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The Sabbath Beconder. Heaven is not reached by a single bound; But we build the ladder by which we

STEP BY STEP.

rise
From the lowly earth to the vaulted

I count these things to be grandly true:

Lifting the soul from the common sod

And the vanquished ill we hourly meet.

Our lives are trailing in a sordid dust.

and pray, But our feet must rise or we fall again.

Heaven is not reached by a single bound

But we build the ladder by which we

rise From the lowly earth to the vaulted

THE SOUL.

[Continued.]
The Third of the Series of Discourses on

BY REV. N. WARDNER, D. D.

"I pray God your whole spirit and sou

and body be presented blameless unto the coming of our Lord Jesus Christ"—spirit

and soul, not spirit or soul.—1 Thess. 5

Dr. Kellowg, and those whom he

represents, make but little distinc-

tion between soul and spirit, but

generally use them as synonymous

terms. Such a confounding tends

to confuse and mystify, instead of

elucidating the teachings of Script

ure. He treats of life, mind, and

soul, first as scientific questions,

and then quotes Scripture to corrob-

orate his conclusions. But our best

scientists and philosophers decide

that the origin, nature, and destiny

of the soul and spirit do not come

within the jurisdiction of science.

as shown in my last sermon, and in

Bro. O. U. Whitford's essay in the

RECORDER of March 18th; there-

fore, the Bible, and it alone, can

settle this question. The apostle

says: "The word of God is quick

and powerful, and sharper than any

two-edged sword, piercing to the

dividing asunder of soul and spirit,

and of the joints and marrow, and

is a discerner of the thoughts and

-Faussett.

skies,
And we mount to its summit round by

Only in dreams is the ladder thrown

To a purer air and a broader view

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

VOLUME XXXVI.—NO. 17. ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 22, 1880.

We rise by the things that are under our By what we have mastered in greed and gain, By the pride deposed and the passion We hope, we resolve, we aspire, we trust, When the moraing calls to life and But our heart grows weary, and ere the Wings for the angels, but feet for the We must borrow the wings to find the From the weary earth to the sapphire Also the word diamonion (demon), But the dreams depart and the visions meaning a spirit, is often used for parture from the body, were called And the sleeper wakes on his pillow of theos (god), as well as for angels and heros, and were afterwards raised to devils; but thees is never used for the dignity of demons, and sub-

diamonion, because limited to the sequently to that of gods." "Philo The Roman forum's loftlest speech; highest order of spiritual beings. spirit (pneuma) never. When Stephen was dying, he said. "Lord Je sus, receive my spirit" (pneuma). Jesus, when dying, said, "Father, into thy hands I commend my spir with their bodies in the grave; es. human bodies. Josephus uses the Thou shouldst have lived to feel below pecially if they considered them to word demons in a bad sense. He be simply products of their bodies? held that they were the spirits of and why did they not use the word | wicked men." "soul," instead of "spirit"? Peter said, "I think it meet, as long as I am in this tabernacle, to stir you up and those possessed by demons. by putting you in remembrance,

knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." Here he says I must put off my tabernacle. Does this look as though he thought the I and the tabernacle were one and the same? He refers to the tabernacle as a figure of his body. The tabernacle was built, by command of God, to inclose the ark and the law. The ark and law were not produced by the tabernacle, but upon this question, Christ and his Their foreheads to diviner air, remained the same after the taber. apostles sided with the Pharisees One lotty summit keeps thy name nacle was taken down. Paul talks against the Sadducees. The inevi For thee the cosmic forces did in the same way, in 2 Cor. 5: 1-8. Table conclusion from their teaching The rearing of that pyramid, The prescient ages shaping with Now, if Peter and Paul thought seems to be that the pneuma (spirit) Fire, flood, and frost thy monolith shape and spirit successful the prescient ages and spirit shape and spirit they should go out of existence when of man is capable of conscious exist With hands of light their benison, their bodies were dissolved by death; they used the most unfit and deceptive illustration imaginable. Paul says that while he was at home in is able to put any being out of ex. Thy nobler self, thy life at best. intents of the heart." Heb. 4: 12. the body he was absent from the istence which he has brought into "Reaching through even to the sep Lord; and therefore was willing to existence; and if he wills to do so, believed he could not exist outside of his body. In Phil. 1: 23, he ex-

he has in common with the brutes.' Hebrew and Greek scholars agree pressed a desire to depart. i. c., to that the original words for soul and die, that he might be with Christ, spirit are distinct, and never transwhich he said was "far better" for lated interchangeably. The term him than to remain in the flesh. soul is, however, sometimes used How so, if to die was to go out of figuratively for spirit, a fact which existence? "Nevertheless," he says, no more provesi dentity, than its be-"to abide in the flesh is more needing thus used for body proves it to be flesh and bones, which Scripture clearly contradicts, as in 1 Kings 17: more clearly the expectation of a 21, 22: "And he stretched himself upon the child three times, and cried | conscious existence, separate from the body? In harmony with this Lord heard the voice of Elijah, and (whether in the body, I can not tell: the soul of the child came into or whether out of the body, I can him again and he revived." See also Gen. 35: 18. The soul being the connecting link between the body, or out of the body, I can not spirit and the body, is sometimes tell; God knoweth), how that ides of its perishing with the body, This is the essential element of his Here he speaks of an experience being. He "created" man in his image, but "formed" his "Therefore the dust shall return to of it when he heard these things. Eccl. 12: 7. God is not earth, therefore the spirit does not return to the signifies to produce what did not would have used different language deadness alone can come the quickexist, in element, before. "Make," from this. Again, Paul contrasts ened consciousness of a new-made "form," signifies to mold out of ex. what he expected to enjoy out of life. isting materials. God being pure the body, with what he would enjoy isting materials. God being pure the body, with what he would enjoy was fulfilled when Christ made him ness than the spirit and habit of spirit, can only be likened by spirit; by continuing in the body; and self the bearer of our legal liabili hoarding. Mankind have agreed to and he has strictly forbidden our decided that to leave it was gain. ther. True. Not one jot or tittle

using any physical being or sub. Did he believe that to be cut off of the law was ignored in that pro-The spirit is the seat of all spirit. was a more blessed state than to en-The spirit is the seat of all spirit was a more blessed state than to enual knowledge. "What man know joy such communion; even smid declared that his own personal fultreason. It is of great weight, too:
the things of a man, save the persecution? Would he have exfillment of the law's demands did "Where your treasure is, there will spirit of a man that is in him? changed, even the joy he experienced not secure the law's destruction. your heart be also." It is impossible Even so, the things of God knoweth in the prison at Philippi (Acts 16:25, That law still shides, and will per to cultivate as we should heavenly Even so, the things of God knoweth in the prison at Philippi (Acts 16:25, petually abide on the earth, because mindedness, if we spend our time no man but the Spirit of God." 1 26) for a state of "non-existence"? the necessity is perpetual. Never and energies in heaping up riches Cor. 2: 11. This is, doubtless the We are told that it will make no can a soul come to Christ with here. But some urge reasons for not reason why mortality, destruction, difference to a saint, how long he acceptance unless he come as a con giving liberally.

&c., are never, in Scripture, alleged lies insensible in the grave, since a scious and confessing sinner. Nor 1. I have myself and family to of a spirit (pneuma). The Greek thousand years will be only as a can such consciousness be secured in support. The answer is, that the of a spirit (pneuma). The Greek thousand years will be only as a sufficient measure simply by sitting success of your lawful endeavors to through New Hampshire, recently, word psukee (soul) occurs one hun second of time to him. But, could before a cross where sorrow and support yourself and your family were three ministers who had supdred and five times in the New Paul have looked forward to two or love flow mingled down," and sitting depends on the divine blessing. Testament, and is never translated three thousand years of unconscious there until the soul is overawed by "spirit." Pneuma (spirit) occurs idleness, cut off from all communion an sethetic contemplation of the three hundred and eighty five times, with his Lord, and activity in his platforn will indeed tell us much, and is never translated "soul." The cause, with triumphant rejoicing? very much, that we need to know him. apostles used the word pneuma to If so, I have entirely missaken his concerning the extent and degree of 2. Some say: Others do not give preach for them, but not a word had represent the Spirit of Godinard character. He who counted all the guilt; but to be properly impressed as they distribut. Perhaps if you been said to either of them about hundred and eighty-eight times; good things of earth, and the evils with the nature and liabilities of would set them a good example they the payment of even the necessary nundred and eighty-eight times; good straveling expenses. It was a shab-but psukes not once. This shows a of persecution as nothing, that he offended God and a violated law, not know how much they do give. by treatment. It is only remotely marked distinction of meaning, in might win Christ, would count them "Sin is the transgression of the Perhaps you do not know in what possible that the churches could their estimation. Nephesh in He as nothing that he might enjoy law." Therefore a knowledge of the straits they are. You had better brew, psukes in Greek, unimus in Christ. Latin, and soul in English, mean the Again, the New Testament teaches

same thing-animal life; while ru | that demons, or evil spirits, someach in Hebrew, pneuma in Greek, times possessed men. Christ testiselfish motives in Latin, and spirit in English, represent, the rational or more all nature of man. Hence, the Holy spirits of the past, angular or more all nature of man. Hence, the Holy spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, the spirits of the past, angular or more spirits, and it the calls are so many. Yes, and the spirits of the past, angular or more spirits, and it the calls are so many. Yes, and the spirits of the past, angular or more spirits, and it the calls of the calls of the spirits of the past, angular or more spirits, and it the calls of the spirits of the past, and the spirits of the pas spiritus in Latin, and spirit in En | fied to the fact, and cast them out;

used peukee never. Soul being a following from Dr. Kitto: "Plato himself for the battle." National lower term than spirit, and forming says, demons are reporters and car Baptist the connecting link between body riers from men to the gods, and and spirit, becomes the battle ground | again from the gods to men, of the between the spirit and the flesh. This supplications and prayers of the one Some die too late and some too soon, at early morning, heat of noon, and of the injunctions and rewards or the chill evening twilight. Thou, latitude, as the term God is used of devotion from the other." "And Whom the rich Heavens did so endow with more latitude than Jehovah, this, says the learned Mede, was the With eyes of power and Jove's own provided with all the massive strength that fills We must hope and resolve and aspire though often used in its stead. The ecumenical philosophy of the times and pray,
But our feet must rise or we fall again, term god may represent anything apostles times, and of the times from manifest stock inherited, that is worshiped: while the term long before them. Demons were that is worshiped; while the term long before them." Demons were Jehovah is specific in its application. of two kinds, the first were the souls of good men, which, upon their de

> says that souls, demons, and angels ure as capable of perishing; but one and the same substance; and he affirms that Moses calls those angles whom the philosophers call demons. It was also believed that the souls of bad men became evil demons. ... The other kind of demons it" (pneuma). Why thus, if they were of more noble origin than the believed that their spirits perished human race, having never inhabited Laid wearily down thy august head.

> > Christ made a clear distinction between those afflicted with disease All his teaching and miracles show that he recognized the real existence of such spirits. He and his apostles could not speak of demons entering into a man, or of being cast out of a man without endorsing the belief of Like the green withes that San the actual possession of the man by such evil spirits. The existence of Thyself and thy imperiled land!
> > such spirits after death was a Ah cruel fate, that closed to thee, characteristic belief of the Pharisees, The gates of opportunity! and the chief point of difference between them and the Sadducees; and But where thy native mountains bare ence without a physical body. Whether it will exist eternally, or And evermore that mountain mass not, depends upon God's will. He Seems climbing from the shadowy pass point? Secret things belong to him,

THE LAW AND THE GOSPEL. BY REV. J. G. WALKER.

The frequent shapings of religious thought seem to indicate a growing disposition to divorce these two ful for you." How could he have revelations of divine grace. The used language that would express references sometimes made to the Old Testament doctrines, and es pecially to the tables given to Moses, seem calculated to prompt the inference that their contents are meremy God, I pray thee let this child's c necessity is urgent for a more thorough and careful exposition of the mutual relations existing between not tell; God knoweth), such an one the Law and the Gospel. Nor must caught up to the third heaven. And the detailed restrictiveness of the I knew such a man (whether in the one serve only the purpose of enlarging the comprehensive liberty of the other. "The letter killeth." we are told; "but the spirit giveth he was caught up into Paradise life," and the words are spoken used for spirit, it does not admit the idea of its perishing with the hody which it is not lawful for a of ideath must be discountenanced as in Matt. 10: 28. "God is a spirit." man to utter." 2 Cor. 12: 2-4. and discarded. But what is it that is killed? "I was alive," says Paul, without the law; but when the that he positively knew, and repeats commandment came, sin revived, the statement that he did not know and I died!" But what was it that body of the dust of the ground. whether he was in the body, or out died? Was it not the depraved vitality of his unrenewed nature? And was not such killing necessary? the earth as it was, and the spirit He must have thought it possible to Is it not still a necessity? Must not shall return to God who gave it." exist, consciously, out of the body, such death antedate the inbreathed or he would not have made such a vitality of the regenerating Spirit? statement. Had he believed as our Surely the death-producing agency earth with the body. "Create" Advent brethren do, he certainly that out of the chrysalis of such must abide so long as we are assured

Again, we are told that the law from all communion with Christ, cess of fulfillment. And yet the lips of the same Jesus, who was ing. Matt. 6: 19-34; James 5: 1-6. law is resential to an adequate judge another man's servant.

spirit to God, pneuma is always spirits of dead men. I quote the ces. "If the trumpet give an un- you are in law the legal owner. No

THE LOST COCUASION. In port and appect Olympian; Whom no one met, at first, but took A second awed and wondering look The Saxon strength of Cadmon's had

Sweet with persussion eloquent The soul is represented in Script are only different names to imply Or, ponderous, falling on thy foes Crushing, as if with Talus fiall,
Through Error's logic woven mail,
And falling only when they tried
The adamant of the righteous side.—
Thou, foiled in aim and hope, bereaved
Of old friends, by the naw deceived, Too soon for us, too soon for thee, Beside thy lonely Northern sea,

> The late sprung mine that underlaid Thy sad concessions vainly made The star-flag of the Union fall,

And armed Rebellion pressing on The broken lines of Washington No stronger voice than thine had then Called out the utmost might of men o make the Union's charter free And strengthen law by liberty. How had that stern arbitrament To thy gray age youth's vigor lent Before thy disillus Breaking the spell about the wound bound

The stars of midnight pause to s

-Betract from Whitier's poem in April Atlantic.

hath given us, all things richly to hours for daily food. As Redeemer, his bounty is though he was rich, yet for your sakes he became poor, that through his poverty ye might be rich. "Freely ve have received, freely give." Be like God.

2. It is foolish in us to set our hearts on earthly riches, for we away; or we must soon leave them, and then whose shall they be? No man knows whether a fool or a wise man will hold them.

3. There is a great blessing enjoyed in time by those who plentifully deal out to the needy. liberal soul shall be made fat." "By that giveth to the poor lendeth to portions of Scripture has, I fear, will he repay him again." 4. Then it is the noblest use w can make of our possessions. "It is

more blessed to give than to re-"Wouldst thou from sorrow find a sweet

Pour blessings round thee like a shower of gold." 5. Very few things have a worse effect on the character or on happidenominate such, a miser; and miser many places warn us against hoard-

be driven away. Look to God. Trust | home. These ministers had

knowledge of sin. Thus, the law is still a school master leading to Christ.

Nor need we be told that in ancient hape business would be more satistication.

Thus, the law is a still a school master leading to Christ.

Nor need we be told that in ancient hape business would be more satistic two were treated? times and in Oriental lands, the factory, and your gains increased if schoolmaster—or pedagegue—was a you would give God his due. Read committee or by anybody, sends for necessary servant to prevent school. Mal. 3: 10.

be destroyed. When Christ, or any age show that they were understood we plead for clear views, and care. I please. There is a sense in which common. They could not be come and saint-worship of Rome its curi- not a few Orpahs among the genu saint, in dying, is said to commit his both by Jews and Greeks to be the ful expositions, and certain utteran your money is your money in your one can innocently rob you or de ters to present a bill for services so perfectly fitted to satisfy man as fraud you out of it. But in another and expenses on such occasions, and the Christ of the Bible? and very important sense it belongs, if a church or society is too neglito God. You see merely a steward. gent to attend to the matter in a out, if you can, any object of faith You do not even own yourself. "Ye business-like way, no delicacy ought fit to be compared with this blessed are not your own." Beware how to restrain a minister from teaching Son of God, set forth before our eyes, and more monotonous assaons, that you waste, or hoard, or pervert your it a needed lesson. - Morning Star. Master's goods.

6. But one says, my life may be AID YOURSELF. ong, and I may have an old age that "Aid yourself, and God will aid you," will require all my means to support Is a saying that I hold Should be written not in letters me. Yes, and if your old age is Should be written not in letter happy and comfortable, it is God Wrought of sliver or of gold, that will make it so. Look to him. But upon our hearts be graven, Rely on him, and not on your accu. A command from God in heaven, Rely on him, and not on your accu-'Tis the law of Him who made youmulations. Then provide yourselves bags Aid yourself, and God will aid you. hich wax not eld, a treasure in the Aid yourself—who will not labor

which wax not eld, a treasure in the heavens that falleth not, where no But relies upon his neighbor, thief approacheth, neither moth cor Kinda that he relies in vain, rupteth. Lay up your treasures |Till you've done your atmost, never above, and when you die you will Ask a helping hand, no ever enjoy it forever Weekly Review. Aid yourself, and God will aid you. Aid yourself—you know the fable
Of the wheel sunk in the ground;

BIBLE READON VITE CHILDREN. I often hear notice asking how they out trained to be did not place, By his prayers to move the load Till urged by some more wise beholder, He moved the wheel with lasty shoulde they must them the bare a strong and vital interest in the pages of Do your own work-your Maker mad you— Aid yourself, and God will aid you. God's Word, or they can not inspire others with the same. In the next, It is well to help a brother they must take time, statedly and But believe me, there's another often, for the surpose of studying Not to be forgotten creed, it. And, in the third, they must Better lore did never science Teach to man than self-reliance, pray always for the divine illumina ion in their children's hearts and Aid yourself, and God will aid you.

heir own. Every household has its predomi-Aid yourself—be not like ivy Clinging still to wall or tree nant sentiment or characteristic. That can only rise by striving Walk through a city street. There For support unceasingly, Rather be the oak, maintaining is little individuality about the outsides of the houses, but enter, and Heart and branches self-sustaining; so soon as the home admits you to For this "the Great Task Master" mad its heart you shall discover that no Aid yourself, and God will aid you. two are precisely similar in aims, in spirit, and in atmosphere. Here fashion reigns, and dress is exalted to a place of great importance. There, music, art, or culture are objects of supreme desire. Philantention of every pastor and every thropic efforts enlist parents and parishioner for the moment, the children in this circle; and the reso- word we would speak, and invoke thing.

lution to become rich taxes every divine grace to make the word pow energy in that. Be sure of one erful, would be this: "Keep the Whatever is largest in the unity of the spirit in the bonds of eyes of father or mother will be peace." We have no manner of largest in the eyes of the boys and doubt that bad policy, bad pay, bad girls. It is in vain to preach one weather, bad accommodations, have gospel to them, if they behold an done much to hinder the growth of gospel to them, if they behold an other practiced. our Zion, of every Zion in the gen-At an early age every child should eral Christian church. But that have his own Bible, with his name which has been a greater stumbling rated with more than the Cross of inscribed therein, given as necessary | block than any of these bad things, to his furnishing for life. We do than all combined, is-bad temper. not think enough about this. Each The facility with which professing little one has its own shoes and hat. Christians can be set to pulling one

its own school-books, its own toys. another by the ears, the evident But in some houses the Bibles lie relish with which the different facabout promiscuously, belonging to tions in the same church can pursue What has he revealed upon the your Father in heaven is perfect;" Bibles, in handsome bindings and "Be ye followers (imitators) of God, gold clasps, repose on the parlor The very law of Christian conduct and what he has revealed belong to as dear children." As Creator, how us.

as dear children." As Creator, how book rack, kept as old china and lace answer that seldom fails to turn It is clear as day that in making Every member of every family away wrath. But when a minister man God has done wonders for him should have his special Bible, and of the gospel or a Christian parish-He has made him a little lower than should have his times for reading it, loner can stand up and call his

the angels. As Preserver and Ben. as certainly provided for and taken brothers or sisters by bad names. efactor, he has done the same. "He luto the family calculations as the the horrible inconsistency must In my own experience, I have what the provocation, no matter transcendent. "Ye know the grace never found it difficult to induce how irritating may be the occasion. of the Lord Jesus Christ, that children to read the Bible. Some a church quarrel is always a dis times in the morning after breakfast. grace, a scandal, a crime. Think of or at night beside the lamp, I have men and women throwing mud at begun to read aloud for my pleasure one another, and setting a sooffing

rather than that of the listeners, world into a roar of delight, while some sweet passage from the Scriptthe second commandment to which ures. And very soon little arms they profess allegiance is, that we would come stealing around my are to love our neighbors as we love brought nothing into this world, and neck, bright eyes would scan the ourselves! Minister pastor brother. it is certain we can carry nothing verses, and perhaps some pleading sister, can you not see how shock out. They will soon leave us, tak-ing to themselves wings and flying woment, please. Let me get my tacle? We never forget what a Bible and read with you." clergyman once said to a congre-Bible and read with you." | clergyman once said to a congre-Let the children carry their Bibles | gation in which a church quarrel with them to church and to Sabbath- was raging: "Brothers and sisters. school, following the reading of the you serve the Lord as if Satan were lessons at church, with their eyes as | in you." well as their ears, and learning to But such a display of the anti-Christ is not only wicked, it is fooluse their books as tools, and instruments in the Sabbath school. The ish. It never accomplishes any liberal things shall be stand." "He old practice of memorizing large good end. It never carries a point. Every purpose that really ought to

the Lord, and that which he giveth suffered loss in some quarters through what is, on the whole, a The respect of the community and gain, the systematic course of the self-respect are thereby forfeited. Thus its ills are cumulative. The International Lessons. Many chil dren learn by heart only the golden trouble waxes worse and worse. text, or the verses in large print, and grounds; that one party in the church is wrong; that its conduct chapters, and books in the treasure ought to be rebuked and its policy house of memory, they have for their pains only a disconnected set | arrested? We freely grant-we Balm wouldst thou gather from corroding of texts which are easily lost, as know-that there are just such conloosened beads slip from a broken tingencies. We know that there are cases where certain parties in the church are going wrong—where there is need of rebuke—where a

string. I am sure that if the ordinary care which is spent on a child's secular education, as a matter of course and hoarding. Mankind have agreed to ligious indoctrination, the next generation would be better equipped to | negatively: Do not break out like means miserable. The Scriptures in resist temptation, and more strongly armed to meet the trials of life. We can not be too vigilant in the early years. We can not begin too soon. in coarse but in Christian speech. While we are looking at the goldenhaired darlings as too young to be at least be the gentleman and the taught of God, the enemy is sowing lady. tares in the virgin soil. We should pre-empt it in the name of our Lord

Jesus.—Mrs. M. E. Sangster. MINISTERIAL EXPERIENCES

On a train passing southward plied churches in three different You may nee early, sit up late, and towns the Sunday previously, and eat the bread of sorrow; but if God two of them were actually obliged blows upon it it will all be chaff and to borrow money to pay their fare had been These ministers had been regularly invited by the churches to give any estisfactory explanation of eir negligence. What imit

When a church or society, by its

ous power. And this principle once admitted, where will you sfind one Look around the world, and point

in the Gospels. In face of a dying come afterward, winnow out the world, we want positives, and not negatives. I see myriads of men and women, all over the world, after eighteen hundred years, continuing large gatherings, the working force to drink at this fountain; and none of Christians increases so slowl who honestly stoop to drink com T. L. Cuyler. plain that their thirst is not relieved. And all this time those who profess to despise the good old fountain can show us nothing whatever to take its place. J. C. Ryle.

BREACH OF TRUST. It has become of late, we regret

to say, the scandal and the shame of our people, that so many men in places of trust are no, longer to be trusted. It seems harsh to make so general a reflection, but the experi nce of the past few years has taught us to be very distructful. There was a time in the history of our nation that men holding places of trust, or who have been placed where, as the law term has it, in fiduciary capacity, held from year to year, and maintained through, their long and honored lives the places to which they had keen appointed. It is not so now, and the longer a man has held a place where the list sup posed to be in the possession moneys belonging to others, the more he becomes an object of suspicion. Sad is this confession. Nothing can give us more grief as American and one proud of his nation, as on who has been indoctranated with the spirit of nationalism, even more to as than the old glory of the Romans, who never thought any title so great as that of Citizen of the Republic. To us, then, comes the bitter reflection that something has gone wrong in our national life. We are not what we have been. We have gone astray from the faith of the fathers. The time-honored principle that he who betrayed his friend, that he who dared to forsake the one who trusted him, was more wicked than even the shedder of blood—that time has passed, and to-day Americans reand his character their character. member with remorseful shame that the Legion of Honor the breast of our bank officers, and our men who control corporations, is a thing of

- Evangelist.

WICKED AND FOOLISH.

If we could have the eye and at-

Do you say that there are real

resistance should be made. Now do

you ask, "In such a contingency

so many drunken brawlers in a bar-

room. We answer positively: Re-

buke earnestly but with dignity, not

In the church if you must be severe,

To be yet more specific, we will

record our firm belief that in at least

nineteen cases out of every twenty,

conciliatory words spoken in candor

and in due respect to the feelings of

others, will cure the evil and restore

harmony. But when the method

must fail, the violent method per-

tainly can not succeed. If all prop-

er methods are found to be unavail

ing, and self-respect dictates the

course, quietly step out. Under no

circumstances, under no provoca

tions, be a party to a church quarrel,

John Locke is committed to the doc

trine that the one sect that ought

not to be tolerated, is the sect that

does not believe in toleration. The

rage of a Christian is that of Chris

tians enraged .- Christian Leader.

is, that nothing but an almighty

personal Friend will ever meet the

one spectacle that may justify the

-What shall be done to build again relish with which the different facaration of the animal soul, the lower part of man's corporeal nature,
the seat of animal desires, which
he has in corporal with the large was willing to amen to it. If not, amen to that was almost sent the same church can pursue shall be done to erect the monument was hidden below the obscuration and evil. The same surrounded by spirits, good amen to it. If not, amen to that was hidden below the obscuration and limitations of the flesh—the life them, and as three worn and brown, may be seen neglicated on the table of the living that was almost smothered by it is for the table of their same that was almost smothered by it is for that was almost smothered by it is for the same thurch and the wills to do so,

The light that idea, are surrounded by spirits, good amen to it. If not, amen to that was almost smother was hidlen below the obscuration and limitations of the flesh—the life that was almost smother was almost smoth education—that our schools and Why, dear friends, look at it. colleges teach pure selfishness; that while in the world—that life shall away. only to fight for self and pelf. This may be true. We fear it is alas too true! What shall be the remedy, is like a dark lantern with the slide as that causes one of the spirits to every true hearted lover of his country. make the angels weep. No matter

teaching of a higher system of morality in the home as well as in the school. No longer must father speak of gain as the sole object of ife. No longer must self aggrandizement be the theme of orator, of school teacher, or professor. Let us return to those simple principles of wisdom taught us in the Sacred Writings. No longer must the shadow of the Temple fall on church or school. Will the public teachers arouse to the importance of this question? It presses home to all our homes and hearts. Nothing can be of more importance. But yes terday a New Jersey justice sentenced men who had held high places to many years of imprisonment. These men had betrayed the trust of a too confiding constituency. Some have objected to the rigor with which the laws of our sister State have been enforced. We are be subserved is really defeated by it. not among these. No punishmen can be too severe for crimes of this character. The convicts had been considered gentlemen. They moved n good society, and were church members. This but aggravates the offense. Let the ax fall, and let not

Justice withhold her sword. Sentimentalism will not do when the very heart of the nation is being destroyed by a cancer. We call for the surgeon's knife. The operation may be severe; it hurts others besides the culprit, but society must be saved .- Church Union.

KISSING AND CLEAVING

"Ornah kissed her mother in law; understand or carry. All that but Ruth clave unto her." The kiss | awaited him in the future was printwas good but the cleaving was betted most minutely upon his heart, ter. Orpan showed that she had And like his disciples, too, he was enough affection for the sad old wearied and worn with the day's BRANDS PLUCKED FROM THE FIRE mother of her dead husband to give | toil, and scenes through which they | A plain countryman who had been her a kiss, but she had not enough had passed. The deadly hate of his effectually called by divine grace, to quit her native land, and go with | fellow-countrymen, the treachery of | by means of a sermon from Zech. 3. her to the land of God's people. One could give what was cheap and easy; she was not ready to make the sac rifice that cost something. In this pathetic little touch of human his mind; he had just before admon sion, saying, "I am a brand plucked tory, pictured to us in the matchless ished them, "All ye shall be offend from the fire." His old companion story of the Moabitish woman, we ed because of me this night." But not understanding this, he ex see a parable that illustrates thou from all this he turns away, and plained it to him thus: "Look ye," sands of experiences in our own casting his eye upon them, as weary, said he; "there is a great difference of the said he days. To "salute" Christ by an sorrowful, and perplexed, he loving act of public profession at his table ly says, "Sit ye here, while I go and If a spark flies upon a brand that is easy. It usually costs but little; pray yonder;" and faint and ex has been partly burnt, it will soon for in these times it requires no great hausted as we may be sure he was, catch fire again; but it is not so for in these times it requires no great hausted as we may be sure he was, catch fire again; but it is not so self denial to join a Christian church, having provided, a short rest for with a green stick. I tell you I am It may even be a popular step and give gredit and currency in society. No "spoiling of goods" or dun-geous await a profession of Chris tianity in America, as it once did in Asia Minor and in Rome. It cost something for Ruth to cleave unto Naomi. We always feel glad that Lord is one" spirit, and that the came to a meeting showing signs of she could not have foreseen the great Master expects to see some a recent fall, but he had a new ex-No Substitute,—The plain truth handsome estate and the rich kins man that was waiting for her at ciples. Bethlehem-for that would have egitimate wants of man's soul; subjected her to the suspicion of sorrow from his disciples for a time, on a chilly November morning in Metaphysical notions, philosophical selfish motives in her choice. She but he turned it into prayer on their the gutter. His reflection in that

ine godly-minded Ruths. In a little while, the Orpaha, are back in the world again, to their own sin, and the church's sorrow. Profession is easy; then comes the test of performance: Revivals cover the thresh ing floor with sheaves. The duller wheat from the chaff. In this solemp and significant fact lies the rea son why, with all the occasional

WHOLE NO. 1838.

CHRIST'S GLORY IN HIS SAINTS. "He shall come to be glorified in his saints, and to be admired in all them tha

It is necessary to remember the

double meaning of that word "glorify." Christ glorifies us by

making us glorious. He sheds ra diance and luster from himself upon us. We glorify Christ by the ex hibition of that reflected and derived light. If we help any dim eye; to apprehend his goodness and truth, his perfect fairness and infinite beauty, then we glorify God. In this atter sense the word is employed The Spiritualists and their dochere where the apostle is speaking about the wonderful things that are to accompany that great event, the the Chinese Among them the subcoming of Jesus Christ. Like the ject is carried out to its logical eastern sun rising above the horizon results, and they are curious enough. and compassed with rosy tinted A correspondent of the St. Louis clouds that derive all their luster and color from his brightness, he in lows: the midst of thousands of them that love and serve him, shall pour out a were leaving the house of a brother flood of glory upon the waiting and missionary, we heard from within wondering world. He shall come the house opposite a voice of a child to be recognized as glorious, and to calling, "Ah sen; come back !" manifest forth his glory in his saints, when a voice, which sounded as if. and to be wondered at amongst all coming from an inner room, anthem that believe. Such shall be swered "coming!" We stood to the illustrious beauty and strange listen to know what was the cause perfectness of character with which of such strange calling. The same Christ's, servants shall be arrayed call and answer were repeated again at his manifestation, that all the and again, as long as we stood there. universe looking at them will re- It seems that "Ah sen," the little

ceive a loftier impression of what brother of the boy who was thus Christ himself is. That is the calling, had been badly frightened, thought of this passage, put into and, according to the Chinese idea, more modern though far weaker his spirit had left him. His brother words. The idea that runs all was thus calling it back, and it was through the New Testament is this: his grandmother in another room That so absolutely and indissolubly answering "coming," giving themone are Christ and Christian people, as that his destiny is their destiny, answering through her. There is a time coming when all who are in Christ shall be manifested in

lost in the blaze, the privacy of that the door and is calling into the inaccessible light is manifested empty air for the spirit to return. forth, then will all those that love The Chinese, according to their the structure so dismantled? What him shine forth, too. The light that idea, are surrounded by spirits, good and natural lifethat was only faint and dim make a great noise to frighten them blaze out free from all the obscurity The body, they say, has three and limitations, and with him be spirits and six ghosts. It is a serimanifested in glory. The present ous offense to frighten a Chinaman.

scarcely up at all; while that to leave the body. The person comwhich we are looking forward is mitting this offense can be taken to like the same lantern with the slide the Ya men and beaten or fined. up. That is a wonderful metaphor At death, one spirit is supposed to in which the Master himself puts it: stay in the coffin, one in the house, Then shall the righteous blaze out or ancestral tablet, the other goes to like the sun in the kingdom of the purgatory. In the funeral procession an empty chair is always carried our Lord refers to. Some cloudy for the use of the spirit, which spirit and dark day, with no color in the is supposed to return to the house grass and flowers, the birds all si after the funeral; but for fear it will lent, everything cold and gloomy, not, at night one of the family goes all at once some gust of wind or some thinning of the siry canopy turn. As the person himself returns light, and everything awakens, the spirit during all the way. When scents, and sounds, music of the it returns, it takes its place in the birds, the grass gleams green again, ancestral tablet, where twice a year and the waves of the sea glance in it is worshiped by the family, and the sun, as it blazes out upon it. So food is spread before it.

shall gleam out in its true properties. | purgatory, the prayers of his friends All that we are in the depths of our or children (i. e, the burning of indesires, and the imperfect but often | cense and paper money) can bring infinite aspirations of our better him out. Therefore, blessed is the selves—all that we are shall blaze man, who has many children, or forth before all that are there to much money, as either can release look. In the manifestations of the him from his torments. Then, if sons of God. the depths of their they wish him to enjoy any luxuries nature shall be brought visibly to in his spirit home, such as a horse to all men, like the depths of some ride, a house to live in money to pure sea where you can behold the use, clothes to wear, they send them sun at the bottom sparkling upon to him. And the way they do it is every little bit of rock that may lie this: They will make a paper house, there. - Rev. Alexander Maclaren, putting in all the furniture of well-furnished house, and also fine clothing-all made of paper-a paper horse, and piles of paper oney, or any other article that they care to send to their departed friend is made of paper, and all brought to one place, and set out in sgood order, set fire to and burned. The spirits of these things are supposed to ascend to the spirit world and there stransformed into the same articles. but of real substance o

anch as their friend can use.

RETICENCE IN SORROW.

"Sit ye here, while I go and pray

yonder."-Matt. 26: 36. What self

forgetfulness and sympathy these

words proclaim! Our Savior's heart

must at this time have been all but

crushed under the weight of a bur

den which none but himself could

Judas now seeking to betray him, 2, was some time after solicited by the knowledge of the weakness and an old companion to accompany danger surrounding his disciples, all him to the ale house; but the good silence and darkness of night to and I dare not venture in the way wrestle for them and himself before of temptation, for fear of being set God. Oh, what a picture of love on fire again.

words, "He that is joined to the maining true for a year and a half,

district is still, "Sit ye here, while I go and pray yonder." Be quiet, calm, and restful where you are; logated it is true, amid the darkness, inysterios, and sufferings of a time. you are still near to me, and within the mach of my intercession; and this being so, you are safe. In this assurance rest by faith; and believe that, being embraced by my power TERMS \$2 A YEAR, IN ADVANCE. and prayers, as surely as I came forth victorious out of the thick darkness of my travail, conflict, and sorrow, so certainly will you. - W. Bolforn III' 10 700

and afflicted

I SHOULD LIKE TO KNOW. When in budding trees Bluebirds sweetly sing.
And the pretty early flowers
Come to welcome Spring.
"No more cold," we think,
"No more alecty rain;"

But sometimes old Winter turns, Mocking, back again. Then the bluebirds hide. And the buds stand still And the flowers droop and shrink With a sudden chill, And the young vines stop Growing in the wood.

Walting patiently until He is gone for good. But when, some fine night, In a friendly throng.

From the awampy places where.

They have slept so long

Hop the frogs, and all

Loudly croak together.

Then there will be, we are sure.

No more wintry weather; And the birds rejoice, And the buds unfold, And the sun upon the grace Lies in bars of gold. Now I'd like to know,

For it's surely so. How when Spring is really here Frog-folks chance to know. -Harper's Young People SPIRITUALISM IN OHINA.

trines in this country are quite a modern institution compared with Advocate writes from China, as fol-One evening after dark, as we

selves to think it was the spirit thus At night, on the street, that cry is often heard of "---- come back !

come back !" A person perglory before the universe as part of haps is dying, or dead, or is badly the manifestation of Jesus Christ frightened, and the spirit has left it, When the hidden Christ that is now and one of the family has come, to fireworks, beat their drums, and

savs Christ-the hidden life we carry As the spirit of every one goes to

and self-forgetfulness have we here! . "A converted Irishman in Bos

And let us not forget the searching ton," says an exchange, "after re-

"Baptist Year-Book" for / 1879.

LITTLE GENESEE, N. Y., April 15th

fu Ma

DR. BACON ON THE SABBATH

4th, is an article on the "Fourth Commandment," by Rev. Leonard Bacon, D. D., which will bear careful study. It bears the impress of the Doctor's mind upon every part. Many of the points made are well taken. One or two of them, however, are confused. This arises from the false position in which the Doctor is placed, and not from any dullness of his mind. All who are acquainted with him know him to terpretation of the language of the be a man of great mental force. The difficulty in this case is, he is by education and ecclesiastical position so related to the question that he can not reason other than as an interested party. His mind is confused, and of consequence his state ments are contradictory. The argument seems drawn up for the purpose of retaining the sabbatic institution, while it does away with the day named in the fourth command ment. Let us see how he has suc

ceeded. The Doctor begins by saying, "One of the ten commandments is Remember the Sabbath day to keep it holv." This does not fairly cover the ground, for the commandment goes on to define which the Sabbathday is. It says, "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 hallowed it." When disturbs the harmony of things and the commandment requires us to "remember the Sabbath-day to keep it holy," it also tells us that the day we should remember to keep holy is the seventh day. From this point he proceeds to lay a foundation for the opinion that the Sabbath is of universal obligation, be-"The sabbatic institution-which

the commandment guards, but does not profess to create-should not be confounded with the Mosaic Sab bath, still less with the later Jewish or the Pharisaic Sabbath.

We agree that the fourth com mandment "guards," but does not "create" the sabbatic institution. This is found in Gen. 2: 2, 3, and reads thus: "And on the seventh he had made. And God blessed the seventh day, and sanctified it; be confounded with the Mosaic Sabor the Pharisaic Sabbath," we suppose is that it is not to be confounded with the Mosaic characteristicmodes of observance, penalties for its violation, the Jewish and Pharisaio additions. &c. If we are right in this, we accept the doctrine heartily. That we interpret the Doctor

what there is of it.

aright, we think the following statement proves: Sunday-schools with international meaning of the fact that in Genesis lessons, Sunday-school question the consecration of a weekly restingbooks, Sunday school commentaries, day is coupled with the creation of that in which I was born and the perfect and divine man, the Lord nurtured, it was understood that of humanity—'is Lord also of the prehended in the ten command gave the sabbatic institution to Isyet expunged from the modern meth- good thing; good not for Hebrew I may assume that there is an intel only, but for human nature. If the ligible distinction between the mor- weekly resting day, hallowed by real law and the Mosaic legislation. ligion, was a good thing for Israel The law proclaimed in the ten com- camping in the wilderness, three mandments—a law for men of all thousand years ago, it is a good nations and through all ages—is thing for Jews to day, whether in one thing; and the special laws Jerusalem or in New York; it is and therefore local and transitory. Those Mosaic enactments concern- the German, the Spaniard, and the 13-17; and 35: 2, 3-are as dis inguishable from the fourth com ly resting day is a good thing for mandment as the laws concerning Japan, and the time is coming when the avenger of blood and the cities the government of China will have of refuge are from the sixth, or as learned that it is as good for Chithe laws restraining the barbaric nese as for Europeans and Ameriliberty of divorce are from the sev- cans. Every nation under heaven, enth. In the progress of ages, the as it shall receive the gospel, will law of Moses was gradually overlaid receive with it the Christian Sabwith traditional interpretations. As bath; for human nature everywhere the Sabbath became more and more, needs the sabbatic institution. in the thought of patriotic Jews, a proud distinction between the chosen people and the Gentiles, there and not a burden to society, seems was more of ostentatious strictness the clearest thing in the world. Had in the observance of it; till, in the the Doctor, in the paragraph above, time when our Lord came, Pharisafrom its original character as a hal burthen grievous to be borne. The but more Scriptural. seventh day rest had been so fenced in with frivolous regulations that swer a difficult question, and we the keeping of it instead of being a holy rest was a bondage which think, in his answer, he has said must be broken in the interest of some faulty things. On the quesspiritual religion. The word 'sab- tion that the Sabbath is a day of bath' had taken on a different rest for man, we do not disagree meaning from that which it bears in the fourth commandment. It may be well to remember that the tive character which he does not

readily may the institution which the fourth commandment sanctions be distinguished from the Sabbath

Having thus carefully and at ength explained himself, the Doctor zoes on to sav: "If there is a question as to what

mean by 'the sabbatic institution,' let me refer inquirers to the letter of the commandment. The division of time into weeks with a weekly In the Christian Union of April returning day of religious rest from abor is the essence, the whole, of the sabbatic institution. your calendar counts that day as the first or the seventh-whether you call it Sunday or Saturday. Lord's day or Sabbath day—the in stitution is the same: six days of labor, separated from the next six ured time as the Jews did whose days of labor by a day of religious Here we think the Doctor in er

ror. We must, in order to a fair

commandment, put behind it the

transaction out of which it grows. The two go together. The position of the Doctor is not new, nor is its again, could not but remember the object hidden. It is an attempt to as the Lord's day. The 'Christian provide for the introduction of a consciousness'-let, me rather say, new Sabbath. He says, "The dithe spirit of Christ in the hearts o those who, not having seen him vision of time into weeks, with a weekly returning day of religious loved him-taught Greek and Roman, barbarian and Seythian, to rest from labor is the essence, the count their days into weeks, and whole, of the sabbatic institution.' separate week from week by what | not its Christian name. Now, if the institution involves we call the Christian Sabbath. Not anything, if it centers in anything, in vain did the Christian church reif it insists on anything, it is that | peat the prayer of Moses, 'So teach us to number our days that we may we religiously rest on a particular apply our hearts unto wisdom. day, and that day the one God rest-According to a classification ed on blessed, and sanctified. Did which has come down from I know he not bless and sanctify the day on not how long ago; Christianity in than the foreign work. They do which he rested? And did he not cludes the Credenda or things to be not at all like to oppose or stand command the observance of the believed, the Petenda or things to in the way of their brethren, to be prayed for, and the Agenda day he blessed and sanctified? things to be done. The first were Nothing can be more plainly stated summed up in the so called Apos than this. The statement, "Wheth | tles' Creed, the second in the Lord's er your calendar counts that day as Prayer, and the third in the ten commandments. What means the the first or the seventh," is at vari-Decalogue in a place of Christian ance with the facts in the case, and is worship, written on the wall for al therefore unwarranted. It unhinges the people to see and heed, if the and confuses the whole. It both fourth commandment is abolished?" This is a badly mixed paragraph goes back upon Jehovah himself. prophets so understand it? They did not. Did Christ and the apos-

It is an effort to retain the Sabbath The whole history of the question is principle, and at the same time to against it. Did Moses and the leave the Sabbath day out. We agree that the Pharisaic surroundings and interpretations of the Sabtles so understand it? They did bath were witnessed against by not. Then whence this new light Christ, and we also admit that the shining through the Doctor? The "special prohibitions" and "civil discovery of this orb is of recent in Moses's time were abolished by date, it having made its appearance since the earlier days of the Refor- Christ. They were a part of the produce a good state of trade. mation, and was never put into Mosaic economy, and must perish book form until 1595, when Nicho- with it. But back of all this is the to work, we think the man a fool las Bownd, D. D., a clergyman of blessing and sanctifying of the sev- who growls about hard times, and the Church of England, at Norton enth day by Jehovah. This was need of retrenchment of operations. in Suffolk, issued a volume in detending the divine form of instituting the To be sure, there should always be fense of this doctrine. Its object Sabbath. The seventh day was the prudence, but there is such a thing was to justify the keeping of Sun- time which God made into the Sab day on Scripture grounds, as the bath, and take this time out of it in religious operations. A man day God ended his work which he common sentiment was that it rest- and there would be no Sabbath inhad made; and he rested on the ed on the authority of the church stitution left. alone, which was a contradiction of That human wants, and perhaps the underlying principle of the human consciousness, demand the

Reformation, which was that the Sabbath may be true, but, if so, to Jesus; always in the way of his Scriptures, and they alone, were argue that Christ abolished it is a brethren, always throwing cold all his work which God created authoritative in matters of religious contradiction. If he set aside the water on every effort, always checkand made." What the Doctor faith and practice. It was an effort day blessed and sanctified in Eden, ing enthusiasm, always jealous of means by saying this "should not to produce harmony between the then he set aside the institution beprinciples of Protestants and their cause there was no institution out uable piece of machinery, like the bath, still less with the later Jewish | practice, not by conforming their | side of this day. One might as well | governor on a steam engine, but we practice to the Scriptures, but by so talk of removing the materials out are fools if we let him put out the interpreting the Scriptures as to of which a house is made, and yet fire, or stop all production of steam. make them justify their practice. have the house, as to talk of taking The way to do is to keep putting in This is all there is of this, and just away the day which was made into fuel and water, keep the steam up, the Sabbath and yet leave the insti The doctrine of the perpetuity of tution untouched. If the day goes regulate; keep him busy at it. He the Sabbath, as resting on its value | the institution falls. We also dery to society, is stated by the Doctor that Christian consciousness calls for him if his head does swim by the raa reason. It was brought into the gest new lines of occupation, new "Is the Sabbath institution thing which human nature needs? I church by those who had been "When I was a child, we had no hold that it is. Such is, to me, the brought up in heathenism, and were

Sunday school journals, and Sunday | man. Thus the Sabbath was made | it true that it came into the church | much in politics to prevent popular school hymn books full of rollicking for man'-for human use and need, at the beginning, as nothing is about the year 140. The Doctor the moral law is summarily com- Sabbath. The reason why God closes his article with an earnest appeal in favor of the sabbatic instiments.' That lesson, I trust, is not rael is, that a hallowed Sabbath is a tution. In this thought we are glad to be in harmony with him. "THERE IS A DIFFERENCE" Under the above heading, the Elmira Advertiser savs: "If there is just one thing calcu-

which Moses gave to the one nation good for the New Englander, good | basket mad, almost, so to speak-it which he was leading through the for the Californian, good for the is to have people send in items aldesert to their land of promise are negro, whether in Mississippi or in ready written and have the word quite another thing. The laws concerning the manner in which that people should observe the Sabbath were part of a legal system which, in all its parts, civil, criminal, ritual, on this side of the Atlantic. It is compositor to insert Sunday. The sanitary, was essentially national, good for the Frenchman, or would word 'Sabbath' is well enough be if he had it, and equally good for when properly used, but do use it is tent work that is proposed, let the German, the Spaniard, and the Sunday when the first day of the ing the Sabbath—such as Exod. 31: Italian. The Japanese government | week is meant. How does this look is beginning to learn that the week-

to the first day of the week. Sab- some one goes to growling, and to the world through the Scriptures, lets and the hearts of the men who That the Sabbath is a blessing, hovah rested—the day he blessed, and wallets of those who before and sanctified, and commanded men thought we were doing too much. to observe. This day, and the com and would all soon come to bank. gentlemen should be entirely free left out the words "Christian Sabbath," and simply wrote "Sabbath." lowed rest and a privilege into a it would have been less Puritanic, Old and New Testaments. It is as standing guard over any particular never had any connection with the

The Doctor now attempts to anhimself, and has equally with him a prosperity of another interest if his with him; but it has a commemoradescription marks it as such. Men lookers and those who do the giving, Sabbath which our Lord so freely name. In the Scriptures it occupies may count it a secred day, but it is the true way is to rejoice in all gen disregarded, and of which Paul an important position as a witness not therefore sacred with God. To erosity, to be glad that the Master's wrote so slightingly, was the Sab-bath day of Pharisaic Judaiam. It is God's witness of the truth of deny that Christ repealed the Deca- the Mosaic narrative of creation, count their idols as sacred beings or find that after all, with all our wis- the Pioneer Press. It is written in Sabbath afternoon, April 8d, by Rev. Teturn, if lands can be secured. To stress of this world's life, can give logue. There is, then, a distinction and to change it is to make it a false things, but they are not therefore dom as to methods and expedients, the interest of the principle of Sab- E.M. Dunn, eleven persons who had such, and all others who desire to us a holdfast, it is the one, the soli

New Testament command or precept reaffirming the fourth command ment. I admit that our Lord and his apostles bore witness, by word and deed, against the Pharisaic Sab bath. I admit that the Mosaic Sab hath with its special prohibitions and its civil penalties, was abolished in the abolition of the Mosaic sys tem. How, then, did the sabbatic from the ruin of Judaism into the vanish with the types and shadows. of the Mosaic dispensation? How crowned this transferred heathen Whether is it that Christianity, from the ear festival with the sacred name God liest ages, has its own weekly rest ing day, its Lord's day? How did had given to the day he had blessed it happen that Gentile converts, instead of using the Greek decades or the Roman ides or kalends, measnational law they rejected, and as we do now, by weeks, separating myriads of good people consists in the value of its stolen name. The week from week by a day of halcharacter of this transaction is in lowed rest? To me the explanation is that ' the Christian consciousness keeping with the calling of "evil recognizing the relation of the sal good, and good evil; the putting of largest extent, there we could acbatic institution to human nature, darkness for light, and light for complish most. According to the and recognizing God's ten commandments as the moral law, and darkness." remembering him who died and rose first day of the week,' and keep

People are led to suppose that the | there are over 2,102,034 members in first day of the week is the Sabbath, Baptist churches in the United because they hear it called by that States. That does not include Antiname. They hear it called the Mission, Free-Will, Six Principle, Christian Sabbath, and suppose the nor Seventh-day Baptists. Of the more Scriptures warrant the practice than two millions above mentioned, And what multitudes call it Sunday, the following States of the North not knowing that is its heathen and rank highest: Connectiont 20,677, not its Christian name.

Maine 20,984, West Virginia 23,645,

HOME MISSIONARY WORK. There is quite a class among

that are more in favor of what they like to style "home mission work." than the foreign work. They do hinder any of our foreign work; and I think most of them would be pleased if the foreign work could be doubled at once. But they feel that there is a vast field at home, i. c., in the United States, that is not prop erly cultivated as yet, and that we are somewhat negligent of this duty. For those who are so much impressed with this view as to be really aching for something to do (and what is the use of holding this view, and pressing it, unless there is a genuine desire to do), let me present a few considerations. Multiplied inducements to activity give vigor 'to religious work, just as they give vigor penalties" surrounding the Sabbath in business enterprise. We never need to stiffs operations in order to When men are eager to invest, eager as being cowardly in business. So does not show a healthy religious mind when he is always doubting about the success of this and that enterprise to extend the kingdom of success. Such a man may be a val-

sion of time to the Northern Pacific Railroad Company in which to complete its road. The same bene fits will follow its construction now as would have followed if the com pany had been enabled to keep the and let him have all he can do to ernment. Indeed, such a vastly in needs employment. It won't hurt arriving in the United States now. the keeping of the first day for any | pidity of his revolutions. So I sugand a large proportion of them of the agricultural class, that the opendirections in which to use money. ing up of the country following the Thus we shall avoid becoming stereconstruction of the road would therefore prejudiced in its favor, be- otyped, avoid being run in one seem to be more timely now than cause it was a heathen rite. Nor is mould. King Caucus, who does so then. Argument on the subject is being heard by the House Commitexpression, will thus have less power tee on Pacific Railroads. known of its presence there until over us. We can act more spon-There is an honest desire in Contaneously. It is a shame that a man who has the heart to do a good gress to do what is best for the thing in one direction, should be Indians, I doubt not, but the history blamed and pounded by those who of our dealings with them, as occa run the machines because he does sionally referred to in the House

not do according to the ideas which and Senate debates for the past lie in the old rut in the other direc- week, would lead one to a belief tion. Why not set more freely, and | that we were trying to inflict the more generously? If my brother greatest possible damage to them, wishes to send a man to China, let | while at the same time failing to him do so, and get all the help he protect the whites. It is the fault can by an earnest appeal and fair of the system. If all those officials presentation of the needs of China. If another wishes to send a man to Japan, let him do so, and let the rest wronged, and the border settler be of us help to the extent of our desire. murdered and plundered. It may If another wants to send a man to be that the system proposed for the the Pacific coast of the United States. Utes, if it can be applied to all unlet it be done; we can all help. If civilized Indians, would work well. It renders the individual Indian in a us rejoice that we have brethren Week is meant. How does this look
— Sabbath, Monday, Tuesday,
Wednesday, Thursday, Friday, Saturday, Sabbath, Monday, etc., etc., etc., whose wallets are big enough to set greater degree than formerly amenable to law, and offers inducements to him to lead a peaceful life. But The point is well taken that the the tenta going. Depend upon it, I don't believe the system, if apword Sabbath should not be applied no other interest will suffer unless bath day means rest day. It came that growl will shut up, not the waland there it has a definite meaning, are doing the tent work as extra to five, or seven-be appointed to in When applied to the weekly rest all they were doing before, but the day it means the day, on which Je- effect will be to close up the hearts | quire fully into the subject, and report to Congress a system of government for all the Indians. These

mandment for its observance, are ruptcy. It may be true enough from executive interference, and many times referred to both in the that it takes a large-hearted man should be men who have not and distinctly pointed out as is Jehovah interest not somewhat to envy the Indian Bureau. At a political meeting in Chicago sacred character, one imputed to it languishes. On the other hand, it yesterday, a son of President Lin takes a man of considerable charity coln presided, and a son of Stephen tend to the dark corners of the earth, But the first day of the week has and experience not to be disgusted A. Douglass was one of the speaker neither name nor character like this. at any exhibition of that envy by Grant was the theme. This bring It is no more sacred than is the sec- word or look. Hence for our own forward three of the foremost names ble manner. Let us obey in all ond or third day. Neither title nor sakes, and for the sake of the on- in the history of that State.

were wise men and honest men, yet

would the Indian be outrageously

plied to the Utes only, will be a suc-

cess. In any event, years will be

required to produce beneficial results.

There is now made a proposition

that eminent gentlemen three.

be sacred with him, it must be made work is being done, if not in one has transferred to its columns an ar sacred by him. How many millions way, yet in another. I think we shall tiele on "Sabbath observance" from

came to possess a correspondingly we are interested in. And if we "Bible Sabbath." In the other case follow." sacred character. In the process of can afford to, let us also give gen it refers to England and the Puritime, the professed friends of Jeho- erously toward the work our breth- tans of America. In the latter case vah, who had been brought up in ren are interested in, even if we it employs the phrase "Lord's day" idolatry, carried over this heathen do not see as much light in that di | (meaning thereby the first day of festival, with its heathen name, into rection as they may. It will be worth the week) as if it were the synonym the so-called Christian church, set a great deal if we can help them of Sabbath. In this way the Press ting aside the day sanctified by enough to keep up their courage. calls the first day of the week the Jehovah; and then, after a time, By gentleness and encouragement Sabbath, although it goes some disyou put every one into that excel tance around to do it. What molent mood that leads all to be wise. | tive the Press had in doing this, we In the line of this argument allow will not attempt to say, but that its and sanctified. It is in this way me to call attention in a practical words are slippery and misleading that among Christians the first day way to a field much neglected as yet is certain. In the Bible, the words of the week has come to possess a by our people. Heretofore most of "Sabbath day" and "the first day sacred character. Its power over our work as Sabbath reformers has of the week" have no meaning in been done in the Northern States, common with each other, and the probably because nearest to us. It same may be said of the words has been our idea, too, that where "Lord's day " and the " first day of Baptist principles prevailed to the the week."

> GOD'S SABBATH, HOW DO YOU KEEP TT 9 "The seventh day is the Sabbath

of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manseryant, nor thy maidservant, nor thy cattle, nor thy stranger that is with in thy gates."

God said that, and if every other verse in the Bible were silent on the subject, enough is here said, and in Iowa 24,600. Kingan 27,628, New such a manner that all may under Jersey 31,521, Indiana, 11,528, Ohio stand and obey. God not only said 47,810, Massache ett 48,774, Pennit, but he wrote it with his own fin sylvania 62.845, Illinois 69,225, New ger, and it has stood immutable from York 113,264. In twelve States, the time of Sinai's awful thunders. total, 532,470. Now let me select and will continue to stand until Jehotwelve States from the South to vah shall come to bring the dead to compare with these, as follows: Arkansas 48,005, Louisiana 59,122, and earth pass, one jot or one tittle Texas 71.403. Missouri 88.999. Ala shall in no wise pass from the law, bama 96,893, Tennessee 102,951, till all be fulfilled." Though the Mississippi 115,802, South Carolina day has been carefully guarded and 130,332, North Carolina 155,331, sacredly kept, it has been at the sac-Kentucky 159,743, Virginia 202,731, rifice of the liberty and lives of Georgia 216,962. Twelve Southern many of God's obedient children. States, total, 1,442,274. Substract At the present time, we are suffering now from total in United States, persecution in this land of boasted 2,102,034, total in twelve Southern liberty and equal rights. The ques-States, 1,442,274, and we have left tion now is. How do we keep the 659,760. Substract again the total day? I would ask parents if we, as the New Salem Church, by its pastor. in twelve Northern States, 532,470. a denomination, are falling off in The revival seems to be general. and we have left 127,290 to be disnumbers, does not the fault, in a ributed in all the rest of the States great measure, lie with you who ing settlements came and united in and Territories. What a host of Baptist, brethren in those twelve profess to love God and keep his the worship of God with us. commandments? Do you love him | weekly prayer meeting is re-estab-States in the South I Among them with all your hearts? and are you lished, which we hope and pray may are 9,275 ministers. It would take only \$95 postage to send a package pering, his truth vindicated, than few remaining mourners in Zion, of tracts to every one, calling attention to the Sabbath. We know you are for any earthly good? Do and of converting others who are enough about such work to know it you call "the Sabbath a delight, still out of the ark of safety. We would pay. The young people in the holy of the Lord, honorable "? are in prospect of having one or two my church are now at this great Do you honor him, "not doing your sermons a month this year by Eld. work. We do all the sorting, fold- own ways, nor finding your own ing, addressing, and considerable of pleasure, nor speaking your own the paying. Who wants to send us words"? The place you occupy is \$75 for postage, and let us push one of great responsibility: God is many of the lovers of Zion have rethe work rapidly? We will do it watching you, the world is watching sponded, when at the altar of prayer, well, and report results through the you, and your children are watching to our earnest request, and that their is of the utmost importance that you train your children, at an early age, WASHINGTON CORRESPONDENCE. to a strict observance of the Sab-APRIL 16th, 1880. bath. At the end of the week, have There seems to me to be nothing your business all completed, and reasonable in the requested extenyour food and clothing in readiness von live too far away, have a little letter of its contract with the Gov-Sabbath school of your own, and see that your children are not procreased number of emigrants are

conscientious about this duty, I think the young would not turn away from the Sabbath. There are some of our people who occupy positions of prominence. Of such I would ask, How do you keep the Sabbath? You probably do not work on that day, but do your servants work? Is every room in your dwelling closed against all labor? and do you keep God's Sabbath in such a manner as will strengthen you, strengthen the cause, and raise you in the estimation of the good in other denominations? or is the tide of popular opinion taking you down who have to do with the Indians

you teach your children to love and

respect this command, be sure they

will obey all the others; and if every

parent was thoroughly careful and

to dishonor and shame? Farmers, tradesmen, mechanics, and all in the various professions, can you conscientiously say you keep God's Sabbath in strict accordance with the command? The Lord thy God is a jealous God, and if you treat him with indifference and dishonor, what can you say when you account for the deeds done in the mpossible to keep the day without doing some work. God undoubted ly means for us to take care of our health and property, at all times for their horses and cattle, and

some other employment at once. Beloved brethren and sisters, living, as we do, in the full blaze of several different States, and can of the Jubilee of the Cathedral Colline and the Sabbath light, how carefully should conscientionally say that in our opin- lege for candidates for orders. His we walk, so that this light may shine over all Christendom. and examand in a pleasing and acceptathings, and victory will come at last, fruit advantages are excellent. We and to God shall be all the praise, forever and ever?

BAPTISH-At Clear Lake, Wis. so de remembered between the sabbatic institution as part of, a religion for all mankind, and the Mossic

Sabbath as an institution for the
Hebrew commonwealth. Even more

Sabbath? I admit that there is no fore, what is done in this case. The

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Sabbath? I admit that there is no fore, what is done in this case. The Lord? I admit that there is no fore, what is done in the case is not case. The lord in the case

first day of the week was, by the prompt hearts, and how to turn to reference to Sabbath observance ers who had recently united with the day people, which can be bought at ent period, traverses the world. Do heathen, named after the sun, their good account evely noble act. Let smong the Jews who are known to Church by letter. We have faith low rates. Good, improved farms not join the multitude of those who chief deity. On account of this, it us give generously toward the work have, at least in form, observed the to believe there are yet "more to for this country can be bought from

> HOME NEWS. Long Run, W. Va. APRIL 12th, 1880.

Believing that some of your read

ers would be interested in learning

something of the results of the series

of meetings noticed in the RECORD ER of March 18th, I will give brief sketch thereof. Eld. S. D. Davis, who is located about twentyy five miles from this place, began nis missionary labors on the evening of March 19th. The next evening he was joined by Eld. U. M. Babcock, pastor of the New Salem Church. At first, but few were in attendance, but the interest soon increased, so that the house was filled, and for several of the last days and nights there were many who could not get seats. The meetings continued every evening and every day at 101 A. M., except ing two of the first week, in which the district school closed until April 6th, and it pleased the Lord to pour out his blessed Spirit upon us abund antly. Praises be to his blessed and holy name for his convicting and converting Spirit, and for reclaimcomforting and strengthening those who have been striving to maintain many able and appropriate sermons by the aforesaid elders, also on the first Sabbath one by Eld. L. F. Ran-

glorious ordinance of baptism, showing in their bright faces and , by their shouts of praise to God, as they came up out of the water, that the good Spirit rested upon them, with appreciable benefit. and that they could henceforth go on their way rejoicing. Eleven were received into the membership of Very many from all the surround more anxious to see his cause pros prove a means of comforting the temporary excitement usually, its forces ready for the conflict. U. M. Babcock, "Truly the Lord hath done great things for us, where of we are glad." We feel that prayers, with many others, have ought you to be in this matter ! It reached the ear of the Almighty, tramp. in answer to which numberless spiritual blessings have been showered but the common experience of men administration and the army are esupon us, unworthy though we are.
Oh, may the Lord in return bless of the separation of the separation of the separation and the semy are especially important in connection with revolution. Oh, may the Lord in return bless ever so little beyond what their reason tells them is proper, lowers the out of the revolution. In view of an interest in your prayers, that this vitality, and leaves the nervous and the fact that the people are sup-

Long Branch, Neb.

APRIL 11th, 1880.

ed Lord for ever and ever.

the condition of our Church at Long in the pedestrian when he left the Branch. One year ago last Fall we parsonage and pastor's salary. The avoiding the common causes of feeling of brotherly love and chari- physical weakness. ty seems to be growing among us, thing is not the question with reare called before him to give a strict and we can now say from the depths | gard to Hart or anybody else, nor of our heart that we believe a is special endeavor toward the acbody? Perhaps some will say it is brighter day is dawning upon the quiring of large lungs or a beauti Church at this place. As many inquiries have been

made by Sabbath keepers concern-Farmers necessarily have to care informing the readers of the REthere may be works of necessity the first man yet to meet who has corder of this region. We have but if there are any that are engaged ever spoken to us disparagingly of this country. The very name of not be kept, better leave, and find Richardson county, Nebrasks, is a nal, the Herrnhut, has a very interseveral different States, and can of the Jubilee of the Cathedral Colion we have never yet seen a better | majesty bore the most emphatic tescountry than South eastern Nebras | timony to the grand principle of ka, South-western Iowa, North-west Protestantism—the supreme impor-Missouri, and North eastern Kansas, tance and authority of the written 19th has the following notice: t us see to it that we keep this Here is Long Branch Church in the Word of God, and the knowledge of "Rev. Dr. Hull, of Alfred, will adheart of this great country. The Jesus Christ as a personal Savior. dress the class this evening at 72 soil. climate, health, water, and He said: know of some dear brethren who left here some years ago on account

ten to twenty dollars per acre, and look over this wide field, and see this

open door for us, I can but exclaim, All things are now ready." All by addressing the undersigned. Dears brethren, prays for the Church at Long Branch, that we

nay be a live missionary body. Yours in brotherly love, HUMBOLDY, Neb. 1868 at 155

A LESSON FROM LIFE.

It is not our purpose, in present ing the following article from the Elmirs Advertiser, to commend walking matches, or other physical contests, as now practiced, which we regard as worse than useless: but | divinely-blest ministerial work, each to give our readers the benefit of an able article on the use of stimulants and narcotice, which all would do well to consider carefully:

"Hart, the pedestrian, has made the best record so far in a six days' go-as-you-please contest, beating Brown's time, heretofore the best, by twelve miles; and, setting aside the brutality and offensiveness, to ing the backslidden in heart, and many people, of a protracted trial of animal endurance which is so great a strain on the physical rehis glorious cause. We listened to to examine why he was able to ac complish this unparalleled feat. and to far outstrip his competitors and all previous efforts, with apparent life and indement. "Till heaven dolph from Josh. 4: 17, "Come ye with antiquity and with the middle up out of Jordan." Sixteen happy ages, which would be for the most persons, aged from ten to thirty-five part favorable to our modern ath- party; namely, the summoning of letes, in point of persistent stamins, years, followed the Savior in the probably have placed this dusky is pregnant with hygienic lessons refusal to pay taxes etc. which our fast living, bibbing, and "Hart does not use tobacco.

the lungs and other organs, when an of a struggle against it, and in this permanent effect is narcotic. Men advised by their physicians to abinent men who have reached old his appreciation of fun, and observa- namely, by means of revolution. unfailing to the very end of his

for the Sabbath. Begin and close glorious work may continue unto muscular forces less resistant to fathe sacred day with your children the extermination of all sin, and tigue than they are normally. The may be able to delay for a long time by reading and prayer. Teach them that peace and righteousness may effect of repeated excess is too obvi the universal revolutionary moveous to need comment, and the ma- ment, the party itself must take the to love the house of God, and go with rule, until we all, though strangers jority of those who grow stout on initiatory step, without waiting for them there and to Sabbath school. If in the flesh, it may be, but having malt liquors, have a more or less the moment when the people can become nigh by the precious blood puffy appearance, and show lines of inaugurate a revolution without of Christ, shall be safely housed in weakness beneath the eyes, which them. As for the method of carry that blessed mansion above, prepared by the alcoholic stimulant, at least point is not a subject for publica faning the day by running around for all the faithful in Christ Jesus, overbalances the nutritive effect of and getting into bad company. If to sweetly rest and praise our bless- the liquor. Hart is slender and com pact, with a superb inward curve in | calling of a constitutional assembly. reaction which follows abnormal to the temporary government. After a long silence, we grasp stimulation, can not maintain, and our pen to inform your readers of this splendid carriage was noticed

"This is not a temperance lecture. received a cordial invitation from or a sermon on morality, or a medithis people to pay them a visit. We cal essay, but is merely a summary complied with the request, held a of the conditions which existed in the been raised during the year for health of their children in simply "Total abstinence' from anv-

> good judgment with which nature has endowed the average man might. with as reasonable expectation of a favorable result as when used in THE EMPEROR WILLIAM AND THE BIRLE -A German Moravian jour-

"It is my earnest wish, gentlemen, that the words you have just heard from the pulpit may find of hard times in Nebraska at that place and realization in the hearts and thoughts of all . . . If there is and that all the facts and results of time. These brethren now desire to anything that, amidet the drifting

either ignore the Bible altogether as the one foundation of truth, or at least give it a spurious interpretation plenty of unimproved land at low of their own devising. You all prices. Much of this land lies quite know that I am a member, on full close to our meeting house. As I and free conviction, of the Positiva Union, established by my late dear father. The basis and rock on which and we all, are bound to fix our foothold is the unadulterated faith nquiries will be answered promptly as taught us by the Bible. There are. to be sure, many who do not at all take exactly the same line of in. terpretation; each uses his knowl. edge and conscience as well as he an, and thereby regulates his acts and purposes. May all the alumns of this institution find this day so blest to them that the knowledge of God, and his only begotten Son Jesus Christ, as the alone source of true salvation, may advance in them. Each indeed is free to deal with this according to the voice of conscience; but all must build on the foundation of the Bible and the gospel. Let but this be secured, and

THE NIHILISTS.

according to his special gift."

A paper discovered by the St. Pe. tereburg police thus sets forth the methods by which the Nihilists seek to accomplish their objects:

all will be enabled to develop a

1st. Activity in the direction of agitation and propaganda. The propaganda has for its object to nonularize in all classes of the peo. ple the idea of a democratic, politicrevolution, as the means of a social reform, as well as to familiarize them with its own party programme. The agitation must strive to call out protests on the part of the people and society in the most comprchen sive way possible against the exist. ing order of things, and reform must be demanded in the spirit of the a constitutional assembly. The forms of these protests may be assemblies, demonstrations, petitions Apollo in the van of great walkers addresses in furtherance of the end 2d. Destructive and terrorist ac-

smoking citizens may take to heart | tivity. The terrorist activity, which consists in putting aside the most pernicious representatives of the though a number of persons have government, in the protection of the both smoked and chewed the weed party from spies, in the punishment constantly all their lives, and have of arbitrary power on the part of reached a good old age without the administration, etc., has for its bodily harm, those of a nervous tem- object to undermine the prestige of perament always suffer from it, and the power of government, to give its effect on the system is evident in | continually a proof of the possibility examination is made after death. It | way to create in the people a revotends to dull the action of the brain | lutionary spirit, and the faith in sucand the vital forces, and although a cess, and finally to organize armed

3d. The organization of secret societies, and grouping them about a common center. The organization stain from tobacco; and it is a no of small secret societies, with all ticeable fact that nearly all the em- possible revolutionary sime, is indisnensable as well for the carrying on age in the midst of activity, are of the numerous functions of the non-smokers, while, as a rule, brain- party as for the instruction of the workers who have formed the habit | members thereof. But these smallof smoking, break down sooner, or er organizations must collect about have collapses of health. Hart's a common center in reference to a head was clear, his eve bright, and united carrying out of the cause: tion of all the incidents of the walk, 4th. The attainment of an influ Hart does not drink. It needs with society and the people. The

6th. Election agitation for the his back, between the loins and the In whatever way a revolution is to shoulder blades, and a hollow space be accomplished, it is the duty of between the latter, giving an erect | the party to promote the immediate attitude which a drinking man, summening of the constitutional aswhose muscular strength suffers the sembly and the surrender of power

"THE POPULAR HISTORY OF

ENGLAND." by Charles Knight. "Standard Series" edition, in eight volumes. Price, manilla cover, 30 cents per volume; \$2 40 per set; in cloth, \$2 90 per set. I. K. Funk & meeting for them, which resulted in and which, viewed from the stand. Co., New York. This is the cheapa unanimous call for me to serve point of common sense, must have est edition ever issued of this great them as pastor. The call was achiad something to do with the result. Work. The former price was \$18 cepted, and we determined to leave | When a man walks and runs more | and \$25. This edition, we are glad all to serve this people. The breth- than 565 miles in less than 142 to observe, is not cheapened by ren went to work in good earnest, hours, and sleeps only 22 hours dur. printing on second hand plates and secured a lot of one scre and a half, end any inconvenience except a other cheap books, to the destrucerected on it a good parsonage for my family. We then came here who complain of being tired and with wife and little ones, to share with wife and little ones, to share tains nearly as much as Hume's and the trials and duties of this little moderate exertion, may as well stop the trials and duties of this little to think about it and ask themselves and Macaulay's histories combined. flock: God has deals with us in whether they do not owe something covering the whole ground of Engreat mercy, and about \$300 have to their own comfort and to the glish history down to 1868. It is called "popular," because it is a history of the people, not of the dy-nasties alone. Said Lord Brougham of this work: "Nothing has ever appeared superior, if anything has been published equal, to the account of the state of commerce, government, and society, at different periods." Dr. Noah Porter speaks enul spine to be obtrusively urged. thusiastically: "The best history of but the respectable allowance of England, for the general reader, is Knight's 'Popular History.' For be applied to his bodily well-being a single history, which may serve library, or for frequent reading, it is to be preferred to any other." The to be preferred to any other." London Standard declares: "This work is the very best history of England that we possess." At these marvelously low prices, every family should possess a copy of this strong recommendation for this set | esting report of an address by the | great work. Few books are better tlement. We have traveled through | Emperor of Germany on the occasion | calculated to deal a deadlier blow at pernicious literature. We com-

> "PALESTINE CLASS."-Under this head, the Elmira Advertiser of April o'clock, more fully on the claims for the change of the Sabbath, because of the work of redemption. He will attempt to show that we are redeemed by the death of Christ redemption are symbolized by baptism and the Lord's Supper.

Missibnard 1 Conducted by the retary, Rev. A. E. Main, whom all communication ment should be addressed.

MEETING OF THE THIS THE SINT A regular meeting tive Board of the Sev Westerly, R. I., A when there were pres man, Wm. L. Clarke, worthy W. C. Stanto Maxson, J. R. Irish, T. Geo. B. Utter, L. A. Main, J. H. Potter, at wold. President, Ge occupied the chair, and

L. Gardiner.

After hearing and minutes of the last correspondence - was which the following is htatement: 1. From Eld. Solom Plainfield, N. J. A the method by which hold property in China a list of deeds for pro by this Society in Shan g. D. H. Davis, from Yokohama and 8 ing account of their arrival at their destina the general condition of 8. 8. D Davis, W.

formed. 4. L. R. Swinney, Los Va., some plans for fut West Virginia. 5. Horace Stillman, I., report of labor in E ciation for quarter endin 1880.

scepting the propor

Board to give one month

account of such labor

6. Stephen Burdick, J and A. B. Prentice, se expressing a willingness one month's labor each tral Association. 7. W. A. Palmer, L Y .. account of interest 8. M. S. Wardner, Li N. Y., concerning the sionary work of the W

ciation. 9. W. B. Gillette, Nil pressing a purpose to p general labor on his o and report to the Board 10. A. B. Woodard, I N. Y., with reference to there.

11. C. A. Burdick, P. Y., report of labor in Alle ty, N. Y., and Potter co for the quarter ending M 12. G. J. Crandall, Har reports the interest in

that place. 13. M. B. Kelly, Vi Ill., some account of J.L. work there, a plan of w Summer, and report of Jan. 15th. 14. E. M. Dann, Mil

reporting himself read month's general missio in the Northwest.

15. Maxson Babcock port of some Sabbath-ke este in Greene county in

16. C. H. West, C Mill, Wis., stating that Bailey had been engage for the Chippewa Churc the year, and asking f priation from the Board 17. H. E. Babcock, O report of labor in that . 18. S. R. Wheeler P account of revival w

Church, and plan of for the Summer. 19. J. L. Huffman, Pa. full account of li Ridge and vicinity, great revival, and brig pects for Southern Illia 20. C. M. Lewis, Neb., report of labor

Bincosten. 19th. 2 km rs. L. A. Hull tre, N. Y., report of e the women of the chi missionary work. The Treasurer's Re and spproved, sa follo GEO. B. UTTER, Treasure In sco't with S. D. B. I MINION A DRIE o balance in treasury Ja

1880, Money received since: First Alfred Church.... DeRuyter Church...... A. R. Crandall, Lexingto Farina Church.
Farina Sabbath school.
R.E.Ayres, Unadilla Fork First Church in Brookse Mary F. Randolph Delhi, Dr. J. B. Somers, Somers

Mrs. L. H. Davis, Fond Hockville Church Bhiloh Church, collection Temale Miss Society, Shi J. W. Shiloh, N. J. Shiloh Missionary Pray Zh Bay collections... Bhiloh Sabbath school, Mrs. Phebe West, Shilo Mrs. E. S. Davis, Dea. Geo. Bonham, Lawrence Harris, Geo. R. Wheeler,

Total Charles M Lewis, on No. Pield Belence in tredsury

bbThe Prudential

dall for labor at Hi vicinity at the r mx days

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either ignore the Bible altogether as the one foundation of truth, or at least give it a sporious interpretation od at low of their own devising. You all d lies quite know that I am a member, on full ase. As I and free conviction, of the 'Positive EYBRLY. ER.

day so blest to them that the knowledge of God, and his only begotten Son Jesus Christ, as the alone source of true salvation, may advance in them. Each indeed is free to deal with this according to the voice of onscience; but all must build on the foundation of the Bible and the t physical gospel. Let but this be secured, and all will be enabled to develop a ed, which divinely-blest ministerial work, each according to his special gift." nefit of an timulants would do

THE NIHILISTS. A paper discovered by the St. Petersburg police thus sets forth the methods by which the Nihilista seek

beating to accomplish their objects: let. Activity in the direction of . agitation and propaganda. The propaganda has for its object to ted trial opularize in all classes of the people the idea of a democratic, politicrevolution, as the means of a social reform, as well as to familiarize them with its own party programme. The agitation must strive to call out protests on the part of the people and society in the most comprehenparisons sive way possible against the existing order of things, and reform must be demanded in the spirit of the party; namely, the summoning of a constitutional assembly. The forms of these protests may be assemblies, demonstrations, petitions, walkers addresses in furtherance of the end. refusal to pay taxes, etc.

2d. Destructive and terrorist activity. The terrorist activity, which consists in putting seide the most pernicious representatives of the government, in the protection of the party from spies, in the punishment of arbitrary power on the part of the administration, etc., has for its object to undermine the prestige of the power of government, to give continually a proof of the possibility of a struggle against it, and in this way to create in the people a revolutionary spirit, and the faith in success, and finally to organize armed forces ready for the conflict. 3d. The organization of secret so. sieties, and grouping them about a

common center. The organization of small secret societies, with all possible revolutionary aims, is indised old pensable as well for the carrying on of the numerous functions of the V. are party as for the instruction of the habit members thereof. But these smaller organizations must collect about Hart's a common center in reference to a ht, and united carrying out of the cause; Bervanamely, by means of revolution. walk. 4th. The attainment of an inflaof his ential position, and of relations with he administration and the army, needs with society and the people. The men administration and the army are es-

pecially important in connection with revolution.

5th. Organization and carrying ers the out of the revolution. In view o as and the fact that the people are supto fa-pressed, and that the government The may be able to delay for a long time obvi the universal revolutionary movema- ment, the party itself must take the it on initiatory step, without waiting for r less the moment when the people can nes of inaugurate a revolution without which them. As for the method of carrying on the revolution, . . . this point is not a subject for publicaaused least ot of tion.

6th. Election agitation for the we in ealling of a constitutional assembly. d the In whatever way a revolution is to be accomplished, it is the duty of man, the the party to promote the immediate summoning of the constitutional as-sembly and the surrender of power to the temporary government. "THE POPULAR HISTORY OF the

England," by Charles Knight. "Standard Series" edition, in eight for the Summer. volumes. Price, manilla cover, 30 19. J. L. Huffman, Union Dale, cents per volume; \$2 40 per set; in cloth, \$2 90 per set. I. K. Funk & Co., New York. This is the cheaphave est edition ever issued of this great pects for Southern Illinois. ult. work. The former price was \$18

Neb., report of labor on that field since Jan. 19th. 21. Mrs. L. A. Hull, Alfred Cen-

and approved, as follows: GEO. B. UTTER, Treasurer,

To balance in treasury Jan. 7th, First Alfred Church.....

R.E.Ayres, Unadilla Forks, N.Y. First Church in Brookfield N.Y. Mary F. Randolph, Delhi, (China) Dr. J. B. Somers, Somers' Point, N. J. Miss Susan Crandall, Westerly, R. I., (China).
Wilton Church, Iowa.....

J. W., Shiloh, N. J.
Shiloh Missionary Prayer-moet-Mrs. E. S. Davis,

Des. Geo. Bonham, Lawrence Harris, Geo. R. Wheeler, Anna and Lucy Davis," Total

By cash paid as follows: Charles M Lewis, on North Loup Field. Balance in tressury, April 8th, 1880, 1,283 1

\$1,333 11

SABBATH RECORDER had been made.

It was voted that in the opinion of this Board, all matters of ordina Board; and this principle should and chapel. Orders on the Treasury were vot

ed as follows:

ports
Corresponding Secretary, services April 1ft. 50 00 C. A. Burdick, quarter's salary, to March 20th. 62 50 Horace Stillman, quarter's salary,

It was voted that since the North Loup Church is without a pastor, and so much of the time and labor of Eld. C. M. Lewis, our general missionary on that field, is given to Board to give one month's labor, and that Church, it is our opinion that account of such labor in part per the Church ought to contribute to his support at the rate of not less It was voted in answer to the ap-

plication of the Church of Chippewa. Wis., for assistance in supporting preaching there, that we pay \$2 for ciation for quarter ending April 6th, each Sabbath on which they have me ! " preaching, or at the rate of \$100 per Other matters of business originat-

expressing a willingness to perform | ing in the correspondence were referred to the Prudential Committee. At a meeting of the Committee. held on Sunday, April 11th, 1880, Y., account of interest at that place, the following items of general inter est were transacted: In answer to inquiries of G. J.

he be invited to engage in tent work 9. W. B. Gillette, Nile, N. Y., ex. during the Summer, and should he pressing a purpose to perform some think best to accept, his engage general labor on his own account ments with this Board will not prevent him from doing so. with It is recommended that E. M. Dunn give his month's labor with the Churches of Berlin, Dakots, and

Marquette. It was voted in acknowledging ty, N. Y., and Potter county, Pa., the receipt of Eld. Maxson Babcock's reports the interest increasing at | we inquire of him more definitely | about the location of the families

It was voted to ask Eld. N. Wardner to spend a month at Shepherdsreporting himself ready for one ville, Ky., immediately after the to a Sabbath-school; and, as you month's general missionary work meeting of the North-Western As | grow up you will be trained servants sociation in June next. L. A. PLATIS, Rec. Sec.

GLEANINGS FROM LETTERS.

Shanghai. Sabbath morning we had those who could, assemble at the bungafor the Chippewa Church a part of low, and had a prayer meeting, in which we communicated to them the object of our coming, and prayed 17. H. E. Babcock, Orleans, Neb., and sang together of Jesus and his love. It was a most interesting and affecting occasion. In the afternoon, we went to the chapel in the Church, and plan of general work city, and heard the gospel preached in a strange language.

Erlow and Ching Lah have not this disunion. I had both of these

good effect upon their hearts. We are making some progress in the language; have learned quite a characters. Within six months we hope to be able to do a good deal of mission work. We think after a little it will not appear so difficult. The small pox is quite prevalent among the Chinese, and though we have all been vaccinated, we shall safe. Our Father in heaven has truly been gracious unto us; we crave his continued favor.

West Virginia. In the meetings of the Lost Creek Church the past year, I have been constantly presenting the subject of missions, and there has been awakened such a spirit as I have not noticed before to engage in the work of helping the cause forward. 5 00 We have organized the monthly

up by a special plea for help. And I want to say just here that the Missionary Department in the hended, he now resides in the palace RECORDER, which I suggested in again, sleeping, however, in a differ verely from field and forest fires my postal to you last Summer; is ent apartment every night. The last week. Large tracts of land just what we need. Our influential lie scinally ed by the Russian Em were burned over and much value members, who were opposed to formembers, who were opposed to for pitiably dismal. No nourishment, number of buildings, among which eigh missions because they thought either solid or liquid, that has not are reported those of Judge Jeffrey, we needed all the money here in been tasted in his presence by some whose residence was one of the West Virginia, have admitted they official personage, ever passes his bandsomest mansions in the county. proprietion be made to G. J. Cranhad changed their minds, and now morning by the medical officeration be made to Harvard, Neb., and believe that the only way is to "go his household before he venture and the passes his nandsomest manuscules in an and turn out 90,000 tons or rails.

Cattle were saffocated and burned, and one man was missing, supposed in the woods. The Burmese Ambassador de his household before he venture and to have perished in the woods. The clares there is not a particle of truth his believe that the only way is to "go his household before he venture and turn out 90,000 tons or rails.

I have been over to Greenbrier, and preached the first sermon in the with them, and engaged the minis ter to carry on the work so suspi- lower floors, are submitted to a rigciously begun. I saw most of the

ing the money, and he starts the the mechanism of it is simplicity itniddle of April.

FOR YOUNG PEOPLE. "For Me."

Little Carrie was a heathen child bout ten years old, with bright black eyes, dark skin, curly brown hair, and slight peat form. A little while after she began to go to school the teacher noticed one ay that she looked less happy than

Because I am thinking. whether Jesus loves me or not."

The little girl repeated the verse, Suffer little children to come unto me," which she learned at school. Well, what is that for?" In an instant Carrie clapped her hands with joy, and said, "It is not ! His own history at West Point

back again with all her heart. —The Morning Light.

The Child Missionary.

"And what can you do !" said the missionary. for the quarter ending March 20th, letter, that we express our pleasure afraid to say anything, he replied: their paternal grandmother Elizaon learning of the Sabbath keeping "I will always be there; I will do beth of Prussia. Victoria is seven-

Ridge and vicinity, reporting a terms. We are very sorry to find practice recently discovered by the brethren here the day before yester | It appears that a man obtained a day, together with Chung Lah. We number of some U. S. bonds held talked the matter all over, the latter by an acquaintance, and concocted brother being the interpreter. I a story to the effect that the origi then had Chung Lah read a part of | nal owner was dead; that previous tre, N. Y., report of effort to enlist the 5th of Matthew, and offer to his death he gave the bonds to the women of the churches in the prayer. I think the interview had a his brother, who embarked for Eugood many expressions; have about as administrator of the original are henceforth to be officially comfound her invariably good-tempered, O Setupor set viD. H. DAVIB. again. The department is consider- ble."

> "UNBASY SITS THE HEAD," &c. -The perturbed condition of the mind of the Czar is thus chronicled in the Sun:

2 00 and it has worked well. I gather having at length been completed, all the facts I can and spread them and the police authorities having the same amount made by the same tively bounds distance of 1, of another attempt upon the Czar's year, to various phil can be considered. life within the walls of his town residence is at present to be appreperor in his magnificent abode is ble timber was destroyed, and a

SUMMARY OF NEWS. sive material, concealed among the fuel, should have been secretly in roduced into it. Before he retires to rest, his bedroom and dressing room, as well as the apartments contiguous to them on the upper and orous inspection. His Majesty ap Princess Louise, who had until that nterest in State business, and exhibits indifference to the military time remained longest single, when she married the Marquis, of Lorne details which heretofore constituted his favorite occupation." was about the same age that her THE NEW GATLING GUN WAS OX hibited on the 27th of March, at the Romance has not been absent from

into the counties south of here, to some who have begun teep the Sabbath, and have raised the Mace some who have raised the Mace some who have begun to sabbath, and have raised the Mace some who have begun to sabbath, and have raised the Mace sabbath sabba borne without any of the daughters regarded as ordinarily a truthful he sold his house for \$700, gave the plied to military and naval use, and self; the revolving band has two compartments, into which, as they whirl round, metal cartridges drop the center of the barrel. At each turn of the handle ten shots are turn of the handle ten shots are 50 feet in all—its head being shoul a monk.

fired, and their dispersion is account 16 feet out of water, at an angle of A railroad train met with what size of the shot in different caliber guns of this class ranges from musket balls to half-pounders. By the use of this implement, three men can do the work of three hundred caw, the animal could not have been a heavy sea dashed against the cars. single men. 'A quarter of a million of dollars is said to have been spent on experiments necessary to perfect the gun, which is now deno means an inviting look for a very shore on a raft made of ties and clared by every military expert to near approach." be a complete success.

> THE CASE OF CADET WHITTAKER, which is now under investigation at West Point, is thus commented upon by the Sun. "Young Whittaker belongs to

for you, teacher, is it? for you are shows this. Scarcely a cadet has not a child. No, it is for me ! for ever spoken to him except official ne!"

Iy.' Considering this state of things, we think it was incumbent Jesus loved her, and she loved him on the Court of Investigation to take particular care that no prejudice should be allowed to operate against him in the proceedings. But a diflieves his kind words as soon as ferent course has been pursued. The they hear them, ought not we, who presumption of the law in his favor Department under his administrahear so much about the dear Savior, appears to have been disregarded, to believe and love him to? Every and it has been almost assumed one of us ought to say, "It is for from the beginning that he perpeme I for me !" and throw ourselves trated the assault on himself, and into the arms of the loving Savior. that the business of the court was to find evidence to sustain and establish this theory. If Cadet Whittaker is guilty, it will probably, in due time, be made fully to appear. One Sabbath, on an island in the Then will be time enough to con-

But meanwhile let us have the most

Confirmation.—The two eldest May I do something for his House?" daughters of the late Princess Alice are named, one after their grand, Bluehing and stammering as if mother Victoria, the other after grandmother Queen Victoria, and the loss was nearly as great as by rincess Elizabeth followed, with the present fire. the Princess Elizabeth of Prussia. The young sisters wore white ailk dresses, with white mantles deeply

POSTAGE. - Some of the correthereby expose the office to the paythe one cent. We have no idea that persons so sending intend to evade Pacific Railroad, on the morning of The Elmira Advertiser has the folthe payment of legal postage, but April 18th, plunged through a burnsuppose they understand matter for ing bridge over the Dry Streamgal publication in a newspaper to come the Sand Hills, west of Sheridan under the same class as book manuscript, in which they are mistaken. press care ton twenty rece, the brakes saving the remainder of the Communications to new tapers are train from going over. Although reckoned as first class matter, and the engineer and fireman remained

Ir is announced that Pope Leo Recently, the original bonds have had been hitherto refused to Prus been presented for redemption. An sia by the papacy, who would not investigation revealed that the presented to a special Protestant government what was freely granted to ter, and the signatures on the papers others. The concession will have of Massachusetts provides a penalty held by him were forgeries. The the most salutary consequences. bonds had been held by an old gen About a thousand vacant livings an imprisonment in iail not exceedtleman who did not need the money, will be refilled, and some vexatious ing three months for offering for and hence he refraited from present clauses in the ecclesiastical laws re sale, or having in possession with ing them for redemption. The bonds will have to be redeemed the Vatican has now become possi-

of Union Theological ked, the other day. vernor Morgan, of doing so, Mr. Mor. | eum deposits w hand securities to one hundred thousand "A thorough investigation of the dollars, with which to sustain a new concert for prayer and contributions, Winter Palace, in St. Petersburg, theological library for the Seminary. This follows closely upon gifts to in the latter

ed the im the teborted m

miners are already advanced a hundred feet under the bed of the river, which is found to be formed of a tenscious silt, underlaid by hard adapted to the purposes for which you recommend it. It is an excellent remedy for the billousness usually incident to the change from Winter to Spring, sufficient by hysicing and yet not debilitating as the mercurial remedies are, but strengthening, instead.

Truly yours,

McKinster miners are siready advanced a hun-

there are not much exceeding 4,000, 000 scres under cultivation, although Thomas F. Kelly, of Philadelphia deemed himself an uncommonly Capt. Chase, of Portland, Me., is wicked sinner. By way of penance

boards The exploration of the Sahara

The House Sub Committee on Public Buildings has agreed to recommend the erection of a custom house at Galveston. Texas, to cost \$125,000; a court house at Frank. fort, Ky., \$100,000; a court house there shall be any just cause for and post office at San Francisco, complaint of the conduct of the \$200,000; a court house and post office at Jefferson, Texas, \$50,000; and public buildings at Axeford, Mississippi, \$50,000.

The House Committee on Commerce has nearly completed the River and Harbor bill, appropriating a total of between \$6,000,000 and \$7. 000,000 Buffalo gets \$90,000, Erie \$20,000, Cleveland \$100,000, Conneaut \$60,000, Chicago \$125,000, De troit River \$50,000, Lake Huron Harbor of Refuge \$75,000, etc. A few of the amounts remain to be settled

An Illinois gentleman counts among his choiest treasures, a quaint old ambrotype of Abraham Lincoln. It shows a gaunt and awkard man of 87 seated in an old rush bottomed chair, and dressed in well worn dark clothes, with an old-fashioned stock, and his uncombed hair standing on

died of heart disease, in consequence It is said a new cave, twelve

miles from Kittanning, at Gray's Eddy, Pa., has been discovered which lays claim to outrival the world renowned Mammoth Cave of Kentucky. People who have visited it report they were unable to find the end. United States District Attorney Martin L. Townsend is authorized

by wealthy citizens of the city of New York to offer a reward of one thousand dollars for the detection and conviction of the persons who committed the outrage upon Cadet Whittaker. At one o'clock on the afternoon of April 14th, San Francisco experi-

enced the heaviest shock of earthquake that has been felt for years. No damage was done, although buildings rocked to such an extent that the motion was distinctly vis In the case of ex Governor Wash

burne vs. Farmers' Insurance Com-The engine, baggage, mail, and expany, tried at Cincinnati, the jury rendered a verdict for the full amount of the insurance on the mill at Minneapolis, destroyed by a fire resulting from an explosion in 1878. Considerable excitement exists in White county, Georgia, over the with the Greenbrier Church, Fifth-day, finding of rich pockets of gold in May 27th, 1880, at 101 o'clock A. M., for Nacoochee Valley. Over a hundred which the following appointments have nuggets were taken out in four days, been made: To preach the Introductory one of which weighed one pound Discourse, L. F. Randolph; of Greenbrier; and one ounce.

It is reported that Queen Victoria is exasperated against Beaconsfield, alleging that he deceived her respecting the real feelings of the country, and alienated the most loval portions of her domains. About fifty weddings have taken

place in the Oneida Community since their peculiar marriage doc trines were renounced. There are over 300 adults in the establishment The Austrian brig Nicolo Tomasseo, from Philadelphia for Triest, was struck by lightning off Europa Point and burned.

During last week there was sharp decline in pork, lard, iron, cotton, and other commodities. The Times cordially welcome James Russell Lowell to London, as ambassador to England. "RITSINESS PRINCIPLES."

When you want something to attend strictly to business and cure a cough or cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at BEAUTIFIERS .- Ladies, you can no

make fair skin, rosy cheeks, and spark-ling eyes with all the commettes of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength, buoyant spirits and beauty as Hop Bitters. A trial is certain proof. See another column. PROPESSIONAL TESTIMONY,-Many the best physicians use Downs' ELIXIR in their daily practice, because it is the best cough remedy that can be made.

Now is the time to use BAXTER'S MAN DRAKE BITTERS and prevent Dyspepsis, Billouaness, and Jaundice, which are so prevalent in the Spring months, Only 25

River, from Jersey City to New Or. M. M. FREDONIA CENSOR. York, is progressing favorably. The Dr. M. M. FERRER, Fredonia, N. Y.

Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called " the conquering hero" of the times. It is the medical triumph of the age. Whoever has "the blues" should take it, for it reg-Fever and Ague, Spleen Enlargements, Scrofula, Erysipelas, Pimples, Blotches, ders, Swelled Limbs and Drepsy, Sleeplessness, Impaired Nerves and Nervous

the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung, and Throat dif-Dr. Fenner's Improved Cough Honey

will relieve any cough in one hour. Try a sample bottle at 10 cents. Dr. Fenner's Golden Relief pain, as Tooth ache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhosa, etc. Try a sample

Sold by A. E. & W. H. CRANDALL, Al fred Centre, and WM. R. BURDICK, Alfred " Brown's Bronchial Troches," when

bottle at 10 cents.

laying Pulmonary Irritation, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers are liable. NOT BO BAD. The agony of Neuralgia, Toothache e, or any pain whatsoever can be the colonization of our people as con-trasted with the present habit of scat-

relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney disease, Colic, Diarrhosa, Dysentery, Burns, Bruises, etc. Try a sample bottle at 10 SPECIAL NOTICES.

Denominational Directory GENERAL CONFERENCE. President-A. E. Main, Ashaway, R. L. Vice Presidents—Jonathan Allen, J. Baley, W. B. Gillette, Geo. B. Utter, f ley, W. B. Gillette, Geo. D. Davis, Joshus Clarke,

Becording Secretary—L. A. Platte, Westerly, B. I.
Corresponding Secretary—J. B. Clarke,
West Edmeston, N. Y.
Treasurer—Asa C. Burdick, Alfred Centre. N. Y Will hold its Sixty-sixth Annual Ses sion with the First Church of Genesee Y., on Fourth-day, Sept. 22d, 1880, at 10 o'clock A. M.

SABBATH-SCHOOL BOARD. President—Geo. H. Babcock, Plainfield Vice President-J. D. Spicer, Plainfield orresponding Secretary-L. E. Livermore New Market, N. J. _I D Titamore MRWORYAL BOARD

President—C. Potter, Jr., Plainfield, N. J reasurer-E. B. Pope, Plainfield, N. J. MISSIONARY SOCIETY. President—George Greenman, Mystic

Recording Secretary-L. A. Platts, Westerly, R. I. lorresponding Secretary—A. E. Main Ashaway, B. I. Pressurer—Geo. B. Utter, Westerly, R. I BDUCATION SOCIETY. resident-E. P. Larkin, Alfred Centre Mrs. ALMIRA JANE BURDICK, both of

ecording Secretary—Silas C. Burdick, Alfred Centre, N. Y. Verresponding Secretary—J, Allen, Alfred Centre, N. Y. Ireasurer—Almond E. Crandall, Alfred Centre, N. Y. TRACT SOCIETY.

President-J. M. Todd, Brookfield, N. Y. cording Secretary—Edwin Leonardsville, N. Y. orresponding Secretary—J. West Edmeston, N. Y. Treasurer—Stephen Burdick, Leonards-ville, N. Y.

Publishing Establishment and Traci Depository in charge of D. R. Stillman General and Publishing Agent, Alfred Centre, N. Y. SOUTH-RASTERN ASSOCIATION. Moderator-M. H. Davis, Lost Creek, W.

Assistant Recording Societary—J Randolph, New Salem, W. V. Corresponding Secretary, D. H. Davis Quiet Dell, W. V. Will hold its Ninth Annual Session

Marcus E. Martin, of West Fork, alternate. To deliver an Essay on "Pastoral Visiting," L. R. Swinney, of Lost Creek, on "Liberality in Christian giving," Thos. E. Davis, of Middle Island. EASTERN ASSOCIATION 9th, 1880, from the effects of a recent attack of diphtheria, Andrew J., son of William and Eunice Clark, in the 15th

Moderator - A. E. Main, Ashaway, R I. Recording Secretary—T. L. Gardiner, Mystic Bridge, Conn. Assistant Recording Secretary—A. B. Burdick, 2d, Ashaway, R. I. wresponding Secretary-L. A. Platts, Westerly, R. I. receurer-E. Lanphear, Plainfield, N. J. Will hold its Forty-fourth Annual Ses

sion with the Church at Rockville, R. I., Fifth day, June 8d, 1880. CENTRAL ASSOCIATION Moderator-Uri M. Babcock, Higgins ville, N. Y. Recording Secretary—C. J. York, DeRuyter, N. Y. seistant Recording &

Maxson, Adams Centre, N. Y.

**rresponding Secretary—Stephen Burdick, Leonardsville, N. Y. Will hold its Forty-fifth Annual Ser sion with the Church at DeRuyter, N. Y., Fifth-day, June 10th, 1880. Introductory ermon by Stephen, Burdick. Chas. M

Lewis was appointed to present an Essay on "The duties of our people in spreading Sabbath truth among the communities in which they live." WESTERN ASSOCIATION. Moderator-Thomas R. Williams, Alfred Centre, N. Y. Recording Secretary—M. S. Wardner, Lit-

tle Genesee, N. Y.

Assistant Recording Secretary W. N.
Burdick, Alfred, N. Y. Corresponding Secretary—I. L. Cottrell,
Alfred Centre, N. Y. Treasurer—A. C. Burdick, Alfred Centre, N. Y. Will hold its Forty-fifth Session with

Will hold its Forty-fifth Session with Mrs. James Barber, "the Church of Hartsville, N. T.; Fifth. Mrs. A. B. Burdick." HERRY & JOHNSON'S ARRICA AND OIL LINIMENT is a family remedy which should be in every family. Used for Cuts, Burns, Scalds, Bruisse, Strains, &c., it has no equal.

The Church of Hartsville, N. 1.; First.

The Tomlinson Plainfield, N. 12 30 35 52 erations of Surgery. Part of Mrs. L. Boice, Wm. D. Randolph; " 200 36 52 distance, except in surgists. I. L. Cottrell, on "How shall we best meet the attacks of Infidelity?" H. P. Burdick, Mrs. J. B. Groves, Couderspie 300 37 18 ed at home. Address DB NEDY, Rondont, N. Y.

The tunnel under the Hudson FROM THE VETERAN EDITOR OF on "The true relation of the church to L.F. Randolph, N. Salem, W Val 00 ... the temperance reform;" C. A. Burdick. on "How can pastors secure an active cooperation of the membership in all church work ?" A. H. Lewis, on "The obligations | M of capitalists and business men to Sabbath Reform work."

· lock, EL

R. Lewis, Stone Fort, 200 Mrs WJGordon, FlatC'k, Tean, 200 NORTH -WESTERN ASSOCIATION. J. T. Green, Lit. Rock, Minn. 9 00 Jessie Kimball, DodgeCentre, 1 00 Moderator-E. M. Dunn, Milton, Wis. Olerk-S. H. Wheeler, Pardee, Kan. Assistant Clerk-Wm. Spicer, West Hal Corresponding Secretary—E. M. Dunn Milton, Wis.

Thomas Fisher, DeRuyter, R. P. Jones, Shiloh, N. J., WHOLESALE PRODUCE MARKET. leview of the New York markets for but ter, cheese, stc., for the week ending April 17th, reported for the RECORD-Ek, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates

furnished when desired

POR LESSON LEAVES.

Sindall, Swan Lake, Dak., 4 50 I. P. Boss, Bodie, Cal., 6 00

3. Ford, Long Run,

BUTTER -- Receipts for the week were 7,048 packages ; exports were 8,456 packages. The market has been quick and receipts all taken this week. On new Spring make there is not so much difference in of pastor and people;" and W. C. Tits- quality between private dairies and creamworth, upon The practical use of the eries as at other times of the year. Tale, dealers are quick to note, and pay almost SCANDINAVIAN MISSIONARY.—I am ery make. This brings fine creamery ready to enter the Scandinavian mission stock pretty close down to dairy prices, field again. I have long been expecting and sweet creams, which now begin to our American brethren know Scandinavi- and for special marks 30 cents. Prime pri an settlements where they think good can vate dairy butter mostly sold at 26 cents be done, or if any Scandinavian people -the range was from 25 @ 27 conts for it and the market closes cleared of stock

> New butter, finest creamery make 36 @ 80 CHERER.—Receipts for the week week

old is exhausted, and finest qualities are Sunday to begin at 11 o'clock A. M. The firm at 15 cents. In the interior there speakers will be announced at the time of were sales of new make at 14 cents and the fractions, chiefly on special drages by name for foreign account. We quote: Factory, and Sept. and Oct. 15

Grant good to prime 14

Off kinds and qualities. 10

New skims. 12

Ecce. The market has kept well clear of stock, with sales of Western at 111 cents and near-by State marks at 12 @ 18 BEANS.-We quote:

Marrows, per bushel.....\$1 40 @ \$1 00 Mediums, " 1 80 @ 1 48 BEESWAX sells readily at 24 @ 26 cents. MAPLE SUGAR.—Receipts have been light and prices up about a cent. We

Sugar, new, finest quality 12 @ DEIED AFFLES are scarce and wanted, and fine, dry, well-cured stock is higher. We quote:

BUTTER, CHEESE, EGGS, BRANS, ETC. Exclusively and Entirely on Commission Cash advances will be made on receipt f property where needed, and account of J. Allen sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases what. ever for our own account, and solicit con. signments of prime quality property.

DAVID W. LEWIS & CO... NEW YORK. This address is sufficient both for goods and letters

of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc trine, are requested to make their wishes consisting of Moquettes, Wiltons, Axminsters, Velvets, Body and Tapestry Bressels, Three-Plys, and Ingrain Carpets (with borders to match), Oil-Cloths (all widths), Mattings, &c. LACE CURTAINS. \$1 per pair, to the finest Real Lace im

SHEPPARD KNAPP. 189 & 191 Sixth Ave., cor. 18th St., N. Y. MCCREEDY'S CORN SOL-VENT. No Cure, no Pay. For sale by druggists and shoe dealers. (1. 0 McCREEDY, Ballston, N. Y.

WATERS' PIANOS AND OR-GANS!! Best made; warranted Six Years. New Pianos, Stool, and Cover, Westerly:

In Westerly, R. I., March 29th, 1880, by

\$1.60, upward. New Planos, 51001, and Cover

\$4.60, upward. New Planos, 51001, and Cover

\$4.60, upward. New Planos, 51001, and Cover

\$4.60, upward. New Planos, 51001, and Cover

N 30 DAYS TRIAL—WE will send our Electro-Voltaic Belts and other Electric Appliances upon trial for 30 days to those suffering from Nervous Debility, Rheumatism, Paralysis, or any diseases of the Liver or Ridneys, and many other diseases.

HOPETEDEAF Garmore's Artificial Ear Drums PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but invisible to others. Al Conversation and even whispers heard distinctly.

refer to those using them. Send for descriptive circula CARMORE EAR DRUM CO., CINCINNATI. AYARS, in the 11th year of his age. He was the son of Mrs. Caroline M. Ayars, and the late Hugh D. Ayars. He won the affection of all who knew him by the sweet patience with which he bore the sufferings of this painful disease; and his mother is the same of this painful disease; and his mother is the same of this painful disease; and his mother is the same of the of this painful disease; and his mother is tient, curse permanently and has been indered by the assurance that for him, to die was gain.

T. L. c.

In West Hallock, Ill., April 14th, 1880, of scarlet fever, Mary Alice, daughter of No. 4 Cedar St., New York.

WOMAN'S TRIUMPH. — A
Severe Surgical Operation—It is
endured without taking Ether—Subject, Mrs. Edward Meyers, of Rondont, N. K. (From the correspondence of the Kingston, N. Y., Freeman.)

A Scotch minister once said no woman could bear pain as well as a man. That is not so. The fact is generally the other way. Mrs. Edward Meyers, of Rondout, N. Y., submitted to the operation of the removal of her hand by amputation withyear of his age. He was a good boy. Funeral was held at the Carlston school out taking ether, or moving a muscle, or uttering a groan. Dr. Kennedy, also of Rondout, N. Y., who performed the operation, said he never saw such herolam.
The lady's disease was erysipelas, and afterwards the Doctor gave his "Favorite Remedy" to cleanse the blood. Mrs. Meyers is now well and strong. Dr. Kennedy'

FAVORITE REMEDY is offered as a reliable medicine for the cure of all diseases arising from an impure

_B L O O D-

such as Scrofula, Salt Rheum, and like af-

FAVORITE REMEDY is a specific in Kidney and Bladder Com. plaints, Constination of the Bowels and discusses of the Liver. To Women who suffer from any of the ills peculiar to the sex, Favorite Remedy proves a real bless

Union, established by my late dear MEETING OF THE MISSIONARY father. The basis and rock on which I, and we all, are bound to fix our BOARD. A regular meeting of the Execufoothold is the unadulterated faith promptly as taught us by the Bible. There tive Board of the Seventh-day Bap are, to be sure, many who do not at tist Missionary Society was held at all take exactly the same line of in Westerly, R. I., April 8th, 1880, terpretation; each uses his knowledge and conscience as well as he when there were present Geo. Greencan, and thereby regulates his acta man, Wm. L. Clarke, N. H. Langand purposes. . . May all the alumns of this institution and this worthy W. C. Stanton, Jonathan Maxson, J. R. Irish, T. L. Gardiner, Geo. B. Utter, L. A. Platts, A. E.

> Main, J. H. Potter, and S. S. Gris-The President. Geo. Greenman. occupied the chair, and the meeting L. Gardiner.

was opened with prayer by Theo. After hearing and approving the minutes of the last meeting, the correspondence was presented, of which the following is a condensed

Missionary Pepartment

Conducted by the Corresponding Secretary, Rev. A. E. Main, Ashaway, R. I.,

ment should be addressed.

statement: 1. From Eld. Solomon Carpenter Plainfield, N. J. A statement o the method by which foreigners hold property in China, and giving a list of deeds for property so held

by this Society in Shanghai. 2. D. H. Davis, several letters from Yokohama and Shanghai, giving account of their voyage, their arrival at their destination, and of the general condition of the mission. 3. S. D Davis, West Virginia, accepting the proposition of the formed.

4. L. R. Swinney, Lost Creek, W. | than three hundred dollars. Va., some plans for future work in West Virginia. 5. Horace Stillman, Niantic, R. I., report of labor in Eastern Asso-

6. Stephen Burdick, J. B. Clarke, year. and A. B. Prentice, several letters, one month's labor each in the Central Association.

7. W. A. Palmer, Lincklaen, N. 8. M. S. Wardner, Little Genesee, N. Y., concerning the general missionary work of the Western Asso- Crandall, it was voted, that should ciation.

and report to the Board. 10. A. B. Woodard, Hornellsville. N. Y., with reference to the Church 11. C. A. Burdick, Portville, N. Y., report of labor in Allegany coun-

12. G. J. Crandall, Harvard, Neb. that place.

Summer, and report of labor from promise to bestow labor there. Jan. 15th. 14. E. M. Dunn, Milton, Wis.,

in the Northwest 15. Maxson Babcock, Iowa, report of some Sabbath-keeping interests in Greene county in that State. 16. C. H. West, Cartwright's Mill, Wis., stating that Eld. James Bailey had been engaged to preach the year, and asking for an appro-

priation from the Board, report of labor in that vicinity. - 18. S. R. Wheeler, Pardee, Kan., account of revival work in that

Pa., full account of labor in Villa great revival, and brightening pros-20. C. M. Lewis, North Loup,

missionary work. The Treasurer's Report was read

In acc't with S. D. B. MISS. SOCIETY. 1880,.....\$1,090 77

vicinity, at the rate of \$100 per into all the world," and they year. Also that arrangements for to help abroad as well as at home; stoye or a freplace less some explo
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Missionary Department in the

with Rev. A. E. Main as Managing new and beautiful meeting house, on Committee. The report was adopt missions and then visited and talked ry business pertaining to the China ministers of the Association, and pears extremely nervous, takes no Mission should be transacted by stirred up their minds to the impor-Bro. Davis, in the exercise of his tance of keeping the work constant discretion, and reported to the ly before their people.

One other fact which you may no apply, we think to the matter of feel as we do here in West Virginia. improving or repairing the house The old Pine Grove Church, which

is now moving towards joining the offices of Sir W. Armstrong; the Association, has become so aroused manufacturer, in in St. George's. on the subject of missionary and Wesminster, before a number of ex-Sabbath work that they are going Perts. This fearful weapon is capato send their minister, Bro. Alpheus ble of firing a thousand shots per Meredith, out on a missionary tour minute, and killing a man on a horse lonian ory for help. They are rais

I. R. SWINNEY.

"My dear," she said, "why do you look so sad?" "What are you thinking about?" "Oh teacher! I do not know

"Carrie, did Jesus ever invite lit-

tle children to come to him?"

Now, if the heathen children earn that Jesus loves them, and be-

Indian Ocean, a missionary was demn him. It would be most unforstudying a sermon to preach in the tunate for himself and for his race. language of the people. A little But meanwhile let us have the most boy, about half-clad, came in and perfect fairness in the investigation." "Oh, I do so love my Jesus!

While he was a boy he rang the bell that invited the people to 13. M. B. Kelly, Villa Ridge, mentioned, the means for reaching he preached to his people the same church, and when he became a man Ill., some account of J. L. Huffman's them by public or private convey- glad news that he commenced call-

work there, a plan of work for the ance, &c., though we can not yet ing the people to hear when he rang the Sabbath bell. Little boys, begin while you are young to call the people by bell, or mouth, or tract, or inviting children and soldiers to serve Christ anywhere.-N. Y. Christian Advocate

THE CHINA MISSION .- Our misionaries find that the house and edged with swans down. hapel are both in need of repairs. These repairs are essential to the health of the missionaries and the efficiency of the mission. The Board will place great confidence in: the judgment of Bro. Davis in regard to these matters, and in the Christian benevolence of our church es for funds to meet the expenses. A FRAUD ON THE TREASURY .-

been, and are not still, on good lowing report of a case of sharp Treasury officials at Washington. rope on a vessel which went down with all on board. The person hav ing the numbers of the bonds approduced what appeared to be sumed administrator was an impos

> ing whether it will require a special appropriation.

use it, and he seldom approaches a rain of Friday night

General Pannonger Agent, Ben Purk, 1904, Barrand, Mo-

Of the five daughters of Queen lictoris, the Princess Beatrice, the youngest, will soon have remained he longest unmarried. The Crown Princess of Germany married at 18; the late Princess Alice of Hesse was married when she was 19; the Princess Helena married at 20; the

young sister is that is, 28. It is 000 scres of land, of which abou natural enough that there should be 43,000,000 scres are unsurveyed. gossip and rumors about the wedded The San Francisco Bulletin says fate of the last of the quintet there are not much exceeding 4,000, the stories told about her, but the something more than 6,000,000 acres ulates and restores the disordered system truth seems to be that the Princess are inclosed with fences; and that has choses, up to this time, to be there are in the State 5,000,000 or Billoushess and Liver Complaint, Jaunthe confidante and companion of her 6,000,000 acres, more or less, which diee, Dyspepsis, Constipation, Headaches, mother, the Queen, rather than to can be bought from \$1 25 an acre leave Windsor, Balmoral, and Os up to \$7.

man. He commands the brig Yai. money to the poor, and started baredors Rionds, and writes from Ma footed for the Roman Catholic montanzas that he has seen a sea serpent. astery at Loretto, Pa. He is begging It was a few minutes before noon," his food and lodging on the way, he says, "when I saw, about 200 and his feet are terribly swoller yards shead of us; the monster rear from hard usage and cold. He in at the root of disease and removing its this work, but there has not. If any of Sour cream creameries brought 28 cents, his head and part of his body, about tends to spend the rest of his life as about 15 degrees and suddenly dip might have been called a shipwreck it again, which operation it repeated on the shore of Lake Erie. A storm three times ere I lost sight of it. Judging from the portion which I put out the fire in the locomotive; less than 100 feet long, and about breaking their sides, and a floating the size of a molares hogshead in box car carried away the cab of the the middle. Its head and jaws had engine by a collision; and, finally, and fat, square appearance, and by the passengers were taken to the One bottle always cures. For sale by

Gov. Cornell nominated Charles G. Fairman as Superintendent of Desert with a view to the constructhe Insurance Department, and the | tion of a railway across it, has now Senate confirmed the nomination by fairly begun. Col. Flatter's expea unanimous vote. Mr. Fairman dition left, Wargla on the 5th ult. has been the leading editor of the on their southward march. In ad-Elmira Advertiser, whose ability is dition to the leader, the party comfully appreciated by the members prises nine scientific officers and race which is under a social ban. of his profession, as well as by the twelve French soldiers, besides numerous readers of the Advertiser, numerous camel drivers, chiefly beall of whom will rejoice not only in longing to the Chambaas tribe. Mr. Fairman's good fortune, but also in the good fortune of the State, in securing the services of one who brings an active and able mind and an honest heart to the discharge of his official duties.

> tion, we shall be greatly disappoint-The directors of the Brighton England) Aquarium have received advice that a pair of young see elephants are on their way from Port Chalmer to the Aquarium This remarkable member of the phocyde has never yet been seen in Europe, nor are there any skeletons or stuffed examples of it in England It grows to an enormous size bree vears, attaining a length of from eighteen to twenty-five feet, and ite bulk and fatness are prodig

ious. The males have an elongated

probpecia, which extends to a foot

in length, and is flexible. Suitable quarters for the reception of the strangers are being prepared. Simpson, Crawford & Simpson's teen, and Elizabeth sixteen. Both are tall and well grown for their age, with fair hair, light blue eyes, and fresh complexions, bearing a and fresh complexions, bearing a and the whole stock was consumed.

dry goods store, Sixth av., New York, was accidentally set on fire April 12th, by an employee while lighting the gas. The names apread rapidly, and the whole stock was consumed. striking resemblance to their aunt, Two hundred lady clerks, and two was mistaken, for within an hour he Princess Beatrice, and still more to families living or the upper floor, their cousin, Princess Charlotte, eld-were obliged to flee for their lives. est daughter of the German Crown Skinnell's platingestablishment, and Prince. The recently performed ceremony of their confirmation was so burned: The total loss is \$200,

It is said simple and pathetic. Princess Vic-toria entered the church led by her about the same time last year, when

A menuscript supposed to have been written by St. Peter has lately been discovered among the property of a man named Bore, who died last year at Jerusalem, at the age of 109. The style of the work has led to the spondents of the RECORDER seem to conclusion that it is authentic, and misunderstand the postal laws, and it is stated that the London Bible conclusion that it is authentic, and Society, which has dispatched a ment of improper postage. They Bore's heir the sum of \$100,000 for send manuscript for publication, in its possession. The heirs, however, unsealed envelopes, with a one cent, refuse to part with the manuscript. stamp, which renders their letters though it seems probable that they subject to double letter postage, less will allow the Society to reproduce and translate it. A passenger train on the Kansas

require three cents postage for each at their posts, and the express car fell on top of the engine, they escaped with a few slight soratches.
That no one was killed is considered XIII. has made a signal concession A servant girl applied for work to the Prussian government. The at the State Normal School, Salem, plied to the Treasury Department names of priests appointed to livings Mass., bearing the following testiowner alleged to be dead, for a duplicate issue of the bonds, and produced what appeared to be properly endorsed letters of admin-spondence of the London Standard and incorrigible. With neatness stration. The bonds were duplicate says: "Though quite usual in many and carefulness and economy she ed, reissued, and at once redeemed. German and non-German lands, this would make an excellent servant. heartily recommend her to all Chris-

> A bill now before the Legislature of a fine of not more than \$300 and any article intended for wearing apparel, furniture containing a The owner ng have

coveries of th in Hanover an Caucasus range to the Black Ses New steel works are to be erected n Chicago, at a cost, including seventy-five acres of land, of \$2,000, 000. They are to be completed within a year, and will consist of four blast furnaces, Bessemer con verting works, and steel rail mills

to encounter a c

They will employ 2,000 men, consume 250,000 tons of ore yearly,

Preasurer-Wm. B. West, Utica. Wis. Will hold its Thirty-fourth Anniversar with the Church of Jackson Centre, Ohio Fifth day, June 24th, 1880. Preacher of Introductory Sermon, Varnum Hull; G. M. Cottrell, alternate. Essayists : Simeon H. Babcock, on "What kind of preaching is most effective?" Geo. W. Burdick, or "Does the Bible teach the doctrine endless punishment?" The following appointments were also made: O. U. and all Skin Eraptions and Blood Disor- Whitford to preach upon "The relations Debility; restores flesh and strength when doctrine of the Incarnation."

ficulties. It does these things by striking there would be another man found for come, were freely offered at 27 @ 28 cents. wish me to visit them, I shall be pleased to be informed thereof. Address C. Sin--We quote DALL, Hyde Park, Chicago, Ill.

THE pert Quarterly Meeting of the Rhode Island and Connecticut churches will be held, at Green Hill, R. I., commencing Sixth day evening, April 28d, at 7.45, and extending through the Sabbath 8,994; exports, 14,868 boxes. The stock of and Sunday. Services Sabbath day and the meeting. A good attendance is desired. H. STILLMAN, Rec Sec. allowed to dissolve in the mouth, have a direct influence on the inflamed parts, al

THE MINISTERIAL CONFREENCE of he Western Association is to meet on the first Tuesday in May, 1880, with the Second Alfred Church. The appointed programme is as follows: . Introductory Sermon. J. Summerbell "Relation between body and spirit." "The importance and practicability o

tering," M. S. Wardner
The reason why men are not more will
ing to become Christians." G. P. Kenyon "Has the kingdom spoken of in Daniel N. V. Hull . "What constitutes the church?"

"The relation of the Sabbath school to

the church."

T. R. William

Family Religion."

I. L. Cottre

The philosophy of the atonement." D. E. Maxson 10. "The relation of health to religious ac tivity and the duty of using the means to possess it." to possess it."
"Human Depravity." 12. What is the present tendency of sci entific men with reference to Christianity and the spiritual nature of

"The practical importance of the doc trine of Free Moral Agency." M. S. WARDNER, Secretary. SABBATH-REEPERS spending the abbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the Ladies' Room out of Upper Farwell Hall

Question Box.

known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE West Edmeston, Otsego Co., N. Y. MARRIED At Andover, N. Y., April 8th, 1880, at the residence of the bride's father, by Rev E. B. Williams, Mr. WM. E. GREEN, of Alfred Centre, and Miss MARY E. KEMP. In Westerly, R. I., Feb. 1st, 1880, by Eld. C.C. Stillman, at his residence on High St., Mr. DAVID WILLIAM SPRAGUE and

Eld. C. C. Stillman, at his residence on High St., Mr. ZELOTES DÓUGLASS JORDAN, of Woonsocket, and Miss FANNIE SISSON, of Westerly. In Plainfield, N. J., April 8th, 1880, by Rev. L. E. Livermore, Mr. George F. Meschutt, of Jersey City, and Mrs. Hannah M. Backer, of Plainfield.

At Shiloh, N. J., April 15th, 1880, by Rev. Theo. L. Gardiner, Mr. WILLIAM HORNER, of Greenwich, and Miss MATTIE
J. HARRIS, of Shiloh.

BELT CO., Marshall, Mich. DIED.

In Eldred, McKean Co., Pa., April 10th, 1880, of spinal meningitis, GEORGIA C. daughter of B. F. and E. A. Greenman aged 11 months and 14 days. In Shiloh, N. J., April 5th, 1880, after a lingering and painful sickness with hip disease, for over two years, CHARLEY B.

In West Hallock, III., April 14th, 1000, of scarlet fever, Mary Altok, daughter of Sarlet fever, Mary Altok, daughter of Send each suffering applicant a Free packground of Send each suffering a Send that disease in its malignant form. Truly, in the midst of life we are in death. Another fond mother has been obliged to put away the little dresses, that her darling used to wear, only to feel that she is now robed in spotless purity in the army of In Carlston, Minn., on Sixth-day, April

course by the writer of this notic LETTERS. C. Sindall, W. C. Titsworth, Henry Clarke, Sarah A. Davis, M. P. Boss, P. F. Randolph, Mrs. M. N. Thompson, R. Still-man, H. W. Randolph, Dorcas M. Kent, A. man, H. W. Randolph, Dorcas M. Aent, A. Coit, Mrs. C. E. Groves, F. E. Stillman, "Favorite Remedy." at one dollar a bottle is the thing for Female Weaknesses and B. P. Jones, C. C. Stillman, Thomas Fish accomplaints arising from bad blood.

er, J. B. Keene, Mrs. Dr. W. J. Gordon, J. T. Green, A. E. Main, U. M. Babcock, S. D. R. KENNEDY'S FAVORITE REMEDY. Burdick, J. E. Mosher, Emeline Crandall, A. M. West, M. S. Wardner, C. A. Burdick.

house, on First-day, the 11th inst. Dis-

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DR. KENNEDY

would have it understood that, while, he is engaged in the introduction of his medicine (Favorite Remedy) he still continue; the practice of his profession, but continue; himself exclusively to Office practice. He treats all diseases of a chronic character. 41 and performs all the minor and capital op 52 erations of Surgery. Parties living at 2 00 86 52 ing a statement of their case, can be treat

A fire in New Haven, Ct., April 11, destroyed the Hubbard House, Turner Hall, and nine other buildings, involving an estimated loss of \$100, week or no latted of a blee or

redeemed by the death of Christ,

and that all the facts and results of

redemption are symbolized by bap-

tiem and the Lord's Supper."

ore and \$25. This edition, we are glad to observe, is not cheapened by printing on second hand plates and thin wood paper, as are so many other cheap books, to the destruction of the eyes of readers. The type is large, leaded brevier. This great work of Charles Knight contains nearly as much as Hume's and

and Macaulay's histories combined. covering the whole ground of English history down to 1865. It is called "popular," because it is a history of the people, not of the dy-nactics alone. Said Lord Brougham of this work: "Nothing has ever appeared superior, if anything has been published equal, to the account of the state of commerce, government, and society, at different periods." Dr. Noah Porter speaks enthusiastically: "The best history of England, for the general reader, is Knight's 'Popular History,' For a single history, which may serve for constant use and reference in the library, or for frequent reading, it is to be preferred to any other." The London Standard declares: "This

work is the very best history of England that we possess." At these marvelously low prices, every family should possess a copy of this great work. Few books are better calculated to deal a deadlier blow at pernicious literature. We commend the "Standard Series" edition "PALESTINE CLASS."-Under this head, the Elmira Advertiser of April 19th has the following notice: Rev. Dr. Hull, of Alfred, will address the class this evening at 77 o'clock, more fully on the claims for the change of the Sabbath, because of the work of redemption. He will attempt to show that we are

S. D. B. GENERAL CONFERENCE. Contributions for this department notes, suggestions, news, or anything of in design to our Sabbath-schools, are solicited. Address Geo. H. Babcock, President, Plain-Seld, N. J., or Rev. L. E. Livermore, Secretary, New Market, N. J.

INTERNATIONAL LESSONS, 1880. SECOND QUARTER.

April 3. The Power of Christ; or, An Omotont Savior. Matt. 8: 18-34. April 10. The Invitation of Christ; or, Tender Savior. Matt. 11: 20-30. April 17. The Wheat and the Tares; or, Righteous Savior. Matt. 13: 24-30; 37-43 April 24. Confession and Cross-bearing; or, A May 1. The Transfiguration; or, Glorious Savior. Matt. 17: 1-13. May 8; Jesus and the Young; or, A Graci Savior. Matt. 19: 13-26. May 15. The Marriage Feast; or, An Inviting

31. Savior. Matt. 22: 1-14. May 22. The Judgment; or, A Just Matt. 25: 31-46. May 29. Gethsemane; or, A Suffering Savior Matt. 28: 38-50.

Jane 5. The Crucifixion; or, An Atoni Savior. Matt. 27: 35-50. June 12. After the Resurrection: or.

ing Savior. Matt. 28: 8-20. June 26. Special Lesson. LESSON V. - THE TRANSFIGURA TION; On, A GLORIOUS SAVIOR.

> BY J. J. WHITE. For Sabbath day, May 1.

MATTHEW 17: 1-18. . And after six days, Jesus taketh Peter nes, and John his brother, and bringet them up into a high mountain spart, 2. And was transfigured before them: and his face did shine as the sun, and his raimen was white as the light.

3. And behold, there appeared unto them Moses and Elias talking with him;

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wit, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5. While he yet spake, behold, a bright cloud 15. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is: my beloved Son, in whom I am well pleased: hear ye him. 6. And when the disciples heard it, they fell on their face, and were sore afraid. 7. And Jesus came and touched them, and said, Arise, and be not afraid. 8. And when they had lifted up their eyes, they saw no man, save Jesus only. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. sen again from the dead.

10. And his disciples asked him, saying,
hy then say the scribes that Elias must II. And Jesus answered and said unto then things:

12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13. Then the disciples understood that he spake unto them of John the Raptist.

CENTRAL TRUTH.—The glory of

Christ' Glory:

As revealed to Peter, James, and John Matt. 17: 1-13. Matt. 17: 1-13.

2. As revealed to Moses. Exod. 33: 9-23.

3. As revealed in Elijah's translation. 2

Kings: -15.

4. As revealed to Isalah. Isa. 6: I-13.

5. As revealed to John. Rev. 1: 4-18.

8. To be revealed at his second coming and judgment. Matt. 25: 31-46; 2 Thess. 4: 7-12. . To be revealed in heaven. Rev. 5: 1-14.

together with Christ. Each of these were

representative persons. Moses represent

ing the law; Elias, the prophets; and

gether with the Gospel. Will the reader

prophets and the Gospel? The gospel

Jewish ceremonies, but not new in rela

tion to the law and the prophets. The

forever. One of the designs-at all events

one of the teachings-of this vision was

death especially, and of his death, which

was forshadowed in the law and foretold

in the prophets. Three tabernacles.

II. The heavenly voice. v. 5-8.

A cloud was the symbol of God's presence.

See Exod. 14: 19, 20; 24: 15-17; 1 Kings

8: 10, 11; Ezek. 1: 4; 10: 4. [Note.-

It is a good plan to put these references,

recitation, to be looked up and had in

readiness to be read when called for by

disciples were overshadowed by the man-

Containing the idea of contentment, per

fect satisfaction. Hear ye him. "Ye."

The sensible presence of God and the aud-

ible voice of the Almighty will make any

Jesus Christ, the "one Mediator between

III. The fulfilled prophecy.

mand is not stated. Some eminent di

vines give as one reason that "if they had

told it at once, it would have provoked

the Jews and endangered his life," Ac

cording to this there were some things, at

least, the Lord Jesus would like to have

had published at certain times, and were

necessary to be published, but he dare not

the reader of the life of Christ that he

anything that he desired to say, or deemed

DAILY BEADINGS

GOLDEN TEXT:-" We beheld his glory, the glory as of the only be-gotten of the Father, full of grace and truth."—John 1: l4.

OUTLINE. I. The shining face. v. 1-4. III. The tunned propress. The second QUESTIONS.

I. The shining face. v. 1-4. What is transfiguration? Was it a change in subce, or only an appearance? How many of the evangelists give an account of this vision? Wherein do they differ? What relation do the law and the prophets sustain t

bol of what is a cloud frequently spoken of in Scripture? On what other occasion did s to the Lord Jesus? Which of these thre apostles make mention of this vision, and pression, "well pleased?" What was the design or purpose of this transfiguration? a reason for being afraid of God? Where i there safety and comfort? Christ himself mean, an apparition, or something seen?
III. The fulfilled prophecy. v. 9-13. Why did our Lord command not to publish this vision until after his resurrection? On pressed in verse 10? Who and what wa neant by the coming of Elias ? In what sense did John "restore" things ? What day or imes is meant in Malachi 4: 5-" the coming of the great and dreadful day of the Lord? To what in his own and in John's experience does Christ refer in verse 12? Why did they

EXPLANATIONS. I. The shining face. v. 14. And after six days. Mark 9: 1 has this disciples after his resurrection, we have 17 and 2 Peter 1: 17, 18. Well pleased. the clause, "after eight days." By comparing that passage with these connected with this lesson, we are left somewhat in | Probably one of the designs of this vision Luke had made mention of these meetings ie probably would have said " about a fen man sore afraid. In their great fear, days" equals Luke's "about an ten days" with Luke. Jesus taketh face, and is sore afraid. Let God in Peter, James, and John his Christ touch, speak, and man is comforted, brother. See also Mark 5: 87: 14: and lifts up his eyes. 88, where the same three were the chosen Vision—as many as the law required in Christ himself calls this that had occurred bringeth them up into a high apparition, but something seen; a view, mountain. It is commonly supposed hat this was Mt. Tabor, a high mountain in Galilee .- Barnes. This opinion is, however, evidently untenable. Not only was Mt. Tabor inhabited to its summit at of man be risen again from the results. the time, (see Robinson,) but it seems ex silend. Why the Lord gave this comcoedingly improbable that Jesus would have so suddenly left his retreat in the highlands of Gaulonitis, and transferred the scene of one of his most secret revelations to Galilee, where he was everywhere persecuted. The highest mountain top in Gaulonitis was Mount Hermon. . . . From the description of the mountain, and the statement in verse 9, that "they came down ! from its height, it seems likely to have been Hermon. Lange.

From Mark 8: 27, we see that Jesus and

the disciples were at this time in " the

lowns of Cesares-Philippi," which were

private occasion. Luke says, "And went count of his own personal safety. No,he

transfigured before them. Was was not his time to have it told. It was

simply the appearance. His body, so far had a vision of Christ glorified;

regarded as one of the grandest manifestations in our Savior's life, was only a 5, 6. Jeans explains to them the fulfillfarce, an empty pageant or parade, mere show. Did our Lord appear on this ment of these prophecies. By comparing Malachi 4: 5 with this lesson, verses 9-18 occasion what he was not? body and raiment just the same in it will be seen that the "great and dreadtheir substance during that trans- ful day of the Lord" meant not the "secformation and manifestation of glory ond coming of Christ," nor the "judgment as before and after it? Was this a state, day," but the gospel day. Restore. Reor only an apprarance? Was it real of establish, restore, reinstate. Before the unreal? Was it verily glory, or only a coming of John the Baptist, the people's beautiful illusion? It does seem that for views were very erroneous, and their "all this splendor and glory to be a conduct largely bad. John preached rechange in appearance only," would be for pentance and taught them proper ideas of ship. It is true, that this method our Lord to salm off upon his followers the coming Messiah, and thus he "reand the world a masterpiece of deception. stored" things. Listed. Wished, willed of the work of Christ that contem-The expression, " was transfigured," is the combined with choice. What was done word from which comes our English word with John the Baptist is recorded in Matt. metamorphoes, and it means to change the 14: 10. Likewise, &c. John suffered form or substance of. We have somebecause of his truthful, faithful, plain, thing similar to this in the case of Moses. "listed" to do what they did unto him. Exod. 84: 29, 30. Now, was this change "Likewise" also did Christ suffer. "Likein Moses real, or only in appearance? Does being in the presence and commun- wise" have many of Christ's followers ion of God and beholding his glory have preached and suffered. And there would the power to change Moses in appearance | be more than there are of John's and only? The verb metemorphothe in the les | Christ's likewise suffering to day if there son is the same word as Paul uses. Rom. were more of their likewise preaching 12: 2, "And be not conformed to this and living. world; but be ye transformed by the renewing of your mind," &c. By which Paul certainly meant something more than a change in appearance merely. It is evi-

Teaching Too Much.

It was once a difficulty in our dent our Lord was what he appeared to schools that the teachers did not be. He appeared glorious; he was glo- teach enough. They were through | gree of scholarship. rious. He appeared glorious because he the lesson before the time of recitawas giorious. The following statements tion closed. The teachers and scholprove it. It says, and "his face did shine," &c.; and " his raiment was white," &c. John | ers knew but little of the lesson, and that little was soon exhausted. Both 1: 14 no doubt refers to this occasion, where he says, "And we beheld his glory, teachers and scholars sat unemthe glory as of the only begotten of the ployed; disorder and waste of pre Father." Peter refers to it (2 Pet. 1: 16. cious time was the result.

17), in which he says, "but were eye wit Now we have the other extreme nesses of his majesty." These apostles Teachers attempt to teach too much evidently saw real glory and majesty. They saw Christ glorified. And his When the bell is tapped for the close and the happiness of our fellow-men. face did shine as the sun. Did of the recitation, only a portion of shine, beamed, was bright, brilliant, radi the lesson has been passed over. ant as the sun. And his raiment Perhaps the very point for which on a dying bed, that if he had his was white as the light. White, light, bright, brilliant, clear as the light. the lesson was given has not been serve his Maker less zealously, and All this was surely a change of substance | taught and emphasized. Unless the | would do less for his country and and verily glory. And behold there superintendent in his review brings his kind.—Dr. Hall. appeared-literally, was seen-unto out the points untaught, the teachers them Moses and Elias. Were and scholars go home with the dis pear so? The language conveys the idea satisfied sense of incompleteness, in they were there, and were heard talking not of failure. A teacher can just with Christ. Luke 9: 81 tells what was as successfully fail in teaching the some of their conversation. Talking lesson by teaching too much as by with him. Lit., this is talking with not teaching enough. We may ed with the verb, the second is a separate profitably note some of the causes of with him. The first " with " is compoundpreposition; and although a small word, teaching too much.

1. The method of teaching. has a significant meaning. It means, (1) in the midst of; has the sense of being Teaching without definite plan or with any one, and doing as they do; hence, purpose. If we teach a lesson hap-(2) in common, in connection with, and so hazard, without a plan or an object munity of interest, and community of ac in view, we will be tardy and intion; (3) from co-operation, it comes to complete in the recitation. If we denote instrumentality, with, through, by | teach by a running commentary and means of; (4) together with, i. e., precise- discussion on verse after verse of the what have we? Moses and Elias talking about half through at the tap of the

2. Too elaborate and minute Jesus Christ the gospel. So, then, we teaching. We can not, in half ac phy, biography, chronology, history, son of such things, we should thor never draw one away from the point

Gospel is a continuance, an unfolding of and purpose of the lesson. 3. Allowing the class to control the law and the prophets. The law and Gospel. In this relation there is no old er should direct and control the and new dispensation, but merely a conrecitation. If a member of the class, or the class itself, is allowed to run and the prophets are not old, neither have they " vanished away," nor are they ready off on questions and points which do to, but they yet talk together " with " the not appertain to the lesson, it will difficulty, and feet of elephantine Lord Jesus Christ, and so will they do result in a lesson untaught and a proportions. golden opportunity lost. This trouble exists mainly in adult classes. to show this relation of the law and the prophets to Christ and his gospel. Luke Just as a minister is required to 9: 31 tells a part, at least, of the conver stick to his text, so the teacher sation on this occasion. Moses and Elias should keep his class to the point

talk together "with" Christ in respect to and purpose of the lesson. 4. A mistaken idea of what teaching the lesson is. It is not to exhib-Tents. Peter wants to stay right there it how much we know, or the class and have this thing continued indefinite knows, of or about the lesson. It ly, "not knowing what he said." Luke is not to give an exegesis of each verse in the lesson. It is not for intellectual wisdom or mental discipline. It is not for the mere pur pose of obtaining knowledge. The object of every Sabbath-school les as well as others, on slips of paper and son is to teach some important spirdistribute to the class at beginning of itual truth, and impress it on the

hearts and consciences of the schol ars. To truly teach that lesson is the teacher in their proper places.] These to so unfold and illustrate the truth eight days after." In John 20: 26, speak- lifest presence of God. And behold a and apply it as to make those we ing of Christ's second meeting with his voice, &c. Compare this with Matt. 3: teach see and feel it. A teacher can not know too much of or about the lesson, both in knowledge and experience. The burden is to use out of doubt as to the exact time of that second was to confirm the faith of these disciples his storehouse of knowledge just meeting: whether it was exactly one in the Lord Jesus. "Hear... him." God is that which will best impart and en week from the first meeting or not. If honored in man's obedience to his Son. force the lesson. Just as a burningglass focalizes the rays of the sun. so should the teacher focalize his questions, facts, thoughts, and illus-God and man," touches them and speaks | trations upon the central truth and the morrow. Hark! did some one sight days," in all probability, John's to them. Let God touch man, and he teaching of the lesson. This will re- say "Accident?" There are twenty-"after eight days" would equal " about a dies; let God speak, and man falls on his quire etudy, plan, persistence. A five railroads centering in St. Louis; teacher who grasps the real teaching if there has been an accident, it is of a lesson is imbued with the spirit and purpose of the lesson, and ear troubles him. "Tis his "business" nestly desires to do good by teaching now. The horses stopped on the in-

9-18. Charged. Commanded. Vision. order to establish any testimony. And a vision. This word does not mean an bringing out the lesson in completeness and with power within the time a sight. Christ's command was, Tell that which you have seen—the view, the sight to no man until, &c. Tell the discouraged by these thoughts. Do an extra engine." The answer vision to no man, until the son your best. God will take care of flashes back, "No!"

Success in Sabbath-school Work.

In compliance with your kind is vitation to contribute some thoughts upon some topic connected with Sabbath-school work, allow me to In a half hour, perhaps, which attempt an answer to the following have them made public on account of his question: How to secure largest attendance in the Sobbath-school lifeless forms of his wife and one of the reader of the life of Christ that he with greatest regularity and highest his daughters. In the car following degree of scholarship.

necessary to be said, on account of any 1. Be careful to secure a compe such motives. It would not seem at all tent teacher for each class, and yet divated at the base of Hermon. Apart. such motives. It would not seem at all Here this word means strictly separate | Christlike to withhold the publication of in such a way that each class shall miles away by: a railroad employee from all others. It was to be a strictly this most wonderful vision, simply on acappear to have its choice. up into a mountain to pray" And was did not want it told then, because that

2. Put in the hands of your teach ers a uniform class book, with inthis a real change, or only an appearance! not according to his plans, purposes, wish- struction to keep a faithful record Barnes says that "it does not denote the cs. The Lord gives no reasons, but this is of the standing of each member of change of the substance of a thing, but suggested to the mind : The disciples had the class.

simply the appearance. His body, so far a rise of the special state of the proper to preach Christ glorified; it would not help proper to preach Christ glorified at the proper to preach Christ glorified the special state of the sense of th

borne witness to by him. This belief was class having the highest standing at doubtless founded on Malachi 8: 1 and 4: the expiration of the proposed term. 4. Maintain a weekly teachers meeting, securing the most uniform attendance possible.

All will observe that perfect standing in the school involves at tendance, deportment, and recita tion. And that this plan in each particular tends to promote attend ance with regularity and scholarrequires money. What department plates the improvement of humanity does not? The sentiment is timehonored that that which costs little personal preaching. This was why they or nothing is of little or no worth. I can not see how any Sab bath-school can afford to dispense with teachers' meetings. The successful teacher should have not only the good will of his or her class, but must have command of the position he occupies, thoroughly understand the lesson, in order to teach it effi ciently. The teachers' meeting is a necessity, if you would carry the members of the Sabbath-school to the attainment of the highest de-

J. CLARKE.

THREE IMPOSSIBILITIES:-To over stimate the greatness of redeeming ove; to overestimate the joys which God hath prepared for those who love him; to overestimate the obligation under which we are laid to consecrate our time, our talents, our fortunes, and all that we have and are to the promotion of God's glory With such a consecration, no man has ever avowed, or ever can say life to live over again, he would

> Miscellaneous. WINNIPEG.

Morning light revealed to us the

metropolis of the Northwest. We saw a broad main street bordered with high wooden sidewalks, and rows of shops of every shape and size. Some were rude wooden shanties; others were fine buildings of vellow brick. High over all towered he handsome spire of the Knox

Church. Several saw and grist mills sent up incessant puffs of white steam into the clear air. The street was full of bustle and life. There were wagons of all descriptions stand ing before the stores. Long lines of ly fitting, in strict accord with. Now then, lesson, we probably will get just Red River carts were loading with freight for the interior. The sidewalks were filled with a miscellane. ous crowd of people. German peasants, the women in dark blue gowns and head kerchiefs, the men marked have the law and the prophets talking to- hour, elaborately teach the geogra by their little flat caps; French halfbreeds, with jaunty buck skin jackof that little word with to this thought, and theology of the lesson. The lesand see the true and beautiful and ex- son was not given for that purpose. shining with oil; Indians, dark, soltheir waists, and their black hair pressive relation between the law and the What we have to teach in the lest emn, gaunt, stalking along in blank et and moccasins; Scotch and Enolish nancle, looking at they do all the world over, but here, perhaps, a little quicker and more energetic. The middle of the street, the there had been but a single night o the prophets talk togther "with" the the work of recitation. The teach- rain, was a vast expanse of mudmud so tenscious that the wheels of the wagons driving through it were almost as large as mill-wheels; and when we dared to cross it, we came

> The city of Winnipeg, which eight years ago was nothing more than a cluster of houses about the Hudson Bay Company's fort, now contains over seven thousand inhab itants. It is the distributing center for a large region, a place of great business activity, and so situated in relation to the back country and the facilities for transportation that it is sometimes called "the Bleeder's Paradise." It is built on a clay bank at the junction of the Assiniboine with the Red River. The nature of the soil is such that it is difficult to find a good foundation for a house, and many of the larger

out on the other side with much

-Henry Van Dyke, Jr., in Har per's Magazine. "TIS NOT MY BUSINESS"

ouildings have settled and cracked.

Mrs. Mary T. Lathrop delivered most powerful address at the Ocean Grove Campmeeting. We are indebted to her for the following

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully re fused. After being further pressed he said: "Gentlemen, 'tis not my business! "

A few days after, his wife and two daughters were coming home on the lightning express. In his grand carriage, with liveried attendants. he rode to the depot, thinking of his splendid business, and planning for not likely it has happened on the - and Miss. Railroad. Yet it it, will not often fail in successfully stant, and upon inquiry he finds it has occurred twenty five miles distant on the ___ and Miss. He telegraphs to the superintendent: "I allotted to it. Let no teacher be will give you five hundred dollars for "I will give one thousand dollars for an engine."

"A train of surgeons and nurses has already gone forward; we have

With white face and anxious brow that man paced the station to and fro. "Tis his business" now. seemed to him a century, the train arrived. He hurried toward it, and in the tender found the mangled and lay his other daughter, with her dainty ribs crushed in, and her precious life coxing slowly away. was the cause of the catastrophe. Who dares say of this tremendous question, "'lis not my business?'

"GRANDMA, do you know why I can see up in the ky so far ?" asked

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Stone in the Kidney expelled after using Dr. David Kennedy's "Favorite Rem edy" about two weeks. One of the most remarkable cases has ever been brought to the notice of the public is that of Mr. J. S. Beach, of Stone uffered since October 18th. 1874 from the

R. JOSEPH BEACH

suffered since October 18th, 1874. Irom the presence of Calculus or Stone in the right Kidney. No less than seven physicians were employed at different times, to whom Mr. Beach paid hundreds of dollars for medical treatment, with only temporary medical treatment, with only temporary relief from his agony.

By the urgent solicitations of his friends he was induced to try Dr. David Kennedy's "Favorite Remedy"—experienced a marked improvement from the first day he

began to use the medicine: on the 10th and every weakly sickly person can sure of September he voided a stone as large ly strengthen and build up the broken s could be passed through the natural Mr. Beach concludes a long letter to Dr. Kennedy by saying: "It will always afford me pleasure" to recommend the afford me pleasure to recommend the Favorite remedy to those who may be suffering from difficulties of the Kid-neys and Bladder, or any disorders arising from an impure state of the blood." The "Favorite Remedy" sold by all druggists. The Doctor's only address is Rondout, New York.

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"But of the tree of kno

and evil, thou shalt not day that thou eatest the surely die."—Gen. 2: 17. Dr. Murphy renders day of thy eating there ly shalt thou." He cla late literally. The day eating was to be the death. Did that mea afterwards? Dr. M "Death, in reference to garded, in Scripture, m a privation of life in t state of favor with Go quent happiness, than cessation of animal life physically, like a beau ually, as a beast is dying, being destitute nature. According men can die a spiritua out dying a physical de die a physical death w a spiritual death; bot would be impossible if istence depended upon ti In Gen. 3: 14-19, we 1 tirely different ascription suit of the fall from that and an entirely different assigned for it. A tem anced upon the man, and the woman; an differed according to the relation of each to God other, and was limited to state of existence. God by saving to Adam, "In of thy face shalt thou ea

thou return unto the s

out of it wast thou take

refers simply to his b

came from the dust an

ished by it. "The spiri

God who gave it."

God is not dust, therefor

does it return to dust.

also, was spoken of afte

death threatened had t

afterward; while the ot

on the day of his eating den fruit, as threatened dent that Adam's phy was caused by being c access to the tree of doubtless, would have I effect had he not sinne the fall, as before, if still be had to that tr died to fellowship with he was thus cut off from and was cut off for showing that physical the primary penalty, econdary result; for fi unregenerate men are d dead in trespasses an still alive physically, i socially, and as moral could not be if deal state of non-existence. Eld. Waggoner say this time, this death not been the punishme al transgression. Th for two reasons: 1s

> for our deeds, and the is inflicted for per Atonement, 2d edition how was it with Adam poral death the penalt sonal transgression, was, why should infar sinned, suffer the sam he did for his trans this impartial justice God said, "The son the iniquity of the temporal death was proper for Adam's I grew out of his mor God and his governm the federal head of must apply unchanged ty. How could Ada sion simply call for that of his posterity while no more gailty has declared himself specter of persons. Eld. U. Smith say fearful sentence h nounced against sinsipneth it shall die! pronounced against min; it is pronounce

In the judgment we st