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THE NEW YEAR.

In the silence and darkness of the night
The Old Year steals away,
And quietly the New Year takes his place
Before the dawn of day.

Half conscious of his presence, we awake
And joy to find him here;
Friend calls to friend, and merry children shout
"Happy, happy New Year."

We think not of the snow, the piercing colds,
Or bitter winds that blow,
The sun is coming northward through the storms,
Although his pace is slow.

Our thoughts run on before him, and the Spring
With violets is here,
The roses we already scent afar;
Our hearts are full of cheer.

O, happy human hearts! your thoughtless joy
Honors God unaware;
'Tis the instinctive utterance of trust
In his unfailing care.

—*Frances L. Gardner.*

THE ATONEMENT OF CHRIST—ITS NECESSITY.

BY THE REV. ENOCH POND, D. D.

There are those who doubt the necessity for any atonement. The sinner is bound to search out his sins, and when he sees them, to repent of them. He is justly required to repent; and when he does repent, he may be forgiven and saved. There is nothing in the way of his salvation but his impenitence, and this difficulty he has all the requisite natural ability to overcome. Or, if he has not, God surely is able, by his Spirit, to bring him to repentance without resorting to the strange expedient of offering up his own Son upon the cross.

Such is the theory. To it we reply, first of all, that if the death of Christ was not needed to make an atonement for sin, it is hard to see why he should have died at all. He certainly did not die for his own sins, for he had none. And if he did not die, as the Scriptures represent, to make expiation for the sins of men, why did he die? What object of sufficient magnitude was accomplished by his death? How shall such an event be accounted for in the providence of God?

That Christ's death was necessary for some great purpose is abundantly set forth by himself. "The Son of man *must* suffer many things, and be rejected of the elders, and be killed, and after three days rise again." "The Son of man *must* be delivered into the hand of sinful men, and be crucified, and the third day rise again." "As Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life." "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day."

Perhaps it will be said that the necessity indicated in these passages results from the fact that Christ's sufferings and death had been predicted, and the prediction must be fulfilled. But this, if admitted, only places the argument one step further back. For, if there was no inherent necessity for Christ's sufferings and death, why were they predetermined, why predicted? Why did it enter into the eternal purpose of God that thus it should be?

The necessity of Christ's sufferings, as a satisfaction for sin, is most impressively indicated in what took place in the garden of Gethsemane: "O my Father, if it be possible, let this cup pass from me!" "Abba Father, all things are possible with thee; take away this cup from me," and why was not the cup of suffering taken away? Why was not such a thing possible? Let those who think an atonement of suffering unnecessary answer these questions, if they can.

The necessity of an atonement in order to forgiveness is taught in the typical atonements of the Old Testament. The sacrifice of the victim in those days was never intended as a means of repentance, or a substitute for it. It rather implied and required repentance. The suppliant must be already penitent, else his sacrifice would not be accepted. Why, then, on the ground we oppose, was the sacrifice enjoined at all? The suppliant is already penitent, and penitence, we are told, is enough. Is not here conclusive proof that mere penitence is not enough, that an expiation is demanded, that something must be done to satisfy the law and the justice of God, or not even the penitent sinner can be pardoned and saved?

We have further evidence of the same truth in that faith is made one of the indispensable conditions of salvation. Repentance is, indeed, an indispensable condition. We must repent in order to be forgiven. And if mere repentance was enough, this ought to be the only condition. But there is also the indispensable condition of faith—faith in Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever *believeth in him* should not perish, but have everlasting life." Now this requisition of faith shows conclusively that repentance alone is not a sufficient ground of pardon. The Son of man must be lifted up. He must bleed and die upon the cross, and he must be accepted, trusted, believed in as an atoning sacrifice, or there is no salvation.

Those who flatter themselves that repentance is alone sufficient to satisfy God's justice as a moral governor would do well to apply their theory to another kind of justice—that which regulates the dealings of man with man. A honestly owes B a certain sum of money, and justice demands that it should be paid. But A is very sorry that he has incurred this debt. He humbles and blames himself, and heartily repents for so doing. But do his repentings cancel the claims of justice against him, or furnish any sufficient ground for his being released from his obligations? This would be a summary way of clearing off old debts, for the creditor to feel obliged to release the debtor from his obligations as soon as he was sorry that he had contracted them. Every one can see the absurdity of such a principle in application to commercial justice; and why should it operate more favorably when applied to moral governmental justice? To be sure, the two kinds of justice are not alike in all respects; but they are alike in this: that the claims of the latter are not less stringent and inviolable than those of the former. And if the principle would work nothing but confusion in the former case, going to dissolve all the bonds of commercial intercourse, and rendering such intercourse impracticable, how can it be shown that it would not work as disastrously, even more so, in the latter?

The necessity of an atonement is often felt—deeply and painfully felt—under human governments. It was felt by King Darius, when "he set his heart on Daniel to deliver him" from the lion's den; and "he labored till the going down of the sun to deliver him," but could not. Could Darius have hit upon some expedient by which the authority of his law and government could have been as fully sustained in delivering Daniel as in punishing him; in other words, could he have devised and provided a sufficient atonement for Daniel, in that case he might safely have delivered him. But as this was found to be impossible, naught remained but that Daniel must go into the den of lions.

The same necessity was felt by the elder Brutus, when his sons had conspired against the Roman commonwealth. Could a sufficient atonement have been made for them, they might have been spared; but as none could be devised, the father was obliged to pass sentence of death upon them, and stand by and see it executed.

The necessity of an atonement is continually and sometimes painfully felt in smaller governments. A child in the family, or a scholar in school, transgresses some established law and is exposed to punishment. The father or teacher does not wish to punish, and he sets himself to devise some way, some expedient, by which his authority can be maintained, the infliction be spared. If any such method can be devised, it is of the nature of an atonement. But if none is possible, the infliction must follow or authority is weakened, it may be, destroyed.

I have employed these illustrations for the purpose of showing and impressing the necessity of an atonement, if sinners are to be saved under the government of God. The great argument, after all, for such necessity grows out of the fact of an atonement, as certified to us in the Scriptures. The Bible does teach, in a great variety of forms and in the plainest terms, that Christ's death upon the cross was of an expiatory character; that he died to make an atonement for sin. Thus he is said to have been "wounded for our transgressions," and "bruised for our iniquities." He is said to "have borne our sins," to have "purged our sins," to have "suffered for our sins," to have "died for our sins," and to have "shed his blood for the remission of our sins." He is said to have "redeemed us to God by his blood;" and to have "redeemed us from the curse of the law, having been made a curse for us." He "gave himself for us, an offering and a sacrifice to God." "He gave his life a ransom for many." "He was delivered for our offenses." He "tasted death for every man." "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." There is no end of representations such as these. They are taken from all parts of the Bible, and teach as plainly as words can teach anything that the death of Christ was an offering, an expiation, an atonement for the sins of men. They teach the *fact* of an atonement, and, by consequence, the *necessity* of it; for surely if it had not been necessary it never had been made. God would not have sent his Son into this world to take upon himself our nature and die in our stead, had he not been moved to it by an urgent and indispensable necessity.

The grand necessity for Christ's atonement was, and is, to sustain and honor the broken law of God, to vindicate his authority, and satisfy his glorious justice. In carrying into effect his eternal purposes, God has undertaken to be not only the universal creator and disposer, but moral governor. He has surrounded himself with intelligent creatures—free, moral, responsible agents—proper subjects of law and government; and he has undertaken to administer a moral government over them. He has undertaken to govern them, not by physical force, but by laws, motives, and moral considerations. But in order to the success of this vast undertaking, it is necessary for the Supreme Ruler, as for any other ruler, to sustain law. He must not suffer his law to be trifled with and trampled on. He must maintain it inviolate in all its strictness and strength, its authority and purity, or his government of law will be subverted and overthrown.

And here lies the necessity of an adequate atonement if transgressors of the divine law are to be forgiven and saved. The law can be sustained by punishing the transgressors as they deserve—by inflicting upon them the threatened penalty. Can it be fully sustained in any other way? Can any expedient be devised by which the broken law can be honored, and God's righteous regard for it be displayed, and all the ends of government be secured as fully, as perfectly, as they would be by inflicting the penalty? Such an expedient, if such a one be possible, would be a full equivalent for the penalty—a full and adequate atonement. On the ground of such an atonement, God could forgive and save sinners on such conditions as he was pleased to appoint, and yet not detract one iota from his law. His law would stand as inviolate, and his government as strong, as though the threatened penalty had been executed. But without some expedient, or, in other words, without a sufficient atonement, to pardon and save sinners would be a moral impossibility. It could never be tolerated under the government of God.

It is our happiness to know that in the infinite wisdom and goodness of God, an expedient of salvation has been devised and executed. An atonement for sinners has been made. It was made in the sufferings and blood of our Lord Jesus Christ. When we deserved to die, he consented to die for us. He bore our sins in his own body on the tree. Christ did not come into our world and suffer for nothing. He did not die for a trifle. He would not take upon himself our nature and flesh, and endure all the agonies of the garden and the cross, without a most urgent necessity. We know, too, that this necessity has been met—completely met. Draw near, then, ye world full of sinners, embrace the Savior provided for you and live forever.—*Christian Union.*

PROVIDENCE AND THEISM.

BY WILLIAM HAYES WARD, D. D.

The only interest which attaches to the question whether there is any Providence, depends on its relation to the doctrine of the existence of God. Christians believe in a God who exerts a directing Providence over his works. If there is no room for such a Providence; if things run themselves by their inherent and self-sufficient forces, then there is no use nor place for the Christian's God. We do not present any arguments for Providence from God's Word, because, if we believe God's Word, of course there is a Providence. We want to know about Providence, because we want to know whether the facts about it confirm or contradict the Bible.

It is easy to make a definition of Providence which reduces it to nothing: God may be imagined to be ever watching his universe, but never touching it. It may be conceived that, in the beginning, he, or the nature of things, set it agoing under unchangeable laws, and that ever since he has simply watched it, but without interfering in the slightest way with its movements and evolutions, holding himself as distant from it as we are from the movements of the moon, foreknowing, but without further directing. But Providence does not mean foresight. It includes oversight, and an oversight that does not overlook. The doctrine of Providence is such a doctrine as allows of religion; a doctrine that, when we offer prayer, God may give a definite and actual answer to the prayer; that he may, in consequence of prayer, cause such events to occur in his universe as otherwise would not have occurred.

The easiest way to deal with the question, and for many the best, is to remand it at once to the religion of faith, and to say that we believe in God, and that we know very little about how he works his purposes and desires; that we can not fathom or imagine his methods, and that it is presumptuous for us to attempt to search out the unsearchable. To others it will appear evident that we are obliged to think of God as only the infinite expansion of human powers, with which we are perfectly familiar, and that his action and government must be the archetype of our own.

There are, if we make the attempt, two ways to answer the question about Providence. One is to examine the course of Nature, and to see if any occurrence takes place not sufficiently explained by natural law, which seems to have a purpose in a superior mind. This method of research is that insisted on by Prof. Newcomb; and he is right in saying that it discovers no Providence whatever. It certainly proves none. During the last three centuries no instance has occurred of any act or movement, however small, which it was evident to any vision but that of faith was not to be accounted for by precedent conditions. This is something that we have to admit. We may say that we can not penetrate into the inner arcana of Nature, nor see how all the forces act which produce its movements; but yet we must acknowledge that, so far as we can see, the sway of law is universal, and events are developed in and born out of their conditions. I refer now to physical events, like storms, earthquakes, and floods, which are not complicated by the intervention of a free will.

When we enter the domain of the will, we have not bettered our position so as to make its phenomena any more flexible to this sort of *a posteriori* proof from observation, addressed to a skeptic, of the agency of Divine Providence. A man may believe that an influence comes to his mind from some unseen power; but there is no possible means of scientifically distinguishing such influences supernaturally applied from those which are produced under the mind's own laws of action. It is impossible to make a skeptic distinguish in his own mental acts, or those of his fellows, between feelings or volitions, self-inspired, and those God inspired. It is of no use to try to prove Providence from this direction of observation of phenomena, not explained by inherent law; because we have not yet found any such phenomena.

But we may approach the question of Providence from the other side. If other evidence proves the existence of God, then does that fact make the present exercise of acts of Providence by God probable? It seems most easy to show, and almost impossible not to believe, that, if there is a God, then he must direct his universe, as truly as an engineer directs his locomotive. The very evidence that there is a God may be, as "Country Reader" has shown, that there have been in the past exercises of Providence, interpositions not explainable by law, in the origination of the system under which we live, or in the adaptations under it, which are explained best as the product of a designing mind. Allowing that the universe proceeds in its course under law, it may yet be provable, and so seems to "Country Reader," and to me, that it has been at sometime put under law by an act of pure Providence. And, if cosmology and teleology indicate past acts of Providence, the presumption is strong that there may be other present acts of current Providence.

But it will be said that this gives only a presumption that there may be current acts of Providence, which is negatived by the fact that no such acts are discoverable. I reply, that it is well nigh incredible that a superior power, which made and started the machine of Nature, should not keep a careful watch over its movement. But, it is still insisted that no such Providence is discoverable. I reply again, that the engineer exercises a providence over his locomotive as truly when he is standing still and watching its correct movement, as when he puts his hand to a lever, and stops its motion. But it is further objected that this is not Providence, and that the engineer exercises human providence only by changing the natural movement of his locomotive, and that a doctrine of Providence is good for nothing which does not allow for interferences with the natural course of Nature in answer to prayer.

To this, two replies are possible. The one is the easy and familiar reply that a provision is made in the machine for the prayer and its answer. Or, we may reply, that God does not need to produce results by contravening law; but may do it by using law. Indeed, that is the way in which he would almost certainly exercise his Providence—by law, and not by miracle; and such exercise, under law, might not be subject to scientific observation.

But, it may be farther objected, that he who acts under law, if he wishes to vary the normal mechanical operation of the machine which we call nature, must do something out of the ordinary course of law to set the law in operation. The crank by which the locomotive is stopped or started, does not move itself, and must be actually moved by the direct interference of the engineer. Now, is it not impossible that God should make any interpositions of Providence, producing, in answer to prayer, what would not otherwise occur, except by a similar movement of certain particles out of the way of the action of certain laws, and into the way of the action of certain other laws? If, in answer to prayer, he produces a rain, which would not otherwise occur, must he not do it by putting, moving certain particles of matter, in a way unobserved by us, but in a way that might be observed by us if our faculties were sufficiently powerful, out of the operation of the laws which were producing calm into the operation of certain other laws that will produce rain, something as an engineer with a crank moves a wheel out of a position where one law produces motion, into another position where another law stops the motion? We must admit that analogy gives us no other explanation how an interfering Providence, which can answer prayer, and change the course of Nature, is possible. But this is as truly an interference and a miracle as is presented by any miracle recorded in the Bible. A Providence which changes the course of Nature, in answer to prayer, must be in the nature of a miracle, as it must do something which, by the conditions of the problem, law could not do. This, we suppose, is the conclusion of Professor Newcomb, who declares that he does not know that any such case has been observed during the past three hundred years. We acknowledge it, and think it likely that God would apply his hand to the crank, if at all, beyond our observation.

We find, then, these two theories of Providence which can be held: First, that Nature is so constructed that prayer, and answer thereto, are provided for in the first plan, the machine being arranged to make its own stops, to provide for its own emergencies; and the other, that God's Providence is, in its nature, essentially miraculous, and that he does actually, beyond the reach of our observation—in the fiber of the brain, in the constitution or position of the molecule—produce those physical movements which would not otherwise take place, and which put the elements of Nature where they will come under the laws which will, in the future course of Nature, produce the desired results. The fact of the existence of God seems to require some theory of Providence. Either one will allow the doctrine. The infelicity of the first is that it seems to make the system of Nature mechanical, and to convert the free prayer into the product of a machine; while that of the second is that it assumes physical results without physical causes, such as no scientific investigation has yet discovered, though of a nature conceivably discoverable, and that it puts these interferences into the dark realm of atoms, simply because that realm is dark, and because investigation can not discover the interference in any other realm which light can reach. And it is further to be noted that it assumes that the sum of motion in the universe is actually increased or diminished by the will power of God. Neither theory seems free from difficulty. Perhaps the question is above us. It may be that Providence is confined to influencing the mind, and adapting its action to the course of Nature. The strength of the argument for Providence depends on the strength of the argument for God. There being a God, Providence is well nigh certain. Prayer must have its place, and some place beyond that of mere reaction on him who offers it. There being a God, there is every presumption that in some way he can guide, direct, and modify the course of Nature, as a man can, by his providence—for human action is human providence—make the masses and forces of Nature his servants to produce his ends.—*Independent.*

THE DECAY OF SERIOUSNESS.—One of the depressing signs of the times is the general decay of seriousness, which shows itself in many ways—in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober and earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society, but it is rare in comparison that we sit down with one who seems to delight in conversation of a higher kind. The mass of people do not even think seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away. They do not care to think deeply about anything outside of their special lines of business. They avoid the trouble of a real intellectual grapple with any of the great problems of life. They do not want to be burdened with opinions which are only formed as the result of thought, and which may compel them to some positive action or to sacrifice. They would get their views as they get their dinners, where they can be had the easiest, and take their creeds as they buy their clothes, "ready made," and as easy to put off as to put on. In politics they go with a party; in religion with a sect; to which they give up their own independent thinking, content to have it done for them.—*N. Y. Evangelist.*

LITTLE HARRY'S LETTER.

A postmaster stood with puzzled brow,
And in his hand turned o'er and o'er
A letter, with address so strange
As he had never seen before.
The writing cramped, the letters small,
And by a boy's rough hand engraven.
The words ran thus: "To Jesus Christ,"
And underneath inscribed, "In Heaven."

The postmaster paused; full well he knew
No mail on earth this note could take;
And yet 'twas writ in childish faith,
And posted for the dear Lord's sake.
With careful hand he broke the seal,
And rev'rently the letter read;
'Twas short, and very simple too,
For this was all the writer said:

"My Lord and Savior, Jesus Christ,
I've lately lost my father dear.
Mother is very, very poor,
And life to her is sad and drear.
Yet thou hast promised in thy Word
That none shall ask in vain
For what they need, if it be only store,
If only asked in Jesus' name.

"And so I write you in his name,
To ask that you will kindly send
Some money down; what you can spare
And what is right for us to spend.
I want so much to go to school;
While father lived I always went,
But he had little, Lord, to leave,
And what he left is almost spent.

"I do not know how long 'twill be
Ere this can reach the golden gate;
But I will try and patient be,
And for the answer gladly wait."
The tidings reached that far-off land,
Although the letter did not go,
And straight the King an angel sent
To help the little boy below.

Oft to his mother he would say,
"I knew the Lord would answer make
When he had read my letter through,
Which I had sent for Jesus' sake!"
Ah! happy boy, could you but teach
Our hearts to trust our Father's love,
And to believe where aught's denied
'Tis only done our faith to prove!

—*National Baptist.*

BISHOP SIMPSON ON THE PERSONAL HABITS OF MINISTERS.

Your first duty is to get such a conception of Christ, in all his glorious offices, as will enable you to present him vividly before the people. You must study the record of every utterance which he made and every act which he performed. You must enter into the spirit of his compassion, his condescension, his diligence and his love. To do this fully, you will need the light of prophecy concentrated upon him, and a view of the circumstances of the people among whom he dwelt. You must study not only the history of Christ, the lessons taught, and the works performed, but you must study him personally, until you have taken into yourselves the impress of his character, the stamp of his own image. You must then translate all these into the circumstances of to-day. In your associations you will think, What would Christ have said? what would have been his spirit? Amid opposition you encounter, How would Christ have borne it? Amid work to be done, How would Curist have performed it? and so, in all your intermingling in society, you are to manifest the spirit of Christ. To manifest it successfully, you must have it; you must realize the full meaning of those words, "Christ in you, the hope of glory." With this image of Christ in your mind and his Spirit in your heart, you will survey the work to be accomplished, bearing in mind that neither argument nor oratory of your own can save the people; and yet that the best powers of these which you can possibly gain may be wielded by the Holy Spirit for the salvation of men. Your one work must be to hold up Christ before the people, and present him, as you see him and realize his power, that the people shall see him through your life as well as through your representation. People judge not so much of truth in its abstract as in its embodied form. You may speak of the meekness and love of Christ, but you stand in Christ's stead before their eyes. They look for that meekness and love in you, and you dishonor your Master when you exhibit a spirit which differs from his. You must realize with the apostle, "For me to live is Christ." Your life must be hid in him, so that you shall indeed be "as Christ" to the people. Thus "lifted up," he draws "all men unto" him.

Paul said to Timothy, "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in character, in spirit in faith, in purity. You stand before your congregation to show them how a Christian should live, how he should converse, how he should mingle in society, how gentle, patient, and loving he should be. If the fugleman, who stands before the unskilled soldiers to show them by his example what the word of command means, commits an error, his example is copied and the drill is imperfect. So are you to stand as fuglemen before your churches.

If your spirit is wrong theirs will be also.

That you may gain this high condition, daily reading of the holy Scriptures is essential. The soul needs them more than the body needs food. Jesus says: "The words that I speak unto you they are spirit and they are life." Your object in thus reading should be not to gain matter for sermons, nor for the proof of favorite doctrines, nor for the purposes of controversy, but to sustain your spiritual strength. You should discipline yourself to read personally, not professionally. In his reading, the young minister is too liable to apply passages to those around him, and thus he fails to realize spiritual profit to himself. He is like the maiden lady, described by the humorist, that always cast glances on those around her when she joined in the response: "Have mercy upon us miserable sinners!"

So, also, it is essential to be a man of prayer. While the minister prays for his people, he must pray especially for himself. He must indeed, bear upon his bosom, as did the old high priest, the names or remembrance of his people. But, first of all, he must bring his own sacrifice to the altar. Successful ministers have always been men of prayer. You have read how Livingstone and Calamy spent whole nights in prayer before their wonderful sermons. So, also, did Fletcher, of Madely. In this they copied the great Master. See Luther wrestling on the floor all night in agony of prayer at the Diet of Worms, and you will not be surprised at his triumphant answer next day, nor at his subsequent declaration: "*Beneorasse est bene studuisse.*"

Another element of success if faith, personal faith in the atoning merits of Christ—our sacrifice, and our only mediator. Through it we enjoy the consciousness of the forgiveness of sins, and the assurance of our acceptance with God. We also need that faith which accepts the Bible as God's Word; that believes implicitly all his precepts, and all his promises; that feels perfectly satisfied that God's Word will have its corresponding fruit, and that Christ's presence everywhere, and at all times, accompanies his minister, so that in the pulpit and at the bedside of the sick there is the assurance of an accompanying Savior.

In the ministerial deportment the utmost care must be used. Conversation should be genial and pleasant, and at the same time pure and instructive. Neatness should be cultivated without affectation, and cheerfulness without levity. We must beware of thinking ourselves better than others because we have different work to do, or of in any way separating ourselves from the society around us. We are ministers, and yet servants. Christ identified himself with the common people. They "heard him gladly," and felt that he sympathized with their sorrows. Even the poor outcasts approached him tremblingly, and yet with hope. In the pulpit and everywhere we must manifest the spirit of the blessed Master, and be ready to extend a helping hand to the distressed.

To accomplish the most for humanity, you must carefully guard your own health and strength. No definite rules can be given to suit all circumstances. You must carefully watch the effect of your food, and eat chiefly what is plain and simple. You will have kind friends who will invite you to their hospitable homes and to their bountiful tables; they will urge you to partake freely, but let them not "kill you with kindness." Remember that the wise man says: "When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat." In addition to simple diet, let me caution you against late suppers. Mr. Wesley believed they produced nervous diseases, and strongly cautioned his young preachers against both meat suppers and late suppers. My own observations have led me to the same opinion. Early in my ministry, it was the common practice of those who preached at night, to eat very little supper, frequently none at all, before preaching; and to eat a regular supper, or partake of refreshments, at nine or ten o'clock at night. I adopted a different course; ate at the regular hour, though sparingly, before preaching, and resolutely refused all food, except sometimes a cracker, after preaching. Nearly all of those who indulged, suffered in the end, while my health improved. As there is no one law, however, which will suit all constitutions and temperaments, each must be a law to himself. If his meals make him heavy and unfit for study, let him guard against repetition; if, on the other hand, he has a feeling of buoyancy, and can study clearly and profitably, he has partaken well.

As in food, so in sleep. The same law will not suit all persons. As a rule, from six to eight hours are sufficient. Some are able to do with much less. John Owen, in his university life, slept but four hours, and Lord Brougham about the same. Napoleon allowed himself five hours. Mr. Wesley about six, or from six to seven. Each must determine for himself, guarding against unnecessary waste of time. When a student, I required seven hours. My custom was to retire at nine and rise at four. But every few days I found myself oversleeping my time some five or ten minutes, or more. I became fully satisfied that I required full seven hours, and that whatever moments I lost before I dropped to sleep, or if I chanced to wake in the night, must, in some way, be made up. I had a fellow student, older than myself, preparing for the ministry among the Covenanters, who scarcely ever retired before eleven, and was at his studies again between two and three in the morning. He was diligent and faithful; but it seemed to me that he never got wide awake all day. The hours of rising will also vary. I was brought up in the old-fashioned way of rising early; but that, like many other old fashions, is at present considered by many as a relic of antiquity, if not of barbarism. I may be influenced by early associations, but my conviction is, that the morning is the favorable time for study. An old proverb reads: "The morning hour has gold in its mouth." Protracted study at night, I believe to be unfavorable to health. A slight fever of excitement rises in the system from the labors and anxieties of the day. The pulse becomes a little faster and fuller. Under this excitement the brain may act more rapidly, and one may compose for a time with more ease; but it makes a draft on the system, and sooner or later will produce nervous prostration, and severe disease. — *South-Western Christian Advocate.*

CONSCIENCE.—A man has been known, in his dreams, to walk in perfect safety on the edge of a giddy precipice; but let something disturb that unwholesome slumber, some light, unknown to the sunless cavern of his own dreaming phantasy, some voice, which is not a mere dull echo of the impressions from within—there is a sudden start, a wild scream, a white robe whirling through the air, and he is killed. The dream ends, but it ends in death: the waking certainly begins, but it begins in the eternal world! Ah me, so may it be, when the chill dayspring of eternity falls first, in all the clearness of its agonizing reality, upon the glaring night of man's illusions. "Like a dream when one awaketh?" Were it not better to awake to reality, to be sensible of peril and folly, before the dream and the life are o'er.—*Farrar.*

CAN THE CHURCH BE TRUSTED?

If we may believe a most excellent authority, one John Bunyan, after Immanuel had conquered Mansoul, and had been received with pipes and tabors, the late lord mayors of the town, Mr. Incredulity and Mr. Lustings, with several of the old alderman and burgesses, such as Mr. Atheism, Mr. Falsepeace, and Mr. Haughty, were tried and convicted of treason against King Shaddai, and were sentenced to death. But the night before the execution, Mr. Incredulity, the very worst of all the Diabolonian gang, escaped to his master, Diabolus, and soon received to recapture, or at least harass Mansoul, with an army of seven legion of Doubtere—the Election-Doubters, the Vocation-Doubters, the Grace-Doubters, the Perseverance-Doubters, the Resurrection-Doubters, the Salvation-Doubters, and the Glory-Doubters.

That Mr. Incredulity has been a great pest ever since; and his Grace-Doubters are always battering Eargate with their portents that if this, that, or the other carnal device is not adopted everything will go to ruin. They are wrong. Grace can be trusted, and the church can be trusted.

It is nothing less than a Diabolonian incredulity that would persuade the church that it can not convert the world, or that it can not educate the young to know and love Jesus Christ without the help of the secular arm. It is sheer faithlessness. It is a doubting of grace that makes men say that, if the state does not teach the young to respect the Bible and to pray to God, the church never can do it. That is what it is made for. That is its commission Its business is to do just this thing and for this thing God's grace is promised. To doubt God's grace is wicked. To discredit God's grace by preferring to it the help of Cæsar is an insult to it. Diabolus knows very well that, if he can only get the church to trust the state to teach religion, the church will soon give over its duty, and that it will go undone. This is the most serious aspect of the movement for religious education in the public schools, and for putting God into the Constitution, and such carnal seeking of other help than God's grace. They are an ambuscade of that pestilent Mr. Incredulity, whom Diabolus has made captain of his assault upon his lost Mansoul.

Another of the devices of Mr. Incredulity and his Grace-Doubters is his attempt to persuade the church that God's truth and grace are not enough to keep Christians in the service of Immanuel unless they dress themselves in the old uniform which their fathers made two centuries ago. This tying of men fast to old creeds, this harping on "historic beliefs," is not faithfulness, as they would pretend; it is simple faithlessness. It tries to make the Church depend not on God's Word and his grace for constancy, but on something that men have contributed as a device to help out the weakness of the Spirit of God. Why do we hear it said that it is not enough to have a Christian character and a desire to serve Christ; but that there must be also an acceptance of a statement in belief made a few generations ago by a few men no better nor wiser than are the teachers of the church to-day. O thou church of God, taught by his Spirit, endowed with his grace, bought with the blood of his Son, wherefore dost thou doubt?—*Independent.*

THE SUCCESSFUL MINISTER.

The minister should have a special call of God to the ministry, and a bright and undeniable evidence of that call. It is a great and responsible calling in which to engage or be engaged. Without being called of God, he can not expect the Lord to abundantly bless his labors. Being called of God, he can expect his labors to be successful. The Lord blesses most abundantly, and gives success to those who labor in the calling or position in which he has called them to labor.

Prayer, likewise, is very necessary—even indispensable. The minister's round of work is from pastoral and ministerial labor and study to the closet, and from the closet to his work. He needs to pray much. Without prayer he will become cold, formal, careless, and indifferent; will be unsuccessful, discouraged, and fail. There is so much to be done. The power of darkness is to be met; and he needs to pray much, so as to know how, and be able to meet the enemy successfully, and to hold out and not become discouraged and quit the field.

The minister needs to be humble, realizing that, of himself, he is nothing, and can do nothing. And add to this, faith in Christ. He needs strong faith in Christ to bring victory; for through Christ the enemy is put to flight, the power of darkness made to give way, and victory is perched upon his banner. But, without faith, we shall fail. Confidence, or trust, and reliance upon Christ and his Word, will lead to earnest work, and bring success.

The minister's mind should be wholly upon the ministry. It should not be divided. His whole time should be given to it—to study, preparation, and the work; and, in order to do this, his temporal demands must be provided for by others. If he must labor to maintain himself, outside of his ministerial labor, or even partly so, or is not properly provided for, so that he suffers want, or is placed in embarrassing circumstances, on account of temporal wants or necessities, he will be

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Jan. 23.

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

☞ All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

THE BAPTIST BANNER ON THE SABBATH.

We take the liberty of transferring the article below, from the *Baptist Banner*, to our columns, and of making a few remarks upon it. In this we hope to give no offense. We give the article entire, and if our remarks are either unfair or unkind, we hope the *Banner* will frankly say so. And further, if it has a desire to answer us, or to further explain itself, we will take pleasure in giving its utterances to our readers.

This Sabbath question is an important one, and is increasingly at tracting public attention. Besides, it is the only ground of difference between us and the largest member of the Baptist family; and it would be pleasant and, we think, profitable also if we could, in a friendly way, talk this matter over, and find, if we can, just what the Bible teaches about it.

Queries.

ELKVILLE, Ill., Jan. 4th, 1879.

Editor Baptist Banner:

1. At what period of time was the Sabbath changed from the seventh to the first day of the week?

2. By what authority was the change made?

3. Is there any positive Scriptural evidence that either Christ or the apostles ever observed the first day of the week as the Sabbath?

4. What Scriptural command do we transgress when we work on Sunday?

D. M.

ANSWER.

We have reason to suspect that the writer of the above queries is a Seventh-day Adventist minister. Be that as it may, as the questions are of some importance, we give a brief answer. Of course, we can not enter into a very lengthy argument.

1. The change of the Sabbath—the rest day—from Saturday to the first day of the week, was made at the resurrection of Jesus from the dead. The observance of Saturday was first enjoined in the Wilderness of Sin, between Elim and Sinai. See Exodus, sixteenth chapter.

Here is the first *command* for the observance of Saturday as the Sabbath to be found in the Bible. And this command was given to the Jews. The keeping of Saturday, then, is a Jewish ordinance. Who can deny it? No one can find in all the Bible, where any one else besides the Jews was made subject to it.

Saturday observance, being a Jewish observance, was blotted out when Christ died on the cross. Hear Paul: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2: 13, 14.

Jesus rose from the dead on the first day of the week. See Mark 16: 9, and Luke 24: 21. In his resurrection he became the foundation stone of Christianity—the head of the corner. See 1 Cor. 15: 12–19, and Acts 4: 11. He became thus, then, on the first day of the week. David, speaking of this day, says: "This is the day which the Lord God hath made; we will rejoice and be glad in it." Psa. 118: 24. The first day of the week is the only day which Christians are commanded in the New Testament to observe in any way. We challenge anybody to show the contrary.

2. The change from the seventh to the first day of the week was made by the highest authority possible. Jesus blotted out Saturday observance. See Col. 2: 14. And God ordained the first day of the week. See Psa. 118: 24. He also positively enjoins its observance. See 1 Cor. 16: 1, 2.

3. Jesus and his apostles did observe and enjoin by example and precept the observance of the first day of the week. See Heb. 4: 10; 1 Cor. 16: 1, 2, and Acts 20: 7. These passages show that the first day of the week is a day of rest, alms deeds, and worship.

4. When we work on Sunday, unnecessarily, we transgress the fourth commandment of the Decalogue.

The fourth commandment does not enjoin Saturday as some have thought. "Six days shall thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God." The word *week* is not in it. The seventh day spoken of is not the seventh day of the week necessarily, but the seventh day after labor begins.

The particular day of the week must be fixed elsewhere. It was fixed for the Jews in Ex. 16. It is fixed for the Christian in the passages to which I have alluded.

When a Jew violated Saturday, he violated the fourth commandment. When a Christian violates Sunday, he violates the fourth commandment.

1. The *Banner* says the change of the Sabbath from the seventh to the first day of the week, "was made at the resurrection of Jesus from the dead." Now, if the Bible said this, that would end the controversy about the day of the Sabbath, but it does not. Mark what we say: *There is not one word in the Bible about a change of the Sabbath!* If this statement is true, then how can the *Banner* make the declaration above? If at this time, or any other, such a change was made, why do not the Scriptures say so? Just think of it. The seventh day was blessed and sanctified as a rest day at the beginning, was published to God's chosen people, was honored by the prophets, by Christ and the apostles, and was called the Sabbath on the latest mention made of it in the New Testament; and yet the *Banner* says the Sabbath was changed from the seventh to the first day of the week, though there is no record of it. This is passing strange!

The *Banner* says the first command for the observance of the Sabbath to be found in the Bible is in the sixteenth chapter of Exodus, and that this command was given to the Jews. The purpose of the *Banner* in this statement is, to create the impression that before this there was no Sabbath, and also that it was an institution for the Jews, and not for the human race. Is this so? Surely, the seventh was made a rest day at the beginning, as every reader of the Bible knows. See Gen. 2: 2, 3: "And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he made. And God blessed the seventh day, and hallowed it; because on it he rested from all his work, which God created in making it." (Conant's translation.) On this Dr. Conant says: "V. 3. *Blessed the seventh day*, distinguished it above other days, by his special regard; *and hallowed it*, set it apart from common and worldly uses, and consecrated it as a season of sacred rest. His consecration of the day makes it sacred for all time; and his blessing has made it rich in temporal as well as spiritual benefits to the race of man." Let it be remembered that this blessing rested upon the last day of the first week of time, and, therefore, that day is perpetually blessed. And for whom was it blessed? Christ says the Sabbath was made for man; and we ask if men did not need the Sabbath as much before the organization of the Jewish polity as after? It seems to us that, in the position taken by the *Banner*, we are taking not only a step in the dark, but also an exceedingly costly one. Mark: If the day blessed and sanctified at the beginning, was not blessed and sanctified for the race, then it has no God-appointed day of rest. A Sabbath for the race must begin with the race. That God gave the Sabbath to the Jews as his elect people we know; but that is quite a different thing from his making it for them. The race had apostatized from God, had utterly disowned him, putting idols in his place, and he therefore raised up a nation or people for himself; and to them, as his witnesses, he gave the Sabbath which was his appointed testimony that in six days he made the world, and rested on the seventh.

We admit frankly that if the Sabbath was not instituted until the exodus of Israel from Egypt, then it is a Jewish appointment, and that it passed away with the overthrow of their polity. The passage quoted by the *Banner* from Col. 2: 14, however, does not prove this. In the Jewish system there were a number of annual sabbaths, and these, we think, were referred to here. Before the *Banner* can use this passage as it it here does, it must prove that the weekly Sabbath is meant. That the annual Sabbaths were a part of the handwriting of ordinances which were a shadow of good things to come, the body of which was Christ, all admit, but not so the weekly Sabbath. That was a memorial of creation, and not of redemption. The *Banner* says: "Jesus rose from the dead on the first day of the week. See Mark 16: 9." In a discussion on the Sabbath, we never deny that Christ rose from the dead on the first day, and the reason is, it has nothing to do with the question. It has no more to do with it than has the day of his birth, or the day of his death. We ask, Do the Scriptures say anything of this? Not a word; it is pure human invention! The passage, however, quoted to prove that Christ rose on the first day of the week only does this by putting a comma in the wrong place. Correct this, and then we get its true sense, for it does not attempt to tell when Christ rose from the dead, but when he appeared to his disciples. Let us see: "And having risen, early on the first day of the week he appeared first to Mary Magdalene, from whom he had cast out seven demons." This gives the true sense and makes Mark's testimony agree with the other evangelists, showing that after Christ's resurrection, the exact time of which no man knows, he appeared early on the first day of the week to certain of his followers.

2. The *Banner* further says, "The change from the seventh to the first day of the week was made by the highest authority possible," &c. The passage quoted from Col. 2: 14, etc., we have shown can not be used by the *Banner* until it first proves it refers to the weekly rest day, and the one quoted from Psa. 118: 24 certainly does not refer to the Sabbath. It reads, "This is the day Jehovah has made; we will rejoice and triumph in it." By "day" here the happier times of Israel in their redemption from bondage is meant, and perhaps in a higher sense, the new dispensation is meant, as in John 8: 56. "Your father Abraham rejoiced to see my day: he saw it, and was glad." There is no reference here to the Sabbath.

3. The statements in the third paragraph are extraordinary. We quote it entire. "Jesus and his apostles did observe and enjoin by example and precept the observance of the first day of the week. See Heb. 4: 10; 1 Cor. 16: 1, 2; and Acts 20: 7. The passages show that the first day of the week is a day of rest, alms-deeds, and worship." Now let us see about this. The first passage reads: "For he that entered into his rest, himself rested from his works, as God did from his own." The sense of this passage is this: As God, after the work of creation, rested on the seventh day, so the Christian, after his earth-toils are over, enters into rest in heaven. There is no reference here to the keeping of any day of the week, whether first or seventh. The passage in 1 Cor. 16: 1, 2 orders the members of the Corinthian church for a period of time named to lay by themselves at home on each first day of the week a collection for the poor saints in Judea. In the passage there is not a word concerning rest or worship on the first day. The duty to be performed is done at home, and has no Sabbath character about it.

Concerning Acts 20: 7, any one can see that there is nothing about Sabbath-keeping in it. Paul and his company were about to leave Troas, and on the night of the first day they held a parting meeting, continuing it all night. The central figure in this meeting was the breaking of bread, which occurred after midnight. No word or hint concerning the sacred character of the time in which this meeting was held is given. Nor is there a hint that ever before or afterward was there a meeting held for the breaking of bread on the evening of the first day of the week.

4. In answer to the question, "What Scripture command do we transgress when we work on Sunday?" the *Banner* says, "When we work on Sunday, unnecessarily, we transgress the fourth commandment." Now what does the *Banner* mean by this? The question is not concerning the fourth commandment, but concerning the sinfulness of working on the first day of the week. The fourth commandment directs the doing of work on the first day and the days following until we come to the seventh, and this seventh day is the one blessed and sanctified in Eden. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." If the fourth precept of the Decalogue commands anything, it commands us to rest on the day God blessed and sanctified.

We hardly know how to remark on the *Banner's* statement, "The fourth commandment does not enjoin Saturday, as some have thought," for it is in the face of all history. Is it not true that our present Saturday is the seventh day of the Jewish week? And did not God enjoin the keeping of the seventh day of the week in *fact?* What difference does it make if the word "week" is not in the fourth commandment, if it is in fact there? We can not see but such a use of words is at variance with every principle of candor. The week, as a division of time, was from the beginning, and the seventh day of that week was sacred. Was not the seventh day of the New Testament week the Sabbath day of divine appointment? And did not they who kept this day do it in obedience to the fourth commandment? The language of the fourth commandment is built upon a fact which occurred at the beginning. Six days of twenty-four hours each are taken to symbolize the time in which Jehovah was creating the "heavens and the earth," and the seventh day was taken as the symbol of the divine rest, and this seventh day was blessed and set apart by Jehovah in memory of the completion of the work of creation. How, then, can we take this commandment, requiring the keeping of the seventh day, sanctified by God, and make it cover the keeping of the first day?

The statement that the week was fixed for the Jew in Exodus 16 is without warrant, if by it is meant that it varied from the Edenic week. There never has been but one week bounded by a sacred day of divine appointment, and that is the week so often mentioned in the New Testament. Christianity has no week of its own differing from the week of the ancients. Nor has it by divine appointment any rest day of its own. In this it has no special honors. The day sanctified in Eden was the Sabbath of Christ, for by him was the seventh day blessed. "Without him was not anything made that was made."

THE MEETING AT TROAS.

Question. When was the meeting at Troas? Acts 20: 7.

Answer. It must have been the evening after the Sabbath. If we compare Scripture with Scripture, and explain Scripture by Scripture, it could not have been at any other time. And so the meeting held till break of day, and he departed. Starting on a journey early First-day morning must be a strange way of sabbatizing. Is it not a well-known fact that the disciples and early Christians celebrated the Lord's Supper in the evening after the Sabbath? C. C. STILLMAN.

We think, with Bro. Stillman, that the most natural view of this matter is: In their voyage from Philippi, Paul and his company were detained by storms or otherwise, so they could not reach Troas until the close of the week. Here they remained one week, which would give them a Sabbath with the church at this place. In the evening after the Sabbath, which, according to Scripture reckoning, would be the evening of the first day of the week, the church came together for a parting meeting with Paul, in which they broke bread and listened to the instruction of Paul, the breaking of bread occurring after midnight. At break of day, the assembly broke up, and Paul left for Assos, going by land. Our judgment is that during the apostolic age, the Lord's Supper was partaken of at the close of their common meals. This custom was followed by both the Jewish and Gentile converts. The Agapæ was instituted at a later date. It may be that the Communion was administered more especially in connection with their evening meal, but we do not remember to have read anything going to establish the fact that it was customary to celebrate it on the evening after the Sabbath. From what is said by Paul in 1 Cor. 10, it is clear that the Lord's Supper either followed or was the concluding part of the common meal. At any rate, when they came together, they conducted themselves in a disorderly manner, not waiting for one another, and also eating and drinking to gluttony and drunkenness. As to the time in which this was done, nothing is said directly, but perhaps we may infer it was in the evening. We conclude there is no particular time set apart in which to attend to this service, nor was there any such regulation among the churches. At a later period, it seemed to be more particularly confined to their seasons of public worship, and in the place of their common meal, they substituted the Agapæ.

OUR EUROPEAN LETTER.

Imperial precautions against Socialism—Sentries, military posts, and guards distributed within the city of Berlin—The Franco-Prussian War and its consequences—The funeral of Bayard Taylor.

(From a Regular Correspondent.)

BERLIN, Germany, Jan. 6th, 1879.

Within the last few weeks—since the day was fixed for the return of the Emperor to his capital—the work of the regiments forming the garrison of Berlin has been largely increased. The strength of nearly all the military posts has been augmented, in many cases the number of men on duty having been doubled; in the suburbs and in the quarters of the town where the Socialist electors chiefly live new posts have been established; while in many parts an active system of patrolling has been instituted. Stringent orders have been given to the several sentries, posts, and patrols to deal promptly and severely, not merely with any symptom of an outbreak, but even with any person who may be heard expressing Socialist sentiments. After the second attempt upon the life of the Emperor, the appointment of Governor of the Marches—long held by the late Field Marshal von Wrangel, but which was allowed to lapse at his death—was revived; and by this officer, aided by a numerous staff, an elaborate plan of mobilization, concentration, and of operations against an enemy in the capital, has now, it seems, been prepared, the measures adopted in 1848 and 1849 having been taken as a guide.

The state of things in Germany is becoming very serious. Four features are in it which, taken in conjunction, are visibly calculated to suggest alarm. To begin with, those who are well qualified to judge say that poverty, especially in Prussia, has reached a point to which the existing destitution in no country, except perhaps in England, presents a counterpart. The country is now paying for the tremendous efforts it made to conquer France, and for the extravagance of all kinds into which it was tempted by the completeness and rapidity of its success. Secondly, this poverty has taken hold of a nation which, by comparison with others, may be called highly educated. The German pauper does not simply suffer—he thinks; and what his thinking tells him is that there are others better off than himself, and that living in society ought to involve the extension to all of the means of gaining wealth, or the distribution among all of the wealth already gained. The partner who has nothing has a right to say to the partner who has something, "Either share what you have with me, or put me in the way of getting what you have for myself." The combination of Socialism with destitution is always an omnious one. To this combination, there has lately been added a third element. The recent legislation against Socialism has in one sense not been severe. There was a time when men suspected of cherishing ill-will against the state were imprisoned without trial, or condemned with very scant regard to evidence, or punished with extraordinary severity. The German government have been guilty of none of these mistakes. They have simply said to certain Socialists: We can not suffer you any longer to use the liberty you enjoy as a cloak for conspiracy against the institutions which secure it to you. You shall not be punished, as you once would have been; you shall not even be tried. You shall be free to go where you like, provided only that you do not stay in a community to whose institutions you are, by your own admission, entirely hostile. It does not seem to be cruel, but it is exceedingly cruel; and this very antagonism between the real and the apparent penalty is very well fitted to make the actual suffering seem all the greater. Banishment alarms a great number of people who would not have been the least affected by a law making certain overt acts of Socialism capital, which were not so before. A very moderate exercise of caution will avail to keep a man's head on his shoulders; but when banishment can be inflicted at any moment, at the pleasure of the authorities, no Socialist, however obscure or however peaceful, feels himself secure.

When, after the close of the Franco-German War, a very heavy military Budget was agreed to, it was on the condition that retrenchment should be effected when the arrangement then made came to an end. As a matter of fact, the military expenditure has been steadily growing ever since. Instead of being crushed by the indemnity, France has shown such astonishing power of recovery, has voted so cheerfully immense sums for the reorganization of her army, the reconstitution of her material of war, and the reconstruction of her fortresses, that the Germany military authorities were spurred on to leave nothing undone to maintain their superiority. For years the competition of the two countries in military outlay has been growing keener and more exhausting. Naturally, the poorer has felt the strain most severely. The severe depression through which Germany has so long been passing has caused the yield of the taxes to fall off, and in consequence the difference between expenditure and revenue has been growing wider. This difference has been made good by increasing the "matricular" contributions—those paid, that is, by the several States into the Imperial Treasury. But there are many obvious reasons why Prince Bismarck should dislike to be dependent upon the separate States for the means of carrying out his projects. One of the principal aims of his domestic policy has therefore, long been to obtain from the Reichstag an adequate Imperial income. With a view to this he has from time to time made many proposals, one of the earliest and most notable of which was that for the transfer of the railways to the empire. Last Spring he hit upon two plans which he hoped would relieve him from all his embarrassments. The one was that the separate States should hand over to the Empire the stamp duties levied by them, in consideration of exemption from the matricular contributions; the other, a tobacco monopoly. Both of these schemes have been seriously objected to and voted down by the Commission appointed for the purpose, and the country is now watching with the greatest curiosity what the Chancellor's next step will be.

The mortal remains of Mr. Bayard Taylor, the United States Ambassador at Berlin, were on Sunday deposited in the vault of the Jerusalem churchyard, there to rest till carried across the Atlantic at no distant date. A simple but imposing funeral service was held in the rooms of the United States Embassy, Behrenstrasse, where a large number of friends and colleagues of the deceased gathered to honor his memory. Nearly all the resident Ambassadors, with their secretaries and military attaches, were present, and German literature was represented by such names as Harren Lepsius, Bunsen, Schleiermache, and Auerbach. Standing beside the bier, which was covered with wreaths and immortelles, the Rev. Dr. Thomson, a resident American, delivered a funeral oration on the life and merits of the deceased, with an eloquence and taste which could not possibly be surpassed. Then Herr Berthold Auerbach, in the name of German literature, feelingly lauded the departed. The funeral procession was headed by three Imperial carriages. All the German papers gave a biography of Mr. Taylor, and speak in the highest terms of him. Mr. Everett will meanwhile conduct the business of the Embassy. LOUIS.

TRACT BOARD MEETING.

A meeting of the Executive Board of the American Sabbath Tract Society was held at West Edmeston, N. Y., Jan. 14th, 1879.

The following members were present: A. B. Spaulding, J. M. Todd, J. B. Clarke, R. T. Stillman, R. P. Dowse, J. D. Rogers, A. C. Potter, C. V. Hibbard, Stephen Burdick, Morell Coon, A. L. Clarke, Silas Bailey, LeRoy Maxson, S. C. Maxson, and Edwin Whitford.

The meeting was called to order by the Vice President, and J. L. Huffman offered prayer.

Reports for the quarter ending Dec 31st were presented as follows:

1. From Stephen Burdick, *Treasurer.*

2. From D. R. Stillman, Publishing and General Agent.

3. From L. C. Rogers, of his labors under the direction of the Board in Pennsylvania.

4. From C. M. Lewis, of labors in West Winfield, N. Y.

The financial statements in the foregoing reports were referred to the Auditors.

Communications relating to Sabbath Reform work were presented from the following brethren: E. S. Colgrove, Varnum Hull, and J. D. Thompson in answer to inquiries in regard to fields of labor for tent work; from James Bailey, J. T. Hamilton, Joel Greene, N. V. Hull, and D. R. Stillman, relating to the publication of tracts, and the interests of the SABBATH RECORDER.

AFTERNOON SESSION.

A. B. Spaulding in the chair. Prayer was offered by Stephen Burdick.

The following action was taken:

Voted, that the laborers with the tent for the coming season should be, first, a preacher; second, a laborer who should be prepared to lead in singing.

Voted, that we invite Bro. J. L. Huffman to go as preacher with the tent, at a salary of $600 per annum and expenses.

Voted, that the employment of an assistant to go with the tent be left to the Business Committee and the preacher.

Voted, that the Business Committee be instructed to investigate and canvass for suitable fields for tent work, and report to this Board at its next meeting.

Voted, that J. L. Huffman be invited to labor temporarily in West Winfield until the first of February next, at the same salary as paid C. M. Lewis.

Voted, that Stephen Burdick, J. B. Clarke, and D. R. Stillman be a committee to adjust the wages of the employees in the RECORDER office.

The Auditors submitted their report as follows:

We have examined the quarterly reports of the Treasurer and General Agent, and find them correct.

We find there is due L. C. Rogers, for salary, $150.

Due C. M. Lewis, for salary, $100; for expenses, $51 50.

Due J. L. Huffman, for expenses, $3.

The report of the Auditors was accepted, and orders were voted on the treasury for the foregoing accounts, as audited.

The minutes were read and approved, and the Board adjourned to meet at Leonardsville on the second Tuesday in April next, at 10 o'clock A. M.

E. WHITFORD, *Rec. Sec.*

EARLY MISSIONARY LABORS.

At the time of the first appointment of Elder A. Campbell as a missionary to Virginia, he was desirous to have some one accompany him as an assistant, and as I had just commenced my labor in the ministry, he made choice of me, and kindly offered to defray traveling expenses if I would take a seat in his buggy and go with him. After conferring with my senior brethren in the ministry, and making it a subject of prayerful consideration to ascertain my duty, I decided to accept the proposition to go and labor as a missionary, and receive half pay from the Missionary Society.

After selling my horse, and making business arrangements to leave home; and hearing from Eld. Joel Greene a glowing account of Virginia, and its noted inhabitants, with whom I would form acquaintance, we left for Virginia. From October, we were to make a tour of six months, and labor on the way as circumstances might offer. From Scott we traveled to Alfred Centre, where we spent the Sabbath, and each preached, and were kindly received and hospitably treated by the good brethren. Thence onward, stayed over night at Lodi, conversed with an interesting young man on religious subjects, and found him inclined to attend to the interests of his soul. At Persia we found a few brethren and sisters in destitute circumstances, having no settled minister. Spent some few days in labor for their encouragement, then passed on to Hayfield, Crawford county, Pa. Here we had appointments for preaching in different places, besides those among our brethren. By invitation, I established stated appointments on First-day at the house of a regular Baptist, by the name of Allee, Esq. Our brethren besought Eld. Campbell to allow me to remain with them while he would go on to Virginia. He consulted me in regard to the request, I referred it to his decision; they finally prevailed on him to consent to my staying. He afterward told me it caused him the shedding of tears, the first day of his lonely travel after leaving me.

Arriving at his field of labor, he wrote requesting me to come on and assist him in holding a protracted meeting, but not having the means of traveling, complying was impossible. Besides, at the urgent solicitation of Allee and Perkins, Esqs, I was engaged in teaching school, the former had been sending a daughter to Meadville, the latter to Philadelphia, Mrs. Perkins, an educated lady from Connecticut, offering to teach in my absence, if called to attend funerals or other appointments. I wish to express my grateful remembrance of the kind treatment uniformly bestowed upon me. Elder Foote, a Baptist from Meadville, came and preached at Allee's, and requested me to send an appointment to preach at Meadville, kindly offering to obtain the Court House for me. While there, I was invited to give an address to the Presbyterian Sunday school. The scholars were very attentive, for the superintendent, Mr. Reynolds, had said to the large school that a gentleman from New York would address them, and requested them to be very still.

I formed an acquaintance with an attorney-at-law, Foxe Alden, Esq., son of the Rev. Mr. Alden, of Meadville, who was the founder of the College at that place. This attorney, a son-in-law of Mr. Vanhorn, whose wife was a Sabbath-keeper, made me the following generous offer. He said to me, "if you will come into my office and read or study the languages, I will furnish you a room that shall be sacred to your use; no one shall enter it without your consent, and I will furnish you books, board, and tuition *free*, as long as you have a mind to stay, and I will consider myself the person obliged after all;" for he thought it would be an advantage to him to look over his studies, which were intended to qualify him for the ministry, I think. He said I could receive some hundreds of dollars a year for teaching in Meadville, and come into his office before and after school for recitation. I wish also to express my grateful thanks. Uniformly, I was the recipient of kind treatment, not only from our brethren, but others generally. Among our brethren, I remember the names of Dea. David Dunn, Simeon Dunn, Maxson Greenley, and others, with whom I had stated appointments for preaching on the Sabbath, and at other times as opportunity offered. Brother Greenley said if I would come and settle with them he would divide his house, and also the last loaf of bread with me. Esquire Allee accounted for the large congregations attending my ministrations at his place, by saying the people thought I reminded them of Eld. John Green, who had been through there as a missionary. Whenever I had appointments to attend funerals, or other appointments away, Bro. Allee would voluntarily have his horse led up for me to ride; also when going to school, if the roads were muddy, the horse was then put in Esquire Perkins's barn and led up to the school house for me to ride home after school!

Elder Campbell returned after accomplishing his labors in Virginia, and we returned homeward in April, and were made sad by the death of Elder Curtis, which occurred in our absence. After my arrival home I engaged the itinerancy which had been established by Elders J. Greene, A. Campbell, and E. Curtis, and traveled on the circuit embracing Scott, DeRuyter, Lincklaen, and First and Second Verona Churches, having alternate appointments for each place. S. M. BURDICK.

WASHINGTON CORRESPONDENCE.

JANUARY 15th, 1879.

But little of importance has transpired at the capital the past week. The time of Congress has been again occupied with the burial of its dead, and its sessions broken by the ceremonies of mourning. The mortality among Congressmen this session is really alarming. Four members of the House have dropped out of the arena, within the short space of three weeks, all of them Democrats, and three of the number among the most useful and highly esteemed members of the body to which they belonged. It was reported three or four days ago, that the venerable Alexander Stevens had shuffled off this mortal coil, but it proved only one of the rumors that are so readily started upon the slightest foundation at such a time. Mr. Stevens's little withered frame still forms a living casket for one of the brightest intellects the country has produced, and there is no telling how many stout, apparently healthy men he may outwear.

The Female Franchisers ended their annual pow-wow, and went home after resulting ambitiously, and discoursing eloquently to moderate audiences in Lincoln Hall. The meeting can not be said to have accomplished anything directly beyond a little wholesome agitation—and it takes a power of preaching to rouse much enthusiasm on this subject, even among the women themselves. The weather was stormy, and Mrs. Stanton took occasion to remark that it was fitting that suffrage conventions should invariably meet on rainy days, while the heavens wept over the wrongs of women. This matronly and magnificent lady is the one overtowering pillar of strength to the movement for woman's disenthrallment. The convention comprised a fine lot of girls, old and young. If there is still a popular delusion that the suffrage woman belongs to a distinct species, that she is acid and bony, and dowdy, let that delusion hide its disgraceful head before the facts. They are neither all "old maids," nor all men haters, though they do sometimes give the sterner sex particular fits. But, as a rule, they are womanly and refined, and seldom go back on the gospel of good gowns. For instance, Lillie Devereux Blake, blonde, brilliant, stacatto, stylish. She is the woman who "dares" to wear the most pronounced whim of millinery, and look pretty in it. Mrs. Stanton, in matronly silks and softly falling laces; Miss Anthony, in rich and rather sombre black, relieved by a tint of white lace; Mrs. Gage, with white hair, *a la* Martha Washington, and suit of garnet silk and velvet; the professional women, in dresses that were fitting, graceful and individual. The brightest and prettiest of them all, Miss Phœbe Cozens, was not present this time. Doubtless, she was too much occupied with her law practice in St. Louis.

The administration of Justice, in the District of Columbia, is becoming a serious matter. It seems impossible to punish capital crimes here. Two convictions for cold-blooded murder have been found within a few months, and have resulted, not in the hanging of the murderers, but in new trials, and, finally, hung juries. The second case occurred this week. A negro, who had been tampering with another man's wife, concludes to put the husband out of the way, and, turning up his coat collar to avoid recognition, walks out in broad daylight, meets him unawares, and deliberately shoots him dead in the street. There were no words, no quarrel, and no provocation. He is tried and convicted. His counsel obtains a new trial, fixes up a jury, partly colored, and they disagree, ten for conviction, two for acquittal. The same record has been made in other cases, notably a trial for one of the most henious crimes on the calendar. All this is the result of negro juries, and an insufferably weak or corrupt administration of the laws.

Preparations for taking the census next year are occupying the attention of Congress, and the bill introduced by Mr. Cox, of New York, is a well-devised measure. Since the passage of the act of 1850, under which three censuses have been taken, the conditions of the country have changed, better methods of enumeration have been devised, and there has been an increasing public demand for a greater variety of statistical information to be obtained in connection with the census. It is important that the work be thoroughly done, and that it may furnish a fresh array of "figgers" on various subjects, from which a good deal of illumination, so to speak, may be drawn. The argument from statistics is a powerful one in this matter-of-fact age, but such argument is powerful only for evil, unless the statistics are accurate and complete. Should the Cox bill pass, it may be a little hard on St. Louis and Chicago, as the plan of instantaneous enumeration does not allow sufficient facilities for counting early and often. There is a suspicion that certain city directories will be found to have been enormously padded.

DON PEDRO.

DENOMINATIONAL SUCCESS.

Denominational success is usually understood to be success in the propagation of distinctively denominational views. When a people regard certain doctrines of so much importance that, for the sake of them, they feel compelled to separate from those who do not regard them, and to maintain an independent organization, consistency demands that they should seek, in all proper ways to convert others to those doctrines. It is certainly natural and right, and a duty, to seek success in this direction. But the mission of a religious denomination includes much more than this kind of work. While not undervaluing or neglecting its distinctive doctrines, it should press upon the world all the vital truths of religion. It should exist as the individual should live, to make the world better. The grand idea of all Christian effort is salvation; and that denomination or church is most successful, which does the most to bring the world back to loyalty and loving obedience to God; not the one which increases the most rapidly in numbers and wealth. The successful church in a community has a leading influence in the promotion of education, and of all moral reforms; in bringing sinners to Christ; in exposing error, and in illustrating a high standard of Christian character, by the lives of its members. Success in this high sense may not be very showy. It may not appeal very strongly to denominational pride. It is not wholly a matter of statistics; but it is, nevertheless, substantial. It gives steady and permanent, though it may be slow increase of numbers.

A denomination with an almost autocratic government, directing nearly all its energies to the work of proselyting, would very naturally gain members more rapidly. But its success in this respect would arise more from its organization and methods, than from any important doctrines held and taught. In six months of the last year, the Mormon Church added two thousand to its membership. This large increase can not result from the doctrine which it teaches—that God is a material being, possessing a bodily form—or from any of its other gross materialistic teachings. Nor can we admit that the Mormon Church has grown more rapidly than the Seventh-day Baptist Church, because its membership have more of the consecrated Christ spirit. The explanation of its rapid growth is this: It recognizes an inspired head, to which every member commits the keeping of his conscience; and its work is that of proselyting. But who will claim that we should take this or any other such people as a model? As intelligent Christians we can not thus consent to have our thinking done for us in matters of faith and duty, although such an arrangement might bring absolute harmony and unity. Neither can we afford to adopt the narrow policy of seeking only to win converts from other Christian believers to our denominational faith. God forbid that an inordinate ambition for denominational growth should ever lead us to neglect the old fashioned work of bringing sinners to Christ. If the denomination lives, it must grow; and we must faithfully warn the Christian world of its violations of God's law. This ought we to do, and not to leave the other undone.

A. B. P.

"THE CALVARY SELECTION OF SPIRITUAL SONGS," is a new hymn and tune book, prepared with reference to the wants of Baptist churches, selected and arranged by the Rev. Charles S. Robinson, D. D., pastor of Memorial Church, New York, and the Rev. Robert S. MacArthur, pastor of Calvary Baptist Church, New York, and published by Scribner & Co., 743 Broadway, New York, and one that will, without doubt, be extensively used, not only by Baptists, but by all lovers of the songs of Zion. Rev. Dr. Robinson has had long experience as a pastor in charge of a church, and, in years past, as leader of a choir, as well as in the compilation of hymn and tune books; and Rev. Mr. MacArthur, from his position as pastor of one of the leading churches in his denomination, is certainly well qualified for the service he has rendered.

Care has been taken to give the book attractive appearance and convenient size, by printing on fine linen paper, with small margins, thus giving light weight in the hand. The manufacture will be found in all respects thoroughly tasteful and reliable. The price per single copy is, in cloth, with deeply stained and polished red edges, $1 50; ditto, in flexible covers (will fold back), for choirs, $1 50; extra edition, American gros-grain silk (Cheney Bros.), gilt edges, $2 50.

The latter is an elegant novelty in binding, which, should it prove as durable as it is elegant, must become a very populor style of binding for books used in church service. Indeed, we have never seen anything superior in taste.

HOME NEWS.

Ordination at Hartsville.

The council called by the Hartsville Seventh-day Baptist Church, for the examination and ordination of Ira Lee Cottrell to the gospel ministry, met at the house of Elder H. P. Burdick, in Hartsville, on the morning of January 12th, 1879.

Delegates present were the following, from the churches named: Andover, Rev. Dr. T. R. Williams; 2d Alfred, Rev. A. H. Lewis, Dea. F. W. Hamilton, John C. Burdick, and Horace G. Witter; Hornellsville, Rev. Dr. T. R. Williams; 1st Alfred, Rev. Drs. N. V. Hull and T. R. Williams, and Deacons B. F. Langworthy and A. C. Burdick. The council was organized by the appointment of Dr. N. V. Hull, Chairman, and A. C. Burdick, Secretary.

On motion, the Chair appointed Dr. T. R. Williams to lead in the examination of the candidate; and the further preliminary arrangements for the services were left to be announced at the proper time and place, by the Chairman.

The council then adjourned to the church, where, as previously arranged by the Hartsville Church, the examination was to be conducted publicly.

Arriving at the church, the council was called to order by the Chairman, and prayer was offered by Dea. B. F. Langworthy.

Dr. Williams then proceeded with the examination, which continued about one hour. Freedom to ask questions, either by members of the council, or by any in the audience, was also given, of which several availed themselves.

The council then retired for consultation, and soon after returned and reported, through its Chairman, in favor of ordaining the candidate.

After singing "Only an Armor Bearer," from Gospel Hymns, by the choir, a short, terse, pointed, and impressive sermon, appropriate to the occasion, was preached by Rev. A. H. Lewis, from Ezek. 33: 7.

The consecrating prayer was offered by Dr. N. V. Hull, who also gave the right hand of fellowship. Charge to the candidate by Rev. A. H. Lewis, and to the church by Dr. T. R. Williams.

After singing the 920th hymn, by the choir, the benediction was pronounced by the candidate, and the meeting adjourned.

A. C. BURDICK, *Sec'y.*

A Silver Wedding at Plainfield, N. J.

One of the pleasantest scenes of life occurred on the evening of Jan. 16th, it being the twenty-fifth anniversary of the married life of Mr. J. Elias Mosher and Fanny, his wife.

At an early hour of the evening their friends began to assemble, and continued until the house was well filled with faces, young and old, as pleasant as could be found in any city or country town.

A side table was arranged by the ladies in attendance to place the gifts of kind remembrance upon. In the center was placed a fine silver tea set, by five particular friends united. On each end and in front were placed sixteen other fine table pieces, finely arranged, besides numerous smaller articles, such as soup-spoons, tea-spoons, butter knives, napkin-rings, and many other articles, too numerous to mention, making up a set valued probably at about one hundred dollars; besides, there were envelops laying around from which, on taking up, silver dollars tumbled out; and then another class contained greenbacks, which were just as good, since Uncle Sam has resumed, making one dollar just as good as another. All these presents were encouraging to the bride and groom, as they resume and start anew on another twenty five years of wedded life of toil, in hope of a continued happy life until they reach their golden year.

The company spent a time in social chat, when all things were arranged, the bride and groom were ushered into the room, having Mr. E. R. Pope and D. W. Rogers and their ladies for their attendants. Then stepped forward Rev. Dr. D. E. Maxson and addressed the twain in the form of a beautiful poem, prepared for the occasion. Next in order came a collation or repast, consisting of cake of many kinds, sandwiches, coffee, jellies, pickles, candies, raisins, fresh grapes, oranges, apples, and lemonade to wash them down, and all of quality and taste most sublime, so much so, that all played their part, as Jerseymen know how to do in case of such a repast.

Justice being done in this direction, and a little rest being had in chit chat, a reading by Miss Mary Laying was listened to with greatest delight. Next in order was a presentation speech by the Hon. W. B. Maxson in his genial, good-natured way that created no little mirth and good feeling for the occasion, which seemed to be enjoyed by all. Then general sociability was enjoyed for a while, when Miss Laying was called for a reading again. She in

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E. L.

Jan. 17th, 1879.

Marshall, Moody Co, D. T.

Jan. 10th, 1879.

To the Editor of the Sabbath Recorder:

It is nearly a year and a half since we united with the Seventh day Baptist church. We were then eight in number. Four have since united with us, so that we are now twelve. We are all glad in our Lord, who is providing us with all that is good. The last one who united with us was a single young man, a little over thirty years old. He has been a First-day Baptist for a number of years, and in the later years he has been on the mission field, working for his Master. He embraced the Sabbath and united with us nearly six months ago. Since then he has been preaching very often, and we have all been well satisfied with his service. He has lately been on the mission field, where we learn that he has won many open doors and hearts for the truth. He says that a great pressure is on his mind for his fellow man, as he sees the main part walking in darkness, and he desires to do something for their deliverance. We have concluded to raise money to get him started on the field, as we deem him well gifted for the purpose; but, as we are few, and in poor circumstances, we find ourselves unable to raise the necessary amount.

As there is a time in the Summer, about four months, in which it is mostly impossible to call people's attention, we have chosen to have him go about eight months, and he thinks he can not go for any less than two hundred dollars, of which we have concluded to pay thirty dollars on our dear Brother Bailey's promise that our American brethren, in our necessity, would help us. We pray them, kindly, that if possible, they will fill the above amount required for this great work among the Scandinavians.

We have appointed a meeting to be held here on the 25th and 26th of January, and we should like very much, if possible, to have an answer at that time. We should be very much pleased to see a delegate from you, but we suppose it too much to require. Yours in Christ,

M. Olson.

West Hallock, Ill.

Jan. 15th, 1879.

The Winter here has been very cold, the thermometer ranging from zero to 25 below, for a week at a time. We have had good sleighing for five or six weeks; and, while I am writing, the wind is blowing quite strongly from the east, and the snow is falling rapidly, and is now eighteen or twenty inches deep.

New Year's Day was a day of interest with us. Trees were prepared in the church, upon which presents were placed, as expressions of regard and love for those for whom they were designed. The pastor and his family were among the recipients of these tokens, for which they feel truly grateful.

During the week ending January 11th, a Sabbath-school Institute was held with this church. Brother W. C. Titsworth, of Farina, was with us, and contributed largely to the interest of the occasion. He remained with us over last Sabbath, and by his clear, earnest, faithful preaching, interested, and, we believe, profited us. We greatly need such a revival of religion as will bring us into sympathy with, and obedience to the teachings of the Master. Pray that we may experience such a revival. G. J. C.

Trenton, Minn.

Jan. 14th, 1879.

We are now in the enjoyment of a deeply interesting series of meetings. The Spirit of the Lord is evidently among the people. Our school house is crowded from evening to evening. Our members are manifesting an increased anxiety for personal holiness, and for the salvation of sinners; and some of the unconverted are earnestly inquiring what they must do to be saved. We give God the glory, and solicit the prayers of our dear brethren and sisters throughout the denomination, that the goodly begun work may go gloriously forward.

James E. N. Backus.

Elder C. M. Lewis is released from the West Winfield Station, to labor for a time with the Scott Church, while the Brookfield ministers supply at Winfield.

Grain Statistics.—The Department of Agriculture's report for December shows an aggregate corn crop for 1878, thirty million bushels larger than in 1877. This is more remarkable as it is the fourth of the unbroken series of large crops. The oat crop was somewhat in excess of the very large crop of 1877, constituting it the largest crop ever raised in this country. There was no material change in the barley crop for 1878, compared with 1877, except the product in California was double that of its predecessor. The total crop amounted to 42,000,000 bushels. The rye crop was one-sixth larger than in 1877, being 16,000,000 bushels. There was a large decline in the potato crop, compared with 1877. The total product was one hundred and twenty four million bushels. The hay crop was twenty per cent. better than in the previous year. The sorghum crop showed considerable increase. The tobacco crop for 1878 was secured under exceptionally favorable condition. The conditions of fruit growing last year were unfavorable.

PENSIONS.

The arrears of pensions bill has passed both houses of Congress, and goes to the President, for his signiture or veto. In the Senate, it received forty four out of forty-eight votes cast. The following is the text of the bill:

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, that all pensions which have been granted, under the general laws regulating pensions, or may hereafter be granted, in consequence of death from a cause which originated in the United States service during the continuance of the late war of the rebellion, or in consequence of wounds, injuries, or disease, received or contracted in said service, during said war of the rebellion, shall commence from the date of the death or discharge from said service, of the person on whose account the claim has been, or shall hereafter be granted, or from the termination of the right of the party having prior title to such pension; provided the rate of pension for the intervening time for which arrears of pension are hereby granted shall be the same per month for which a pension was originally granted.

Sec. 2. That the Commissioner of Pensions is hereby authorized and directed to adopt such rules and regulations for the payment of arrears of pensions hereby granted, as will be necessary to cause to be paid to such pensioners; or, if the pensioners shall have died, to the person or persons entitled to the same, all such arrears of pension as the pensioner may be, or would have been entitled to, under this act.

Sec. 3. That section 4,717 of the Revised Statutes, which provides that "no claim for pension not prosecuted to a successful issue, within five years from the date of filing the same, shall be admitted, without recorded evidence from the War or Navy Department, of the injury or the disease which resulted in the disability or death of the person on whose account the claim is made; provided that in any case in which the limitation prescribed by this section bars the further prosecution of the claim, the claimant may present, through the Pension Office, to the Adjutant-General of the Army, or the Surgeon-General of the Navy, evidence that the disease or injury which resulted in the disability or death of the person on whose account the claim is made, originated in the service, and in the line of duty; and, if such evidence is deemed satisfactory by the officer to whom it may be submitted, he shall cause a record of the fact so proved to be made, and a copy of the same to be transmitted to the Commissioner of Pensions, and the bar to the prosecution of the claim shall thereby be removed," be, and the same is hereby repealed.

Sec. 4. No claim agent, or other person shall be entitled to receive any compensation for services in making application for arrears of pension.

Sec. 5. That all acts, or parts of acts, so far as they may conflict with the provisions of this act, be, and the same are hereby repealed.

FIRES.

New York was unusually unfortunate in fires last week. On Tuesday evening, at ten o'clock, a fire broke out in and consumed the large building on the north side of Grand Street, extending from Broadway to Crosby Street.

On Friday evening a fire broke out at No. 62 Worth street, and spread rapidly. The flames lit up the sky, and drew crowds of spectators. The flames were first seen on the third floor. Before the firemen could get to work, the flames had spread to No. 58 Worth Street, and in a short time the buildings through to Thomas Street were in a blaze. There was great difficulty in getting water, but soon a large number of streams poured on the flames. Fifteen engines were at work.

While Fire Commissioner Bonner and a number of firemen were on the floor where the fire originated, the floor began to give way, and they beat a hasty retreat. As the last man got out, the floor gave way with a crash, and the flames burst out on both sides. Police reserves were called out to keep back the great crowd.

While President King of the Fire Department was in front of No. 62 Worth Street, the cry was raised that the wall was falling. A number of firemen rushed to his rescue. They scarcely got across the street when the second floor fell in with a loud crash, and despite the combined efforts of the firemen, the flames spread with terrible rapidity, and soon after communicated with other buildings.

The firemen gave up all hopes of saving any of them, and began pouring water on the adjoining buildings. The flames suddenly burst through all the buildings on Thomas Street, and the whole vicinity was bright as day. Much consternation was caused by a false report that a fireman was missing.

About ten o'clock all three buildings were in a blaze, and as woolens, silks and prints caught fire, the flames shot up to a great distance above the roof. The wall of No. 62 began to sag, and the firemen abandoned that side.

While working on 68, a heavy iron cornice fell without injuring any person. At eleven, there was nothing left of three buildings but the walls, yet the flames from the burning mass of goods now and again darted up. The loss was given as something over $1,500,000.

Rescued Seamen.—The bark Luigino Lamonica, which arrived in New York, Jan. 17th, had three men badly frost bitten. The steamship Caledonia brought into port Capt. J. R. Winchester and six men, who had abandoned the schooner Alert, which was boarded by seas in a gale, on the 3d inst., and had her mainsail and jib carried away. The bark Princess Beatrice had Captain Chase and seven men, taken from the wreck of the schooner Joseph W. Allen, of Boston, on the 5th inst., and the bark Oliver Emery had Capt. Thomas and five men, two of whom were frost-bitten, rescued from the schooner Maggie Vandusen, abandoned when she was waterlogged and unmanageable, on the 10th inst. The Emery was within 100 miles of the coast three times, and was blown off by heavy westerly gales.

Oil Fire in New York.—The *Sun* reports the burning of the Gotham Oil Works on the night of Jan. 16th. The works, owned by Claus Haaren, at Bank and West Streets, has been burned three times, and three times rebuilt. It was of brick, and three stories high, but, of course, constructed as though the establishment was expected to be burned at any time, owing to the nature of the commodity. Five tanks, holding hundreds of gallons of oil, were sunk in the ground. The tops of the tanks were open to the sky, and a spark from a passing dummy at the head of some freight cars dropped into the tank last evening. A tremendous explosion followed. Four workmen were on the premises, and two were near the tank. They were thrown flat upon the ground by the concussion, but they jumped up and ran before the burning oil flowed out and overtook them. In quick succession the other four tanks took fire without explosions, and the building became a fiery furnace. An alarm sent to the spot Hook and Ladder 5 and 12 and Engines 24, 3, and 19, and a second alarm sent Engines 14, 33, 18, and 30, Hook and Ladder 3 and 8, and the fireboat Havemeyer. The flames were so fierce that the firemen could not stand across the street from it, and for half an hour it looked as if the five-story storehouse on the opposite side of West Street must go. The efforts of the firemen alone saved them. Barricades were erected on the sidewalk, and the flames played on at short range. An hour after the fire broke out, the walls fell in. Fireman O'Rourke of Engine 3 and one of Mr. Haaren's men name Adams, were slightly injured by the falling bricks. The aperture made by the explosion allowed the flames to leap out in a fiery column, which mounted high into the thick, black bank of smoke that overhung the scene, and extended over the west side of the city. After the buildings opposite were out of danger, the throng of spectators were in a mood to enjoy a scene of singular beauty. From the great body of fire little rivulets of burning oil wound their way through the snow drifts in the street, and the contrast of their red, quivering tongues with the dazzling whiteness of the snow was almost too brilliant for the eye. A more attractive and fascinating sight is seldom furnished by a city fire. When the flames had subsided so that many of the engines could be sent back to quarters, it was found necessary to leave two full companies on duty all night to guard against a new outbreak. Mr. Haaren's loss on stock, machinery, and building will amount to $15,000. His insurance is $5,200.

Counterfeiters Arrested.—Charles Ulrich and Henry Cole, counterfeiters, have been arrested at Fanwood, N. J. They issued fifty dollar counterfeits on the Tamaqua and Hanover banks, of Pennsylvania. Ulrich was arrested in the act of engraving, and confessed that Cole engaged him to do the work. A watch was kept, and Cole was arrested when he reached the house with inks and other material. A telegram, dated New York, Jan. 17th, says:

Henry C. Cole and Charles Ulrich, to whom are traced counterfeits upon the Central National Bank, of this city, the Third National Bank of Buffalo, and the National Bank of Tamaqua, Pa., and who were arrested in New Jersey, are said to be responsible for many counterfeit bonds and notes, extensively circulated in Germany, and brought to this country by emigrants. These parties circulated $40,000 Central National counterfeits, and the same amount of Third National counterfeits. Ulrich is regarded as a most dangerous counterfeiter, and the most expert engraver in the world, and has been concerned in a number of extensive operations. Cole is also a notorious counterfeiter. Ulrich claims to have been employed by Cole, and, having been detected, exposed the latter. It is said by secret service officers, that these counterfeit notes are the only ones in circulation, the plates of which have not been captured; and, as both the principal and engraver are now in custody, there is little doubt the plates from which these were printed, will soon be in their hands.

The Indians in Washington.—A Washington dispatch of Jan. 17th, gives the following report of a meeting at which the chiefs expressed their minds:

"The Indian pow-wow to-night was largely attended, the platform being nearly filled with Indians, among whom were Chief Joseph and Yellow Bull of the Nez Perces tribe, Colorado Petro and four companions, of the Ute tribe, in Indian costume, and a number of the Cherokee, Creek and Choctaw tribes in civilized garb. A. B. Meacham presided. The objects of the gathering was to give the Indians an opportunity of speaking as to their rights and liberties. Chief Joseph made a speech in the Nez Perces tongue, which was translated by an interpreter. He told the story of the recent Nez Perces war and spoke of the many treaties made and broken by white men. Col. Adair, of the Cherokee nation, said the history of the Nez Perces was the history of the whole race. The Indians had decreased at the rate of ten thousand a year since the discovery of this country. Since the late war the Cherokee nation had increased 30 per cent. and were the most prosperous people in the West. They had eighty five free schools, two colleges, asylums, &c., which did not cost the government a single cent. The government owed the Cherokees twenty million of dollars. Col. Porter, of the Creek Nation, spoke of their progression and civilization, and said if the Indian was only allowed a few more years' education, he would willingly come into the Union, and citizens would be proud to receive him. Colorado Petro said a few words on behalf of the Utes, and the meeting ended.

Mr. Talmage Vindicated.—Having seen insinuations in some of the secular papers, corresponding in character with the statement of reports in the following from the New York *Witness*, we copy the article, that our readers may have the benefit of the information:

"It had been charged that Mr. Talmage, together with his wife and her sister, went out rowing on the Schuylkill river, and that suddenly the boat upset. It had also been said, that Mr. Talmage, instead of rescuing his wife, rescued her sister, and that within sixty days afterwards married her. The facts in the case appear to be these: Mr. Talmage, accompanied by his wife and child, and his own sister and her child, went out rowing on the river, and not being acquainted with its topography, suddenly came to a dam, and, despite his efforts to pull against the current, the boat whirled around and capsized, his wife being sucked in under the dam and carried away, and her body was not recovered until several days after. He caught hold of his child, and held on to the bottom of the boat, while his sister and her child hung on to the other end, from which position they were rescued. His present wife, whom he married nine months after, was not acquainted with his first wife, and had never seen her. He said that he had never spoken of this subject before, and did not intend to in the future, but this he would do: 'I give notice that hereafter, if the miserable lie is repeated, I will then prosecute the loathsome, accursed wretch, and bring upon him the full penalty of the law.'"

The Body of A. T. Stewart.—The New York *Sun* in its issue of Jan. 16th, contains the following statement:

"It is stated upon authority so trustworthy as to leave but little, if any, doubt of the entire correctness of the report, that Mrs. A. T. Stewart has said to at least two persons—a gentleman and a lady—within the last six days, that the body of her husband has been recovered, that it had been delivered to Judge Hilton, and that it has been placed by him in a secure vault, well guarded, there to remain until the completion of the crypt in the Stewart Memorial Cathedral in Garden City.

It has been stated, on equally trustworthy authority, that Judge Hilton was approached some weeks ago by the representative of a well-known firm of lawyers, in this city, in reference to the restoration of the body. This, the lawyer said, could be effected upon certain conditions—first, that $100,000 in cash should be paid down when the body was produced; second, that no questions whatever should be asked further than was necessary for the absolute identification of the body; third, that a pledge of honor should be given that no attempt should be made to trace or to arrest the robbers.

Negotiations upon this basis were begun and concluded ten days ago; $50,000 in cash, instead of the $100,000 first asked, was paid. The identification of the remains was entirely satisfactory, and the body was taken to its present resting place."

Judge Hilton declines to be interviewed on the subject.

Woman Suffrage in Wyoming has been said to be a failure, and it has been reported that only women of the baser sort exercise the franchise. To this the Cheyenne *Daily Leader* gives an emphatic contradiction, and after quoting from the messages of all the Governors of the Territory for six years, adds: "Ten years' experience has taught us that Woman Suffrage in Wyoming is a success. It has made us a better and more law-abiding people; it has been an incentive to elevate us and all our pursuits and interests with which our wives, mothers, and sisters have identified themselves; it has been the means of bestowing life and health on the whole body. The most sanguine anticipations of the most ardent friends of Woman Suffrage have been realized here in Wyoming." Rev. B. F. Crary, Presiding Elder of the Methodist Church for Northern Colorado and Wyoming, also states: "The very best ladies of that Territory vote, and, as they generally vote on the right side of all questions, the lies told to their detriment, originate with men of the 'baser sort;' with defeated demagogues and disappointed strikers of the meanest kind of politicians, who hate the majority of the women because of their pure lives and independent ballots."

A Reprieve that Came too Late.—Charles Sharpe and James McDonnell, the Mollie Maguires convicted of the murder of George K. Smith, a mine operator, in Carbon county, in 1863, were hanged in the jail yard, on the morning of Jan. 14th, just one minute before a telegraphic reprieve came.

At 10.20 the sheriff finished all the preparations, and knocked at the prisoners door, to announce that he was ready. It was some time before the priests brought the men out. They bore a resigned manner, and neither of them showed the least nervousness. On reaching the scaffold, the usual preliminaries were gone through with. The drop fell at 10.40 A. M.

The reprieve was received in Mauch Chunk by telegraph at 10.37, and the manager of the telegraph office rushed to the jail with it. He rang the bell violently half a minute, but the doorkeeper did not seem to understand the dispatch was a reprieve. It granted a reprieve until Monday. There is no reasonable doubt, however, that both men were dead when the reprieve came. The ring of the bell by the telegraph messenger, at first was not heeded, because the wife of one of the culprits had been violent outside.

Quick Transit.—The *Stockholder* says that since the ice, in the first week of January, stopped the Newburgh and Fishkill ferry-boat from making its trips, several methods have been adopted for conveying passengers across the river. A plank walk, more than a mile in length, is laid on the ice from shore to shore, and skiffs on runners are also employed. But the ice boats are the greatest novelties. They make the passage in about a minute. Residents of Newburgh freely cross the river for the pleasure of the sail. One of the boats was run recently by Henry Ward, one of the well-known Ward Brothers. He contracted to transport ninety sheep from Fishkill, taking ten at a load. The sheep were caught and their legs tied, before they were put aboard. One or two trips, when the breeze was fresh, were made in such quick time, that before the next ten sheep could be prepared, the boat was back at the Fishkill landing, awaiting another load.

Seeking Aid From the Sioux.—A dispatch from Fort Robinson, Neb., of Jan. 18th, says: "At a conference this morning between Red Cloud and Lieut. Schuyler, of Gen. Crook's staff, regarding the propriety of Lieut. Dodd, Third Cavalry, going to Red Cloud's new location to enlist Sioux warriors as scouts against the Cheyennes, now corralled at Crow Ridge, Lieut. Schuyler asked Red Cloud if he thought Lieut. Dodd could obtain the services of fifteen warriors. The old chief, in a very [illegible], said: My people are sad at heart since their brethren were killed here some moons ago. They are very angry with the whites, and I am nearly certain will not assist them. Lieut. Schuyler in a few words gave an account of the Cheyenne outbreak, explaining how the squaws were accidently killed, and finally got the old chief to say, "Young Chief Dodd can go to my camp and tell my son-in-law the young man is afraid of his horses; it is my wish he would try and get some of my warriors to help the government in capturing the Cheyennes." Lieut. Dodge, who is well known to Red Cloud's braves, started immediately for Pine Ridge Agency.

Harper's Magazine for February, while making a marked impression by the extraordinary beauty of its illustrations, is even more remarkable for the temptation by which it solicits a reading, and for the satisfaction it gives the reader. The exquisite illustrations of Mr. Beard's article, "The Treasures of the Deep," do not sugar-coat a pill; the letter-press is as entertaining as the pictures; and the same might be said of all the reading matter of the number. Indeed, its merits are too numerous for us to undertake even to mention them, to say nothing of their specifications. In the editorial department, Mr. Curtis, in the Editor's Easy Chair, gives us some novel glimpses of Old New York, and discusses the Gambetta duel, the Tell legends, and Mrs. Whitman's poems. The Literary Record occupies seven pages, giving a comprehensive review of recent books. The Scientific and Historical Records add their usual quota of useful information, and the Drawer is excellent.

Strikes in England are still spreading, and the number of men thus thrown out of employment must lead to much suffering. The moulders, fitters, and blacksmiths of the railway rolling stock works, of Barrow, have struck against an extension of the hours of labor. The foundrymen, shipbuilders, and housebuilders, of Bangor and vicinity, have struck. Six hundred weavers, at Carlisle, have also struck. The strike will affect other departments of the mills. The strike commenced in the wire trade at Warrenton, and 1,500 men are idle.

License on Bitters.—We are in receipt of a copy of the decision of the Commissioner of Internal Revenue exempting Dr. Fenner's Capitol Bitters from the operation of the order of October last, requiring dealers in "Bitters" to pay special tax as liquor dealers. The decision is to the effect that Capitol Bitters is a medicine and not a beverage. Persons handling this remedy are therefore fully protected by the stamp affixed to the bottle by the proprietor.

Wide Awake, for February, has been received, and compares favorably with its able predecessors. D. Lathrop & Co., publishers, Boston.

SUMMARY OF NEWS.

A young merchant of Waverly, Iowa, when packing eggs about a year ago for the East, wrote his name and address on one, with a request that the person to whom it finally came would write him and advise him of the fact. In due course came the letter from a young lady in New York; it was acknowledged; a correspondence sprang up; photographs were exchanged, and the merchant is coming East in a few days to take home the young lady as his wife. Moral—Don't do such an egg strordinary thing unless you are in a condition to accept the consequence.

A respectable firm of New York City has presented coupons of six Missouri Pacific mortgage bonds for payment. They were identified as part of the bonds stolen from the Northampton Bank three years ago. The company will contest payment. The coupons are stamped with the name of Gompertz, Frankfort-on-the-Main, and came to this country through a highly respectable firm. They are supposed to be a part of the $100,000 stolen securities, which the Northampton robbers have negotiated in Europe.

The new Capitol reception was an entertainment given by the citizens of Albany to the citizens of the State. No one present paid a cent, except those resident in Albany. Every invitation outside of that city was complimentary, and every one in that city paid $25 into the fund for expenses. The tatal cost was $5,000, and the whole sum was thus paid by Albany contributions. No part of the expense was drawn from the State Treasury.

Workingmen in Philadelphia have over $70,000,000 invested in co-operative loan associations, which they find more secure than savings banks.

A delegation from the Women's Suffrage Convention and two ladies from Utah had an audience with Mrs. Hayes last week. The Utah ladies said if the anti poligamy law was enforced it would make outcasts of 50,000 women, who now have happy homes and are honored wives. Mrs. Hayes said she sympathized with everything that had for its object the bettering of the condition of women. While unable to do anything, she appreciated the spirit in which the petitions were sent to her from Utah and elsewhere.

The latest number of the German *Old Catholic Church Paper* contains a regulation, signed by the bishop, respecting the marriage of ecclesiastics. The bishop orders (1) that in each instance the priest shall inform the bishop of the name, position, etc., of the person he proposes to marry, and of his ability to maintain a family; (2) that he shall obtain the consent of the church board; (3) that he shall not call his own bans; (4) that the service shall be performed by a specially authorized ecclesiastic.

The heaviest railway engine in America is on its way to its destination on the Rocky Mountain grades of the Atchison, Topeka, and Santa Fe Railroad. It weighs 18,000 pounds, and has eight driving wheels. It had to be taken apart and sent over some parts of the route in pieces, as the roads west of Chicago would not allow it to pass over their bridges

The British bark L. De V. Chipman, Captain Archibald, from Prince Edward's Island, was abandoned at sea. Captain Archibald and four men were drowned. The remainder of the crew were rescued. The British bark Tamara, from Baltimore, was spoken the 29th of December. She had lost the steward, boatswain, carpenter, and a seaman overboard.

The *Christian Standard* says information has been received of the atrocious murder of three Moravian missionaries, near Lance-a-loup, in Labrador, recently. The missionaries were found dead, and covered with frightful wounds, in their new house at the above locality. Plunder evidently was the object of the murderers.

The U. S. District Attorney for Utah is in Washington making arrangements for enforcing the law prohibiting polygamous marriages. Further legislation is needed. On the day the decision was announced, seventy-six polygamous marriages occurred at Salt Lake City.

The Thames embankment, from Westminster to Waterloo (about a mile and a half) is now lighted with twenty Jablochkoff (electric light) candles, worked from an engine at Charing Cross Bridge, which stands between Westminster and Waterloo Bridges.

The Governor of Montana, in his message, says he has an offer from a responsible person to take the entire bonded debt of the Territory ($74,000)—now drawing ten per cent.—at six per cent., free from taxation, or eight per cent. if taxed.

A correspondent at Copenhagen bears the sensational rumor that Prussia is negotiating to obtain the renunciation, by the Duke of Cumberland, of his right to Hanover, in return for the cession to him of Northern Schleswig.

At a meeting of Bonapartists, in Paris recently, Rouher and a majority of those present, considered that Bonapartists should show their first object was to preserve conservative principles. The minority favored a precipitation of the crisis.

The Empire Mutual Insurance Company, on complaint of Superintendent Smyth, of the Insurance Department, has been enjoined by Justice Westbrook from the further prosecution of its business, and a receiver has been appointed.

One hundred and ninety-three cases of scarlet fever in New York City last week, and sixty-eight deaths, against two hundred and seventy-four cases and fifty-four deaths the week previous.

The Commissioner of Pensions estimates that the passage of the pension arrearages bill will necessitate an additional appropriation of three million dollars to run his office for the ensuing year.

The subscription to the four per cent. government loan, on Tuesday, Jan. 14th, reached the unprecedented sum of $13,000,000; about $5,000,000 more than on any preceding day.

A bill has been introduced into the Missouri State Senate, providing that the retention by county collectors of fees not allowed by law shall be deemed felony.

They are retrenching vigorously at Havre de Grace, Md., where the Mayor's salary has been cut down to $50 per year, and the Aldermen's to $30.

Canned fish-balls are now being put up by a Massachusetts firm, which employs two hundred and fifty men, besides sixty tinsmiths.

Since the organization of the Children's Aid Society, New York, it has provided upwards of ten thousand children with homes in the West.

N. P. Hill, Rep., has been elected U. S. Senator by the Legislature of Colorado, receiving over a two thirds vote in both branches.

A military court to inquire into the responsibility of Major Reno for the Custer massacre is now in session at Chicago.

The United States sends 460 missionaries to foreign lands. Germany more than 500, and Great Britain, 1,000.

Gambetta says that the ministry of France, by choosing a policy of inaction, has sealed its own doom.

Dr. John B. Biddle, Dean of Jefferson Medical College, Philadelphia, died Jan. 19th.

The Nevada Legislature has re-elected Mr. Jones, Republican, United States Senator.

Prince Henry of the Netherlands, a brother of King William, died at the Hague, in Holland, Jan. 13th.

Dr. Linderman, director of the mint at Washington, is pronounced hopelessly ill.

Yellow fever is very prevalent at Kingston, Jamaica.

"WOULDN'T CALL THEM ON."

The jumping toothache, earache, or neuralgia are not the pleasantest companions in the world, and if you want to get rid of them use Dr. Fenner's Golden Relief. Use his Cough Honey for all coughs. Price 25c., 50c.

Sold by A. E. & W. H. Crandall, Alfred Centre.

County Temperance Convention.—A County Convention of the friends of temperance will be held at the Baptist Church in Wellsville, on the 29th and 30th days of January, 1879. Every church in Allegany county is requested to send one or more delegates. Business men of every class are earnestly requested to see that they are represented. The Convention is not to be held in the interest of any particular church or society, but the main object is to awaken an interest among all good citizens in the cause of temperance, and consider the all-important question in its practical and moral bearings. The people of Wellsville will entertain all delegates.

V. A. Willard,
A. Coit,
J. C. Taylor,
N. V. Hull,
M. C. White.

Dated Jan. 6th, 1879.

New Books! Cheap Reading!—The following Choice and Entertaining Books have appeared in the cheap, clearly-printed "The Lakeside Library" series:

No. 221-222. Game Birds of the United States, a book for sportsmen, by Thomas Alexander. Price 20 cents.

The Lakeside Cook Book, No. 2, a new compilation of Choice Recipes. Price 10 cents.

No. 224-225. The Dilemma, a tale of the India Rebellion. Price 20 cents.

No. 209. Cripps, the Carrier, by R. D Blackmore. Price 15 cents.

No. 237. The Haunted Hotel, by Wilkie Collins. His last new book. Price 10 cents.

No. 232. For Lack of Gold, by Charles Gibbon. A very spirited and deeply interesting book. Price 15 cents.

No. 100. The Fur Country, by Jules Verne. 25 illustrations. Price 10 cents.

No. 61-64. Daniel Deronda, by George Elliott, complete. The masterpiece of this greatest of modern writers. Price 20 cents.

No. 233. Last of the Haddons, by Mrs. Newman One of the brightest new books. Price 10 cents.

Sold by all News-dealers, or sent post-paid by the publishers, Donnelley, Gassette & Loyd, Chicago.

At this time of the year when all are forming good resolutions, parents should not forget to add this one. We will for the coming year buy all our children's fine shoes with the A. S. T. Co. black tip upon them and see if it is true that by so doing we can reduce our shoe bills more than one-half.

SPECIAL NOTICES.

Denominational Directory.

GENERAL CONFERENCE.

President—Asa B. Prentice, Adams Centre, N. Y.
Recording Secretary—L. A. Platts, Westerly, R. I.
Corresponding Secretary—J. B. Clarke, West Edmeston, N. Y.
Treasurer—Asa C. Burdick, Alfred Centre, N. Y.

Will hold its Sixty-fifth Annual Session with the Second Church of Brookfield, N. Y., on Fourth-day, Sept. 24th, 1878, at 10 o'clock A. M. Essays—"Influences which draw our young people from the Sabbath, and the best means of counteracting them," A. E. Main; "True Spiritual freedom," T. L. Gardiner; "The History of the Bible," Burt Robertson.

SABBATH-SCHOOL BOARD.

President—D. E Maxson, Plainfield, N. J.
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Publishing Establishment and Tract Depository in charge of D. R. Stillman, General and Publishing Agent, Alfred Centre, N. Y.

SOUTH-EASTERN ASSOCIATION.

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Assistant Recording Secretary—Festus P. Ford, West Union, W. Va.
Corresponding Secretary—Moses H. Davis, Lost Creek, W. Va.
Treasurer—Jesse Clark, New Salem, W. V.

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

EASTERN ASSOCIATION.

Moderator—L. E Livermore, New Market, N. J.
Recording Secretary—B. F. Rogers, Berlin, N. Y.
Assistant Recording Secretary—Wm. A. Rogers, Westerly, R. I.
Corresponding Secretary—J. R. Irish, Rockville, R. I.
Treasurer—Ethan Lanphear, Plainfield, N. J.

Will hold its Forty-third Annual Session with the Church in Shiloh, N. J., on Fifth-day, June 5th, 1879. Introductory Sermon, A. E. Main. Doctrinal Sermon—"The Person and Work of the Holy Spirit"—L. E. Livermore. Essay—"What is the true basis, and the proper method of Scripture interpretation?"—B. F. Rogers. Ethical Sermon—"The duties of church members to each other"—L. A. Platts.

CENTRAL ASSOCIATION.

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Recording Secretary—S. W. Maxson, Adams Centre, N. Y.
Assistant Recording Secretary—F. H. Williams, New London, N. Y.
Corresponding Secretary—A. B. Prentice, Adams Centre, N. Y.
Treasurer—C. V. Hibbard, Brookfield, N. Y.

Will hold its Forty-fourth Annual Session with the First Church of Brookfield, at Leonardsville, N. Y., Fifth-day, June 12th, 1879. Introductory Sermon by C. M. Lewis; A. B. Prentice, alternate. S. C. Maxson was appointed to present an essay on "How to make the Sabbath-school most efficient;" and J. Clarke, on the question, "Should the miracle-working faith of the apostolic age be perpetuated in the church?"

WESTERN ASSOCIATION.

Moderator—A. H. Lewis, Alfred Centre, N. Y.
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Assistant Recording Secretary—M. S. Wardner, Little Genesee, N. Y.
Corresponding Secretary—U. M. Babcock, Scio, N. Y.
Treasurer—A. C. Burdick, Alfred Centre, N. Y.

Will hold its Forty-fourth Session with the Church at Richburgh, N. Y., on Fifth-day, June 19th, 1879. A. H. Lewis to preach the Introductory Sermon. Essayists—M. S. Wardner, on "The best means for bringing out young men for the gospel ministry;" T. R. Williams, on "The doctrinal basis of denominational life and success."

NORTH-WESTERN ASSOCIATION.

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Clerk—G. M. Cottrell, Dodge Centre, Minn.
Assistant Clerk—N. B. Prentice, Dakota, Wis.
Corresponding Secretary—E. M. Dunn, Milton, Wis.
Treasurer—Wm. B. West, Utica, Wis.

Will hold its Thirty-third Anniversary with the Church at Farina, Ill., Fifth-day, June 26th, 1879. Preacher of Introductory Sermon, H. B. Lewis; alternate, G. W. Burdick. Essays—"The Nature of Man," O. U. Whitford; "The Person of Christ," E. M. Dunn.

☞ To the Donors of the Seventh day Baptist Memorial Fund.—The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed. Any information cheerfully given.

E. R. Pope, *Treasurer.*

Plainfield, Union Co., N. J.

MARRIED.

In Alfred, N. Y., Jan. 15th, 1879, by Rev. D. K. Davis, Mr. Gurnsey P. Tuttle and Miss Ida May Thomas, both of Alfred.

In the town of Bolivar, N. Y., Jan. 12th, 1879, Rev. J. Summerbell, Mr. Samuel H. Barrett, of Bolivar, and Miss Alice Applebee, of Friendship.

In Scott, N. Y., Jan. 11th, 1879, by Rev. C. M. Lewis, Mr. Byron S. Townsend, of Moravia, Cayuga county, and Miss Lizzie M. Babcock, of Scott, youngest daughter of the late Jerome Babcock.

In Watson, N. Y., Nov. 28th, 1878, by Rev. T. R. Reed, Mr. Stephen Baker and Miss Katie Clarke, all of Watson.

In Watson, N. Y., Dec. 25th, 1878, by Rev. T. R. Reed, Mr. Carroll J. Wormwood and Miss Josephene Ward, all of Watson.

In Westery, R. I., Jan. 4th, 1879, by Rev. C. C. Stillman, at his residence on High Street, Mr. Duncan Yorston and Mrs. Harriet H. Hunt, both of Potter Hill.

At the residence of the bride's father, D. G. W. David, on New Year's day, by Rev I. D. Newell, Mr. R. P. Hartsough, of Harvard, Neb., and Miss Clara David, of West Hallock, Ill.

At the residence of the bride's parents, in North Loup, Neb., Jan. 4th, 1879, by Rev. Oscar Babcock, Mr. J. A. Clark and Miss Katie L. Davis.

DIED.

At the residence of his father, in West Genesee, N. Y., Jan. 2d, 1879, of remittant or malarial fever, D. L. Coon, aged 32 years, 2 months, and 28 days. He united with the Third Seventh-day Baptist Church of Genesee at the age of eighteen years. He went to Gonzales county, Texas, in the Fall of 1875, where he won the respect of his associates by his faithful Christian life. His faith brightened and strengthened as life neared its close. He was one of the best of husbands, and a tender, loving father; his memory helps us toward the better land. Com.

In Lincklaen, N. Y., Jan. 11th, 1879, of consumption, Zeluma, wife of George R Stillman, and daughter of Rev. A. W. Coon, aged 33 years.

In Ceres, Pa., Jan. 1st, 1879, of quick consumption, Ellie V. Barber, daughter of Franklin T. and Martha P. Barber, in the 18th year of her age. Hers was another illustration of the lingering effects of that health-destroying malady, the measles. Not many years ago this disease went through the family. The son died soon with the same disease his sister has; but by the use of appropriate remedies, she was materially helped; ere long, however, the diphtheria gave her health a downward turn again, which resulted in her death. She found peace in believing in the Savior during a series of meetings held by Rev. J. L. Huffman, about six or seven years ago, and has since lived a consistent Christian life. During her sickness, she was very patiently submissive, and ready to meet her God. We are reminded again that one by one we pass to our heavenly home, to meet those gone before, but most of all our blessed Savior. May our bountiful Benefactor guide us in life, so that we may reign with him in glory. W. H. E.

At Hope Valley, R. I., Jan. 12th, 1879, Mrs. Hannah E. Buffington, wife of Wm. Buffington, Esq., aged 46 years and 1 month. She was a member of the Rockville Church. She was a tender mother, an affectionate wife, and a Christian worker. We shall miss her. J. R. I.

LETTERS.

J. B. Irish, B. H. Stillman, E. W. Washburn, G. Hurley, E. R. Crandall, A. C. Whitford 2, W. S. Bonham, R. T. Fuller, G. W. Stillman, Celia E. Stillman, M. M. Fenner, J. I. Stillman, M. Maxson, Oscar Babcock, S. W. Maxson, E. R. Clarke, M. S. Wardner, M. I. H. S., Burdick, J. B. Clarke, Mrs. S. Johnson, H. B. Jones, Bert Robertson, Milo Cottrell, D. C. Long, W. C. Whitford, B. F. Rogers, Mrs. H. S. Ambler, W. C. Titsworth, A. M. West, J. M. Maxson.

RECEIPTS.

All payments for the Sabbath Recorder are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

	Pays to	Vol.	No.
E. Potter, Alfred Centre,	$2 50	35	52
A. R. Allen, "	2 50	35	52
P. K. Shaw, Alfred,	2 50	35	52
H. P. Burdick, "	1 15	36	42
F. W. Hamilton,"	2 50	35	52
Mrs Ezra Potter,"	2 50	35	52
Mrs. R. Fuller, Richburgh,	1 25	36	26
N. Lanphear, Andover,	2 50	35	52
W. B. Gillette, Nile,	1 75	36	13
W. A. Crandall, Belmont,	1 25	35	26
Mrs. A. L. Burdick, Wirt Centre,	5 00	35	52
D. E. Bliss, Little Genesee,	2 50	35	52
Mrs. C. Youngs, "	2 50	35	52
B. Hall, Hornellsville,	1 75	35	52
Diana Stillman, DeRuyter,	1 75	36	8
Mrs. H. J. Crandall, "	2 00	36	26
C. M. Lewis, New London,	1 75	35	52
M. A. Joslin, "	2 50	35	52
O. A. Williams, "	2 50	35	52
H. Leavenworth, Big Flats,	50	35	18
L. K. Williams, Watson,	2 00	33	47
B. F. Stillman, "	1 50	34	31
O. Chesebro, Brookfield,	2 50	34	52
D. C. Coon, "	2 50	34	52
C. Whitford, "	2 50	35	52
J. M. Todd, "	1 75	35	52
Mrs. J. Miller, "	1 75	35	52
Samuel Witter, "	44	35	13
G. A. Campbell, New York,	1 00	35	21
Mrs. S. Johnson, Cambridge,	3 00	34	88
C. D. Potter, Adams Centre,	2 50	35	52
Mrs. T. R. Green, "	2 50	35	52
W. G. Quibell, "	1 75	34	52
Mrs Jane Main, "	1 75	35	52
Erastus Doty, Camden,	1 75	35	52
I. Burdick, West Edmeston,	2 50	35	52
Mrs. E. Maxson, "	1 75	35	52
J. D. Pardee, "	1 75	35	52
Mrs. L. Crandall, So. Brookfield	1 75	35	52
Mrs. L. Crandall, Smith's Mills,	88	35	26
Phebe Brown, Leonardsville,	1 75	35	52
Miss L. Maxson, "	1 75	35	52
Mrs. L. Witter, "	1 75	35	52
Mrs. M. St. John, "	1 75	35	52
A. M. Babcock, "	1 75	35	52
Morris Bassett, "	1 75	35	52
Mrs. S. H. Maxson, "	2 50	35	52
Marilla Clarke, "	2 50	35	52
R. P. Dowse, "	2 50	35	47
A. M. Crandall, "	2 50	35	52
George B. Clarke, "	2 50	35	52
Mrs. E. F. Brown, "	2 50	35	52
Abel Stillman, "	2 50	35	52
H. J. Whitford, "	2 50	35	52
E. Hardin, "	2 50	35	52
R. D. Ayars, Unadilla Forks,	2 50	35	52
D. B. Rogers, Daytona, Fla.,	2 50	35	52
C. A. Jeffrey, N. Salem, W. Va.,	1 75	35	52
Mrs. L. Boice, Plainfield, N. J.,	2 50	35	52
Mrs. C. Dunn, "	2 50	33	26
C. H. Stillman, "	2 50	34	52
F. S. Wells, "	2 50	35	52
Mrs. S. F. Randolph, "	2 50	35	52
Mrs. J. A. Wescote, "	1 00	36	8
Mrs. M. G. Harris, Bridgeton,	1 75	35	52
Mrs. C. Boyer, Woodbury, Pa.	2 00	34	52
B. L. Frazier, Westerly, R. I.,	2 50	35	52
L. Coon, Albion, Wis.,	2 50	35	52
T. Burdick, "	2 50	35	52
J. Graves, Vernon Cen., Minn.,	2 50	36	1
G. W. Cox, Aurora, Ill.,	1 00	35	21
I. J. Ordway, Chicago,	1 00	35	21
R. Maxson, Nortonville, Kan.	2 00	36	7
Mrs. D. Hardin, Saginaw, Mich.,	1 25	35	26
M. Wightman, Parish,	1 00	35	21
Wm. A. Prentice, N. Loup, Neb	1 75	36	9

FOR LESSON LEAVES.

Deane Witter, Nile,	6 75
T. R. Reed, Watson,	2 25
F. W. Hamilton, Alfred,	1 95
R. M. Bonham, Shiloh, N. J.,	5 38

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Jan. 18th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

Butter.—Receipts for the week were 25,017 packages. Exports were 8,864 packages. The market has come into smoother seas. Specie payments are resumed; the regulator is on the engine again, and people are beginning to "belt on." We have wanted "to see the wheels go round," and they are going. The great enginery of commerce is making regular strokes. There are a great many broken cogs and "busted" connections, but these are being mended up and adjusted, and enterprise and activity begins. The markets work, and will work, differently from the "Greenback era;" comparative steadiness and orderly regularity will prevail; prices will not go up like a rocket, nor come down like a stick, but a day's wages will have more solid comfort in it than any time these ten years back, and the labor and investments of to-day won't probably turn to ashes to-morrow. This is matter for congratulation and thankfulness, and whenever the act making paper a legal tender in this country shall be entirely uprooted and repealed, then there ought to be a "day of jubilee" appointed. In butter, there is a free movement. In State dairies, several fancy creameries sold for better than 20 cents Most sales of really choice State dairies were at 17 @ 18 cents, and poor dairies drop quick at 12 @ 14 cents, and considerable Fall butter, that has "stood around" a long time without bids or buyers, was this week sold at from 14 to 17 cents. Car loads of factory Western sold at 16 @ 17 cents, and "Lillburn" and other special brands went as high as 18 @ 18¼. Some fancy fresh Western private dairy brought 21 @ 22 cents, and the high-toned Western creameries went at 31 @ 33 cents. Against these prices stand the bottom of the market, with plenty of sound old packed Western offering at 6 @ 6¼ cents, and several hundred packages of it sold from 6 to 7 cents. We quote:

Fine fresh, Western creamery	28 @ 30
Good to fine New York State Fall make	20 @ 25
Fair to good	14 @ 20
New York State Winter make, poor to common	7 @ 13
Entire dairies, Southern and Middle Tier Counties	18 @ 20
Entire dairies, Northern Welsh butter	16 @ 18
Entire dairies, common to fair	10 @ 14
Creameries, fine June and July make	18 @ 20

Cheese.—Receipts for the week were 11,542 boxes. Exports, 23,300 boxes. The market is steady as last quoted, but holders would like to see more active inquiry. We quote:

State factory, fancy Sept.	9 @ 9½
" " prime, late make	8 @ 9
" " skimmed	2 @ 5

Eggs.—The snow blockade all over the country closes the avenues of supply, and there was a quick, active market at 1 @ 2 cents advance. Fine fresh marks sell at 27 @ 28 cents. Limed eggs, for really prime stock, sell well at 18 @ 20 cents.

Beans.—There was a sale of prime mediums at $1 35 per bushel. We quote:

Marrows, per bushel	$1 35 @ $1 45
Mediums	$1 35 @ $1 40

Dried Apples.—The ordinary sun dried fruit is very cheap. A car load old State, well preserved, sold at 1½; new fruit is offered at 3 @ 3½ cents. Evaporated stock sells at 6 @ 9 cents.

Poultry.—The market has been dull and slow. Chickens and geese especially plenty and slack sale. We quote:

Turkeys, per lb.	10 @12
Chickens	7 @ 9
Ducks	10 @11½
Geese,	6 @ 7

Butter, Cheese, Eggs, Beans, etc., *Exclusively and Entirely on Commission.*

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

David W. Lewis & Co.,
New York.

This address is sufficient both for goods and letters.

DRAWING JURORS.

State of New York, Allegany County, Clerk's Office, } ss.

Notice is hereby given that on Friday, the 24th day of January, 1879, at 12 o'clock M., a panel of Trial Jurors will be drawn, at this office, to serve at a County Court and Court of Sessions, to be held in and for the County of Allegany, at the Court House in the village of Belmont, commencing on Monday, February 10th, 1879.

Geo. H. Blackman, *County Clerk.*
Dated Jan. 13th, 1878.

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MUSICAL RECORD, Popular Weekly Paper, $2 a year.

Clarke's HARMONIC SCHOOL FOR THE ORGAN ($3), by Wm. H. Clarke A wonderfully original and good method for learning both to play and compose Voluntaries and Interludes. Also is a splendid general Instruction book for the Church Organ (Reed or Pipe).

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The Bible Service.

Conducted by a Committee
OF THE
AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1879.

FIRST QUARTER.

Jan. 4. The Second Temple. Ezra 3: 1-13.
Jan. 11. The Dedication. Ezra 6: 14-22.
Jan. 18. The Mission of Nehemiah. Neh. 2: 1-8.
Jan. 25. The Builders Interrupted. Neh. 4: 7-18.
Feb. 1. **The Reading of the Law.** Neh. 8: 1-8.
Feb. 8. Keeping the Sabbath. Neh. 13: 15-22.
Feb. 15. The Way of the Righteous. Psa. 1: 1-6.
Feb. 22. The King of Zion. Psa. 2: 1-12.
March 1. Prayer of the Penitent. Psa. 51: 1-13.
March 8. The Joy of Forgiveness. Psa. 32: 1-11.
March 15. Delight in God's House. Psa. 84: 1-12.
March 22. The All-seeing God. Psa. 139: 1-12.
March 29. Review.

SECOND QUARTER.

April 5. Sanctified Affliction. Job 33: 14-30.
April 12. Prosperity Restored. Job 42: 1-10.
April 19. Queen Esther. Esther 1: 10-17.
April 26. The Coming Savior. Isa. 42: 1-10.
May 3. The Suffering Savior. Isa. 53: 1-12.
May 10. The Savior's Call. Isa. 55: 1-11.
May 17. The Savior's Kingdom. Micah 4: 1-8.
May 24. The Holy Spirit Promised. Joel 2: 28-32.
May 31. Prophecy against Tyre. Ezek. 26: 7-14.
June 7. The Valley of Dry Bones. Ezek. 37: 1-10.
June 14. The Need of God's Spirit. Zech. 4: 1-14.
June 21. Consecration to God. Mal. 3: 8-18.
June 28. Review.

V—THE READING OF THE LAW.

For Sabbath Day, February 1.

NEHEMIAH 8: 1-8.

1. And all the people gathered themselves together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were *attentive* unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6. And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with *their* faces to the ground.

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

TOPIC.—The necessity of law.

TOPICAL READINGS.

1. First laws given to man. Gen. 1, 2, 3, 4.
2. No law, no transgression. Rom. 3: 20; 4: 15; 5: 13.
3. Laws broken. Gen. 3: 1-6; 4: 8-12; 12: 10-18; 31: 19, 30; and ch. 34.
4. God's law on Sinai. Exod. 20: 1-19.
5. Israelites banished for transgression. 2 Chron. 36: 14-21.
6. Desolation. Lam. 1: 4, 8; Psa. 137: 1-6.
7. Repentance, joy. Ezra 3: 1-13; Psa. 19: 7-11.

GOLDEN TEXT.—"The entrance of thy words giveth light; it giveth understanding unto the simple."—Psa. 119: 130.

CENTRAL TRUTH.—The value of gathering the people for instruction from the Bible.

TIME.—445 B. C.

PLACE.—Jerusalem.

RULERS.—Nehemiah, governor of Judea; Ezra, high priest; Artaxerxes Longimanus, king of Babylon.

OUTLINE.

I. **Willingness to obey.** v. 1-3.
II. **Manner of reading the law.** v. 4-8.

QUESTIONS.

Review. What need of any law? Does law make character? What is character? What laws were kept before the giving of the law on Sinai? See Topical Readings, Exod. 16: 27, 28. Why were the Israelites banished from Palestine? Why seventy years?

Historical connection. Who were the builders of the wall? What wall are we talking of? Who tried to hinder the work? How many times? What was Nehemiah's answer each time? What answer did he make to Shemaiah when he wished to frighten him? How long were these Jews in building this wall? What errors did Nehemiah correct? Why was it necessary for the Jews to keep genealogical tables?

I. v. 1-3. Were the people willing to obey? What were the duties of the high priest? What is the difference between "God's law" and the "laws of Moses?" Who was Ezra? Was the first day of the seventh month regarded as the first anniversary of the first day of the creation to which man belongs? See Murphy on Lev. 23. How many of the Jewish feasts were typical of Messiah? When did they occur? How long did Ezra read without recess?

II. v. 4-8. Is this the first mention of a pulpit of wood? Describe the pictures of verses 5 and 6. Give some other instances of blessing. Who were the Levites? Was their work typical of Christ's work?

HISTORICAL CONNECTION.

After the "builders in Jerusalem were interrupted," the work was resumed, and continued, under direction of Nehemiah, till the 25th day of the month Elul, when the wall was completed, making fifty two days of unceasing toil. Meanwhile, Nehemiah corrected errors between rich and poor Jews, resisted four attempts of enemies to draw him from his work, and reviewed the register of genealogy of those who came from Babylon with Zerubbabal at the first of their returning from captivity. *Suggestive questions:* How is God's law a light for us? Did people ever have lamps fastened to their feet?

EXPLANATIONS.

As law is a rule of conduct, it forms our character, either good or bad. If it be a good law, and we obey willingly, it makes good characters; if obedience comes through servile fear, its influence is bad. If the law is bad, all obedience to it is bad. The patriarchs were often reproved for sin, which showed they had laws before the exodus. The people at Sinai listened to the ten commandments, spoken by the voice of God, but were terrified, and entreated Moses to be the medium for further communication. Exod. 20: 18-21. God wrote the ten commandments on tables of stone, and they alone were put into the ark beneath the mercy-seat. 2 Chron. 5: 10. We are informed that Moses wrote the other laws on parchment.

I. v. 1-3. During the seventy years captivity, a generation came upon the stage who were largely ignorant of the Scriptures, and also had fallen into the habit of using the Chaldean language to some extent instead of perfect Hebrew. Besides, they had fallen into many heathenish practices of their oppressors; therefore, when the wall was finished, the people were assembled to keep the feasts and listen to the reading of their laws. The first day of this seventh month was the beginning of their civil year, which they kept in commemoration of the first day of creation, and was called "a memorial of blowing of trumpets, a holy convocation." Lev. 23 and Numb. 29. It was a joyful occasion, in view of the fact that it was the anniversary of the day when God at the creation caused light to shine out of darkness. "When the morning stars sang together, and all the sons of God shouted for joy." It may also have been a type of the birth of Christ, the spiritual Sun or Light of the world, which was heralded by the shouts and songs of the angelic hosts, saying: "Glory to God in the highest, on earth peace, good will to men!" That Christ was born at this season of the year is far more probable than that he was born on the 25th of December, for the Scriptures tell us "shepherds were watching their flocks by night," which was seldom done later than October. The fixing of Christmas on the 25th of December was a popish arrangement, in accommodation of the heathen practice of celebrating the birth of one of their gods on that day, thus uniting heathen and Christian ideas in the same celebration for the purpose of amalgamating the two systems of religion. The word is composed of "Christ" and "mass." It was ordered to be observed by Pope Telesphorus, A. D. 137. (Haydn's Book of Dates.) The holly and mistletoe (evergreens) at Christmas are said to be remains of the religious observances of the Druids. (See Dr. Adam Clark, Dr. Doddridge, and J. F. & B. on Luke 2: 8, 9.) Dr. Murphy says that "The origin of the observance of the tenth day of the seventh month as a day of atonement is to be found in the fall of man. It speaks of self-condemnation, and of pardon and acceptance through the mercy of God." May not this day of atonement be not only a commemoration of the fall of man, when the first sacrifice was offered as an atonement for Adam's sin, but also as a type of the great atonement by Christ? (See Rom. 5: 11-14.) Nehemiah assembled the people on this occasion **at the water-gate,** which led to the Brook Cedron, through which water was brought into the temple. There was a spacious area in front of that gate, better adapted than the temple to accommodate so large a congregation.

II. v. 4-8. While Ezra read the law, the Levites explained its meaning, partly, perhaps, because they did not well understand the Hebrew dialect, and partly because they had so long been untaught; they needed historical allusions explained. This was probably the origin of the Chaldee Targums or translations of the law and prophets into that dialect; also of preaching from texts.

LESSON THOUGHTS.

1. Here in Jerusalem was a revival with a corresponding reformation. The revival would have been a curse, had it not wrought reformation.

2. Notice Nehemiah's way of ascribing every good to God.

3. If he even purposed a good act, it was God who "put it into his heart" to do it.

4. If he did a good deed, it was because of "the good hand of God upon him."

5. Of what avail would his self-sacrifice have been if the people had not had a mind to work?

Miscellaneous.

SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes bid,
That lift the willow's long, golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love,
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
These beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—*National Repository.*

LETTIE'S TRIAL.

"I don't know what to do about it," said Lettie Lindsay, looking at her open pocket-book with a very disconsolate face.

"About what?" asked her little sister Janie, looking up from her seat on the rug before a glowing coal fire.

"About going to Thomas's concert to-night with the Masons. Bertha has written to me that she and John are going, and if I want to go with them I must get my ticket at once. You know Bertha and I agreed to save all our money to go hear Thomas, and now he has come, and I can't go."

"Why not? You have ever so much money in there," said Janie, stretching her little neck to peep over the edge of the pocketbook.

Lettie sat down on the rug and emptied the contents of the book in her lap. Then she carefully counted the money, and laid it in two separate piles.

"No, it won't do," she said, shaking her head sorrowfully.

"Why, Lettie! there's a lot of money there!" cried Janie, looking at her sister with wide-opened eyes.

"*This* is my housekeeping money. To last till papa comes back," Lettie answered, putting her hand on the large pile of notes.

"But the other is yours, and there's a dollar-note, and one, two, three fifty-cent notes, and three ten-cent notes. Are the tickets *three* dollars, Let? Oh, I have a quarter, you know! I'll run and get it for you, and you *can* go, after all."

"No, no! Sit still, Janie," cried Lettie, holding her little sister down, and laughing, though her eyes were full of tears. "The tickets are only a dollar; but I have promised. I must do something else with two dollars and a half of this. Thank you, dear, but your precious little quarter will not help me. No, no, I can't go."

"O Lettie! I'm so sorry, because I know you do want to go very much. But, then, if there's something you like better still, and you mean to spend your money in *that*—it's just as good, isn't it?"

"Ye-yes," said Lettie, absently. Then—"I wonder if she could wait. Maybe to-morrow papa will come, and I know he will give me a dollar to make it up. I think I'll do it."

She got up, walked slowly to the door, opened it, and stood hesitating in the doorway.

"O Let," remonstrated Janie, turning round from the book into which she had again plunged, "don't keep the door open, please. The front door is open too, and it's so cold. Ugh! It's going to snow, I believe. Cold shivers are running all over me."

"Yes, it's bitter cold," said Lettie, suddenly stepping in the hall, shutting the door first, then closing her pocketbook with a snap and dropping it in her pocket.

"Johnnie," she said in a quick, decided tone, advancing toward a boy of about fourteen, who was dancing about on the front porch with his hands in his pockets, keeping himself warm by the exercise, "please tell Bertha I'm ever so much obliged to her for sending, but I can't go to night. I hope she and you will have a good time."

"I s'pose Bertha will. I'd rather go to the circus," said Johnnie, carelessly. "I wish you were going, Miss Lettie. There'd be some fun then."

Lettie tried to laugh, but it wasn't much of a success. "I'm very sorry I can't go," she said. "Listen to the 'Midsummer Night's Dream,' for me, Johnnie. You can hear the fairies laughing and talking in those sweet little violins, they say. I'm sorry you won't come in and warm you."

"Haven't time. Bert said I must hurry and get good seats. Good bye." And he dashed off down the steps, leaving Lettie to close the door and walk sorrowfully back toward the sitting room. But as she put her hand on the door knob, a great tear came splashing down her cheek, and she turned and ran up stairs to her own room.

Poor little Lettie! She was only sixteen—a child still, though she had been her father's housekeeper and Janie's "sister-mother" now for three years. And this was a great disappointment to her, for music was her passion; the greatest charm and happiness of her quiet busy life, and she had long looked forward to hearing "Thomas's Orchestra," as the greatest pleasure that could be afforded her. If she had only known sooner that he was coming, she could have had the money; but she had heard nothing of it till Johnnie arrived with his message, and so she could not go.

For a little while Lettie sat down in her rocking chair and cried heartily. Then suddenly there flashed into her mind some words she had been reading a day or two before, "The Lord loveth a cheerful giver." She started up, wiped away her tears, and flew to the basin to bathe her face, saying energetically, "I *wont* cry any more. I wont be such a baby. 'A cheerful giver!' Was there ever such a *doleful* giver as I am? It's wicked to grudge charity as I am doing. I'll try to give cheerfully, and then I shall be blessed as well as poor Mrs. Johnson."

Lettie's father was not a rich man, but his brother John had, as little Janie said, "more money than he knew what to do with," and no children to spend or save for. He was a very busy man though, and rarely paused in his work long enough to enjoy the pleasures his money might buy.

On this cold wintry afternoon, when light flakes of snow began to drift slowly down out of the gray sky, Uncle John, wrapped in his furred coat and carrying his gold-headed cane, came walking rapidly down a narrow business street in the city. A cart going into a coal-yard blocked his way for a moment, and just then he caught a glimpse of a familiar little figure darting out of the yard, and springing hurriedly past the great trampling horse and the heavy wheels. There was the little gray hat with its black velvet trimming, the jaunty but plain gray jacket, and the black alpaca dress that walked up the aisle of the church and sat in his brother's pew every Sabbath. Yes, and under the hat he caught a glimpse of a pleasant, rosy little face, with very blue eyes and short, light waving hair. It was his niece Lettie. She did not see him, however.

Great snow flakes were drifting over her hat and her cloak, and into her eyelashes, and she ran past in breathless haste, brushing them off and laughing a little as they fell faster and faster, and her cheeks turned a fresher bright red under their cool kisses.

Uncle John turned and watched her, and frowned angrily as he muttered, "A pretty place for that child. I suppose Henry hadn't foresight enough to buy his Winter's fuel in the Summer, and she's obliged to run about after it in this weather."

If "foresight" meant ready money, it's very probable poor Mr. Henry Lindsay hadn't it; but Lettie was not here on her father's business now.

"I'll just go and see what she was about," said Uncle John. He stepped into the small office in the coal yard; and the merchant with whom he dealt himself, rose up and bowed with great respect. "What was my niece doing here just now, Mr. Cook?" asked Uncle John.

"Your niece? I did not know she had been here, sir," said Mr. Cook, looking puzzled.

"That little girl with light hair who just went out."

"Oh! the young lady came to leave an order. Here it is, sir. 'One half ton of coal for Mrs. Mary Johnson, No. 745 Blank Street, $2 50.' I'm just going to send it off."

"Humph. 'Mrs. Johnson.' What does that mean?" mused Uncle John. "Did she pay for it?"

"Yes, sir. And now I come to think of it, I suppose she paid for it with her own money. Mrs. Johnson, I happen to know, is wretchedly poor. She comes with a basket sometimes to buy half a bushel of coal. You may depend that it is your sweet little niece's charity."

Little Janie running merrily over the snow to school the next morning, was stopped by her Uncle John. He was always kind to the children, though a little rough sometimes.

"Here, Puss! Who is Mrs. Mary Johnson, 745 Blank Street?" he asked, shaking her little hand heartily.

"Oh, she's a poor woman. She sews and does things. She's *awful* poor," said earnest little Janie.

"Humph! And Lettie has been paying $2 50 for coal for her, has she?"

"Oh, *has* she?" cried Janie with great eyes. "There! That's what she did with her money, and she couldn't go to hear Thomas! Well, I never!"

"Neither did I," said Uncle John, drily; and he walked on slower than usual, musing a little and shaking his head occasionally. "No, I never did!" he said to himself. "I never denied myself to give to others as this child has done. I call myself a Christian, and I subscribe to a dozen charities 'out of my abundance,' but 'she hath cast all she had.' The child has taught me a lesson."

"Papa won't come to-day," said Lettie turning away from the window with a little sigh, as the sun set and the night began to close in. "So I won't hear Thomas to-night either. Well, Janie, we'll have a little 'sing' now, and roast some apples and go to bed early. Or no—let's go into the kitchen and stew some molasses for your cold. Kate has a good fire there." They went dancing through the cold hall, and there was Kate at the door admitting Uncle John.

"Hallo! young people. I've come for you both. There's your Aunt Lucy in the carriage waiting for you. Go put on your hats and come home to supper with us, and then we are going to hear Thomas and the little fiddles. Hurry!" he cried.

"Oh, you dear Uncle John! Am I going too? Isn't it nice! Oh, I'm so glad!" exclaimed Janie joyfully. But Lettie could only clasp her hands and catch her breath in a speechless ecstasy.

She could not thank her uncle, and all that wonderful evening as she sat listening to lovlier music than she had ever dreamed of, her face glowed with the happiness that could not find words, and her uncle understood that bright sweet look now.

"I've given Cook an order to supply Mrs. Johnson with coal all Winter, Lettie," he said abruptly as they stood round the parlor fire at Uncle John's after the concert. Lettie looked up in surprise. Uncle John nodded and smiled.

"Your friend Mrs. Johnson, 745 Blank Street. Ah, do you know now?" as Lettie's cheeks flamed and her eyes opened wide.

"Oh thank you, uncle! How good you are!" she said catching his hand in both hers.

"Nonsense. It is 'out of my abundance,' child. And you sha'n't miss any more of Thomas's concerts," he stooped to whisper now, "but I'll keep your secret, if Janie will."

"Oh thank you, uncle," whispered Lettie again, and as she pressed his hand to her soft cheek he felt the happy tears that were falling from her eyes.

"It is more than I deserve," thought Lettie humbly, as she lay awake that night thinking over her happy evening, "for I was not quite 'a cheerful giver.' And I wonder if I could have borne it patiently if I had not heard Thomas at all? I hope so. And I hope I shall not be spoiled by this happiness, for I must not expect a reward for all the little trifling good things I do. No, no! I didn't deserve it. It is only God's goodness to me. But oh, I'm so glad, for me and for poor Mrs. Johnson!"—*Christian Weekly.*

FOR HUSBANDS.

Don't think when you have won a wife that you have also won a slave.

Don't think that your wife has less feeling than your sweetheart. Her relation to you is changed, not her nature.

Don't think that you can dispense with all the little civilities of life toward her on marrying. She appreciates those things quite as much as other women.

Don't be gruff and rude at home. Had you been that sort of a fellow before marriage, the probabilities are that you would be sewing on your own buttons still.

Don't make your wife feel that she is an incumbrance on you by giving her grudgingly. What she needs give as cheerfully as if it were a pleasure so to do. She will feel better, and so will you.

Don't meddle in the affairs of the house under her charge. You have no more right to be poking your nose into the kitchen than she has to walk into your place of business and give directions to your employees

Don't find fault with her extravagance in ribbons, &c., until you have shut down on cigars, tobacco, beer, &c.

Don't leave your wife at home to nurse the children on the score of economy, while you bolt down town at nights, to see the show, or spend a dollar on billiards.

Don't bolt your supper, and hurry off to spend evenings, lounging around away from your wife. Before marriage you couldn't spend your evenings enough with her.

Don't prowl in the loafing resorts till midnight, wasting your time in culpable idleness, leaving your wife lonely at home to brood over your neglect and her disappointment.

Don't think that board and clothes are sufficient for all a wife does for you.

FALSEHOOD.—It should be pointed out with continual earnestness that the essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived, because the deception was by gesture or silence instead of utterance, and finally according to Tennyson's trenchant line, "A lie which is half a truth is ever the worst of lies."—*Ruskin.*

ODDS AND ENDS.

Last year a country editor offered his paper one year for the largest watermelon. The offer has not been repeated this season. Instead of doubling up his subscription list by the grand scheme, the melons did nothing but double up the editor.

Every good and holy desire, though it may lack the form, hath in itself the substance and force of a prayer with God, for he regards as prayer the moanings and sighings of the heart.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives for mankind.

Look out for a people entirely devoid of religion; and if you find them at all, be assured that they are but a few degrees removed from the brutes.

Whatsoever you would not wish your neighbor to do to you, do it not unto him. This is the whole law; the rest is a mere exposition of it.

Believe, and if thy faith be right, that insight which gradually transmutes faith into knowledge will be the reward of thy belief.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them.

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ira F. ALLEN, Executor.
Dated, Alfred Centre, Dec. 9th, 1878.

NOTICE TO CREDITORS.—Pursuant to an order of Hon James S. Green, Surrogate of Allegany County, notice is hereby given to all persons having claims against Henry Sheldon, late of the town of Alfred, in said county, deceased, that they are required to exhibit the same, with the vouchers thereof, to the subscriber, the administratrix of the estate of said deceased, at her residence in the village of Alfred Centre, on or before the 14th day of March, 1879.
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THE SUN FOR 1879.
The SUN will be printed every day during the year to come. Its purpose and method will be the same as in the past: To present all the news in a readable shape, and to tell the truth though the heavens fall.
The SUN has been, is, and will continue to be independent of everybody and everything, save the Truth, and its own convictions of duty. That is the only policy which an honest newspaper need have. That is the policy which has won for this newspaper the confidence and friendship of a wider constituency than was ever enjoyed by any other American journal.
The SUN is the newspaper for the people. It is not for the rich man against the poor man, or the poor man against the rich man, but it seeks to do equal justice to all interests in the community. It is not the organ of any person, class, sect, or party. There need be no mystery about its loves and hates. It is for the honest man against the rogues every time. It is for the honest Democrat as against the dishonest Republican, and for the honest Republican as against the dishonest Democrat. It does not take its cue from the utterances of any politician or political organization. It gives its support unreservedly, when men or measures are in agreement with the Constitution, and with the principles upon which this Republic was founded for the people. Whenever the Constitution or constitutional principles are violated—as in the outrageous conspiracy of 1876, by which a man not elected, was placed in the President's office, where he still remains—it speaks out for the right. That is the SUN's idea of independence. In this respect there will be no change in its programme for 1879.
The SUN has fairly earned the hearty hatred of rascals, frauds, and humbugs of all sorts and sizes. It hopes to deserve that hatred not less in the year 1879, than in 1878, 1877, or any year gone by. The SUN will continue to shine on the wicked with unmitigated brightness.
While the lessons of the past should be constantly kept before the people, the SUN does not propose to make itself in 1879 a magazine of ancient history. It is printed for the men and women of to-day, whose concern is chiefly with the affairs of to day. It has both the disposition and the ability to afford its readers the prompt-est, fullest, and most accurate intelligence of whatever in the wide world is worth attention. To this end the resources belonging to well established prosperity will be liberally employed.
The present disjointed condition of parties in this country, and the uncertainty of the future, lend an extraordinary significance to the events of the coming year. The discussions of the press, the debates and acts of Congress, and the movements of the leaders in every section of the Republic, will have a direct bearing on the Presidential election of 1880—an event which must be regarded with the most anxious interest by every patriotic American, whatever his political ideas or allegiance. To these elements of interest may be added the probability that the Democrats will control both houses of Congress, the increasing feebleness of the fraudulent Administration, and the spread and strengthening everywhere of a healthy abhorrence of fraud in any form. To present with accuracy and clearness the exact situation in each of its varying phases, and to expound, according to its well-known methods, the principles that should guide us through the labyrinth, will be an important part of the SUN's work for 1879.
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ABSTRACT OF TIME TABLE.
Adopted July 8th, 1878.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through without change between Salamanca, Buffalo, Niagara Falls, Suspension Bridge, Rochester, Cleveland, Cincinnati, Chicago, and New York. Hotel Dining Coaches between New York and Chicago.

EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.48 "
Salamanca	7.55 AM	3.35 PM	.....	9.12 AM
Olean	8.32 "	4.09 "	.....	10.01 "
Cuba	8.56 "	4.30 "	.....	10.33 "
Wellsville	9.53 "	5.30 "	.....	11.42 "
Andover	.....	.....	.....	12.02 PM
Alfred	.....	.....	.....	12.22 "
Leave				
Hornellsville	11.05 AM	6.35 PM	12.35 AM	1.50 PM
Arrive at				
Elmira	1.07 PM	8.47 "	2.30 "	4.30 "
Binghamton	2.54 "	10.53 "	4.35 "	7.30 "
Port Jervis	7.15 "	3.38 AM	9.15 "	.....
New York	10.25 PM	7.25 AM	12.25 PM	.....

ADDITIONAL LOCAL TRAINS EASTWARD.
5.25 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.47, Forestville 6.08, Smith's Mills 6.30, Perrysburg 7.10, Dayton 7.37, Catt