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From detail to restable with it imposts of foliating material pands more will the added as the phosping mark dependings the fill

The Subbath Recorder.

The earth so bright; So full of splendor and of joy,

Beauty and light;

PRAISE FOR PRESENT PAIN. I thank thee, O my God, who made So many glorious things are here.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

ALFRED CENTRE, N.Y., FIFTH DAY, FEBRUARY 20, 1879

VOLUME XXXV.---NO. 8

spiritual life than we are accusdisposition, gloomy and despondent, promises of his Word, they should not sis to Revelation, for the command, no comfort to himself, a thorn in come in the fullest confidence; and "Thou shalt not dance," or "Thou

weight in the church; her has come can be but one issue, and that entire But any person in whom the spirit to doubt his own conversion, and the satisfaction in him. Such faith is of the Word of God dwells, and who reality of the religion of Jesus. indeed the "substance of things knows anything about these amuse-Why? Her does not know why. hoped for, the evidence of things ments, how they fascinate the heart, the midst of the paradise of God." He can not give any reason for it. not seen;" and when it exists, the daze the brain, and corrupt the His physician can tell you. He has "things not seen " are not far dis | morals of those who indulge in them, got the dyspepsia. Nothing else in tant. And such faith young men every such person knows that the the world. He has else all the ele- may have more easily than any othments of a joyful and useful Chris. ers, unless, as I have already inti- modern ballroom, the profane, obtian. But they are faw indeed who mated, older men have grown to it seene, and often angry language of can combine these Christian quali. from earlier beginnings.

ies of joyousness and usefulness 3. Joyfulness. This is the ligiti with a constantly deranged and dismate offspring of physical health, on ordered stomach. "I write unto the one side, and a spiritual life hid. ou, young men, because ye are by faith, with Christ in God, on the strong," and that you may continue other side. Of these two parents of in that strength. If you have good the happy, joyous Christian, I have digestion, do not sacrifice it to the just spoken, showing that, while god of beastly appetite. Do not burn they belong to all Christians, they up your stomach with the fires of belong in a marked degree to the alcohol. Do not waste the impor- Christian young man. He is then, tant fluids of your mouth upon the by inheritance, by his spiritual smoke and juices of tobacco, for in birthright, strong in this characterso doing you sacrifice all that is listic quality of the true Christian. richest and purest in your religious

life. For these indulgences are destructive to physical health and "The Word of God!" Do w strength; and I say again, physical sufficiently comprehend the meaning infirmities, induced by such causes, of the phrase? Do we appreciate are invariably attended by mental the honor conferred upon us, the veakness and spiritual decay. If I exalted privilege to which we are vere asked to-day to head the list raised when the Word of God is of things which the church lacks, I committed to our hands? A man's think I should say, without hesitaword is his promise, or his command, tion, "Musule." We are fair weath the expression of his thought, his er Christians. We are in the habit will, his purpose. Just so, God's of excusing ourselves from almost Word is the expression of his every variety of Christian duty, be- thoughts toward us, the revealer of cause it is too cold, or it is too hot; his will concerning us, the unfolding the walks are too wet, or they are of his glorious purposes in us-his business or our shops, six days in the Word of God has an outside and an inside, a husk and a kernet, a body Winter's storms. We can go to and a spirit, and the one is the comconcerts, and other places of enterplement of the other. Both togeth-

will but take it.

II. The Word of God abideth in

equally unscriptural and equally with a sigh-of relief-that there 1. The young man, in whom the hurtful to ignore the fact that this will not be any prayer meeting, Word of God abides, will be familis strong, and that the Word of God unity of life and purpose may be church service, Sabbath-school, or liar with its language. It is all very preserved in a variety of ways, and teachers' meeting. It would be very well to have the elegantly bound not stand much chance with him, When the Messiah should deliver us, sometimes, in special cases, promotimprudent! Is it any wonder that Bible in the parlor, and so on through for, in the first place, he will not ed by special means. The church is Zion languishes? With such nerve- all the rooms of the house. It is one body, and ever ought to be less material in the church, is it any also well to have the portable Bag. thought of as such. But a body is wonder that so few inquire the way ster or Teachers' Bible in our hand composed of many members, and to it? No, we want a Christianity or in our pocket, but until its lan composed of many members, and to it? No, we want a Christianity or in our pocket, but until its lan each member has its own office to that loves to wrestle with the storm- gnage becomes to us as nousehold and the devil have not much in comperform in the economy of the one king when he walks forth in his words, we shall hardly have ar body. Indeed, the unity of the one fury. If that is too vigorous, then rived at the point described in this mon. It is written, "Resist the body can be preserved only as each let us, at least, have a religion that part of the Apostle's address, "The member does its individual and dis- has muscle enough to put on rubber | Word of God abideth in you." We | nigh to God and he will draw nigh | tinctive part. "The eye can not say boots and wrappings to protect us have gained much in the helps and to you." There is no more effectual unto the hand, I have no need of thee; from his fury, while we do the improved methods of studying the way of drawing nigh to God than by nor again the head to the feet, I Lord's work with as much vigor and have no need of you." No, the fidelity as we do our own. And in the growth of the modern Sab.

The modern Sab.

Represented the modern Sab.

Represent parts, each for its own appropriate not to the young men who are for us when we let go the good old devil, and hence, it is the way of The young and beautiful, who came to function; and when these all exist strong, to those who have the phys method of committing scripture to victory.

in harmony with each other, they ical basis of moral courage and memory, verse by verse. There is constitute the one harmonious body noble daring, in strong, healthy no other time in life when the form this language. We are accustomed to smile the while she thought of Faith, credulity, belief in every- and feelings, fix themselves so se from duty into sin, in an impersonal And would not leave her; and it might If, then, I shall to day address thing which is said to it, is one of myself to one portion or class of the the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. It as just as easy to the most marked characteristics of and youth. membership of this church, it shall pure and simple childhood. I think fasten there the words of Scripture "The wicked one." The writers of be in the spirit of this unity, and it was with reference to this faculty as any others, and of vastly more the New Testament clearly believed In others' fields, and neither go from of the soul of man that Jesus said, value will it be in after years. There in the existence of a personal devil, But stay here with my maidens; and may "I have written unto you, young "He that will not receive the kingdom is, then, a peculiar fitness, when and that from him emanated all He,

The God of Israel, under whose kind men." In this address, the Apostle of heaven as a little child, he shall speaking of the letter of the Script those downward tendencies which John recognized the important not enter therein." We shall never ures, in addressing one's self to the we call evil influences; and that to Thou move art come to trust, be thy re-

less, but more of joy, and where the at all, it is upon such conditions as Thus we may have as many stand- sometimes, their overweening confinaturally buoyant, hopeful, ani, baye insured beforehand the utter ards of right as there are persons in dence in their own prowess causes failure of the half hopes which they the world. What delightful confu- them to fall an easy victim to his Even in dreams. We trembled in our fied by the Spirit and love of Christ, had half entertained. They did not sion? What a patent method for covert devices; because he hides his can find the largest room for its find religion—the service of Christ making everybody right! Let us cloven foot under the forms of beauwhat they expected to, and they not inquire into the scripturalness ty and pleasure, and conceals his In the text this morning, the did not expect, any of the time, that of this device. Ob, no, it will be fell designs under the most specious Apostle gives some reasons for ad, they would! Thus they have come of no use. This is no fancy picture, promises of worldly good and world

ally. Our physical health, or want have not yet had their confidence the young man, what harm in a game ly, but to sure victory. Blessed is of it, has often more to do with our in other men so severely tested as of cards, or a game of billiards? I the man of any age, thrice blessed those who have grown old in the have answered to both, They are is the young man, the man whose tomed to think. Many a man has world. There is no good reason unscriptural. I have been answered, life for glorious achievements in the grown sluggish in spirit, soured in why, in coming to Christ and the You will search in vain, from Gene- service of Christ is all yet before the flesh to his friends, a dead coming in such confidence, there shalt not play cards or billiards." For the Spirit of God. hath said it;

I can think of but one sight this morning that would be more pleasing to the angels in heaven or to God himself, than the sight of a young man of whom that sentence in truth of a man full oxycars, whose whose whose life has been, and still is, a living With shaking voices, but with hearts as save as he began in youth, and all. And left us to each other. "Let us go the way through held by faith to the And see the thing which God make ceeding great reward. May God bless the young men of this church school, and, in the love of Jesus, to-day, and give them such a victory teach the wayward boys the Word in the day of his coming glory. of Christ, and lead them to him.

> hill, And the night shades crept over hills and plains, Bidding the weary world lie down to rest, When I went forth unto my nightly task
>
> Among the sheep that fed within the
> fields

moves the Great Head of the Church. And some lay down beneath the olive The while the others watched lest beast In the deep purple heights above on And seemed to smile on us. I raised my

eyes And saw the little city on white hills, And thought upon the prophet's mysti quence of the facts set forth in the words,
two preceding ones. Whenever it "Thou Bethlehem, although thou be so can be said of a young man that he | small, Yet out of thee shall the great Ruler

needlessly put himself in the way of Were the grand memories of these Bethhis snares, and in the second place, when duty calls him to stand in the and the devil have not much in comgrief
When Rachel died. So dear to him she

devil and he will flee from you; draw That seven long years of service seemed to him
But a few days, for the great tender love

children of disobedience." Over And in the shadows of the figs and vines

aeven, And at the word of God anointed him

"David's son," I said,

fear, And must have fallen, but the angel spoke

But soon the angels went away to heaven,

haste, And found the mother, and the holy Babe

while-To look upon the face of Jesus Christ, The Savior, the Messlah, sent from God, And now we gladly come to tell the news Jesus is born to-day in Bethlehem! Peace and good will are now bright angelguests; Who dwell with men. You need no longor Christ, the great Peace-Giver, been born, And he will bless the nations. O to-day

skies,
skies,
llory to God, and joy to all the world.

+ Marianne Parmingham. RELIGIOUS LIBERTY.

We clip the following interesting day hasten when he, and also many. others, shall accept "the like pre; tended order as the Brai Brith, de cious faith "-precious in its character, and precious because in harmony with the Word of God:

Senator Horatio Gates Jones Influential and Powerful Organization -Sensible Speech from the Seventh day Baptist Senstor.

The fifth annual convention of the Constitution Grand Lodge of ligious courtesy. I am delighted to the Hebrew Order of B'nai B'rith, a see him here, because my brethien powerful and influential organiza in St. Louis, whose place of worship tion among the Jews of the United was recently destroyed by fire, are need. There were some two hunness of Dr. Someschein and the dred and fifty delegates present, trustees of his temple, to worship representing hearly every State in Almighty God, in that beautiful the Union. The convention was temple, Shaare Emeth. Well in-made up of the most prominent deed was that temple named Shaare met in this city. The Order of B'nai erous religious courtesy has em slowly, but steadily. Of recent years, particularly since 1878, it has of my own people in this land, and years, particularly since 1873, it has added largely to its membership, and has made considerable acquisition to its funds. Its lodges existing in all the principal States, and its members are taken from among the most intelligent and respectable of the sect. At the present time, there are millions of other Christians who will daily pray that he may have God's blessing for thus rendering comfort to his afflicted and suffering Christian neighbors. Surely sir, we can say to night, with Israel's sweetest singer. Behold are about two hundred, and ninety

the sect. At the present time, there are about two hundred and ninety lodges, which are divided into seven brethren to dwell together in unity.

The amount of funds in the hands of the Order amount to probably six hundred thousand dollars. The The amount of funds in the hands six hundred thousand dollars. The sessions throughout were character ized by the greatest harmony, and important measures were introduced and acted upon. The object of the whole assembly. I have a debt to humanity. Try to make me comprehendit. To them and acted upon. The object of the whole assembly in a few and labor so that the world and acted upon. The object of the whole assembly in a few and labor so that the world in or at least to make me comprehendit. To them are a spirit of charity and benevored in the section of its members, and, forement of all lease and accopt and when hereafter, out to windicate, defend, and bring hon of its members, and, forement of holy men with prophets and of its members, and forement of holy men with prophets and of holy men with prophets and the world to the inventor of while with their obortases, sirely or an eleverate that the delivered that he delivered the address in Fair men, again't thail you for the privalent of the sealing to make the world to make the world to the inventor, of the world to the inventor, of the world to the inventor of while dear the comprehending that the delivered that he address in Fair men, again't thail you for the privalent of the sealing to make the world to the inventor, of the world to the inventor, of the world to the inventor of while the comprehending the mean of the world to the world grand statue to "Religious Liberty" to night, and for she attention was unveiled. To the banquet the Order at St. George's Hall Sentor Jones was invited. Being s Seventh-day Baptist, and an advooate of religious liberty, the Senator.

was called upon to reply to the toast "Religious Liberty a dob-trine which underlies all free goy ernment; and without which Civil Liberty is as mockery." Mr.: Jones, who was received with applause, re-

tives as was recently said by one with his cane, of my own faith (Rev. Dr. George He's walking atraight to the Dana Boardman), of the oldest re-

We hushed our breath to listen. Can I no right to enforce by law any of tell.

How that grand anthem sounded Tike the institutions of religion, whether of faith or practice. In uttering In Summer time ? Orlike the running rill this opinion I only repeat what was a Another one that was made happ in said in the year 1774, in this pity, was the boy himselfor For it is in by the Baptists and Quakers who possible for us to do a kind set, o appeared before the first Continent to make anyone else happy, without ppeared before the first Continent; to make anyone else happy, without l'Congress which met in Carpen; being better or happier ourselves.

> ligious, freedomy, Dim Manning, there in this world. Then, agein, President of Rhode Island College, the kind of boy you are shows the then the only Baptist, college in kind of man you are going to be. If America, and whose laws were to you are a kind, gentle boy, you will liberal that Jews were permitted to be a generous, benevolent man." wear their hatsin time of worship. and they and Seventh day Baptiste HOW BOYS WAY SUCCEED IN LIFE A poor boy inquires what occucollege on their own Sabbath, read nation it is best for him to follow a paper before that Congress and how can he best succeed in life which he said To give laws, to re!

extends not to the establishing of business for which you are, best any articles of faith or forms of wor. adapted. In that case, make the ship by force of laws; for laws are best choics in your power. Apply of no force without penalties. The case of souls can not belong to a vonteelf faithfully and earnestly to

pure and saving religion consists in the inward persuasion of the mind, ceptable to God. It is for this same principle that smi now contending after the

lapse of a century and with the help of that God who has so kindly preserved you as a people, and who trust, at some time in the not far distant/ future nto secure for you and for those Christians who observe the Sabbath as you douthe claim for myself. In my own mind. I have not doubt thut this day wil come, and the persecution in Penn

more remarkable was the rise of President Andrew Johnson, who sylvania of good pious men for working on Sunday, although the do not disturb or annoy any one, wil merous are similar cases that it ala have a tendency to hasten the day. most seems as if poverty; instead of "Mr. President, to me this is peculiarly interesting docasion: felt highly honored this morning when you so graciously, invited me

which are the first fruits of all re vealed religious faiths. The hour is rendered all the more interesting can implicitly trust?" to me from the faut that I see be-

boy or man who establishes a reputation for strict honesty will not remain out of employment. Don't give up all of your time to justness. Reserve a part, if only an hour daily, for reading and mental he filled with credit to himself and his country. Some then prominent

insbusiness have found time also for a wide and varied course of reads with the world is wery pleased with Once, at a dinner party, an emi-

sometimes leads to great results.

ble work of relieving the wants of can not attain their celebrity, or side of your pair of horses.

t is a good thing to be sigrest man,

the free State of Pennsylvania. My him, and start him in the right, dipresence at Fairmount Park in 1878, rection!"
when Ezekiel's magnificent statue to religious freedom was unveiled, has years old, who was playing near the somewhat to do with your kindness corner, left his playing test and obeisances of the him he have lead known. on this occasion whatever has the old man, put his hand through bles classes of the deference of the perhaps if he had noticed that I had been the moving cause of this un; the man's put many put may be the moving cause of this un; the man's arm, and said; young toward the old, the observed here so close, he might deserved honor, I assure you that I the man's arm, and said; you across the ange of children for their parents, away; he was singing do most fully appreciate it.

By this time there were the severities of home-rule, the long gard to human ears.

By this time there were the severities of home-rule, the long gard to human ears.

The was singing at the continent to three, or four others watching the practice and self-restrict necessary thing just to sing in

iers threatens to be left untaught. It seems supposed that, given so much intellectual culture, boys and girls, by the mere process of growing old, turn into polite, considerate interpretation of the considerate interpretation of the considerate interpretation of the consideration more easily, acquired late in life than a good manner. If people are to behave well, they must be early taught to behave a practice that damands unceasing sacrifices of minute personal liking to the general pleasure and convenience. The

O Good Shepherd, seek thy servant, Bring me back into the way, Where the flock are walking safely

All unworthy, undeserving,

That thine ear should heed this moan Yet, Q patient, tender Shepher Seek, and save, and cleanse Still thy servant thou didst purchase

But, however unnatural it is for a minister of the gospel not to speak

well of his brethren in the ministry, the fact that many do the contrary whatever you undertake, and you is lamentably true. This advice is important, for one of the greatest injuries a minister You emphasize the fact of your gan bring upon himself is, when the members of his congregation say, being a poor boy, but this affords mo grounds of discouragement. Not. ter but he invariably says something only many, but most of our successagainst him." The people will see that such a minister really delights were trained in the hard school of penury. Stewart, Vanderbilt, and in lowering his brethren, and for no other reason than that of building John Jacob Astor, struggled upward from a youth of poverty, Atwell-

and lowly Jesus," and will result in teen de was a flat boatman on the his losing the confidence of the peo-ple, by whom he will be known as a Mississippi river. The obscure bed cynic and scandal monger. familiar to all Americans: Yet The minister who is guilty of this sin, not only injures himself, in that did not learn to read and write till he loses the confidence of his peo-after he was twenty one. So no ple, but also in that he fosters one metons and similar massistable in al. of the vilest passions of deprayed human nature. Any allusion to the talents moral excellencies or success of others increases his misery, until he comes to the conclusion estimated, and that he alone is un-

dermined by luxurious habits, the too free use of money, and the lack of that discipline which comes from As an element; of success, I great stress must be laid upon invortuptible integrity, which of late years, is unfortunately (too rarely found A: business wash once said to th speak well of his brethren, not only writer: "Lican find plenty of smar

young men to work for me. (What want is, an honest clerk; whom I Scarcely a day passes in which community for good, is that which ome defalcation is not broadly to his reputation for ability, honesty, some young man placed in a position of trust Let our correspond ent resolve that he will live on bread and water rather than appropriate a penny that is not his own. Let him mitate the stern integrity of John Quincy Adams, who would not write a private letter upon government paper, but provided a separate in conjunction with the mightwefstock of stationery for such use. A forts that are made by the hosts, of

darkness, to impede the progress of he work of the Lord. Guard the reputation of your brethren as a priceless treasure. Oh length and breadth of our land posimprovement. If Abbott Lawrence had been familiar only with the de, making them an "example to the tails of his business he would never believers, in word, in conversation, have received the appointment of in charity, in spirit, in faith, in on

which you have given to my red in the fund of innocent pleasure you could sing a hymn. Good marks. I wish you God speed in which their works are destined to friend carter, you could grack your your organization, and in your no afford for generations to come! All whip as you walked along by the amulate their ogreat achievements; dray; and yet hum the while a fa-This speech was the feature of the liquiting one is saidnable that he oan morite time. To get alone and sing banquet, and the occasion will long piness of those around him.

The remembered by those whose priving the increase of those around him.

A good mother, when her son was years ago, a servant who was also was also was also with the present. and going out into the great world, her why, she said that it helped to knowing that whe was ambitions, keep bad thoughts away. Light a "My son, remember that though praises of the Lord that his employ-t is a good thing to be siggest man, ers would let him go out on the

and your brethren...the represents. He went very slow, feeling his way. Walk in safety. The hest spaces is 'I am not singing for any one of tives, as was recently said by one with his cape.

of my own faith (Rev. Dr. George). 'He's walking straight to the an obscure life, well spent, is better listened one night and heafd the

which weets my hearty approval. It the crossing, but iled him over an indiction of the crossing but iled him over an indiction of the crossing but iled him over an indiction of the crossing but iled him over an indiction of the crossing but iled him over an indiction of the crossing but it is an indiction of the crossing but indiction of the crossing but it is an indiction of the crossing but it is an indiction of the crossing but indiction of the crossing b are strong, and the word of God into a nominal place in the church, as a return to the one tried and sure potant the place of spiritual drones; and studed of all righteousness, the base of spiritual drones; and studed of all righteousness, the come the wicked one. Thus three come the wicked one. Thus three distinct reasons are given for this, a semi-infielity which is a bundred of the subject. The spirit of the subject will be the control of the subject will be the subject of the subject. The spirit of the subject will be the subject of the subject will be subject. The spirit of the subject will be subject with the subject will be subject. The spirit of the subject will be subject. The spirit of the subject will be subject with the subject will be subject. The spirit of the subject will be subject will be subject. The spirit of the subject will be subject will be subject. The spirit of the subject will be subject will be subject will be subject will be subject. The spirit of the subject will be subject will be subject will be subject. The spirit of the subject will be subject will be subject will be subject. The spirit of the subject will be subject. The spirit of the subject will be subject will be subject will be subject. The spirit of the subject will be subject will be subject will be subject. The spirit of the subject will be subject will be subject. The spirit of the subject will be subject will be subject. The subject will be subject will be subject will be subject. The subject will be subject will be subject will be subject will be subject. The subject will be subject will be subject will be subject. The subject will be subject will be subject. The subject will be subject will

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Noble and right. I thank thee, too, that thou hast made So many gentle thoughts and deeds Circling us round, That in the darkest spot on earth Some love is found. I thank thee more that all our joy That shadows fall on brightest hours That thorns remain ;

And not our chain For thou who knowest, Lord, how soor Our weak heart clings, Hast given us joys, tender and true, Yet all with wings,

So that we see, glraming on high, Diviner things! I thank thee, Lord, that thou hast ker The best in store; We have enough, yet not too much

A yearning for a deep-r peace Not known before. I thank thee. Lord, that here our soul Though amply blest, Can never find, although they seek,

A perfect rest; Nor ever shall, until they lean On Jesus' breast!
—Adelaide Proctor.

YOUNG MEN.

Sermon preached in the Pawcatuck Seventh day Bantist Church, in Wester ly. R. L., Nov. 16th, 1878, by the pastor, Rev. L. A. PLATTS, and furnished, b

Text-" I have written unto you, youn men, because ye are strong, and the wor of God abideth in you, and ye have over come the wicked one." 1 John 2: 14. It is the doctrine of the New Tes tament that the church of Christ an organic unity; that whatever diversities of gifts there may be whatever differences of administra tions, whatever diversities of operations, there is one Lord, one Spirit, one Christ. This gives the most perfect unity in the broadest diversity. These general principles will be found to be quite pertinent when applied to the life and operations of any individual, or local church organization. There is in every such organization an essential unity There is, for all its membership, one God and Father, one Christ and Savior, one Spirit and Sanctifier. one law of life and conduct, one purpose, one animating hope. Anything which tends to destroy this unity should be resisted as a most deadly foe. Nothing can be more hurtful to the life and usefulness of the church than to let the idea gain too dry. It is true we go to our promise and his command. Now this currency that it is one thing for the rich, another for the poor; one thing week, through Summer's heat and for the learned, another for the unlearned; one thing for the old, another for the young. May the good tainment and amusement, through er constitute the true Word. And Lord save us from such a disinte snow and rain, mud or dust, but if so the Word can not be said to grating and self-destroying influ- it rains, has rained, or looks as abide in a person, unless he have quence of the facts set forth in the ence! On the other hand, it is though it might ram, we conclude, both its letter and its spirit.

church, "Ye are the body of Christ, and members in particular."

place of a class of persons in the reason ourselves into the kingdom young, because the Word of God overcome these, was to fight with, Thinking of Ruth, I could but also think church, which is generally too light. of heaven. We take it on trust. abideth in them. ly esteemed, and sometimes practi- Jesus says, "Come unto me," and 2. It is not only important that "The prince of the powers of the air, cally ignored. It is too often as we just come, leaving all the rest to the letter of the Word abide in us, sumed that youth is necessarily him. I know of but one possible but that the spirit also possess us. frivolous and wayward, that noth condition in this life in which this Indeed, the letter is valuable chiefly against this conception of the wick ing really good is to be expected of faith in God is stronger than in as the medium by which the spiritis ed one, have they presented to us Or in green pastures laid him down to a young man until after he has childhood, and that is the condition made known. It is often said, and sown his "wild oats," and reaped of the hoary pilgrim, who began a more is contained in the saying than "Lo, I am with you alway, even to the bitter harvest. That many life of faith in God almost as soon we are accustomed to think, that the the end of the world." The conflicts And his clear voice sang out his holy young men do thus grow up, is a 4s he began his natural life, and the church and the world needs to day, which this personal Christ had, as Our Zion-songs forever. very sad fact, and a fact which is to two have grown ripe and beautiful a purer Bible religion. be accounted for, in part at least, together. But there are many men I have had occasion to reprove a with this personal devil, are the He may have kept the sheep when Samuel by this erroneous view of the nate to day, in the church and out of it, brother for pursuing an unscriptural types of the conflict that is waged And sent for him, the youngest of the ure of the case. The church will who have put their trust in the course of conduct, and to ask how, in each of our hearts, and the victosave her young men from idle and world, and have reaped bitter dis. as a Christian man, he could justify ries of Christ over his Satanic maj dissipating habits when she recog- appointment; who have trusted to such a course. The answer has been, leaty, are the sure promise of victory nizes that, with all their overflow their own strength and wisdom, and in substance, I have thought the in our case, through Christ who Lend wings to time, and I had been my of animal spirits, their joyous, hope- signally failed; who have put their matter over, and I have made up strengtheneth us. If, then, we shall ful disposition, there is an important trust in other men, and have learned my mind that it is right for me; it accustom ourselves to think and to place for them in the church of the meaning of the Scripture prove might not be for you, but my consequent in this scriptural way, we shall Almost before I knew it, Christ. We need to be reminded, erb, "Confidence in an unfaithful science does not trouble me, and so I have more correct views of our dan-Christ. We need to be reminded, erb, "Confidence in an unfaithful science does not trouble me, and so I have more correct views of our danover and over again, that when God man in time of trouble is like a think it right. But where is the ger in the world, our safety in And fill our world with healing and with converts a boy he does not change broken tooth or a foot out of joint;" Scripture for that? And it is an Christ, and of our personal duty, and "The world is weary waiting for the him from a rollicking, fun loving, until, by a very natural law of the swered, "Oh, it will be of no use to with these truer views of things; and sprightly lad, to a sedate, solemn, human mind that have come to the discuss the matter." And so a with a true heart, we can nardly rail come, human mind that have come to the discuss the matter." And so a with a true heart, we can nardly rail come, Although he tarry," said another then;

And I, "O happy day if he were here!" sprightly lad, to a sedate, solemn, human mind they have come to the discuss the matter." And so a with a true heart, we can hardly fail Replied a brother shepherd. "He will just as he is, and changed from the are born of distrust, and are the of right for him. He generously Because the inexperience of the service of self and sin, to the service mother of failure. If such persons grants me the same privilege, and young often expose them to the poisof Christ, where he is to find not can be said to have come to Christ of course to every other man also oned shafts of the devil; because,

dressing himself to this class of per- to regard religion as an exaggera- nor is it the description of an isolat ly fame; because he hides his sons, which I think fully justifies tion of fanatics something well ed case. The tendency to this loose name and nature under soft words him in so doing, and which may enough in its way, good for them and irrelevant method of thinking is and glittering generalities which the profitably occupy our thoughts for that like it, but as nothing at all a growing evil in every community unpracticed eye of the young man one brief hour. "I have written worth living for, much less worth in all our broad land. It is ruining does not at once penetrate; because unto you, young men, because we dying for; and so they have dropped many a life. Its only remedy is in of these things, it is especially im-

mated spirit of youth, now sancti-

1. Young men are strong physic- youth is full of faith. Young men What harm is there in dancing? and air; they shall run, not as uncertain him, of whom it can be said. "Ye have overcome the wicked one!" he that hath an ear, let him hear it, "To him that overcometh will I give to eat of the tree of life, which is in "I have written unto you youngassociations and influences of the ye have overcome the wicked one."

the gaming table, are all born of, and in their turn beget, a spirit as for eign to the pure, sweet spirit of the gospel of Christ, as darkness is to light. Everybody knows it. How of a man full of syears, whose whole we would not help it. We poor sheplied. eign to the pure, sweet spirit of the do they know it? By their fruits. domestic affection, and genuine know not how the old man can stand the green fields of honored Bethlehem t heart piety. The young man of the thus, in the full flush of victory, card table, or the billiard room, is save as he began in youth, and all not the young man of the prayer meeting. He is not the man who is arm that is now his glory and ex- We said together; and we went with ready to take a class in the Sabbath-

That Word does not abide in him. THE SHEPHERD'S STORY. Oh, if it could be written of the young men of this church to day, in

all its fullness of meaning, "The Word of God abideth in you," what ransformations should we behold! And why not? Hear the words of Jesus, "If ye abide in me, and my Of Bethlehem. I did but stay to kiss words abide in you, ye shall ask My little children as they laughed what ye will, and it shall be done Then hurried out to duty and to night. anto you." Such is the power which I found my fellow shepherds

For its exercise the church pines, and the world is perishing. And that power is in the hands of the Or crafty robbers came among our flocks young men of the church, if they | The night was very still. The stars came III. Ye have overcome the wicked This statement is a natural conse-

And as I walked abroad beneath the stars. And kept the sheep from danger and from

He had to her. I thought of all his woo When Jacob set the pillar on her grave And journed onward with his aching leart And empty arms. Then from so sad a slowly. but steadily. Of recent Among these very fields of Bethlehem When Bosz was their owner. There, I'

or words and combinations of words; to speak of that which leads us away the wilful darling, who would have her are about two hundred, and ninely

the spiritt that now worketh in the David had often watched his father's

recorded in the New Testament,

And came to where the other shepherds

And then-how shall I tell you?--we And saw the angel of the Lord close by, And we, the simple shepherds the hills, Were lighted with the glory or joint light which shone about us! We were sore

To blees all peop e. Unto you is bord.
This day, in David's city, Christ the Lord.
The Savior of the world." O could it be? sion: App The Babe is lying in a manger now,

How that grand anthem sounded? Like O. !twad like nothing we had ever heard : Checked the sweet melody; it rose and ter's Hall, when they petitioned To be good, and to do good, is to be fell Like the quick beating of our happy As if the maidens, men, and happy youths; Were wild with joy, and reverent with

We went to hear them, then we laughed In gladdest pleasure. To the illumined men, because ye are strong, and the We bowed our faces, then we lifted them Word of God abideth: in you, and down on us. And still the song of bliss was rolling on.
"Glory to God 1" It moved the amblent "Glory to God !" It rose up to the stars. Glory to God, and on the earth

And He was lying in a manger there, As said the angel. We but stayed

ing with me the sweet anthem of

rticle from the Sunday Mercury night I am privileged to take by th Philadelphia) of Feb. 2d, only wish. hand gentlemen from all sections g it was not a mistake when the the country clergymen, merchants on. Horatio Gates Jones is called physicians, and last, members of the "Seventh day Baptist." May the stood profession, lawyers all of

is only surpassed by his liberal re-

in the hearts of more than a million

sponded to the sentiment as follows: A NOBLE BOY, "Mr. President,—For this flatter: Well! I saw a boy, do the other gave him this parting injunction; ing reception and for this more than day what made me feel good for a "My son, remember that though fraternal greeting, I beg you and week. Indeed, it makes my heart this august assembly to accept the fill with tenderness and good feeling, profound gratitude of my heart. It even now as I write about it But know, full well that all these kind let me tell you what it was 1 expressions of regard are not de As I was walking along a street, signed for me as an individual. Tam of a large city, F saw an old map,

vealed religion on the face of the I to myself And it is very high earth '-vour rights as citizens of toos I wonder if someone wontotell the free State of Pennsylvania. My him, and start him in the right di-

THRMS \$2 50 A YEAR IN ADVANCE.

Cornhill Magazine.

SAUBATA PISUUSSION Libave gone astray like a lost sheep:

[Lhave gone so fan astray demesana How should I return? Lord; help ma! Come, oh come, and seek me out:
Lime and sickly, and so wearled. that celebrated body in favor of re- happy. This is everyone's mission

For thy name's make, oh reclaim me,

SPEAK WELL OF YOUR BRETHREN which he said. To give laws, to receive obedience, to compall with the pends partly upon the individual such an advice. The mobility of magistrate's power at an advice, and partly upon eigenest and on this ground we stances, it may be that you are affirm that the magistrate's power debarred from entering upon that the magistrate's power of debarred from entering upon that possess, should make it superfluous.

himself up upon their ruins. Suc conduct is unbecoming a man known member of congress assured presching the gospel of the meek the writer that at the age of wine-

being a hindrance, was a positive helpi Rich boys see often spoiled. and their energies sapped and un. derrated. The time that should be giren to study, or to prayer will be spent in brooding over his wrongs. which his distorted imagination, made so by his envious heart, has Again, the minister who faile to

injures himself, but also the cause of the Lord Jesus Christ. The only Lold that a minister has upon a word, a shrug of the shoulden, oran ominous silence, is sometimes suffi-cient to roll a stumbling block in the way of a man who had been heretofore successful. By such con

nent clergyman made an incorrect popular songs of the day! I have historical allusion, and was at once been quite unable to understand the set right by a quiet merchant who sense when the sound has jingled in owe a debt to humanity Try to been able to interpret, or at least to live and labor so that the world make me comprehend it. To them may be righer and marking the hap: it may have appeared like a clever pier for your having fived: A great ballad; to me it seemed mere empty inventor, is great philanthropist doggered. Well, if they are not leaves a legacy to his race. Who ashamed to sing their bacchangian can estimate the incalculated debt songs, and sometimes to make high of the world to the inventor of this door. can estimate the uncauchlable deat songs, and sometimes to make night of the world to the inventor of hideous with their chorases, surely printing, of the steam engine, of the we need not be ashamed to sing the telegraph? Who will deary that songs of Zion, and to sing them with Washington, Tranking or John spirit, too, Good woman, why don't howard, helped to make the world you sing? You would handle that better than ever they found it? box from just as well if you sang a

boy who was so fond of singing the

20: 7; 1 Cor. 16: 2; Rev. 1: 10."

others. In proof of their loose and

weak reasoning, and their bad use

"1. God has ordained that one

day in seven shall be a day of rest.

Ex. 20: 9, 10." Let us now see just

what God has "ordained" concern-

ing the Sabbath, taking the passage

referred to by the Standard. "Re-

member the Sabbath day, to keep it

holy. Six days shalt thou labor and

do all thy work: But the seventh

day is the Sabbath of the Lord thy

God. . . . 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 hal

lowed it." The command, then,

does not read, "one day in sev

further goes on to define this seventh

day as the one God rested on,

ning. The reader will see that the

commandment does not say that we

must keep "a seventh day," or "a

"Remember the Sabbath day to

One question always presses itself

But let us look into these apostol

1. John 20: 19. "Then the same

bears on this question.

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

ness or for publication, should be addresse to "The Sabbath Recorder, Alfred Centre Attegrapy Co., N. Y." Between Rev. N. V. Hull, Editor of the

Dear Bro. Hull,-The proposi tion which, by the terms of our agreement, I am to prove and defend is this:

Resolved. That the first day of the

In doing which, I need not deny that there may have been a Sabbath, peat the following: adapted to the times and circumstances of the peoples who lived on | en times in the preceding verses, in both sides of the Noachian deluge, each case derived from the Greek though, as we have seen, there is scarcely the shadow of an inference heaven, or God's resting; but in the that any command to observe a Sab ninth verse we have subbatismos. bath was ever given before that there remaineth a sabbatismos for made known in the Wilderness of the people of God. Now this eab Sinai. And I cheerfully admit, without exception or qualification, that a seventh day Sabbath was enjoined on the Israelites, which ran on into the gospel dispensation; but I. emphatically deny that either of or intended for the observance of Christians. It required a first day of the week-"the Lord's day "-to meet the demands of the gospel dispensation, especially after our Redeemer's resurrection from the dead. Now, can I prove this, and how must it be done?

Well, we may in the first place reason from the fitness of things. God is systematic in his work and himself in all that he does. There is never any incongruity between the rites which he ordains and the times and systems of worship for which they are intended. The Sab bath—supposing that there was one -which was adapted to patriarchal life and religion, would have been pensation and circumstances; just as the Sabbath of the Jews, with its sacrifices and rituals, would be entirely out of place in the worship of acute discernment to perceive that the simple, spiritual worship of our gospel Lord's day is more in har could possibly be. Hence, from of the preceding and subsequent room forbids this. To me it seems disciples of Christ might reasonably have expected that God had provid. the passage, as an intended and ex ed a different Sabbath for a dispensation which was to be unmixed with bloody rites, and essentially spiritu al in its nature and worship. This of the seventh day Sabbath into that hope was probably strengthened by of the first day of the week, or Lord's some prophetic intimations, which day, from the fitness of things, from were glimmering through the darkness of this world. These, modern I am prepared to show in future pa divines have ventilated by deep, pers that the day was actually so pious study, and we have the results | changed, and that no other than the of their reflections in careful and day which was observed by the indicious comments on the sacred

The passage in the second Pealm, "Thou art my son; this day have I "begotten thee," is believed to refer. among other things, to Christ's resurrection day, and, if so, to the Christian Sabbath. The apostle Paul (Acts 13: 33) shows the fulfillment of the above promise, by the resurrection of Christ from the sepulchre. The resurrection of Christ, therefore, was as significant as it was important, as may be seen in Rom. 1: 4; Rev. 1: 5, and in Col. 1: 18. Though not stated that it was to introduce a new series of Sabbaths for the Christian church, this prediction may be studied very profitably in connection with Christ's actual rising on the first day of the week. But the Psalm ist's vision into the future improves as his heart warms with the contemplation of our Lord's resurrection, as he saw the rejected corner-stone assume its proper place. "In holy a foundation, and I grant you, i vision tranced." he exclaims: "This | this be well done, you have accomis the day which the Lord hath plished a good work, and may I made: we will rejoice and be glad." never be engaged in the work of de-Sabbatarians tell us that this refers stroying a good foundation. Never-"to the gospel dispensation." Of theless, brother, your foundation is course it does, and as "the Lord's to be tried " of what sort it is." This day" is at the very beginning of then is the position you take. You that dispensation, or nearly so, I say: claim, with Henry, Scott, and a host . "It does not require very acute of other divines, that it distinctly discernment to perceive that the refers to the changed Sabbath " for simple, spiritual worship of our gos the gospel dispensation." My good pel Lord's day is more in harmony Brother Hull will not deny-at least I imagine so that this passage in sacrificial Sabbath of the Jews could cause the word day is, evidently, Per 118: 24, refers to the resurred possibly be." tion of Christ, though he will not In the entire paragraph from this I am justified both by the manown it as marking the date of a new which the above is taken, I think ner in which it is used by Christ Sabbath. To me, however, it seems you mistake the character of the and his apostles and by the opinions so reasonable that I should feel as Sabbath, and it is in this you make of commentators. Jamieson, Faus. if entering upon a work of super- the circumstances surrounding it a set, & Brown eay, "This is the day, erogation, were I to attempt to sus- part of the commandment. The or period distinguished by God's

law informs us that this might be as such, and he is best prepared to lusion to the weekly Sabbath. exglorious;" and so indeed it might, spiritual in the service. The Sab- type of the rest of the church from without doing the slightest violence | bath commandment is a part of the | the heavy burdens of the old disto the law of interpretation. The law written on tables of stone, pensation." Lange says, "day," in word in the Hebrew in this passage, which was "holy," just," "good," this passage, "is applied to the cel La resting shall be gio this law is written by the Spirit of that of the Feast of Tabernacles," to the publisher, Arthur P. Schmidt, to the first day of the week? In all saw in the Recorder last Fall, an poses of God. The earth revolved that "my Lord delayeth his come is possible, to employ laborers who The used interchangeably with Sab prepared to keep it. I think it a says, "Let the day be solemnized to uary and February numbers, and we a change of the Sabbath. But let us pass on some thirty phens, of Lebanon, Warren Co., vehement declarations to the con- know our own heart; but, we con- you to obtain a new employee, and

the latter nooach, the root of the it is a "delight." I do not see feast, which ought to be kept with word used above, in Isa. 11: 10: so | force in the statement that the early | joy." that." His rest shall be glorious," is disciples in reason might expect that You next introduce Isa. 11:-10, the same as "his Sabbath shall be a more spiritual Sabbath would be "And in that day there shall be a glorious," and that gives to Jesus a given them, and that that hope was root of Jesse, which shall stand Sabbath which did not exist when strengthened by "pro hetic intima for an ensign of the people; to it the prophet uttered this prediction, but would come into being in due time, namely, when the Lord's day ment there does not shine a single prophecy in this chapter is conshould be inaugurated by the resurrection of Jesus from the dead. Ex. there is has been struck by "these cuse me, my brother, for going into modern divines," who have, "by the Hebrew, since in this case it deep, pious study," taken their own could not well be avoided.

I must turn to Heb. 4: 9, to prove that there was a Sabbath appointed, or in contemplation, for the gospel church, which was not the old seventh-day Sabbath. I will here re-

"The word rest occurs a half dozword Katapauo, which must be rendered rest, and refers to rest in batismos is regarded by the best expositors as indicating the Christian Sabbath, as guaranteed by Christ's

world of spiritual and eternal rest:"

theory. According to him, it is 'keeping of a Sabbath." Such rendering as this is scarcely adapted don't observe Sabbath days there, but simply enjoy the heavenly rest, whatever that may be. The sabba-tismos is for this world, and was exchanged for the old Jewish Seventh live again except in the prejudices of a few converted Jews in the first age of the church, and in the honest zeal, perhaps, of a few modern Chrisren, I must pit Doctor against Docopinion with some eminent critics. that we have in these verses. Heb 4: 1-9 direct intimation and express Christians. It does not require very | authority, for the change of the Sabday of the week). There remaineth herefore a sabbatism (or the keep ing of a Sabbath to the people of mony with Christian emotions and God). . . . The word in the enjoyments, than the rigid, formal, original, translated rest, is sabbatis-

> plicit declaration of the change of the Sabbath." Thus has testified the Rev. Dr. Wardlaw. Having then inferred the change the prophetic writings and predic tions, and especially from Heb 4: 9 primitive disciples, as the Lord's day. is now obligatory on the disciples of

perfectly satisfied of the meaning of

Hoping and believing that you are able and willing, fully, to exhaust the fature improves as his heart your side of the issue in controversy, volve the truth, and the truth only.

Fraternally. JOSEPH WALKER

Reply. Dear Brother Walker,-Well, we are out of Eden, where I did, I confess, so much delight to dwell. It was an evergreen of flowers and fruits and beautiful arbors and re- Henry, Scott, and a host of other freshing fountains, with the wel- divines, that it distinctly refers to come rest always following toil, and to me it has always been a puzzle | Hull will not deny, at least I imagine why Father Adam and so many of | so, that this passage in Psa 118: 24, his sons were, and are, in such haste refers to the resurrection of Christ.

to be out of it. In your first article in defense of your proposition, Resolved. That the first day of the week

s: the day which Christians ought to obyou, like a wise builder, seek to lay

with Christian emotions and enjoyments, than the rigid, formal, and

character of the commandment is favor of all others." Alexander We are not quite done with the described by the word holy, thus: says, "Some understand by day the prophetic writings in proving the "Remember the Sabbath day to festival or celebration at which the change of the Sabbath. In Isalah, keep it holy." The mere resting psalm was intended to be sung. for instance, something is said about from labor is not the keeping of the The day, in this sense, God is said a root of Jesse," evidently alluding Sabbath holy, and the same may be to have made, or instituted, not so rendered: "His Sabbath shall be do it who is most intelligent and cept so far as it was meant to be a as nearly as I can render it into and "spiritual," and to me it seems ebration alluded to in this paalm. English, is menuchatho, from nooach, clear that the man on whose heart This we are inclined to regard as volume. God (Jer. 31: 31-34) is of all best | Henry, in his first interpretation, | 40 Winter St., Boston, for the Jan- this there is not a word or hint of

tions," "glimmering through the shall the Gentiles seek: and his rest darkness of this world."On this state | shall be glorious" (glory). The "reflections" for divine scintillations, and are walking in the light of the fires of their own kindling. Would, brother, we had less of the light of

these "pious" divines in the place of the simple Word of God! They often darken counsel by words ters cast up mire and dirt." "There without knowledge. The passage in the second Psalm -"Thou art my Son; this day have | Christ there is rest for the weary I begotton thee"-does not refer to Gentiles (Rom. 15: 9-12), as well write and speak on this subject as the day of Christ's resurrection, as as for Jews. Matt. 11: 28-80; Heb. I think, but to the time of his mani iestation. Alexander, in his notes says: "And his rest; the rest. upon this passage, says: "The opinion that this passage is applied by give. This evidently includes all Paul, in Acts 13: 33, to Christ's resurrection, rests upon a mis | part to those who seek him. The apprehension of the verb raised up. which has this specific meaning only resting place, or a habitation (Num. when determined by the context or but Dr. Barnes has proved himself the addition of the words from the but it also denotes a state of rest. these Sabbaths was ever suited to to be a poor expositor of some very | dead, as in the next verse of the | quietness. Ruth 1: 9; Jer. 14: 3; | of Scripture, let us briefly examine plain gospel declarations, and hence, same chapter, which is so far from Psa. 23: 2; Psa. 95: 11; Deut. 12: 9; the above paragraph, as far as it he may be fallible on this Sabbath requiring the more general expres- Isa. 28: 12; Isa. 66: 1. Here it evquestion also. His own rendering of sions of the preceding verse to be idently means the latter. It may the word sabbatismos overtures his taken in the same sense, that it refer (1) to the peace he gives to rather forbids such a construction, the conscience of the awakened and and shows that the two verses speak | troubled sinner (11: 28-30), or to to the heavenly rest. The saints of different stages in the same great the prosperity and peace which his process; first the raising up of Jesus | reign shall produce." Surely, brothin the same sense in which God is said | er, those who can see an "intimato have raised him up in Acts 2: 30; tion" here of a change of the Sab-3: 22, 26; 7: 36, i. e., bringing him bath, can see whatever their imaginto being as a man; and then the ination suggests. To such it is

rising up from the dead, which the clear that Christ sprinkled little apostle himself introduces as anoth children when he put his hands on er topic in Acts 13: 84." On this them and blessed them. passage.Jamieson, Fausset, & Brown tians. But as Dr. Barnes is relied say: "In Acts 13: 33, Paul's quota- 9, in proof of your position. The on by our Seventh day Baptist breth tion does not imply an application letter to the Hebrews was written of this passage to the resurrection; by a Rebrew from a Hebrew standfor raised up in v. 32 is used in the point, concerning matters in which en," but the seventh day. And i vith scholars and divines as that of sense of Acts 2: 30; 3: 22, &c., to they were especially interested, Dr. Barnes can possibly be, and now | denote bringing him into being as a | namely, the rest in Christ Jesus, tolet us hear what he says: "I am of | man; and not that of the resurred | ward which their calling tended, the | blessed and sanctified at the begin tion, which it has only when, as in fullness of which was reached in v. \$4, allusion is made to His death | heaven. This rest was typified by (Romans 1: 4), which says he was the rest of God on the seventh day declared as to His Divine nature to after he had become a victor in the be the Son of God, by the resurrection, only teaches that the event only manifested a truth already ex- der Joshua, for after this, David, in isting." It would be easy to intro- Psa. 95, speaks of it as yet to come. and sacrificial Sabbath of the Jews mos, being different from the word duce many such statements in favor Three rests are spoken of: the rest on our mind, and that is, Why our ure with scripture, in which case so translated throughout the whole of the opinion I hold, but want of of God in Eden, the rest of the Jews First day brethren always change nothing is clearer than if any day conclusive that the writer of this through Christ; and yet there were and instead of saying "God com Psalm did not, when he penned attendant resemblances that needed manded the keeping of the seventh these words, have the day of Christ's to be considered. 1. God's rest on day," say he "commanded the keep resurrection in his mind. Nor is there any evidence that Paul had toil. 2. The rest of the Jews in Our belief is that they see that other than the fact of Christ's resurrection in mind in Acts 13: 33. That he applies this passage to wilderness. 3. The rest in heaven ures, it would undermine their Sun-

Christ's resurrection, I admit, em-

You say:

phasizing the fact, but not the time, as the connection abundantly shows. From the views held by you, brother, I am not surprised that you should introduce here Pss. 118: 24. "But the Psalmist's vision into warms with the contemplation of our Lord's resurrection, as he saw the rejected corner-stone assume its ed,' he exclaims: 'This is the lay which the Lord bath made; we will rejoice and be glad.' Sabbathe gospel dispensation.' Of course it does, and as 'the Lord's day' is at the very beginning of that dis. pensation, or nearly so, I claim, with the changed Sabbath ' for the gospel dispensation.' My good Brother though he will not own it as mark ing the date of a new Sabbath. To me, however, it seems so reasonable this much I will give: "The two that I should feel as if entering upon

a work of supererogation, were I to attempt to sustain it with logical I see no evidence that Psa.118: 24 refers to the time of Christ's resur rection especially. That his resurrection was a triumphant event in his history is true, and the apostles effectively so employed it. But in no instance did they refer to the time in which it occurred, whether as important or otherwise, and this, I think, should set this matter to rest, If the apostles attached no importance to this, why should we? The phrase, "This is the day the Lord hath made," in Psa. 118: 24, deter mines nothing in regard to this, beonly equivalent to time, period. In to Christ, to whom "the Gentiles | said of the temple service prescribed much by positive appointment as by liever's rest in Christ, commencing in this room partaking of their evenseek." and it is added: "His for that day. The Sabbath is a festi- having providentially affirded the here and running on, having its ful- ing meal. 4. Certain brethren came rest shall be glorious." Dr. Ward | val of creation, and is to be kept | occasion for it. . . . There is no al- filment in heaven.

ray of pure light. All the light tinued from the preceding one, the prophet passing on from the deliverance of the Jews from the Assyrians to the deliverance wrought by Christ for all oppressed by sin. which in this place is called a rest. Man cut off from God by sin is a burdened and ceaseless wanderer. "The wicked are like the troubled sea, when it can not rest, whose wa is no peace, saith my God, to the wicked." Iss. 57: 20, 21. But in 4: 1. On this passage, Mr. Barnes peace, and quietness, which he shall the rest or peace which he shall imword menuhha sometimes denotes a 10: 33: Micah 2: 10: Psa. 132: 8):

And, lastly, you present Heb. 4: work of creation. It was not the Canaan, and rest in heaven, the language of the commandment the seventh day was preceded by ing of a seventh part of the time." Canaan came to those who were should they repeat the commandvictors over their enemies in the ment in the language of the Script-

was also to be the fruit of victory day temple. of Christ, the Christian's great Cap | "3. Apostolic example transfers the tain. This was to come, and the day of rest from the seventh to the Jews were in danger of falling short | first day of the week. John 20: 19; of it through unbelief, as did the Acts 20: 7: 1 Cor. 16: 2: Rev. 1: unbelieving Jews fall short of the rest in Canaan, who perished in the first, an undesigned admission that wilderness. Dr. A. Clark treats | the commandment fixed the Sabbath | this subject in this same manner, on the seventh day of the week. In but I only quote one of his criti- the next place, it makes a statement cisms: "There are two words in wholly inadmissible upon principle. translate rest, kutapausis, and sabbatismos; the first signifying a cessation from labor, so that the of religion. It was not theirs by weary body is rested and refreshed; appointment, nor did they set up any the second meaning not only a rest | such claim. Nor did Christ change from labor, but a religious rest; a any laws or commandments. Those rest of a certain kind, of which both Jewish ordinances that were shad soul and bedy partake. This is ows of him, died with him on the rue, whether we understand the rest | cross, because they were fulfilled in as referring to gospel blessings or | him. Besides this, he appointed two to eternal felicity, or to both." ordinances peculiar to his dispensa-The note of Jamieson, Fausset, & | tion-baptism and the Lord's Sup-Brown is too lengthy to copy, but per. ideas of rest combined give the ic examples, and see what they were, perfect view of the heavenly Sab-

taking them one by one. bath-rest from weariness, sorrow, and sin, and rest in the completion day at evening, being the first day of God's new creation. Rev. 21: 5." of the week, when the doors were Lange's Commentary treats of this shut where the disciples were assemas the rest in Christ, beginning here bled for fear of the Jews, came and running into heaven, and among | Jesus, and stood in the midst, and | other things says, "This rest is a saith unto them, Peace be unto sabbatismos, a Sabbath festal cele- vou." Now see what Mark 16: 14 bration (from sabbatizein, Ex. 16: says of this same "assembling" of 30, as eortasmos, from eortazein)." the disciples. "Afterward he ap Delitzsch writes at great length peared unto the eleven as they sat upon this, and is very critical, and at meat, and upbraided them with among many other good things their unbelief and hardness of heart, says, "The final Sabbath will not because they believed not them tality of life." Stuart, concerning where it says, "And when they

the rest here, says it is "spiritual, were come in, they went"up into an heavenly rest." He also argues at upper room, where abode both Peter, length in support of this, and is and James, and John, and Andrew. very critical and exhaustive. We Philip and Thomas. Bartholomew. could follow this question here and Matthew, James the son of Al until the reader would weary, but pheus, and Simon Zelotes, and Judas desist. After giving this passage the brother of James." and its connections the most thor Let us now look at the case as it ough examination of which we are here stands. 1. Eleven of the discapable, we come without a doubt | ciples at this time dwelt in their own to the conclusion that there is here hired room. 2. This room was

In Christian love.

LITOLFF'S MUSICAL WORLD, a in their midst and upbraided them

the former Shabath is used, and in keep his Sabbath, and to such a one Lord has made so; it is a continual THE STANDARD AND THE SABBATH together to break bread, Paul and was cured in thirteen days, so tinued existence of man, or a dis-"1. God has ordained that one day in seven shall be a day of rest. Ex. 20: 9, 10. 2 Such a day is required for man and beast. France there were many lights in the upper tried the experiment of one day in chamber, where they were gathered ten; but experience proved the wistogether. And there sat in a winlom of one in seven. 3. Apostolic example transfers the day of rest dow a certain young man named from the seventh day of the week to Eutychus, being fallen into a deep the first. John 20: 19, 26; Acts sleep: and as Paul was long preaching, he sunk down with sleep, and The Standard is an ably conduct fell down from the third loft, and ed Baptist paper, published at Chiwas taken up dead. And Paul cago, which we never consult with went down, and fell on him, and emout profit. Its Sunday School Les bracing him, said, Trouble not yourson department is instructive and in selves; for his life is in him. When spiring. We had looked forward he therefore was come up again, and with interest to see what it would had broken bread, and eaten, and say of Nehemiah's Sabbath-reform talked a long while, even till break movement, and also to see what it of day, so he departed."

would say concerning the "change And now let us sum this up and of the Sabbath," and these we have see what it says. in the brief paragraph which heads 1. The apostle was about to leave this article. For many years, we Troas and go on his journey, and have wondered that Baptists could the last night is spent in a celebra-

tion of the Lord's Supper. they do. They score and hew Pedo-2. On coming together, Paul disbantists for their habits of falsely courses to them in words suited to interpreting Scripture in the interthe occasion, and continues his est of sprinkling instead of immerspeech until midnight. sion, and in the interest of infant 3. At this point, the meeting is baptism, etc., and yet in the interest

interrupted by the falling and raisof the doctrine of a change of the ing of Eutychus. Sabbath, they wander as far away 4. After this, the bread is broken and mix things as badly as do the

and eaten. 5. Then Paul continues his dis-

course until break of day, when he departs on his journey. And again we ask, Is there anything here about the change of the Sabbath? Surely not. No reference is made to the Sabbath or holy time. The meeting held was in the night, and

not in the day time, as all can see. The next quotation is 1 Cor. 16: , which reads, "Upon the first day of the week let every one of you lay by him in store, as God hath pros pered him, that there be no gatherings when I come." Here there was not even a meeting of any kind or for any purpose referred to. The direction given is that each of the Corinthian brethren shall, on each first day of the week, until Paul and his company come along, lay by himself in store a certain sum for the poor saints in Judea. No change of the Sabbath, or even coming together of the church, is named.

One more passage remains. Rev. 1: 10, "I was in the Spirit on the Lord's day." This passage is not definite, as it does not tell what day seventh part of the time," but it says of the week or month or year this keepit holy." "The seventh day is the Lord's day is. Nor does the context define it. In order to ascertain this, we must compare script-

of the week is meant it is the seventh. This God blessed and sanctified. This he called his holy day. And Christ said of this day he was Lord. There is, then, here no reference to a change in the Sabbath. From the beginning to the end, this change of the Sabbath is an assumption. There is not one word in the Scriptures about it.

But the Standard goes on to say, SUGGESTIVE. The letter below, which has fallen nto our hands, was written by an experienced and well-educated Baptist minister, who has given the Sab-10." In this statement there is, at bath question a thorough investigation. The letter is written to one seeking the best arguments on the Sunday side of the question. We do not violate confidence when we this chapter which we indifferently We deny that it was any part of the give this letter to the public, asking for it a careful reading. Especially apostles' work to change the Sabdo we call the attention of our Bapbath, or any other law or ordinance tist brethren to it, praying they may read and consider its statements without prejudice. Nothing is plainer than that Sunday observance in the church is post apostolic. It is as purely a human institution as is infant sprinkling, and more thoroughly represents heathenism than does that, because it originally was a heathen institution: My Dear Brother,-There is

ligent inquirer on this subject. The first churches were evidently Saventh day Baptists—converts from The church was the syn-Christianized—baptized The Apostles were never charged with deserting or changing the Sabbath. The change was postapostolic and gradual, the revulsion of the Gentile from the Judaistic element. I do not know of any specific Scriptural authority for the change from the seventh to the first day of the week. You can read 2 Cor. 3d chapter; also Acts 15th chapter, and make your own exegesis, and draw your own conclu nent don't help us much. It is only therefore be realized till time is which had seen him after he was that we are able to apologize for swallowed up of eternity and mor- risen." Turn now to Acts 1: 13, our practice of regarding the first day of the week as the Christian Sabbath. The only plausible argunent is that the seventh part of the commandment, or that the "law engraven on tables of stone has have no Sabbath under the gospel, ample for the sabbatic sacredness of the first day. I am sorry I can not help you more, but in this matter we are about as helpless, as the Pe lobantists are against us. We say to them, "To the law and the testino reference to a new weekly Sab- closed for fear of the Jews. 3. At mony." But they turn to history bath for Christians, but to the be the time mentioned, they were with and tradition. Do we not do the

A TESTIMONIAL.

from Emmans and said the Lord WEST UNION, Ia., Feb 10th, 1879. had risen. 5. These eleven breth o the Editor of the Sabbath Recorder: I was in the habit of using opium ren said they did not believe their testimony. 6. Then Jesus appeared for four years and three months, and monthly magazine of new composi- for their unbelief. These are the was swindled out of \$54, by taking In considering these questions it tions for the plane forte, edited by facts in the case, and we ask, What Mrs. Drollinger's Morphine Solution will be well to remember that the have always tried to guard against weak? Should it not be a matter Clemens Schultze, is in its eighth evidence is there here of a change for seven months, and was worse off dvertisement: "Opium and Mor-

preached unto them ready to de that I have no more desire for the belief in the resurrection, or in the part on the morrow; and continued drug, for which I thank God and Dr. judgment, or heaven, or hell, or in his speech until midnight. And Stephens. R. Lippincott.

> FREE FROM THE LAW. The following parody has been composed as a looking-glass for the no law doctrine, and in the hope and give our views of future events that its professedly Christian dvocates will see the folly of their theory, and abandon it:

"No rouge e'er felt the halter draw, With good opinion of the law

Free from the law, O happy condition !" We sinners can do about as we please No danger there is of final perdition, 'Tis live as you like, and die at your

Of law, says the Book, sin is transgres And where no law is, no sin can there

Not the sin of the slightest digression Can be found in the blackest infamy. We are free from the law, say the preach If the law but squarely crosses their

track : Tis as good for the taught as the teachers Let us down with the law then, with We are free from the law, cry the singers

And they fugle it, loud, loud as they and the halls from the sills to the spring

Free from the law, O happy condition! Do you doubt it? Sure, the doctrine Tis a part of the Apostle's commission: He says, With law we have nothing to

Ha, ha! I see your incredulous look, Now what wish you, Mr. Christian, t 'It is this, sir : I have looked thro' th

And where's the passage you quote me I pray?"

Well. well. I will be candid and tell you I did not take the trouble to prove it; Our preacher, Reverend Doctor Relyew Said it was so, last night, in the pulpit Twas a Sabbath discussion, and headed, Is the seventh-day Sabbath now i

one said, God's law and Sabbath at wedded: The other said. They have got a divorc Ah, I never had heard our dear Doctor

Once hint that God's mighty laws were no more : Twas as sweet to my taste as the nectar 'Tis a wonder I ne'er heard it before.

dered. As loudly under our off slipping feet, he old terrors of Sinai have thundered, And the preachers follow'd up our re

For no more are we that kind of cattle We sinners will live high in the clover, And let the preachers fight out the bat-

L. COURTLAND ROGERS. Union Dale, Pa., January, 1879.

THE SECOND COMING OF CHRIST. Matt. 16: 27, "For the Son of Man shall come in the glory of his

Father, with his angels; and then he shall reward every man accord ing to his works." Matt. 24: 27, 30: "For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be. "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Mark 13: 26: "And then shall they see the Son of Man coming in the clouds with great power and glory." Luke 17: 24: "For as the lightning, that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in his day." Luke 21: 27: "And then shall they see the Son of Man coming in a cloud with power and great glory." Acts 1: 11: "Ye men of Galicee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in work at all satisfactory to an intel into heaven." 1 Thess. 4: 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Rev. 1: 7: "Behold, he cometh with clouds; and every eye pierced him: and all kindreds of the earth shall wail because of him."

apostles speak concerning the personal appearing of our ever blessed Lord and Master. Nor is this event to come unnoticed by the inhabi tants of our world. It will burst upon the earth unexpectedly. Even Christians may, for the moment, be startled, even as the approach of death surprises, for the time, many time satisfies the spirit of the fourth | who are prepared to welcome the gim messenger. But, however noiselessly and stealthily may be the approach of Christ with his holy angels, yet, when he does thus come in the clouds of glory, the effect will be greater than any other event which has ever occurred in all the history of man. The Scripture is so clear that probably most thoughtful Christians are agreed as to the above statements. But just here arises this very grave question: What sarily have a strong bearing upon the question concerning the time to in trying to get rid of the habit I elapse before this wonderful event.

Even so. Amen."

the glorious appearing of our blessed least affect God's purposes concernfoolishness to wax hot in debate,

in such a manner as to condemn everybody who does not believe them, or as though we would force God to act in accordance with our particular opinions. It the rather ecomes us to be modest in our interpretation of prophecy, and to be sure that we are willing in heart for God to carry out his own plan, even though it should crush our most

interpretation of prophecy, let us do so with all humility and submission. 8. R. W.

"LESS CHANCE OF FAILURE" o the Editor of the Sabbath Recorder: In an article on "Sabbath Reform

and Adventism," you make a comparison between the foundations of the Seventh day Baptists and the Adventists as sects from which you draw the conclusion that "there is Seventh-day Baptists you say, "As a sect, they are built upon the fourth commandment and upon immersion. Their sect foundation is not an in-

terpretation, but Scripture statements, and these have the character of certainty." "Now, is there less certainty in

that which an apostle calls a "sure one rose from the dead." Said Je-

llack! how we poor sinners have wor being fulfilled in the person of Je-

sus. From such evidences as these

well to take head. ments." This is well, if you allude to human interpretation; for these those of like faith have made misare fallible. But, with the prophetakes in the past? cies on which Adventists rely for the truth of their doctrine, a divine interpretation is given. Said Daniel, "This is the dream; and we will tell the interpretation thereof." Dan. 2: 36. "So he told me, and interpretations of our Advent made me know the interpretation of friends, and we believe the day is the things." Ch. 7: 16. See also not distant when questionings will Dan. 8: 19; Rev. 17: 7. Is there arise in their minds whether misno certainty to divine interpreta- takes have not somewhere been tions? Can not the careful student | made by them. of prophecy, and the close observer of the fulfillment arrive at any certain conclusion? If not, what is the use of prophecy? What statecertain than those divine interpre-

what can we rely with more assurance than on the words of the Son of God? Matt. 24: 32-35. Now, God promised, in prophecy, he advent messages. Rev. 14: 6-12. These warnings have been announced in the given order; and the final one, concerning false worshipthat of the beast the changer of of God's times and laws—is spreading all over the earth, and testing of God and the faith of Jesus, according to the prophecy. Is there no certainty in these things? Has God forgotten to fulfill his word in its season? and has some other power taken it in hand, giving a spurious warning when the true is so evidently due? For me, I see no chance of failure. When God promises, I believe he will fulfill: ind, when he furfills, all I have to do is to believe it. In believing, we do not take uncertain ground. The

danger is in unbelief. The apostle gave his Jewish brethren the true caution: "Beware a short time, however, the employer therefore, lest that come upon you, which is spoken in the prophets: Behold ve despisers and wonder and perish: for I work a work in your days, a work which ye will in lare it unto you." Acts 13: 40, 41. come to the conclusion that, when God works in the fulfillment of his lieving it with full assurance, and resting upon it as a certainty. R. F. COTTRELL.

Reply with as much carefulness as we converts to the Sabbath, and are could. Nor have we at any time now among its firmest supporters. indulged in unkindness toward those But, is it not equally true that many who are firmly persuaded of the more have been lost to us through near end of the world, but have at want of employment than have been events are yet to take place before ways regretted the starting of a gained in that way? You may this glorious advent of Christ? The new sect upon this basis, believing plead that if they had been strong answer to this question must neces. it not only uncalled for, but mis in their principles and in faith, they chievous. It is true that the evi- might have found some way to get dence on which this opinion rests a living and still be true to the Sabdoes not appear to us as to those bath. That may be true; but, is it who accept the doctrine, and yet we not one of our duties to help the beliefs of men have no power to any other feeling than to admit that of principle with every employer upon its axis ages ago, just as sure ing," &c., that is so often put before observe it?" Will you not think of phine Habit cured by Dr. J. L. Stelly as it does now. The doubts and the people does not affect us, if we this when it becomes necessary for Gen. 2: 2, with Ex. 20: 11. In both ficiently spiritual in its nature for v. 24. The whole time of the gost of musicians of considerable vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days, trary did not change the fact an fest, when it is thurst in our face do what you are able toward saving vers, and see what there is in Acts Ohio, in from ten to twenty days. rested on the seventh day," yet in love God is prepared lovingly to that day of salvation, is what the 25 cents a number. "So, a disbelief in the con- ling, we feel it unjust and unkind. the 25 cents a number."

After looking over our good brother Cottrell's letter we are just where we were before, believing the Seventh day Baptist organization Savior Jesus Christ, will not in the stands on a firmer foundation than does the Seventh day Adventists. ing these things. It is worse than These are both sects. Seventh day Baptists, as a sect, are built on the letter of the fourth commandment. This, in its statement is not only clear, but it is so fortified by the history of the past that there seems no chance for mistake. Now, as to the Adventists, as a

sect, they are built upon a peculiar interpretation and application of certain prophetic, and perhaps figurative statements of Scripture. Now, we do not doubt the truth of cherished theories. Let God be these passages, but say there is true. Yes, we must be anxious for room to doubt their interpretation God to be true in every particular, and application by our Advent even though it should brand every friends. In what we have said, we one of us as a liar. When we speak have never uttered a doubt but all of future events, as based upon the prophecy will certainly be fulfilled; nor have we any doubt but Daniel was inspired to reveal dark sayings; but that is a different thing from believing our Advent friends are certainly right in their interpretations. Our correspondent only "changes the place, but keeps the pain" when he says, "This is well, if you allude to human interpretations; for these are fallible. But, with the prophecies on which Adventists rely for the truth of their less chance of failure" with the for- docurine, a divine interpretation is mer than with the latter. Of the given." Pray, does not the application of these passages by the Adventists equal an interpretation? I admit the truth of all Daniel says, but must I therefore admit the correctness of its application by the Adventists?

Now, let us state the case. For the interpretation of the prophecies on which our Advent brethren have word of prophecy," than in other | planted themselves as a sect, we are statements of Scripture? If the largely dependent upon them and prophecies and their fulfillment af- others. These interpretations are ford no ground of certainty, for at our hand, and several of them are what were the prophecies given? the productions of men of world-In the parable it is said, "They have | wide fame, as to their Christian life Moses and the prophets; let them and learning. They have had almost hear them." And, "If they hear every opportunity for investigation. not Moses and the prophets, neither It is known by every student of would they be persuaded, though prophecy that many of the factsindeed, nearly all of them undersus, "Had ye believed Moses, ye lying the investigations, are buried would have believed me; for he in the history of the long past. wrote of me." What Moses wrote They transpired when books were of Christ were prophecies which were | few, and the records kept were often lost or hadly defaced, and, at best, could be deciphered only by few. conclude that the prophecies, to- When, then, these men of learning gether with their fulfillment, are to and toil often differ from each other be depended upon as certain. They in their interpretations, or fail to are a "sure word," to which we do | reach any conclusion at all, how can one so unlearned as I be certain that You discriminate between an "in- the interpretations of my Advent brethren contain no mistakes, and. especially when I am confident that

One word further: This is not a new question to us; for many years we have had it before us, and if there is anything now certain to us, it is that uncertainty attaches to the

THINK OF IT.

Are you a Sabbath-keeper? and da you employ help? If so, whom nents, in all the Scriptures, are more | have you in your employ, or whom will you engage for the coming seatations in the book of Daniel? On son? Is it the young man or woman who believes the seventh day of the week to be the God given Sabbath, and who desires to observe it as such? or, is it some person who either regards Sunday as Sabbath, or thinks it does not matter which day is kept, and so does not object to working for you on Sunday? Have you stopped to think that there are comparatively few Sabbath keeping employers, and that if they refuse or neglect to employ the Sabbath-keeping laborers, it is compelling them to accept situations among those who do not regard the Sabbath? Very often, too, such situations are only to be had at the expense of the Sabbath. 2000

A young man obtained a pleasant and remunerative situation with a first day employer, with the understanding that he should not be asked to labor on the Sabbath. In decided he must have his services on that day also, if he kept him. The young man sacrificed his place rather than his Sabbath. Would every young man have been firm

enough to do it? Throughout the denomination our the young people are saying, " If they want us to stick to the Sabbath, why do not those who have to hire help hire us instead of Sunday hands? We must work: and if we The subject of the second coming can not get places among our own of Christ has always interested us; people, we must go elsewhere." It and concerning the sentiment of is very true that some of those who his soon coming, we have always felt | have come among us as employees tender, and spoken and written of it from first day societies have become

that the loudest c should come from first the reason of cy, which in fable has lost his own other foxes to a s putation, and in r makes men rejoic vorite doctrines fin For Ltake it that pretend that protect ing in which his co of monopoly. From publicists, if not the has the right to e convictions, that their views of com general truths, not ents, and that when wisdom of protect shall rather encou their adoption by It is, therefore, not ing to find the No. other Russian journ Bismarck's schemes vor of passionate Fi almost hinting that breach of faith towar is the more surprisin considers the specia tween the two empire side is Russia, which protective cordon lik around herself, and pletely excludes imp this country; on th Germany, which not easy introduction of tle from Russis, bu through Bismarck hi better conditions a Russia's embarrassme made it possible. the late war the tro had been repulsed the Winter was dra finances of Russia w her people were spondent; and the or in the scene was the ship of Germany.] Liberals, is that fri nothing? They wer and proposed no reta but they called upon to seize the opportu

OUR EUROPE

The present internative on Ruesia and P

parliamentarians li stag — In time o war Law reform (From a Regular Bantan, German

It is an odd circ

deed, for two rea

pressure upon the compel them to lesse to the German expor frontier. The appeal such steps, and even on the ground that it generous and dishond advantage in that wa porary difficulties of a er. I do not know who have shown a similar the case of France or not, the fact is, of con should still be grateful for partiality in the pa belaboring him now for self-protection. Prince Bismarck's erto enjoyed by the m

Reichstag when asser islative deliberation. with so favorable a re-Federal Council as w its author. Even the the various governme the Germam Empire. low the Chancellor in ary course advocated indignation universal throughout Germany echo in the sacred pro Federal Council, opporto the idea of calling Prosecutor and the co into requisition for est maintaining order and liament. Although it nied that the Socialist, Ultramontane deputie the bounds of parliame Government, instead iniatiative in the mat have confidentially used with the deputies to st disciplinary power of If Prince Bismarck's bi

majority. Whilst the may, with certainty, rec one of the groundworks tional liberty, his proj reform of taxation and the customs tariff seem better success. Since the annexation and Lorraine to the Ger the railway system of t inces has been greatly e object in view in con new lines being notorio facilitate the rapid cond troops on the present tier of the empire, or to

a contingency scaro

minority in Parliament

forth always be at the

their speedy transport point of it to another. authorities at Berlin, h it appears, not yet satis ated for promptly asset forces at any point in & raine where it may be concentrate them, either ive or offensive operations of late, a prostructing a railway thro

Lixheim, Palaburg, and way will connect the Mets, Streeburg Paris Saarlines and moreover the Germans the grade

They in their interpretations, or fail to reach any conclusion at all, how can one so unlearned as I be certain that the interpretations of my Advent brethren contain no mistakes, and especially when I am confident that those of like faith have made mistakes in the past? One word further: This is not a new question to us; for many years it is that uncertainty attaches to the

an who believes the seventh day of the week to be the God given Sabbath, and who desires to observe it. as such? or, is it some person who either regards Sunday as Sabbath. or thinks it does not matter which day is kept, and so does not object f to working for you on Sunday? Have you stopped to think that there are comparatively few Sabthey refuse or neglect to employ the Sabbath-keeping laborers, it is comthey refuse or neglect to employ the word in pelling them to accept situations among those who do not regard the Sabbath? Very often, too, such situations are only to be had at the expense of the Sabbath.

A young man obtained a pleasant and remunerative situation with a fret day employer, with the understanding that he should not be seked to labor on the Sabbath. In short time, however, the employer lecided he must have his services on that day also, if he kept him. The young man sacrificed his place rather than his Sabbath. Would every young man have been firm enough to do it?

Throughout the denomination our the young people are saying, "If they want us to stick to the Sabbath, why do not those who have to hire help hire us instead of Sanday hands? We must work; and if we can not get places among our own coming can not get places among our own seted as; people, we must go elsewhere." It is very true that some of those who ways felt bave come among us as employees terr of it from first day societies have become cenverts to the Sabbath, and are ny time now among its firmest supporters. of those But, is it not equally true that many more have been lost to us through want of employment than have been of a gained in that way? You may believing plead that if they had been strong in their principles and in faith, they might have found some way to get to those bath. That may be true, our, and start we not one of our daties to help the bath. That may be true; but, is it tragainst weak? Should it not be a matter The idea who observes the Sabbath, as far as

An event of no little importance, ally forces them to retire from the of information. Scarcely any mate-

or highest instance is transferred to | zines. the Empire, leaving in general, but Right here we might easily make But the indications now are that the two stages to the local judiciary, another department of church-work large raids upon the public Treas and this compels, of course, local render very valuable aid. In every ury will fail this session of even a modifications in each State. In church a large sum of money, com l respectful hearing. No time has yet Prussia, the courts of appeal are re paratively, is expended in books for been wasted upon any of them, and duced in number, and by combins- the Sabbath school, mainly for story there is little chance of their gettion with the city and county courts | books of no permanent value. Why | ting a show now, though there is become Landgericht, or national not make the Sabbath school library usually great danger in the final courts, of second instance. The pet- valuable to the whole membership rush. Both Republicans and Demo ty tribunals bear henceforth the of the church? Why consider both crats, however, are very intent upon name of Amtsgerichte. Now, since Sabbath-school and library only for various moves upon the political only a portion of the members of infants, and boys and girls of weak | chess-board, and neither side feels the present Prussian Supreme Court | capacity? There are books of trav- | that it can afford to champion subwill be transferred to the corre- el and adventure, of heroic endeavor, sidies of any sort. The Democrate sponding Imperial Court, it follows and of geographic and ethnographic are organizing for a united and dethat the others must either step description, full of interest to boys termined effort to repeal the test tire altogether. - The judges of ap- and all descriptive of mission fields, | features of the federal election law peal, likewise, will have a disagree- and recounting the triumphs of the It looks as though the appointment able alternative before them. The gospel.

WASHINGTON CORRESPONDENCE.

frontier. The appeal failed. Prince of the reform would be partially ob- favor of the transfer of the Indian things. The Western Union Tele-Bismarck flatly refused to take any viated. The new system finally in Bureau to the War Department graph Company is making despermany, how at Conference at Plain- the Indian question brought out the oly, which has bought up every largest audience of the session. The Missionary Society that our church- galleries were packed, and every tional reason why the Russians es should renew the monthly concert available space of the floor below should still be grateful to the Prince of prayer for missions, and that our occupied by Members of the House for partiality in the past, instead of giving should be systematic. It and others, who enjoy the privileges belaboring him now because he was doubtless expected that the of the Senate Chamber. The thinks the time has at length come mission meeting would generate an speech itself was a pointed and exinterest in missions where heretofore | haustive presentation of the transfer | the paper. only indifference had existed. No side of the controversy. One of plan was devised by which interest the hardest hits in the speech was erto enjoyed by the members of the might be awakened in the mission lits reference to the Cloak of the

ous agencies are supposed to be assigned to, and in a measure under the control of different denominations, and the agents appointed are understood to represent the church

furnish us a lesson, we can not resist men, are kept on sale, are good ply will always equal the demand. sales are a tolerably fair indication, parts of our denomination and so If there is a falling off in the supply. of the popularity of the different suppose that others may wish to hear forth always be at the mercy of the, it is because there has been a falling favorites. The keeper of one of from us, though we may have nothciety for the past few years plainly linquired about the sales of engrav- profession of our faith, indicate, that the true missionary lings of the prominent men of tospirit has largely died out of the de- day: "I sell the most of Thurman, cold here, but it has been so stormy nomination. But it is no time to Conkling, Ben Butler, Jim Blaine, that we could not have any night and John Sherman. You would be meetings, and, indeed, the snow has ties over it. That will only increase surprised," he says, "to know blow drifted so much as to make it im-Since the annexation of Alsace the difficulty. How may we increase great a demand there is for Butler possible to get out on the Sabbath and Lorraine to the German Empire, the missionary spirit? We find one pictures. Of the five I have just several times this Winter. Eld. H. mentioned I think the honors would P. Burdick was with us one Sabbath be divided between Thurman and and presched for the First Church,

troops on the present western from success, if they have any We do orders for Chief Justice Waite. As than usual to think about. We wish tier of the empire. or to provide for not, rejoice to know of the grand for Hayes, I don't think I rell one of him success in his labor in the temtheir speedy transport from one progress of the gospel beyond the his to ten of Speaker Randall, and perance cause were more than the speedy transport from one progress of the gospel beyond the his to ten of Speaker Randall, and perance cause were more than the speedy transport from one progress of the gospel beyond the his to ten of Speaker Randall, and perance cause were the speaker randall and the speaker randall point of it to another. The military borders of our own tribal inherit. yet I am on the Senate side. There is but little demand for Garfield, but The aim, then, in the monthly some for Sam Cox and Fernando facilities which have been thus cre- mission meeting should be to in Wood and Gen, Banks, but the ated for promptly assembling large orease information, and show how principal sales are confined to those forces at any point in Alsace or Lor the command of Christ Go ye into I have just mentioned Of those raine where it may be convenient to all, the world, demands of every who are dead, the greatest demand concentrate them, either for defense Christian organization and every in- is for Andrew Jackson. Abraham' ive or offensive operation; and ac. dividual Christian, earnest effort in Lincoln, and Chief, Justice Chase, Geo. B. Clarke), called a meeting in cordingly, of late, a project for con- this direction. We perhaps pride though there is a fair market for December last, to consider the prostructing a railway through Reding, burselyes as very obedient when we George Washington, Thomas Jeffer-Lixheim, Palzburg, and Dosenheim, observe the fourth commandment. son; Daniels Webster; Secretary has been much discussed in several We quote with self-complacency. Seward, Secretary Stanton, and descons. The meeting resulted in publisher, and book agent in charge that Church holds weekly service at the cofficial journals. The proposed rail, the selection, with a very general cofficial journals. The proposed rail, the selection, with a very general cofficial journals. The proposed rail, the selection, with a very general cofficial society, some of the Methodist Book Concern in Assembly Room of the Methodi

der our own vine and fig tree. But heretofore mentioned, but they are by a council of the Brookfield and Great excitement prevails in Sitson, don't sell well. It may be be-

As the end of the session ap and prepare for a grand final rush. of Deputy Marshals and Supervisors of Elections by the Federal Government would have to be dispensed with hereafter. There never was Senator McCreery's speech in any constitutional warrant for these nouncement that he was to discuss amount of business from this monop-

> DON PEDRO. BE MORE CAREFUL

D. R. Stillman, Dear Sir,-En closed find (\$2) two dollars, for which please give me credit toward

The foregoing letter, received a post office order for the amount. and from the name of the office from: sonable guess may be made of the name of the sender, as there are but two papers going to that office, and one of them, had already naid to ment of money orders is lived up to, order without guessing right. If burlesque and what a disgrace it all at that office, or were the remittance in money, it would be impossible to While there is so much talk about to tell who sent it, and in the latter Presidential candidates, and so much case where it was from, as the postdoubt as to who is the "coming mark on the letter was too indistinct man," on both sides, it is interest to be read. We publish this letter gives some objections to the Inter nied that the Socialist, and also the ing to take his life in his hands and ing to gather up the various straws as a caution to all sending letters, prove his devotion by self-sacrifice. which indicate how the wind blows. and especially money letters, to be If the business of Christian nations, The stands in the corridors of the careful that there be no want of esconducted by Christian men may Capitol where pictures of prominent sential information in their communioations.

HOME NEWS. First and Second Verona Churches HIGGINSVILLE, N. Y., Feb. 10th, 1879 We are glad to hear from other

The weather has not been very Butler, next in order would be and gave three temperance lectures and nearly all who came in contact Blaine, then Conkling, and then in his own peculiar, forcible style, with the dead, died, although disinsuppression is quarantine.

> The residence of Dr. Tilton. Amsterdam, N. Y., was entered masked burglars on the morning of

West Edmeston Churches, assisted kap:Alaskapon-account of a threat by the Indians to annihilate the by J. L. Huffman, when it was dewhites. The citizens are armed. oided that the ordination should assesting the stack to The collector take place on the 12th of the month. of Alaska has telegraphed to Secre-According to this arrangement a tary Sherman, for aid Some have large and interested audience came | fled from the apprehended danger, and others are preparing to leave on together at the appointed time. The the next steamer. The whites are ordination sermon was preached by well organized, and if necessary will J. L. Huffman; the consecrating make a desperate fight.

THE SABBATH RECORDER HEBRUARY 20, 1879.

The Seventh day Baptist meeting

house at Leonardsville is now receiv-

ing additions in the way of a me-

morial window, the gift of Mrs.

Orleans, Neb.

At the first business meeting of

from Acts 6: 8. followed by conse-

crating prayer and charge by H. E.

Babcock, after which the congrega-

We come into thy presence, Lord,

With grateful song of praise, For thou hast belped us hitherto Through all life's devious ways:

Didst thou not guide and lead us here

By thy unerring hand,
From distant friends and churches de

Hast thou not planted here a branch

To this far sunset land?

In Jesus, the true vine?

Let heavenly glory shine.

O, help us now to consecrate

One of our little band, Upon thy table, Lord, to wait,

As he the sacred emblem bears

Of Christ, the broken bread.

O, fill him with the Spirit's powe From Christ, our living head.

In mem'ry of atoning blood.

occasion, as follows:

FRB. 8th. 1879.

FEB. 13th, 1879.

prayer offered by J. M. Todd; the an In amengagement between fifteen charge to the candidates delivered six companies and a body of natives. the numerical superiority of the Zulus, secured a, complete victory. Sixteen houses owned by miners

in Shenandosh Par recently commenced sinking into the ground. The tenanterall removed to a place of safety. The sinking is caused by "robbing" coal pillars in the Kohinoor mines, directly under that sec 70A letter from Tangier, Morocco

Eeb.: 4th: 18ave the Governor of Fe has taken orefuge in a sauctuary to scape the populace, who have risen Anarchy reigns-throughout the Emi**gire.** Chies and army **erig**. Ab a meeting of other engineers

14th, it was announced that the engineers of Leeds, Plymouth, Dover, and other points, intend to strike In the suit of the United States

against the four cases of silk lastings; claimed by Field. Morris & the church. Bro. C. R. Lewis was Cenner. of New York. the jury mennnanimously elected to the office of dered a verdict for the government Deacon, and to-day, Feb. 8th, 1879, The goods thus condemned as smug he was ordained to said office. Bro. gled are valued at \$12,000. A revenue agent telegraphs from S. R. Wheeler being present and North Carolina that he has just repreaching the ordination sermon turned from a raid through Chat-

were wounded, and at these tion sang an ordination hymn, composed by Sister Woolworth for the A Washington dispatch says it is understood the President has decidedzto call-an extra session of the Senate, for the purpose of nominating several retiring Senators to whom he has promised foreign ap

pointmentsia hasta indu The English Admiralty an ounces that 'it has chartered fif teen steamers to convey troops and supplies to the Cape of Good Hope to pupish the Zulus for their recent victory over the British forces in

South Africa. A dispatch of Eeb. 14th, from Fort Jefferson, Ky., says the steamer A. C. Donnelly burned to the water's edge and is aground at Island Number One. Several man crippled and passengers are in the woods suffering

A heavy snow storm prevailed throughout Eastern Oregon and Washington Territory, Feb. 14th.

feared. the mail, was arrested, confessed, and sentenced to three years in State prison, within four hours after ar-

Seven Baltimore judges of elecofficial duties, and fined, and sentenced to imprisonment for terms varying from eight months to a

In the United States Court at Frencon, N. J., Henry Cole, the accomplice of Ulrich a counterfeiter. was sentenced to pay a fine of \$2,000 and twelve years imprisonment. An ice gorge in the Missouri River, at Glasgow, destroyed a span of the railroad bridge being built for the Chicago and Alton Railroad.

Loss \$40,000. A Quebec dispatch of Feb. 12th says: "The snow storm to day was the worst of the season. No trains A terrible famine is prevailing in Brazil. It is reported that half a away already-

Ex Governor Hartranft, of Pennsylvania, has, accepted the appoint, ment of postmaster of Philadelphia.

have received the following capital books: from Donnelly, Gassette & Loyd, Publishers. Chicago, who will send copies pos

Dorr, and Mary E. C. Wyeth. There are the usual departments and editorials. Three dollars a year, 244. Captain at Fifteen by Jules Verne Springfield, Mass. THE RUSSIAN PLAGUE.—Minister 260-261, Paul Faber, Surgeon, by Geo

CONSUMPTION CURED.—An old phy class, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections fectants were freely used. After a send free of charge; to all who desire it, full investigation, the physician continuity in this recipe, with full directions for preparities that the only/means for its ling and using, in German, French, or English. Sent by mall by addressing with stamps manning this paper; W. W. Sheras, 149 Powers's Block, Bochester, New York, and he will be writted and

> WOULD PREFER TO DO WITHOUT No man will endure pain if he can hel

QUARTERLY MAKETING, The Scio and 3d Genesee Churches will meet with friends at Scio on Sixth-day evening, Feb. M. Davis, ROLLES OF Sherman, Alfred a soville. R. Chase, Alfred a world

York. DeRuyter,

Fr. M. Crandall S. Brookfield, 250 Rurch Labrardaville. 175

Lippincott, West Union, Ia. 2 50:1 85

FOR LESSON LEAVES.

WHOLESALE PRODUCE MARKET.

packages. The market for early State

utter continues weak; holders are lot

also another, 33 pails Delaware, at 10

I good sound State butter changed hand

through the week at 10 @ 12 cents. It

begins to be apparent that the old

butter must be in a great part abandoned

New York State must be to the butter

keep the butter coming all fresh Summer,

and out of the way of this fresh corn-

meal fed Western Winter-make. There

was a sale of 1,000 packages, and another

as a brand of flour, at 16 and 17 cents, but

of 500 packages, Western factory, uniform

Fine fresh, Western creamery...28 @ 8

There were sales of good useful cheese in

ommon to good, Western, store-

BEANS.-We quote:

nuch good fruit here. We quote:

LIVE POULTRY.—We quote:

iclusively and Entirely on Commission

DAVID W. LEWIS & Co...

NEW YORK, ".97

with State stock. We quote:

28th, 1879, By arrangement, prayer meeting at 7 o'clock, followed by a sermon by Bro. J. Summerbell: on Sabbath morn ing, preaching by Bro. J. Kenyon, at 11 o'clock, followed by communion; evening after Sabbath, preaching by Bro., Wm. Ernst; on First-day morning, Bro. Gillettewill preach. There will be preaching in the evening following. There will be covenant meeting Sixth-day, Feb. 28th, at 1 o'clock P. M. All the members of the Scio Church, are earnestly requested to be present, J. L. BENNETT.

THE Ministerial Conference held in

L.W.Thickstun, Harrisburgh, 44
P. B. Davis, Shiloh, N. J. 515
Thos. Ewing, 45
A/B. Davis, 500 connection with the Quarterly Meeting of First-day, Feb. 23d, at Rock River. The Hattie Hall 250 85 following are the appointments for that Mrs.J. K. Maxson, Plainfield, 250 85 occasion: Essay, by Simeon Babcock, Does the Bible teach the doctrine of ndless fature punishment ?" Exegesis Mrs. A. Champagne, Wausau, 200 85 Olive B. Campbell, Waukesha, 100 85 by George Burdick of the third chapter of ist Peter. Essay, by J. T. Davis, "The general effect of the introduction of sin in the world." Essay, by J. C. Rogers, What is the nature of the tree of knowledge of good and evil and of the tree of life as given in the first chapter of Gene-

E. M. DUNN, Sec. TO THE DONORS OF THE SEVENTE DAY BAPTIST MEMORIAL FUND.—Th Treasurer of the Board is ready to receive given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please b rompt in paying, as the funds are needed. Any information cheerfully given.

to accept the prices. One lot of 80 odd pack-Plainfield, Union Co., N. J. SEVENTH-DAY BAPTISTS IN HOR-NELLSVILLE, N. Y. Religious services are held in Hornellsville on the Sabbathlow 7 @ 71 cents, and over 2,000 packages preaching at 2 o'clock P. M.: Sabbath school immediately following. The services are held in the lecture room of the ham. Moore and Montgomery coun-Baptist church. All interested are most ies, and has captured twenty-eight cordially invited to attend: illicit distilleries. Two moonshiners

E. R. POPE, Treasurer.

T. R. WILLIAMS.

THE Quarterly Meeting of the Seventh day Baptist Churches of Southern Wisconsin will be held with the Church at Rock River, commencing on Sixth-day evening, Feb. 21st, at 7 o'clock. Introductory Sermon by Eld. V. Hull. Further arrangements made by the ministering rethren present on the occasion. All are

invited to attend. L. T. ROBERS, Church Clerk. SABBATH LECTURES.—The friends f the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc trine, are requested to make their wisher known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE, West Edmeston, Otsego Co., N. Y.

In DeRuyter, Madison Co., N. Y., Feb 6th,1879, at the residence of his son-in-law Jacob Fowler, JARED CRANDALL, aged 77 years and 6 months. The deceased was born in Petersburgh, N. Y., and in early throughout Eastern Oregon and born in retersourgh, N. 1., and in early Washington Territory, Feb. 14th. If came with his parents to Brookfield, Madison, county, where he married the good wife with whom he lived more than the skim cheese at a range from 1; @ 4 cents, cascades on Columbia river broke fifty years, and who passed to the future and fine late-made full-cream at 8; @ 9; down and much loss of stock is life some five years before him! At the age of about twenty seven, he made a pro-Second Seventh-day Baptist Church in Brookfield, then under the pastoral care of very low prices. We quote: the late Eld. E. S. Bailey. Some forty-five years ago he settled in this village, church, which continued until transferred to the triumphant division beyond the chilling tide. Of his large family o

brothers and sisters, but one, Mrs. S. Keith, of Brookfield, survives him. He leaves five cuildren, two in this place and Blessed are the dead that die in the Lord At Leonardsville, N. Y., Feb. 9th, 1879.

Mrs. Lucy A. Firch, widow of the late Erastus S. Fitch, in the 75th year of her age! She possessed many excellences of mind and heart, was a devoted and affec tionate wife and mother, a kind, consider ate, and ever helpful neighbor, and was very generally esteemed by all who knew her. She made a public profession of faith in Christ in early life, and united ed an ever faithful and devoted member months past she has been a great but pa-tient sufferer. Through all these months

of suffering she has been most tenderly and devotedly cared for by her two sur-viving daughters who have been the com-fort and stay of her declining years. She died as she had lived a steadfast believer n the Lord Jesus Christ, and leaves b hind her the influence of a consistant and bronchitis, Lucy Davis, wife of Amos i Davis, in her 71st year. She was born i

> made a profession of religion in early life, and united with the Shiloh Church, with which she continued her membership un realize that her time was so snow, though she repeatedly said that she would be repeatedly said that she would be nots, Lilies of the Valley, with other beauwith them only a little while. She prayed tiful flowers and vines printed on black counseled him to seek the Lord early. She supplicated that the "Lord would come quickly down from his holy habitation and

Near Sidney, Shelby Co., Ohlo, August JEHHTHA DAVIS, aged 76, years, 6 months, and 14 days. Father Davis was born in Harrison county, W. Va. He made a proression of religion when about sixteen years old, and joined, the New Salem Church. He emigrated with his father, James Davis, to Ohio, and locating in the vicinity of the Jackson Church, he became a new low manufacture. until his death. He was brought by relatives to the Jackson cemetery, and there by a large concourse of friends and relatives consigned to the tomb, there to await the summons: He left a widow and a mourn his loss, yet not without hope.

of pneumonia and brain fever REUBEN LIPPINCOTT, aged 31 years, 7 months, and wed mother and four sisters, with a large circle of relative and friends, to mourn his loss Brother Lippincott was born and raised in this vicinity, and was always kind affable, and affectionate. None knew him but to love and respect him. Losing his father when quite young, he was the support of his mother, to whom he was ever dutiful, giving his best energy for her and his sisters' support. His death was sudden, being sick only a few days.

the head the AETTERS. Amend and Win McDougall T. R. Chase, O. D B. Clarke, J. Clarke, Horace Stillman, S. B. Wheeler, Lizzle M. Tinker, O. B. Ward ner 2, S. G. Burdick, E. B. Clarke, B. G. J. H. Babcock, E. W.a Washburn, W. S.

edged, should give me early notice o 4 · W. Cook! Alfred Cen 28, \$9 10 185

NEW ADVERTISEMENTS DARMS! - FRUIT. GRAIN Maryland at Panie Prices. For Cata logues address MANCHA & WILSON Ridgely, Md.

TOROTRUDING TOES TPAR ENTS, you need no longer throw away your Children's Shoes before they SILVERNIT & nat

BLACK TIP Will Prevent this: Ask for these Shoes when Buying K ANSAS FARMS AND

How to Get them in the Best part of the State 6,000,000 acres for sale. For Free copy of Kansas Pacific Homestead," address LAND COMMISSIONER, Salina Kansas.

TEACHERS WANTED 50

to \$100 or \$200 PER MONTH, during the Spring or Summer. For full particulars address J. C. McCURDY & OO. Philadelphia, Pa. J.E. Saunders, Monroe Centre, 1 00 85 383 L. Davis, Jackson Centre, 0 12 50 84 52 J. F. Morgan, Akron, \$1 00 J. H. Babcock, Jackson Centre, Ohio, 50 IPHTHERIA :-- JOHNSON'S ANODYNE LINIMENT will posi-tively prevent this terrible disease, and will positively cure nine cases in terrible. Review of the New York markets for but-

formation that will save many lives sent free by mail. Don't delay a moment is re-vention is better than cure. Sold every-where. I. S. JOHNSON & CO., Bailgor, ter, cheese, etc., for the week ending Feb. 15th, reported for the RECORD ER, by David W. Lewis & Co., Produce Commission Merchants, No., 85 and 87 Broad street, New York. Marking plates furnished when desired. CONSUMPTION, "11 BUTTER.—Receipts for the week were 23,707 packages. Exports were 12.841

and all disorders of the THROAT AND LUNGS PERMANENTLY CURED.

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PURE COD LIVER OIL and hypophoe A FREE BOTTLE of each preparation way of packing down New York State sent by express to each suffering appli-cant sending their name, P. O. and Ex-press address to Dr. T. A. SLOCUM, 181 supply what Orange county used to be,and

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CHEESE.—Receipts for the week were 1,017 boxes. Exports, 61,849 boxes. OLIVER DITSON & CO., Boston.
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Drafts and Post-Office Money Orders should be made payable to D. R. STILL Marrows, per bushel.....\$1 20 @ \$1 40

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Cash advances will be made on receipt wit: All that certain piece for opercel of land situate in the town of Ward, Allega-This address is sufficient both for goods northerly, and parallel with the line of OD THIS BEAU FREE

are elegantly BLESS entwined with East of this motto gives only OUR a partial idea of its real beauty and valides of its real beauty and value; it must be seen to be appreciated. It should be possessed by every one. Usual retail price is \$1! We publish an illustrated Magazine, entitled LEISURE HOURS, a large 3 col. HOME. umn quarto of 40 pages and handsome cover, filled with illustrated articles, four chains and ninety links: theuc southerly, and parallel with the east line of said lot, twenty chains and thirty links, to Hall's line; thence south, eighty-nine degrees east, along said Hall's line, twenty-four chains and ninety links, to the east stories, poetry, etc., by the ablest writers, and published at the popular price of \$1 per year, 50 cents for six months, 30 cents for three months, 10 cents per copy. The choice variety and excellent quality of its contents renders this magazine a favorite with all readers. To make known this Also all those certain bther pieces or parcels of land, viz., being part of lot ishers to induce every one to answer this dvertisement. We guarantee all double thence west, on said north line, wenty chains and sixty-eight links; thence south, and parallel with the east line of

premiums to Agents. State where you swithis offer. Address the Publishers. LIPATTEN & CO., 47 Barolay Street, TOTICE TO CREDITORS teen minutes east, and parallel with the place of beginning, containing forty-and ninety seven one hundred the series ng claims against the estate of John Al-en, 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 administraince north, two chains and twente five inks, to the center of the highway stimence essterly, along the center of the highway, to the south-east corner of the McCruber lot; thence west, along the south line of said lot number twenty-four, to the place

well located in Michigan at from \$2 to \$8 parallel with the west line of said lot, fourteen chains and sixty two links, to the Wright and Nortorn lot; thence easterly, along the north line of the Wright and Norton lot, fourteen chains and Misety-OTICE TO CREDITORS.

Pursuant to an order of Hon, James
S. Green, Surrogate of Allegany County,
notice is hereby given to all persons have north, along the west line of the Ben notice is hereby given to all persons having claims against Henry Sheldon; late of min lot, fourteen chains and, ninety, two the town of Alfred, in said county, der links, to the south line of lot number this ceased, that they are required to exhibit teen; thence west, fourteen chains and the second to the south line of lot number the county to the south line of lot number the second that they are required to exhibit teen; thence west, fourteen chains and

OUR EUROPEAN LEITER! tween Russia and Prussia—The muffled narliamentarians in the German Reich stag—"In time of peace prepare for war"—Law reforms, &c.

(From a Regular Correspondent.) BERLIN, Germany, Jan. 80th, 1879. It is an odd circumstance, odd in deed, for two reasons, if not more, that the loudest outery against the proposed commercial reaction here should come from Russia. There is first the reason of logic or consistencv. which in fable leads the fox that has lost his own tail to invite all other foxes to a similar heroic amputation, and in real life commonly makes men rejoice when their favorite doctrines find new adherents. For I take it that no Russian would pretend that protection was a blessing in which his country had rights of monopoly. From the Muscovite publicists, if not the politicians, one has the right to expect honesty of convictions, that they shall hold ents, and that when they defend the wisdom of protective tariffs, they

their views of commercial policy as general truths, not as local expedishall rather encourage than forbid their adoption by other countries. It is, therefore, not a little surprising to find the Nova Vremya and other Russian journals denouncing Bismarck's schemes with all the fervor of passionate Free Traders, and almost hinting that they involve a breach of faith towards Russia. This is the more surprising, too, when one considers the special relations between the two empires. On the one side is Russia, which has drawn a protective cordon like a wall of iron around herself, and almost completely excludes importations from this country; on the other side is Germany, which not only suffers the easy introduction of grain and cattle from Russia, but also refused, through Bismarck himself, to extort better conditions at a time when Russia's embarrassments would have made it possible. In the crisis of the late war the troops of the Czar had been repulsed before Plevna, the Winter was drawing near, the finances of Russia were trembling. her people were anxious and de spondent; and the only bright spot in the scene was the steady friend-

other | planted themselves as a sect. we are the largely dependent upon them and others. These interpretations are at our hand, and several of them are yen? the productions of men of worldhave wide fame, as to their Christian life them and learning. They have had almost every opportunity for investigation. either It is known by every student of nough prophecy that many of the factsindeed, nearly all of them-underes, ye lying the investigations, are buried in the history of the long past. wrote They transpired when books were nwere few, and the records kept were often of Je- lost or badly defaced, and, at best, and proposed no retaliatory duties; these could be deciphered only by few. but they called upon the Chancellor to seize the opportunity, to put a authorities assumed that many of When, then, these men of learning to and toil often differ from each other

we have had it before us, and if d Danthere is snything now certain to us, ne, and interpretations of our Advent tion of friends, and we believe the day is also not distant when questionings will there arise in their minds whether mis-

After looking over our good

prother Cottrell's letter we are just

where we were before, believing the

Seventh-day Baptist organization

stands on a firmer foundation than

does the Seventh day Adventists.

These are both sects. Seventh day

Baptists, as a sect, are built on the

letter of the fourth commandment.

This, in its statement is not only

clear, but it is so fortified by the

history of the past that there seems

Now, as to the Adventists, as a

sect, they are built upon a peculiar

interpretation and application of

certain prophetic and perhaps fig-

urative statements of Scripture.

Now, we do not doubt the truth of

these passages, but say there is

room to doubt their interpretation

and application by our Advent

friends. In what we have said, we

prophecy will certainly be fulfilled:

nor have we any doubt but Daniel

was inspired to reveal dark sayings;

but that is a different thing from

believing our Advent friends are

certainly right in their interpreta-

tions. Our correspondent only

"changes the place, but keeps the

pain" when he says, "This is well,

doctrine, a divine interpretation is

I admit the truth of all Daniel says,

but must I therefore admit the cor-

rectness of its application by the

Now, let us state the case. For

the interpretation of the prophecies

sure on which our Advent brethren have

of if you allude to human interpreta-

the tions; for these are fallible. But,

with the prophecies on which Ad-

re is ventists rely for the truth of their

the given." Pray, does not the appli-

As cation of these passages by the Ad-

ourth ventists equal an interpretation?

Adventists?

state-

these ophe

have never uttered a doubt but all

no chance for mistake.

there arise in their minds whether mistakes have not somewhere been made by them.

THINK OF IT.

Are you a Sabbath-keeper? and do you employ help? If so, whom have you in your employ, or whom will you engage for the coming season? Is it the young man or wom-

bath-keeping employers, and that if

a living and still be true to the Sab-

is possible, to employ laborers who of before observe it? Will you not think of in if we this when it becomes necessary for you to obtain a new employee, and do what you are able toward saving our young people to the denomina-

Liberals, is that friendship worth down to the next lower court, or re- and girls, as well as to older persons, oath for jurors, and some obnoxious nothing? They were Free Traders.

pressure upon the Russians, and the judges would prefer to become compel them to lessen the obstacles advocates, and that by leaving that to the German export trade on their career open to them, the hardships such steps, and even put his refusal on the ground that it would be ungenerous and dishonorable to take advantage in that way of the temporary difficulties of a friendly power. I do not know whether he would have shown a similar forbearance in not, the fact is, of course, an addi-

restrict the freedom of speech hith-

Reichstag when assembled for leg-

with so favorable a reception in the

Federal Council as was desired by

its author. Even the delegates of

the Germam Empire, hesitate to fol-

low the Chancellor in the reaction-

authorities at Berlin, however, are, ance.

ble to replace the portion of the main | love me." Strasburg-Paris railway between

troduces the judicial robe, which

has long been unknown here.

MONTHLY MISSION MEETINGS. It is yet fresh in the memories of field it was recommended by the Prince Bismarck's proposition to

meeting. How can a mission meet. Church, so wickedly used to cover islative deliberation, has not met ing be kept up without interest in outrages and rascalities. The vari- which the order was issued, a rea-We find then that the battle is to be fought out, not in General Conference, nor at the Associations, but in the individual churches. Every pastor can do efficient, persistent to which the particular agency beary course advocated by him. The missionary work at his own home; longs. Church influence is required indignation universally prevailing work just as necessary as that on to secure an appointment, and the the money can not be drawn on the throughout Germany has found an the foreign field. Without the home whole business, is managed in the echo in the sacred precincts of the enthusiasm, neither missionaries nor name of Christianity. Yet what a there were a number of subscribers by their parents because of poverty.

Federal Council, opposed, above all, mission money can be raised. When burlesque and what a disgrace it all at the office of the remark the to the idea of calling the Public the demand is really made by the is !

Prosecutor and the criminal court people that our missions shall be into requisition for establishing and sustained, there will need to be no maintaining order and peace in Par- plaint year after year that not one liament. Although it can not be deof our young men can be found will-Ultramontane deputies overstepped the bounds of parliamentary debate, Government, instead of taking the iniatiative in the matter, ought to the conclusion that the law of sup- places to gather straws. The peowith the deputies to strengthen the ply and demand holds us steadily to ple who buy these pictures are not disciplinary power of the Speaker. our responsibility in our Master's residents of Washington, but visit-If Prince Bismarck's bill be adopted! work, in so far as that work, must ors to the Capital from all parts of rely on material support. The sup- the country, so that the aggregate -a contingency scarcely seriously

to be taken into consideration—the minority in Parliament would henceoff in the demand majority. Whilst the Chancellor may, with certainty, reckon on a signal defeat of his bill, which aims at one of the groundworks of constitutional liberty, his projects for the reform of taxation and revision of the customs tariff seem to meet with | bicker about it and create animosithe railway system of the two prove chief hindrance to its revival is the inces has been greatly extended, the lack of proper information. Anothobject in view in constructing the er is our intense sectarianism. We new lines being notoriously either to know little of what others are doing. facilitate the rapid concentration of and we are almost grieved at their Sherman. I also have a great many He gave the people something more

it appears, not yet satisfied with the

tween Saverne and Saarburg, availa- the command is "Go ye," "If ye considerable. Grant, for some rea-The plan we have pursued here cause every one has a likeness of these two places, should this latter, with some success, may be of service him, but I sell three of Sherman to which from Savone and Saarburg to others. Those who will, sign one of Grant. Yes, Gen. Lee outruns through a hilly country and printed pledges to give a certain sells Grant." From inquiries at through many tunnels, be destroyed | amount each week, to be paid month | other stands, I learn that more pic in time of war. Meanwhile the Mo- ly at the mission meeting, which tures are sold of Senator Thurman sells line is rapidly approaching occurs the evening after the first than any other public man. The completion; so that by the end of Sabbath of each month. The large sales of Butler's physiognomy May there will be, it is expected, a money, and the name of donor on a may be accounted for from the gendirect State, railway from Berlin to slip of paper are put in an envelope, eral coriosity touching this most pe- by J. B. Clarke, and the hand of and the British force consisting of

Metz. The bridges across the Rhine and dropped in a box upon entering culiar man, and the notority he en. fellowship given by the pastor, at Oberwerth, and over the Moselle the church. These envelopes are joys from his eccentric public career. Stephen Burdick, who also made at Guls, are completed, and most of opened by the pastor, the amounts Mr. Spoffard, the Librarian, has some pertinent remarks to the The six companies were destroyed the stations are nearly finished, while in them credited on the pledges, just made an important addition to church in regard to its responsi and the natives routed. the portion of the line from Metz by which are in the pastor's hands, in the Congressional Library. It is a bilities and duties as a society or Sierck to Ehrang is already open to spaces arranged for each month, complete file of journals published ganized for the salvation of men. We ask for amounts as small as one in Philadelphia from 1773 to 1877, The services were earnest and imcent a week, only that it be regular. In all 107 volumes, and comprising pressive, and the occasion one of inwhich will make the present year Certain young people have volun the Claypoole Advertiser, Poulson's terest, and as we trust one of lasting memorable in the annals of the Ger- teered to assist in collecting, and Advertiser, and the North, Ameri; impressions for good. man Empire if it takes place accord- presenting information at the meet | can, all well preserved and bound ing to programme, on the 1st of Oc- ing. These are divided into four in calf. The bound volumes of tober, is the introduction of the new sections, and a report from each sec- newspapers in the Library of Concodes and judicial institutions. It tion is expected at each meeting, gress now number over 6,000, and is another step, and a long one, in One section is engaged on correction this collection is a set of the Lonthe path of unification, but it is not spondence, that we may have have don Guzette from 1665 to 1879. Julia Brand, a member of the cochas had a stroke of paralysis. absolutely agreeable to the judges something fresh and personal from There is but one other set in exist church recently deceased. The adin the several States. Centralization missionaries and mission points, ence—that belonging to the British dition will afford room in the rear of institutions in Germany, as else- One section is engaged on biogra- Government. The question of pro- of the pulpit for an organ and choir. strike committee in London, Reb. where, implies also elimination of phy of missionaries. Another viding additional room for the impersons. It makes one officer do the sketches the work being done by the mense and magnificent collection of work of two, or three, or half a doz- various denominations. The fourth books now under Mr. Spoffard's en; and even when, as in the pres- section describes the various mission | charge, is still agitating the Con-

ent case, it does not involve the ac fields, and reports what is being done gressional mind, but so far it is all tual dismissal of a vast number, it at each point. So far the reports talk. The building of which so degrades them in rank, lessens their have been very interesting. We find much has been said, is still visible in chances of promotion, and so virtu- difficulty in getting access to sources | the mind's eye only. service. The reformed system re- rial appears in either the RECORDER proaches, all the sharks and lobyists, tains like, the old one, the principle or the usual religious weeklies. We who have little schemes in which of three instances. But the third need books and missionary maga they are interested, huddle together

O, wash us in that cleansing flood. And make us purely thine. O, teach us all thy truth to know, All in his love be one. Senator McCreery has not made enable railroad companies to have lowed by the Lord's Supper, singing | master, oharged with stealing many speeches in Congress, but he telegraph lines and transmit mes. of the Doxology, "Praise God from \$10,000 to \$20,000 from letters in ers in either House, and the and ure passes, it will take a large mission.

is known as one of the able debat. sages for the public. If the meas- whom all blessings flow," and dis-The church seems to be in a hopeful spirit, which has been strengthcompeting line heretofore estab

ened by the visit and labors of Bro. Wheeler. To-morrow, Bro. W. and myself start out to fill appointments in other places. H. E. B. SUNDAY AFTERNOON for March

has a sketch by Octave Thanet, illustrating the strong hold Rev. Phillips Brooks's preaching takes on certain classes, though his name this office Feb. 17th, contained a is not given. Taking a Mean Advantage is a story by Edward Bellamy, in which love conquers intemperance. There is a second contribution about Michael Farady, the scientist. An article from the Journal des Economistes by an intelligent Chinese gentleman shows that ter of the law in relation to the pay. been supposed, proportionately, the care which has been taken ifor ernment of the infants relinquished An article on Changing Greeds points out the advantage of the pos-

Working Woman's Bureau tells of his Gen. Banks has been appointed Miss Jane Helps and her work Our United States Marshal of Massachu-Peculiar Sunday school Teacher national Lesson system, and suggestions on various other points. abeth Stuart Phelps has An Hour with Gwendolyn, and there are also Our Debt to Socrates, a long installment of Calvin the Sinner, and Ministerial Backsheesh. The poets of 259. Second Cousin Sara, by Robinson. the number are Lucy Larcom, Mrs. 254, The Man with the Broken Ear. by

Kasson, at Vienna, gives an elabor 262. The House of Penaryan, by San these stands on the Senate side rel ing so cheering to communicate. rate description of the new Russian The reports of the Missionary So-cently said to a friend of mine who We are endeavoring to hold fast the plague. One physician says he con- 263-264. The Smuggler, by G. P. B. siders the malady the most virulent 265. Little St. Jude's, by E. Bell typhus or peculiar human pest ex266. A Woman's Journal, by Feuillet. isting, for the new malady is between typhus and pest: that the been very unfavorable, and that the prevailing weather has been equallence of the disease. This physician employed inwardly quinine and all the remedies against febrile disease, without success. Six army surgeons,

> SUMMARY OF NEWS Leonardsville, N. Y. ORDINATION. The First Seventh day Baptist Church of Brookfield N. Y., in consequence of the often physically disabling infirmities of the senior of its two much esteemed descons (Dea.
>
> Geo. B. Clarke), called a meeting in senseless. The burglars then descond the fire and wounded one of the all coughs. 25c.
>
> Sold by A. E. & W. H., Chandall, Algorithm fred Centre. priety of selecting two brethren to serve the church in the capacity of

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tity of valuable manure, and so, on

or, and that his stock had his person

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al and undivided attention.

FIRST QUARTER. Jan. 4. The Second Temple. Ezra 3: 1-18. Jan. 18. The Mission of Nehemiah. Neh. Jan. M. The Builders Interrupted. Neh. Feb. L. The Reading of the Law. Neh. Keeping the Sabbath. Neh. 13: 15-21

Pob. 8. Keeping the Sabbath. Neu. 10. 15. 15. 15. 15. Way of the Righteous. Pss. 1 Feb. 23. The King of Zion. Psa. 2: 1-12. March L. The Prayer of the Penitent March 8. The Joy of Forgiveness. Pss. 23

March 15. Delight in God's House. Psa. 84 March M. The All-seeing God. Psa. 130: March 20. SECOND QUARTER.

Anell & Sanctified Affliction, Job 33: 14-30 April M. Prosperity Restored. Job 42: 1-10 April 19. Queen Esther. Esther 4: 10-17. April 38. The Coming Savior. Isa. 42: 1-10. May 10. The Savior's Call. Isa. 55: 1-11. The Holy Spirit Promised. Joel 2: May 31. Prophecy against Tyre. Exek. 28 June 7. The Valley of Dry Bones. Ezek. 37

June 14. The Need of God's Spirit. Zech. June 21. Consecration to God. Mal. 3: 8-18 June 28. Review. LESSON IX.—THE PRAYER OF THE PENITENT.

For Sabbath Day, March 1. PRALMS 51: 1-13. L Have mercy upon me, O God, according

to the loving kindness: according unto the multitude of the tender mercles blot out my and dispute me from my sin.

2. For II sckflöwledge my transgressions:
and my sin is ever before me.

"Against thee, thee only, have I shaned,
and done this evil in thy sight; that thou;
and the bejustified when thou speakest, and
be plan when thou judgest.

5. Behold I was shapen in injusty; and in
in did my my the consider me.

a. Make me to hear joy and gladness: that he bones which thou hast broken may rejoide.

B. Hide thy face from my sins, and blot out M. Create in me a clean heart, O God; and thew a right spirit within me.

11 Cast, me not away from thy presence; mad take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. 13. Then will I teach transgressors thy ways; and ainners shall be converted unto thee.

TOPIC.-The confession of sin-TOPICAL READINGS

Leowsted, I took, I hid. Joshua 7. Covetousness. Ex. 20: 17: 1 Sam. 15. Remembering our sin. Psa. 38. The reproach of sin. Psa. 102: 1-12. Repentance of sin. Acts 3: 19. Forgiveness of sin. Psa. 3 and 32. The sinner's hope. Psa. 142.

oughly from mine iniquity, and cleanse me from my sin. 97—Psa. 51: 2.

CENTRAL TRUTH .- Bitter repentance. True 1027 R C (Bacater), 1031 (Peloubit). PLACE.-King's palace in Jerusalem. AUTHOR.-David, after he had been king Bulens - David, king of Israel; Hiram

Miscellaneous.

"NEVER SAY FAIL"

Keep pushing; 'tis wiser

And waiting the tide. In life's screet battle

They only prevail

Than sitting aside,
And dreaming, and sighing,

With an eye ever open.
A tongue that's not dumb,

And a heart that wi I never

You'll battle and conquer

The spirit of angels

Is active, I know, As higher and higher

To cheer and encourage

In life's rosy morning,

Lat this be the motto

Your footsteps to guide;

We'll onward and conquer

ONLY A DOLLAR.

"She sews very nicely," said Mrs.

Wharton, "and if you have any

work you wish to be done well, and

very cheaply, I would advise you to

the fige in her crimson silk morning

recommending her to her friends.

nder such circum-tances.

ment houses, No. -, - stree

took her leave, internally convinced

that Mrs. Wharton was a good

Samaritan," of the very highest

Meanwhile the latter was gazing

what toilette would be the most ap

propriate for the morrow evening's

There's my pea-green satin,

her white fingers: "but I've worn

it already. And there is my Marie

Louise blue silk if the skirt was

only gored a little more. My wine

colored silk with the ruby set

would look very well, if Fanny

Parmer hadn't got one just like it.

really think I must get something

or white India muslin. My

wardrobe is getting dreadfully be

Dear me, who's that? How

you startled me, Mrs. Leggette!"

A rose colored tissue, per

very well at night. Oh dear!

-(hristian at Work.

In storm and in sunshine:

And never say fail !

Though thousands assail;

How strong and how mighty

OUTLINE. Entreating for forgiveness, v. 1.9 Entreating for sanctification. Review. Give a short outline of the

10th verse of the last lesson? What two ir

verse 11 ? What three in verse 12 ? Hov

I. v. 1-9. For whom does David pray? What does me indicate, in regard to mercy? Who had power to punish the king under a theoracy? What is comprehended in "loving kindness?" In "tender mercles i" "Tran gressions !" What is the difference between nviction? What was the difference betw en eels conviction, or he who confesses and for of sin ? Explain verse 4. Who can clear the ner? Is he justified in forgiving a sinner? On what ground? Explain verse 7. See Ex. 12: 22. Num. 19: 6, 7, Lev. 14: 4-6, Heb/ 11: 28. How do these ceremonies and things trpity a rule Purity as well as pardon is al-Christ r. See Heb. 9: 19, 22, 23; 10: 14, John God lay these sins? See Isa. 53: 8. 1 Pat. 9:

II. v. 10-13. What is the meaning of create? Renew? Right spirit? What did David mean Dues a sense of his presence restrain from sin What is the joy of salvation? Can we better each others if our own souls are right? What lessing in winning souls to God?

HISTORICAL CONNECTION. David had greatly prospered as king of arael for about twenty years, which, with the flattery of men, and the means of selfindulgence, led him into a backslidden state, which caused his fall, shame, and the bitter experiences of his after life. Worldly prosperity and self-indulgence are most dangerous to men. " David was a man of very stro g passions, a soldier, and an Oriental monarch, having despotic power; no other king of his time would have felt any compunction for having act ed as he did, and hence there were not around him those restraints of custom and association which, when broken through, render the offense the more monstrous. He never hints at any form facts in order to apologize for his sin, but for the warning of others, that they

chastisements which rendered the after part of his life such a mournful history." EXPLANATIONS.

I. v. 1-9. Have mercy upon me Pleading for mercy is confessing guilt There was here no effort at apology or extenuation; no contrasting of his sin with what was as bad or worse, committed by not hid from my face, neither is their incomebody else. Christians cometimes fall | iquity hild from mine eyes." Jer. 16: 17. into sin, but when conscious of it, they re- That thou mightest be justified. pent, loathe, and forsake their sin; while I make this confession that thou mightest those who are not Christians, palliate and be justified in all the evils which there pursue, thus proving that the love of sin bringest upon me as its results. Behold, controls them. According to thy I was shapen in iniquity. He felt loving kindness. All God's kindness that he was so morally tainted that inclis broing kindness; for "God is love." nations to sin arose spontaneously, and, The consciousness of having sinned unaided by God, was liable to fall before against such a kind and loving God is any temptation. He therefore felt the what awakens true sorrow for sin, and not need of moral cleansing and of divine for the penalty. "The goodness of God help, that he might become strong to releadeth thee to repentance." Rom. 2: sist. Behold, thou desirest truth

"Yes, ma'am, it rains very hard,

"No umbrelia i dear me, how

And the seamstress produced a

"I hope they are not wet. No,

they seem tolerably dry. What is

nest package from beneath her

hocking. Well, did you bring home

"Yes, ma'am, here they are."

and I have no umbrella."

"Six dollars, ma'am."

on them. ma'am."

those things?"

the bill?

which only the countless " multitude" of God's " tender mercies" could " blot out." God says, "I even I am He that blotteth out tily transgressions for mine own sake, and will not remember thy sins." Isa. 48: 25. A healthy conscience always says 'My transgressions." Compare the Publican

and the Pharisee. All talse religious fail in providing for the forgiveness of sin as a light thing, and thus increase it Some provide no way of vacape from the punishment of sin. Christ only has prooughly from mine iniquity, and cleanse me from my sin, Iniquity signifies injustice and transgression. Sin don would be as the healing of those signifies to miss the mark, or deviate from bones. ways sought by true penitents. The declean heart. This was acknowledge crop would be much larger, and that filed soul must be purged from the love ing his heart to be policied, and showed this increased yield would cost al of sin and indifference, toward it before also a hungering and thirsting after right. there can be any true love between the back of it, and prompts to its commission.

Acting merely with the view of salvation shows that the sin is not repented of, and I am painfully sensible of my wickedness, and confess it to thee. "He that covereth hissins shall not prosper: but whose conbefore me. "I acknowledge my trans gressions, and my sin is ever before me;

as though he were the only sinner or earth. But was David's prayer in verse 2 answered ? If so, how? The punishment threatened by Nathan (2 Sam. 12: 10-14). free Spirit. The words " with thy was literally fulfilled, and his whole future | are not in the original. Hence the prayer life was imbittered in consequence of his is that God would uphold or sustain him sin. Certain results of ain do afflict the in a spirit of willing, cheerful obedience sinner after regeneration, while many of to all his commands. Then will I remedy in the same form. It is far supe the evil effects are taken away. All that teach transgressors. He who caused separation from God and his favor of extenuation, nor do we mention these is removed—the love of sin and pleasure in it are taken away. The experience of which was detestable to the last degree; the pentient, pardoned sinner, may become powerful for good to others (1 Tim. might have even a graver guilt in it than 1: 16); and all the evils of his sin ceases in the erring king of Israel. When we to effect him in the world to come remember his sin, let us dwell most upon Against thee, thee only, have I his penitence and upon the long series of sinned. David's crime against Uriah and his family was of the deepest dye, yet the offense derived its chief helmousness from the fact that it was a violatio of the law of God. Done this evil in be converted unto thee. When thy sight. David felt that this loath- saints are revived and blackeliders resome crime had been committed in the

immediate presence of God. "For mine God. Hence the sin of lukewarmness. eyes are upon all their ways; they are

wakens hope of pardon, which is anoth-

to others. 4. A sense of that goodness and love also in the inward parts. Sincerity and love and the spirit of obedience to his comlovally of heart. Here was where David er element in true penitence. Accord- had failed, which lay at the root of his of- from Satan's ranks. a useful thing," she muttered to herself, taking up her portfolio.

A half finished letter lay there-

> I send you a dollar to buy a doll for the baby, my little namesake. "How provoking!" she ex claimed, "I can't even finish my letter for lack of the everlasting dol She leaned back in the velvet

one to her sister, who was the wife

of a clergyman out West, with a

flock of little children around her

The last words she had written were

" Six dollars ! isn't that high?" cushions of her chair, drowsily inquired Mrs. Wharton, discontent watching the blaze and listening to the patter of the rain on the window, "I worked eleven days faithfully and fell fast seleep.
Where was she? In the spectre.

"If you had ten thousand.

our purpose but that one dollar."

She shuddered; somehow the dol-

"Charles ! Charles !" how wel

come were the footsteps of her hus-

He gave it to her, and she imme

"John, I want you to put on your

bill around to Mrs. Leggett, and tell

John departed, and Mrs. Whar-

"My dear, what do you mean?"

But there was no danger of Mrs.

A CURE POR COLDS IN THE HEAD.

Wharton ever forgetting the lesson

she had received.

India rubber cloak, and take

her it is what I owe her le

ton breathed more essily.

very large dimension

pand upon the atairs.

diately rang the bell.

want."

dollar bill.

"Well, what is it?"

Well, I suppose I must pay what you ask," said Mrs. Wharton, opening her purse and slowly exam ning its compartments: " Dear me, ly toll-gatherer extended his hand most immediately begins to dimin relentlessly: "Your fare, if you lish it.—Lancet. I have only a five dollar bill; I suppose, you could not change a twenplease, ma'am." Mrs. Wharton had her fare ready;

not enter.

Mrs. Leggett smiled bitterly. "No, ma'am, I could not." she handed it up, eager to pas "Well, then, we will call it five see the musical wave of the palm trees, and sparkling glittering tides dollars, won't we? A dollar is not much either way, and the five is all [have."

"A dollar is a great deal to me, Mrs Wharton. The lady's smooth brow contract

ed. "I have given you a great deal of work, Mrs. Leggett." "I know it ma'am, and I am very much obliged for all your kindness."

"And I should be sorry to have so trifling a thing as a dollar part us employ her."
Mrs. Wharton was sitting before Mrs. Leggett was silent; she did not know what to say. "Call it five dollars." said Mrs.

Tapper, and her pretty hands load. Wharton, tossing the bill into the She felt that she was doing a charilap of the widow. "A dollar don't awoke. table deed in employing this poor signify, and then I recommended widow, and a still greater one in my friend, Mrs. Marvin, to employ you this morning." It is easy to be a good Christian

poor woman, faintly, sache took the money, feeling inwardly that she Well. I shall certainly send for her meand Mrs. Marvin; "what did had been defrauded, yet perfectly you tell me her name and address aware that she had no means of re-"Ma'am, if you please," said Ma-Mrs. Leggett, and she lives in

one of those horrid, musty, tene- ry, waitress, "here is the newspaper street, the boy, he says master told him you would pay the bill this week." "How much is it, Mary ?." Mrs. Marvin entered the details in her little pearl bound tablet, and

"A dollar, ma'am. "How provoking, I haven't a dol lar in the house. "He says he has orders not t leave the house until it is paid." "He is very impertinent," said the dreamily into the fire, wondering lady, coloring up, and for the first gates now," she said dreamily.

time in her petted life, feeling the want of a dollar. Mrs Clarence Fitz Gerald the next person announced-a ladv maged Mrs. Wharton, checking off of the utmost style, whose acquaint the various garments on the tips of ance Mrs. Whatton had just succeed-

ed in making.

gravely, let this be a lesson to you. They are full of energy and vitality, "Xou stare at my being out in never to neglect the just dues of innered to the rigor of the climate, this storm, my dear, but I am raising the poor. A dollar is not much to and the rough, hard faud. Agri a dollar subscription for the poor as to them it may be the last frail culture can not afford to ascribe musician who has just broken his bulwark between them and starva such men. If farmers wish to keep arm. Of course I may depend on tion:

Mrs. Wharton colored. "I will send it around in the morning." "That won't do," said Mrs. Fitz Gerald, shrugging her shoulder ; I am determined to settle the busi ness to day."

tified heroine, "but I have single dollar in the house." gested in ind Lance, impatriprove ston once tout and wind single dollar in the house."

gested in ind Lance, impatriprove ston once tout and wind single dollar in the house."

gested in ind Lance, impatriprove ston once tout and wind single dollar in the house."

gested in ind Lance, impatriprove ston once tout and wind single dollar in the house. The same single dollar in the house. It is a sufficient white powder compared in the garment of shabby, protestation, and Mrs. Wharton saw posed of the following ingredients:

White powder to me the course and drive away Hydrochlorate, of morphism two stones and drive away Hydrochlorate, of morphism two stones and did harnyard contain.

Well-word black; "but I knocked ber enter her coupe and drive away Hydrochlorate of morphis, two as adjoining fifty sprea, on which the confortable consciousness with the confortable consciou

ing to the multitude of the ten rending Wiedom conducts in shoosing water, thut gave him credit with der mercies, blot out my trains the best end, and the best means to secure gressions." This expression shows how them; and the fear of the Lord is the delipty David soused the guilt of his sins, beginning of it," and the love of the Lord the perfection of it. Purge me with hyssop. Hyssop was used in sprinkling the sacrificial blood of cleansing and atonement. Ex: 12: 28; Lev. 14: 4, 8, 49, 51 1 Kings 4: 88. David prays for that cleaning of which this was an emblem or type. Hyssop is said to possess a detergent or cleaning quality, which fact adds force to the expression. Make me in providing for the forgiveness of sin adds force to the expression, make the but once failed in getting pay for without encouraging sin. Some treat sin to hear joy and gladhess. The but once failed in getting pay for set all the but once failed in getting pa roice of pardon is the most joyful of all to a true penitent. That the bolies which thou hast broken may vided a way of forgiving the sinner so as rejoice. Whatever pierced the soul, to stop the sinning. Wash me thor- the Hebrews spoke of as felt in the bones. _Coules. David was as one whose bones were crushed; and the assurance of par-

cousness. Matt. 5: 6: The word cresinner and God. The washing of regen ate implies that none but God has power the increase a donation year after I have a very large new stock, and from the large of air which like to do the work. Renew a right spirit wear. After the farm has become experience in the past I am coneration removes the love of sin, which lies to do the work. Renow a right spirit within me. This signifies that he rich, it costs almost nothing to feed once possessed it, and had lost it by trans stock, as they will live on the sur gression, and longs to possess it again. A plus. I believe it costs thirty cents only its curse is regretted. For I ac right spirit signifies an all controlling per bushel to raise corn, when you knowledge my transgressions, love for truth and righteomeres. Acts raise only fifty bushels of ears to 15: 9 Cast me not away from the acre, but when one hundred and thy presence; and take not thy fifty bushels are raised, the cost is Holy Spirit from me: See Luke 11: fesseth and forsaketh them shall have 19. There is nothing that a good man mercy." Pss. 28: 15. My sin is ever desites more than the presence of God, or dreads more than his absence : with a bud man it is the reverse. Restore unto metholog of thy salvation. David had once experienced that joy, but had lost it by sin. Upheld me with thy Porous Plaster. Where children are affected with whooping cough, ordinary rare not in the original. Hence the prayer would teach transgressors to obey, must first cease to be a transgressor himself then he may teach: by example (the most powerful of all teaching) the duty of repentance and reformation, the power of faith, the freeness and richness of divine grace and pardon. The first desire of converted soul is that others may experi ence the joy of forgiveness. When one knews by experience the fullness and joy of salvation, then he is fitted to lead others to it.—Pelouhet. And sinners shafi

> tions. No Attorney fees in advance in applications for Patents in the United States. No charges unless the Patent is claimed, then sinners will be converted to LESSON THOUGHTS. 1. When we notice the fall of good nen, we should be sure to mark the depth and power of their repentance. 2. Sinners repent of the punishment sin; good men repent of sin itself.

3. The true penitent both confesses and forsakes his sins. 4. Any sin is more against God than against man. 5. If Christ and truth are not precion to us, we can not heartily recommend the

6. When the church is full of God's

from Satan's ranks.

of which they have no knowledge. Writefull history of service, and state amount
of pay and bounty received. Enclose
with this spuff he has twice cured stamp, and a full reply after examination

himself of very violent colds, once, will be given you without charge. indeed, by taking trisnitrate of bis muth alone, which is a very power ful remedy for catarrh of the mucu membrane, and is the most impor tant ingredient in this snuff. Dr. Ferrier mentions two other persons. who were cured of violent colds by the same snuff, and to these instances we may add that of the present writer, who, having a very violent cold coming on, with the sensation of weight in the temples and the usual disagreeable feeling in the throat, as well as ordinary catarrh, made trial of Dr. Ferrier's remedy one evening, and got up on the fol-Where was she? In the spectre lowing morning completely free boat of Charon, gliding over the from cold, which has not since re-Styx-and as the bank touched the curred. The snuff instead of shores of the other world, the ghast- creasing the tendency to sneeze, al

able and experienced lawyers and clerks, and give our closest personal supervis-ion to every important paper prepared in each case. Promptest attention thus secured to all business entrusted to us.

As we charge no fee unless successf DO NOT LET THE FARM RUN DOWN. The fertility of the soil is the stamps for return postage should be sen through the gates where she could farmer's capital; on this depends see the musical wave of the palm largely his success or failure and Liberal arrangements made with At terneys in all classes of business. Address his great anxiety should be how best R. S. & A. P. LACEY, Attorneys, Washto keep it up to the highest point "Short by a dollar, ma'am, Short at the least expense. It is a well-Hon. M. G. Emory, President 2d National Bank Washington, D. C.; C. E. Prentiss by the single dollar you cheated the known fact, that it is much easier to poor seamstress out of. You can keep it up as we go along, than af-Req., Cashier German Am. National Bank Washington, D. C.; Hon. C. Dewey, Prest Har. Natl. Bank, Cadiz, Ohio; Hon. H. ter it has been allowed to run down Mrs. Wharton then drew out a to make spasmodic efforts to restore Waldron, Vice Prest. 1st Natl. Bank Hillsdale, Mich.; J. R. Hanna, Esq., Cash (ler City Natl. Bank, Denver, Col.; J. D. Knox, Esq., Banker, Topeka, Kansas. ALFRED UNIVERSITY.

hundred dollar bill. The grim Chaits former vigor. It does not pay
ron shook his head.

to raise small crops of any kind. it. Medium crops may just pay exwould not do; nothing will serve penses, while that part of a large crop which is in excess of the me-Charon turned the hoat briskly dium crop is nearly all profit around: Mrs. Wharton was just Hence, we know where to look for opening her lips to ut er a wild cry, our profit, and study to devise the of anguish, pleading, when she best means of enriching our lands at the least expense. There are several ways suggested. One man lar had assumed preternaturally feeds stock; another plows clove inder; another: buys i commercial fertilizers. The Western man uses up all the fertility of the soil, and then goes farther west to repeat the propess. I have seen something "Half a dozen of them if you of this system, baving known lands in Central Illinois, which a few years ago produced one hundred "But I only wanted one just a

bushels of ears of corn, and which now produce eighteen bushels in a favorable season. They tell us that this soil will never west out; I know The same is the case in our Eastern States. The writer was on some New England farms, some months ago, that had once been the home of thrifty but improvident people. The life of the land was gone; families were separated and there was demanded her astonished husband. Ault prospect for young men to be And Mrs. Wharton told him the gin life on such sin impoverishe story of her day's adventures, and farm; so, these bright boys from the the dream that closed them. New England hillsides, seek other the dream that closed them. New England hillside seek other Helen," said her husband, and more lucrative avocations

their sons at home they must ket up the fertility of the soil Stock feeding is one of the most important branches of farming, and requires much judgment, care and The Lundon Speciator says: It that to be successful with flowers would seem that the cure for those you must love flowers; and so to be "I am very corry," said our more worst of small nuisances, colds in successful with stock you must love ified heroine, "but I have not a the head, afficient. Ferrier sugstock. The venerable John John ingle dollar in the house."

gested in the Lances, might prove ston once told the writer, that, here

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9.12a 10.01 10.38 8.85 PM 4.09 " 4.30 " 5.20 " Olean Cuba Wellsville Andovar Alfred 8.56 " 9.53 " 11.05AM 6.85PM 19.85AM 1.50PM Arrive of Blimira Binghamton Port Jervis 1.07PM 8.47 2:30 4 2.54 10.53 4 4.35 4 7.15 8.884M 9.15 4 New York 10.25PM 7.25AW 12.25PM ADDITIONAL LOCAL TRAINS EASTWARD.

5.25 A. M., except Sundays, from Dun kirk, stopping at Sheriden 5:47, Fores ville 6.08, Smith's Mills 6.80, Perrysbur 7:10, Dayton 7:87, Cattarangus 8:37, Littl Valley 9.20; Salamanca 10.27; Little Valley 9.20; Salamanca 10.27; Great Valley 10.44; Carrollton 11.25; Vandalia 11.43; A., M., Allegany 12.10; Olean 12.45; Hing-A. M., Allegany 12:10, Olean 12:45; Hins dale 1.85, Cuba 2.25, Erlendship 8:35, Bel videre 4.15, Phillipsville 4.40, Scio 5.20, Wellsville 5.57, Andover 6.53, Alfred 7.42, Almond 8:10, and arriving at Hornellsville t.8.85 P. M. 6 28 A. M., daily, from Friendship, stops at Belvidere 6.44, Phillipsville 7.00, Ncio 7.20, and arrives at Wellsville 7.55 A. M.

9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.24; Forestville 9.33, Smith's Mills 9.45, Perrysburg 10.05, Dayton 10 17, Cattaraugus 10.45, Little Valley 11.05, Salamanca 11.45, Great Valley 11.52 11.05, Salamanca 11.45, Great-Valley 11.05

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5.40 P M., except Sundays, from Car rollton, stops at Vandalia 5.52, Allegany 6.06, Olean 6.15. WESTWARD. STATIONS. No. 8 No. 9 No. 29 No. 1

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lornellsville	8.15AM	12.20PM	12.50PM	8.5
ifred Indover Vell-ville Uban Iroat Walley-	9.17A± 10.17 10.40	12.45PM 1.95 " 1.2 " 2.29 " 2.10 "	2.15PM 8.40 ** 4.40 **	9.5 10.4 11.1
Arrive at	11.20 **		5.45 .**	114
leveland	7.05PM			<u></u>
Incinnati	6.00AM	.I <u></u>		
Leave little Valley Arribe at Junkirk	11.57AM 1.80PM		6.13PM 8,15 ",	0.11
ADDITIONAL LOCAL TRAINS WESTWA				

5.30 A. M., except Sundays, from Ho delleville, stopping at Almond 5.58, A. fred 6.24, Andover 7.10, Welleville, B.O. Scio 8.30, Phillipsville 8.55, Belvidere 9.40 Friendship10:10, Cuba 11:17, Hinsdale 11.55, A. M., Olean 12.22, Allegany 12.49, Van 2.58; Salamanca 4.10, Little Valley 5.00 Cattarangus 5.52, Dayton 7.03, Perryaburg 7.19, Smith's Mills 7.55, Forestville 8.17, Sheridan 8.37; and arriving at Dunkirk at

9.00 P. M.
7.02 A. M., from Carrollton, stops at all stations, arriving at Dunkirk 9.05 A. M. 8.42 A. M., except Sundays, from Olean; stopping at Allegany 8.49, Vandalia 9.01, arriving at Garrollton 9.10 A. M. 400 P. M. daily, from Hornellsyille, stops at all stations, arriving at Salaman, cal 10.50 P. M. 9.30 P. M., daily, from Hornellsville, ar-rives at Wellsville 11.50 P. M. Sonday Train I will run between Sala-

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Pray God to guide thy With his ever watch Then trust and keep or Oh, do not be dismay Hear the Savior gently "It is I, be not afraid Sweet peace and rest w When we gain the vi Though now our eyes Oh, then, thank God NEWARK, N. J. OLD M Sermon preached Seventh day Baptist (ly, B. I., Dec. 14th, 18 Rev. L. A. PLATTS, request, for publication

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glory, if it be found in ess." Prov. 16: 3 I have placed this head of this discours tive motto for the rather than as a pass needing exposition. been whitening the h ical man, the forces as positively and wrought to whiten spiritual life; and th or have somehow wo man a crown of glo truth, be admitted t tional clause, "If it way of righteousnes important part of th leave this off, would i work with the whole agery. And yet the is, as one said thou ago, "Days should titude of years, sho dom." Job 32: 7.1

Assuming that the and to whom I spe in some measure, the is from above, joine dom taught by the the world, I shall di subject under two questions, viz: I. I the old men? And from them? or Wh right to expect from part of the church? the young a right them? I. WHAT IS DUE TO Perhaps a genera inquiry may be foun the Old Testament.

rise up before the b honor the face of the fear thy God." And "Honor thy father that thy days may b land which the Lord thee." It may be for their elders, (who, as cates, were chosen fro them in love for the The spirit of the ans inquiry is to be for spectful, reverential which the whole Sc upon the young as to Let us gather these into a few specificati 1. Respect is due age. I do not los fact, nor am I w should, that charact consequence than an stance of outward of natural distinction many years; and ye

years are entitled to seen the young, o man, through sou firmity, some cala sin of his own, m of ridicule or cr thoughtless boys; as cites my sympathy nate one, and m against his thoughtl is an old man, howe may have brought those who jeer at his the aged, without r character, how oug creased when the found in the way of The Levitical law, up before the hoary of morality. The si ing the violation of t bly illustrated in th the forty-two childs rision, called out t passed by, "Go up, Go up, thou bald he 2. Honor is due years. The second

> old man." Honor spect partly in that term, expressive of more reverential feel outward expression way of the inwar respect every hor which any man ho the man who dares honest convictions i We have a respect bonor the man w years have brough pure faith or noble spect for anybody o own personal posses or the person or th kind of expression ate regard, which b possession of the -There are two dif which we may hone

Levitical law alrea

"Thou shalt honor

Lonor is due, viz:

those things which the expression of