WHATE'ER GOD WILLS.

The gracious Lord Will help afford;

And to him cleave.

The very haira

His mercy large Holds me in charge

He chastens with forbearing; Who God believe

Shall not be left despairing.

My God is my sure confidence,

My light and my existence; His counsel is beyond my sense

But stirs no weak resistance:

Upon my head are numbered;

With care that never slumbered

There comes a day when, at his will,

The pulse of nature ceases;

Let come whate'er he pleases.

When flesh and spirit sever;

RESURRECTION.

The Fifth and Sixth of the Series of Dis-

BY REV. N. WARDNER, D. D.

unto the resurrection of life; and

says, "If the soul is conscious with-

out the body, and receiving in heav

en, or hell, its reward, or punish-

ly unnecessary." How does the Doc-

tor know this? May not God see

good reasons for it, though the Doc

resurrection? That immediate suf-

the apostles; just as immediate and

a criminal when his doom is decid-

ed, before the real penalty is exe-

cuted. The saints are happier than

no longer tempted, persecuted, nor

tortured with doubts and anxious

fears. Their eternal condition is

"rest" in that assurance. God

evidently designed that the human

opment, and not in an unclothed

Paul taught that if absent from

ody, with what he may experience

out of it, with Christ. Now, if he

thought death was "non-existence."

and "the penalty of sin," then he de

condition.

The Christ we sing Has plucked the sting

Away from death forever.

think upon it and am still,

To him I trust,
My soul, my dust,

Whate'er God wills, let that be done, His will is ever wisest;
His grace will all thy hope outrun,
Who to that faith ariseth.

AMERICAN SABRATH TRACT SOCIETY

ALFRED CENTER N. Y. NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner late missionary at Shanghal, China, sub-sequently engaged in Sabbath Reform labors in Scotland. 113 pp. Paper, 15

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

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THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger/Extra." 50 pp. Price, 6 cents. COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 18th, 1878. By Rev. N. Wardner, D. D. 20 pp.

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The Sabbath Recorder. PUBLISHED WERKLY.

AMERICAN SABBATH TRACT SOCIETY.

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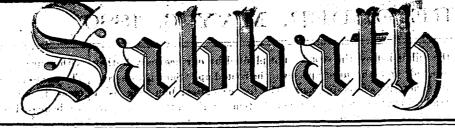
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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.



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

right: He has taken me in."

soul, and there was peace. We sang,

Christian

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 6, 1880. VOLUME XXXVI.—NO. 19.

-Albert of Bradenburg, while in exile courses on Life, Soul, Death, and the we are always confident, knowing the disciples, in New Testament bodies. " Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall that while we are at home in the times, were for testifying to the res body, we are absent from the Lord, urrection of Christ, by which he hear the voice of the Son of God; and they that hear shall live. Marvel not at this: We are confident, I say, and willing, proved himself to be the Messiah; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done rather to be absent from the body, and many of those who participated and to be present with the Lord." in his crucifixion were so over-

seems very deceptive.

To the Philippians he says (Phil. | sharers in this suffering. Paul, who ment, its return to the body is whol- Christ, and to die is gain. . . . For prove it, afterward preached that I am in a strait betwirt two, having the belief of it was necessary to sal a desire to depart and be with Christ, which is far better; nevertheless, to thy month the Lord Jesus, and tor may not? Who claims that the abide in the flesh is more needful shalt believe in thine heart that God And fast as they drop from the soul is receiving its full reward or for you." Here he represents him hath raised him from the dead, thou punishment, between death and the self as struggling with two conflict shalt be saved." Rom. 10: 9. ing desires—one, to remain in the fering, or happiness, follows death, body, and the other, to depart from rection he treats of at large in 1 Have you heard the death of the was clearly taught by Christ and it, that he might be with Christ; sig Cor. 15. It appears from his lanThe Arabs' Gimel el Bahr,
That lives in the African solitudes nifying that he should be with Christ | guage that two heresies had crept increased suffering is experienced by if he left the body. Did he mean that into that church, which were underto exist away from the body, or be mining their faith as Christians. present with the Lord without the One was, evidently, what he re while in the flesh, because they are is the use of language? If death speaks of Hymenius and Philetus, means "non-existence," or uncon | who, concerning the truth, have sciousness, then abiding in the flesh erred, saying that the resurrection | Have you heard the tale they tell of was being present with the Lord, is past already, and overthrow the made certain to them, and they much more than to depart from it; faith of some." The other was, for to depart was to go out of exist- probably, that of the Sadducees ence: but while he abode in the who taught that the soul and spirit spirit should find its highest happi- flesh he had Christ formed within were produced by the body, and

to its highest a pirations and devel-From the above it is evident that rection, because it left nobody in exis not the production of a new spirit | twelve verses, Paul calls attention the body, he would be present with it with a new body, adapted to its fut ure state and powers of expansion. the ground of their faith, viz., that the Lord, and that while in the body, he was absent from the Lord. 2 Cor. 5. How can one be absent from the It may be the same body, spiritual- Christ was put to death, and arose body, if he can not exist without it? Paul here contrasts the joy a Christerial. The identity of the person Scriptures, of which there were more rial or shape of the body. A person of whom were still living. In verses who becomes deformed does not twelve to eighteen, he arrays these change his identity for this reason. facts and their skepticism face to In the case of our Savior, the same face, and then states that "if there cided that the penalty for ein was to be preferred to living for Christ. the cross, revived by a reunion with | Christ is not risen. And if Christ That it was a real-gain. If God anhis spirit, and shows what he meant | be not risen, then is our preaching nihilates men at death, for sin, thus signifying his will that they should by "the resurrection." In John 2: vain, and your faith is vain." Their 18-21, we read, "Then answered faith was suspended upon a risen not exist, why force them into exist the Jews and said. What sign ence again, that he might annihilate that thou doest these things? Jesus answered and said unto them, up Christ, whom he raised not up, Must pass from the view and die away, ner and sin out of existence as effectually as the second. Paul said Destroy this temple, and in three if so be that the dead rise not." (Gal. 2: 18), "If I build again the days, I will raise it up. Then said Thus he shows that the whole questhings which I once destroyed, I the Jews, Forty and six years was tion of the resurrection of the dead make myself a transgressor.". If this temple in building, and wilt rests upon the fact that Christ has God inspired this statement, it is thou rear it up in three days? But risen. Then, in verses 19-22, he reequivalent to a rositive declaration | he spake of the temple of his body. that he will never act in that way When, therefore, he was risen from tions to which the disciples were the dead, his disciples remembered subjected, on account of their testi-The Doctor says, p. 127, "It is that he had said this unto them, and mony concerning Christ and the resevident that the identical atoms they believed the Scriptures and the urrection, and winds up by saying, need not, necessarily, compose the word which Jesus had said." Here "If in this life only, we have hope resurrection body." If so, then the Christ speaks of his body as a temidentity of the person can only con- ple—a dwelling place of God; but miserable;" having but little peace sist in his spiritual nature There was it God? He represented that nor safety in this world, nor treaswould be no more identity of body the Jews would destroy that temple. than there would be between a bass- and in three days he would raise it up again; signifying that though to be to establish the fact that there

wood buggy and a hickory one, made after the same pattern. Is it possible to make a hickory buggy out of basswood? On page 215, he says, "There is plenty of opportunity for the omission of defects, without, in any degree, effecting the identity of the gree, effecting the identity of the gree in the green and divintors and divintors and divintors and divintors and divintors are green and g individual." If the mind and char. that it should be such a resurrection acter is the product caused by the as could be demonstrated to the feet will be upon them as respects chapel could [or would?] not get at. | cause he is a drunkard. Can a man material organization, how can the world. If his body were not raised, the future, in order to comfort and But the Salvation Army took them drown his responsibility in a drink organization be in any sense changed in material, or structure, without armed guard, set and watched by ly the persecutions which were upon be a detachment of the Salvation be a detachment of the Sa in the character of the individual? easily have refuted the testimony a cavil. The question was, how what they would—the Regiment of fenses of society so frail in their A different cause can not produce of his disciples, could they have pro- could the dead rise after their bodies the Devil's Foes, if they wished. duced that body. The fact that the had gone back to dust, or become the same effect. If the organization may be changed a little without ef- Sanhedrim bribed the guard to exfecting the character, it may be pose themselves to a death penalty changed a little more, or much, with by reporting their own unfaithfulout such effect, or become altogether | ness, clearly shows that they knew another organization and still pro his resurrection to be a fact that shall be, but bare (simply) grain, it thoroughly broken down on account of the jail, or of the asylum. duce the same characteristics. If could not be disproved except by may chance to be of wheat; or of of sin. individual identity and character de | false testimony. pend upon identity of organization, then "the omission of defects," and understood Christ to base the crown to every seed its own body." This change of material, in the organiza tion, can no more fail to effect the his rising from the dead the third said (John 12: 24), "Except a corn identity of person and character.

ing evidence of his Messiahship upon is but a repetition of what Christ day; and so "the next day that fol- of wheat fall into the ground and Temperance Hall one of the first drunkenness is a refuge from punishthan substituting a stone house in the chief priests and Pharisees came | bringeth forth much fruit." place of a wood house, that had together unto Pilate, saying, Sir, we been consumed, with defects left out. remember that that deceiver said, could fail to effect the identity of while he was yet alive. After three the two houses. And if one could succeed the other and be identical. days, I will rise again. Command. could they not exist side by side and therefore, that the sepulchre be be identical? If thought, feeling, made sure, until the third day, lest memory, &c., are simply effects his disciples come, by night, and about different kinds of flesh, shows produced by a material body, how steal him away, and say unto the that the resurrected body may be of They listened to him, and again went drinks away his moral sense, be can the same thoughts, feelings, and people, he is risen from the dead; very different texture or quality a miserable week that was! A time, no doubt, he is insane, dead to could not give. Mindful of the and training of them in the right memory be produced by a body and so the last error shall be worse from the present one, and will be neighbor was dying and I was called every better thought and feeling. composed of different material, and than the first. Pilate said unto them, spiritual, adapted to the new condiso changed in structure as to leave Ye have a watch; go your way, tion and sphere of the spirit. Also, her of Jesus. I was in great dis tion. He was aware that drink so changed in structure as to leave the sure is as well as sure as ye can. So they identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchre sure, identical flame produced, hundreds went and made the sepulchress and the sepulchress and the sepulchress and the sepulchress are sure as a sepulchress and the sepulchress are sure as a sepulchress and the sepulchress are sure as a sepulch

pel such new being to recognize would have clamored for their blood, ly changed and radically different Oh, how happy I became! My hus himself to be the other person, com if they believed they had connived still produce the same spirits and band and my children are all saved. posed of different materials, and with the disciples, or had carelessly characters, so as to preserve the with changed organization, whose gone to sleep, and thus by criminal same moral and intellectual identicular doors. We have a prayer-meeting ter, by drinking, upon the fearful tune, of \$300,000. So much, for character was formed under very negligence had given them oppor- ty? Can a sweet, pure fountain after we get home at night, and the different conditions, seems as un tunity to steal away the body. Nor send forth the same quality of water neighbors come in the morning and reasonable as to compel an American | could the disciples have so con that a bitter, corrupt fountain does? say they can hear us singing and to recognize himself to be a Hotten cealed it but that the authorities and vice verse? If not, then how I could carry the flag from the top tot. If soul, body, and spirit, are could have found it; for they were can a pure, spiritual body produce to the bottom of our street without all annihilated at death, why did Galileans, far from home, and had the same character as a gross, dis- a tremble. Ab," she continued, "it Christ, when dying, say, "Father, no hiding place but their hired up eased body? The Scriptures teach is so different to what it used to be; into thy hands I commend my spir- per room, and were watched by that the characters by which men it," and say nothing about his body, enemies on every hand. That will be recognized, after the resur if he knew his body to be the essen | Christ arose, as he said he should, rection, and for which they will be | man went to Lancashire to see his tial part of his existence? In har was positively confirmed by more judged and rewarded and punished mother, and when he got there he mony with Christ's statement, Paul than five hundred witnesses. Near will be the characters which they says (2 Cor. 5: 6-8), "Therefore, ly all the persecutions suffered by form here in their present, corrupt

BY DR. HENRY HARBAUGH Now, if Paul believed that he could | whelmed by these proofs, and the not be with the Lord, nor even exist witness which God gave to it by Breaks out in a thousand flowers; Dr. Kellogg, in his book, p. 120, without his body, this language miracles wrought in Christ's name, that they also became converts and 1: 21-24), "For to me to live is excelled all others in his zeal to dis. Have you further heard of this Aloe plant

That grows in the sunny clime, How every one of its thousand flowers, vation. "If thou shalt confess with

In the young that spring from the

young, And cares and toils for their good? It brings them water from fountains afar And fishes the seas for their food.

Swan, The snow-white bird on the lake?

and hence there could be no resurskies, Tis its only song, for in singing it dies.

above, For earth in its wailings and woe

And die for the life of His foes? tian may experience while in the is in the spirit, and not in the mate-

His death is our life. His loss is our gain

Savior. "Yea, and we are found Now hear these tales, ye weary and worn ence again, that he might annihilate showest thou unto us, seeing false witnesses of God; because we Our Savior hath told you the seed that

Will return many-fold in the ear.

fers to the sufferings and persecu-

Falmouth said:

in Christ, we are of all men the most Up to this point, his object seems his deadly enemies, and they could them. In verses 35-38, he answers Army in every town-call them the cost of a drink? Are the de

be the same person? He replies, contributes some stirring notes, from of our laws, he is beyond legal and "Thou fool! that which thou sowest, thou sowest not that body which

ure in the world to come.

physical, organization does not con that it consists in that life principle which takes on the new body. My husband goes to open air meetinstead of him coming home and beating and ill-using me, he can't make enough of me now."

THROUGH DEATH TO LIFE. Have you heard the tale of the Aloe plan Away in the sunny clime?
y humble growth of an hundred years It reaches its blooming time;
And then a wondrous bud at its crown This floral queen, in its blooming seen, Is the pride of the tropical bowers. But the plant to the flower is a sacrifice, For it blooms but once, and in blooming

Is an infant plant that fastens its roots
In the place where it falls on the stem, Grows lively and lovely around?

The general subject of the resur Where the birds that live lonely are

body, was impossible? If so, what ferred to in 2 Tim. 2: 18, where he In famine feeds them—what love can de The blood of its bosom, and feeding them

It noiselessly floats on the silvery wave,
It silently sits in the brake;
For it saves its song till the end of life.
And then, in the soft, still even,
'Mid the golden light of the setting sun, ness in union with a body adapted him, the hope of glory, the joy of therefore were annihilated at death, And the blessed notes fall back from the

> the resurrection promised by Christ | istence to be raised. In the first | You have heard these tales; shall I tell A greater and better than all? by a new body, but the clothing of to the doctrine he had preached to Have you heard of Him whom the heav

> ized, or one of entirely different ma- the third day, according to the To suffer the shame and the pain of the

Have you heard this tale—the best of wounded his child. He makes no them all—
The tale of the holy and true? e dies, but his life, in untold souls, In the case of our Savior, the same (face, and then states that "if there Lives on in the world anew.

body was raised that was nailed to be no resurrection of the dead, then His seed prevails, and is filling the earth As the stars fill the skies above;

would grow,
Into earth's dark bosom must fall—

And then will the fruit appear: The grain that seems lost in the earth b By death comes life, by loss comes ga The joy for the tear, the peace for

THE SALVATION ARMY. Speaking at a public meeting, the the penalty of wrong doing.

the working classes, the Rector of Our laws presume a sufficient dehe working classes, the Rector of

Tell the men to go to church or chapel, and they reply, "Oh, no; our ragged clothes and uneducated man-last to object to the considerate and ners won't suit them." Well, then, tell them to go to the Salvation Army; and the men answer, "Yes, Our laws punish the guilty; guilt implies intention of wrong; where that is more my style." The Army had got some rough work to do, and there was no intention there is no they would do it. He never did guilt. So far as we know no judge self would still exist, and have power to raise it to life again; and upon
the fulfillment of this declaration proved by his core records by his the fulfillment of this declaration proven by his own resurrection, as cordance with his opinions. There plea is introduced in at least half was suspended the crowning evi- the first fruits, and that he has power ought to be a section of the Salva. the trials for murder. Testimony tion Army left in every town in the to prove insanity is always admitted trine to the saints, and what its ef. men and women whom church and a man is excusable for murder be

Miss Booth has been preaching moment strip them away and parts of other human bodies, and yet some time. To the War Cry she a drunkard is insane in the judgment

which we clip the following: One of the chief features of this fined in an asylum immediately. work is, that the penitents are so He is a subject either of freedom. Ferhaps never before have our laws undertake to protect the some other grain: but God giveth it I seen, night after night, so much innocent, who go upon the streets Matt. 27: 62-66, shows that they a body as it hath pleased him, and weeping and agony of soul. Men in the expectation of that protection. and women alike, whom God has they ought to furnish safety against they have found mercy.

every day. As soon as it becomes

A man and his wife came to the established that the insanity of they have found mercy.

lowed the day of the preparation, die, it abideth alone: but if it die, it Sunday nights. The spirit of the ment, there are hundreds of men Lord took hold of both, but they who can and will avail themselves would not yield. On the way home of that means to seek revenge or physical organization does not con stitute his essential existence, but that it consists in that life princiup; let us go back." They retraced be so framed as to reach them, or their steps, but when near the hall | they have failed at once. home. "Oh," said she to me, "what comes exempt from guilt. For the

then to drink is to voluntarily incur the best goods in market. There the guilt of such possibility. And sre many in this city who remember ings, and my boys I can not keep in- er or not the drunkard does not enand unimpeded path to every crime, from whose commission only the chance care of others restrains him. He is prepared to be a criminal, if not already one.

politeness, so much for treating one's

elders with the deference due to age

in whatever garb they are clothed.

THE DIVINE LIFE.

BY DEAN STANLEY,

"Who lived amongst men." (In the original draft of the Nicene Creed—from

That Heaven reveals the Life Divine

Where shall we trace the Lord?

And hallowed joys of earth,
Close neighbor, side by side,
With bridegroom and with bride,
Whilst flowed the cheering wine,
That first appeared the Life Divine.

Beside the busy shore,
Where thousands pressed the door,
Where town with hamlet vied,

Was wrought and taught the Life D

What were the souls he sought?

Is it apart from men, In deep sequestered den, By Jordan's desert flood,

mountain solitude.

'Twas at the festal board, Amidst the innocent mirth

What was the blest abode?

Where eager traffic plied-

Each in their lot and line

The birds that o'er him flew.

In Bethany's dear groves, Or at the parting feast,

Vhere yearning host and one

Thou who once didst come

Compassionating mind, That grasped all human kind,

Even now amongst us shine, True glory of the Life Divine.

SAVE THE CHILDREN.

oiography of John B Gough:

The following is from the auto

Much of the pleasantest work was

among the children and I was al-

which took place in her school i

poor things had more provisions and

delicacies before them at one time

-MacMillan's Magazine.

holy happy home.

duced to sign.

Teaching and doing good, To bless our daily food;

In converse sweet recline, Is closed in peace the Life Divine

Were nature's sacred sign To breath the spell of Life Divine

Where shall the Lord repose, When pressed by fears and foes? Amidst the friends he loves,

As soon as our laws decide that a drunkard is insane and therefore exempt from the severest penalty of the law, we must have another law the Creed of the Church of Palestine.) which requires that every man who | Where shall we find the Lord? drinks shall be put in an asylum. However kind hearted a man may be by nature, when drunk he is dangerous. If we can't look to the jail for his punishment, we must or lonely mystic shrine, I'm saved." She was overjoyed, and threw her arms around his neck, look to the asylum for his safe keepsaying, "Now I can die happy."
One night I was asked to speak to ing .- Central Baptist.

a man who was under deep convic-A SAD STORY tion. He had a sweet little girl in There was an Englishman who his arms asleep. I asked him if he was going to train his child for hell. had an only son—and only sons are often petted and humored and ru-He broke down, and his whole frame ined. This boy became very headshook; he rose from his seat, gave the child to some woman, and went forward; sobbed and groaned for strong, and very often he and his father had trouble. One day they had a quarrel, and the father was some time, and then began to pray. He said, "I'm one of the prodigals very angry, and so was the son; and the father said be wished the boy that's come home to-night. Lord would leave home and never come save me; save me!" And the Lord back. The boy said he would go, did save, and when I shook hands and would not come into his father's with him afterwards he said, "It is Well, away went the boy. But The friendless and the poor, when a father gives an arrangement of the work of the wo house again till he sent for him. One night I noticed a young womwhen a father gives up a boy, a The grateful sinner's cry, mother does not. You know there an. who I saw had been holding out mother does not. You know there The night after night; she was weeping is no love on earth so strong as a mother's love. A great many things Where did he rest the while bitterly, but still said "No," to the penitent form. In a few minutes I heard shrieks, and, on looking may separate a man and his wite; a great many things may separate a His most benignant smile?

The little children's charms, round, I saw her in an agony of soul father from his son; but there is That nestled in his arms, nothing in the wide world that can The flowers that round him grew, I went to her, but for a long time she had a severe struggle. She held ever separate a true mother from out her hand, saying, "Jesus, I look to thee." He spoke peace to her her child. To be sure, there are

"Tis done, the great transaction's done." all their affection. But I am talking about a true mother; and she would-She joined as well as she could with never cast off her boy. the other penitents, and we sang it Well, the mother began to write, again and again. The glory of the and plead with the boy to write to Lord came down, and all felt that Jesus seemed to lead and rule the his father first, and he would formeeting himself. I felt it blessed give him; but the boy said, "I will to be there. A girl who came to never go home till father asks me." Then she plead with the father, but make fun got cut to the heart, was saved the same night, and has since the father said, "No; I will never ask him." At last the mother came led some of her companions to Jesus. Another said to me, "I never was to her sick bed, broken hearted, and when she was given up by the phy happy until that Sunday night von sician to die, the husband, anxious asked all those who wanted Jesus to to gratify her last wish, wanted to come to the front. I was heartknow if there was nothing he could broken, and I said to my friend, do for her before she died. The 'Shall we go?' She said, 'Yes.' And we did come, and you spoke to mother gave him a look; he well knew what it meant. Then she said us. Oh, I did get happy, and I've Yes, there is one thing you can do. been getting happier ever since." You can send for my boy. That is These two are now good soldiers out the only wish on earth you can gratof doors and in. - The (London) ify. If you do not pity him and love him when I am dead and gone, had. It was encouraging to speak who will?" "Well," said the fato them, because they understood you want to see him." "No," she "they did not understand these

some mothers that have drank so

much liquor that they have drank up

RESPONSIBILITY OF DRUNKARDS. Not long since a man in Phila If I ever see him you must denial, and offers no excuse, except | send for him." At last the father went to his of that his wife was opposed to his going down the street for a morning fice and wrote a dispatch in his own the children with pledge cards, and name, asking the boy to come home. drink. He was g confirmed drunkard, and was at that time recover- As soon as he got the invitation from his father he started off to see ing from a protracted debauch.

the dving mother. When he opened the door to go in he found his moththat he is not accountable for a deed which he committed while this er dying, and his father by the bedstupor was upon him. One of our side The father heard the door daily papers spoke of him as a weak open, and saw the boy, but instead epileptic whom only cruel people of going to meet him, he went to an the conduct of her scholars towards other part of the room, and refused could wish to see punished even by to speak to him. His mother seized imprisonment. As to this particuhis hand-how she longed to press lar case, we are not fully informed. it! She kissed him, and then said. How long he had been a drunkard, Now, my son, just speak to your and how vigorous his mind was prior father. You speak first and it will to drinking, are questions we are not considering-we are not asked all be over." But the boy said, "No, mother, I will not speak to him to consider them. The defense is until he speaks to me." set up, that when a man drinks himher husband's hand in one hand and self into a temporary or more ha the boy's in the other, and spent her bitual insanity, he is exempt from dving moments in trying to bring about a reconciliation. Then just as she was expiring—she could only gree of intelligence to comprehend the force of law and the character human provisions which excuse the demented from penal sufferings.

speak-so she put the hand of the wayward boy into the hand of the tions they were to the little unfortufather, and passed away. The boy looked at the mother, and the father at the wife, and at last the father's heart broke, and he opened his arms of pie, another an apple, and then and took that boy to his bosom, and by that dead body they were recon ciled. Sinner, that is only a faint type, a poor illustration, because God is not angry with you. I bring to you the dead body of

Christ. I ask you to look at the wounds in his hands and feet, and the wound in his side. And I ask you, "Will you not be reconciled?" -D. L. Moody.

PROFITABLE POLITENESS. The Boston Traveler, in comment ing on the prevalence of rudeness was a very plainly dressed elderly lady who was a frequent customer in Boston. No one in the store among the masses at Sheffield for come an independent murderer? If knew her even by name. All the clerks but one avoided her, and gave moral restraint, and ought to be con better dressed and more pretentions. The exception was a young man who had a conscientious regard for duty and system. He never left another customer to wait on the Start them right, and surely abstilady, but when at liberty he waited on her with as much attention as if she had been a princess. This con versation took place: Lady-Young man, do you wish to go These passages show that man's the man said to his wife, "I thought gratify their cupidity. More than ma'am," he replied, "but I have neither money, credit, nor friends. nor will any one trust me." "Well." continued the lady, "you go and select a good situation, ask what instrumentality of his child. Some the rent is, and report to me," hand of the little fellows, who became landlord required security, which he | terest manifested in the instruction lady's request, he forthwith went to path. her and reported. "Welk" she re plied, "you go and tell Mr. ___ that

nence safe ? Is not drinking a rick? Then help to save and secure chilthat must come on them by drinking, but that which may. are influenced by these children. Many a man has been saved by the

RUINED BY HIS FATHER. William E. Dodge, the New York merchant and philanthropist, not or is the change due to our greater | shall be gathered all national It of years ago, may be reproduced by the burning of different materials under entirely different circumstantes? To punish one person for sins committed by another, because of physical likeness, would seem like physical likeness, would seem like possible to go and they whether that guard physical likeness, would seem like place and no one to pray with her; the time of the resurrection will the the deliberately puts before him, he deliberately puts before him, h long ago related the following: physical likeness, would seem like left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast likeness, would seem like left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast likeness, would seem like left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk. If drink makes it exquast left it doubtful whether that guard character are the products of material both sought and found pardon drunk material both sought and found pardon drunk material both sought and

TERME_\$2 A YEAR, IN ADVANCE.

WHOLE NO. 1840

brought about his reformation, and he went to see his father on New Do we ever trouble our heads at all it becomes a serious question wheth the circumstance and the man. He Year's day. The old gentleman died many years ago, and left a for- said: "My son, I'm delighted to see you

"My son, I'm delighted to see you gain. I'm glad you've reformed."

Thoughtlessly he said, "Let's "mash,"

And somebody's glass of course goes rink to your hatter life one, glass again. I'm glad you've reformed." drink to your better life one glass

of sherry." The young man hesitated a mo ment, and then thought he would just drink one glass. The old appetite revived, and that night his father found him dead-drunk in his

THE REDEMPTION DEPARTMENT. Going through the Treasury Building, at Washington, a few weeks since, we were deeply interested in watching the various stages

and processes through which the nation's currency is carried, in its manufacture, beginning with the pure white paper, and ending with the perfect bankbill. After observing all this, we were invited by our guide to look into "the redemption department."

from all parts of the country, the Government is pledged to redeem. Will melt in the fountain of child-like He showed specimens of these bills which had been upon paper, in or der to hold the torn fragments together sufficiently to recognize their gennineness. Some of these bills bad been blackened and crisped by fire; some had been soaked into white pulp by water; some had been gnawed and nearly consumed and went forth once more, and for by mice, and some had been turned the last time, from his boyhood completely black by the action of home, into the great world of ink spilled upon them. "It is often strangers. Never more crossed he a very long and laborious process," said our guide, "to identify these fragments and to prove the bills genuine. But the dovernment is

Scriptures founded on such analo the victory unbelief has won, a trigies should have instantly flashed umph more ignoble than an overupon our minds with such vividness? throw. That which has been may redemption of the body."

wave desirous of addressing them. the redemption which has been But such a sermon, described by They were among the most inter promised and purchased by Christ. many as the summation of human esting and interested audiences The pledge of such redemption is blessedness, will only be the ollsurer vastly than any guarantee of max of haman shame. It will not ther, "I will send word to him that what was said. Many objected that man: "And I will raise him up at prove the rightness of unbelief or the the last day." How constantly do wrongness of Christianity, neither we find the Lord Jesus setting his will it hinder the Savior's beneficent. I always found the boy hand and seal to this promise. and girls did understand it, and they Death is not "paying the debt of a leave the individual or community. were often most efficient workers for the movement. We furnished the Christian it is rather the process in morals, in comforts, and in hopes. of collecting the debt of grace. I therefore appeal to you, my felit is surprising how many they inquickened except it die." It is own hearts, nor encourage in this bringing the old, worn and encourage in the baleful teebled bedy and presenting it to spirit of unbelief. It is the boast Then again, the sympathy enlisted behalf of the unfortunate children of the intemperate was productive God for redemption. It may have of some that this metropolis at an of great good. A school teacher been dismembered by accident, dis- early day is to be given over utterly told me of a very pleasing change figured by disease, maimed by the to irreligion. They may be right sword, or blackened and torn to in their evil prophecy, and there are shreds upon the battle-field; it may not wanting signs that they are; but two poor little creatures whom i have been soaked and whitened in if they are, where, think you, the was almost impossible not to pity. the depths of the ocean; or it may heaviest loss will fall? Gentlemen The children who came from a dis have been calcined and dissolved in I speak only the words of truth and tance would bring their dinners, and to dust by the fire—but God is able soberness, and affirm only what is at recess, sit down in the school-

SALUTATIONS.

room, or under the trees to est. These poor little things often had no dinner, and would stand wistfully She took by the side of the others. The later would say, "Go away. Your father's a drunkard." But they were taught otherwise at the "Cold Water Army" gath erings, and then it was gratifying to see how" delicate in their attenthem as the entrance to God's re nates. They would steal up to the demptive department, and be eagerplace where the two little ones were sitting; one would put down a piece don, in the Watchword. run away; and occasionally the contributions were so-liberal that the

than they would see at home in a the origin of most of our customs. and I can not do better. I think We underrate the capacity of a than begin with the salutations of child to suffer, as we do often their those Eastern nations of whose cusability to understand. Many a tome we have the earliest knowlvonng thing has wept scalding tears | edge. A large, if not the largest, at the consciousness of being a class of salutations can be traced to drunkard's child. God help them ! intercession. The deeply religious and inspire every friend of humanity character of the Orientals showed to stretch out a helping hand to itself specially in their salutations, these despairing, wretched, but in The Hebrew word barak, "to bless," nocent victims of this horrible vice had all the meanings of saluting, of drunkenness. While laboring, welcoming, and bidding adieu, th among children I have been deeply person spoken to in each case being impressed with the importance of at the then leading dry-goods store the work, and I believe just in pro- thou of the Lord:" "The Lord be portion as we neglect the right trainwith thee;" "And Jacob blessed ing of children in these important Pharach, and went out from before principles we lose our hold on the him:" are instances which illustrate clerks but one avoided her, and gave their attention to those who were public mind. These little ones are the usage of the word. They are paralleled by the Arabian, "God in a great measure to govern society. grant his favors," "May Their power for good or evil is strengthen your morning." your morning be good;" Persian, "I make prayers for thy nence from stimulating drinks is greatness," and by the Ottoman. right. "Teach them temperance," "Be under the guard of God," say some. What is temperance? "My prayers are for thee," "Forsmitten, have ground aloud until the thousands of men who get drunk tinued a year or two, until the the moderate gratification of a nate get me not in thy prayers." And young man became of age. One ural appetite. Is the appetite for we can not be surprised that this morning the lady approached the intoxicating drinks a natural ap kind of salutation is found to exist, young man, when the following con. petite? No! Is not total absti- in some shape or other, among all national greetings. Our religion has come from the East, and some dren, I will not say from the evil of their religious salutations still Parents

> preserved by nations in a sense less distinctly religious than the Eng-

suggestions will not hold, perhaps we may find a more rational solution in the universal tendency of the West, and especially of the Edglish toward brevity; which tendency would find illustration in our Goodday," in the German Gutten Tag, in the Swedish God dag, and in the French Bonjour.—The Cornelit WORDS.

their Mon Dies, and the Gormane

with their Moin Gott? If these

BY FREDERICK LANDERIDGE. Ah me i these terrible tongues of ours! Are we half aware of their might powers ? Where the jest may strike, or the h may fall? The latest chirp of that "little bird,"

What fames have been blasted

broken, What pestilent sinks have h By a word in lightness spoken.

By only an idle word!

A sneer—s shrug—a whisper low— They are poisoned shafts from an a bushed bow. Shot by the coward, the fool, the knave, They pierce the mail of the great; and brave; Vain is the buckler of wisdom or pride To turn the pitiless point aside: The lip may curl with a careless smile, But the heart drips blood—drips blood the

while,
Ah me! what hearts have been broken What rivers of blood been stirred, By a word in malice spoken. By only a bitter word! kindly word and a tender toneonly God is their virtue known!

They can lift from the dust the abje They can turn a fee to a friend instead;
The heart close barred with passion and Entering a large room, he ex pride
Will fling at their knock its portal wide,
And the hate that blights and the score plained to us that thither were sent

> What ice-bound griefs have been broken, What rivers of love been stirred, By only a gentle word i

UNBELIEF. FAITH. Jesus turned aside from Nazareth, pledged, at whatever cost, to re | thirst at the cooling spring under the deem any bank note that is sent hillside of the dear old town. No here, if it is not counterfeit, and for more should his blessed shadow fall it to return a bright new and per fect one." "Sometimes," he added, "the applicants are often compelled beautify the face of childhood, and to wait for months before they get | nevermore should he, with infinite their new notes; but every applicant | tenderness and impassioned love, beis registered, and he is certain, seech the people to rest the burden sooner or later, to have his bill re- of their sin and care on God. He was it strange that sayings of before his adversary; but bitter is We recall instantly and especially be again. The spirit of unbelief these words of the apostle: "Wait- may thrust from his home in the ing for the adoption, to wit, the soul the living Christ, may even succeed in driving him from city Everybody laid in the grave in and from country, and the guilty Christian hope, is an application for generation may see his face no more.

That which thou sowest is not low citizens, not to cherish in your to identify it. And for it he will true of other communities as of give back the new and perfect body, this, that Christianity can do withthe body fashioned like unto Christ's out Chicago, but Chicago can not do glorious body. To wait for the Son without Christianity. The entire f God from heaven, is to wait for drift of this discourse lies so directly the redemption of the body, which in line with this conclusion that I he will most gloriously accom- shall not attempt to make it more plish at his appearing and king evident by additional statements. dom. Instead of looking so much But if it is worthy of confidence, at death and the grave as giving re then the immediate duty of the lease from the body, let us think of hour, the duty of all others most imperative, is the cultivation of faith. Everything should be done ly waiting till that redemption shall | that can be done to restore it to the be accomplished .- Rev. A. J. Gor | soul, to revivify its life, and to en large its growth. The church should especially exhibit the reality

and preciousness of faith in her character and conduct; and the world Naturally we turn to the East for should specifically study the naturalness and reasonableness of faith in the light of human necessity and of divine revelation. Such means, if diligently improved, can hardly fail to bring about the desired end; to establish once more, and we may hope forever, the benign reign of omnipotent faith victorious over the withering blight of omnipotent unbelief.—From a sermon by Geo. C. Lorimer, D. D., on " The Omnipo-tence of Unbelief."

IN FAVOR OF THE BIRITE.- The Supreme Court of Illinois has decided that the Bible may be read in the public schools, if the directors so decree, and that all the pupils must obeythe rules respecting the exercise. rectors ordered fifteen minutes' reading of the Bible each morning, and required the scholars to refrain from study during that time. A Catholic father, doubtless under the influence of a priest, objected to such religious instruction, as not belonging to the public school system, and bade him boy study. The boy studied, and was expelled. The lower court ruled the expulsion proper on the score of disobedience, and the higher authority sustains that view. There was great excitement over the matter at the time of the occurrence, and from survive; as, for example, in the time of the occurrence, and from Esthonian "God guide you," the so small a beginning grew a discussion which swept through the countries of the occurrence, and from the state of the occurrence, and from the time of the occurrence, and from the time of the occurrence, and from the time of the occurrence, and from the occurrence occurrence, and from the occurrence occurrence. with God, Senor," of Spain, and our try, and did much to open the eyes "God be with ye," corrupted into of our people to the possibility and "Good bye." And here it may be danger of Catholic encroachme remarked, in passing that the ob upon the freedom of this free land. -Examiner and Chronicle viously religious phrases have been

"Himself Shall Reward Thee lish while they have been lost or OPERLY."-The crowning recomchanged among ourselves. Has the pense of the closet will be its final closer intimacy of the continent reward. "The Son of man shall with Roman Catholicism produced come in the glory of his Father, an effect upon outward expression, with the holy angels. Before him reverence for sacred names a rev- will be the "Grand Review." The NOTE OF THE BUTTON OF THE PARK OF THE STATE OF THE STATE

Alfred Centre, N. Y., Fifth-day, May REV. N. V. HULL, D. D. - - - EDITOR.

PAII communications, whether on business or for publication, should be addressed to "THE BARBATH ENCORDER, Alfred Centre, Allegany Co., N. Y."

DR LOVE ON THE SABBATH.

The April number of the Biblio-

theca Sacra is at hand, with another

installment of Rev. William DeLos Love's argument on the Sabbath. It is devoted wholly to the question of the change, with the promise of something further in the future. The Doctor goes mostly over the usual ground, so far as the Scripture argument is concerned, with however, an unusual degree of irregularity; that is, he fails to take up the various points in their order, and fully discuss them one by one, thereby making a connected argument. He seems to lay his stress upon the number of times the first day of the week is brought into notice, either directly or indirectly, in the New Testament, then making these so many witnesses in favor of its sacred character, and here is where this form of argument is a complete failure. Lying back of all this is the question. What constitutes a day sacred in the mind of God? It can not be said this property inheres in the day naturally. If it inheres in one day naturally, then it inheres in all days. In order to make a day sacred, it must be declared to be so by him who is authorized to make such a declaration. It is in vain for one or a thousand to make this declaration who have not been clothed with authority for this purpose. All authority for such a purpose lies back in God. We do not deny but he can delegate to another this power, but the act of such delegation must be clearly announced and de fined. One man has not the right of himself to command another in matters like these, and if he comes in the name of God, he must show his authority from God." It is not enough that he says he has this authority. If God has given it to him. he has also given him a witness from heaven of its possession that men can see. It is the right of men to be informed by God that he has authorized his agent to do this business with men in his name. "By what authority dost thou these things, and who gave thee this au thority?" is not an impertinent

question, and none but a pretender will so construe it. Nor does God leave his religious ordinances to be inferred. They are made matters of record. They are somewhere written out, with appointment. But especially is this statement true in this case. The Sabbath is an institution dating from the beginning, with its nature and objects well defined. In its relations to humanity, under all circomstances, we are perhaps warrant ed in saying it is the most important of any. It is associated with the others, written by the finger of God on stone tables. Of it the prophets spoke and wrote in the name of him who commissioned them, loading it with divine honors. In it Christ took special interest, redeeming it from the false character given it in the name of God by the Pharisees, by which humanity had become its slave, and placing it where it belongs, as the God ordained friend and helper of the human race. It has turned upon the fact of Christ's has also become immortalized in resurrection, and nothing concern-Asiatic literature and history as the ing the day on which it occurred. sacred rest day of Jehovah. At the The Doctor has bestowed great time Christ made his appearance labor upon the question whether or and published, himself and his apos. not the day of Pentecost occurred Jews were scattered abroad every- week. But to what end is all this where, and probably not a church labor, as long as these two difficulwas formed which was not in part | ties remain, first, uncertainty as to composed of Jewish converts, and the correctness of his conclusions: it is certain that often they were and, second, it has nothing to do in largely composed of these; and at the way of showing that the day on the beginning, and for some years, which it occurred had any other day put into the place of the Sab. is father to the thought." place of his own chosen and long- in darkness?

tated. To justify this statement, break bread, because this is its youd a resurrection and a God?" A God?" The unbelieving sons and II. The great truth we quote Matthew, as translated by measure. Dr. Conant: "And late in the Sab- The passage in 1 Cor. 16: 2 is an joyful one, and the God a reconciled they witness the rivalries, jealousies, and churches. Every denomination, laborers are now sowing the seed some capacity with the Court. bath, as it was dawning into the exceedingly awkward one for our one? We would give the wideet and heartleseness of their fellow. and every local church organization there. Stand by them, brethren,

the stone, and sat upon it. His countenance was like lightning. and his raiment white as snow; and | nor did its performance require the | will do more harm than good. presence of sacred time. for fear of him the keepers shook. Up to this time, the Doctor has and became as dead men. And the angel answering, said to the women:

rounded with difficulties.

sense whatever

spirit," all of which goes clearly to

failed to show that the first day of Fear not ye; for I know that ye are the week possessed any God-given sacredness of character. seeking Jesus, who was crucified. He is not here: for he is risen as he

A GOOD WORK WELL BEGUN. said." Here it is stated this visit was made "late in the Sabbath," and then the Savior was already risen and gone, and each of the other evanthe tomb it was found that Christ s not revealed, and Scripture harnonists know the question is sur-But the only question of interes here is, Did the resurrection of Christ make the time sacred in the mind of God on which it occurred? must be cought for in the Scriptures. Nor must we be left to infer it from this or that circumstance. By a direct statement, our minds must be called to it, as in no other religious service for his people. That the fact of Christ's resurrection is much dwelt upon is admit-As to what are called the "meet ings" of Christ with his disciples

ering for religious worship, and the prayer. same is true of the one named as ings is so described that we can fully has not been taken hold of, let it be ces the disciples were together in their own hired room. Acts 1: 12-14. John says they were assembled for "fear of the Jews." John 20: 19. Mark says they "sat at meat," Sisters, put your hand to this work cosy shelter of interlaced and thickand Luke says, "They were terri- with heartiness, and press it to a ly matted branches: a wall of rock fied, and supposed they had seen a successful conclusion!

FULL OF HIS SUBJECT.

show that they had not gathered for a religious meeting of any kind. Certainly they did not expect of Seventh day Baptist churches in blow down, the stream may rise," isconsin that two clergymen were Christ there, for they did not think to present papers on the same day, he had risen from the dead. Thom- and the question of precedence hav. rain began to fall, and as she could as was not present at this time, and ing arisen, Mr. A. sprang to his feet do nothing better, she was glad to when the disciples informed him of and said, "I think Brother B. ought avail herself, despite her fears, of the resurrection of Christ, he vehe to have the best place on the protection of the best that offered. The rain fell mently protested and declared his am, and, besides, is full of his sub. unbelief; and "after eight days, ject." When the audience remem. proved so effective as to shield the again his disciples were within, and bered that Brother B.'s subject was twin-sisters from harm. Thick dark-Thomas with them," on which occaseemed to beam around the church. sion Christ came, and addressing The brethren do so enjoy these little himself to Thomas, convinced him things!—Harper's Magazine. also of the truth of his resurrection.

The clipping above comes to us In this instance, also, there was no through the Chicago Standard, religious meeting, the gathering beshowing that in this case, at least, ing of the same character of the one there is a "going to and fro in the mentioned before, and the only reaearth," and a "walking up and son for mentioning it seems to have down in it." But repelling as was been the interview between Christ the "subject" in this case, we are and his disciple Thomas. Up to this cheered with the hope that "Brother time, everything on these occasions B." did such justice to his theme as it that he will never be "filled with" presence of two fiery eyes. Despair | withhold from them this unpleasant to empty himself so thoroughly of it again. And from what we know of the brethren composing this Conference, we are thoroughly persuaded they were so well satisfied with tles, the good news to men, the that year upon the first day of the Brother B.'s handling of his "subject," that hereafter it will find no

resting place on any of their "programmes." PAITH WITHOUT KNOWLEDGE. Steady! Mr. Tribune. "If each all the believers were Jews; and now sacred character than attaches to best faith he knows when the day by the notes of a lonely whip interpretation of all scripture. and ander these circumstances, who can Pentecost? Who would think of doubt and death passes over him, poorwill, they sank into each other's to all doctrines and opinions of men. think that God planned that his own from reading the account that the he will find beyond a resurrection arms and lost their apprehension of Every false theory, dogma, or notion honored day should be sunk out of Holy Spirit was laboring to show and a God." Thus says the New evil in balmy sleep. It was broad is not a plant of God. and will be sight and another put in its place, that the first day of the week had | York Tribuns of March 26th, speak. day when they awoke. The skies | uprooted. Multitudes may hold to and the whole thing accomplished come to be the "Christian Sab ing of Good Friday. Almost every were bright, and dewdrops glistened it, philosophers may contend for it. without one word put on record bath?" This is one of those occa- unbeliever clings to the belief "that in the sunlight. Where Despair, in statesmen may support it and armies about it? Nor is this all, the Sun sions, evidently, in which "the wish if they do the best they can," God the fright and darkness of the night, may fight for it. All will avail bath was already, and had been for On reading the Doctor's argu But supposing the unbeliever neg. | found a precipitous bank which no mind for a little while. The Algenerations, a heathen feetival in ment, we said, surely he is laboring lects every opportunity to "know" footstep of man or beast could scale. mighty will uproot it. God has de been the gainers, no doubt, as your of Columbia from 1871 to 1875, and that acknowledge the truth of the and have distributed a good number honor of the sun, the chief of the for that which "satisfieth not," a better "faith" than the one cher There comes to all persons—or at clared that the violation of his law columns have in the meantime been under whom some thirty millions of Sabbath doctrine and the force of of tracts. Several persons have acfalse deities. Pray, reader, how can We said, why create this ignisfatu- ished, or he willingly or willfluy re- least, there is liable to come to most is sin, that "sin is exceeding sinful," filled with choice matter from othit be supposed that God should or us in your own mind, dear Doctor, mains ignorant of a better way, then persons—a day of utter despair; a and that "the wages of sin is death." lers, with a riper and richer experi. menta, sewers, &c., leaves in a few here among the people, and then to of the Sabbath of the fourth com der it that this heathen feetival and then chase it over these on what plane does right and justice day when everything looks dark; Every scheme to persuade men to ence. I remember with what pleas should quietly rise up and usurp the "marshy places" to have it go out naturally places the delinquent? when everything seems to go against the contrary, and to see what turning and Others take the no law side of the honored day? This would be equal In this article, two other passages | ye that labor and are heavy laden | womanhood is tried. Every plan is oh, how we mourn to think how last Summer in our gospel tent. I magnitude of the improvements to keep the masses in the dark on gation. Oh, when will men learn

to abdicating his own throne in the are named and commented upon, and I will give you rest. Take my thwarted, every scheme fails. Pov. many will be ruined by sheltering am glad to report that since such made by the Governor, attracted at the real truth at issue. I have here to fear God and work righteousness, interest of his rival! But now let and to them we will briefly refer. yoke upon you, and learn of me; erty drives some to despair. They under this ungodly plant. God has labors closed in January last, the the time general attention through a standing challenge for investigate for only such are accepted of him. us notice a few of the points made One of these is Acts 20: 7-11, and for I am meek and lowly in heart: have worked hard, and have laid up declared that the seventh day is the time has not been wholly occupied out the country. That many of his tion, either public or private, and by the Doctor, and see what we can the other 1 Cor. 16: 1, 2. The first and ye shall find rest unto your nothing against the rainy day. Sick- Sabbath. He has also taught that in worldly business. The religious of these, in its opening statement, souls. For my yoke is easy, and ness stops the earning, and adds to man is a spirit, holding communion experiences of the Spring have been He says the first day of the says: "And on the first day of the my burden is light." But the un- expense. Or, right and justice are with and influenced by unseen most blessed, and God has dealt rather than to improve the District, man of Seventh-day Baptist doc- a story by Mrs. Rebecca Harding week was distinguished as Christ's week, we having come together to believer refuses to "come" to outraged, and the honest poor man spirits. All opposing teachings are bountifully with me. resurrection day, and in this con- break bread. Paul discoursed to Christ; refuses to take his yoke up- is pushed from his rightful place, not heavenly plants, and will wither Having accepted a call from the on the whole, his work was vastly "It is because he is a little too repre- usual vigorous touches. The other nection says: "We know from the them (being about to depart on the on him, and scouts meekness and and the supple protege of some cap- and die. On this great truth the Tract Board to labor with Bro. L. evangelists that Christ rose from morrow), and continued his dis lowliness of heart as goodish, but italist walks in his footseps and submissive soul can rest amidst all C. Rogers the coming sesson, it is the grave on the first day of the course until midnight." Here the childish qualities, unworthy a man takes the wages he ought to be suf- the hearing.) It is this peculiar and in- both from new contributors. "Barweek;" and further on he says, time of the gathering is said to be of stalwart mind. The Bible every- fered to earn in quietness and peace. passion and selfwill. Dear brother, marching orders with anxiety and expenditures directed by Mr. Shep- teresting feature, mainly, that keeps berry Island" of the last number is "The evangelists were not careful the first day of the week. The ob where denounces pride and insists Or, fraud and corruption disgust how is it with you? Perhaps you prayer for a thorough preparation hard were probably thirty millions me from leaving here at any sacri- followed by "The Schoolmistress always to mention the same things. ject was to break bread, and the that we must have the simplicity the man of integrity, and as the have some opinions with reference of heart, and a fresh baptism of the in amount; and he left office a poor fice, hoping that some day truth may on Barberry Island." equally at-But in regard to so important an reason for holding this service at this and receptivity of children to be wicked are exalted, and peculators, to the nature of man, the state of Holy Spirit. event as Christ's resurrection, no one time was that Paul was about to de-fitted for the kingdom of heaven. embezzlers and thieves apparently the dead, the resurrection or the end Now for the campaign. The is silent. And no one fails to state part the next day. But in this con- "Honest hearts," or even conscient have less trouble than the upright of the world, that you have con prospect looks bright for a vigorous that he rose on 'the first day of the nection it is stated that this meeting tious convictions, may not fit us for in heart, he wonders, if after all, tended for these years with all the one, in which victories for eternal week." In this, the Doctor is mis- was in the night, and that the the "kingdom," as the notable case the verities of honest living, taught ardor of your nature. Are you pray- truth will be gained. It needs not by ill health, to be absent from his ened down, till he now invites me to articles, entitled "Spring Flowers." taken, as neither of them makes this breaking of bread occurred after of Saul of Tarsus shows. And, him in his youth, and which so far ing God to uproot these plants, if the eye of a prophet to see how place. The Democratic majority preach for him occasionally, but Mr. George M. Towle writes of statement. We always admit, for midnight. There is here, then, no then, how few persons really do the he has clung to as for his life, are they are not of his planting, or are God's people are now being armed always honors itself in Mr. Wheel won't discuss the Sabbath question Castelar, the Spanish statesman, and the sake of the argument, that post- recognition of the sacred character best they can ! This would imply not a fiction and a myth. He is you holding to them as with a de- and equipped for the dreadful but er's absence, by electing the accom- with me. Now I feel that God Edward Abbott gives some account bly Christ rose on the first day of of the first day. Those who quote the examination of all questions, an tempted to ask as the Psalmist said termination to force God to adopt long-needed battle, and how God is plished Ohio Senator.

did not take on the form of worship, as the one quoted from the Tribune

DESPAIR DOUBT, CHRISTIANITY. A Story.

BY E. S. PALMER. and her twin-sister Doubt, stood on An extended movement is on foot a "divide." at eventide of a Sumamong the women of our denomina- mer's day. The western sky was tion, to raise the means for the sup- fretted with cloudlets, the lower gelists agree in this, that on visiting port of Sister Nelson in her work in edges of the upper ones being slight-China. This is indeed praiseworthy, ly tinged with gold. Beneath, and had already risen. We repeat, the nor we are sure will the work end near to the horizon, dark masses of exact time of Christ's resurrection there. It will spread out into other cloud began to appear. Despair fields, enlarging year by year. No noted these ominous portents and men can be found among any peo- looked aloft at the golden-edged work to do in the Master's vineyard, peered. An expression of anxiety nor have they looked entirely in gathered upon the brow of Despair. "good works" abundantly show. low down in the horizon, and said, But in this step they enter a broader | "A storm is approaching! Why did so deep an interest in this work that then the gold on the edges of the way does God appoint ordinances of we are inclined to "speak out." upper clouds faded, a gleam of light We not only commend this move shot athwart the low bank of cloud, ment, but call the attention of the and the faint reverberation of thunentire sisterhood to it, urging them, der in the far away distance, fell ted. It is spoken of as essential, if we may, to engage heartily in it. upon the ear. Despair heard it. and and in this light is often referred to. Talk it ap in your social gatherings. being merely a bundle of nerves. but the time of his resurrection is Let neighbor talk with neighbor she turned quickly to her sister and never spoken of as sacred in any about it. But underlying this is the asked. "What shall we do? Shelter mission itself. Study the question is far away; so far we can not reach of your duty to the heathen. Con it! We shall soon be in darkness, sider how they need the blessings of and we can not thread the ravines after his resurrection, none such are Christianity, and one of the meth- or find our way back through the recorded, if by "meeting" a gath. ods of doing this is to contrast your | canyon we so foolishly passed; what ering for worship is meant. We condition with theirs. Think of shall we do?" Doubt was more note three instances: First, his join- what the gospel has done for you, composed: she swept the horizon ing himself to the two disciples in and what heathenism does for them. with her eye, and noticing a clump of the way to Emmaus. This was not | Heathenism is a yoke of bondage | trees a short distance to the northa meeting for religious worship. for all, but how galling to woman. east, proposed to see what prospect Second, his joining himself to the Carry the question in your minds of safety they afforded. They imeleven in the evening as they were daily, and let it be one of your heart- mediately took their way thither. sitting at "meat," was not a gath- burdens when you go to God in As they went. Despair said. "There is no use! we shall find no covert Where the women have taken there! Why did not the day last? occurring "after eight days" from hold of this matter in any place, let | Why the night, and a storm?" The this. The nature of these gather- all join in the work; and where it bank of cloud grew apace. They reached the copse of trees. The understand them. In both instan. at once begun. We trust that when | wind soughed among the branches. the Board makes its report this and Despair was greatly agitated. Fall, it will be found that the full Close by a little stream, which just support of Sister Nelson has been here fell two or three feet from a pledged and paid for the year. ledge of rocks, there was found a

on two sides, and a clean gravelly floor beneath, some three or four feet above the stream. Despair was It was at a late Quarterly Meeting | reluctant to enter. "The trees may she said; but just then the drops of The Devil," a cheerful smile ness fell upon them, and its companion silence, reigned, save the

sound of their own voices, the pattering of the rain drops, the sighing of the wind, and the soothing plash of the stream near by. Despair was sure "something would happen," be a hypocrite—to be deceived and and she imagined she heard the stealthy footsteps of some hurtful in the sight of God. Yet this was beast, when she peered into the dark- the condition of the great mass of ness and simultaneously saw the the Jews when Christ was upon light of two fire-flies so near togeth | earth. Nor was the divine Teacher er as to warrant the suspicion of the so careful about their feelings as to was sure it was a beast of prey, and truth. He repeatedly distinguished trembled in every limb. She was between the true and false in such sure they would both be killed, and graphic language that there was no wondered at their folly in so care room for mistake. Christ had just lessly roaming over the country been showing the folly of being so alone. Doubt was composed, and precise about the cleanliness of the asked her sister to keep watch for hands, and so thoughtless about the the monster, and let her know when cleanliness of the heart. The offenfe she saw it again. She watched in which this faithful teaching gave. vain; the storm ceased, the wind called out the scripture chosen as

abated, the night was not cold, the the text.

will have mercy upon them in death. located the ferocious beast, there was nothing farther than to becloud the Christ said: "Come unto me all them; a day when their manhood or ner in his sins will be uprooted. But the blessed and profitable work of last evening by his friends. The twisting there is among the leaders question in order to evade its obliweek, but deny that the evangelists this passage as an example for us exhaustive exploration of all sources the doubters of his day asked, them? Let us guard against re- preparing the way for successful D. W. Middleton, who died in have failed to get away from here, to this country some years since will assert it. Our position is, that the should remember that it binds them of information, and a perfect inward "Doth God know?" It is but a lit | bellion of heart in whatsoever way labors. The work has increased on this city on Wednesday, had been it is not because I've made no effort. be recalled. There are also "Getexact time of his resurrection is not to come together in the night to life. No doubt we shall "find be- the way to the next query: "Is there we may be tempted.

Magdalene and the other Mary to reason that the duty it enjoins resonance so many persons say they wish to drel prospered, and the unscrupu will be rooted up. Such plants may The home missionary work has in-Magdalene and the other mary to reason tune one duty it objects at "be right" and "do right," and are lous man generally successful, has live for centuries; but time is a cressed, and pastors here and there view the sepulchre. And, benoid, quires it to be done by one series and there there was a great earthquake. For home. No act of worship is en unwilling or unable to curb their temptations which the thrifty, the small item. "For a thousand years are being led to devote some of their there was a great earthquake. For nome. To see of worship is on any coming together of propensities, to practice self-denial staid and the conscientious know in thy sight are but as yesterday time outside of their own charge. out of heaven, came and rolled away the church. It was in a certain and live righteous and holy lives, but little about. Yes, there is a when it is past, and as a watch in The cause of Sabbath Reform desense a religious transaction, but it that we fear such vague paragraphs God, and he does see and know. the night." Pss. 90: 4. He who mands increased labors. Many not afternoon and evening of April 22d. Doubt toiled in the inexhaustible reads the prophecy of Daniel can heretofore enlisted in this important 1880. A large company of friends and treacherous mines of specula- hardly fail to know that the Roman work have caught the inspiration, tion, fascinated by the glittering Catholic Church is sure to be de and have been led by the constant the same as if they had just enbanbles of metaphysics, essaying to stroyed root and branch. The cen- devotion of others to engage with tered the holy relation of marriage. thread the labyrinth of life, to learn turies which have given it a hoary us in the dissemination of a truth We wonder if they felt as they did have doubtless expected a more com. its origin and solve the mystery of head shall not hinder the decrees of destined to shake the moral universe. twenty years ago? or has the first plete account of the labors of Bro. being. Doubt looked out upon the the Almighty. Through the mercy But this truth is not the property of love ripened into golden fruit? J. L. Huffman in Southern Illinois It was on Good Friday. Despair shining stars, and raising her hands of him who makes the wrath of man Seventh-day Baptists alone. It is of Well, they looked happy, and the than has yet appeared, and although toward them, mentally asked, to praise him, denominations found-"From whence come ye, and whith ed by ambition and nourishing er are ve bound?" Job's ironical many plants not of heavenly growth, questionings of his companions are allowed to live and contribute flashed upon her mind, and she was something towards the world's progabashed. She thought of her tire- ress. So too with individual less efforts to decipher nature's sym- churches. Yet how very small is bols and to grasp the infinite. She the work done compared with what know, as we yield up our lives, that pressed, the next twenty years of had pondered numberless theories to a true body will accomplish. Be- the cause so dear to us will yet be their life will be full of bliss. Plen- east. Here, as I think I more warm hearted Christian wo watched them closely, while Doubt account for the existence of the sides, what body of people would vindicated. In the meantime, God ty of music for the occasion, re- remarked on a former occas. universe and its phenomena without feel willing to tolerate their own will shower down many mercy-drops marks and prayer were offered, and sion, is the place of meeting of the ple than among us, and hundreds of cloudlets as they lazily floated in the necessity of a Creator, but there existence, if they should know that for our encouragement. them have looked here and there for the depths of agure into which she had been a "missing link" in her God looks upon them as illegitimate chain of infallible reasonings. plants, only allowed for a time and Skepticism found footing in her then to be rooted up. The practical Church organized last Fall in Nor- fifty and sixty dollars. The gifts in a mile and a half to two miles of mind of God on which it occurred? nor have they looked entirely in gathered upon the brow of Despair.

soul, and the answer to this question vain, as the history of their various She pointed to the bank of cloud wich is faithful, and growing slowly are valuable, but the friendly present that house. Two other families

Deity faded proportionately. She not be forgotten. Whenever any bet surely. A letter just received sentings were much more so. wondered what the outcome of these body of people meditate organizing from one of its members says, field. We do not want to "meddle not the bright day-light continue? riddles might be. "Mysteries beset a church, prayer should be earnest with matters not our own," but feel Why night, and a storm?" Just me on every hand," she said; "one and full that the plant shall be of my heart that I know and accept difficulty vanishes to give place to a God and not of man. "If thy pres- this thrice-blessed Sabbath truth; still greater one. Revelation challenges. Nature is a puzzle to me. hence," should be the heartfelt lan-There is something somewhere! guage of every one engaging in a Where is it, and what is it? Who new church organization. shall solve me man, earth, time, eter-III. The great truth expressed uity? How shall my own soul know the text reaches to every individual. itself? Oh, philosophy, thou hast It is clear that God has to do with deceived me! Conjecture, abstract the human race as a whole. He tions and shadows are but poor food also deals with nations, with cities, is, and we can only pray as did commodious structure, thirty by places where he was entirely unfor my hungry soul !" and with all organized assemblages And yet, reader there are all there of men. He rules and overrules, is to stand on outside the "revealed turns and overturns, builds up and all Sabbath-keepers to be ready for code:" these only! Do you desire casts down according to his own to rest in conjecture, abstractions, good pleasure. Thanks be unto God and shadows? Would you have that it is so. Bless his holy name. the Church in Norwich, God is for ing that the Association to be held Despair whispering, "Earth is but a The history of the world would be place in which to suffer unjustly and an inexplicable enigma if we should to starve; there is nothing beyond; leave out the directing hand of God. it was only a man who hung upon Yet there is nothing clearer than the cross: no heaven of blessedness, | that there is an individual inspection. with dear ones awaiting us; earth is At the terminus of any great vacant, and there is no God in heav- thoroughfare a multitude is assem-

en to hear our prayer?" Christianity, while reaching up to heaven and a continent or an ocean. This multito eternity, has its feet firmly plant- tude, as a company, is not passed on ed upon earth and is regardful of to railway or steamer. One by one the present. It meets and satisfies they are passed through the narrow the highest as well as the most low- passage, carefully inspected and re- the laborers who go forth this sealy intellect; it presents God holy, ceived or rejected by the proper son to "bear the heat and burden just, merciful; it honors humanity officials. This illustrates the per- of the day." They want to feel that by purifying, justifying, and saving sonal inspection through which there is an earnest praying band took the night express for Washing- have completely filled the church through Christ; it respects human every accountable being must pass. back of them, interceding in their ton, and reached New Jersey in Most of those baptized represented freedom-its method, not force, but The parable of the marriage feast behalf and in behalf of the cause time for the funeral on Third day. persuasion, example and light; it in which there was one found who they represent. They realize the How fast the old graveyard at Shipromises immortality for longing had not on the wedding garment need of consecration and divine aid. loh is filling up with the young and humanity; it blends in an indissolu- is Christ's way of telling us of this Who are we, and what can we do old, but especially with those whom ble unity, morality and piety; it personal inspection. God looks of ourselves! Nothing, unless the I knew as the old people. The abases the proud and exalts the down into the heart, and whenever Infinith. One sustains and directs Church is active, united, and prosowly; it makes all men brethren, any one becomes a member of a our efforts. That he will do this, if bering under the labors of their new

and proclaims God as the Father of church, he knows whether or no we are faithful to duty, is sure. all. It requires men to make religi that person is a plant of his own Blessed be his name. ion their life, and by constant and planting. Whenever a person en mutual forbearance by love un ters the ranks of the ministry he feigned and genuine good will to- knows whether or no he planted him ward all, it requires each one to there. If not, the rooting up will be make their lives religious.

ELMIRA, N. Y, April, 1880. SERMON FOR THE THOUGHTFUL

"Every plant, which my heavenly Fa her hath not planted, shall be rooted

It is a terrible thing for a man to deceiving concerning his standing

man with honest heart holds to the sisters were comfortable, and soothed I. This great truth reaches to the

first day of the week, came Mary the First day friends to quote, for the latitude to religious expression, but beings, the villain petted, the scoun- not planted by our heavenly Father with your prayers and pocket-books.

"Great joy and gladness comes to ence go not with us, carry us not up | would the world could know the peace and happiness it brings me. It has long been a wonder to me also those that keep it. I too, am often grieved, and tears come unbidden as I see Christian people treat this truth contemptuously; but so it Stephen, 'God, forgive them.' May the dear Lord inspire the hearts of the conflict in whatever way it on the 28th of March. And now may be shown us. As for the lit- they are looking forward and prayus and with us, else we should have been overcome ere this by the wicked one; but we are becoming stronger by the opposition with which we glad as we remember our promised bled to commence a journey across sends us in this direction greatly encourage us."

And now, dear friends, remember

H. D. CLARKE.

WASHINGTON CORRESPONDENCE. APRIL 80th, 1880. sure to come. It is fortunate for all The Immediate Deficiency bill will concerned, if the uprooting comes go to the President to-day, and the before the false plant bears its poi-Indian bill, probably, on Monday; sonous fruit, and scatters its corthe Army Appropriation bill is alrupting seed. It is fortunate indeed | ready before him. It is believed for the individual, if the uprooting the President will approve all these comes while yet there is time and bills, though some of his friends opportunity to become a true plant think the Immediate Deficiency bill in Christ Jesus. How very sad it will be vetoed. Congress shows, in &c. and many, knowing that we

the world reckoning himself as a up its work. It is not probable that there will like the tares, or cast into outer It seems to be understood that the place, battling with the difficulties and long to be again among Seventhdarkness like the man who had not Democratic majority of the two incident to earth life. As to health, day Baptists. Without the Record-Houses will provide by joint rule the last part of the Winter was lost ER, I should feel lost, but to hear that where but one set of returns is to me from a long spell of lung fe- through it the encouraging reports action of both Houses shall be neccovered. My wife's health has been I thank God and take courage. I essary to reject it, and where more growing worse for some time, have been here about eighteen than one set is received, the action and she is now away in a distant months; have tried to preach the of both Houses shall be necessary to town under a course of medical gospel to a perishing world, most of the adoption of either set. This rule treatment. Oh, how dreary is home the time once in two weeks, in my Republicans.

heavenly plant, only to find himself

at last shut out like the foolish vir-

gins, or bound and cast into the fire

on the wedding garment. "Where-

fore the rather, brethren, give dili-

gence to make your calling and

election sure." Your unworthy broth-

er, who preaches to you this sermon

has no desire to press home to

others, what he will not press home

to himself. Let each one of us for

himself be sure that we are planted

in Christ Jesus. Then shall we be

able to stand even among the wreck

of worlds with the trump of the

archangel sounding to call the na-

LETTER FROM BRO. H. D. CLARKE.

LEONARDSVILLE, N. Y., April 27th, 1980.

SAMUEL R. WHEELER.

tions to judgment.

PARDER, Kansas.

the delegates.

It is some time since your readers schemes were injudicious, and that | none take hold, not because they do their immediate effect was to injure not consider me as a representative

but will the "resurrection" be a daughters of poverty and toil, when Christ reaches to all denominations been re-enforced, and noble, godly nearly half a century connected in would be well satisfied here with

HOME NEWS. Variety Wedding.

Wilson was celebrated at their resi- our home circle, saved from the ray. dence at Whitesville. N. Y., on the lages of disease. were present to congratulate them Brother Huffman, and his Labors in God, and must eventually come off bride blushed like a young wife just it may now seem late, I hope that a victorious. It is not for us to lessen married, as those bearded, middle- brief sketch may not be entirely our labors for fear we may not live aged men and smooth-faced women destitute of interest. Bro. H. ar. to see the glorious day. I am fully wished them much joy, bringing rived at Pulaski, four miles north persuaded that the struggle is to their lips very close to the cheek of of Villa Ridge, on Fifth day, Dec. be long, and that many of us must the bride. If they have all the good 11th, and on the same evening die in the battle, but how sweet to wishes of their friends there expressed at Mount Pleasant school of course a splendid wedding supper Mount Pleasant Baptist Church The friends of Sabbath truth will served. The friends brought valu- There were at that time three fami. be glad to know that the little able gifts, amounting to between lies of Sabbath-keepers living with

SMYRNA, Del., April 80th, 1890. The brethren at Greenbrier, W Va., deserve credit for their energy and perseverance in building their new house of worship. For six why God's Sabbath is so hated, and years they have been getting the did seem to me that he had to leave materials ready, and like David of old, they prepared abundantly and gave willingly to the house of the Lord. The building is a neat and him preach at Palaski and other forty-four feet, and large enough for all ordinary occasions. The dedicatory services were held

with them may be a spiritual bless ing to all who may enter their new dists were holding their quartely meeting-house. Last Sabbath, in company with

meet, and are able to rejoice and be Bro. A. R. Jones, we went to the Bro. H. preached in the Methodist Middle Island Church in the interreward. You very likely know of est of the Missionary Board. The The Methodist Presiding Elder was Bro. H. P. Burdick's and also Bro. brethren there are steadily holding a dedication service at the Clarke's visit to us. The helps God up the cause, but we missed so much the presence of Dea. Jepthah miles distant. Yet Bro. Huffman F. Randolph, who was a father in had the house crowded to its utmost

> gram, saying that my father had suddenly died of apoplexy, and I pastor, Bro. T. L. Gardiner, and they have caught some of the missionary spirit of their former pastor, Eld. D. H. Davis.

South Jersey never seemed to me for his home in New York after an so beautiful in Spring time before. sbsence of nearly five months in the May it excel in all moral beauty.

Carrsville, Ky. APRIL 26th, 1880.

To the Editor of the Sabbath Recorder: We have recently received letters of inquiry from different persons relative to our condition of health, will be for one who passes' along in both branches, a disposition to finish were desirous to get among our folks, are somewhat anxious to hear what has become of us and our efbe any legislation at this session, as fort in the matter. In the provito the counting of the Electoral vote. dence of God we are still in the same out from all of like precious faith, received from a State, the negative ver. from which, however, I have re- of others, cheers my poor heart, and

will be vigorously opposed by the and the family circle without wife weak manner; I have seen sinners and mother. I am still trying to weep like children, while Christians The Pennsylvania Democrate did maintain my position on the truth. rejoiced. I am in close proximity a wise thing yesterday in their State For want of time from my work I to the Seventh day Adventists, and Convention, in settling old quarrels. am doing but little in the way of I think there are many good Chris-The belief here is that the delegation preaching, but if I am to remain tians among them. I have hunted to Cincinnati will throw its first vote here, I do hope before a great while, up Seventh day Baptists, and there for Hancock, and thereafter, if Han- to be able to put in more time in are now two families that have left cock is not nominated, vote accord- that direction. I find it a hard task the Seventh-day Adventists, and ing to the individual preferences of to keep the family all erect together, they would, no doubt, unite with in a country where there are no oth- Seventh-day Baptists if we had a Ex Governor A. R. Shephard, who ers of like faith. It is simply aston church organized. I have lectured have heard from me. They have had arbitrary control of the District | ishing to see the number of people | three times on the Sabbath question dollars were expended here for pave- the argument that I bring to bear knowledged the binding obligation days to make his home in Mexico. see how slow they are to accept and mandment, and yet fail to keep it.

is certain, but it is equally true that trine, but as one man said last week, Davis which is not lacking in her beneficial, and that he first succeed- sentative." (Many go so far as to stories are A Tale of the North ed in convincing Congress of its ob fight for it when they are out of my Shore and Not in the Curriculum, prevail. One of the leading minis- tractive in quaintness. A readable After next week Mr. Thurman ters of this country, who caused all paper on "Archery as It Is" is by will preside over the Senate, Vice the Baptist pulpits in this section to Maurice Thompson, the well-known President Wheeler being compelled be closed against me once, has soft.

Gilbert contributes one of his choice knows where I ought to be, and if I English philanthropist, whose visit our hands many fold since twelve Clerk of the United States Supreme This country, in other respects, is ting Breakfast at Bruges," "The months ago. The China Mission has Court for sixteen years, and for inviting and pleasant enough, and I Preacher in Print," "As to Family

that I may escape at least some of the trials and dimoulties anticipated. The twentieth anniversary of the in my wife's affliction, and that she marriage of Mr. and Mrs. Willis may be permitted soon to return to

C. W. THRRLERLD.

Many readers of the RECORDER

house one and one half miles

were added during his stay, and we

hope for more soon. The labors of

Bro. H., while here, were devoted

mainly to four points, viz., the place

spoken of above, our Church, the

Methodist Episcopal Church in the

village, and Valley Recluse school

house, three miles south. And it

every one of those places before he

had finished his work there. And

then they were very anxious to have

able to give any response whatever

I doubt if Mr. Moody could have

succeeded in reaching all classes

more effectually than did Bro. H.

The last time he preached in our

church was on First-day morning,

Feb. 29th, and although the Metho-

meeting in Villa Ridge, our house

was well filled. In the afternoon,

Episcopal Church in Villa Ridge.

same hour at Liberty Church, two

capacity. Twelve persons were

baptized immediately after the ser-

vice, and I concluded that one half

the number at the baptism would

as respectable and intelligent fami-

Sabbath. Republican Valley. I find my work (on Wa telling, in the increased of the Sunday-keeping whom I am urged

lies as are in the county. The following is from the regular Villa Ridge correspondent of the Pulaski (Mound City) Patriot, of is not a church member, but has reported faithfully:

"Elder Huffman baptized twelve of his converts here on last Sunday missionary work. The Elder has secomplished a glorious work here, and has endeared himself to people of all classes, and we feel sure that he will ever have the prayers and best wishes of all who have listened to his teachings while here."

None of those baptized in the village united with the Church. M. B. KELLY.

Lone Tree, Osborne Co., Kas.

APRIL 18th 1880 To the Editor of the Sabbath Recorder: I am on the outposts of Zion, shut

GOOD COMPANY, No. 8, opens with Newspapers," and other articles, the WHITHEY. | Sabbath associations. | most worthy periodical. Published with the sabbath associations. | most worthy periodical. Published at Springfield, Mass., at \$2 a year. By Conducted by the Coretory, Rev. A. E. Main, in whom all communications ment should be addressed. GLEANINGS FROM Shanghei. God is still blessing and we feel that we good progress in lead guage. Further exam

Mission House strengt

ion that it will not do

er story on the present

Eistoner .

Central Amoul In compliance with tion I have spent nearly in missionary labors, v na, Preston, and Norw ten days, including tw were spent with the Be Church, and in that vie ing the time I preache mone, and called upon family, for the purpose conversation and prayer were very bad, and th portion of the time, was still the people turned the meetings, and goo have been done. My thankfully received, as the vote of the congres last meeting. From Ve to Preston and spent and on First-day evening to the Church in Norw their request administer munion. These visits w with encouraging indica Sabbath keepers at N generally steadfast, and joy in sacrifices for cons They are working for truth in a manner that ous and heroic. They nobly, and seem to be excellent impression in

> to them. Two or thr have recently settled in t who were formerly obser Sabhath A few miles south, on Pawnee Creek, there has a call for me to preach th but two or three Sunday in that region conspired and filled the time with appointments. The Sab tion is a promoter of strife the strife that Christ came into the world.

often as I can; and som

among them, a few neigh

ing in, I have been ask

On Crystal Creek the die the Sabbath sprang up in society, and the question ed for the Sabbath. Th went to tell them what I k it. Here, as usual, I met opposition, but had good tive audiences. The in more than ordinary, and will need following up. I have also preached on and at Spring Green, at Orleans the prospects are

Kansas, Missouri, and M

My thoughts with re missionary work for this Fort Scott neighborhood to Brookfield communit Angust and September a ward, bringing me into Loup Valley at the time of ly Meeting, in Septembe Be assured, dear bre you are remembered in p study, from time to tim that your work is great tant, and your position responsible. I also beli

doing quite as well as as

of brethren to whom the

be entructed. May the

tinue to direct you to th glory of his great name. SAMUEL R. V Harvard, Neb. The interest in our w been steadily increasing time; difficulties are bei and a healthy religiou springing up in our h now hope to organise distant day. I think o is continually increase those outside. The m quainted with the peo more I find that the

against Seventh day Ac

ders our work, for they

lieve us to be the same

Villa Bidge, During the presen preached ten sermons, ing places, viz: In o the Methodist Episcop Villa Ridge, at Pul Hodge's Park in Alex I have also attended meetings. During t Bro. Huffman hege, with him all I could, viciting families, etc. three months just of made about fifty fami visite have been a sou and strength to my o I am not without he have been profitable ing recollections conn ministry, are labors fo writing this, I have I young lady two miles who is crideally far

C. W. THEBLERLD.

ste them Brother Huffman, and his Labors in Southern Illinois

on the

of friends

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ame

Just en Many readers of the RECORDER they did have doubtless expected a more comthe first plete account of the labors of Bro. a frait? J. L. Huffman in Southern Illinois and the than has yet appeared, and although wife just it may now seem late, I hope that a brief sketch may not be entirely middle-Women destitute of interest. Bro. H. ar. bringing rived at Pulaski, four miles north of Villa Ridge, on Fifth day, Dec. the good preached at Mount Pleasant school house one and one half miles . Pleneast. Here, as I think I remarked on a former occa-Mount Pleasant Baptist Church between lies of Sabbath-keepers living withhe gifts in a mile and a half to two miles of that house. Two other families

In compliance with your invita 11th, and on the same evening tion I have spent nearly three weeks in missionary labors, visiting Verona, Preston, and Norwich About ten days, including two Sabbaths, were spent with the Second Verons sion, is the place of meeting of the Church, and in that vicinity. Dur ing the time I preached eight ser-There were at that time three famimons, and called upon nearly every family, for the purpose of religious conversation and prayer. The roads were very bad, and the weather, a were added during his stay, and we portion of the time, was unfavorable. hope for more soon. The labors of still the people turned out well to Bro. H., while here, were devoted the meetings, and good seems to mainly to four points, vis., the place have been done. My labora were spoken of above, our Church, the thankfully received, as indicated by Methodist, Episcopal Church in the the vote of the congregation at the village, and Valley Recluse school last meeting. From Verona I went house, three miles south. And it to Preston and spent a Sabbath, did seem to me that he had to leave and on First-day evening I preached every one of those places before he to the Church in Norwich, and by had finished his work there. And their request administered the comthen they were very anxious to have munion. These visits were attended him preach at Polaski and other with encouraging indications. The places where he was entirely un-Sabbath keepers at Norwich are able to give any response whatever. generally steadfast, and find much I doubt if Mr. Moody could have joy in sacrifices for conscience' sake. succeeded in reaching all classes They are working for the cause of more effectually than did Bro. H. truth in a manner that is both zeal-The last time he preached in our ous and heroic. They are doing church was on First-day morning. nobly, and seem to be making an Feb. 29th, and although the Methoexcellent impression in favor of the dists were holding their quartely Sabbath. J. B. CLARKE. meeting in Villa Ridge, our house was well filled. In the afternoon, Republican Valley, Neb. Bro. H. preached in the Methodist I find my work (on Walnut Creek) Episcopal Church in Villa Ridge. telling, in the increased confidence The Methodist Presiding Elder was of the Sanday keeping people, by holding a dedication service at the whom I am urged to come as same hour at Liberty Church, two often as I can; and sometimes when miles distant. Yet Bro. Huffman

have completely filled the church. Most of those baptized represented as respectable and intelligent families as are in the county. The following is from the regular Villa Ridge correspondent of the Pulaski (Mound City) Patriot, of March 4th. The writer of this item is not a church member, but has re-

had the house crowded to its utmost

capacity. Twelve persons were

baptized immediately after the ser-

vice, and I concluded that one half

the number at the baptism would

"Elder Huffman baptized twelve On Crystal Creek the discussion of of his converts here on last Sunday the Sabbath sprang up in a literary afternoon and took the night train society, and the question was decid for his home in New York after an ed for the Sabbath. Thereupon, I absence of nearly five months in the went to tell them what I knew about missionary work. The Elder has accomplished a glorious work here, and has endeared himself to people it. Here, as usual, I met with great opposition, but had good and atten of all classes, and we feel sure that tive audiences. The interest was he will ever have the prayers and more than ordinary, and the work beat wishes of all who have listened will need following up. to his teachings while here." I have also preached on Dry Creek

None of those baptized in the village united with the Church. M. B. KELLY.

Lone Tree, Osborne Co., Kas.

have been here about eighteen

the time once in two weeks, in my

int months; have tried to preach the

al gospel to a perishing world, most of

ife weak manner: I have seen sinners

h. rejoiced. I am in close proximity

I to the Seventh-day Adventists, and

I think there are many good Chris-

tians among them. I have hunted

up Seventh-day Baptists, and there

are now two families that have left

the Seventh-day Adventists, and

they would, no doubt, unite with

Seventh-day Baptists if we had a

church organized. I have lectured

three times on the Sabbath question

e and have distributed a good number

of tracts. Several persons have so-

knowledged the binding obligation

of the Sabbath of the fourth com

mandment, and yet fail to keep it.

Others take the no law side of the

question in order to evade its obli-

gation. Oh, when will men learn

to fear God and work rightequeness.

for only such are accepted of him.

GOOD COMPANY, No. 8, opens with

a story by Mrs. Rebecca Harding

Davis which is not lacking in her

stories are A Tale of the North

usual vigorous touches. The other

Shore and Not in the Curriculum.

both from new contributors. "Bar-

berry Island" of the last number is

followed by "The Schoolmistress

on Barberry Island," equally at-

tractive in quaintness. A readable paper on "Archery as "It Is" is by Maurice Thompson, the well-known authority on this subject. E. S.

Gilbert contributes one of his choice

articles, entitled "Spring Flowers."

Mr. George M. Towle writes of

Castelar, the Spanish statesman, and

Edward Abbott gives some account

of Mary Carpenter, the devoted English philanthropiet, whose visit

to this country some years since will be recalled. There are also "Get-

ting Breckfast at Bruges," "The Pressher in Print," "As to Family

Mewspapers," and other articles, the whole forming a fine number of a

most worthy periodical. Publishers Springfold, Mass., at \$8 a year,

weep like children, while Christians

Kansas, Missouri, and Nebraska, APRIL 18th, 1880. To the Editor of the Sabbath Recorder: I am on the outposts of Zion, shut out from all of like precious faith. ilties and long to be again among Seventh-Fort Scott neighborhood, and also to Brookfield community; then in alth, day Baptists. Without the RECORD-August and September a visit northlost ER, I should feel lost, but to hear fe- through it the encouraging reports ward, bringing me into the North re- of others, cheers my poor heart, and Loup Valley at the time of the Year-I thank God and take courage. I

ly Meeting, in September. you are remembered in prayer in my differ: "Of course it must not be young men on questions of vital imstudy, from time to time, for I feel that your work is great and impor- to discountenance the practice of the subject of "Alcoholic Medicatant, and your position trying and establishing schools for heathen tion;" and the third ably discusses responsible. I also believe you are children. On the contrary, it is bedoing quite as well as any company of brethren to whom the work could great use. All that the Board de seemed so full of practical instrucbe entrusted. May the Lord con tinue to direct you to the honor and subordinate place, believing that the glory of his great name.

SAMUEL R. WHEELER.

. Harvard, Neb.

The interest in our work here has been steadily increasing for some of this world as visionary and fanat time; difficulties are being removed. | ical." and a healthy religious interest is springing up in our hearts. We now hope to organize at no very established in religious principles distant day. I think our influence is continually increasing among those outside. The more I get acquainted with the people here, the more I find that their prejudice against Seventh day Adventists hinders our work, for they largely be specting the relation of the Sablieve us to be the same as they. GEO. J. CRANDALL.

Villa Ridge, Ill. During the present month

Conducted by the Corresponding Sec-etary, Rev. A. E. Main, Ashaway, R. I., to whom all communications for this depart-nent should be addressed. addition to the labor I may devote the report: God is still blessing us with health

Missionary Department

GLEANINGS FROM LETTERS.

Shanghai,

erstory on the present walls.

Central Association

among them, a few neighbors com-

ing in, I have been asked to speak

to them. Two or three families

have recently settled in that vicinity

who were formerly observers of the

A few miles south, on the head of

Pawnee Creek, there has been quite

a call for me to preach the Sabbath:

but two or three Sunday preachers

in that region conspired against it.

and filled the time with their own

appointments. The Sabbath ques-

tion is a promoter of strife, but it is

the strife that Christ came to bring

Orleans the prospects are encourag-

H. E. BABCOCK.

Sabbath

D. H. DAVIS.

to the Church here, I have made ar and we feel that we are making rangements to have regular apgood progress in dearning the lanpointments at Pulaski, four miles be content to restrain our labors guage. Further examination of the north of Villa Ridge, on Illinois Mission House strengthens the opin-Central Railroad; Mount Pleasant, ion that it will not do to put anothone and a half miles east of Pulaski (a country school house where there our peace until we shall have pubis a Baptist Church); at Valley Recluse School-house three miles south; at Hodge's Park, eight miles west, in Alexander county, and at Rich mond School-house, two miles northwest of the latter place, in the same

I regard the present outlook as promising a gradual increase of the membership and power of our little Church here. I feel very desirous to go to Williamson county and la number of others who admit its au-M. B. KELLY.

FOREIGN MISSION SKETCHES.

In the sixth annual report of the Board, the following statement is made in regard to the feelings of the missionaries:

"The communications of our missionaries thus far show that they have no disposition to contemplate their work with gloomy forebodings. tokens of encouragement, thus manifesting that commendable, yet wellthe stone you call your God." regulated, enthusiasm, which is nec essary to ensure success."

exhibit such love for their work is talk on the veranda, they came to an interesting and remarkable fact, I invited them in. They looked all not to be explained from any merely human point of view.

well worthy of our consideration at the other to the relation of missions one," he turned to the others, and to the spread of Sabbath truth. and the Board, having previously the pendulum, and before they went tian can read this Review without considered the matter, informed the away I think they understood that missionaries that if they agreed among themselves that the step was an advisable one, they could at once proceed. The report then raises the question whether the importance of of any mission band, but I think I schools as a branch of missionary can prove to you that he will be work has not been greatly over | whenever he has the opportunity. rated. "In general, the benefit of A little while ago, a friend lent his the school system to the cause of Hand, and Johnny heard her read Christ has not been proportionate from them. Soon after, he earned to the zeal and energy expended up ten cents by carrying a dispatch; tions which they supply for the ing their intention of becoming citiculture of the pupils the primary then?" and gave her the ten cents object, rather than the conversion for that purpose. Knowing how or their souls. But even where the little spending money ever came to conversions have furnished occasion she had ever given in all her life. for the heathen to say that the real

cause of them was the mental train

were regularly trained by their and young, were ready to do as and at Spring Green, and here at priesthood, they would just as easily who have the work in charge would ecome pagans." object would certainly be to adopt My thoughts with reference to a wrong method. For the "wisdom missionary work for this year, are and prudence" of this world do somewhat as follow: A visit to the not possess a sanctifying power; religion pertains to the heart. Bu if the children are converted through the efforts of Christian missionaries and teachers, what matters it what the heathen say? With the Board's conclusion, however, respecting this Be assured, dear brethren, that subject, we think no one ought to lieved that such schools may be of We have rarely seen a book which sire is, that they should hold only a tion so happily expressed. Mr. great object of missionary labor should be the preaching of the gos pel, according to the primitive and apostolic method, however much it may be despised by the wise men

> Who of us does not believe in the importance of having children firmly And we believe our missionaries will give instruction to the children whom they may gather into a school. with reference to the salvation of their souls

And the words of the report re bath to missions have in them the true sound. "Could we consider that the injunction of our risen Lord to preach the gospel to every creature, embraced nothing more than preached ten sermons, at the follow- what is inculcated as the gospel by Morocco, gilt, \$1 50. ing places, viz: In our church, in the various orders of evangelical the Methodist Episcopal Church in | Christians, we should think that our Villa Ridge, at Pulaski, and at own responsibility as a denomina- READING.—It is now less than ten Bodge's Park in Alexander county. tion was very small. . . . The sab weeks since the first number of I have also attended four prayer batic institution is a standing wit- Funk & Co.'s cheap "Standard meetings. During the mission of ness against idolatry. It is a decla- Series" was issued. In this brief Bro. Huffman here, I co-operated ration to the heathen that it is Jewith him all I could, in the way of hovah who sanctifies us; that the have printed eight hundred miles of visiting families, etc. During the religion by which we are purified, paper. This would make a path three months just closed, I have and which we would give to them made about fifty family visits for re | for their purification, is from the ligious purposes. Many of those true and only Creator of the world. visits have been a source of comfort May we not expect that God's bless | Were the pages equally distributed, and strength to my own heart, and ing will go with it? ... " Upon | every family in America would have | was rescued, and gave the name of I am not without hope that they us, therefore, who reject the change have been profitable to the parties of times and laws-upon us who visited. Some of the most refresh hold fast, as it was originally given, ing recollections connected with my the institution which bears testi ministry, are labors for Christ in the | mony against atheism and the mul-

consumption. She has been away Lord of the Sabbath, arouse us to a that it required his utmost endeavor all Winter in the northern portion just sense of these responsibilities. to induce them to do so. He testi of the State, under treatment of an And may we all who love the souls fied to their good conduct and loyal eminent physician. Her father of men, and who believe that the ty to the government, having risked brought her home a week ago, evi Sabbath fills an important place in their lives in battle with nostile in dently soon to die. She has never the system of divine truth, have trusted in Christ. I feel as though | more and more of the spirit that I had a mission to that family. In prompted the concluding words of Regarding the present system of

"It would be a pitiful specimen of missionary feeling if we should within their present narrow limits. As the disciple of Him who insti tuted the first mission, we can not cease while time shall last, nor hold lished the glad tidings to every creature. To encourage his people in this work, he said, 'Lo, I am with of the Kansas State Board of Ag you alway, even unto the end of the world.' Until the Lord shall come, therefore, it is our appropriate work."

civilization.

care and management of swine.

Considerate, Very. - Ex Post-

The Court gave him time to apply

for a pardon, fixed the amount o

FOR YOUNG PEOPLE The Clock a Missionary.

BY MRS. E. G. LOUGHRIDGE. One day a company of Teloogoos from a neighboring village came to us. They sat down on the veranda, bor awhile at Crab Orchard, where and listened attentively while Mr. are eight Sabbath keepers, and a Loughridge told them about a Sav ior. Just as they rose to go, the clock struck the hour; and they looked around in astonishment and some fright to see where the noise came from. It happened that Mr. Loughridge was repairing an old clock at the time, and had taken the works from the case. This he brought out and showed them, mak ing it strike successive hours, showmouths (the Teloogoo stitude of sum of \$50,000 of government funds. wonder,) not being able to find words to express their astonishment. Then Mr. Loughridge explained that On the contrary, they appear to find it was only a machine made by man, in the leadings of divine Providence and without life. "And yet," he added. "this machine is greater than

bail at \$8,000, and set June lat as the day on which sentence will be Another day an old farmer came with some of his friends to the house That faithful foreign missionaries | for medicine. After some pleasant the door to see what was inside, and to hand promptly, embracing Rus But there are two other very im. attention; and they stopped before Laborers," and "Fors Clavigera," years. portant points in this report, points it, greatly perplexed. As they stood, complete in two parts. These are looking, the hour struck. They interesting papers, and will richly stared in astonishment, and the old this time. The first has reference to man blankly asked, "Who struck schools in connection with missions; it?" And when I replied, "No 10 and 12 Dey Street. said in a low whisper, "It is Jesus Christ." I hastened to explain to Bro. Wardner wrote, strongly urg them their mistake, opened the door sionary Review for May and June is ing the establishment of a school; so that they could see the bell and filled with rich articles. No Chris

Helping Hand.

Helping Hand.

EIGHT HUNDRED MILES OF GOOD

three feet wide, of healthful reading matter, from New York to Chicago,

or a strip an inch wide around the

earth, with 4,000 miles to spare.

been supplied already with three

Novel " was being crowded out.

profit. Published at Princeton, N. the God we worship is a spirit .--J., at \$1 50 a year in advance. Address, Missionary Review, Prince-Little Johnny. Little Johnny B. is not a membe WIDE AWAKE for May is an un usually attractive number, both in ton, are entitled to great credit for April 25th. the interesting, valuable publica-

on it. This has resulted in part, no and, seeking out the Secretary of young, not only in their periodicals, zens of the United States. doubt, from making the intellectual the Woman's Society, he asked, but also in the moral and religious invenile books which they issue. THE Public Debt was reduced latter has been duly regarded, the Johnny, she felt it was more than \$12,078,070,50 during the month of April. The debt, less cash in the Then Johnny went to his play treasury, on the first of May, was mates, and the next day brought

\$1,968,314,758,72. several of them, each with his pening the youth had received; and nies, amounting in all to twenty-they consider that if our children seven cents. If all the people, old SUMMARY OF NEWS. At Farmington, N. H., on Thursmuch in proportion as Johnny, those day night, April 29th William Camp, while drunk, engaged in a have much less anxiety, and the quarrel with his wife. His son To make mental culture the first heathen would soon give up their Samuel interfered in behalf of his idols and serve the living God.— mother, and was stabbed by his father, receiving wounds from which he shortly afterwards died. The brute of a father was arrested. But the brute who furnished the liquor obligations to the author, Mr. John was unmolested so far as the report Heermans, of Corning, N. Y., for a shows, and will probably furnish copy of "Nuggets of Gold; or, the the prime cause of many more such Laws of Success in Life." It is a brutal affairs, without a question of his right to instigate marder for a

volume of 381 pages, divided into consideration. three parts. The first division con-In the police court of San Francistains twenty-three short lectures to co, I. M. Kellach had a preliminary | conquering hero" of the times. It is the examination on the charge of shoot- medical triumph of the age. Whoever understood that the Board wishes portance; the second is devoted to ing and killing DeYoung. The has "the blues" should take it, for it regprosecution offered the testimony of surgeon who performed the autopsy. the financial questions of the day. and of the officer who made the timony, and the prisoner was held Heermans has evidently mastered first fired at Kellach, and that the the subjects on which he writes, and |.

·latter fired in self-defense. understands the valuable art of ex-It has been scientifically demonwhich should be carefully studied bridge elevated on stilts can endure causes. by every young man, and it would the strain, and lateral supports are not hurt an old one unless he had absolutely demanded to make it will relieve any cough in on acquired some of the unwise habits safe. The bridge will be thus a sample bottle at 10 cents. strengthened during the repairs it

which it condemns, or unsound theo. is now undergoing. ries which it demolishes. The author A Saturday's dispatch from Red is a practical man of strong convic-Bank, N. J., says that great damage tions based on extended observa to the fruit trees throughout that Complaint, Diarrhos, etc. Try a sample tion and close thought, and writes section is reported by the frost of Friday night. The thermometer fell because he feels that the attention from 70° to 20° within six hours, of the young should be called to and the wind blew at the rate of 50 dealers. the questions discussed. It is a miles per hour, blowing all the water work that should be in every public out of the Shrewsbury river north and family library. The book is of the New Jersey Central Railroad bridge, an event which never ocpublished by the author, and is sent curred before. by mail at the following prices:

A heavy storm passed over Macor Cloth, \$1; beveled edges, gilt, \$1 25; Miss., on the night of April 25th, blowing away twenty-two houses, including the Mobile and Ohio Railroad machine shops, round house, depot, telegraph office, and master mechanic's office. Sixteen cars were blown from the track. Seventeen persons were killed and twenty-two wounded. The loss is estimated at a hundred thousand dollars. At New York, last week, a nicely

iressed woman, accompanied by four young children, walked out up on the Harlem bridge. Stopping midway of the bridge, she kissed the little ones affectionately, and then jumped into the river. She Charlotte Krouse, but refused to ex-

pages of the "Standard Series" plain the reason for her conduct. books. This looks as if the "Dime The progress of temperance prin ciples and customs, even in fashion able circles, is marked by the fact family circle. Since I commenced tiplied forms of idolatry, devolve responsibilities which it is feared we young lady two miles west of here, and not yet rightly estimate. May the young lady two miles west of here, and not yet rightly estimate. May the willing to go South in 1878, and obtainable.

The Senate Committee on Indian sociation, or Cieveland, the other evening, at which several hundred ladies and gentlemen sat down, no wine was on the table, and none was so highly recommended. Try it. It may obtainable. GENERAL MILES'S VIEWS .- Before | that at the banquet of the Bar As-

man of intense nature and of vehe ment action, guided by sound judgdians. He deemed it unjust and ment and cultivated taste. He was cruel to compel the Northern Indians greatly beloved. At a ripe old age he leaves us, universally regretted. May our end be as peaceful and as distributing annuities, he thought the most of the Indians could be much deplored as his."

In the suit of Christopher C. Camp trusted to expend the money due them. He favored bringing the ell against Postmaster James, of New York, for the profit from the young Indians East to school, rather unwarranted use of a patented inventhan to establish schools for them at tion for canceling postage stamps the agencies, so as to bring them more directly in contact with white Judge Wheeler confirmed the referee's report, awarding the as signees of the patenta judgment for THE FIRST QUARTERLY REPORT The President has appointed

riculture is a volume of 120 pages, vacant United States Judgeship in containing interesting statistical Tennessee. Mr. Key accepted the tables of the principal productions appointment. It is understood that the number of t the crops for the present year, giving the Senate for confirmation until much information of value to parnear the close of the present session. ties contemplating emigration to The Comptroller of the Currency that State. The special feature of reports the organization of forty this Quarterly is the extended man ational banks since the first of last ual on Swine Husbandry, giving the November, with an aggregate capipractical experience of swine breed tal of \$6,500,000. In the same time, ers for every county, and valuable Line banks, with a capital of \$1, facts concerning the treatment, | 300,000, have gone into liquidation. breeding, and cost of raising pork for market, together with many and William T. Gilleppsie, on his death At Columbus, Indiana, recently,

care and management of swine. ers, whose names were not given, the Quarterly Report may be had killed a wealthy stock trader ten by applying to the Secretary of the Board, J. K. Hudson, Topeka, Kas. of money found on his person. A London dispatch says the Spanish bark Elvira, from Savainiah for master McArthur, of Chicago, has Palma Majorca, has been Twished ing them the wheels in motion, etc. been found guilty of embezzling the ashore at Madeira, broken up. The bodies of four seamen have been found, and it is feared that the rest The penalty is a fine not more than double the amount embezzled, and

bed, confessed that he and two oth-

imprisonment not less than six The rush of travel to Europe be months nor more than ten years. gan this season unprecedentedly early. On each steamer every day the number of passengers largely increases. Six steamers sailed from New York May 1st, with 500 pas-D. W. Middleton, Clerk of the

"STANDARD SERIES."—The Stand Supreme Court of the United States, died at Washington on Tuesday ard Series, Nos. 20 and 21, came night, April 27th. He was connect. around in amused wonder, until the kin's "Letters to Workingmen and years, and was Clerk nearly twenty A New York dispatch says that all the Canadian banks which have agencies in that city, are calling in

repay the careful reader. New agencies in that city, are calling in their loans in consequence of the bill passed at Albany taxing foreign bank capital employed in this State. Joe Smith. a son of the origina MISSIONARY REVIEW .- The Mis-Joe Smith, dedicated a church of the Latter-Day Saints, or Joe Smith's Mormons, at Chicago, May 2d This

is the first regular church of this sect in that city. The government of Great Britain has requested the Danish government to look for traces of the training ship Atalanta on the coast of Greenland.

Joseph Seligman, senior member of the New York banking firm of its articles and illustrations. The J. & W. Seligman, died suddenly publishers, D. Lothrop & Co., Bos- of heart disease in New Orleans,

In New York, five Chinamen, in Insurance Superintendent Fair-

man has entered upon the discharge of his duties. Bismarck is said to be suffering from neuralgia.

"BUSINESS PRINCIPLES." When you want something to attend strictly to business and cure cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at

WAS BILIOUS AND MY NERVES WERE QUITE UNSIRUNG." SHERIDAN, N. Y., Jan, 1876. Dr. M. M. FENNER, Fredonia, N. Y.: Dear Sir,—I had been out of health for three months. Was bilious, my eyes and complexion being yellow and my nerves were quite unstrung. Had lost my appetite, my mouth tasted bad, my head was stopped up and felt duli and heavy, and I had lost by ambition. I have

newy, and I had loss by ambition. I have now taken one bottle of your Blood and Liver Remedy and Nerve Tonic, and feel entirely cured. Yours truly,

N. N. WHITAKER. CENTRAL ASSOCIATION Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called " the

ulates and restores the disordered system eye witnesses of the shooting, of the that gives rise to them. It always cures Biliousness and Liver Complaint, Jaun dice, Dyspepsia, Constipation, Headaches Fever and Ague, Spleen Enlargements. Scrofuls, Erysipelas, Pimples, Blotches without bail. It is understood that and all Skin Eruptions and Blood Disorthe defense will be that DeYoung ders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility ; restores flesh and strength when pressing his ideas in few words, and strated that at the passage of the decline; cares Female Weakness and the system is running down or going into those so well selected and happily bridge, the valley of the Tay forms Chronic Rheumatism, and relieves Chronic arranged as to secure attention and a tunnel through which the wind Bronchitis, and all Lung and Throat difenforce conviction. It is a book known. The consequence is that no at the root of disease and removing its

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try Dr. Fenner's Golden Relief cures pain, as Tooth-ache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney bottle at 10 cents.

Dr. Fenner's St. Vitus Dance Specific. One bottle always cures. For sale by Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WM. R. BURDICK, Alfred

The agony of Neuralgia, Toothache. Headache, or any pain whatsoever can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney dis-ease, Colic, Diarrhosa, Dysentery, Burns, Bruises, etc. Try a sample bottle at 10

BRONCHITIS.—Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These inciplent exertion of the voice. These incipient symptoms are allayed by the use of "Brown's Bronchial Troches," which, if leglected, often result in a chronic disease

CONSTIPATION invariably follows Liver this potent remedy.

GAPS made in the flesh by cuts, speed ly disappear, without leaving a scar, when IENBY & JOHNSON'S ARNICA AND OIL INIMENT is used. Downs' ELIXIR will cure all lung dis

eases. The best medicine known for whooping cough.

Major General Heintzleman died at Washington, May 1st. The General of the army, in a general order, says: "Gen. Heintzleman was a man of interest nature and of the side printed in black letters, and green hop cluster, and on the other side yellow paper with r. d letters, revenue stamp over the cork. This is the only form in which genuine Hop Bitters are put up, and the sole right to make, sell, and use them is granted to the Hop Bitters Manufacturing

A HOUSEHOLD NEED .- A Book on the A HOUSEHOLD NEED.—A BOOK on the Liver, its Diseases and their Treatment, sent free. Including treatises upon Liver Complaints, Torpid Liver, Jaundice, iousness, Headache, Constipation, Dysjep sia, Malaria, etc. Address Dr. Sanford, 162 Broadway, New York City. Postmaster General Key to the

EVERY Wife, Mother, Husband, and

SPECIAL NOTICES.

Denominational Directory. GENERAL CONFERENCE. President-A. E. Main, Ashaway, R. I.

ley, W. B. Gillette, Geo. B. Utter, S D. Davis, Joshua Clarke, Recording Scoretary—L. A. Platts, Westerly, R. I. Corresponding Secretary—J. B. Clarke, West Edmeston, N. Y. Treasurer—Asa C. Burdick, Alfred Cen-

Will hold its Sixty-sixth Annual Ses sion with the First Church of Genesee, N. Y., on Fourth-day, Sept. 22d, 1880, at 10 o'clock A. M. SABBATH-SCHOOL BOARD.

President-Geo. H. Babcock, Plainfield, N. J.

Vice President—J. D. Spicer, Plainfield
N. J. Corresponding Secretary-L. E. Livermore, New Market, N. J.

Treasurer-L. D. Titsworth, New Market, N. J.

H. Lewis, Mr. I. Newton Van Sickel, of New York City, and Miss Eva Jane Hubbard, of Plainfield.

President—C. Potter, Jr., Plainfield, N. J. Secretary-L. E. Livermore, New Mar-ket, N. J. Treasurer-E. R. Pope, Plainfield, N. J. MISSIONARY SOCIETY.

President-George Greenman, Bridge, Ct. Corresponding Secondary, R. I. EDUCATION SOCIETY

President-E. P. Larkin, Alfred Centre, Recording Secretary—Silas C. Burdick, Alfred Centre, N. Y. rresponding Secretary—J. Allen, Alfred Centre, N. Y. Centre, N. Y.

President-J. M. Todd, Brookfield, N. Y. Recording Secretary—Edwin Leonardsville, N. Y. rresponding Secretary—I. B. Clarke. West Edmeston, N. Y.

Publishing Establishment and Tract years, she continued a member of this church, and lived an exemplary Christian Depository in charge of D. R. Stillman, General and Publishing Agent, Alfred Centre, N. Y. SOUTH-EASTERN ASSOCIATION.

Moderator-M. H. Davis, Lost Creek, W.V Assistant Recording Sometary—Jesse F. Randolph, New Salem, W. V. Corresponding Secretary—D. H. Davis, Quiet Dell. W. V. Treasurer—Asa F. Randolph, Ritchie, W. V.

Will hold its Ninth Annual Session with the Greenbrier Church, Fifth-day, May 27th, 1880, at 101 o'clock A. M., for "Lo, children are a heritage of the Lord, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, which the following appointments have been made: To preach the Introductory Discourse, L. F. Randolph, of Greenbrier; so are children of the youth. Happy the man that hath his quiver full of ther nate. To deliver an Essay on "Pastoral Lord; that walketh in his ways. For thou shalt eat the labor of thine hands; on "Liberality in Christian giving," Thos. happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruit-E. Davis, of Middle Island. ful vine by the sides of thine house: thy RASTERN ASSOCIATION children like olive plants round about thy

Inderator ... A. E. Main, Ashaway, R. I. lecording Secretary—T. L. Mystic Bridge, Conn. Assistant Recording Secretary-dick, 2d, Ashaway, R. I. Corresponding Secretary—L. Westerly, R. I. Will hold its Forty-fourth Annual Session with the Church at Rockville, R. I., Fifth day, June 3d, 1880.

Coderator-Uri M. Babcock, Higgins suddenly, WILLIE J. COOK, son of Jason and Haley G. Cook, aged 2 years, 9 months, and 6 days Willie was a bright, beautiful boy; and, although so young, had en-deared himself to all who knew him. We Maxson, Adams Centre, N. Y. iorresponding Secretary—Stephen Bur-dick, Leonardsville, N. Y. Freasurer—C. V. Hibbard, Brookfield, N.

Will hold its Forty-fifth Annual Ses sion with the Church at DeRuyter, N. Y., Fifth-day, June 10th, 1880. Introductory Sermon by Stephen Burdick. Chas. M. Lewis was appointed to present an Essay "The duties of our people in spreading Sabbath truth among the communities in which they live." WESTERN ASSOCIATION.

April 25th, 1880, Mr. THOMAS E. BOOTH, in the 80th year of his age. Mr. Booth and wife came to this country when they were young He had a brother in Philadelphia, with whom they stopped awhile, but finally settled in this county. For ten years past, he has made it his home with his son, in this neighborhood. About for ty years ago, he lost his right limb. He bore this loss with fortitude. About five Moderator-Thomas R. Williams, Alfred Centre, N. Y. Recording Secretary—M. S. Ward tle Genesee, N. Y. Assistant Recording Secretary— Burdick, Alfred, N. Y. rresponding Secretary—I. L. Cottrell, Alfred Centre, N. Y. reasurer—A. C. Burdick, Alfred Centre, N. Y. bore this loss with fortitude. About five weeks ago he had a shock of paralysis. Since then he has been sinking, as the

Will hold its Forty-fifth Session with the Church of Hartsville, N. Y., Fifth. day, June 17th, 1880, N. V. Hull to preach the Introductory Sermon. Essayists: I. daughter, with friends, to remember his the attacks of Infidelity?" H. P. Burdick, on "The true relation of the church to the temperance reform:" & A. Burdick. on "Ho r can pastors secure an active cooperation of the membership in all church age of thirteen, he moved with his parents work ?" A. H. Lewis, on "The obligations of capitalists and business men to Sabbath Reform work."

NORTH - WESTERN ASSOCIATION Moderator-E. M. Dunn, Milton, Wis. Assistant Clerk-Wm. Spicer, West Ha lock, Ill. Corresponding Secretary—E. M. Dunn Milton, Wis.

Treasurer-Wm. B. West, Utica, Wis.

Will hold its Thirty-fourth Anniversa with the Church of Jackson Centre, Ohio with the Church of Jackson Centre, Ohio, Fifth day, June 24th, 1830. Preacher of Introductory Sermon, Varnum Hull; G. M. Cottrell, alternate. Essayists: Simeon of those around him, thus proving the I. Babcock, on " What kind of preaching which, if is most effective?" Geo. W. Burdick, or Does the Bible teach the doctrine of endless punishment?" The following ppointments were also made: O. U. Whitford to presch upon "The relations the timely use of BAXTRE'S MANDHAKE of pastor and people;" and W. C. Tits-BITTRES. Dyspepsia also yields readily worth, upon "The practical use of the loctrine of the Incarnation."

TO THE DONORS OF THE SEVENTH DAY BAPTIST MEMORIAL FUND.-The DAY BAPTIST MEMORIAL FUND.—The go to that land where suffering is no Treasurer of the Board is ready to receive more. The high esteem in which he was principal or interest on notes or pledges held was fully attested by the large at given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be conducted by Brethren 3. C. Lowsner and Alpheus Merideth. He leaves his aged parents, wife, four grown up children (two Any information cheerfully given.

THE SOUTH-EASTERN ASSOCIATION will hold its next session with the Greenbrier Church, beginning on Fifth-day, May 27th, 1880, at 101 A. M. Greenbrier is three miles south of Salem. Persons coming by rail will leave the cars at Salem, which is on the Parkersburg Branch of the Baltimore and Ohio Railroad. The ac-Company, of Rochester, N. Y., and Toronto, Ont., by patents, copyright, and trade mark. All others put up in any other way, or by any one else, claiming to be like it, or pretending to contain hops, by whatever names they may be called, are because and unfit formed and only friends from Greenbrier with conveyance. east at about 5 P. M. These trains bogus and unfit for use, and only put up to sell and cheat the people on the credit and popularity of Hop Bitters.

Friends wishing conveyance on any other day, will please notify the undersigned, by

> pect to come, and they will be met. ready to depart. He will be greatly missed in his neighborhood and in the LEWIS F. RANDOLPH. NRW SALEM, W. Va., April 26th, 1880 SABBATH-KREPERS spending the abbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the adies' Room out of Upper Farwell Hall Entrance 148 Madison St.

card, of day and train on which they ex-

SEVENTH-DAY BAPTISTS IN HOR NELLSVILLE, N. Y.—Religious services are held in Hornersville on the Sabbath preaching at 2 o'clock P. M.; Sabbath school immediately following. The servces are held in the lecture room of the Baptist church. All interested are most ordially invited to attend.

TER, son of Edward and Josephine Whitford, aged 7 years, 8 months, and 15 days. T. R. WILLIAMS. SABBATH LECTURES.—The friend At Milton, Wis, April 24th, 1880, AR-THUR HAMILTON, infant son of Prof. Al-bert and Chloe Whitford, aged 10 months f the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc rine, are requested to make their wishes and 27 days. known to the Corresponding Secretary o the Tract Society. Address J. B. CLARKE West Edmeston, Otsego Co., N. Y. Darling Ralph has left us For a better world than this;

In Rushford, N. Y., April 20th, 1880, by Rev. M. Livermore, Mr. WILL HOWELL, of Alfred, and Miss ADDIE LYON, of Rush-

Lovingly clasped in Jesus' arms, No more from him to roam. In Plainfield, N. J., April 28th, 1880, by And though we sadly grieve for him,

And miss him more and more, At the residence of Mr. Clarke F. Lang.

DIED.

in January, 1819. On July 16th, 1820, it

table. Behold, that thus shall the man be blessed that feareth the Lord." See Psalms 127, 128. Sister Burdick retained

activity and vigor of both body and mind,

writer led the people's meditation on the topic, "The Christian and his Portion."

April 25th, 1880, Mr. THOMAS E. B

sun goes down. He was a peaceable neighbor, conscientious in his deal, and a

man of prayer. He leaves two sons and a

On Hughes River, Bitchie county, W. Va., April 12th, 1880, of consumption, after an illness of more than a year, WM F.

EHRET, in the 51st year of his age. Bro. Ehret was born in Philadelphia, Pa At the

after a few months, removed to White Oak, Ritchie county, where he resided until his

death. At the age of twenty-four, he

made a public profession of religion, and became a member of the Methodist Epis

copal Church. Four years after, he unit ed with the Pine Grove Seventh day Bap

was under most trying circumstances that he embraced the Sabbath, being surround

ed entirely by First-day keepers, some of whom threatened to withdraw their

the Lord be for us, who can be against us?" When the Ritchie Church was or-

nembers, and was chosen its standing

This one thought e'er consoles us, Not lost, but gone before! worthy, Ashaway, R. I., April 14th, 1880 by Rev A. E. Main, Mr. John W. Mil. At St. Paul, Minn., April 11th, 1880, AL-LER, of Niantic, and Miss HARRIET M. WELLS, of Ashaway.

BON ALLEN ELLSWORTH. of Chicago, Ill., aged 43 years. Mr. Ellsworth left his home last Fall in the interest of a whole-sale house at St. Paul, while Mrs. Ellsworth returned to her former home at Alfred Centre, N. Y., to be with her mother, the wife of Phineas Stillman, in her last sickness. She was not aware of the dan At Scott, Cortland county, N. Y., Feb she lived until July 21st, she would have been 89 years of age. Her maiden name was Polly Stillman. She was born in gerous illness of her husband until sum-moned by telegram the Monday befor: his was Polly Stillman. She was born in Broadalbin, Fulton county, N. Y., July 21st, 1791. Removed, when quite young, to Brookfield, N. Y. At the age of nine teen, was married to Joseph Burdick, of Scott, N. Y. She survived her husband which she returned to Chicago with his remains, where she received the sympathy and assistance of many kind friends, in the burial at Rose Hill Cemetery. An obitu twenty-eight years lacking one day She and her husband were among the earliest settlers of this region, which was then a wilderness, and wolves, bears, and panthors were quite numerous. The Scott Seventh day Baptist Church was organized as a branch of the Preston Church, in Language 1910. On July 18th, 1890 to uary notice of the Chicago Times gives so concise and just a history of Mr. Ellsworth, that we have copied it as a mattered interest to many readers of the RECORDER:

consciousness again, although life clung to him till between five and six o'clock

hurch. And the family, so suddenly be-

them, then, dear efflicted ones, to Him.

At Farina, Ill., March 80th, 1880, WAL-

At Milton, Wis., April 6th, 1880, RALPH

B, son of Frank N. and Ollie J. Summer-bell, aged 2 years, 3 months, and 4 days

Jone to live with angels, In that land of love and bliss.

But two brief years with us he stayed,

Ere the Father called him home.

H. B L.

very large circle of friends.

OBITUARY. The brief telegram from St. Paul announcing the death of Capt. Albon A. Ells worth, in that city, on the 11th inst., from congestion of the lungs, caused a feeling of deep sorrow among his large circle of, friends, not only in this city, but throughwas constituted a separate church, with David Davis as pastor. Joseph Burdick came over from the Baptists, and united with them. April 14th, 1821. Polly, his wife, was baptized by Eld. Wm. B. Maxson, and united, May 11th, 1822. From that time until her death, fifty-eight years, she continued a member of this out many portions of the northwest, in which he was widely known and highly esteemed, and is an event worthy of m han a mere mention. Capt. Ellsworth was born at Fort Cov. ington, Franklin county, N. Y., Feb. 16th, 1838. In 1859 he emigrated to Kentucky, devoted and valuable to those in sickness and affliction. She raised a family of twelve children, eight of whom are still living. There are living now about sixty grandchildren, and the same number of great-grandchildren; and had she lived a faw weeks longer and had she lived a faw weeks longer are all the same number of this battery being absent on other duty, its command devolved on Lieut Ellsworth.

1835. In 1839 he emigrated to Kentucky; in want of anything in his line.

1846. In 1839 he emigrated to Kentucky; in want of anything in his line.

1857. In 1839 he emigrated to Kentucky; in want of anything in his line.

1858. In 1839 he emigrated to Kentucky; in want of anything in his line.

1859. In 1839 he emigrated to Kentucky; in want of anything in his line.

1850. In 1839 he emigrated to Kentucky; in want of anything in his line.

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1850. In 1839 he emigrated to kentucky; in want of anything in his line.

1850. In 1839 he emigrated to help the state of anything out of anything in his line.

1850. In 1850 he the resided at the breaking out of anything in want of anything to see her children's ch. The beat would have lived to see her children's ch. The beat will be generation, for there has been born, a rew days since, a great-great-grandchild. This large and influential family, mostly Seventh-day Baptists in belief and life, are scattered in different parts of the land. coolness, daring, and soldierly qualities. He commanded the battery at the battle ces in that engagement he was recommended for promotion to the captaincy of one of the new batteries then being organ-

the land, the Lord, is reward. Is reward, ghty man, Happy is an officer. In May 1:63, Lieut, Ellsworth all of them. The large feareth the division (Gan. Nagley's), and served with the large feareth the served with the large feareth the served with the same town, who sold 190 copies, and the stopped; we then appointed another agent, who has sold up to date, over 600 copies, all in the city of Bridgeport. It is the best one-volume History of the United States published. Plenty of territory still open. Address, for Descriptive Circular and Terms. PHILLIPS & HUNT. on Gen. Beatty's staff, First brigade, Second division (Gen. Negley's), and served with distinction until October, 1863, when he was promoted to a captaincy and resumed was promoted to a captaincy and resumed command of his old battery, which he re-tained until the close of the war. He ac-companied Gen. Thomas in his southwestern campaign, and won the highest personal regard of this great soldier, who used every effort to induce him to enter the regular army at the close of the war. in a remarkable degree, to within a few moments of her death. Her days, full and many, were finally counted out; full and many, were finally counted out; this city to reside. He entered the em her time came, and her life's lamp went ploy of Culver, Page, Hoyne & Co., whole sale stationers, as traveling salesman, and remained in their service for eleven years, suddenly but quietly out, and she was some. A large concourse of relatives and neighbors attended her funeral, when the during which time he had made hosts of during which time he had made hosts of friends by his noble qualities of head and Life-giving Principle in the world of heart. Last Autumn he entered the em ploy of the St. Paul Book and Stationer In Norwich, N. Y., April 21st, 1880, very company, of that city, and while on a bus unddenly. WILLIE J. COOK. son of Jason ed a severe cold that resulted in his death His remains were brought to this city and buried at Rose Hill on the 18th inst., and

trust this bud of promise will unfold in a fairer and more genial clime. The heart. fairer and more genial clime. The heart stricken parents have the sympathy of all their friends. Willie'died in his mother's widow has the heartfelt sympathy of all arms, when all were thinking him bette In Eldred, McKean county, Pa., April In Eldred, McKean county, Pa., April 0th, 1880. Georgia C, infant daughter of B. E. and F. A. Greenman, aged 11 months diner, C. Sindall, B. L. Barber, J. B. Whit-B. E. and F. A. Greenman, aged 11 months and 15 days. The remains of the little one were taken to Hebron for burial. The parents have the symmetry of a large of the control of the contro parents have the sympathy of a large cir-cle of friends.

L. M. C.

John Heermans, T. H. Tucker, H. N. Da-vis, L. R. Green, S. P. Witter, H. W. Ran At Hebron Centre, Potter county, Pa., dolph, Mrs. W. S. Burdick, W. S. Bonham, Oscar Babcock, L. Kenyon, B. G. Stillman, Miss Lottie Davis, B. Stillman, L. F. Ran-

dolph, Mrs. J. Dewey, H. W. Kellogg, E. W. Barnes, L. A. Platts. All payments for the SABBATH RECORDER

are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl edged, should give us early notice of A. Burdick, Alfred Centre, \$2 00 Mrs. O. S. Green, Alfred.

L. Babcock, Mrs. C. M. Bogers, Samuel Jordan. C. T Rogers, Sangerfield, tist Church, having become thoroughly Geo. E. Jones, convinced, from the Bible, that the sev. enth day is the Sabbath of the Lord. It Mrs. Alice Horton, Mrs. Alice Horton, H. L. Burdick, Scott, W. S. Clarke, Walworth, 5 00 Mrs. W. S. Burdick, Utica, 2 00

> L Kenyon Richmond Switch RI2 50 88 52 WHOLESALE PRODUCE MARKET. Review of the New York markets for but

Hurley, Lone Tree, Kan., 200 B. Booth, Thawville, Ill., 200

I. M. Keliy, De View, Ark., 100 86 Mrs. M. Burdick, N. Loup, Neb., 100 87

ter, cheese, etc., for the week ending May Ist, reported for the RECORD-ER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates

At his home, near Shiloh, N. J., on change in price. The relatively sigher Sixth-day, April 23d, 1880, of hemorrhage price of cheese attracts milk to its manu-of the brain, ETHAN B. SWINNEY, in the facture, and the cold haskward finning facture, and the cold, backward Spring 71st year of his age. He was well enough to do a full day's work upon his farm, on Fifth day, the 22d, and appeared quite of Western butter are beginning to be well all the evening, eating supper with larger than from New York State, and it weil all the evening, eating supper with usual relish. On preparing to retire, and just as they had extinguished the light for the night, he exclaimed something regarding a pain in his head, and, without a moment's warning, fell senseless upon the floor. He did not show the least sign of consciousness eating all senseless. is more favorably received by exporters, on account of its uniformity. The market closes with a quick demand for all choice qualities; but poor butter is lower, and

tends to accumulate. We quote: New butter, finest creamery make 25 @ 26

the following morning. Bro. Swinney has long been an esteemed member of the Shiloh Seventh day Baptist Church, and a nseful and influential member of society. He had done his life-work well, and was been as the well and was the second to done the second to do the second to the CHREAR.—Receipts for the week were 15,161; exports, 15,863 hoxes. Receipts reaved, have the heartfelt sympathy of a and exports again just about balance each other. The market is quick and active In Akron, Peoria county, Ill, April 28th, fol desirable qualities, and takes all that In Akron, Peoria county, Ill, April 28th, 1880, of malignant scarlet fever, after an illness of only twenty-eight hours, CARRE ALICE, only child of Benjamin I and Bachel Stillman, aged 6 years. 4 months, and 6 days. The Savior said, "Of such is the kingdom of heaven." This is the consoling thought for so many afflicted families as have been called to part with their little ones here this Spring. Jesus will raise them in youthful vigor and bloom, when Gabriel sounds his trumpet. Resign them, then, dear efflicted ones, to Him. ognized top at the close, although fractions have been added to it on specials earlier in the week. We quote:

skimmed..... 6 @ 9 Eggs.—Sales first half the week were at 1@114 for Southern and Western marks. and receipts were clean taken at the close The market leaves very firm at 11 cents, with 12 cents being in some instance asked for special marks. We quote:

State and Penn., fresh laid ... 1110 13 Western and Southern 11 @ 111 BEANS .- We quote: Marrows, per bushel.....\$1 50 @ \$1 70 Mediums, " 1 85 @ 1 50 BEESWAX sells readily at 24 @ 26 cents. MAPLE SUGAR.—Receipts have been light. It has been poor sugar weather.

We quote: DRIED APPLES are source 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 death. She arrived at St. Paul to be with him only four days before his death, after sales and remittances for the same sent

> DAVID W. LEWIS & Co... NEW YORK. This address is sufficient both for goods

W. E. CHAMPLIN Having removed his HARNESS MAKING BUSINESS MRS. WILLIAMS'S BRICK BUILDING on Main street, Alfred Centre, will be

DEMOVAL.

pleased to see his former friends and patrons at his new quarters, and will be hap py to make the acquaintance of any others in want of anything in his line.

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FAVORITE REMEDY

s offered as a reliable medicine for the

such as Scrofula, Salt Rhoum, and like af-FAVORITE REMEDY s a specific in Kidney and Bladder Com

plaints, Constipation of the Bowels and diseases of the Liver. To Women who suffer from any of the ills peculiar to the sex, Favorite Remedy proves a real bless-DR. KENNEDY

would have it understood that, while he is engaged in the introduction of his med-icine (Favorite Remedy) he still continues the practice of his profession, but confine

the practice of his profession, but confines himself exclusively to Office practice. His treats all diseases of a chronic character. and performs all the minor and capital or sons and two daughters) and many friends, to mourn their loss. But they are comforted in the thought that their loss is his eternal gain. "Precious in the sight of the Lord is the death of his saints." J. D.

BUTTER.—Receipts for the week were 7,468 packing as statement of their case, can be week, and receipts clean taken without NEDY, Rendout, N.Y.

ganized, he was one of the const moderator Last Summer the two churches united in Bible-school, and he was elect ed superintendent, which office he filled with honor to himself, and satisfaction to all. The last ten weeks of his sickness he was confined to his bed, yet all through

his suffering he never lost sight of his home beyond the tide. Toward the last conducted by Brethren J. C Lowther and

E. R. POPE, Treasurer. Plainfield, Union Co., N.J.

life. She was a person of great physical activity; this, combined with a kind heart and willing mind, made her a bless-

Sabbath-schools and homes?

Scorr, Cortland Co., N. Y.,)

April 19th, 1880.

CHRISTIANS are coming to under-

stand the importance of an uncloud-

ed brain and undefiled body in those

thousand children in the Sunday-

THE Sanday-schools of the Meth-

odist Episcopal Church now number

20,359, with 217,917 officers and

THE SUNDAY SCHOOL JOHNNAL for

teachers, and 1,548,315 scholars.

the Sunday-school centennial.

ous plasters and all other external

5.000 Physicians and Druggists of good

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Dr. David Kennedy's " Favorite Rem-

One of the most remarkable cases that

has ever been brought to the notice of the

Ridge, Ulster Co., N. Y. Mr. Beach had suffered since October 18th, 1874, from the

presence of Calculus or Sione in the right Kidney. No less than seven physicians

relief from his agony.

By the urgent solicitations of his friends he was induced to try Dr. David Kenne-

as 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

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thor of Gospel Dihoes) now ready Sunday Schools, Family

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help in the work.

meetings there.

Contributions for this department notes, suggestions, news, or anything of in-terest to our Sabbath-schools, are solicited. Address Geo. H. Babcock, President, Plain field, N. J. or Rev. L. E. Livermore, Secretary, New Parket, N. J.

INTERNATIONAL LESSONS, 1880.

SECOND QUARTER. April & The Power of Christ; or, An Omi otent Savior. Matt. 8: 18-94.
April 10. The Invitation of Christ; Tender Savior. Matt. 11: 20-30. April 17. The Wheat and the Tares; o Righteous Savior. Matt. 18: 24-30; 37-43. April M. Confession and Cross-bearing; or, A Rewarding Savior. Matt. 16; 13-28. May 1. The Transfiguration; or, A Glos Savior. Matt. 17: 1-13. . Matt. 19: 13-26. May 15. The Marriage Feast; or, Inviting Savior. Matt. 22: 1-14. May 22. The Judgment; or, A Just

May 29. Gethsemane; or, A Suffering Savior Matt. 26: 86-50. June 5. The Crucifixion; or, Savior. Matt. 27: 35-50. June 12. After the Resul ing Savior. Matt. 28: 8-20. June 19. Review; or, A Complete Savior

VII_THE MARRIAGE FEAST; OR AN INVITING SAVIOR.

BY REV. B. F. ROGERS

For Sabbath day, May 15.

MATTHEW 22: 1-14.

1. And Jesus answered and spake unt them again by parables, and said, 2. The kingdom of heaven is like unto certain king, which made a marriage for hi son,

8. And sent forth his servants to call them
that were bidden to the wedding; and they o blacen to ot come.

in, he sent forth other servants, say, them which are bidden, Behold, J prepared my dinner: my oxen and my ngsare killed, and all things are ready oome unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his mer 6. And the remnant took his servants, and entreated them spitefully, and slew them.
7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their

8. Then saith he to his servants, The wed-ling is ready, but they which were bidden yere not worthy. were not worthy.

9. Goye therefore unto the highways, and a many as yes shall find, bid to the marriage.
10. So those servants were as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. guests, ne saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gueshing of teeth.

14. For many are called, but few are chosen.

CENTRAL TRUTH. — God will bring the scorner to judgment.

1. The great supper. Luke 14: 18-24.
2. The gracious invitation. Isa. 55: 1-7.
3. Without excuse. Hom. 1: 19-25.
4. The marriage of the Lamb. Rev. 19: 1-9.
5. The Lamb's wife. Rev. 21: 9-27.
6. The rebellious destroyed. Matt. 21: 33-44.
7. The last invitation. Rev. 22: 16, 17.

GOLDEN TEXT.—"Go ye there tore unto the highways, and as many as ye shallfind, bid to the marriage."

True -Probably embraced in the events the last four days of the Savior's life. RULEB .- Pontius Pilate, procurator of Ju-

OUTLINE. L The wedding feast. v. 1-7. II. The wedding guest. v. 8-10. III. The wedding garment. v. 11-14. QUESTIONS.

Introductory. What is the Central Truth of this lesson? Upon what two classes is judgment passed? Give the similarities between this parable and th one found in Luke 14: 15-24 I. The wedding feast. v. 1-7. For

whom was the feast made? In the gospe conomy, who is understood by the king, the son, and the guests? What is the relationhip between call and bidden in varse 3? Who were the first servants that extended the invitation ! How did some treat it? What did others do? How did the king feel abou it, and what did he do?

II. The wedding guest. v. 8-10. What is declared of those bidden? How was the by the highways? What is the declared character of those gathered in? What right III. The wedding garment. v. 11-14

Whom did the king discover among the peculiarly favored of God, now to the guests? How could it be expected that he Gentiles also the call is extended. The so quickly? What question was asked him? Why was he speechless? What was the comnand concerning him? What was the difference between this man and the "bad" vided with the wedding garment? How does the number called compare with those chos-

INTRODUCTORY.

Great care should be exercised in the interpretation of parables lest we mistake the subject matter for what was only intended for drapery; of exalting the methods of communicating a truth, or figures | Gathered together. No evidence for illustrating it, into the place of the that there was any hesitation, but they truth itself. Unless we do this, there is came together joyfully. Both bad danger of our making confusion where and good. "Bad," here, is not equivawhich seem to us incongruous, may be in there; on the contrary, many were "bad" troduced in the same parable as modes of | when invited, who passed into the numillustrating the primal truth without de- bers of the good through the accepting stroying the harmony of the parable's the invitation.—Trench. The wedteaching. In this parable, the judgment | ding was furnished. Though some passed upon the various classes who show | will not accept the invitation, yet others despite to the king and his feast, is the will, should inspire us with hope and standpoint of observation in attempting courage to do the work of the Lord. to adjust the figures in which this truth is | III. The wedding garment. v. set. In some respects, this parable is par- 11-14. To see the guests. "The allel with that given in Luke 14: 16-24, idea of judgment is predominant throughbut the differences are so great, and of out the whole parable. The higher forms such a nature, as to preclude the probabil- of the spiritual law: 1. The guests are note the points similar, and those in which worthiness is the wedding garment. 3. The they differ, will be an excellent exercise punishment is a personal and rigorous ex on the part of the student, as an aid in clusion."—Lange. A wedding garfastening in mind the form of the Savior's ment. While we may be pretty certain teaching, and more the truth which he that an Oriental custom is here referred to, fore the events of last lesson, and about the thought to be emphasized in the interone month before our Savior's death. But I am more inclined to the opinion that it NOTES AND SELECTIONS.

I. The wedding feast. v. 1-7. guest must provide himself with the And Jesus answered. The third of proper habit in which to appear in the a series of parables which Christ had spoken to the people, and in the headings this garment has been provided, which is of some Bibles it is so called. The the righteousness of Christ, and it, by are sometimes used interchangeably with is united by faith to the living Christ. the kingdom of God, and mean any place | The Apoetle Paul expressed it by saying, in the universe where God is joyfully and "Put ye on the Lord Jesus Christ, and truly acknowledged as king. Any soul is make not provision for the flesh, to ful in that kingdom when it is its greatest fill the lusts thereof." Bom. 13: 14. He delight to do the will of the king. This was speechless. What could he say embraces a perfect loyalty to all truth and if he had neglectfully refused to robe duty. A certain king. The king is himself in a fitting garment that had been God the Father Almighty; the son, our freely furnished him? It is significant Lord Jesus Christ; the marriage is his es- that the king was silent as to the reason mousing the church on earth; the marriage of the sentence he was about to give, and by men. Whedon. A marriage for he was about to receive. So in the judg- school at Ephrata, Pa. his son. A festive occasion, indeed, in | ment we shall be silent, and without exwhich all the privileges of the gospel are | cuse, if we appear there unclothed with |

of union between Christ and the believer, came. 2. There is a personal scrutinybut it can hardly be regarded as the sense he saw a man. 8. There is a personal inof this passage. His servants. I see terrogation-Friend, how camest thou in? no impropriety in including the prophets 4. There is a personal conviction—he was among those who had extended the gospel speechless. 5. There is personal bondage nvitation, unless we are prepared to ex -bind him. 6 There is personal excluclude all from its privileges before the sion-cast him into outer darkness. 7 ime when Christ spoke this parable. I There is personal torment—weeping and am of the opinion that the marriage feast gnashing of teeth. - J. T. Woodhouse of the King's Son has always been in suf-For many are called. Many think icient readiness so that whoever would they see in this verse the doctrine of unscept the invitation might enjoy its beneconditional election. But the Scriptures thing lost, in attempting to invent several are far from teaching that God has made of the State organizations in this fits. There is nothing gained, but everyan arbitrary call or an arbitrary choice, nethods of saving men, when the Scriptires declare that there is but one way, pretense, and from that many selecting and that is the way illustrated in this par only a few to enjoy him forever, and that able. There can be no question but that at different times since the introduction of their own, or without regard to certain sin into the world, the invitation has been prerequisites of character. The doctrine extended; sometimes the provisions of here is that the gracious call has been exthe gospel more fully set forth than at tended to all to come and receive the others. The incarnation was the crownblessing; and because the many, and ing act in God's plan of redemption may be the greater part, reject the prof Call them that were bidden. fered means by which they may be ren This was in accordance with an Oriental dered fit for it, there is a reluctant casting custom, to extend two invitations, the out of them who have thes trifled with offered grace. The application of the first a general one, and to give time for the necessary preparations (see Esther teaching of this parable, as well as the 5: 8; 6: 14); the second was to call in great fact of human life, demands that we the guests when all things were ready. take this one as the representative of The very plan of the gospel bids every great many who were found unworthy to man to come, and then the ministry go enjoy the feast prepared for them. Their | in more senses than one. forth to call those whom the gospel has not having on the wedding garment was bidden."-Whedon. But the important proof that they had not done their part to thing to be seen is the danger of refusal render themselves fit for the honors and when the invitation is given. Tell the blessings of the feast. They were them that are bidden. The among the called, but for the reasons sugpatience of God is seen in this, that other gested were not chosen. They were ofservants are sent forth to call in the infered good in the beginning, but they vited, with more explicit information concerning the preparations made. My The freely proffered terms of blessing is dinner. The first meal of a series i not the point to be emphasized in this partheir wedding feasts, and is not to be con able, but the consequences of an utter refounded with what is elsewhere expressed as the "marriage sunner of the Lamb' time for us to provide ourselves with the Altogether a different word with a differ wedding garment so that we may not only ent eignification. My oxen and my

be among the many called, but among fatlings. "Probably a figurative allusion to the slaying of the sacrifice as neat PRACTICAL THOUGHTS. for the feast. This thought of Christ as slain is necessarily included when a dis tinetly evangelical sense is put upon the phrase, All things are ready."—Schoff. the gospel call. 2. A good character not necessary But some see a difficulty here, as Christ

accept its demands. They turned again

to their worldliness after having virtually

accented a place among the guests, by not

absolutely refusing the first call. By this

classes described whose eternal interest

are endangered: 1. Those who, through

love of ease, neglect. 2. Those blinded

by excessive worldliness, yet moral men.

3. Those openly wicked, and who perse-

cute and slay those who warn them of

danger. Sent forth his armies.

The occurrence of this verse before the

perplexed some interpreters; but it is

before the destruction of Jerusalem, yet

substitution of the Gentiles did not take

place till that event .- Alford. Probably

no doubt will be entertained but that the

burned city refers to Jerusalem, which

was destroyed by the Roman army as an

unconscious instrument in the hands of

God to inflict punishment on a sinful

universality of the gospel message now

for the first time is fully realized. None

now the world is entreated. Into the

highways. The broad places of the

city where the people thronged, and gath

Send to China, send to Japan,

the invitation everywhere.

before were rejected who would come, but

oxen were prepared for the feast. But so for one who remains with him and the difficulty is only made serious by at- shares his glory. 3. The great folly of not possessing Bible as a book, as a connected tempting to give to the really subordinate one's self with that which is so much whole? the place of the fundamental. They made light of it. It is not necessary | needed and which is so freely offered. to believe the preparations for the feast 4. Nothing but outer darkness, with its were ridiculed, but simply neglected, attendant gloom and sorrow, awaits those treated as though the feast were a matter | who do thus neglect; simple neglect is

of but little importance, just as the gospel enough to bring on the soul an impending invitation now is by those unwilling to doom. Hints for the Blackboard. A good substitute for the blackboard in this lesson, is three large

course greater disrespect was shown to sheets of manil'a paper, which being the king and his feast. The remnant took his servants. "Neglect of the invitation we can understand, but why one upon the other, as one is done this murdering of the king's heralds? A with it is removed, thus displaying royal feast often possessed a political significance. . . . A refusal to attend such a feast would be significant of rebellion, brush and marking ink, if convenwhich some might carry further than others."-Abbott. Certain it is many of lient, is better. A common black-God's messengers have been slain while board may be used however, by in the act of extending the invitation to the gospel feast. The condition of three

FOR EVERY ONE.

the final rejection of the Jews and the marriage.

PART II.

ALL THINGS ARE NOW READY, COME

Make that to which we are invit-II. The wedding guest. v. 8-10. ed look attractive. Depict the beau The wedding is ready. Those in ties, hopes, joys of the Christian life. vited, from their repeated refusals, are re This is not the time to dwell upon those who accept the invitation

> INVITATION REJECTED!

EATH, OUTER DARKNESS, WOE,

er from the multitudes whoever will be persuaded to come to the marriage feast. We, as the servants of Christ, are to send Send it freely wherever we can; Send it now, send it fast.

jecting the invitation. Then uncov- | never touch their lips to any instruthought of the lesson-judgment up. | cessity in order to eminently excel. on those who slight the mercy of the utmost harmony prevails. Things lent to "not having a wedding garment" | truth, and much prayer for the guid | tools, and with his tools; he must

> The Robert Raikes Centenary. ged Sunday-school" by Robert particular instrument.

ern Sunday-school. taught. Authorities differ in regard to of providing gratuitously garments for bath for instruction, dates back to rare where a pastor or evangelist the time when this parable was spoken. guests, so all would be without excuse if the time at least of Ezra, 445 B. C., during a Bible-reading requests give not clothed in one of them, yet this is not (Neh. 8,) if not to Joshua, 1451 B. en passages to be found and read, pretation of the parable. Though wedding garments might have been provided, was among the events that occurred durthey were not put on unsought or without who lived about A. D 220, speaks go for them. It is amusing, yet sad effort by those for whom they were pre of the catechumenical classes held to see Sabbath school scholars, and pared; but with painstaking care each for teaching youth and adults the even teachers, start out on a hunting presence of the king. In the gospel plan, kingdom of heaven. These words right, becomes the property of him who echism for its use, about 1520, while in the shuffling of the leaves of the one in Scotland. Carlo Borromes, it. one the Roman Catholic saints, es | Now, is there any necessity that tablished a Sunday school in Rome | the scripture of the lesson should be about 1570, which still exists, the printed in the Leaves and RECORD-

But as Fulton is the acknowl- Why not simply state where in the

There is a personal visit—when the king ington and Hulls, in England, the son, and let the teacher or scholar Marquis de Jouffroy in France, and study these with their open Bibles Blasco de Gazay in Italy, so Robert | before them. Raikes may be said to be the founder of the modern Sunday-school, with its methods and adaptations to the needs of the time, and no one can object to the celebration of its centenary, with all due ceremony. The various denominational Unions and Institutes in England. and most country, and those of Canada, send calling the many as a mere form, or in delegates. Dr. J. H. Vincent goes as delegate at large from the Interfew independently of any exertion of national Committee, of which he chairman. It will be a notable gathto the cause. A Memorial Statue of Robert Raikes is to be unvailed on

who minister to the soul. Two An dover students were recently refused a call by two New England church since, requested the Bishop to "appoint as presiding elders, only such the Thames' embankment, where i ministers as wholly abstain from towill stand in contrast to the Egyptbacco in any form." A good examian obelisk. Christianity against ple, not only to our churches, but to paganism, charity and helpfulness our Sabbath schools also. in contrast with oppression and self ish pride. "The world does more," FORTY years ago the Fijians were said Galileo, when required to recannibals. Now there are forty

In this country, the only prepara tion for celebrating this anniversary that we have noticed, is by the Methodists, who have appointed Sunday, May 30th, as the day to be observed by all their churches for would not, so at the last were cast out. | this purpose, by appropriate services throughout the day, and more especially by collections for their fusal to make use of them Now is the general Sunday school work.

cant the heresy; and the same is true

The Bible in the Sabbath-schools. Much anxiety has been exhibited with regard to retaining the Bible 1. The graciousness of God is seen in | in the day schools. Is there not his sending abroad his servants to extend occasion for some anxiety as to retaining the Bible in the Sabbath. schools. Let superintendents and schools? Further, should there not teachers realize this, and act accordwas slain by those invited, and here the one to come to Christ, but is absolutely be some anxiety as to retaining at all the study and knowledge of the

> Are not Lesson Leaves and lesson Quarterlies and in newspapers largely taking the place of lessons in the Bible? Is it not a fact that very few Bibles are seen in the Sabbath and Sunday-schools of this country? Is it not a fact that the most of the study of Scripture in these times, both in Sabbath-schools and homes, is done from Leaves. prepared beforehand and tacked up, | Quarterlies and newspapers, and not from the Bible? Should there not be some anxiety about this thing? the next step in the exercise. Soft | Is it wise, is it right, to disjoint the charcoal is good to mark with, but a Bible to the people? Is it wise, is it right, to supersede the using of the Bible by using Leaves, Quarterlies, and papers? Is not the system of printing Scripture in disconnected bits a decided hindrance to the

MR. JOSEPH BEACH. familiar acquaintance of the Bible as a book and connected whole? The Bible is a connected whole, and perfect. If a person ever obtains a thorough knowledge of it, he must Impress the thought that all are study it as such. He must know the opening of the feast to the Gentiles, has called, that it is for each one, and Bible as a book. Further than this, try to make each one feel that he or it will be much to his advantage to strictly exact; for although the gospel she is invited, that it is personal. study his own Bible, to seldom read was preached to the Gentiles forty years | Illustrate by written invitation to or study from any other than his were employed at different times, to whom Mr. Beach paid hundreds of dollars for own Bible book. By this course one becomes familiar with the location of passages in that special book, and is able readily to turn to them, dy's "Favorite Remedy"—experienced a marked improvement from the first day he began to use the medicine: on the 15th of September he voided a stone as large just as a student is able to turn to the page and spot on the page for desired reference in his text-book. A mechanic, to be a thorough workman, must be well acquainted with tools, and his own tools. He can never do as rapid nor fine work with jected, but the wedding must have guests. the crosses, but upon the delights of any touls as he can with his own, neys and Bladder, or any disorders arising from an impure state of the blood." The those he has become familiar with "Favorite Remedy" sold by all druggists
The Doctor's only address is Rondout by long and constant use. The same is the case with musicians. A fine violinist, although violins may

apparently resemble each other, can not pick up any violin and do such with 1,500 testimonials, prices, etc., sent free. BLYMER MANUFACTURING CO. execution or bring out such fine qualties and shades of tone as he Before displaying this part, draw can with his own instrument. Exout from the school the results of re- pert cornet players will seldom or er the 3d part, and impress the ment but their own. This is a ne-So of the Bible, it is the Chris

God. Be well prepared by much tian-workman's tools. In order to study of the lesson, much thought do fine and thorough work, he must on the best way of presenting the needs be well acquainted with his ance and presence of the Holy needs, by long and constant use of one set of tools, become very familiar with this one set-this one Bible as his. The Bible also is a A meeting of the "International musical instrument, from which may S. Convention" is to be held in be drawn the finest melodies and London, Eng., June 26th to July 5th, loveliest harmonies; but the perin commemoration of the one hun former must necessarily have long dredth anniversary of the first "Rag- | and constant practice with his own

Raikes in 1780, which gave such an | Cases are not rare wherein there ity of its being the same parable. To examined by the king. 2. The sign of impetus to the Sunday-school idea is an inability, arising from the lack tre, Allegany Co., N. Y. that it has come to be the generally of familiarity with the Bible as a accepted starting point for the mod-book, to turn to desired passages in order to substantiate a questioned The idea of gathering on the Sab- Bible statement. Cases are not C., (Josh. 8: 32-38,) and was come and many are confused because mon in the early church. Origen, they know not where in the Bible to principles of Christianity, and was guessing expedition through the himself personally interested in Bible for the book, gospel or episthem. Luther founded a Sunday tle, in which the passage given them school and wrote his famous cat- occurs, and manifest great relief if stardy John Knox, in 1560, planted Bible they happen to stamble apon

A FABM of 107 acres, 8 miles south of the village, for sale on reasonable terms. A rare teachers being priests, and the in- EE? The RECORDER, with its notes, structions both secular and relige is a great help in its place; the ious. About one hundred and thirty Leaves, with a number of good years ago, the German Seventh day | questions and hints, would be a good supports the participation of the gospel | the guest as to the justness of the penalty | Baptists established a Sabbath | thing; but the printing in either of the scripture is not a necessity which all the privileges of the gospel are included. Some have interpreted this to mean the union of the divine and human nature of Christ. Such a union may be ideally true, and, as such, is the only basis.

Cuse, if we appear there unclothed with the wedding garment of Christ's right edged founder of steamboat navigation, notwithstanding the previous gation, notwithstanding the previous successes of Stevens, Rumsay, Fitch, and Leaves the scripture of the lesson occurs, put a few mental penamanship for fifty cents, or fifty of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These or not printed copies, but fresh from the penamanship of each for one dollar. These or not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the penamanship of each for one dollar. These or not printed copies, but fresh from the penamanship of each for one dollar. These are not printed copies, but fresh from the lesson occurs, put a few dided founder of steamboat navi
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No. 8 No. 12* No. 4* No. 6 STATIONS. Leave Dunkirk Little Valley 7.55am 8.85pm 8.05 " 8.51 " 8.32 " 4.19 " 8.56 " 4.43 " 9.53 " 5.85 " 9.07AM 9.21 " 9.50 " 10.22 " Balamanca 11.05AM 6.50PM 12.47pm 8.47 ** 2.54 ** 10.58 ** 7.15 ** 8.38am New York 10.25PM 7.25AM

5.25 A. M., except Sundays, from Dun kirk, stopping at Sheriden 5.47; Forest ville 6.08, Smith's Mills 6.30, Perrysburg 7.10, Dayton 7.87, Cattaraugus 8.87, Little Valley 9.20, Salamanca 10.27, Great Val ley 10.44, Carrollton 11.25, Vandalia 11.43 A. M., Allegaby 12.10, Olean 12.45, Hindala 11.85, Cuba 2.25, Friendship 8.85, Belvidere 4.15, Belmont 4.82, Scio 5.05, Wellsville 5.55, Andoyer 6.52, Alfred 7.42, limond 8.10, and arriving at Hornellsvill at 8.35 P.M.
6.23 A. M., daily, from Friendship, stops
at Belvidere 6.44, Belmont 7.00, Bcio
7.20, and arrives at Wellsville 7.55 A. M.

ADDITIONAL LOCAL TRAINS BASTWARD.

9.10 A. M., daily, from Dunkirk, stop-ping at Sheriden 9.22, Forestville 9.30, Smith's Mills 9.40, Perrysburg 6.58, Dayton 10.07, Cattaraugus 10.38, Little Valle 11.02, Salamanca 11.45, Great Valley 11.5 A. M. Carrollton 12.10. Vandalia 12.27. Alle gany 12,49,Olean 1.05, Hinsdale 1.30, Cuba 2,22, Friendship 3.03, Belvidere 3.21, Bel-mont 3.85, Edo 3.52, Wellsville 4.10, Andover 4.45, Alfred 5.19, Almond 5.84 arriving at Hornellsville at 5.55 P. M. 10.55 A. M., from Salamanca, daily, ex

cept Sundays, arriving at Carrollton 11.02 4.25 P.M., daily, from Salamanca, stop oing at all stations, arriving at Hornells ille at 11.85 P. M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.81, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayon 10.28, Cattaraugus 11.00, Little Valley 1.24, and arriving at Salamanca at 11.50

5.05 P. M., except Sundays, from Carrollton, stops at Vandalia 5.17 Allegany 5.81, Olean 5.40.

6.05 P. M., daily, from Dunkirk, stops

WESTWARD.

STATIONS.	No.8*	No. 9‡	No. 29	No.1
Leave New York Port Jervis	7.00PM 10.55 "		7.00PM	9.00AM 12.13PM
Hornellsville	8.15AW	18.20PM	12.50PM	8.55PM
Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.17AM 15.17 " 10.40 " 11.09 "	12.45PM 1.06 " 1.24 " 2.22 " 2.50 " 8.22 " 8.38 " 8.42 "	2.15PM 3.69 " 4.19 " 5.02 " 5.13 "	9.57PM 10.49 " 11.15 " 11.89 "
Leave Little Valley Arrive at Dunkirk	11.57AM		6.00PM 7.45 "	12.22AM 2.20 "

ADDITIONAL LOCAL TRAINS WESTWARD 5.30 A. M., except Sundays, from Ho nellsville, stopping at Almond 5.58, Alfred 6.24, Andover 7.10, Wellsville 8.05, Scio 8.30, Belmont 8.55, Belvidere 9.45, Friendship10.10, Cuba 11.17, Hinsdale 11.55, A. M., Olean 12.83, Allegany 12.49, Van dalia 1.25, Carrollton 8.35, Great Valley 2.58. Salamanca 4.05. Little Valley 4.58, Cattaraugus 5.85, Dayton 7.03, Perrysburg 7.19, Smith's Mills 7.55, Forestville 8.17, Sheriden 8.87, and arriving at Dunkirk at 6.57 A. M., from Carrollton, stops at al

stations, arriving at Dunkirk 9.05 A. M. 8.35 A. M., except Sundays, from Olean, stopping at Allegany 8.45, Vandalia 8.57, arriving at Carrollton 9.17 A. M. 4.00 P. M., daily, from Hornellsville, stops at all stations and tops at all stations, arriving at Salamancept Sundays, arriving at Salamanca 4.40 P. M.

9.30 P. M., daily, from Hornellsville, arrives at Wellsville 11.50 P. M. Sunday Train 1 will run between Salamanca and Dunkirk.

! Daily between Port Jervis and Dun-BRADFORD BRANCH. WESTWARD

10.08 9.30 5.10 1.00 9.00 1.25 5.00

7.05 A. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Gilesville 8.30 A. M

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, and arrives at Bradford 11.85 A. M.

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7.55 9.50 2.00 8.57

8.00 6.20 10.03 2.20 4.25 6.17 8.06 6.26 10.10 2.25 4.29 6.17 8.13 6.31 10.17 2.32 4.35 6.27 8.21 6.39 10.25 2.39 4.43 6.47 8.45 6.55 10.45 8.00 5.00 7.20 400 P. M., daily, except Sundays, from SUNDAYS.

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Each one wherever He 3 And there it shall spring fruit, Ble purpose to fulfil. The is joy to bear the seed, To go with the stere of To scatter it here and seet And sow and sow again; In the morning's devy hou 'Mid possible's saltry he At evening time when the To drop the gospel when

I know not which shall the But the promise of Ged I His eye will follow the man I sow for His dear sake. "Blessed are ye that sow!"
Yes, Lord; the work is at
The hardest toll is the dear The soul's most dainty n Thank God for the sowing But who can the bliss for When the work is done, as throng To the harvest jubilee ! Holen E. Brown, in Lond FORTY YEAR

A sermon presched on the versary of the Pawestuc Baptist Church in Weste Sabbath, April 17th, 1899, for publication in the SAME ER, by request. BY REV. L. A. PLATTS, " For the Lord thy God then in all the works of thy forty years the Lord thy (with thee; thou hast lack

Deut. 9: 7.

The number forty, a of duration, is of free rence in Bible history. time of Moses seems · divided into three perio years each: first as Egypt, then as a shep land of Midian, and leader of God's people fr to rest. Moses was for the Mount in communic receiving instructions his people. When the come in their journey barnes, and Moses sen to spy out the land of m commission occupied days; and because t brought back an evi which the people l turned them back to wilderness forty years number of days in searched the land, even each day for a year, Years."

> of the Lord, sent me from barnes to espy out the brought him word again in my heart." While th Israel remained a single their three successive k David, and Solomon, re years each. And the I as a suitable prelude to l of reconciliation, was fo the wilderness, tempted and finally he was seen by his disciples after b ber to give it such pro connection with these ex not now stop to inquire the wilderness period the of the text were spoker the grateful remembra people the gracious deal with them, even though ence was on account and unbelief. "These the Lord thy God hat

One of that band of tw

than forty years afterwar

of the event, testifies, "]

old was I when Moses, t

thee." There is, certainly, remarkable in the fact i Pawcatuck Seventh Church, has had an forty years in Wester view of all that this gests to us. the fact now just filled up its ures, may render it a pause and reflect upon in which for these fo Lord our God has been dious, I venture, first o

a few items of statist

first page of the old

this statement: "We

ing named persons, the First and Second Baptist Churches in and the First Seve tist Church in We had the previous cons bation of the above na by the agency and Eld. William B. Ma Daniel Coon, were re ized into a distinct lowship with the ch named, at the Union at the village of Westerly, on the 16th 1840, styled the Pawo day Baptist Church; and there enter into nant to walk in an commands of God a Jesus Christ, and all of the house of Go Scriptures of the Ol taments for our onl and practice, and ag to maintain a regula discipline." To this declaration

tion, and under the are to be found app of fifty persons. A thirty five of the away. Only eight membership in the they were constitue years ago. These iam D. Wells, Siles ford P. Stillman, Martha Mazson, Stillman, the last n who were constitut

now living in the fe