of German politic al life have been profoundly modified within the last few weeks. Hith erto the Reichstag has been split up into so many factions that no single party has been able to dominate the more sharply drawn than in the first by the beast with seven heads and rest, nor has Prince Bismarck found | two pictures presented in the seven it possible to combine several parties ten horns, and the ten horns into a trustworthy majority. He of Rev. 13: 1; and is called the "man of ein" in 2 Thess. 2; has indeed on several occasions in and is the same power symbolized | dicated a wish that the National figuration; it will be enough to look Liberals and the more moderate upon the scene as the disciples saw This power Daniel says was to think | Conservatives should form an en- it, and wait for his glorious appearto change times and laws. The during alliance, but they have acted | ing to reveal to us the ineffable times and laws of the Most High together only in regard to a few beauty of the divine nature. special measures, and even then without hearty good-will. The Tariff Bill has, for the time at least, put an end to the prevailing anarchy. The mass of Conservatives and the lieving enemy. Only Jesus and very sin we charge upon her, which CenterParty having arrived at a defi- his beloved, believing, trusting nite understanding, are establishing | friends had gathered there. Otherprotection with a thoroughness and | wise, what followed would never | stitution, the disregard of which entitled "Abridgment of Christian

rapidity which the Chancellor him- have been witnessed, for only to the National Association and its self can hardly have anticipated. On those who love him and keep abettors are to "restrain" by civil no previous occasion have the lead his commandments, does he maniing Liberals spoken with so much | fest his glory. But when thus Jesus power as in the discussion now go- and his beloved dwell together, the States undertook to drop the supering on. But the arguments of the occasion is one more of heaven than free traders are wholly without ef | of earth, so that it was not at all fect. The two allied parties follow strange that from the unseen realms Prince Bismarck wherever he choos- of glory, Moses and Elijah, in their es to lead, and some of those who resplendant forms, should come and unless it was enjoined by the Word have hitherto most loudly con talk with them. And what more demned the tendency of his policy, fitting than that the Lawgiver seem prepared to rank themselves and the Prophet should talk with nition of Christ." among his warmest admirers. the Redeemer, whose coming was The question of the day in Ger- a fulfillment of prophecy, and whose many is whether this alliance is like- life and death were a vindication ly to last; and most impartial ob of the divine law; and what more servers are inclined to answer the fitting than that the conversation of

structed," page 232, and "Catholic Catechism of Christian Religion." question in the affirmative. There all should turn upon the subject of We might give other leading Cath | can be no reason to suppose that | the world's redemption-" His deothlic works in evidence, but these the Conservatives will fall away cease which he should accomplish are sufficient to establish their guilt. from Prince Bismarck. They are at Jerusalem." The presence of the We have, therefore, two moral his natural friends; and when at Father, whose voice was distinctly codes of laws in the world commandany time they have voted against heard-"This is my beloved Son, in ing obedience. One, the ten comhim, they have done so, not because whom I am well pleased "-commandments, as spoken by God from they felt that he and they really pletes the picture. Such compan-Mount Sinai, and written by his own differed, but because circumstances finger upon tables of stone. The forced him to rely on their enemies. wonder that Peter proposed to erect other one is the same code as As he has now turned against the dwelling places for the heavenly changed by the Catholic Church, Liberals, and openly insults their guests, that thus he might behold which leaves out the second com- chiefs, the Conservatives are likely their glory continually. mandment, changing the fourth for the future to be his faithful sup. But scarce an hour had passed be- fight "weak Christians" with the divisions of Kashgaria, formerly (the Sabbath) from the seventh to porters. A section of the Center Par- fore the messengers of heaven had abandoned weapons of Catholicism. Chinese Turkistan, lying north of viding the tenth, so preserving the Some of its members, ecclesiastical of the Father was heard no more, the number ten. The apostle says, questions apart, have decidedly Lib cloud of glory had disappeared, civil government to Christ." Does city of Kashgar, and 300 miles south "Know ye not that to whom ye eral sympathies; others have so long leaving only the common light of yield yourselves servants to obey, been denouncing the Chancellor as day; and the disciples, seeing "Jehis servants ye are to whom ye a person of almost superhuman sus only," were wending their way wickedness, that they find it awk- into the valley below. There were We understand that the world is ward to turn round suddenly and the crowds of selfish, sinning, suf to be warned by the third angel's accept his orders. Still, the bulk fering men-men whose minds and Blanchard says "our Constitution is cant, as the not clearly defined lim message of Rev. 14: 9-12, against of the party have but one immediate hearts were dwarfed by the low amthe worship of the (Papal) Beast, aim, and that is to annul the legisprior to the second coming of willingly sacrifice their inclinations people to meet the Lord at his com ing—a people like unto Enoch, who erals will have no reason to regret a lunatic, and sore vexed; for oft- is not sectartan. The ten comwalked with God. That we are the new state of things. Since the times he falleth into the fire, and oft mandments, the Lord's prayer, the living in the time when this message establishment of the Empire, their is due to the world is abundantly course has been thoroughly unsatisproven by the Word of God, and the factory. Convinced that Prince signs of the times. But the best | Bismarck is essential to the prosperproof of all is that the Lord has 20,- ity, if not to the existence of the 000 or more servants scattered state he has formed, they have often throughout the world, fulfilling been compelled to support him in pass from the sweet companionship

his Word by giving this mes proposals they disapproved. When of heaven to the jarring unbelief of sage at the present time. He his tendencies have been more than earth and the wasting sorrow of sin. that hath an ear to hear let him usually reactionary, they have al-But it was all a part of his great hear what the "third angel" says most invariably begun by protestwork, and so far as the performance unto the churches and to the world, ing against his policy, and someof the work is concerned, that portion "If any man worship the beast times they have had the courage to of it which lay in the valley was [Rev. 13: 1] or his image, and re- act upon their principles. With all performed with as much prompticeive his mark in his forehead, or in their submissiveness, the National tude and cheerfulness as that which his hand, the same shall drink of the | Liberals have imposed a slight check | called him to the mountain of transwine of the wrath of God, which on his arbitrary and imperious spirfiguration. is poured out without mixture into it, and he has often shown that he Here is a picture of Christian the cup of his indignation." Rev. 14: bitterly resented the necessity of life, and here a lesson for every 9-12. We do, therefore, affirm, up acting with them. That he will be Christian heart. It is a joy to be a on the authority of the Scriptures, able to revive in its full extent the child of God, because it brings one that those who knowingly keep the old reactionary period is improbal into the companionship of Jesus and ten commandments as changed by ble, but the whole tone of the gov of heaven. Christ reveals his glory the Papal power become worshipers ernment will become more opposed to such a one as he does not to the of the beast. Rev. 14: 9-12. But to Liberal aims. While we may world. But his dwelling place is those who observe the law as com- expect to see the Anti-Socialist law not always on the mountain. Peter's manded by God are identified by enforced with increased rigor, it is suggestion about the tahernacles that other class of worshipers of not impossible that some startling seems not to have been worthy of an Rev. 14: 12, who keep the command- concessions may be made to the answer. As the Master must go to the ments of God and the faith of Jesus. Socialist spirit. Prince Bismarck vale below and minister to the wants Babylon of old broke the com- meets violence with violence; but of sorrowing men, and come to the mandments of God, and worhiped with the main principle of the So | mountain of everlasting glory by the host of heaven. Modern Baby- cialists, that it is the duty of the way of the Garden and the Cross, lon breaks the commandments of state to provide productive associ- so must his disciples prove their dis God, and worships the Papal beast. ations of workmen with capital, he cipleship by cheerfully bearing the Rev. 13: 1. God called Abraham has considerable sympathy, and bur ens of common life, and patiently out of Babylon that he and his pos- many members both of the Con doing the Master's work, even though servative and the Center parties it lie in the valley made dark and sad sins and unbelief of his kindred and have expressed a certain liking for by sin. He is not away from Jesus, associates, who refused to obey him, it. Even if no direct steps should but grandly with him, whose life for and went and served other gods. be taken to carry out the scheme, it Jesus' sake in spent in doing, just God is now calling his people out of is sure to be encouraged by fresh as well as it can be done, the work

The saving faith, then, for this tried hard to complete the task; hand of the throne of God."

generation, is that faith which lays but it has never been encouraged by hold on God's Word, believing what | their chief, and if he can he will God is doing for his people in our unquestionably prevent it from be-Associational Minutes. — The day. We must, therefore, take heed | ing seriously resumed in his time. | Minutes of the Associations will be unto the sure word of prophecy, Among the Ultramontanes and somewhat delayed for want of copy.

keep all the commandments of God as he well knows, would allenate it will expedite their publication. EXTRACTS AND COMMENTS. That the true friends of Religious

of the National Association, I append the following extracts; they are from a sermon by Rev. J. Blanchard, President of Wheaton College, Illinois, published in the Christian Statesman, and copied into the Cynosure of March 13th, 1879, from which I copy. Dr. culty in applying it as he chooses. The Liberals could not make a more Blanchard and the Christian States profitable use of the independence man are authority in these matters: they have acquired than by resist First extract: "There is a Na-

ing to the uttermost his determinational Association now seeking to insert in the United States Constitution such a simple confession of Christ and the Christian religion as THE MOUNTAIN AND THE VALLEY that, 'ours is a Christian and not a The life of Jesus on earth was heathen government.' This movement for a religious amendment has full of incidents, some of which sprung up within a few years to anwere in strange and sharp contrast tagonize the efforts of infidels. to others. Nowhere is the contrast blasphemers, spirit worshipers, atheists, pagans, weak Christians, priests, and politicians to obliterate the Sab-

Let us not presume to draw the It is designed, undoubtedly, to in clude Seventh day Bantists someveil from the mystery of the transwhere in the above list, perhaps under the heading of "weak Christians."

Second extract: " If the atheist curses the Sabbath and its Author. are we to be denied not only all On the mountain of transfiguraright to restrain such evil practices. tion, Jesus was attended by a sebut denied also even the poor privlect company of chosen disciples. ilege of saying they are not Ameri-No cynic was there, and no unbecans and pointing to the Constitution to show that they are not?"

Thus it is claimed that the Sunday Sabbath is an "American" in-

Third extract: "The United stitions of Europe, and retain its bistorian, Bancroft, 'the austere principle was announced that not even a ceremony should be tolerated of God.' Blindly, it is true, and somewhat stumblingly, they sought to drop coercion and retain recog-

The above acknowledged undertaking of our forefathers is now to be "antagonized" by the National Association. And let these wouldbe reformers see how far they have wandered from the austere principle American Sunday, for what support see a Seventh day Baptist tent has it from the "Word of God?" It is the want of this support that would be a good field for tent labor. drives them to seek the support of the civil law. Thus the nineteenth America, is about to take up the weapons of persecution, which a preatheistic in its terms though Chris-

bitions and petty strifes of earth. tian in its substance." Will it be and it would appear that Russia is which will consist in keeping a law lation which began with the May Scarcely had Jesus and his compan- any better off, I ask, when it has desirous of interposing war between in opposition to the law of God. Laws. If there is the least hope of ions joined again the throng, when set up a paper god? Why forsake the Mongolian Empire and her pos This warning is to be given just this end being attained, they will there greeted them the cry of distance" for the shadow? sessions in Central Asia. News re tress, bearing evidence that Satan But will not this champion of the Christ, and designed to prepare a in regard to less important matters. still reigned among men, "Lord, American Sunday be obliged to eat will be closed until the province of In some respects, the National Lib- have mercy upon my son; for he is his own words? for he says, "Truth Kuldja is restored to the Empire. into the water." Quite as distress- sermon on the mount, these are not to be so very unpopular in its native ing to the heart of Jesus, we may sectarian." Let him adopt, then, the home as some of the friends of the well believe, was the sentence which Sabbath of the fourth command- rum traffic would make believe, the followed, "I brought him to thy ment: for this he will have a "thus leading political party (Repulican) disciples, and they could not cure saith the Lord," and have no longer having, in its platform, said that "it him." Thus, in an hour did Jesus need of the American Sunday, or of recognizes temperance as a cause civil penalties to aid and abet it.

> L. C. Rogers. HOME NEWS.

Tent Work. To the Editor of the Sabbath Recorder: OXFORD, N. Y., June 26th, 1879. We send with this a copy of the Oxford Times of June 25th, with some notices of our tent work. With pleasant evenings and unabated insittings in our tent have been filled, the past week. We shall probably of July. We feel that we have ous hearers will decide to accept or and of the Sunday, I am now aiming to meet some of the principal against the Bible Sabbath. Our tracts are readily taken. We feel much to need the prayers of the

faithful in Christ Jesus. L. C. ROGERS. The following extracts embrace so much of the notices in the Ox ford Times as will be of general in-"The meetings conducted in the

tent on State Street last week, in the interest of Sabbath Reform, by Rev. L. C. Rogers, of Wisconsin, modern Babylon that they be not obligations being thrust upon the of every day life. He can afford partakers of her sins, and that they state. It is generally recognized to wait for the day of coming the singing, have been well attendthat the work of administrative re- | glory, "Looking unto Jesus, who, ed by our people, and proved interesting. The Reverend gentleman is sins have reached unto heaven, and form in Prussia, the object of which for the joy that was set before him, a good speaker, at times eloquent, God hath remembered her iniquities. is to foster local energy, will be endured the cross, despising the presenting his views in a clear and stopped. Successive Ministers have shame, and is set down at the right forcible manner, and his arguments have left no doubt in the minds of many of his hearers but that the variety of children's meetings. views of his sect (seventh day peo-

we shall be enabled to make any and granted; but Prince Bismarck will the missing documents, or order the weeks, at the same place, to occur conclusion of the work without them, on July 5th, services to begin at 11 o'clock A. M."

Verona, N. Y.

It has been very dry here in Verona ever since early in the Spring. wet the ground thoroughly since the snow went off. This fell the night last. of June 15th. Some light showers have fallen, which only wet the surface of the ground, yet crops look well. Grass is light, corn is short, potatoes look well. Bugs are plenty in places, while in others there are but few or none. Wheat is good, so we hope to raise sufficient for our As the two churches of Verona

we will not say, like others, that we have nothing encouraging to pre sent because we can not report conversions and additions to our numbers, for we live in harmony, and are holding up the banner of the cross. We hope that we are steadily advancing in the Master's cause, and pray for a revival and an ingathering of those among us who are not Christians, both old and young. Brethren and sisters, in your prayers forget not these feeble branches of our beloved Zion, which

Mt. Hecla, Jack Co., Texas.

U. M. B.

JUNE 19th, 1879 o the Editor of the Sabbath Recorder: Seeing your invitation for hom news in the last RECORDER, and

are isolated from the train body.

thinking it would be of interest to hear from a new field. I write. We have organized a Sabbath-school which is held at the house of Eld. J. A. Millikin, on Sabbath evening: We organized with thirteen scholars, have held it three Sabbaths, and our numbers have increased to twenty two. We have sent for Christianity. In the words of the papers, note books, and a sample copy of the Sunday school Black Board. Both old and young attend and seem interested. We have also organized a weekly prayer meeting, which is held in the school house about three miles from here. It is well attended. Eld. Millikin preaches every fourth Sunday at the same a direct trade between the United place to good audiences. He gave one lecture on the Sabbath question, by request, and the people seem to be interested and gladly take reading matter. We are glad to know of the founders of this government | that we have a tent in the field, and in establishing, by national law, the we sincerely hore that we may soon

MARY E. COLE. A WAR CLOUD.—A London dispatch to the New York Herald says, late advices from Wernoi state that | ployed from three to five years. ceding century was compelled to lay the inhabitants of the province of down. Protestantiem is about to Khotan, or (Illitsi) one of the four returned whence they came, the voice This is what Dr. Blanchard and his British India, just beyond the Sungcoadjutors call the "Relation of ling mountains, 400 miles cast of the pure religion and undefiled demand | east of the capital of the Russian these extreme and anti-republican province of Kuldja, have revolted measures? Does the welfare of the massacred all the Chinese people against the Chinese Empire and State demand it, either as a recog- living there. This revolt of th nition of God or his Sabbath? Mr. Usehek Tartars is especially signifi its of Khotan, extend northward to the disputed territory of Kuldja, ceived here, authoritatively announces that the Chinese frontier

pitched in Texas. We think this

which has conferred the greatest benefit on the State, and it sustains the principles of prohibition, which in its operation so largely suppressed liquor selling and added incalculably to the sum of virtue and

SUMMARY OF NEWS.

prosperity among the people.

The murderer of Mrs. Dr. Hull, of New York, has been arrested. He is a colored person named Cox, and terest in the Sabbath question, the was arrested in Boston, where he sittings in our tent have been filled, sometimes to overflowing, during ing of some of the stolen property. the matter was permanently settlement by the death of all the parties. intentional, but the result of a tooremain here until after the Fourth long-continued smothering with his hand, in preventing her from alarmabout reached the crisis, when seri. | ing the household. He had formerly been employed about the house, reject the truth. Having presented and had applied there for work only a short time before, when, it is supthe respective claims of the Sabbath | posed, the robbery was planned. The steamship City of New York,

which sailed from New York for or more common objections urged Havana, June 28th, when fifteen miles out of Barnegat, in a thick fog, she collided with the iron bark Helen, of Dundee, Capt. Barclay. from Havana, with sugar for New York, striking her about midships, cutting her through and sinking her in ten minutes. There were ten men on board the Helen, of whom five, including the captain, were drowned. The City of New York was so much damaged that she returned for repairs.

The Ragged School Union of London expends about \$130,000 a year in endeavoring to elevate the low and Mr. H. D. Clarke, who leads est and poorest classes. It has 30,-500 children in Sunday-schools, 5 489 in day schools, and 9,267 i schools. It maintains 75 ragged churches, manages 82 leading braries and 75 penny banks, beside superintending mothers' meetings, men's clubs, Bands of Hope, and Rev. John L. Taylor has resigned

his position as professor of theology "The evangelists who are con- and homiletics in Andover Theo ducting Sabbath reform and revival logical Seminary, with which he has meetings in the tent in this village, been connected nearly thirty years which shines like a lamp in a dark which shines like a lamp in a dark plane. When we have had our pathway illumined by the rays of latter of the free discussion of religious ly adapted to us, and for our admonition, it will so strengthen us that that even this demand may be conducted a grove meeting on Rose, and professor has been appointed. The Corresponding Letters of the conducted a grove meeting on Rose, and professor has been appointed. The Corresponding Letters of the leaves a parting gift to the received. The mining town of Glendale, said the plane man that the tent in that successor has been appointed. The conducted a grove meeting on Rose, and received this reasurer, trustee, and professor has been appointed. The conducted a grove meeting on Rose and the received this not duly acknowledged, should give us early notice of sustence, which is not duly acknowledged, should give us early notice of sustence, which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of sustence, which is not duly acknowledged, should give us early notice of sustence, which is not duly acknowledged, should give us early notice of sustence, which is not duly acknowledged, should give us early notice of sustence, which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of sustence, which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of sustence, which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early notice of which is not duly acknowledged, should give us early

The National Board of Health. having failed to afford assistance to the city health board of Pensecola. Fla, the latter will be compelled fo want of means, to abandon all attempts to enforce protection from

foreign infection. riving from infected ports, and unless the national government acts promptly, the fever plague may afflict the nation this season as it did The District Attorney of Clarion county, Penn., has applied to Gov-

ernor Hoyt for a requisition on the Governor of New York, for J. D. Rockafellow and six other members of the Standard, Oil Company, indicted for the conspiracy against in dividual oil producers, in controlling the price of oil and regulating the ates of transportation. At last ac counts no decision had been reached. The faculty of Williams College have purchased the Wilder collection of mineral and natural speci

mens, considered the most elaborate n America, requiring forty years for completion, and valued at \$30,-000. It was owned by Mr. Wilder, of Hoosic Falls. \$40,000 has been pledged by the alumni to construct memorial hall to contain the col-The last ocean steamship built is

the Arizona, of the Williams and Guion line. It is four hundred and sixty five feet long, and is said to be the largest ocean steamship affoat, excepting the Great Eastern. Its first passage was from Liverpool to New York, and was made in seven days and nine hours, the fastest time on record.

The strike of the Fall River spin ers continues. The weavers decided that it would be impolitic for them to strike, and thus compel the millwners to shut down, which they believe the employment of inexpe rienced spinners will bring about voluntarily on account of the damage caused to machinery by such la-

Captain Eads, of the Mississipp etties, has made application for an additional \$500,000 for procuring a channel 26 feet deep and 200 feet wide. The report of the United States engineer in charge, stated that Eads has reached the depth and width required, upon which he makes the application.

The Consul at Belfast announces the arrival of the pioneer steamer of the line recently established, it is said by Vanderbilt, in connection with the New York Central Railroad. This being the beginning of States and Ireland, creates great excitement in Belfast

Captain Beardsley, of the war sloop Jamestown, has been fully investigating affairs in Alaska, and nis report to Washington fully confirms the statements of citizens as to the threatened danger, and urges the necessity of a man of war being kept in the Alaska waters. Thirteen farmers have been en-

gaged by the Canadian government re for instructing the Indians of the good health. North-west in farming. They will | be principally settled on the Indian | six for \$5. Sold by all leading druggists. reservations in North Saskatchawan, and it is expected they will be em-The Porte has sent a dispatch to the powers, revoking the irade of 1841, which authorized the Khedive

to conclude treaties with foreign powers and maintain an army. The Porte will exert its influence to re store the finances and reform abuses in Egypt. A Reno dispatch of June 24th. savs the snow sheds east of Cisco took fire that day. The east bound

bound was detained six hours. Nine hundred feet of shed were burned. It is supposed the fire was set by Charles Markus, credited with beng one of the shrewdest thieves, orgers, and confidence men in the

Fort Griffin, Texas, on June 20th. Over eight inches of water fell flooding the town by the overflow of Collins Creek. Several people were drowned, and immense damage was done to property.

Gen. Howard has returned to country, and reports that all the In dians consent to go on the new reservation, excepting Chief Garry. der the homestead law. In several counties in Georgia the

fish in the rivers and ponds are article in every toilet. dying by the thousand. It is
Ask your druggist for London Hair Colthought that the fish are killed by
Or Restorer. Price, 75 cents a bottle; six the guano which, during the severe States, 330 North Sixth street, Philadel storms early in the season, was washed into the streams An old feud between three farm-

was discovered through the pawn- match" one day last week, in which and Ocean counties, in New Jersey, report that the crop will be the largest in a number of years. The whor-

> monly large. The body of Mrs. Rolland, who lost her life at Niagara Falls, June 21st. was found on the 27th on the Canadian shore, several hundred feet below the Falls, only slightly disfigured.

tleberry crop will also be uncom-

The Washington Hotel, a temnerance establishment, was recently nened in Liverpool with a banquet ind speech making, in which Mr Packard, the American consul, took An English clergyman who kept

cows, and accommodated some of his parishoners with fresh milk, was recently fined for not being registered as a dealer. Fifteen lady clerks were discharged from the United States

Freasurer's office last week, because of the lack of appropriation in the egislative bill. The Consul at Tunis reports a great failure of crops. There will

robably be enough wheat and barev to avert a famine, but none for Central and Western Nebraska eports show great damage to proprty and the loss of two lives by a

storm on the night of June 25th. The Khedive of Egypt, by order of the Sultan, has abdicated, and nis successor has been appointed.

The Louisiana State Convention has adjourned without making pro visions for the State debt.

FROM THE N. Y. CUSTOM HOUSE CUSTOM HOUSE, New York City, Nov. 14th. 1878. DR. M. M. FENNER, Fredonia, N. Y.:

Dear Sir,—I have been afflicted for some time with Biliousness and Nervous Prostration, unfitting laving had your Blood and Liver Remed and Nerve Tonic recommended to me b several friends here, who had experient ts beneficial effects, as the great remedy for restoring a disordered system, I was induced to try it. I can thankfully assure you that it has exceeded my expectations and that I can most c nfidently urge it use upon those suffering from the diseas or which it is prepared Sincerely yours, Wm. W. Post, Chief Clerk, Weighers' Department. Dr. Fenner's Blood and Liver Remed

and Nerve Tonic may well be called " th conquering hero" of the times. It is the medical triumph of the age. Whoever has "the blues" should take it, for it regulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaundice, Dyspepsia, Constipation, Headaches Fever and Ague, Spleen Enlargements Scrofula, Erysipelas, Pimples, Blotches and all Skin Eruptions and Blood Disor ders, Swelled Limbs and Dropsy, Sleepssness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic

Bronchitis, and all Lung and Throat difficulties. It does these things by striking Dr. Fenner's Improved Cough Hone will relieve any cough in one hour. Dr. Fenner's Golden Relief cures any oain, as Tooth-ache, Neuralgia, Colic, or Headache, in five to thirty minutes, and

readily relieves Rheumatism, Kidney Complaint, Diarrhœa, etc. Dr. Fenner's St. Vitus Dance Specific One bottle always cures. For sale by

Sold by A. E. & W. H. CRANDALL, Al fred Centre, and WM R. BURDICK, Alfred.

A MEDICINE CHEST FOR 25 CENTS.-An excellent cathartic and anti-bilio redicine. Cures sick and nervous head ache, torpid liver, fevers, costive bowels dyspepsia, female obstructions; all diseases of the liver, stomach, and bowels are cured by these blood purifying pills. They are purely vegetable, and act specifically on the liver, as blue mass or calo-mel, without any bad results. Price 25 cents, five boxes \$1. Prepared only by Dr. Swayne & Son 330 North Sixth stree Philadelphia. Sold by all prominent druggists.

" THE BEST COUGH REMEDY EVER DIS-COVERED."—This is a bold assertion, but we only repeat the universal testimony of Swayne's Compound Syrup of Wild Cher y for many years, in curing coughs, colds, hoarseness, sore throat, bronchitis, weak preast, disordered liver, palpitation of the neart, and distribed lungs, even after they nad become very much disordered.

Richburgh.

DIED.

Creek, in the firm hope that in that

bright morning when Jesus comes she

MARY J. TOMLINSON, daughter of Dr.

Into this work she threw the whole ene

with Christian grace and fortitude. Dur-

er brother in Plainfield, N. J., where, on

ing the most of this time she lived with

the 24th inst., inneral services were held,

conducted by Drs. D. E. Maxson and Sol-

remarks, we read the following beautifu

These lines were favorites of the departed

'I had much seed to sow," said one; "I

planned
To fill broad furrows, and to watch i

Weak, helpless, at his palace gate.

Grace to sustain me till the day is done;

and some sweet passing glimpses by the

And some strange things to learn, un-

repeat them again and again

Asthma and Distressing Cough Cured.— My mother was a great sufferer from asth ma cough, could not sleep; her symptoms became very alarming, show breath, pains, and oppression. Dr. Swayne's Compound and oppression. Dr. Swayne's Compound Syrup of Wild Cherry gave her immediate rup of Wild Cherry gave her immediate lief, and in a short time restored her to Rev. U. M. Babcock, Mr. MARSDEN C. alth. H. MEYER, Grocer, 17th and Carpenter Sts, Phila. BIE E. CAMPBELL, of New York City.

Prepared by Dr. Swayne & Co., Phila, THE ALLEGANY COUNTY TEACHERS' IN STITUTE will be held at Friendship, N.Y. beginning Aug. 18th, to continue one In McDonough, Chenango Co., N. Y. June 21st, 1879, MARTHA W. STEERE A. B. COTTRELL, School Com.

wife of Arthur A. Steere, aged 61 years. The deceased embraced the views of the Seventh-day Adventists about thirty years sult of using Hamilton's Oriental Balm, warranted to be harmless. The most ele ago, and has remained a faithful bu abbath-keeper all these years. We visgant and delicate preparation for the skin ever invented. Removes tan, pimples, freckles, and all blemishes of the cuticle, ited her in her last sickness, and by invi tation preached on the occasion of her and leaves the skin smooth and beautiful In Brookfield, N. Y., June 11th, 1879. Price, 50 cents per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. Mrs. HARRIET TAYLOR BURTON, aged 77 overland ran through it. The west years and 11 months. The subject of this notice has been a severe sufferer for years,

having been insane at three different WHAT YOU CAN'T DO .- You can't do a times, the last time covering a period of nice job of work, preach a good sermon, try a law suit well, doctor a patient, or seventeen years, and ending with her death. In early life she became a subject rite a good article with slugglish brai and unsteady nerves, and none should make the attempt in such a condition when it can be so easily and cheaply re forgers, and confidence men in the country, was arrested at Muscatine, Iowa, June 22d, charged with numerous burglaries and forgeries in Chicago and elsewhere.

There was a terrific rain storm at There was a terrific rain storm at These was a terrific rain stor years, she was a school teacher, and on all proper occasions spoke of her warm, earnest love for the Savior. On the 12th, the funeral, and we laid her to rest in our

"TOTALLY DIFFERENT FROM ALL OTHer" is the most delightful article ever in troduced to the American people, and is totally different from all other Hair Restorers, being entirely free from all im-pure ingredients that render many other articles for the hair obnoxious. Where Portland, Oregon, from the Indian | baldness or falling of the hair exists, or auses, its use will restore the natural Many of them will occupy lands undandruff etc., at the same time a most leasing and lasting hair dressing, fragrantly perfumed, rendering the hair soft and pliable, making it an indispensable

bottles, \$4. Main depot for the United

ers in Missouri culminated in what suffering from poor health or languishing might be termed a "shooting on a bed of sickness, take cheer, for match" one day last week in which | Hamilton's German Bitters will cure you. the matter was permanently settled lift you feel weak and dispirited, without clearly knowing why, German Bitters Oy the death of all the parties.

Will revive you. If you feel that your cranberry growers in Burlington system needs cleansing, toning, or service was held, conducted by the pastor you need. If you are old, and your pulse is feeble, your nerves unsteady, and your faculties waning, Hamilton's German Bitters will give you new life and vigor. rice, 50 cents per bottle. Sold by G Rosebush, Alfred Centre, and R. Burdick, Alfred, N. Y.

> spring, And water it with care. But now the y to keep Downs' Elixir always on hand It is the best remedy for coughs and colds

to bring Is laid upon his laborer, and I wait, For cleansing the system of all morbid matter, and warding off diseases, no medi-MANDRAKE BITTERS. 'Now I have nothing, only day by day As a Liniment for horses, HENRY

JOHNSON'S ARNICA and OIL LINIMENT of Him, the altogether lovely One, nequaled. It cures Sprains, Bruises, an

learnt before,
That make the suffering light, if it but moisture, like perspiration, intense itching, increased by scratching, very distressing, particularly at night, as if pin worms were crawling in and about the rectum; At the conclusion of these services, she was borne to her grave by her six brothers, and thus did these relatives pay their he private parts are sometimes affected allowed to continue, very serious re alts may follow. Dr. Swayne's All Healpereaved friends g Ointment is a pleasant, sure cure

head, ring worm, pimples, barber's itch, any crusty, scaly skin eruption, use Swayne's Ointment and be cured. Sent by mail to any address, on receipt of price (in currency or postage stamps), 50 cents a box, three boxes \$1 25. Address letters, Dr. Swayne & Son, 330 North Sixth street Philadelphia. No charge for advice by druggists generally.

"HORACE WATERS," 40 East 14th St., New York, is on his legs again, said a wag to a piano man the other day. How

PARMELEE'S GREAT BLOOD PURIFIER. | Mrs. E. H. Fenner, Belmont. In morbid conditions

any diseases, such as salt-rheum, ring- S. worm, boils, carbuncles, sores and pimples. Try the Purifier and cure all these ailments. If we did not believe it to be the greatest Blood Purifier extant, we sarah Lewis, Ropkinton, R. I 200 should hesitate before offering it to you W. R. Potter, Farina, Ill., 250 nder a positive guarantee, as we do. R. W. Burdick, " Sample bottles, 15 cents; large size, \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

SPECIAL NOTICES.

THE MCGIBENY FAMILY, consist-H. Pope, Hartsville. Mrs. C. S. Maxson, Bell's Run, Pa., ng of Prof. James B. McGibeny, wife and even children, will give a musical enter-WHOLESALE PRODUCE MARKET. ainment at the Chapel of Alfred Univer Review of the New York markets for butsity, on Wednesday evening, July 2d ter, cheese, etc., for the week ending June 28th, reported for the RECORD-ER, by David W. Lewis & Co., Produce Mr. McGibeny is well and favorably known by many of the residents of Alfred, naving been a former student in the Uni-Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates versity. He has been traveling with his family for a number of years, and their BUTTER.-Receipts for the week were entertainments have received high encomiums from the press. They appear here 42,587 packages. Exports were 10,603 under the auspices of the Chapel Repair packages. During the week there were Committee, and we bespeak for them a some special creameries sold at 16 cents.

fresh butter still sells in small way at TRACT BOARD MEETING.—The regthat price Such style is easier sold at 16 lar quarterly meeting of the Executive cents than average creamery-make Board of the American Sabbath Tract So butter at 151 cents, but it comprises only ciety will be held in Leonardsville, N. Y. n Tuesday, July 8th, 1879, at 10 o'clock E. WHITFORD, Rec Sec.

QUARTERLY MEETING.—The Quar erly Meeting of the Bell's Run, Honeoye Hebron, Hebron Centre, Oswayo, and Roulette Churches will hold its next session with the Bell's Run Church, commencing July 11th, 1879. Preaching. Sixth-day evening and Sabbath morning at the usual hours, by Eld. W. B. Gillette Communion service will follow the morn ing session. Preaching, Sabbath evening, by Eld. M. S. Wardner, and Sunday morning, by Eld. J. Summerbell. All are cor

dially invited to be present.

MISSIONARY BOARD MEETING -Sour-cream creamery...... The regular quarterly meeting of the Excutive Board of the Seventh day Baptist Missionary Society will be held in Wes terly, R. I., Wednesday, July 9th, 1879, at white hav make. 9 o'clock A. M. A full attendance of the mitation creamery, as in quality. 10 @13 embers of the Board is desired. CHEESE.—Receipts for the week were

L. A. PLATTS, Rec. Sec. 90,408 boxes. Exports were 99,624 boxes. Westerly, June 11th, 1879. There was good lively trade all the week. Receivers were free sellers, and the mar-MARRIED. ket is well cleared at the close. Some In Little Genesee, N. Y., June 12th

by Rev. M. S. Wardner, Mr. J. B. PRINDLE honest factory cheese at 5, 51, and 51 and Miss OPHELIA BURDICE, both of Litcents. We quote: State factory, full-cream, fancy....6 @ 62
" good to choice 5 @ 52
" half-skims ......3 @ 4 June 18th, 1879, by Rev. W. B. Gillette D. D., at the house of Dea. Blanchard Barber, the bride's father, Mr. Calvin C

. C. Green, Richburgh, S. Clarke, Independence

THamilton Whitewater Wis, 3 00 85 52

FOR LESSON LEAVES.

and positive, pronounced, fine-flavored,

the finest sour-cream make, fresh from the

churn; and while the top price for such

s quotably at 16 cents, the bulk of busi-

ness is done at lower rates than last week,

and there has a greater proportion of but-

eamery make was sold in line at 15 @

51 cents, and considerable is carried over

Irs. LHBond, Milton Junction, 5 00

J. Clarke, Alden, Minn. 12 50 I. B. True, NorthLoup, Neb., 2 00

A. Crosslev.

SMITH and Miss FRANC I. BARBER, all o ortville, Cattaraugus Co., N. Y. Eggs.—Hot weather has knocked prices In the Seventh-day Baptist Church some, and 131 cents is best price at the Richburgh, N. Y., June 21st, 1879, by Rev. James Summerbell, Mr. ARY HOOD and Miss IDA ANETTE SMITH. Also, at

the same time and place. Mr. FREDERIC quotations. Marrows more freely offered. COATS and Miss ALACE WILLIAMS, all of but not quotedly lower. We quote: Marrows, per bushel, 62 lbs. \$1 30 @ \$1 85 In Genesee, N. Y., at the residence Mediums...... 1 25 @ 1 35

special factories were sold at 61 @ 1 cents.

but the bulk of business was in good,

Mr. Arthur Tyler, father of both of the brides, Mr. HARRY E. L. WELLS, of Hamburg, Erie county, and Miss MARY LIVE POULTRY.-We quote: E. TYLER, of Genesee. Also at the same time and place, Mr. Enlie E. Coon and Miss Rosie C. Tyler, both of Genesee ocks, per pair......... 50 @ 70 BUTTER, CHEESE, EGGS, BEANS, ETC., WILLIAMS, of New London, and Miss AB-

Exclusively and Entirely on Commission. At Ashaway, R. I., May 10th, 1879. by Eid. Henry Clarke, Mr. THOMAS T. LAR-KIN and Miss Maria A. Maxson, both of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co.,

This address is sufficient both for goods

NEW ADVERTISEMENTS.

GREAT OFFER!-ORGANS A \$30 upwards; Pianos \$125 upwards, not used a year, good as new; warranted. New Pianos and Organs at Extraordinary Low prices for Cash. Cat-alogues mailed. HORACE WATERS, Agent, 40 East 14th Street, N. Y P. O.

WHITE SEWING MACHINE.
The Best in the World, Sold by f saving grace, and united with the lat eventh day Baptist Church of Brookfield The Best in the World. Sold by all dealers. So Simple a Child can use it. Warranted for 3 years. \$1,500 Cash to Agents. Beware of Bogus Dealers and Defaced Numbers. Notice our where her membership remained to the

GENUINE NUMBER SHUTTLE RACE-PLATE eautiful cemetery on the banks of Beaver For Particulars, address

WHITE SEWING MACHINE CO.. Cleveland, Ohio. RMS \$400 TO \$1,000. JOIN OUR COLONY! Maps and pam-

George Tomlinson, born June 9th, 1849, and died June 22d, 1879. This sister made phlets free. J. F. MANCHA, Claremont, Virginia. DEAR SIR: PLEASE WRITE for large Illustrated Catalogue of Rifles, Shot Guns, Revolvers. Address GREAT WESTERN GUN WORKS, quite young, and united with the Shiloh Church, where she was a member at her death. She was known for her candor and personal exemplification of the doc

trines of the gospel of Christ. She was Pittsburg, Pa. ambitious in acquiring and dispensing knowledge. Having completed a course SANFORD'S JAMAICA GIN-GER. Enlarged May 1st, 1879. Price unchanged. The only combination of the of study in the Female Seminary of Elmira, N. Y., she engaged in teaching true Jamaica Ginger with choice aromat gy of her being, forgetting self, remembering only her work. While engaged cs and French brandy which prevents malarial fevers, regulates the stomach and she was compelled to abandon her much-loved employment. For the past three tection from diseases and ailments inciden

to travel, is SANFORD'S JAMAICA GIN-GER. Put a bottle in your traveling bag.

INTERNATIONAL LESSONS, mains were brought to her father's at With questions to aid Sabbath School assisted by Rev. Mr. Provo and W. F. Basten. The theme of our remarks was "The ministry of affliction." After the scholars in their study, prepared by a COMMITTEE of the AMERICAN SABBATH FRACT SOCIETY, and published at the SABBATH RECORDER OFFICE sister, and during her sickness she would

> 75 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE Address, D. B. STILLMAN, Alfred Cer re, Allegany Co., N. Y.

HALF A CENTURY OLD, - and yet as GOOD as EVER. 100,

DOWNS' ELIXIRI

last tribute to one they loved. May the God of comfort be with all this family of up by his physicians to die with Consump ion. Under these circumstances, he com-For sale everywhere,

> TION IN PRICES. SEELEY'S HARD-RUBBER TRUSSES, shead of all competition. Made in every desirable

RECEIPTS.

Daniel Clarke, Oscar Bahcock G.

T. Davis, J. T. Hamilton, Geo. 4

Griswold, Chas. Rowley, E. R. Clarke, Mrs. L. H. Bond (a common sentiment), S.

Ioneywell, L. H.

a sure remedy for Coughs. Colds.

lived to a good old age. You can try it for the price of one doctor's visit. TRUSSES. — GREAT REDUC-

RECEIPTS.

All payments for the SABBATH RECORDER
are acknowledged from week to week in
the paper. Persons sending money, the
the paper. Persons sending money, the
the paper of which is not delivered.

Always reliable. Establishments, 1347

to next week Fresh dairy-make sold at 12, 13, and 14 cents, and any poor quality such is unsalable at over 7 @ 8 cents. The English export demand was very light, only 3,600 packages, owing partly to want of refrigerator accommodations of steamers, and German exporters bought at 1@ 2 cents less than last week's prices, and mostly fair to good Western butter 

 Sweet
 " 15 @151

 Private dairy selections.
 15

 " in lots.
 18 @14

## INTERNATIONAL LESSONS, 1879.

THIRD QUARTER. July 5. Peace with God. Rom. 5: 1-10. July 12. The Security of Believer Romans 8: 28-39. July 19. Christian Love. 1 Cor. 13: 1-13. July 28. Victory over Death. 1 Cor. 15:50 Aug. 2. Ministry of Reconciliation. 2 Cor Aug. 9. The Fruit of the Spirit. Gal. 5: 2 26:6:1-9. Aug. 16. The Christian Armor. Eph. 6: 10-2 Aug. 23. The Mind of Christ. Phil. 2: 1-13. Practical Religion. Col. 3: 16-25.

Sept. 6. The Coming of the Lord. 1 Thes Sept. 13. The Christian in the World. 1 Tim. 6 : 6-16. Sept. 20. The Christian Citizen. Titus 3: 1-9 Sept. 27. Heview.

II. THE SECURITY OF BELIEVERS For Sabbath Day, July 12.

ROMANS 8: 28-39.

28. And we know that all things work t gether for good to them that love God, them who are the called according to his pu pose.
29. For whom he did foreknow, he also di predestinate to be conformed to the mage his Son, that he might be the first born amo many brethren.

30. Moreover, whom he did predestinat them he also called: and whom he called them he also justified; and whom he justifie 31. What shall we then say to these things If God be for us, who can be against us?
32. He that spared not his own Son, but de ivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35. Who shall separate us from the love of Christ? shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or for good. This lesson begins with this l. As it is written. For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to to keep his own with a sure salvation. ome, 39. Nor height, nor depth, nor any other

TOPIC.-The believer has nothing

DAILY READINGS. . Purpose. Eph. 1: 4-14.
2. Plan. John 3: 1-21.
3. Power. John 10: 22-29; Eph. 1: 19-22.
3. Called. Matt. 11: 28-30; Isa, 55.
3. Relined. Heb. J2: 1-13.
4. Glorified. Rev. 7: 9-17.
4. All through Christ. Col. 3: 1-11.

GOLDEN TEXT.—"If God be for CENTRAL TRUTH .- All through "the love

TIME.-Spring of A. D. 58. Paul 50 years old. 24 years after his conversion. PLACE-Written to the church at Rome from Corinth, where he stayed three months. Acts 20: 1-3. The "wintering" of 1 Cor. 16:6. PLACE IN SCRIPTURE HISTORY .- Acts 20:

RILERS.-Nero. emperor of Rome: Felix. governor of Judea; Agrippa II., king of Chalcis and Galilee. OUTLINE.

I. God's purpose to save. v. 28-31. III. God's power to keep. v. 35-39. QUESTIONS. Introduction. What was the topic of

iged to the justified? v 14-17 What is our evidence of childship? v.16. What has sufexperience had led him to expect suffering? that believers had nothing to fear? (Ans.

I. v. 28-31. Give the first division of the outhave nothing to fear? Of what was the anosor good? What is included in "all things?" have more light. We know that in our Meaning of called? Who are the called? Meansalvation there are two parts: (1) The di- Height, . . . depth. Difference of vine: (2) the human, or our free choice. Whatever God does, he must have detering of foreknow? Meaning of predestinate?

## Miscellaneous.

FOOTSTEPS AT THE DOOR As we know familiar voices, Coming through the silent chambers So, with instinct all unerring,
Ever strengthening, more and more, We can read the varied language Of the footsteps at the door. Grandpa's faltering tread, now heavy With the weight of fruitful years, Nearing yonder golden city, Almost through this vale of tears

Steadfast feet that never loitered Bravely going on before. By-and by we'll miss their music Precious footsteps at the door Then, the patter of the children. Happy darlings! out and in, Like the butterflies and sunbeams

With no thought of care or sin ! ittle feet that need sure guiding Past the pitfalls on the shore Lest they turn aside to mischief Blessed footsteps at the door! Then the matron, glad and cheery, Hears her good man drawing nigh nd the children hear the mother,

As her busy footsteps fly. Household music!. We all hear it! While we love it more and more, And we hope to welcome with it, Angel footsteps at the door!

## A QUIET HOUSE.

"Dear me," sighed Mr. Turmoyle, as a burst of shrill, childish laughter sounded from the nursery down the hall stairs and into the sitting-room where he was making out some accounts. "I wish those children would be quiet! Ain't it most bed-

"They are probably undressing," Mrs. Turmoyle replied, quietly. "I'll go and see if they are ready for ment of children, and Mrs Turmoyle

"Do keep tnem quiet until they

There was an interval of profound silence, and in about half an hour the mother returned.

"I can not understand how you "They are asleep now," she said.
"Tom had dressed the kitten in eccomplish it," she said, frankly. "By system," was the reply. The education of my children be Bessie's doll's clothes." gins, I may say, in their cradles. The accounts finished, Mr. Turmoyle leaned back in his chair. As soon as they can walk, they have their own proper place in the room,

"I wish you had some management with those children. Tillie," he said. "I went over to Stone's on business last evening, and you would not have known there was a child in the house. And Stone has cital of the day's pleasures or accifive, while we have only three." Perhaps they were all abed."

uncles in her own nursery, and won-"They were all in the next room," was the triumphant reply. "Stone is proud of them, and well he may hours at a time. There is Willie, just the age of our Tom, studying Latin instead of dressing kittens in doll's clothes, and Amy, who will not be four years old for three months, reads at a private school, and at five at a wait for papa and dinner, "and I Stone's children, but their mother's well and knows the multiplication table through. Look at our sav-

"They are getting along well at lems, and my girls are taught sewschool, dear. I think Mark is too ing." not go to school until they were five."

a decent letter at twelve, while large wax doll."

would get dust on his boots. There's er from the fever, they will never willie is at Latin grammar. And "But do they not have any hours a nice boy for you! He might as reach maturity unless the mother as for manners, why Tom will make for running, balls, kites, and other more noise alone than Stone's five out-door play?"

Meaning of justified? Meaning of glorified? What is Paul's conclusion from this argu-II. v. 32-34. Give the second division of the outline. Did God have a plan? Must be not have planned from the beginning to do just what he has done? Do you see any difference between purpose and plan? (Ans. God's plan is his purpose executed, wrought out.) How do we know what God predetermined to do? (By what he has done.) By whom does God plan to save? For whom was he delivered

nswer the question in verse 34. What four things are stated of Christ in this verse? If forgiven through Christ, who can condemn What in the second division of the outline assures the security of believers? III. v. 35-39. Give the third outline. What s being separated from the love of Christ? What things might separate us from his love? How do we conquer? What other things are nable to separate us? Why are they not able? What is the pledge of our security? Give the Central Truth.

ree choice? Phil. 2: 12. 13. What is the ar-

gument in verse 32? Meaning of verse 33

INTRODUCTORY. The time, places, circumstances, and ulers are the same in the present lesson as in our last. The apostle continues his

argument, showing in chapter 7, that the

law is incapable of producing peace with

God, making prominent distinction be tween law and grace, and showing that for their security, and, the gospel of Christ alone can free from the law of sin and death. Then, in this plan, is further ground of security. eighth chapter, he presents the happy (peace with God) condition of the new nan in Christ in contrast with the wretched man" under the law. He all others is the love of God as shown in speaks of the spirit of adoption and son- the gift of his Son. If God thus loved us, ship, and future glory after suffering with | he will certainly give the Holy Spirit, and Christ. Then three grounds of encour- make all things work together and subagement in this fellowship of suffering and glory: (1) The glory will outweigh lay . . . to the charge? What ac the suffering; (2) the Holy Spirit susfor good. This lesson begins with this his own case, and that of his brethren, last thought, and argues that the believer liable daily to be dragged by accusers be has nothing to fear, for "all things" are fore the tribunals. No accuser could included in the plan and purpose of Him who proposes to save; and who has power

NOTES AND SELECTIONS. L God's purpose. v. 28-31. We lation. Who can condemn, since Christ know. Paul wrote this in the midst of has died that they might not be con sufferings, and knew by experience. It demned?—Peloubet. We see also in verse shows how perfectly he trusted in his 34, four great saving facts that give assur-God. All things. Those that seem ad- ance of security from condemnation, i.e., verse, as well as the good. Even troubles | Christ's death, resurrection, ascension, and are stepping stones to true glory, when met and borne in faith and patience. Work together. Serve for the good

of.-Lange. Them that love God.

In the original, this term is placed first .-

factor in the completion of Christians, and shall separate? In view of all that with this first and central factor, there | Christ has done (v. 34), how can any one now co-operates the second, the discipline or anything separate us from his love? of "all things" as they occur under divine | Christ's love toward us is clearly meant. guidance—Lange. If, by love to God, we | \_Peloubet. It is the strongest ground of are in harmony with him, all the natural assurance, to believe that Christ's love and spiritual forces of the world are our will never change. - Hodge. Then the friends.—Dean Jackson. The called apostle names several things which might according to his purpose. The seem to give ground for doubt of his love, intention or purpose of God is the rock of in verse 35. This is an amplification of their salvation, and this same purpose the idea expressed in the question as directs all things.—Lange. The invited, above. As it is written. Quoted who have accepted the invitation. The from Psa. 44: 22, as descriptive of what divine side of their security from harm is God's people may expect from their enehere brought out; we are beloved and in mies.—J., F., & B. More than convited (called) by God. All things work querors. So far from these things sepfor good, not simply because they love arating us from his love, that love has with things hath beloved, and called them, ac through the love of God. I am percording to his previous plan, the carrying | suaded, &c. All doubt being overcome. out of his original purpose.—Peloubet. -Bengel. Principalities and pow-Foreknow. . . . predestinate. ers. Terms applied in the Jewish theology to divisions in the hierarchy of angels. The divine side in our salvation. God knew, and determined to do just what he This is a deep subject, but there are some power, no angel however mighty, "shall points which seem plain, and we must ac- be able." &c.—Hodge. Things prescept them, and be satisfied to leave those ent, . . . to come. No condition of

sense, did not continue the argu

Mrs. Stone the next day, and talk

with her about the wonderful secret

of having five children and a quiet

"I am sure I can't do it!" the

gentle, loving mother thought, with

Seated, the next morning, in close

conversation, the ladies presented a

contrast as marked as the atmos-

ohere of their own houses. The

tiny, blue-eyed woman, who had no

heart to suppress Tom's merry

whistle or Bessie's silvery laugh, had

left a home where constant care only

ecured cleanliness, and where child

sh disorder was manifest every-

where but in the best parlor. She

looked at the tall. dark-haired wom

an opposite her, noted the exquisite

morning dress, faced with light silk,

potless and unrumpled, and

of ten chubby fingers upon her own,

printed there when her boy baby,

her darling Mark, had succeeded in

forcing a piece of his sweetest candy

into mamma's mouth. She noted

the dainty order of the sitting room,

where every chair stood primly in

its appointed place, and not even a

thread rested upon the carpet, and

'spress cart" and horses under the

lounge, and Bessie keeping house

on the lower shelf of the book-case.

Visions haunted her also of snip-

pings of paper, bits of string, and

odds and ends of doll's finery upon

Drifting from one scrap of matron-

y talk to another, the ladies came

naturally to the care and manage

complimented her neighbor upon

and are trained to perfect silence

Mrs. Turmovle thought of the

noisy chorus of shouts, the eager re-

"At two years of age I teach my

But when do they play?"

proficiency of her little ones.

remembered Mark's stable for his

sigh.

ment, but mentally resolved to see

mined, planned, or predestinated to do. Any other creature. Created thing. Mrs. Turmoyle, being a woman of play. It ruins clothes and makes children rude. They have out door exercise in their long walk to and

from school."

possibilities of the future.—J. F. & B

places. No extremes of space. - Alford.

Equivalent to heaven and earth.—Hodge.

As she spoke, the hall-door opened quietly, and a fall of footsteps rossed the hall to the sitting-room. Five children, three girls and two boys, came in with languid footstep nd pale faces, from which all child shness seemed stricken. Spotlessly clean, with shiny hair and polished boots, they followed in orderly fash ion the lead of the eldest, who stood before his mother, waiting for per-

nission to speak. "Well, my son?" she said, qui-There is no school this after noon. The senior class is to be ex

amined," he said, wearily. "No school! Very well. I will set you some sums after dinner, and find you some words to study in the dictionary." thought, regretfully, of the marks

Silently the five sat down until the visitor departed, uncomfortably conscious of ten weary eyes and five pallid, pinched faces.

Crossing her own doorway, Mrs. Turmoyle was greeted by a merry "No school! No school!"

Then the tenor solo: "Won't you make some bobs for ny kite, mamma? There's a splendid wind! Followed by a sweet soprano:

"And, O mamma, you promised the first holiday you would trim my doll's bonnet.' "I'ant a kite, too!" struck in

Mark. "Oh, let me get my breath!" cried the little woman. "Where's your hat, Tom?" "Oh, I forgot," Tom said, sweeping it off with a profound bow. Here, take this chair. And let me take your bonnet and sacque up-

stairs. You are tired. Never mind bobs, if you are very tired." "I'll help make them," said Bessie; "and I'll go and watch Tom, mamma, if you don't feel like makng the bonnet."

dered if Tom, Bessie and Mark would | ter were pleasant suggestions in the | saved the children." be trained to sit in one place for maternal eyes. There was perfect health and happiness, if the voices | vourself in nursing," said Mrs. Tur-

were shrill and the boots noisy. puzzles, spelling games and prob are."

oung yet to study. Insolutes did to go to school until they were of go to school until they were were."

"Their games and puzzles are sufficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys, and I allow the word ficient for the boys are word ficients. The word ficient for the boys are word ficients for the word ficient for the boys are word ficients for the word ficient for the boys are word ficients. The word ficient for the boys are word ficient for the boys are word ficients for the word ficient for the boys are word ficients. ell be a girl at once." sees the error. 'You may thank "And, mother, the teacher had to your wife's management for your well be a girl at once."

He determined or predestinated free In the whole created universe.—J., F., & me; 'there was something to build choice or free will to man. And we are B. Shall be able, &c. Neither by on in the sturdy frames of those violence (v. 35) nor by law (vs. 33, 34).— | young savages, Bengel. The love of God, . . . in Christ Jesus. God's love to as in her system, though two little graves Christ is indeed an "anchor sure and attested its weakness. Her chilsteadfast," a blessed assurance that God's dren, recovering from the fever, children have nothing to fear. The cen- found no relaxation of home rule,

conscious of the facts of his sovereignty

and our free choice, whether we can fully

reconcile and explain them or not. Paul

thinks it an argument for their security,

infinite knowledge foreknew would freely

choose to accept his call. He purposed to

save all who chose to accept, and the sim-

ple fact that he foreknew what men would

will. First born, &c. Christ is the

elder brother of Christians, and he wants

him.-Peloubet. Justified. Accounted

as righteous.—Peloubet. Glorified. It

for us; the question is unanswerable.

ground of security still stronger by estab-

lishing it upon God's love as revealed in

II. His love as revealed in his

v. 32-34 Spared not his own Son.

The ground of confidence which includes

intercession. Now we come to the last

III. God's power to keep.

ment.

that God "purposed" to save those whom tral truth of this lesson is here. The pur- and pale and dull-eyed, went back pose, the plan, and power of God to save, s all through "the love of God in Christ do, did not interfere with the freedom of Jesus." Those who abide in this are se cure, though the world fall. BIBLE LIGHTS. many to become his brethren by being like We know. "The Spirit itself bear

eth witness with our spirit." Rom. 8: 16. But God hath revealed them unto us by is the completion of our salvation, in a glohis Spirit." 2 Cor. 2: 10. "For all the rious character, in a glorious company, in promises of God in him are yea and in glorious work, in a glorious heaven. him amen." 2 Cor. 1: 20. "No weapon This whole passage is a commentary on that is formed against thee shall prosper, verse 28.- Meyer. What shall we and every tongue that shall rise against then say? Triumphant inference. How thee in judgment thou shalt condemn.' can we then doubt since things are Isa. 54: 17. All . . . for good. "For so? If God be [is] for us, &c. He our light affliction, which is but for a mohas just shown (verses 29, 30) that God is ment, worketh out for us a far more exceeding and eternal weight of glory," Yet the apostle proceeds to make the 2 Cor. 4: 17. "For I reckon that the sufferings of this present time are not worhis plan. God's purpose is an argument shall be revealed in us." Rom. 8: 18. Blessed are ye when men shall revile .. freely give us all things.

is good?" 1 Peter 3: 12, 13. Called. By God. v. 30. " Called of Jesus Christ." Rom. 1: 6. "He called you by serve our good.—Peloubet. Who shall our gospel." 2 Thess. 2: 14. "Called to be saints." Rom. 1: 7. "For God hath cuser can harm God's chosen?-Conynot called us unto uncleanness, but unto beare's Translation. Paul is writing of holiness." 1 Thess. 4: 7. "And called us own purpose and grace, which was given us in Christ Jesus before the world be harm them because God acquitted gan." 1 Tim. 1: 9. "Ye see your calling, them.-Conybeare and Howson. Who is he that condemneth? What of the vocation wherein ye are called." judge can doom us?-Conybeare's Trans-

Eph. 4: 1. unto God are all his works from Declaring the end from the beginning, and from ancient times the things that step in the climax of the apostle's arguunderstandest my thought afar off." Psa. 139: 2. "The Lord knoweth them that are his." 2 Tim. 2: 19. " Elect according 35-39. God not only purposes and plans to the foreknowledge of God, . . . through Riddle. The love of Christ is the first to save, but has power to preserve. Who sanctification of the Spirit." 1 Peter 1 2. Glorified. "The glory which thou gavest me, I have given them." John 17: 22. "These are they which came out of great tribulation, and have washed their

robes and made them white in the blood of the Lamb." Rev. 7: 14. Conquerors, "For whatsoever born of God overcometh the world." 1 John 5: 4. "Because greater is he that is in you than he that is in the world." 1 John 4: 4. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 27.

Who shall separate? "They Father's hand." John 10: 28, 29, "If God

PRACTICAL THOUGHTS. 1. We have a great Redeemer and 2. The Christian is glorified when conformed to the image of Christ.

3. One with God is more than the whole world without him. 4. The love of God in Christ Jesus i better than all things else. 5. What Christ has done for us, a con-

stant proof of what God will do for us.

that John Gray spilled the ink on go home, it was awful. She said er mother would whip her, and keep her upon bread and water for a say it wasn't her fault, but she said her mother could not believe her." "Dinner, and her comes papa!"

Mr. Turmoyle came in with grave face. He made no comment on the holiday, but stooped to kiss the rosy faces with unwonted tenderness. After dinner he sent the children to the nursery, and said to his wife, who had anxiously watched

nis clouded face: "Tillie, I met. Dr. Holmes on my vay home, and he tells me that there have been three cases of scarlet fever from the school. It is raging fearfully, he says."

Mrs. Turmoyle turned very pale. "In the school?" she murmured. "Well, among the scholars." There was little more to say, but the heart of each parent sent up a netition to a kind heavenly Father o keep the plague from their door.

sickened, and in three days all were tients brought the little Turmoyles | and sparkle upon it .- The Quartersafely out upon the road to health | ly Review.

again. The most nauseous medicine were swallowed if "mamma" coaxed, and the most stringent stillness was

The day the children assembled in the sitting room for the first teadrinking was a gala day, but papa was observed to have a sad face. "While we are thankful, dear children," he said, "for our bless with the sorrows of others. Willie and Amy will be deaf for life. The others are still very ill."

At bed-time when the children slept the sleep of convalescence, Mr. Turmoyle came to the nursery, "We'll see, after dinner," said where his little blue eyed wife was Mrs. Turmoyle, looking from one laying out the morning clothing.
round. rosy face to the other, mark"Tillie,' he said, drawing the ing the sturdy limbs and dancing little woman close to his strong eyes. To be sure, the hair of all arms, "I had a long talk with Dr. three must be reduced from a state | Holmes to-day, and I can not rest dents, that greeted papa, aunties or of rebellion before they were pre- till I thank you for our unbroken sentable at table, and soap and wa | nursery to night. Next to God, you "I am sure you never spared

movle. children their letters, and after that she said, when, washed and combed, they are sent to school. All of them she said, when, washed and combed, part of it. Dr. Holmes says it was she said, when, washed and combed, part of it. were entered at three years of age her children gathered around her to not the scarlet fever that killed public one. In the interval of school wondered if 1 could ever make may 'system.' The fever found overhours my boys have geographical children as quiet and orderly as here taxed brains, bodies weakened by want of exercise, tempers made sul-"Willie Stone is a milksop," said len by a deprivation of all childish child just as the Zulus reached, over conden office for sale, at \$1 50. Sent by Tom, contemptuously, "always cry pleasure. They were nursed by stood. Weatherly slew five Zulus Address SABBATH RECORDER, Alfred system,' no allowance made for

Mrs. Stone could see no fault in gists, the press and the public. All praise them as a great improvement on the ordi nary porous plasters and all other external remedies. For LAME and WEAK BACK, Sciatica, Lumbago, Rheumatism Kidney Disease, Neglected Coughs, and to the old routine. Four years passed away, and Tom

left home for boarding-school, a gentlemanly boy of sixteen, well up n his studies and in perfect health. Driving home from the station, after starting him upon his journey, Mr. and Mrs. Turmoyle passed Mr. Stone's handsome house, prim and spotless, the garden a miracle of order, and no signs of busy little feet on walk or horder.

"Poor Stone!" said Mr. Turmoyle, " he frets sadly for Amy." "It was hard to lose her, the last of five," said Mrs. Turmoyle; "and she was such a patient child, after she had lost her hearing." "Too patient! There will be

no need of any system of training. Five children all under the sod! O thy to be compared with the glory which | Tillie! Thank God we have not such a home as the one we have just passed. Thank God for merry you and persecute you. . . . For great is voices, clear laughter, noisy feet, your reward in heaven." Matt. 5: 11, 12. and even the crying of our baby For the eyes of the Lord are over the May. May he guard and bless our righteons, and his ears are open to their little ones, and give them good rayers. . . . And who is he that will health, good principles and happiness, rather than give us the doubtarm you if ye be followers of that which ful blessing of a quiet home."

> "I HAVE A GOD." It is related that a Western skep-

ic once said, "If he could only sec plan and order in nature he could believe in a God." Just then, as if with an holy calling, . . . according to his taken at his word, he saw a plant, known as the Texas Star, at his feet. Picking it up, he counted its petals, and found there were five. He then brethren." 1 Cor. 1: 26. "Walk worthy | counted the divisions at the base, and found five. Desiring to find in nature some evidences of an intelligence superior to human, and other ng is infinite." Psa. 147: 5. "Known than mechanical force, he determined by multiplying to see how the beginning of the world." Acts 15:18 | many chances there were of this flower, having in it these three five, being brought into existence with-

are not yet done." Isa. 46: 10. "Thou out the aid of intelligence. He found, of course, the chances to be same for sale. This property consists of a substantial, well lighted, two story as a hundred and twenty five to onc. Then multiplying this number by itself, he saw that the chances against there being two such flow ers, each having these exact relations of numbers, are as 15,525 to 1. Looking over the fields and on of the 1. Looking over the fields and on of the Society, and in the immediate the road-ide, he saw thousands of vicinity of the Seventh day Baptist Church this plant about him, evidences of of West Edmeston, its purchase will supreme intelligence. Kissing the flower, he cried out, "Bloom on,

little flower, you have a God; I

have a God; your God and Maker is

my God and Maker."

In the eloquent words of Emilio Castelar, we believe that, "above our sentiments, above our reason, PHEN BURDICK, Treasurer, Leonardseven above our fancy, extends, like the sky above our brows, the mysshall never perish, neither shall any pluck | terious idea of the infinite, of the them out of my hand. My Father eternal, through which, after all, him, but because he who worketh all given us victory over them.—Alford. All which gave them me is greater than all: the purest human desires have their offers his and none is able to pluck them out of my being, and from which descend inspiration upon the arts, light upo be for us, who can be against us?" Gold. | the sciences, the hope of immortality of 107 acres, 3 miles south of the village, upon this short and fragile life! for sale on reasonable terms. A rare However this grand and fundamen chance for a person in want of a village home, or a good grazing farm. For fur ther information address WM, O. PLACE tal idea may come to the mind, and by whatever thoughts and facts it Alfred Centre, N. Y. may be strengthened, it is of itself

insufficient to leag us beyond deism, unless in answer to other voices. sweet and loving, pure and saving, we believe also in the Lord Jesus Christ, the revealing Son of God .-Northern Christian Advocate.

DISTORTING SCRIPTURAL TEXTS.-6. The Christian is more than conqueror. Texts of Scripture torn away from Maud's apron. She was so afraid to its dogmas are apt to undergo subtle process of transformation. They gradually cease to mean what they meant in the free flow of the whole day. Mrs. Lee told her to original writer's thought; they come to speak a foreign language, in ac cordance with the demands of the EQUAL PRIVILEGES FOR LADIES system, instead of their own native tongue; whereas at first they were natural, fluent, unsystematic, they now acquire an artificial rigidity, or a distorted twist, which impairs Here, then, is the corruption of the water, when separated from the living stream, and mechanically stored up in cisterns, whence it is doled out in portions for use. But the same texts, when set forth and explained by the continuous commentary, i thought which originated them, are kept fresh and free from adulteration or distortion; we receive them straight from the author, not at sec

Departments. Classical, Scientific, Nor-nal, Mechanical, Musical, Painting, and rawing courses of instruction SIXTEEN TEACHERS. Expenses \$100 to \$200 per year. ter Term begins Wednesday, Dec. 18th, 1878; Spring Term, April 2d, 1879. ond hand from the systematizing Send for Catalogue. theologian; they wear their native hue, speak in their natural accents. TICK'S FLORAL GUIDE A beautiful work of 100 pages, one move in their unconstrained freelored Fower Plate, and 300 illustration dom; and thus they resemble the draughts of water direct from the Vegetables, and how to grow them. Al down. Tenderest nursing, loving pure fountain, "immediately where for a five-cent stamp. In English or Ger care and unexpected docility of pa. it springeth," with all its freshness man. The "Flower and Vegetable Garden," 175 pages, six colored plates, and many hundred engravings. For 50 cents in paper covers; \$1 in elegant cloth. In Ger-

NEARER VIEWS OF GOD.—Humil ity and repentance are the result of ity and repentance are the result of large acquaratore with God. Job and many fine Engravings. Price \$1 25 observed when papa was discovered said: "I have heard of thee by the to have tears in his eyes at Bessie's hearing of the ear, but now mine eye seeth thee." It expresses two | Send Five-cent stamp for a Floral Guide, kinds of knowledge; the one speculative, the other practical. He had formerly a distant and vague acquaintance with God, without contemplating him by that faith ings, let us not forget to sympathize | He now had an intimate, a deep and practical sense of God, very differ and Maud Stone were buried to day, | ent from the mere vague conceptions he had when he only heard of him; that knowledge which is practical, deep, intimate, and profound. The two effects were humility and repentance. Humility is produced by the sight of his greatness, repentance by a knowledge of | that forms the idea of God. - Ob-

You must answer for riches, they

leaving their orders with BAKhis purity. It is the union of these | ER & LANGWORTHY, at Alfred Centre. THE WORLD'S BALM Dr. L. D. Weyburn's Alterative Syrup. A remedy used Thirty-five When the Zulus rushed in on the Years in a private practice, and never failsmall British detachment of Col. ing to radically cure Wood, and while there was yet an RHEUMATISM. open road in one direction, Col. Dropsy, Erysipelas, Scrofula, Secondary Syphilis Gravel, Diabetes, and all diseases Weatherly, an English cavalry officer, clapped his son, a boy of thir-teen who was with him, on horse-offered to the public. Sold by all Retail back, kissed him, and told him to WEYBURN MEDICINE CO. P.O. Box fly for life. The lad jumped from 338, Rochester, N. Y. the saddle, striking the horse a lash which sent it galloping off, and said:
"Father, I'll die with you." The
Rev. James Bailey has left a few father handed his revolver to his copies of the History of the Seventh-day Baptist General Conference at the RE-

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates' having been used, suitable for any church, for sale at this office. Governor Robinson has signed the six per cent. interest bill. Price by mail, postage paid, per dozen, 30 cents; per quire, 35 cents; per hundred, \$1 25. Church Clerks will find

LITERARY SOCIETIES FACULTY OF ALFRED UNIVERSITY. TERMS: \$1 00 per year, if paid in ad

year (ten months), by the

THE ALFRED STUDENT.

vance; \$1 25, if not paid in advance. Sold by all druggists. Price 25 cents. All business communications should be MITATION FOR FINAL SET addressed to the Treasurer, M. BOUR DON COTTRELL, Alfred Centre, N. Y. TLEMENT.—THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God, Free and Independ THE ERIE RAILWAY WILL all persons interested in the estate of hereafter be known by its new name NANCY G. SATTERLEE, late of the

BENSON'S CAPCINE POR OUS PLASTERS have received the

greatest number of unquestionably reli

able endorsements that any external rem

edy ever received from physicians, drug-

all local Aches and Pains, they are th

best known remedy. Ask any one wh

has used them, or any good physician, and

he will confirm the above statements

town of Alfred, in the County of Allega THE NEW YORK, LAKE ERIE AND ny, deceased, Greeting: WESTERN RAILROAD. You are hereby cited and required to appear before our Surrogate of our county of Allegany, in our Surrogate Court, on the 31st day of July, 1879, at 10 o'clock in ABSTRACT OF TIME TABLE, Adopted May 12th, 1879. the forenoon of that day, at the Surro-gate's office in Belmont, then and there to attend the Final Settlement of the accounts of DAVID R. STILLMAN, Exec Pullman's Best Drawing Room and

utor of the will of said deceased. Improvements, are run through without change between Salamanca, Buffalo, Niag-In testimony whereof, we have cause ara Falls, Suspension Bridge, Rochester, Cleveland, Cincinnati, Chicago, and New York. Hotel Dining Coaches between the seal of office of our said Sur rogate to be hereunto affixed, Witness, J. S. Green, Esq., Surrogate of the said County, at Angeli-New York and Chicago. ca, the 11th day of June, in the yes EASTWARD. of our Lord one thousand eigh

hundred and seventy nine. STATIONS. | No. 8 | No. 12\* No. 4\* No. 6 J. S. GREEN, Surrogate. Leave Dunkirk Little Valley DATENTS AND HOW TO OB-TAIN THEM. Pamphlet free, upon receipt of Stamp for postage. 7.55AM 3.35PM . 8.05 " 3.46 " . 8.32 " 4.09 " . 8.56 " 4.30 " . 9.53 " 5.20 " . alamanca GILMORE. SMITH & CO., Solicitors of Patents, near Patent Office. Washington, D. C. ARPETS AT ABOÚT One-half Former Prices. Largest Stock in New York City. Good Brussels *Leave* Iornellsville 11.05AM 6.35PM Ingrains. Carpets, 75 cents per yard. Arrive at 1.07PM 8.47 "

from 50 cents. Moquettes, Wiltons, Ax-minster, Velvets, Body-Brussels, and limira Singhamton Port Jervis 2.54 " 10.53 " 7.15 " 3.38AM Three-Ply Carpets at equally low prices. New York 10.25PM 7.25AM 12.25PM Oil Cloths (all widths) from 35 cents per vard. Lace Curtains \$1 per pair to ADDITIONAL LOCAL TRAINS EASTWARD. finest Real Lace imported, at SHEPPARD KNAPP'S, 189 & 191 Sixth Avenue, Cor 5.25 A. M., except Sundays, from Dun kirk, stopping at Sheriden 5.47, Forest-ville 6.08, Smith's Mills 6.30, Perrysburg FREE.-DEAFNESS RELIEVED. No medicine. Book free. 7.10, Dayton 7.37, Cattaraugus 8.37, LIEVED. No medicine. Book free. Valley 9.20, Salamanca 10.27, Great Val ley 10.44, Carrollton 11.25, Vandalia 11.43 J. WOOD, Madison, Ind. M., Allegany 12.10, Olean 12.45, Hins DORSALE.—THE dale 1.35. Cuba 2.25. Friendship 3.35, Bel

Leonardsville, N. Y., Aug. 22d, 1877.

HOUSE AND LOT

village of Alfred Centre, and

A FARM

TOB AND BOOK WORK

NEATLY AND PROMPTLY DONE

AT THE

RECORDER OFFICE

Orders by mail will receive special care.

A LFRED UNIVERSITY.

AND GENTLEMEN.

Academic, Collegiate, and Theological

Vick's Illustrated Monthly Magazine-

nformation. Address, JAMES VICK, Rochester, N. Y.

IN STOCK, OR

Glover's, Alfred Centre, N. Y.

CLOVES AND MITTENS!

videre 4.15, Phillipsville 4.40, Scio 5.20, Wellsville 5.57, Andover 6.52, Alfred 7.42 American Sabbath Tract Society having recently come into possession of a Almond 8.10, and arriving at Hornellsville of Horse Rakes, and situated in the village at 8.35 P.M. 6.23 A. M., daily, from Friendship, stops at Belvidere 6.44, Phillipsville 7.00, Scio of West Edmeston, N. Y., now offer the 7.20, and arrives at Wellsville 7.55 A. M. wooden building, 30 x 50 feet, and is sup-9.10 A. M., daily, from Dunkirk, stop ping at Sheriden 9.22, Forestville 9.30 Smith's Mills 9.40, Perrysburg 9.58, Day plied with machinery for the manufacture of Horse Rakes, which is driven by an excellent water power, and may be used ton 10.07, Cataraugus 10.38, Little Valley without much change or addition for the 11.02, Salamanca 11.45, Great Valley 11.52 manufacture of other kinds of work. As this property is situated within the bounds gany 12.49, Olean 1.05, Hinsdale 1.30, Cuba 2.22, Friendship 3.00, Belvidere 3.21, Philipsville 3.35, Scio 3.52, Wellsville 4.10. Andover 4.45. Alfred 5.19. Almond 5.34 afford a good situation for a Sabbath-keep-er who may desire to pursue this kind of arriving at Hornellsville at 5.55 P. M. 10.55 A. M., from Salamanca, daily, ex ousiness, and at the same time enjoy the cept Sundays, arriving at Carrollton 11.02 privileges of Sabbath meetings, and a Sabbath-keeping society. For particulars, inquire of J. B. CLARKE, Corresponding 5.45 P. M., daily, from Salamanca, stopoing at all stations, arriving at Hornells ping at all station Secretary of American Sabbath Tract Society, West Edmeston, N. Y.; or of A. B. SPAULDING, President; or of STE ville at 12.15 A. M.

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayton 10.28, Cattaraugus 11.00, Little Valley 11.24, and arriving at Salamanca at 11.5 VILLAGE AND FARM PROPERTY FOR SALE.—The Subscriber

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

6.06, Olean 6.15. STATIONS. No. 8\* No. 9\$ No. 29 No. 1

Leave New York Port Jervis 7.00PM 9.00AM 7.00РМ 0.55 8.15AM 12.20PM 12.50PM 8.55PM Hornellsville 12:45P¥ Alfred Andover 1.05 " 2.15pm 9.57pm 2.22" 3.40 " 10.49 " 11.15 " 11.15 " 11.15 " 12.20 " 5.20 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11.29 5.40 " 11 Wellsville Freat Valley
Arrive at
Salamanca 11.20 " | 3.42 " | 5.35 " | 11.50 " Cleveland 7.05PM ... Cincinnati 6.00AM

11.57ам 4.15рм 6.01рм 12.22ам 1 30 pw 5.45 " 8.05 " 2.20 " 5.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.58, Alfred 6.24, Andover 7.10, Wellsville 8.05, Scio 8.30, Phillipsville 8.55, Belvidere 9.45, Friendship 10.10, Cuba 11.17, Hinsdale 11.55,

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, Sheriden 8.37, and arriving at Dunkirk at 6.57 A. M., from Carrollton, stops at all ations, 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,

A. M., Olean 12.32, Allegany 12.49, Van

stops at all stations, arriving at Salaman-ca 10.50 P. M. 428 P.M., from Carrollton, daily, ex cept Sundays, arriving at Salamanca 4.35 9.30 P. M., daily, from Hornellsville, ar rives at Wellsville 11.50 P. M. Sunday Train 1 will run between Sala-

† Daily between Port Jervis and Dun-

manca and Dunkirk.

BRADFORD BRANCH. WESTWARD

a year; five copies for \$5.

Vick's Seeds are the best in the world. 10.15 9.30 5.10 1.00 9.00 1.25 5.15 1.20 5.23 1.30 5.25 1.35 5.32 5.37 5.49 5.57 containing list and prices, and plenty of Arrive at BUCK, CLOTH-BACK, or KID, 7.05 A. M., daily, except Sundays, from Bradford, stopping at all stations, and ar viving at Gilesville 8.30 A. M. MADE TO ORDER ON SHORT NOTICE 11.03 A. M., daily, except Sundays, from Carrollton, stops at Limestone arrives at Bradford 11.30 A. M. At Lowest Rates, at MAXSON the

EASTWARD. ARDEN PLANTS.—PER sons wishing Celery, Sweet potato, STATIONS. and other plants for transplanting, will be A.M. 8.40 8.45 8.57 ... 9 50 2.00 4.07 8.00 6.20 9.55 2.20 4.35 6.00 8.05 6.26 10.10 2.25 4.39 6.17 8.13 6.31 10.17 2.32 4.45 6.27 8.21 6.39 10.25 2.39 4.52 6.47 8.45 6.55 10.45 3.00 5.10 7.20 400 P. M., daily, except Sundays, from Bradford, stops at Limestone 4.12, and arrives at Carrollton 4.27 P. M.

> A train will leave Custer City at 9.45 A. M., arriving at Carrollton 10.50 A. M., and leave Carrollton 4.00 P. M., arriving at Bradford 4.49, and Custer City 5.00 P. M. Titusville 7.30 P. M.

Company's offices.

Baggage will be checked only on Tickets purchased at the Company's office.

JNO. N. ABBOTT,

Solicitors of Patents and Attorneys at Bourchased at the Company's office.

LOUIS BAGGER & CO.,

JNO. N. ABBOTT,

Solicitors of Patents and Attorneys at dressed to "THE SABBATH RECORD."

Law, Le Droit Building, Washington, D. U.

EB, Alfred Centre, Allegary Co., N. Y.

THE SABBATH RECORDER. LIST OF LOCAL AGENTS. Published monthly during the school NEW YORK.

> Adams-A. B. Prentice. Brookfield—Richard Stillman Berlin—J. Byron Whitford. Ceres-R. A. Barber. DeRuyter—Barton G. Stillman. Genesee—E. R. Crandall Independence—John P. Livermore. ardsville-Ass M. West. Lincklaen-Benjamin H. Stillman. New London-Frank H. Williams. Nile—Ezekiel R. Clarke. Portville-A. B. Crandall Richburgh-Edwin S. Bliss State Bridge-Joseph West

> Scott—Byron L. Barber. Verona—Thomas Perry. Watson-Thomas R. Reed. Welleville\_Charles Rowley West Edmeston-J. B. Clarke. CONNECTICUT. Mustic Bridge-George Greenman

RHODE ISLAND. 1st Hovkinton-Alfred B. Burdick. 2d 2d Hopkinton-S. S. Griswold. Rockville-Iames R. Irish. Sleeping Coaches, combining all Modern Westerly-Sanford P. Stillman NEW JERSEY. Marlboro-J. C. Bowen.

New Market-F. C. Dunn. infield-J. Elias Mosher Shiloh-W. S. Bonham. PENNSYLVANIA Hebron-Geo W. Stillman.

Roulette-LeRoy Lyman. WEST VIRGINIA. Berea—Z. Bee. Lost Creek—L. B. Davis. New Milton—J. F. Randolph New Salem-Preston F. Randolni

Quiet Dell-D. H. Davis. OHIO. Jackson Centre-Jacob H. Babcock. Albion-E. L. Burdick.

1.50Ph

Berlin—Datus E. Lewis. Edgerton—Henry W. Stillman Milton—Paul M Green.
Milton Junction—L. T. Rogers. Walworth-Howell W. Randolph ILLINOIS. Farina— Isaac Clawson

Villa Ridge—M. B. Kelly. West Hallock—Truman Saunders TOWA. Welton-L. A. Loofboro Toledo-Maxson Babcock MINNESOTA.

Alden-J. E. N. Backus. Dodge Centre-Geo. W. Hills. Transit—John M. Richey. KANSAS. Nortonnille-Osman W. Bebcock. Pardee-Samuel R. Wheeler.

NEBRASKA. Long Branch—Joshus G. Babcock. North Loup—Oscar Babcock Orleans—H. E. Babcock. TGGLESTON SENSIBLE

TRUSS.—This New

ELASTIC TRUSS Has a pad differing from all others, is cup SELF-ADJUSTING BALL

in the center, adapts itself to all position of the body, while the Ball in the Cup PRESSES BACK THE INTESTINES

ist as a person would with the finger. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable, and cheap. Sent by mail, postage paid. Circulars

Address EGGLESTON TRUSS CO.

Manufacturers, or C. H. EGGLESTON CO., Chicago, Ill. DELLS' BUCKEYE BELL FOUNDRY. Made of pure Copper nd Tin, for Churches, Fire Alarms Schools, Plantations, etc. Illustrated Cat alogue free. VANDUZEN & TIFT, Cin-

DIMPLES.—I WILL MAIL (Free) the recipe for a simple VEG-ETABLE BALM that will remove Tan, the skin soft, clear, and beautiful; als instructions for producing a luxurian growth of hair on a hald head or smooth face. Address, inclosing 3c stamp, BEN. VANDELF & CO., 20 Ann St., N. Y.

PARM FOR SALE — LYING about one mile north of Alfred Cenand in sight of Alfred University uildings, containing about 143 acres. which may be sold separately, or in connection with 47 acres adjoining, making bout 190 acres in all. One-half the pur chase money may rest upon the place for a term of years, if desired. There are 81 acres of orchard—apples, pears, &c.—largely grafted Winter fruit, a good well an abundance of living springs, with sufficient buildings and woodland for the acommodation of the farm. It is well adapted to grazing, either with cows, sheep, or young stock, and three-fourths of it is tillable. It has three-fourths of an acre of basket or osier willow. Any one wishing to buy a farm will do well to look o this chance soon, as it is intended to sell

it before the first of January next. For further information apply to WM. M. SAUNDERS Alfred Centre, N. Y. THE SEVENTH DAY BAP TIST PRAISE BOOK, a New Selection of Hymns and Tunes for Public Worship, recommended for use in Sev enth-day Baptist Churches, by a Commit tee of the General Conference, may be btained at the following places:

WINFIELD S. BONHAM, Shiloh, N. J.

ASA M. WEST, Leonordsville, N. Y. MAXSONJ GREEN, Alfred Centre, N. I VALTER R. GILLETTE, Nile, N. Y. LESTER T. ROGERS, Milton, Wis. Printed on fine tinted paper, and bound with leather backs, cloth sides, and deep red edges, at \$1 per copy; French morocco gilt edges, \$1 50; Turkey morocco, gilt edges, hand bound, \$2 50.

Orders will be supplied, on receipt of the price, by the Publisher, GEO. B.

UTTER, Westerly, R. I. THE BIBLE SCHOLAR, A monthly paper devoted to the interests of our SABBATH-SCHOOLS. Number.

CIETY. - - - - 25 Cents Per Year Address with remittance, "THE BIBLE CHOLAR, Alfred Centre, Allegany Co.,

PUBLISHED BY THE

AMERICAN SABBATH TRACT SO-

Drafts and Post-Office Money Order hould be made payable to D. R. STILL-A GENTS WANTED-IN EV ery county of each State, for a National Book. (The Lives and Por traits of the Presidents,) with fac simile

ocpy of the Declaration of Independence he Constitution of the United States, and Washington's Farewell Address, with 19 fine steel plates. For Circulars and Terms address JOHNSON WILSON & CO., 25 NO PATENT NO PAY. DATENTS OBTAINED for mechanical devices, medical or other compounds, ornamental designs

ments, Interferences, Infringements, and all matters relating to Patents, promptly aminations and furnish opinions as to patentability, free of charge, and all who Patents are invited to send for a copy of Trains 20 and 21 run daily.

Passengers can leave Titusville at 8.00 our Guide for Obtaining Patents," which is sent free to any address, and contains A. M., and arrive at Bradford 11 30 A. M. to obtain Complete instructions how to obtain Pitusvilla 7 30 P M. ing the past five years, we have obtained Through Tickets to all points at he very Lowest Rates, for sale at the

TO IOGRAPHICAL SKETCHES ELD. ELI S BAILEY, for sale at this of. fice. Price One Dollar. Sent to any ad. ress post paid, on receipt of price

FOR SALE AT THIS OFFICE. MENT; OR THE SUNDAY, THE SABBATH-THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Sev. enth-day Adventist, and the Editor of the Christian Statesman. 384 pages. Price cloth \$1; paper 40 cents. Mailed, por paid, on receipt of price. Address SABBATH RECORDER Alfred Centre, N. Y.

MATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE N. Y. NATURE'S GOD AND HIS MEMORIAL. Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner late missionary at Shanghai, China, sub-

THE SABBATH AND THE SUNDAY. By Rev A. H. Lewis, A. M. Part First, Arguments. Part Second, History 16mo 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able pre

sequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15

sentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject. THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown

Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper 10 cents. This is in many respects the most able argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor-

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment By Geo. Carlow. Third Edition-Revis ed. 168 pp. 25 cents.

Sabbath.

kindness and ability. We especially con-

mend it to those who, like Mr. Brown.

have been taught to revere Sunday as the

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine appoint-ment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church, 60 pp.

Paper, 10 cents. This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in Lon don, in 1658. 64 pp. Paper, 10 cents LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents. COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis.,

D. D. 20 pp. The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above namedbooks, and a liberal discount to the trade

Other works soon to be published.

No. 1—Reasons for introducing the Fourth Commandment to the walls, the Christian Public. 28 pp. Commandment to the consideration servance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp. No. 11—Religious Liberty Endangered by

Legislative Enactments. 16 pp. No. 16—The Sabbath and its Lord. 28 p No. 23—The Bible Doctrine of the Weekly TOPICAL SERIES-No. 1, "My

Day;" No. 2, "The Moral Law," by Rev James Bailey. 28 pp. each. DO THE SCRIPTURES TEACH IT? By-Rav. N. V. Hull. D. D. 6 pp. "THE LORD'S DAY, OR CHRISTIAN SAB BATH." By Rev. N. Wardner. 4 pp. " DID Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp. "CONSTANTINE AND THE SUNDAY." By

Rev. N. Wardner. 4 pp. "THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp. "DID Christ Abolish the Sabbath or the Decalogue?" By Rev. N. Wardner. 4 pp. "ARE the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. Wardner. 4 pp. "WHICH Day of the Week did Chris-

tians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp. There are a small supply of the last eight tracts in Norwegian. Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribu-tion, should be addressed to D. R. STILL-MAN, Alfred Centre, N. Y.

The Sabbath Recorder, PUBLISHED WREKLY,

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. 5

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of hat people. It will advocate all reforms tory measures which shall seem tory measures which shall seem to improve the moral, social, or physical condition of humanity. In its Literary and Departments, the interests Intelligence Departments, the interests and tastes of all classes of readers will be

TERMS OF SUBSCRIPTION. the poor, on certificate of Local Agent..... 1 75 No paper discontinued until arrearages are paid, except at the option of the pub

ADVERTISING DEPARTMENT Transient advertisements will be inser ed for 50 cents an inch for the first inse tion, and 25 cents an inch for each subse quent insertion. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at leg Yearly advertisers may have their so vertisements changed quarterly without

extra charge. No cuts or large type can be inserted but advertisements may be displayed by spacing to suit patrons No advertisements of objectionable char JOB PRINTING. jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with

ADDRESS. All communications, whether on busi-

neatness and dispatch.

A LITTLE HELP WORTH DEAL OF PITY. I have seen a blind man walkin Along the busy street;
I have heard the people talking
As they watched his stumbil I have marked the words of pit

The Sabbath Re

As they saw him pass along; Through the over-crowded city Mid the ever-busy throng. And I've seen the bright-eyed Leave his brothers at their D To help the sightless stranger Across the busy way.

Al the pity was not worthless
Though it lent no kindly has
But that little help outvalued All the pity in the land. I have seen the little orphan

oft without a mother's care I have heard the words of sorr That the neighbors had to sp I have known them say, "The Is just meant for such as she And (though very sorry for her) And I've seen the toiling widow With children half a score, Take the little lonely orphana To her hospitable door. There were fifty folks who pitie

There was only one to aid, But the one excelled the fifty As the sun excels the shade. I have heard the school-boy sign.
O'er his lessons home from I have seen him vainly trying.
To master some new rule;
I have marked the words of pit.
That his brother's lips suppl.
And I've seen the dewy teardro.
That yet remained undried.
Then I've seen his mother gent.
Take his blunder-covered als.
And with loving affort help him. And with loving effort help him
Make his procked answers str
That pity, though a brother's
Was forgotten in a day,
But that loving help of inother,

Will never pass away.

I have seen a little two year old

Stand crying by a brook,-

And I've marked a country mai Deep buried in a book; I have known her rise up quick Lift the little fellow gently O'er the water clear and wide And I've seen the merry sunshing Light up his face at last. Which if she had only pitied Would have still been overcas Oh l let pity lead to action, For the world is full of need There are many eyes that water There are many hearts that b There are wounds that all want

There are feet that go astray, There are tears all hot and blind That our hands can wipe awa For the blind man on the caus The orphan with its fears, And the baby in its tears. Whom to help if we but try For the reaping by-and-by." Let us ever act as brothers, Ne'er with pity be content, Always doing good to others Both in action and intent.

And the smallest piece of needs Is better than it all -Child's Own M THE TIME OF THE RESUR Read before the Yearly Meeting lew Jersey Churches, and

Though the pity may be useful, 'Tis but little if 'tis all,

BY REV. J. W. MORTON Second Paper. III. On what day of th did our Lord arise? The answer to this has been anticipated. (S Paper, in a former numb arose at or near the close of day of Nisan, the first Sal of the feast of unleavened

In further confirmation facts which we have alread lished, in a measure, let us low the footsteps of our Lo the time of his last arriv neighborhood of Jerusalen resurrection. We propose fine ourselves mainly, if not to the Scripture evidence early Christian writers can little light on the subject simple reason that they wer much in the dark as we are. the Scriptures, they had no

guide them but the most

The four Gospels, as

kind of tradition.

known, on questions perti chronology, are by no mean exact. Matthew, Mark, s have mingled their facts dents in such a way that it difficult to assign its prop John's narrative as perfe thodical in its chronological ment, with this apparent e 19: 34-37), he has related thetically and out of their place, certain incidents of er point in the narrative. ception but confirms the rul are, indeed, wide gaps in l tive, which does not profes full history (see 21: 25), are no real violations of th logical order. Whoever wo a trustworthy-"Harmony Gospels," must base his

the end. John 12: 1-"Then J days before the Passover, Bethany." As the pachal to be killed in the eveni 14th, this arrival at Beth have been on the 8th of N if our former calculation rect, it was Monday. In ing following that day, t him a supper (John 12: house of Simon the leper 6; Mark 14: 3). While at the table, Mary, the sist arus, came behind him, and his head (according to Ma Mark), and his feet (acc John), with a very prec

John. This evangelist has, i

rative of the closing scene

earthly life of Jesus, giv

starting point, whence it is

difficult to proceed, step b

The next day (Tuesda Jerusalem on the ass's co 12: 12-18: Matt. 21: 1= 11: 1-11; Luke 19: 29-40 this day, he taught in th which, according to Mat count, he cleansed the se According to Mark's ac cleansing of the temple the next day. The differ important, as neither of the pays strict attention to th time. In the evening he again to Bethany, and loc