## The Sabbath Recorder.

DER THE BIBLE SCHOLAR. a monthly paper devoted to the interests of our SABBATH-SCHOOLS. PUBLISHED BY THE AMERICAN SABBATH TRACT SO.

Torme. = - - 25 Conte Por Year Address with remittance, "THE BIBLE ICHOLAR, Alfred Centre, Allegany Co., Drafts and Post-Office Money Orders should be made payable to D. R. STILL.
MAN.

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The Subbath Recorder. PUBLISHED WEEKLY. SY THE

AMBRICAN SABBATH TRACT SOCIETY: ALFRED CENTRE, ALLEGANY CO., N. T

As the Denominational Paper of the exposition and vindication of the views of that people. It will advocate all reforms tery measures which shall seem likely to

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eriesments changed quarterly without rise charge.

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The office is furnished with a supply of balling material, and more will be added the best of the last three controls that the control of the last three controls that the controls the controls the controls that the controls the controls the controls that the controls the control that the controls the control the controls the control the controls the control that the control the controls the control the control that the control the control that the control the control that the c

[Reprinted by request.] The following controversial correspondence between a Friend and a Seventh-day Baptist upon the Sabbath, took place, we understand, while traveling together on a packet; they seem both to have been writ-ten without much premeditation: the answer, at any rate, was immediately penned after the receipt of the former, within a few hours. It is somewhat lenghty, but

> FROM THE FRIEND. Such are the principles in religion, that man is immortal, that our future happ

SABBATH CONTROVERSY.

ness or misery, is dependent on our havior in this life, &c. These propositions briefly do comprise

This to the good, that to the bad inclined. Two spirits did exist, 'tis plain to see, When Adam first was made, as now when

His will to Adam in that new-made state. To teach his mind the heavenly way to The one most bad suggests the evil way.

Opposed to God, he leads mankind astray; Although his pow'rs inferior, yet his art Too oft misguides the weak unwary heart. Now every man's the same that Adam had To guide his steps along in good or bad; These adverse spirits working in the soul, This strives to gain, and that destroy the But rapturous to think, the noble plan

swerve.
An enmity there doth exist, we know, Between the Lord and the eternal foe

Far nobler was the purpose, mighty mind!
That thou in wisdom spoke and form'd Then happy, more than happy man, re

night, His servants he'll protect in perfect light. He that will comes and free may partake Salvation from all sin, if he'll forsake; But he that doth refuse the offers given And chooses sin, before the way to heaven

A pilot sure to guide his fleeting mind, Behold the Word! 'tis able to direct The attentive mind and it in truth

There pure instruction 'twill to thee part; The comforter, the free and perfect law Of liberty, thy soul to him will draw, Twill lead thee on, where saints and

That as the law the Lord in Sinai made With Israel, which law they disobey'd; He plainly in their hearts would one day That all might read and clearly under-

takes, Compares these laws, and plain distinction

ceed, And that the former now is done away,

If righteousness come of the law 'tisplain, Gal. 2: 21.
As Paul the apostle says, Christ's dead in vain;
The reason is the terms on which he di'd. The comforter would send a perfect guide Which into truth should always lead the

Then he who keeps the old law for his Seems to reject the terms on which Christ di'd; But of the former law, no doubt a part Does coincide with that upon the heart, The spiritual law inscrib'd upon the mind Does teach morality of every kind.

round, Left out the "day," and led us off the of what the apostle meant, or here degranted, it would be very easy to pares; His general traits of doctrine plainly shew

Enforced the seventh day on gospel ground, But left it on a par I'm clear to say,

Was oft accused of sin by Jews, they say, Because he did dot keep the Sabbath day; n their own eyes they better were than he ecause his glorious rest they did not see. And now to show that seventh day com

I'll call the mind into the Polar ray,
Where six long months describe the nat'ral day, Each night the same; how then's the Sab-

Which days here in this milder zone de-How can they properly define them there?

skies: That if a man should take a western route And fully circumvolve the earth about,

This globe of earth, it clearly will be His seventh day will on our first day fall; So that in foreign lands it doth appear, Part of their seventh day is first day here;

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

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 27, 1880.

VOLUME XXXVI.—NO. 22.

And now to show the reasons why we keep,
And lay us by on first day of the week,
Because the laws of this our land suggest A seventh part of time observ'd for rest, Forman and beast that none may be op seventh part of time thereby is given For man to offer homage up to heaven, And set apart from servile labor free, scientific consideration of the sub-

> it does afford some of a very important character, is directly and ir-

reconcilably opposed to the view re-

ferred to. The theory of the soul

offered by popular theologians for

the acceptance of scientists is

ognized truths of science that it is

no wonder the scientist exclaims,

"This is a doctrine about which sci-

ence knows nothing;" and "If such

a thing as an immaterial substance,

conscious, thinking entity inde-

pendent of matter, exists, the proof

must be sought elsewhere than in

the realms of science." A scientist

who insists upon satisfying the law

of consistency with reference to the

beliefs which he entertains, never

will and never can accept a dogma

so utterly at variance with the evi-

dence of his senses, and which rests

wholly upon hypothetical grounds.

This very fact affords one of the

most patent reasons for the well-

known skepticism of scientific men

Supposing that the theological dog-

ma of an immortal, immaterial, con-

scious spirit independent of man's

physical organism is based upon the

Bible, and that it is a necessary in

ference from its teachings, they re-

ject the Bible altogether rather than

accept a doctrine which to them

appears so monstrously absurd. We

do not make this statement without

having sufficient grounds for so do

ing. We have met many workers

in science in the meetings of various

scientific associations; and from con-

versation we have again and again

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That all might come and no excuse migh be. Accordingly, our rulers did assign The first of all the days to be the time; And as we judge it rightly fixed to be, We think it is our duty to agree, And cordially submit unto all laws Which go not counter to the noble cause Of Christian faith, most needful to b A lovely plant that grown on gospel

ground; With charity, whose balmy odors rise, less skies; She to each sect extends the palm of love And woos sincerity the mystic dove, Then come, O faith, O love, and charity,

That faith may fortify my feeble mind, That I sure confidence in Christmay find That perfect love which casteth out al May draw my spirit to its fountain clear; And charity, so near allied to thee, May all the Christian name unite to me; That so sincerity may act her part, And with the noblest truths inspire my

[Answer next week.]

THE SOUL.

Reply to the Third of the Series of Discourses by Rev. Dr. N. Wardner, or Life, Soul, Death, and the Resurrection BY J. H. KELLOGG, M. D. Eld. W. begins his second article on the soul by stating that we make but little distinction between soul and spirit, but generally use them as synonymous terms." The statement is both correct and incorrect. We are prepared to maintain that in their primary signification there is a distinct difference between the two terms, soul and spirit. Hence the first part of the statement does not properly represent us; but we admit that in the work which Eld. W. has undertaken to review, we have often used the terms interchangeably. Our reason for so doing is that they are thus understood by general readers, and are often so used in the Bible. If we are not greatly mistaken, not a few of the readers of his article will be surprised to learn that he believes otherwise than that the soul and spirit are essentially one and the same. We believe, however, with him, that the Bible recognizes a distinction between soul and spirit; but we shall show presently that not only the And place it in the mind, so near at hand | tinction as he endeavors to maintain.

neither sustain nor admit such a disbe taught, and solely on account of that neither Eld. W. nor his friends will take offense at the remark—that will take offense at the remark—that on all others, will agree with the property of sex. In no other way also hold that the human spirit, inshall return unto God who gave it." body, and Peter likewise. We read would be to do so, is evident from this subject, as well as stead of the body, possesses the on all others, will agree with the property of sex. In no other way duoted supports our view and wholly somewhat obscure expressions, and the coming of Christ as the time 1. We do not 2 Cor. 3: 3. Will take one stone which Moses did im- we have one criticism to offer refacts of science, though it may dis our reviewer, which affects nearly agree with some scientific hypothe all he has said upon the subjects inspiration is the same, and his revunder consideration; viz., that he elations to man through the two assumes without offering logical sources ought to be in harmony. proof. 1. That there exists an im-Notwithstanding the expressed dematerial entity associated with man, sire of Eld. W. to confine the discalled the spirit. 2. That this enticussion of this question wholly to ty is the intellectual, rational, responsible part of man. We hold that legitimate subject of inquiry from in a candid, logical investigation of a scientific point of view. Indeed. this subject, as with all other inveswe believe that from science alone tigations, no position can be granted for which there has not been the soul be obtained. The Bible presented logical and indisputable evidence. This is lacking; and we respecting many important queshave looked in vain for its presenta tion, both in the former articles and in the present one. We ask that possessing the character of logical consistency, 1. That such a thing as an immaterial substance or entity can exist; 2. That there is such an anomalous being, thing, existence, or whatever it may be called. connected with man; 3. That this immaterial something is the thinking, willing, reasoning part of man. If these three propositions were

> ceived notions on these points. Any person who is at all familiar with the nature of the ancient languages, and particularly the Hebrew, the only genuine remains of which are represented by the Old Testament, will readily understand how easy it. is to find among the various definitions of words given by lexicograinal words for soul and spirit are phers and the numerous renderings listinct, and never translated interpresented by various translators. changeably." By this statement we seeming evidence in favor of even inderstand to be meant that the the most contradictory positions. We are not surprised that our reviewer refuses to consider this quesused to indicate the same thing. As as man. tion from a scientific standpoint. we shall show presently, this is true Instead of noticing the arguments adduced, he dismisses them with the

our reviewer and the writer referred an unproven hypothesis.

the attention of the reader. Scien- ous texts in the Bible show clearly body but present in spirit." Eld. said to become poor.

ject. We hazard nothing in the as sertion that all the evidence which science affords on this question, and

so utterly at variance with the recexact image of his substance." From these texts it is very clear that the above argument is based upon a weak foundation, or, at least, that before an argument can be legiti mately built upon the immateriality of God, it must be shown that such is his nature—a position, which, as just seen, is contrary to the plain teachings of the Scriptures.

Eld. W. continues, "He 'created

man in his image, but 'formed' bis body of the dust of the ground 'Create' signifies to produce what did not exist, in element, before. 'Make,' 'form,' signifies to mold out of existing materials." We are not quite sure that our reviewer himself has the utmost confidence in his ar gument, as he does not state it as fully as he might. The only way in which it has any force, to our mind, is when understood thus: The word create, according to Eld. W., means to produce something even the material or elements of which did not exist before. Hence when used respecting man, it can not have reference to his body, since his body was made of clay, which did exist before, but must refer to his immaterial spirit, his rational, thinking part, which was made in the image of God. received convincing evidence of the truth of this view respecting the cause of the great increase of infi young men who entered that institution to fit themselves for the min-

can his theory be made to harmonize with the text. Again, in Gen. 1: 21, we read, "And God created great whales." Here again we have the very same original word, bara, used in each of the other instances. Now, if, as the Bible, we must insist that it is a ste," can not refer to the matter or al or moral nature of man." Let us tions. Although it treats of the scious, thinking, rational, responsitions curs is its poetic form in Gen. 2: 7. surd. creation of the world, it leaves man ble entity, or what he holds to be "And the Lord God formed man of

of a life hereafter, and gives some guage is the view that the thing same pneuma,

only in part. The original words it is the seat of all spiritual duets of organization, chief among are different, but their use is by no knowledge," and quotes in proof 1 which are life, mind and body. Each "The soul," says Eld. W., "is the the things of a man, save the spirit ondary or figurative signification. onnecting link between the spirit of man which is in him? Even so

of things hoped for." According to Macknight, the text means, "an with care. He affirms that the discontinuous entity in man, called the spirit, we should understand this wincing evidence could be required."

Shy member of the congregation to man, called the spirit, we should understand this vincing evidence could be required. If it be inquired how a material pertinent when exhibited toward the form of a complete life-record, text as meaning that Paul's spirit if it be inquired how a material pertinent when exhibited toward to the congregation to man, called the spirit, we should understand this vincing evidence could be required. If it be inquired how a material pertinent when exhibited toward the congregation to man, called the spirit, we should understand this vincing evidence could be required. If it be inquired how a material pertinent when exhibited toward the congregation to man, called the spirit, we should understand this vincing evidence could be required. If it be inquired how a material toward the congregation to man, called the spirit, we should understand this vincing evidence could be required. If it is inquired how a material toward the congregation to man, called the spirit to man, called the spirit to man, called the spirit toward the meaning of the original words reconstituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constituting a description of the original words reless are a constitution of the original words referred to is "clear-out and univer- ganization; we say if this view be several hundred miles away in Eph- swer, We believe the language emout." Let us examine a few texts hold, then it is in the highest degree esus. This must cortainly he the play to be biglig constitute Of upward, and 'the rational or moral sort of symbol for life itself, and it whether he was actually taken up to and thus actually casting out of the his own private affairs in his own

are necessary. ment can not be doubted, since the word given by Gesenius in his propriateness of the usage. plies the term spirit in this text to

it to "the rational or moral nature." Again, it is claimed that the Greek word pneuma, means the same as maintained by Eld. W., bara, "cre- the Hebrew, ruach; viz., "the rationelements of which the whales were examin this point a moment. In composed, to what can it refer? If Gen. 7: 15 we read, "And they went consistent with his theory, he must in unto Noah into the ark, two and

ure of the globe on which he lives, that no amount of credulity or prej- into his nostrils the breath of life." the position that the soul will re shall we ever be with the Lord." 1 something more than an immaterial its shape, size, structure, and rela. udice in favor of a preconceived It is evident, then, from our review- quire a body in the future world as Thess. 4: 16, 17. From the above tion to other parts of the universe. view will enable any person to ac- er's own reasoning, that if pneuma well as in this, which many who be- texts it is clearly evident that the It reveals somewhat more respecting cept or hold a theory which involves means the "rational or moral na- lieve with Eld. W. respecting the time when Paul expected to receive the nature of man, but leaves much so insuperable a difficulty as this. ture "which was breathed into man's nature of the soul will be unwilling his reward, and to "be with Christ," to be learned by him through his We might adduce other cogent ar- nostrils by the Creator, beasts of to do. own investigations; and one of the guments on this point, but forbear all classes, from the highest mammost important subjects left for him for the present. Let us see for a mal down to the lowest insect, are Paul and Peter necessarily implies ed. and the righteous living to study is the nature of the soul. moment, however, how beautifully man's peers, since according to Gen. that there is a spirit separate from "changed." Whether or not Paul The Bible gives to man the assurance harmonious with the Scripture lan- 7: 15 they also possess the very the body, such expressions as "the expected to be among the living at -" Male and female created he glimpses of the nature of that life; created, the soul, was the organiza- It is worthy of mention that the Spirit," etc., which abound in the decide.

own study, with the aid of slight "create" probably does not refer to nal in Eccl. 12:7, "The spirit shall God possesses a body distinct from fered is based upon the existence of hints from inspiration, how the the matter of which Adam and all return unto God who gave it." It his spirit, which Eld. W. can not al evil spirits, and the fact that Christ the spirit is the "rational or moral present is to be linked to the future other living beings were formed. thus appears that if Eld. W.'s reallow, since he holds that God is state of existence without loss of The thing created was the organiza- soning proves anything, it proves "pure spirit." tion of man and of animals. The too much, more than either himself But now let us notice carefully creation of man was simply the or- or those whom he represents will be the arguments adduced by our re ganization of matter. The matter willing to admit. We are willing, Greek scholars agree that the orige the thing which had not before ex- spirit and soul. We define the word view, the texts under consideration its various attributes, which result Elder Wardner says, "The spir and the various attributes and pro-

Again, it is said, "pueuma is nev-Our reviewer quotes John 4: 24, principal definitions given to it by it has no life to lose, and it would as he never thought before. "God is a spirit," as the foundation Robinson in his "Greek and English be eminently improper to speak of The difficulties in these texts dis which the disciples supposed they

mission of Lid. W., agree in assert than an intraction to show that man very different order; and, as shown, inside a person, but in its having of the soul to God, pneuma same connection to show that man very different order; and, as shown, inside a person, but in its having of the soul to God, pneuma same connection to show that man very different order; and, as shown, inside a person, but in its having of the soul to God, pneuma same connection to show that man very different order; and, as shown, inside a person, but in its having of the soul to God, pneuma same connection to show that man very different order; and, as shown, inside a person, but in its having of the soul to God, pneuma same connection to show that man very different order; and, as shown, inside a person, but in its having of the soul to God, pneuma same connection to show that man very different order; and, as shown, inside a person, but in its having of the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show that man very different order; and the soul to God, pneuma same connection to show the same connection to show the same connection to show the sam He's not a Jew who outwardly is so.

Rom. 3: 28, 39.

Representation of the existence of such a thing as length here, but will ask the attention of the existence of such a thing as length here, but will ask the attention of the existence of such a thing as length here, but will ask the attention of the existence of such a thing as length here, but will ask the attention of the existence of such a thing as length here, but will ask the attention of the existence of such a thing as length here, but will ask the attention of the existence of such as the existence of s But he's a Jew who inwardly doth know, the orthodox conception of an im But he's a Jew who inwardly doth know, His heart and spirit circumsis'd from sin.

But he's a Jew who inwardly doth know, His heart and spirit circumsis'd from sin.

And selfish passions purg'd out from with in.

But he's a Jew who inwardly doth know, His heart and spirit circumsis'd from sin.

And selfish passions purg'd out from with in.

But he's a Jew who inwardly doth know, the orthodox conception of an im too of the text is, that as no mouth, keep the door of my lips; sone can tell the thoughts of snoth which is evidently bones, as ye see me have. In the orthodox conception of an im too of the text is, that as no mouth, keep the door of my lips; sone can tell the thoughts of snoth which the Apostle Paul heard "un true, since it is only an imaginary of the text is, that as no mouth, keep the door of my lips; sone can tell the thoughts of snoth which the Apostle Paul heard "un true, since it is only an imaginary of the text is, that as no mouth, keep the door of my lips; sone can tell the thoughts of snoth in the orthodox conception of an im the orthodox conception of

nature' of the best that goeth down- is so used, not only in the Bible, but Paradise bodily, or only in imagina- mind the evil designs and purposes private way. An honorable church ward to the earth?" No comments in common parlance at the present tion or in vision. time. For example, a man in dying An argument is built upon the

disproves the opposite, since it ap. at first sight seems to contradict the when he should receive his reward. tinction between the soul and the views which we have endeavored to | "And when the Chief Shepherd spirit. the breath, or life imparted by the maintain; nevertheless we believe shall appear, ye shall receive a crown breath, while our reviewer applies that the language can by fair inter- of glory that fadeth not away." 1 pretation be reconciled with the Peter 5: 4. "Henceforth there is views in question. Let us, however, laid up for me a crown of rightconsider for a moment some of the difficulties which the text will in-

volve as interpreted by Eld. W. 1. If the house or tabernacle all them also that love his appearspoken of by Paul means the body, ing." 2 Tim. 4: 8. "For the Lord then we are compelled to believe himself shall descend from heaven can a concise idea of the nature of maintain with reference to the two of all flesh, wherein is the breath that not only Paul but every Chris- with a shout, with the voice of the whales as he did respecting man, of life." In the Septuagint version tian, at least, has two bodies, an Archangel, and with the trump of leaves us considerably in the dark that the word refers to the produc. the word translated breath is earthly body and a heavenly, at the God; and the dead in Christ shall evidence of the existence of a soul one flame of goesin which such imtion in them of an immaterial, con- pneuma. The very same word oc same time, which is certainly ab- rise first. Then we which are alive of a more rational character. The

2. It will also be necessary for gether with them in the clouds, to to find out by investigation the nat- the immortal spirit. We feel sure the dust of the ground, and breathed those who hold this view to accept meet the Lord in the air: and so

3. If the language employed by the righteons dead will be resurrect-Spirit of the Lord," "My [God's] that time it is not essential for us to but it leaves him to find out by his tion. We agree with Eld. W. that same word is also used in the origi- Scriptures, as certainly imply that

sometimes possessed by them, and Peter's meaning when he says, that he, in many instances, "cast also prove that lower animals have than a wound from the swords for "I must put off my tabernacle" is out devils." Eld. W. quotes Luke the same "rational or moral nature," the datter affects sonly she body the evident from the very next verse, 2 24: 39, "A spirit hath not flesh and being used for both man and beasts. viewer from the Bible, or supposed had existed before; the organization however, to admit all that is proven, Pet. 1: 15, in which he refers to the bones," and adds, "If they had no to be based upon the language of had not previously existed. Evi- provided that we may substitute same event as "my decrees." What desh and bones, they had no brains; die. Scripture. He says: "Hebrew and dently the word create must refer to different definitions for the terms ever is meant by the highly figura yet they existed, and had intellight tive expression employed by the gence character, and force." This ing can die that has not life. The monaris more useful, and without it spirit as used in the Scriptures to organization. There is no means of mean the breath or that which is description or the escaping this conclusion. With this pendent upon it, life, and mind with thinking part," his rational or moral cape, on a rational or moral cape. This cape in the cape is not a postle, it is evident that it does not itself detraction, nor ever thought it not cape. nature," since he spoke of his death; organ; but a little attention to the possess life. original words for soul and spirit present no difficulty, since lower from life. The soul we define as the and Solomon says, Ecol. 9: 5, "The original words, employed, will reare not only different, but are never animals possess organizations as well organization (not the organism, dead know not anything;" and in Ps. lieve the difficulty. The words of which includes thematter organized), 146: 4 we read, "His breath [reach] Christ, were attered for the purpose goeth forth, he returneth to his of quieting the fears of the trembearth; in that very day his thoughts ling disciples, who "supposed that perish." If Solomon had believed they had seen a spirit." According means so distinct as represented. | Cor. 2: 11, "What man knoweth word has its primary and its see as does Eld. W., he would have used to the learned Griesbach; the word volves more difficulties than ours. a very different expression. We rendered spirit in yerse thirty-seven should expect that he would have is not pneuma, but phantasma, or he had been yout of the body." and the body;" but no proof is of the things of God knoweth no man, er, in Scripture, said to be mortal, or to said, instead of, "The dead know phantom, which, according to Webfered in support of the statement. but the Spirit of God." This text die, or to be destroyed." Certainlynot. not anything," When a man dies, ater, is "that which has only an was "present in spirit" at Corinth We ask for evidence of the truth of proves nothing, since the original The pneuma is never represented as he becomes wiser than ever before, imaginary existence; 2 "an airy while really at Ephesus. U. Whittord's essay in the RECORD in a representation of the control of the contr we must consider it in the light of may with equal propriety be ren. parting life, but does not itself post instead of, "In that very day his hath not flesh and bones, as ye see die is gain," unless he had supposed to rell a talk of scandal except to dered mind, which is one of the sess life or intelligence, and hence thoughts perish," He begins to think me have," Christ evidently referred that he was "to be with Christ," at him who doves no hear sit. to the very same kind of a spirit once.

art of therefore, no certain space can be defin'd, and universal rest for all mankind.

A universal rest for all mankind.

Hence, clear it is, the Israelite commands Which were of old dispens'd by Moses' portance to which we would invite his being." We believe that numer follows: "For I verily, as absent in these texts dissuance in the disciples supposed they appear when we consider the landary in the same sense in 1 Cor. 5: 3, as point of great importance in the same sense in 1 Cor. 5: 3, as follows: "For I verily, as absent in it is not itself rich, neither can it be terms house and tabernacle in the disciples supposed they appear when we consider the data appear when we meaning state or condition rather brains, but equally so of tangible "possessed" by evil spirits.

certainly knows nothing. Eld. W. is the express image of his person."

| certainly knows nothing. Eld. W. is right. He can not hope to find any scientific evidence in support of this view, and hence, as before re| certainly knows nothing. Eld. W. the express image of his person."
| certainly knows nothing. Eld. W. the express image of his person."
| certainly knows nothing. Eld. W. the express image of his person."
| certainly knows nothing. Eld. W. the express image of his person."
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| certainly knows nothing. Eld. W. the express image of his person."
| certainly knows nothing. Eld. W. the express image of his person."
| certainly knows nothing. Eld. W. the express image of his buside sand inside condition of all own mind. We would suggest as a thought ular language made use of by Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. is the expression, "whether in according to Eld. W. this view, and hence, as before rethis view, and hence, as before rethis view, and hence, as before rethe total death is the gate the body I can not tell," In the death; but he said distinctly that the moment of death; but he said distinctly that is made the subject of gowin, or dispussed that he carefully avoids any material essence have the property of dissolution the spirit escapes from the least sur of dissolution the spirit escapes from the body I can not tell," In the death; but he said distinctly that is made the subject of gowin, or dispussed that he carefully avoids any of dissolution the spirit escapes from the body I can not tell," In the death; but he said distinctly that is made the subject of gowin, or dispussed that he carefully avoids any of dissolution the spirit escapes from the body I can not tell," In the death; but he said distinctly that is made the subject of gowin, or dispussed that the moment of dissolution the spirit escapes from the body I can not tell," In the death; but he said distinctly that the moment of dissolution the spirit escapes from the body I can not tell," In the death; but he said distinctly that the moment of dissolution the spirit escapes from the body I can not tell," In the death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he said distinctly that the moment of death; but he sai is a property of matter. Yet Christ pneuma in Greek, spiritus in Latin, trammeled wings soars away to to the Corinthians, said, "For I then, even according to our review- tained, it would be found that their asserts, in substance, that God has a and spirit in English, represent the glory—if this be true, the spirit is verily, as absent in body, but present er's view, and the testimony of starting point was right here in this asserts, in substance, that God has a glory—if this be true, the spirit is form, and that he has the same form. Christ also says that he was the image of his Father's person.

The Greek word here used for person is, in Heb. 11: 1, translated substance. "Now faith is the substance of the image of the image of the image of his Father's person.

The Greek word here used for person is so is, in Heb. 11: 1, translated substance. "Now faith is the substance of the position represented to the image of the image of the image of his Father's person.

The Greek word here used for person is so is, in Heb. 11: 1, translated substance. "Now faith is the substance of the position represented to the image of the image of his Father's person. The Greek word here used for person is so is, in Heb. 11: 1, translated substance of the position represented to the image of the image of his Father's person. The Greek word here used for person is person. The Greek word here used for person is person. The distinction, for itself, and the special prayer to body is absent from you, my spirit is in is present with you. Ignoring the highest degree inappropriate. If, however, the view be held that parallel passage by those who use it in spirit. Christ did not deny that he was a spiritual or heavenly being, but asserted that he was a spiritual or heavenly being, but asserted that he was a spiritual or heavenly being, but asserted that he was not is present with you. Ignoring the light passage by those who use it is present with you. Ignoring the highest degree inappropriate. If, however, the view be held that parallel passage by those who use it is present with you. Ignoring the heavenly being, but asserted that he was a spiritual or heavenly being, but asserted that he was not is present with you. Ignoring the height passage by those who use it is present the heavenly being the heavenly being

TERMS 42 A YEAR, IN ADVANCE.

WHOLE NO. 1843.

with reference to this statement. appropriate that at death the condition referred to by Paul as the nature of spirit possession we this sort of thing. They probably First we will notice the Hebrew soul or spirit should be commended cout of the body. Certainly Paul's may perhaps gain an accurate idea began their ministry with as much word, ruach. According to Eld. to the care of Him who created man, immaterial spirit, his "rational or from the following texts: "Until cessant attrition of the petty gostip W., this word means "the rational and who alone has the power to remoral nature," would be as much Christ be formed in you." Gal. 4: of small people about the moral nature of man." In Eccl. store him to life in the resurrection. out of his body if in Corinth while 19. "Christ in you, the hope of fairs of their minister, has brought 3: 19, 21, we read as follows: Yea, Eld. W. asks, "Why did they not his body was in Ephesus, as though glory." Col. 1: 27. It will not be about a kind of epidermic strophy. they have all one breath; so that a use the word soul instead of spir- it were in Paradise. Will it be ad urged that Christ was actually much at all thin skinned. man hath no pre-eminence above a it?" The obvious answer to this mitted that Paul intends to say that formed within the person. The lan-what other people prefer to conse beast: for all is vanity." "Who question, as already observed, is that his "rational or moral nature" was guage is figurative, evidently refer- We never yet thew a minister's knoweth the spirit of man that goeth since the thing given to man by the sectually in Corinth at the very ring to the mental condition of the wife, however, who schieved that upward, and the epirit of the beast Creator was the pneuma or life-giv- moment when he was writing his individual, having particular rela- fortunate or unfortunate condition that goeth downward to the earth?" ing breath, it is the same pneuma epistle? Hardly, we suspect tion to the purposes and motives of insensibility. So that even if the The words breath and spirit in these that is given up at death. The thing What Paul meant was that his A person in this condition would be texts are from the very same origi that goes back to God is the same thoughts were with his brethren at really possessed by Christ, having the feelings of ministers that in nalword, which, according to Eld. W., thing that came from him, which, Corinth, that he was with them in become, as expressed in 2 Cor. 5; sheer self-protection, they came to means "the rational or moral nat- as elsewhere shown, is the life-im- imagination; and this is just what 17, "a new creature." Just so with ure of man." Let us see how this parting breath, that which sets in he means in 2 Cor. 12: 2-4. He in demoniacal possession. The evil rendering would read: "For that motion the vital machinery, the very timates that he may have been "out spirit did not actually enter into the which befalleth the sons of men, be same thing that was given to all of the body" in the same way that person possessed, but controlled him falleth beasts. . . Yea, they have living animals. The breath goes he was out of the body when pres- by filling his mind with evil all one 'rational or moral nature.'" out of the body, and life ceases. The ent in spirit at Corinth. The expethoughts and purposes. Casting a preacher is a man, and that in be-"Who knoweth the 'rational or close relation between the breath rience which he had was so real and out an evil spirit was simply delivermoral nature' of man that goeth and life has caused it to become a lifelike to him that he could not tell ing an individual from its influence. One of these is the right to manage

placed there by it. The fact that a Jewish sect be-Eld. W. says that the Hebrew is said to "breathe his last," to hypothesis that Paul would not have lieved that the spirit might exist tain limits, the responsibility of the word under consideration means the "breathe out his life," etc. The said "to die is gain," if he had sup- independent of the body after its church ends. It has no more busisame as the Latin, spiritus; but one same could in no sense be said of the posed that he would be obliged to death proves nothing, since certain ness to go chasing after every dol-That this is the sense of the argu- of the principal definitions of the soul, or organization, hence the ap- lie unconscious in the grave for two sects of the Jews believed not only lar that the pastor receives, to see or three thousand years; but John in the future existence of the spirit some fanciful standard of economy, word "form" is held up in contrast "Hebrew and English Lexicon," is Eld. W. refers to 2 Cor. 5: 1-8, in the Revelator says that he heard a independent of the body, but also than it has to institute an inquisition with "create." Now let us see how anima, which Eld. W. says means which passage Paul says. "For we voice from heaven saying, "Blessed in its past existence, before it was into the private affairs of the humdelity among scientists. Not long this theory will work. The same animal life. Gesenius further defines know that if our earthly house of are the dead which die in the Lord," connected with the body, which is blest person. Whether the minister of are the dead which die in the Lord," connected with the body, which is blest person. Whether the minister of are the dead which die in the Lord," connected with the body, which is blest person. text which says, "In the image of the word as meaning "the vital this tabernacle were dissolved, we and the reason of their blessedness certainly more than our reviewer authority that at the University at God created he him," also says breath," "the principle of life as have a building of God, a house not given is that "they may rest from would admit. We do not find the is silk or calico, is absolutely may "Male and female created he them." embodied and manifested in the made with hands, eternal in the their labors." Paul would really evidence that either Christ or the body's business but her own. She Now as our reviewer maintains that breath of the mouth and nostrils," heavens. For in this we groan, ear gain, then, in that he would enjoy apostles sided with any one of the has precisely the same right to regulate her household economy with nestly desiring to be clothed upon a blessed rest from the trials and various sects which existed among tout interference, that any church show presently that not only the Bible, but candid reasoning, will neither sustain nor admit such a disneither sustain nor admit such a disnei must drop his belief in the Trinity posite meaning, viz., Eccl. 19: 7. not be found naked." A paralled should lie in the grave. That Paul tions which were contrary to the That all might read and clearly understand.

The day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what seems to be deThe day was come when Paul the subject wish to say what wish to say what seems to be demanded at this point—and we hope that neither Eld. W. nor his friends the truth on this subject, as well as sidered in reply.

The opinion of the learned author liver at his desirable he may have thought it distinction between himself and his desirable he may have thought it sarguments which have keen adduced or to intermeddle, or talk, or goesip the truth on this article, and contribution, exhibits an extended author liver at his desirable he may have thought it or to intermeddle, or talk, or goesip along the form that this text contains some the fact that he looked forward to sidered in reply.

> Ans. Eld. W. has misunderstood in fact, as he does, but use the terms often so used in Scripture and usualeousness, which the Lord, the righteous Judge, shall give me at that ly in common parlance. day; and not to me only, but unto

2. The subject under consideradiction of science.

and remain shall be caught up to- question is peculiarly a scientific one, kindle, can be considered extrava-3. God is "pure spirit." Ans. The Bible represents God as spirit, and Eld. W.'s mode of ar-

4. In Gen. 2: 7, create refers to the spirit, not the body, since "create signifies to produce what did not exist, in element, before." Ans. Then sex is a property of spirit, and God is male and female

was at his second coming, when all

The next and last argument of-

them," and whales have spirits as well as man. Gen. 1: 21. presching and gospel courtesy are honored and observed.— Western Recorder. 5. The use of the Hebrew ruach and the Greek pneuma show that

recognized that human beings were nature of man." Ans. If they do prove this, they 6. Pneuma, spirit, is never said to

clothed.

to the body. Eld. W.'s view involves more difficulties than ours, make the subject of it either better

8. Paul was not certain but that or worse. It may represent us in a he had been "out of the body."

False light, or place a likeness of as Ans. In the same way that he

Some charch mentions appear, are, in a peculiar sense, their pro-erty. His household, managemen

reading is phantom, an imaginary

existence, which would of course be

They rather take pride in parading feel, or at least to give evidence of feeling, there are likely to be others

coming a pastor he surrenders no support, and that that support is promptly paid. Here, within cer-1. We do not make proper disceedingly narrow view of the ministerial office, or an exceedingly nar-

ow soul.

The truth is that a more frequent application of the homely rale, "Mind your own business," would only in the relations between pastor interchangeably because they are and people, but would cure, or rather prevent, a host of church troubles, that now so sorely tax the pa-tience and interfere with the pros-2. The subject under considers perity of Zion. Untamed and med-tion does not come within the juris dlesome tongues seem to have been not unknown in the apostles' time: Ans. Science does ignore the ex- and if Paul could declare of them istence of the soul or spirit as an im that they were we set on fire of hell." material entity, but affords strong certainly no language that we com ous flame of gossip which such im-pertinent and meddlesome tongues gant or severe.

when sigprescher decides dito "know nothing" among his people,
"except Jesus Christ and him crucified" and when his people are qually decided to "know nothing and guess nothing in aegard to his private and family affairs, save as that knowledge will contribute to we may look to find a permanent and successful pastorate. Other things being equal, the measure of ministerial success will be largely proportionate to the fidelity with which these simple rules of gospel

Pythagoras meed ato say that a that "the tongue was at the sam worst: that with good government

esservy to confuters themode Fit. 7. Peter speaks of putting off this leaid he, it bey are aparks, which it tabernacle, and Paul of being un you don't blow, them, will go ontion Ans. The terms are figurative, trol the evil tongues of others; the

"Slander," says Bacon, "can not in a had one But we are the same. Not so that glanderer: the slander that he utters makes him worse, the

slandered never. then, to rebuke and check the de Ans. Paul expected his reward you do not listen to it with pleasure."
only at the coming of Christ, not at own back! save the old provers al-10. In Christ's time persons were linding to the fable of the trace possessed" by evil spirits, stiffed with the faults of his neighAns. Possession by spirits did not bors, the one behind with his own.

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

THE LABOATE RECORD.

the humor and aptness which appear, saying nothing of the sentiments, will render them interesting.—ED. SERT.

draw.
That by obedience of the holy law
And full observance of divine commands,
Man reconciled before his Maker stands.
But to reduce the subject to just laws,
We must investigate the earliest cause
Of different impulse moving on the mind,

we.
The one most good did gently intimate

That's happily display'd, held out to man, Free will and choice, we which we will may serve, The Lord of lide or from his law may

Then wonderful absurd to apprehend That man was made to feed the eternal

joice, The Lord will save all that obey his voice, His power is greater than the prince of

made, Those plain conditions which may Rewards for that he'd no faith to believ The holy Scriptures greatly do abound With free will terms, and point all to the ground Of faith, obedience, and works of love, The surest passports to the realms above. But here should any doubt, or wish to find

But where's the Word? "'tis in thy mouth

A universal law for all mankind.

Which we believe do plainly represent, And inward rest that inward rites were | Eld. W. shall prove by evidence That as the Lord from his own works did

So man must cease from his own works of sin, Heb. 47 10.
If to the Christian rest he'd enter in.
"The Sabbath day's a shadow," as Paul saw, Col. 2: 16, 17
"Of things to come," a figure in the law.

The ancient law's a shadow of the new.

Our Lord on earth, nowhere that I have prepared by men who held precon-

Was never meant for all in every land,

Or how'll their time with Moses's law A day and night there, constitute a year, Which doth include above three hundred

to, but have not yet been furnished

assertions made upon this point by

hands,
Were local precepts to a certain race,
And not enjoined on man in every place;
But that these precepts now are done

The kind of spirits which the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant of the stention of the reader. Scient out grant out grant of the stention of the reader. Scient out grant out

gels live. Good Jeremiah, a noted seer of old, Did plainly see and faithfully foretold,

makes
Between the law on tables of the heart, one more glorious now doth much ex-

Now here a difference varied zeal excites; You plead an outward Sabbath, outward

Those perfect works he doubtless saw it

find in lexicons, commentaries, etc., any amount of confirmatory evidence, since these works were all

remark, "Our best scientists and And still some other reasons will arise,
And show how time revolves around the philosophers decide that the origin, nature, and destiny of the soul and spirit do not come within the jurisdiction of science, as shown agree, His seventh day to us would sixth day in my last sermon and in Bro. O.

PAR H. W. HULL D. D. - - - EDITOR. ness or for publication, should be addressed to "True Sameara Recommen, Aifred Centre, Wilson's Co. N. Y."

: HTARRAR 3HT Ingement, Jonza S. A Oriticism Reviewed.

Christians ought to agree in spirit, and as far as possible in opinion. For this reason, in part, I reply to Your enticism in the RECORDER of May 6th of my article on the Sabbath in the Bibliotheca Sacra of April. I wish for all light on the subject. 1 will be fair and honest. and if the Seventh-day arguments shall at any time seem to me to be into three parts, by kalends, nones, the stronger, I will turn and observe and idea. Neither they nor the the seventh day instead of the first. Those upon the other side ought to ever had a day called Sunday. But have the like spirit and principles.

We thank Dr. Love for his review of our criticism on his article of a recent date in the Bibliotheca a convenient way of dividing the Sacra, but especially do we thank him if in any sense we seemed to do him injustice, a thing we sincerely which they had borrowed, perhaps, son do we thank him, and that is for In that astronomy there were seven giving us an opportunity of putting planets, the sun being reckoned for his thoughts before our readers with the notion prevailed that those planour reply, that they may see both ets had some special influence over sides of the question at one view.

To the sentiments of the above one of the planets, by a certain paragraph, we respond by a hearty amen. For many years we have the last day of the week, or Sabbath; prayed that the division walls sep and Sunday, from the sun, to the arating God's people might be removed, and may none of our actions contradict this prayer.

Tou close your article by saying, tians, for a long time, called the that "up to this time" I have first day the Lord's day, as com-"failed to show that the first day memorating Christ's resurrection. of the week possessed any God-given But finally, when their civil rulers Did vou not see that up to this time I have more or less fell into its use, as well only begun on that point, and am hringing together facts for a premise, and do not profess to have come to a conclusion, and that therefore it is not time to say that I have quire several more articles to bring the sun, or to its worship." The forward all the data bearing on the

ing a mountain, and that is the difficulty with your effort. You have Smith in his article under the word said too much to make a point. You but this and that together, and then draw an inference. If God has removed the sanctification of the seventh day, and put it upon the first day, why do not the Scriptures say tine." In addition to this, all agree so? One single declaration of this that Sunday is a heathen festival. kind is worth more than volumes of Nothing is plainer than that the men's reasonings and inferences. worship of the sun prevailed from God blessed and sanctified the sev- the earliest times among the nations enth day, and then openly command- surrounding Palestine, and that at ed its observance and interwove it times the Jews themselves adopted with the world's history, and is he this kind of worship. It seems also now in an unheard-of way to sink true that the first day of the week it out of sight, and then in a secret, was named after the sun as an idol and sinuous way bring up another as well as one of the heavenly bodies, day and crown it with the honors of and Webster says it was named

as having an unusual degree of ir- ship." regularity. Do you not see that I am treating the subject historically, and am taking up the passages that | tions a religious meeting held on bear upon it much in the order in Sunday was Justin Martyr, in the which they come in the New Testament? Then where is the "irregulever, that any special sacredness larity?" I set out in that article with this proposition: "The Lord's was attached to the day, as the obday in the new dispensation was the ject of the meeting was to comchief of all days with the apostles | memorate the resurrection of Christ. and early Christians, and was their special day for rest and religious in the Cyclopedia of Biblical Litera-I am gathering up the facts that go to show that statement | ture by Kitto, are, "On Sunday we

Perhaps we should have said, it is the first day on which God, having seemed to us characterized by indi. | changed darkness and chaos, made seem to us then, and does now, that Savior Jesus Christ rose from the if the Sabbath has been changed, dead."-Justin Martyr, Apol. i. 67. something should have been said that the common people could un- was the chief idol of the heathen derstand. We speak reverently, world, and that often even the Jews but this whole thing is dark, con- gave themselves over to its worship, fused, and strange! Pray, if there that the first day of the week, as is any point, do go straight to it. | Webster says, was named Sunday or

You say in substance there is a Sun's day, because it was anciently question lying back of these facts, dedicated to the sun, or to its wor-and that it is, What is the mind of ship, and that this name is employed God as to the day to be observed? by the earliest of the Christian It is just what I am about—trying writers referring to worship on this gard to the day to be observed in day, and the statement of Neander. the new dispensation. The inspired | that "opposition to Judaism introand miracle working spoetles had duced the particular festival of Sunauthority to act and speak for God day very early into the place of the them and the Christians with them observing the first day as sacred and Sunday was always only a human

Had the inspired and miracleworking apostles" said anything about this matter, that would be nother thing. Their authority in place a heathen institution, and how the matter would not be denied, had easy it is to see how Sunday came they exercised any. We admit that into the Church. It seems to us f what is said in the last period of the above sentence had come to ipass, that would settle the matter. The difficulty is that the record does not state these facts. They have no distance there until put there by our magination. It is an unknown thing ordinances of religion by hints; nor is there an instance on record of the change of an ordinance. Ordinances epeculiar to a dispensation pass away with it. Had the Sabbath been a Jewish ordinance, it would have passed away at the death of Christ; but as it was an appointment for the not find that the first day of the arace, it can not come to an end until week was called the "Lord's day " the race has fulfilled its earth mission. When it is admitted that the Sabbath was instituted at the beginping, all ground for argument in the interest of a change or of abrogation is abandoned, because as an institu-

those reasons remain, the institution

day, the day following that of the crucifixion. The "third day" was You say that Sunday put into the place of the Sabbath "had been for the next day after the Sabbath; it generations a heathen festival in must have been the first day. The onor of the sun," and hence infer evangelists teach that Christ did that God would not have allowed and that according to that day to take the place of one of his prophecy; therefore they teach that he did rise the "third his own appointment. It must be you are wrong in representing that day," which was the "first day." It Sunday was ever a heathen festival. was not on Monday that he rose, or The origin of the name was in this any time after that; for, he was reway: Anciently, many or all napeatedly seen on the "first day." tions had the week of seven days. Therefore, your idea that it is not Afterwards, all seem to have lost it taught on what day he rose, must except the Hebrews, and, perhaps, incorrect. The true meaning of the Egyptians. The Hebrews had no special name for any day of the end of the Sabbath," as Alford transweek except the Sabbath. They lates. And here is another case of reckoned by saying, first day after the Sabbath, second day after the the Roman or Babylonian method; Sabbath, and so on. The Romans, as though the day commenced, not for centuries previous to the reign of Christianity, divided their months day preceding. Concerning the time of Christ's Grecians, up to that period, had the Christians, and the Jews before them, carried the week of seven did rise on the first day of the week,

days extensively through the Robut also say that according to Matman Empire; and rulers saw it was month. Then to get names for all "late in the Sabbath." His words the days of the week they resorted to Egyptian astronomy or astrology are. "And late in the Sabbath, as it was dawning into the first day of lens and the other Mary to view the one, and the moon for another. And sepulchre. And behold, there was a great earthquake. For an angel of the Lord, descending out of heaven. the hours of the day. Saturn being method of counting the hours in the like lightning, and his raiment is wholly unwarranted. day, they gave the name Saturn to white as snow; and for fear of him, first day of the week. But Sunday was not a heathen festival, and the people who gave the name Sunday did not worship the sun. The Chrisve; for I know that ye are seeking tians, for a long time, called the Jesus, who was crucified. He is not here; for he is risen, as he said. made legal the name Sunday, they Lord lay. And go quickly, and tell apostles, and Christians contemas the use of the names of the other dead. And behold, he goes before days of the week. you into Galilee; there ye shall see him. Behold I told you." The passage you quote from Mark is

Webster says the first day of the week was called Sunday, "because this day was anciently dedicated to made to read that Christ rose on the New American Encyclopedia says it was "identical with the Roman dies solis (day of the sun)." The best informed writers agree with sun, when he says, "The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Pales-"Sunday because it was anciently You speak of my "argument" dedicated to the sun, or to its wor-

The first writer who clearly men-

by the early Christians. The first

instance of this kind, according to

Kitto, occurred in the year 200.

whole ground. You speak disparagingly of my vear 140. It does not appear, howlabor on the question whether the day of Pentecost, which was the You speak of the question itself as of little importance. I show in my His words, as translated by B. P., article that it is of much importance: because primitive church history declares that Pentecost was on Sun day; and that being so, it shows all assemble in common, since that that God put special honor upon the first day again, as though he intended Christians should specially obrectness and diffuseness. It did the world, and on the same day our serve it; and all that agrees with an of celebrating this event by keeping other voice of history, that the Christians did from the time of the spostles keep the first day sacred. Now take the facts that the sun

The difficulty with the argument concerning Pentecost is twofold. theory. First, no certain conclusion can be reached by any effort, no matter however labored it may be; and, econd, it has nothing to do concerning the change of the Sabbath. It was Pentecost, and only Pentecost. Who can for a moment suppose that the Holy Spirit intended to teach in this case any lesson concerning the change of the Sabbath?

You say of Acts 20: 7-11, that if it has any binding force, it is that Christians should come together at Sabbath," and that the "festival of night "to break bread." I reply, the declaration is, that the disciples | my delay to notice it. I would not chief, and holding that there was no ordinance," and the further fact came together to break bread on the reply now had not the Elder taken cobligation to keep the seventh day that it did not claim for many years any longer, then it will be clear evito be anything else than a human dence that God's mind in this new ordinance; and further the utter in their custom. The fact that on that to deal in "sarcasm" nor insinuation is, that such was their custom. The fact that on that occasion their meeting was unusually tion. I was far from intimating that ordinance; and further, the utter inconsistency of supposing that those prolonged so that the Lord's Supper Seventh-day people are not "what did not come till after midnight, is they should be." I have always servance of the Sabbath, and knew not the chief or any important thing heard Alfred specially well spoken to be considered.

what it meant, should put in its That it was upon the first day of the week when the disciples came batarians, because they are few, together at Troas to break bread is though I did think 8,000 for the there is no ground of doubt that its not denied, but this: that the comnot denied, but this: that the com-ing together was in the night part from his better knowledge, correct observance was suggested by those whose education had been heathen part of it. That the meeting con promising account of the denomiin its character. Our own conviction is clear that it was transferred tinued all night, and that the act of breaking bread occurred after mid from heathenism into the church by night. Nor do we see any hint that it those coming into it from the Gentile side, in opposition to the Sabbath, because to them the Sabbath They evidently came together at and may have sown some seed that represented Judaism, a thing they that time because Paul was to leave | will yet bear fruit. despised on account of those who them the next day, and not on acobserved it. The idea that Christ count of sacred time. The Scriptput into the place of the divinely. appointed Sabbath this heathen festival is a strange conception. I do

Supper any more than for baptism. say in regard to it.

You say the evangelists do not teach that Christ rose from the dead is abandoned, because as an institution it is an outgrowth of creation, "Now when Jesus was risen early if I did not give you as Seventh-day, and far more abund that they do so teach. Mark says, and the full benefit of what you said on the first day of the support of these laws, and that they do so teach. Mark says, sich and the full benefit of what you said on the first day of the full benefit of what you said on the first day of the support of these laws, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the first day of the says, and the full benefit of what you said on the full benefit of what you said on the first day of the says, and the full benefit of what you said on the full benefit of what you s The passage itself makes no refer it. "The reason for the institution mast referred by including the charge in record of Christ's prophery that he record of Christ's prophery that he daining the Sabbath, and while would "rise the third day." That

bath, for that was only the second

suffering brethren in Judes.

do not prove a change of time. thev. show that they are the beginning of a series of similar events, which claim finally result in the universal-observance-of the first day by the early Christians. They say, that the second day of Christ's appear ance, the "eight days" after the first day, was not the next Sunday! but Matt. 28: 1, first clause, is " at the Monday. I show that it was Sun-Some of the Seventh day day. writers object, that the women, and reckoning not by the Jewish, but by | those that went to Emmaus on "first day" did not keep it as the Sabbath. I reply that of course the at sunset, but at midnight or sunrise, the night being reckoned with the Sunday, and therefore did not keep that day sacred. I claim to have resurrection, we always admit, for shown that they did not travel on the sake of the argument, that he Sunday, but on Monday, and that so far as appears they did keep Sunday sacred. Some of them claim that the evangelists always reckon thew he was risen and gone when by Jewish time, because Jews the disciples came to the sepulchre, brought their sick to Christ as the "spn was setting" on a Sabbath. I claim to have shown that that does not prove their point. One or more Seventh-day writers claim, that the week, came Mary the Magda- when the Savior directed his disciples to pray that their flight from he implied that that day would exist some forty years after his death, and hence, deduce that he did not aucame and rolled away the stone, and thorize a change of day. I claim sat upon it. His countenance was to have shown that their deduction

Here are six Seventh-day Sab batarian objections considered, althe keepers shook, and became as though I am more particularly dead men. And the angel answer- writing to meet another class of ob ing, said to the women: Fear not jectors. In all, I am aiming to show that Christ, through his apostles. authorized and enjoined the keeping of the first day of the week. and withdrew the obligation to keep Come hither, see the place where the the seventh day. If I show that the his disciples that he is risen from the porary with them, did keep the first day as sacred and chief, we can from that deduce the divine will.

WM. DELOSS LOVE. SOUTH HADLEY, Mass., May 11th, 1880. On this summing up we offer a few remarks. The First-day argu- sumption for any one sect to say to first day by putting a comma after ment, whether built by Dr. Love or the word week, where it evidently any one else, has for its corner stone should not be. Read it thus, ac an inference, and that only. All cording to Clark's Harmony, "Now, admit there is no precept requiring just as we do. If we observe them when Jesus was risen, early the first the observance of this day. Also well enough to please Christ, we can day of the week he appeared first all admit there is no Scripture state afford to be content. The churches to Mary Magdalene, out of whom ment declaring the sacred character he cast seven devils," and all is of this day. Nor is it anywhere dimost for the extension of the kingright. The difficulty in this case, rectly asserted that Christ and his dom of the Lord, are those that have however, concerning the resurrec- apostles esteemed it as holy time. It charity toward their brethren; that tion of Christ does not turn on the is nowhere called the Sabbath. The make no exclusive claims for them not an indescribably glorious event, the week is meant. It is true that nor that it ought not to be kept in should it be shown that Christ au-

> called for. The case, however, is just this Christians find themselves keeping son in Scripture for it, and then they commence searching for it, but find nothing said directly about it. They then state or rehearse some proposition about redemption being completed by the resurrection of Christ on the first day, and the propriety this day. They seek for something now to justify their philosophy, and

there, and with these fortify their upon a sandy foundation. Come to the simple Word of God, and let that be your guide.

THE SABBATH. The following correspondence has appeared in the Elmira Advertiser: First and Seventh-day.

To the Editor of the Elmira Advertiser I was out of town when Elder Hull's article was published, hence ious community. Nor did I design to speak disparagingly of the Sabwhole country was a small figure. of that day, and not in the light those statistics, and give a more

Nor did I intend to speak slightingly of the Alfred divine for mak ing no additions in Elmira to the was their custom to meet on this day 8,000. He made a good impression for this or for any other purpose. by his Biblical learning and logic,

On the contrary, my thought was to set forth a reason why his success was, from the necessity of the case ures do not teach that there was any and apart from any fault of his, no it is my profound belief that there set time for celebrating the Lord's greater. Christian people take common sense view of things-that often is the best logic. Here they If you had told what I say upon reason are 8,000 good Seventh day 1 Cor. 16: 2, and upon other pas. Christians on the one side, and sev sages in the connection, it would eral millions of First-day Christians it attempts a thing God has not comhave produced an impression quite just as good, on the other. By their different from that of what you do fruits, said Christ, shall ye know rectly against the day he has comwho are my disciples—and the fruits manded. Under these circumstan-I am sorry if I did not give you of First day piety are just as genuine ces no appeal can be made to the

third day was not the Jewish Sab- store at home as he is able for the Alfred have a true saline flavor to of the diminutive size of the de baptised by Eld. Abram Coon or to seasoning and saving the world, I give here a list of the points the salt that is in them as compared made by Seventh day writers, to with their sister denominations, is as which I reply in the article you critthe smallest salt lake in Utah beside icise. They say, that the facts about

Christ's appearances on the first day, commandments and shall teach men so, the same shall be called the least | the first? in the kingdom of heaven, but who oever shall do and teach them the same shall be called great in the kingdom of heaven." Now. if "great" means good, the Seventh of all the practices of each, however day people are great, because they are certainly good, but not so good another and to the Word of God! I as the First day people, because they sets saide the Bible as a rule of faith have not equal capacity of goodness. Their measure only holds eight thousand, while our measure is nearer eight millions. If great means powerful for goodness, the greatness of the Seventh-day compared with the man of God may be perfect, the First-day church is like one of | thoroughly furnished unto all good the asteroids to Jupiter or the Sun | works" have become obsolete. And yet our brethren at Alfred want us to believe we are breaking with truth, and that to be in harmony the commandments, while they are with truth he must be in harmony

keeping them. The wax candle with the Scriptures. Jesus prayed seeks to instruct the Drummond the Father to sanctify his discipler Burner on the subject of light. Lit- "through the truth," adding "Thy tle Salt Lake thinks it can impart a word is truth." The Holy Spirit a better saline flavor to the Atlantic Just there is the difficulty of the

3,000 converting the 8,000,000. If the 8,000 were the saints and the might be strong enough to do it. But since Christ has approved the millions as true disciples, why should

have no right to the Lord's Supper. You must be under some mistake lishonored. It must be the com- judges the quick and the dead. mandments are kept by us in the spirit if not in the letter. And it looks like a wonderful piece of preall the others, you are not in the true church and can't be received the Sabbath and other ordinances that have most power of influence on the gospel's behalf and that do

tion of Christ does not turn on the is nowhere called the Sabbath. The selves; that receive all others to characteristics of the only perfect their fellowship whom Christ rethat it has nothing to do with the unknown to the Scriptures. It is ceives. At present the non-exclusion to the divine will. The change of the Sabbath. Everything invariably called the "first day of sive churches are doing more evanconcerning its bearing on this question is assumed. The Scriptures are the state of utterly silent about it. In this we proof in the Scriptures that by the as his. What matter who else red does not break; the smoking flax he Letter From Rev. N. V. Hull. memory by a fitting symbol, as it is thorized the apostles to make the To the Editor of the Elmira Advertiser: in baptism. The whole work of re- first day sacred, that would end I regret my inability to find op demption as to its doctrine and the controversy. But all should portunity until the present moment facts is symbolized by baptism and know that if he has done any such to notice the second letter of judgeth righteously. "Take my

ordinances divinely appointed for It is idle to argue in the absence of 14th. In his first paragraph he says this purpose, and they cover the such a record, and if there were such I did not understand his first letter. a record, argument would be un. in several respects. I am sorry I mistook him, and accord him whatever he claims for himself in his ford, Conn., March 14th, 1786, and second letter.

Both his letters, however, are out | 1880, aged 94 years, 1 month, and the first day of the week, and they of joint with the occasion to which 23 days. When a babe, his parents think surely there must be some reathey refer. I did not go to your city to compare numbers, worth or work with the churches of other kinton. After attaining his major-Christian denominations. My ob- ity, he found employment at Pheject was to call attention to the fact, nix, R. I., as a machinist, and conas it seemed to me, that the argument in defense of the popular doctrine concerning the change of the Sabbath from the seventh to the Sarah Baker, and, soon after. re first day of the week was unscriptural | moved to Hopkinton City, where he and therefore inconsistent with the resided until he built and occupied vital principle of Protestantism. I brought no charge of inconsistency against Roman Catholics. They so gather a straw here and a straw hold that in "things non-essential" the "Church" has the power to the death of his first wife, he marmake such changes in religious or ried Lydia Larkin, and after her dinances as seem to it proper, and child's play, and cease this building on this ground to have changed the Sabbath. Protestantism, however, denies this claim, and professes to en name was Lydia Tanner. In all build wholly on the Scriptures. On these marriage relations, the de this ground the battles of the Ref- ceased found happy companionship, ormation were fought, and being and raised up a large family, num to call the attention of my Protestant neighbors to the question presented two daughters. By his extreme old them on the occasion of my visit to age, the Deacon outlived, by many your city to which reference is made estants claim the Scriptures teach that Christ and his apostles changed the Sabbath, and in proof of this his walking, he enjoyed, almost un quote several passages, but on read- interruptedly, sound health, and so ing these I do not find any reference he died, being old and full of days, that he who would be greatest to the subject. Nothing is said in and came to his grave in a full age, Sabbath. That as witnesses they like a shock of corn, ripe in his sea are made to give testimony on the subject by one speaking through out disease or accident, and, hence, them from outside, I know. But without pain Through the contract of the c who can notice that this is decepexpiring on the hearthstone, or as a tion? Let the Scriptures speak for thoughts of the Holy Spirit, and we our eldest brother, or rather so fell

selves contain than we have to strike them from the record. They say nothing about a "change" of the Sabbath, or of a "Christian" Sab bath or of "keeping the first day." Concerning the weekly Sabbath, the testimony of Scripture is simple and plain. They command us as plainly to keep the "seventh" day as they do to honor our father and mother They prohibit the doing of work on this day as plain as they prohibit ment to keep "holy the seventh

day," is one of the immortal ten onored by all Christian people, and can be no true "Sabbath reform For his life has left a sweet per until the church shall plant herself on the Bible doctrine. When the fume, a holy memorial of Christian State attempts to enforce the ob living. Prominent among the Chris servance of the first day of the week tian virtues that adorned his char manded, and that, too, at least indi acter were simplicity, sincerity, meekness, patience, gentleness, integrity, honesty, truthfulness, kind ness, charity, benevolence, submis sion, forbearance, tenderhearted

their doctrines, but when it comes nominations observing the seventh Eld. Matthew Stillman, then associday and the gigantic proportions of those who observe the first day, what of it? Does it prove that bethe Atlantic ocean.

One other passage allow me to and are doing good, that the blessquote. Christ said, "Whosoever ings they receive are tokens of God's shall break one of the least of these favor toward them heranae they favor toward them because they disregard the seventh day and keep

> By such reasoning each sect could prove itself right in the matter in which it differs from another, the result being a divine endorsemen much they might be opposed to one and duty. By this rule, these words of Paul-All Scripture is inspired by God, and is profitable for teach ing, for reproof, for correction, for me it seems clear that one is right in just so far as he is in harmony sanctifies "through the truth," cause it is the "spirit of truth." Christ says he came into the world to "bear witness to the truth." But, Mr. Editor, I see that unless

8,000,000 were only sinners, the first I "draw to a close," both your space might be strong enough to do it. and patience will fail, and I shall be "shut down upon" hereafter, a something I would like to avoid they need the approval of the thou- and so will only add, that the "wax candle" will not commit the folly I am afraid the Alfred people do of attempting to sit in judgment up not count us as belonging to the on the "Drummond burner," calling true church—we break the Sabbath. it no light at all, nor vainly suppose we ignore the primitive baptism and | that "Little Salt Lake" contains as much "saline flavor" as the Atlantic about this, Elder Hull. It is not he can avoid it, do that which by the likely that Christ does not know who heaven enlightened ones seem like a pelongs to his church and who keeps is commandments. And if he has nor will he declare, in the place of filled the First day church with light God, who will be saved, but will and salt and spiritual power, it is ever bear in mind the truth because it is his own chosen vessel, that He who knows the heart and and no piece of pottery marred and tries the reins. He it is who alone N. V. HULL.

IN MEMORIAM. In order to estimate correctly character and its worth, a true by us, because you do not observe standard of measurement must be used. A false balance will give a false weight, and an imperfect standard an imperfect measure. The world's estimate of greatness and worth is not always coincident with the divine idea of character. Passive virtues are of not less value than are the active. One of the perfect man does not cry nor lift up does not quench; yet he bringeth forth judgment unto victory. If reviled, he reviles not again; if made to suffer, he threatens not, but commits himself to Him who facts is symbolized by baptism and know that if he has done any such the Lord's Supper. These are the thing, the Scriptures record the fact. which appeared in your issue of May Teacher, "and learn of me, for 1 am meek and lowly in heart."

BENJAMIN GREENE, son of Benja min Greene, Sr., was born in Water died in Hopkinton, R. I., May 7th moved from Waterford into Hoptinued there for several years. While residing there, he married the house where he has since lived, and where he died, covering a period of more than half a century. After decease, he married the widow of Descon John Edwards, whose maidbering fourteen, twelve sons and years, his last wife, and also several of his children; and, except a rheu son, dying of ripeness of age, withwithout pain. Thus, like embers taper flickers in its socket, so died have no more right to inject into asleep in the arms of his Savior, this the truth of God, and you be used this aged pilgrim of earth; for any It is not death to die,

To leave this weary road, And, mid the brotherhood on high, To be at home with God. "It is not death to close
The eye long dimmed by tears,
And wake in glorious repose To spend eternal years. "It is not death to fling. Aside this sinful dust,

And rise on strong, exulting wing, "Jesus, thou prince of life, Thy chosen can not die; Like thee, they conquer in the strife, To reign with thee on high." But like another, our dear brother

ate pastors of the First Seventh day

its interests, and a regular attendant the great reformation in Hopkinton now living. Bro. Greene being the vention, June 22d. last but her. In the death of Bro. ever an attending member, its old- than of party advantage. est and one of its most worthy and

the more congenial. DR. JOHN HALL'S ADVICE To the Theological Students of Unic

such the death of this aged saint.

In order to succeed well in your calling, some things are very neces sary. Presuming, of course, by been called of God to the sacred ive duties of your ministry, I would earnest study of the Bible, and secret | consequent ill success in his race prayer. Study the Bible for your here, on the 19th, with Hanlan. He what it teaches; do not attempt to | prize. make it fit your creed, but conform work, then it would be well to con that every facility be given them for commentaries, but not till then. These studies should be carried on by the light of secret prayer, and your reward is sure. Truths that seemed common place will show depths of meaning and riches unthought of before. Take the results of your labor to the Father, receive his sanction and blessing; then, endued with power from on high, go before your people, whom you have had in mind during your preparation, and you can not fail to do them will be supplied with its life giving

power. God's blessing will attend Second necessity (?), a good wife: one who enters heartily into all your work, whose soul is alive to the interests of Christ's kingdom, who can work with you, sympathize with, and encourage you. You should have one or two intimate friends, brother ministers are best; if you live in town or city where you can avail yourselves of their experience and counsel; if this is not possible, then some member or members of your congregation should be your advisers, with whom you can confer, to whom you can open your heart. Third necessity, sympathy for men.

Be Christlike in your longings to lift up men from the bondage of sin. Be iron hearted when self is considered; have hearts of flesh towards burning up loving, sacrificial service, glad of the privilege of being used by the Master; be eminent in service, as our great exemplar was: know among you must be servant of all. Your people will never get tired of you if you really have their interests at heart. Their want and God's fullness is your opportunity, as helper and mediator, to bring of God's failness to their empty barrenness, as'vessels of honor, to bring the costliest and most precious gift to

Brothers, one of the features the "Fraternal Union" at its found ing, was, as I understood it, to cor and profitable: features because I expected to have the advice, connsel, and as a primary teacher, Miss Ken and encouragement, of those who you is among the very best.

WASHINGTON CORRESPONDENCE.

Baptist Church in Hopkinton, and on the 31st, ten days from this time, cause those observing the first day with which church the decessed and the Senate will probably agree to the RECORDER here, but there of the week are strong in numbers then united, at the age of 291 years, to that date. Adjournment then will ought to be many more. thus, at his death, having held a prevent the passage of most of the By the way of a postscript, I want church membership of nearly sixty. bills before Congress, including all to express my appreciation of the five years. At the organization of looking to a modification of the tar- way in which Bro. N. Wardner has the Second Seventh day Baptist iff, one electoral bill, several Indian refuted the materialism of the Ad. Church in Hopkinton, Jan. 7th, bills, and others. From the course ventists, and my increased surprise 1835, Bro. Greene enrolled his name of events in the Senate yesterday, that orthodox Seventh day Baptists with the forty-six others who first it would seem that even Senator should seek denominational fellow. constituted that church and of Bayard's bill as to special deputy ship with a people whose theories which he maintained a most honor marshals, would be lost, and that (and theories sooner or later affect able and worthy membership until his nothing but the appropriation bills practice and character,) are so at va. death in 1880-a period of forty five will go through. There is no doubt riance with some of the most funds. years—ever identifying himself with of their passage during the month. The result in the State Republican faith, on the ground that they and on all her seasons of worship and Convention of yesterday, may hard- we are "so much alike." And, postbusiness. It may be noted, that ly be conclusive as to General script number two. I hope every Grant's nomination at Chicago, but body has read the article on Denomcommenced April 19th, 1806, and it has certainly restored whatever inational Literature, by Bro. O. I. continued a year, during which 234 confidence his friends here have lost. Whitford. It seems to me that we united with the church, of which Speculation will now be chiefly upon do not half realize the importance of number only one, Amy Babcock, is the action of the Democratic Con- this to our strength and growth

> General Gordon, in retiring from can make a heap of stones larger by Greene, the community has lost a the Senate, as he now does by resign putting on more stones; but living most worthy citizen, a good man, in nation, takes with him the best things grow by virtue of an indwell whom there was no guile; the wishes of the Republican and Deming and assimilating force we call church a Christian, godly man, who | ocratic Senators alike. He has been | life, and truth is the food of life kept himself unspotted from the a very influential, industrious, and Our denominational growth depends world, one against whom no tongue conscientious representative of his on our having more inherent convert. of significant was never raised; the State, and has, unquestionably, ing power. "Let the beauty of the Sabbath-school of which he was thought more of the public good Lord our God be upon us; and es.

honored scholars-for, aged as was human nature. He is now paired, establish thou it." A. E. MAIN. the deceased, seldom, if ever, was he during a temporary absence, with absent from its weekly sessions, nev. Representative Ryan of Kanras, and er complaining of lengthy sessions, he writes that the pair covers all for to him a day in the house of cases in which they are likely to dis-God was better than a thousand agree, and of this Mr. Ryan is to elsewhere. Such was the life and judge. Probably experts were never

It was not death; what seemed so worse confused than in deciding on was transition, translation, trans- the writing of the anonymous bribplanting of the immortal to climes ery letter to Mr. Springer. The ding on the 13th inst. was most welexperts do not agree with each other, and two of them evidently can not tell the difference between sev. young people of the neighborhood eral men's handwriting submitted to | made up a cheerful company. Many

federate Congress during the war. your presence here, that you have but of late had acted with the Republican party. For several years pleasant path as they passed on to office for which your preparing, he contributed largely to the colfirst then, when you begin the act- umns of the Washington Chronicle. The American oarsman, Courtney, urge upon you the necessity of an had his usual attack of sickness, and

selves. Dig deep and find its hid did not row the length of the course, treasures. Endeavor to find out just and Hanlan carried of the \$6,000 In a few days the census taker

OUR ASSOCIATIONS.

one ever taken.

One week more, and our Associations will have begun. What is to be gained by them? Are we to meet and simply transact business, for although past forty-two years pass a few resolutions, and then ad old, I never saw one until last Monjourn? Is no soul to be saved? day. Unless they should come fast-Shall not our membership be er than for the past two days, they strengthened? Shall we simply re- will not do much harm. solve to do better? This is, no doubt, good, but we can do better. in earnest as we should be; still we good and honor God. Thus con- For one, I am tired of so many reso thank God for the union we have, lutions and the discussion of them, and as much prosperity as has atand but little or no good come from them, as is generally the case. As past six months. Our prayers are for our Association, I feel that we for a revival of pure and undefiled

> business. Quarterly Meeting. We had a pre- this old battlefield, and that this cious season of conference in the dear old Church may prosper. Its afternoon. Our hearts went out organization dates farther back than and our prayers went up for a re- any of our churches in America exvival to begin in our hearts, which cept the first four in the list in the might be the means of a general re- | Minutes of the Conference. vival at our Association. Next Sabbath afternoon we shall have prayer and conference again, and a special season of prayer for this obect. This communication will come Pike's Opera House, asking for its in time to call for your prayers, use Sunday evening, May 9th. The Pray for us, dear brethren and sis- Committee of the Methodist Generters, that a fire may again be kin- al Conference had control of it durdled here and carried all the way ing the mornings and on Sundays, around from Association to Associa- but had arranged no service for the tion. O Lord, revive thy work.

> > HOME NEWS. Old Hopkinton.

The business outlook is much more promising than when manufacturers were failing, and the mills stopped running. Everybody has work to do; and although wages are Ingersoll, on the whole, does little lower than formerly, this is far bet or no harm. If there were one such ter than to be idle.

Our school, embracing one Wes-

terly and two Hopkinton districts,

and numbering about one hundred and fifty scholars, is under the suc- strengthen them. Nothing would cessful management of Mr. W. E. have pleased the Colonel better than Palmer, late of New Market, N. J., to have been refused, unless, indeed, assisted by Miss Lottie A. Utley and Miss Emma E. Kenyon. We greatly regretted having to let Mr. respond at least once a year with J. A. Estee go to Bristol, but coneach member composing it. This sider ourselves fortunate in having American Review contains "Popuwas to me one of its most interesting secured the services of Mr. Palmer; lar Fallacies about Russia," by E. was to me one of its most interesting secured the services of Mr. Palmer; W. Stoughton, ex. Minister to Rusparents and pupils like Miss Utley,

have had experience in the work; As to social culture, we are all, besides, our Friday morning prayers minister and people, too busy to be though being dead, yet speaketh. would be intelligent if we knew each sociable; and, Mr. Editor, I will tell Dr. F. A. Shoup; "Caste at West others wants better. As it is, I feel you, in confidence, I think both min. Point," by P. S. Michie, Professor it a privilege to remember you, and lister and people are to be blamed. of Philosophy at West Point; and it gives encouragement to know Religiously, we are, we trust, making by M. W. Hazeltine. This number that, I am gemembered by you. I some advancement. The number of closes the 180th volume and 65th have written to two or three of the those who take an increasing inter vest of the Review. During the last brethren composing the "Union" est in church work slowly, but real few years this magazine has made a this year, and besides two or three ly grows; and good work is being favor. Many of its numbers have letters from my beloved teacher, Dr done in the Bible school under the passed through several editions, and Williams of Alfred, I have received superintendence of P. M. Barber, 2d its permanent circulation has in-

al societies, knowing that one's in. terest in a good thing is not apt to MAY 21st, 1880. The House has voted to adjourn grow beyond his knowledge of it There are a few new subscribers

mental doctrines of the Christian Our people need indoctrinating, We tablish thou the work of our hands Hon. A. H. Stephens has faith in upon us; yea, the work of our hands

> Variety Wedding HEBRON CENTRE, Pa., May 15th, 1880

A few months since, Bro. Joseph Clare sold his farm at the Head of the Plank and moved to Hebron Centre. Here he is in the neighbor. hood of his children. An invitation to the children for a variety wed. come. The eve was pleasant. The children and grand-children and the presents were brought, things for present use. Among these we no. Hon. Henry S. Foote, who has ticed a nice lantern. It was the just died, was a member of the Conwish of all present that "Uncle Jo' and his wife might have a light and old age. After the presents were accepted, several speeches were made, inviting the youth to faithful work, after which a bountiful supper was supplied. All returned to their homes with good wishes for the happy family.

New Salem, Harrison Co., W. Va. It is very dry and warm here. Rain is very much needed. Grass is drying up in places; wheat looks making this census the most perfect much. Our gardens look sickly. It seems to be locust year again in West Virginia; they are not very numerous vet. Some persons suggested that the ground was too hard and dry, and that a shower of rain might bring them up. I do not know,

Religiously, we are not so much tended us as a Church during the shall have something more than religion. We hope to be remembered in your prayers, that we may Last Sabbath, May 15th, was our uphold the banner of the cross on

> INGERSOLL IN CINCINNATI.—Col. Ingersoll wrote to the manager of evening. The manager had to get their consent. Had they refused, the Quixotic Colonel would have made capital. They interposed no objection. He came; drew a crowd, that hooted and yelled as he joked, argued, and blasphemed; and went away, leaving the secular papers to draw a contrast between the spirit and influence of the Conference and the effect of the Colonel's career. agitator in every city, it would promote religion. Few who can see where infidelity leads will follow it to its last results. But to denounce and oppose them is to advertise and the Conference had passed resolutions denouncing him .- Independ-

THE June number of The North lar Fallacies about Russia," by E. sia; "Divorces in New England," Last Service to the Republic," by George Ticknor Curtis: Southern Pulpit Failed?" by Rev. "Some Interesting Publications,

**B**issionally Characted by the nent should be address SHANCHAI You mission view in this far off heath more than' two wil strangeland, and the stranger. We have a

od habite. We hav

eked to bow down

have been solicited

money to build he Two Taoist Priests of yesterday, and were their begging; and untild ordered theu missionary is not to things offered to idols erihas been quite fin weeks; cool except di dle of the day. We tense heat will be upo weeks Peach trees I have seen but very Wheat and grain se principal crops. Our shipment of 2 yes arrived, but we them soon. We shall l ful if they arrive safely them. The missionary ing held every Monda conducted by the mi usually quite interest gionary Conference is at the homes of the mi the purpose of socia and the discussion of to mission work. We ed two of these. At discussed the question best method of preachi to the Chinamen ?" "Considered in the light gelizing agency, is it use the home funds in Confucian classics in boarding schools ?" as the first, is a pract among missionaries. specting which there versity of opinion. to the utility of school differ very widely as should be conducted. brief synopsis of remar on the latter question Rev. Dr. Allen, of th Methodist Mission, discussion, and st in what he had to might be regarded been so regarded by all p as conducted at present e recorded them as a fa the church has a sufficien into a school. The school in the church, and not o We open our school and and are giving our mone gies away. In such chu teach Chinese classics. should be taught them way much of the Chines

> Rev. Dr. Yates, of t Baptist Mission: This is question; there has be greater importance befo money of the home chur for what? For Christian The churches give the leave the expenditure to to take this money an teaching the Confucian take the position that it who studies these class enough to receive the pe get the idea of Aucest which in a few more d Where these studies they learn more of than they do of Christs worship. Now I am or new theory of adopt and good in these cla think there is very lift them. In teaching the are joining the heathen ing their heathen doct money the churches ha the purpose of evange

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churches, should not e

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Rev. Dr. Nelson, of Mission, was thenext said! Some three hi before the Christian e ures were put into a guage, and through th down to us, and a kno through the study of language. It is not the Chinese langua cessary. To be at the Scriptures into tongue, we must know We must know how the truth, so that the The commandment o Word of God. We s Ohines book should s in connection with C I would expurgate ma that are used in man As to the expediency

the funds of the ho ceed. We are none tians because we hav and Latin, peither do Lilegaey (&, Y, Y," of the tar- way in which Bro. N. Wardner has eral Indian refuted the materialism of the Adthe course ventists, and my increased surprise yesterday, that orthodox Seventh-day Baptists in Senator should seek denominational fellow. deputy ship with a people whose theories and that (and theories sooner or later affect ation bills practice and character,) are so at vas no doubt iance with some of the most funds. mental doctrines of the Christian faith, on the ground that they and **č**epublican may hard. we are "so much alike." And, postscript number two. I hope every. o General icago, but body has read the article on Denominational Literature, by Bro. O. II whatever have lost. Whitford. It seems to me that we iefly upon do not half realize the importance of ratio Con- this to our strength and growth. Our people need indoctrinating. We can make a heap of stones larger by ring from putting on more stones; but living by resigthe best things grow by virtue of an indwelland Deming and assimilating force we call has been life, and truth is the food of life. ious, and Our denominational growth depends ve of his on our having more inherent convert. stionably, ing power. Let the beauty of the blic good Lord our God be upon us; and es. tablish thou the work of our hands s faith in upon us; yes, the work of our hands establish thou it." A. E. MAIN. w paired.

Variety Wedding. unras, and HEBRON CENTRE, Pa. May 15th. 1886 covers all A few months since, Bro. Joseph oly to dis-Clare sold his farm at the Head of Lyan is to the Plank and moved to Hebron Centre. Here he is in the neighborhood of his children. An invitation to the children for a variety wedous bribding on the 13th inst. was most welcome. The eve was pleasant. The children and grand-children and the young people of the neighborhood Ween nev. made up a cheerful company. Many mitted to presents were brought, things for present use. Among these we no. ticed a nice lantern. It was the the Conwish of all present that "Uncle Jo" the war. and his wife might have a light and pleasant path as they passed on to old age. After the presents were accepted, several speeches were made, inviting the youth to faithful work, after which a bountiful supper ness, and was supplied. All returned to their homes with good wishes for the e course, happy family.

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e \$6,000 New Salem, Harrison Co., W. Va. sus taker It is very dry and warm here. and the Rain is very much needed. Grass request is drying up in places; wheat looks hem for well. Corn and oats can not do perfect much. Our gardens look sickly. It: West Virginia; they are not very numerous yet. Some persons suggested that the ground was too hard and dry, and that, a shower of rain might bring them up. I do not know. for although past forty two years old, I never saw one until last Monsaved? day. Unless they should come faster than for the past two days, they will not do much harm. Religiously, we are not so much

n earnest as we should be; still we thank God for the union we have, and as much prosperity as has attended us as a Church during the . · Aa past six months. Our prayers are hat we for a revival of pure and undefiled than religion./ We hope to be remembered in your prayers, that we may uphold the banner of the cross on this old battlefield, and that this dear old Church may prosper. Its organization dates farther back than any of our churches in America except the first four in the list in the Minutes of the Conference.

t Sab. have INGERSOLL IN CINCINNATI.-Col. Ingersol! wrote to the manager of nia ob-Pike's Opera House, asking for its use Sunday evening, May 9th. The ayers. Committee of the Methodist Generkin al Conference had control of it durway ing the mornings and on Sundays. but had arranged no service for the evening. The manager had to get their consent. Had they refused, me Quixotic Colonel would have made capital. They interposed no objection. He came; drew a crowd, that hooted and yelled as he joked, argued, and blasphemed; and went letur away, leaving the secular papers to draw a contrast between the spirit and influence of the Conference and the effect of the Colonel's career. Ingersoll, on the whole, does little or no harm. If there were one such agitator in every city, it would promote religion. Few who can see where infidelity leads will follow it to its last results. But to denounce and oppose them is to advertise and strengthen them. Nothing would have pleased the Colonel better than to have been refused, unless, indeed,

THE June number of The North American Review contains "Popular Fallacies about Russia," by E. W. Stoughton, ex Minister to Russia; "Divorces in New England," by Dr. Nathan Allen; "McClellan's Last Service to the Republic," by George Ticknor Curtis; "Has the Southern Pulpit Failed?" by Rev. Dr. F. A. Shoup; "Caste at West Point," by P. S. Michie, Professor of Philosophy at West Point; and Some Interesting Publications, by M. W. Hazeltine. This number closes the 130th volume and 65th year of the Review. During the last few years this magazine has made a most remarkable advance in popular favor. Many of its numbers have passed through several editions, and its permanent circulation has increased more than sixfold.

the Conference had passed resolu-

tions denouncing him. - Independ-

The long contemplated boat race between Hanlan and Courtney came off on the 19th, and was won by Hanlan, Courtney shandoning the race at the half-mile flag from the Talak wyk the to study education, the fir ha bak.

Missionary Pepartment. Conducted by the Corresponding Sec-

ment should be addressed.

SHANGHAI ITEMS APRIL 5th, 1880. Your mission tries have now been in this far off heathen land a little more than two months. It is a strange land, and the people are still stranger. We have no desire to be come naturalized to their customs and habits. We have not vet been have been solicited to contribute of the classics, they are wont to asmoney to build heathen temples. until I ordered them away. The missionary is not to participate in things offered to idols. The weath-

their begging; and would not go erats; and a more self conceited class is difficult to find. weeks; cool except during the middle of the day. We expect the intense heat will be upon us in a few weeks. Peach trees are in bloom. I have seenbut very few of these. Wheat and grain seem to be the principal crops. Our shipment of goods has not

yet arrived, but we are expecting them soon. We shall be very thank ful if they arrive safely, for we need them. The missionary prayer meet ing held every Monday afternoon conducted by the missionaries, is usually quite interesting. A Missionary Conference is held monthly, at the homes of the missionaries, for the purpose of social intercourse. and the discussion of topics relating to mission work. We have attended two of these. At the first was discussed the question, "What is the best method of preaching the gospel to the Chinamen?": At the second "Considered in the light of an evangelizing agency, is it expedient to use the home funds in teaching the Confucian classics in our day and boarding schools?" This, as well as the first, is a practical question among missionaries, and one respecting which there is quite a diversity of opinion. Most agree as to the utility of schools, but they differ very widely as to how they should be conducted. I will give a brief synopsis of remarks made upon the latter question.

Rev. Dr. Allen, of the Southern Methodist Mission, opened the discussion, and stated that in what he had to say, he might be regarded as radical. Schools are necessary; they have been so regarded by all peoples. But as conducted at present in China, he regarded them as a failure. When The church has a sufficient number of into a school. The school should be in the church, and not outside of it. We open our school and admit all. and are giving our money and ener gies away. In such church schools teach Chinese classics. Young men should be taught them for the dicipline, and because they get in this way much of the Chinese history.

Baptist Mission: This is a practical for what? For Christianizing China. The churches give the money, and leave the expenditure to the discretion of the missionary. Is it right to take this money and use it in teaching the Confucian classics? I take the position that it is not. One who studies these classics gets just enough to receive the poison. They get the idea of Aucestral worship, which in a few more days we shall see demonstrated before our eyes. Where these studies are pursued they learn more of Confucianism than they do of Christanity, and we are training them for their heathen worship. Now I am opposed to the new theory of adopting what we find good in these classics, for I them. In teaching these classics we are joining the heathen, and teaching their heathen doctrine with the the purpose of evangelizing them. These studies unfit the mind for the reception of the humble Christian doctrine. Instead of these heathen classics we should have natural soiences, and thus lead their minds from the deep ruts of heatherism

up to nature's God. Therefore. think that we as the almoners of the churches, should not expend money in teaching the Confucian classics in our schools. Rev. Dr. Nelson, of the Episcopal Mission, was thenext to speak. He said: Some three hundred years before the Christian era, the Scriptures were put into a heathen language, and through this it has come down to us, and a knowledge of the Word of God has come to us chiefly through the study of that heathen language. It is not absolutely evil for one to know a heathen language While there is much that is evil in heathen practices, and when they the Chinese language, yet it is shall worship only the Lord our necessary. To be able to transfer DAVID H. DAVIS. God. the Scriptures into the Chinese tongue, we must know the language. We must know how to give them the truth, so that they will not take the commandment of men for the Word of God. We said amen. The Chines book should always be used last mail, and were glad to get it in connection with Christian books. The Lord is still blessing us with

GLEANINGS FROM LETTERS.

Shanghai. We received our first communication from you in the arrival of the I would expurgate many of the books health and strength for our work, that are used in many of the schools. and I am having a double portion of As to the expediency of expending work just now. It seemed impossi the funds of the home churches in ble for us to remain in the house

therefore those who study are unbristianized. I have often been asked, Do you ever get at the high-Dr. Osgood, a missionary from

Foo-Chow, was present, and said: two rooms papered, the others He believed much money had been whitewashed. Whitewash is an fooled away in an attempt to teach abomination in this country, and, in the Chinese classics in our mission schools. It is not the classically A gentleman missionary recently from Burmah, said he was in the

agonies of studying the Vungle him. self, and knew but little about it. He believed what our teachers need But where there are schools, I believe attributed to the schools. Rev. Mr. Holt, of the Presby-

terian Mission, said: Evangelization embraces three points. 1st. Conversion. 2d. Growth. 3d. Propagation. No one of these is enough. most of all we wish to reach, there must be some inducement to get them to our schools. I presume cash would do as well as the classics, but we do not seem disposed to give it. I am inclined to think that the danger does not lie in learning the classics. the minds of the young may not be poisoned. I advise the classics as a means of inducement. In the high er schools where we are to look for our teachers and preachers, the classics are needful. There must be a knowledge of the classics in order to meet the Confucianists. I am not inclined to give any great place to these heathen books, but if the inter pretation can be given bythe mission arv he may in a great measure over come the evil that would otherwise

arise from their use. Rev. Mr. Taylor, of the London Mission, said: That though they had no school connected with their mission, yet as regards education if it be true that God has no need of the Chinese classics, he certainly has no need of his disciples being

ignorant of them. Rev. Mr. Thomson of the Southern be all things unto all men. As for instantly I heard a crash in the fence my own taste I would do away with right in front, and I "went for that these Chinese books entirely. But heathen Chinee;" and he, fright can we do it? I have often been surprised to see how very little real dropped all of his treasures, and well vise missionaries to look sharply at not get a single thing. I think the kind of books they use in their there were only two-one outside, Rev. Dr. Yates, of the Southern schools, and let them be cast out as while the other was getting the only way we can get at the people. this was a land of thieves, and now A school is a means of the mission ary's introduction to the people. Though the fastenings on the door it: but we must wait and work it is moving already. But the movement is so slow and our eve of faith is so small, that we can scarcely realize it. Nevertheless, it is moving out of the darkness into the light of

Several other missionaries present spoke upon the question, giving their experience; but I have given the main arguments presented. Christians have recently suffered severe persecution. Why do the

April 4th was one of the principal great abundance their various sac cleaned up after a few more scruband in their heathen temples. They get down to the original surface. presented all kinds of prepared food | We are not forgetful of the kindto the spirits of the departed—roast | ness of you and your people to us, pigs, chickens, ducks, brandy, &c. before we left for this heathen land, They suppose that the invisible It has added much to our comforts. invisible spirits of the dead. This on it is very dear. D. H. DAVISHA food is kept standing on the table six or eight hours, then is consumed by the priest. So you see it is food both for the dead and the living. Aside from these sacrifices, there be reassured from time to time of 100 per minute eight hours each day. was da great parade, the various trains extending for miles. The roads Missionary Board is taking in this proofs have to be read and corrected and streets outside of the city walls were thronged with beholders; many seemed frantic with excitement. May God speed the day when these multitudes shall be won from their

something, especially to the walls, necessary things. As I have opporto renovate and give them a more tunity, I visit the different schools cheerful appearance, for they were of the missionaries, and study as er classes at the literati? I answer, exceedingly gloomy, and this would blosely as possible into the manner we take all that come, the high, the make one homesick, if nothing else. in which they are conducted. Some low, and make them higher than Though I am not troubled that way, tell me that boarding schools are I have had the plastering patched preferable, as they give by far the best satisfaction. Other ladies where the walls were cracked, and think they can accomplish more feel missionary work by having day schools, not so much perhaps for the children themselves, for a child

the end is as expensive as paper. The walls look quite well at present. seldom: remains: in dael day school educated that make our strongest The windows and doors need some longer than to learn to read selected and most efficient workers. When repairing, but as it is coming warm portions of the Testament withe weather, we shall not be in such a hur-Lord's Prayer, and a few hymns. ry about this. It is my opinion, at But having and ay school gives a sume the long white gown, the stri- present, that the best thing to do is missionary entres into the families Two Taoist Priests called day before ped garters, and fan, and regard to live in this house until we are of the children, where they is can yesterday, and were persistent in themselves as belonging to the lit. able to build another, keeping this gain access to the women, which for a school building. It would otherwise is often very difficult. make a good building for that pur One missionary often has charge of usual severity during . July. He pose. We could buy a little several day schools at the same time more land adjoining, and build a The native teachers remain in the new dwelling at about the same cost school the whole day, while the misof repairing this; and then we could sionary divides her time among them 15th of May. The relapse towards occupy this while building, and save all, and also has hours to go with is more of the spirit and the gospel rent, which would not be less than her Bible woman to visit the parof Christ. In Burmah, the great \$75 per month. But if the Board ents. Native Christian teachers can majority of the children are sent to think that this would be incurring often be obtained from the boarding the government schools for educa | too great an expense, we can live in schools. I think the wages of the tion, and hence it is difficult to get the house as it is, and build a school women are generally from \$2 to \$4 the children of the higher classes. building at a good deal less expense; or \$5 per month; of the men, from If we are to establish a boarding \$5 to \$8 per month. Of course, the thirty per cent. of the baptisms are school, some one of these plans must day-schools are far less expensive be chosen. I find there is a great than the boarding-schools, and the difference of opinion among mission children do not get the drill of sevaries, respecting the real, practical eral years' schooling. The children benefit of schools. One thing is of the boarding schools are, many agreed upon, that every church of them, orphans and waife; but aftshould have a school for the educa | er years of culture they come to be The use of the school bears on all of tion of the children of Chris very efficient, and are often great these points. For the young, whom tian families, and from these helps to the mission. children expect to build up the

from experience on this question.

men that had been whitewashing.

The excitement is all over, and we

feel quite safe. In the adjoining

province, the Christians have recent

With the others, I have been very

as never before, and why should it

not be so, if we are truly faithful

We were very glad to learn of

the new "Missionary Department."

in the RECORDERGARD some of us

will probably, write often for it.

and in carnest?

I am very anxious to get at my church. The question of schools work, whatever it may be, and I do was discussed at a Missionary Con. not think it necessary that I be here ference, last week, some of the a year before beginning it. The daughters of Chung Lau and Erlow speakers took the position that there should be in school, and I could behad been a good deal of money and energy thrown away, which, I pre- | gin a day school with them. One sume is true in many cases, and in lady here, three years ago, began a many cases schools have been of day school with two pupils. It now great benefit. The Presbyterians numbers twenty six. But where are and Methodists are doing a great the places and the means for these deal in the line of schools, and are things? earnest advocates for them. I hope At present, Erlow is my teacher.

we may be able some day to speak He seemed to have gained the idea before we came that he was to be a teacher, and as he was not preaching After returning from the Missionevery day. Mr. Davis thought best yConference, last Tuesday evening that we employ him for a time. He a monthly meeting for mutual conpreaches Sabbath and Tuesday aft ference on missionary topics), we ernoons. The names of Dr. and had a new experience. Owing to Mrs. Carpenter are very precious to the work we were having done, Mrs. these brethren and sisters, and I D. was sleeping with Miss Nelson. notice that they are sometimes snok was on the couch, in the adjoining

en with glistening eyes. oom. At about 2 o'clock, I wak-I inclose in this some of the din. ened feeling a heavy draught of which the Chinese burn at the grave wind, and had just raised myself mounds to be converted into money up, when Miss Nelson cried out. for their dead friends. Whenever Thieves! thieves!" I sprang up at once, crying, "Where? where?" we go out, we see men carrying with the virus taken from the dis-They said, "They have just gone out, | large bundles of it:

Episcopal Mission, said: We must try ed out, making a tremendous noise. are offered daily in behalf of the everything to reach the people, must I did not know the direction, but work here. A. ELIZA NELSON.

Watson, N. Y.

According to your invitation and suggestion. I visited the Watson ened, I presume, as badly as myself, Church for missionary labor, reach value is contained in them. I ad- for the ladies that he did! He did ing there Sabbath morning, the 17th of April. Although I found the Church not altogether harmonious, yet the brethren gave me a much as possible. The school is the clothes. We had been told that most cordial welcome, and attended well the meetings appointed. Durwe realize it more than we did ing my stay of eleven days which included two Sabbaths, I preached We are very anxious for success; were not very good, I had not given fifteen times, and visited twentythe people at home are looking for myself any uneasiness, thinking we eight different families. The meetwould get along until we knew more ings increased in number and interdefinitely what was to be done to est to the last. The people seemed self-indulgent people."

| Are a persevering, self denying and definitely what was to be done to est to the last. The people seemed self-indulgent people." patiently for it. It takes a great definitely what was to be done to est to the last." The people seemed self-indulgent people." while to move this vast Empire, but the house. But since that night's to grow more tender toward Jesus experience, I have thought it best and toward one another. The genexperience, I have thought it best to have the doors well secured. The eral expression was, "Your coming share of her father's property. thieves evidently knew about the door, that it could be easily entered, all personal considerations may be "My father, prophet though you Remedy for the cure of dyspepsia, loss of and I think they were two young love for Jesus and interest in his

cause. A. B. PRENTICE.

ly suffered severe persecution. We Knight, Vol 6, card manilla cover, In the adjoining province the may share their fate, but pray to be price 30 meets. Standard Series spared from it. The fence about the edition, I. K. Funk & Co., New Don't talk to me of my father !" premises is old and poor. It offers no York. This marvelously cheap edithink there is very little good in heathen rage, and the people imag- protection whatever to night walk- tion of this great work is approachers. There should be a new fence ing completion-but two volumes We are now in the midst of the as soon as it can be afforded, and we yet remain, including the extensive season of Ancestral worship. More hope that may be very soon. My index. These will be ready in less money the churches have given for or less of this worship is performed time has been so much occupied of than a fortnight. It is doubtful throughout the whole year. But late, I have not been able to make whether so extensive a publication that advancement in my studies has ever before been pushed to comdays. That day they burned in which I desire. I hope we shall get pletion in so short a time, the whole occupying not more than forty rifices at the graves of their dead, bings, but it takes a long time to working days. Few people realize ognize the women suffragiets, they the vast labor and care required in will go to Cincinnati and appeal to printing a great work like this. the Democratic Convention. Knight's History contains almost as odors rising from these feeds the Everything that has a foreign stamp required the handling of over forty

much matter (printer's measure) as missioned by the Japanese Govern ries combined. To set up the type ain range, reports the discovery of millions of pieces of type by the compositors and the type setting and distributing machinery employed on this work. For a man to. counts forty millions would take finest in Europe. He predicts that glad to receive your letters, and to nearly three years' time, he counting with careful quarrying and good the continued interest which the one part of this herculean task. The mission. Never before have letters three and four times most carefully, seemed so precious to us. so that the slightest misplacement of the of late I have thought that of any one of these millions of as a people we are in the dawning the electrotypers, the pressmen and of better days, that the Lord is the binders have their turn. This about to pour out his Spirit upon us edition of this great work has not

condensations of the reading matter. nor, as is so common in the produc being had to second hand, and de fective plates, which are often purfect conv. of "Knight an History of England" is within the easy reach of fate, I have been very basy of every man's purse, let all buy it.

with the language, which, although Town Geology, by Charles Kings establishment of another mint in the very unlike any other, is not as dif ficult as I had feared. I can already K. Funk & Co., New York. This cental No.125 Standard Series 1 | west, or in New York city.

read, after a fashion, several chap-book is calculated to give more ters in Matthew but I think it will practical anowledge, of geology to the funds of the home churches in ble for us to remain in the house ters in Matthew, but I think it will practical knowledge, of geology to fully equipped, from the Tunis from the Way, L do think we are to use much longer without something between this way and expect to see ing done, and we judged that what ceed. We are none the less Chris ever action the Board might take in as do the Chinese. It can be well and indigestion, and removes all windered and twenty miles long. A costifeness no madeine is so effectual;

Walts (IV of The Coal zin the Fire; No. The Lime in the Mortar; VI. The Slates on the Roof. o This in Railway on the 21st inst., involving structive and charmingly written the coal and iron interests connected ok has been selling at \$1 50. T is now offered at the price of a good cigar-16 cents. Exoung men, buy her of smaller companies, and affect is book and read it, and discuss it.

in your clubs and literary societies Mr. VENNOR'S last prediction that June will be an intensely hot nonth on the whole, but the end of the present month, and probably the first of June, will be Fall like. with frosts again. July will be a terrible month for storms, with Fall like relapse, with frosts, will in all likelihood occur a few days before the 20th. He fears the storms of thunder and hall will be of unclaims the verification of his predict tion relative to a cold wave with rosts over a large portion of the United States between the 10th and the close of the present month will pe more severe than that just past.

A STRAW showing how others look at us may be found in the following from the Geneses Valley Free Press: ceptably, at Park Church, Elmira. ast Sunday evening. The city editor of the Adversisor thinks it would granted. be desirable if all could agree on one church and one Sabbath day. There is where he is a little out. No such thing can ever happen on this planet while Elder Hull stays here. side of the house, and you can't get

FROM BACA TO BEULAH, a sequel proprietors and are driving the setto a Valley of Baca," by Jennie Smith, with a portrait of the author engraved on steel. Published by Garrigues Brothers, Philadelphia. Baca," will be gladly greeted by potters. those who have read that work, and no one can read it without pleasure and profit. Particularly appropriate for Sabbath-schools.

around it, or in substance that."

FLOWERS taken this morning from the Seventh day Baptist graveyard, Fifth Street below Market Street, Philadelphia, by HORATIO GATES JONES.

MAY 19th, 1880. The above came to us last week with two bruised and fragrant roses, beautiful emblems of the holy dead.

SUMMARY OF NEWS.

A late cattle plague in certain and the Princess Louise. Russian provinces resulted fataly to ing no escape for his cattle, one in dividual resorted to the experiment of inoculating his healthy beasts eased ones. On the tenth day after as his successor. the operation all the cattle experimented upon were taken ill, and it is reported that but eighteen per cent. died, leaving eighty two per cent. secure from the epidemic. satisfactory is this result that the

experiment is to be repeated on a A letter from Cincinnati to the people of that city spent Sunday at any other ever delivered before an Ameri Episcopal Conference there: " Bishop Simpson preached to 7,500, Mr. ingersoll spoke to 2,500; the High. | who has not heard this lecture by his in land House beer garden adminis tered to 10,000 persons; the Prot- unity, should fail to embrace this opporestant Orphan Asylum 8,000, receiving at the gate and the beer stands nearly \$3,000; about 4,000 were at the base-ball grounds, and many at the theaters. The letter says, "We neglect oftentimes results in some finduate incurs."

Young has been expelled from the church, because she sued for her only in boxes. has done us good." God grant that When entreated to return, she said: entirely lost sight of in their great | call him, broke many a woman's heart. If it was required of me to break as many hearts and ruin as many women as my father did, should go to perdition before HISTORY OF ENGLAND, by Charles would go back into the church. religion which breaks women's hearts and ruins them, is of the dev . That's what Mormonism does.

Lillie Devereux Blake, President of the New York State Woman Suffrage Society; Mrs. Saxon, a wealthy Louisiana lady, and other prominent women will attend the Republican Vational Convention, where it is ex pected seventy-six women will be a owed to sit as delegates, and endeav or to exert influence over the nomi nations, and have a woman suffrage ease, Colic, Diarrhosa, Dysentery, Burns, plank, inserted in the platform. Bruises, etc. Try a sample bottle at 10 plank inserted in the platform Should the Republicans fail to rec-

Signor Gagliardi, recently com ment, to explore the Ibaraki mount numerous very rich marble veins of various colors. One mountain seemed a mass of white statuary marble: while in another locality h found black marble equal to the facilities for transportation, Japan will become the greatest marble producing country in the world.

The Scranton Republican asserts that careful investigation makes the tarred paper sometimes used in roofing responsible for the quick and wide-spread proportions of the fire in Milton. Blazing sheets of it helped to ignite scores of simulta neous fires. There are warnings I

carefully engineered, otherwise it may run off the track of life at any moment. To keep its delicate internal machinery in perfect trim; or put it in good working this that need attention, and build andition, use Parmelee's Dyspepsia Con ers will do well to heed them. at a pound. The tone; and vigor which it imparts to the stomach, its appetizing effects, the relief it affords in headache, its anti-bilious properties, and its superior merits as a general corrective, makes it the most The Sub-Committee of the House Committee on Coinage, investigating the Philadelphia mint, recommend the purchase by agovernment raluable family medicine of the most representation of the lage, Price per bottle, \$1; sample bottles, 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. for \$350,000, of the balance of the square upon which the mint is lo-A COMMON MISTARE -To consider

consumption what is really an affection of the liver. To keep your liver healthy and The American Consul at Tuni your blood pure, and thus avoid many disreports the completion of a railroad. reasing complaints, use Parmelee's Great Blood and Leer Purifier. It cares sick and nervous headache, and indigestion, and removes all unhealthy billous secre-

n business circles by the suspension of the Philadelphia and Reading with the company. It will probably cause the suspension of a numthe coal trade to some extent.

Eight and a half inches of rain fell in ten hours on the 21st and 22d of May in the vicinity of Columbus, Ga, causing great damage to crops. The river rose fifteen feet in two hours. All railroad connections were broken. A freight train was wrecked, by which four lives were

The President has sent the follow-

ing nominations to the Senate: terms of intense heat, but another | Horace, Maynard, of Tennessee, Postmaster General; James Long. street, of Georgia, Minister to Tur-key; and David M. Key, United States District Judge of the eastern and middle districts of Tennessee. A inthousandi cotton spinners wrecked and set fire to the mill at Barcelona, Spain. The police and

military quenched the flames and arrested the leaders of the mob, when order was restored. The prefect issued a decree to dissolve every will relieve any cough in one hour. Try trades union in Catalonia. a sample bottle at 10 cents. A mechanic at Montreal claims to pain, as Tooth-sche, Neuralgia, Colic, or er as effective as steam, and costing Headache, in five to thirty minutes, and only one-tenth as much. He values readily relieves Rheumatism. Kidney his discovery at millions, and will Complaint, Diarrhose, etc. exhibit it as soon as the patent is

General Longstreet, who had been farming in Georgia for some years past, and of whom little has been heard since he left New Orleans, is again brought into public life by his He has the law and gospel on his appointment as Minister to Turkey. Several bands of maranding Indi ans are in the vicinity of old Camp Grant, Arizona, and have killed nine

tlers from their homes. Troops are after them. A prehistoric cemetery has been discovered near Milan, Italy, containing vases and other articles of price \$1 25. This new volume from such artistic design that they might the pen of the author of "Valley of serve as elegant models for modern

> The distress in North Hungary is reported as increasing. Fourteen hundred persons at Szinna and Cametat have no other food but grass, nettles, and mushrooms.

> Ex Govenor Henry S Foote. Tennessee, superintendent of the mint at New Orleans, died at his home, five miles from Nashvile, May The first provincial council of the

> Roman Catholic Church, in the provnce of Pennsylvania, commenced i Philadelphia on Saturday last. Prince Leopold arrived in Quebec from England, May 23d, and was welcomed by the Governor General

A fire at Coudersport, Pa, May seventy five or eighty per cent. of 18th, destroyed about fortybuildings, all the animals affected by it. See including nearly all the business

> Senator John B. Gordon of Geor gia, has resigned, and the Governor Orson M. Witter, William J. Foster, Ed has appointed Ex-Governor Brown win Daniels, William H. Jordan.
> Willing—John Gordon.

"DON'T KNOW HALF THEIR VALUE."the Annual Lecture before the Literary Societies of Alfred University on Tuesday I had a half bottle left, which I used for evening, June 29th, 1880. Subject, "The my two little girls, who the doctors and Life and Character of Abraham Lincoln." meighbors said could not be cured. I would have lost both of them one night hearty encomiums from the press than their use antil they were cured. That is why I say you do not know half the value of Hop Bitters, and do not recommend of Hop Bitters, and do not recommend them high enough."—B., Rochester, N. Y PHYSICIANS have prescribed Nichols' Bark and Iron since 1856, for the cure of timate friend and co-worker for national Dyspepsia, General Debility, and all forms of Nervous Prostration. It is a palatable,

A COUGH, COLD, CATARRH, or Sore A HOUSEHOLD NEED .- A Book on the Liver, its Diseases and their Treatment, sent free. Including treatises upon Liver One of the daughters of Brigham of which are injurious. The genuine 162 Broadway, New York City. EVERY Wife, Mother, Husband, and

Father must read the advertisement head ed "Feeble wives and Mothers." BARK AND IRON, introduced in 1856 by "BUSINESS PRINCIPLES" When you want something to attend

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HAMILTON'S ORIENTAL BALM, or Mag-

ical Beautifler, removes all pimples, freckles, and skin blemishes, and gives a

clear, transparent complexion, while its naturalness of operation is such that the

the only preparation that meets the wants of refined ladies. Price, 50 cents per bot-

THE HUMAN LOCOMOTIVE should be

to this potent remedy.

sadache, or any pain whatsoever can be

WORMS! WORMS!!-Children having cold in the head, get Dr. Fenner's Im proved Cough Honey. It will relieve any of the trouble often causes progrinding of the teeth, starting in sleep, irregular appetite, bad breath, swelled upper lip, and other symptoms. Get a box of Parmoles's Worm Candide or Loz OUR drug stores are now supplied with "Malt Bitters," the new Food Medicine which has done so much good, and come so highly recommended. Try it. It may save you heavy doctors' bills.

SPECIAL NOTICES.

Denominational Directory. GENERAL CONFERENCE. President-A. E. Main, Ashaway, R. L. Vice Presidents—Jonathan Allen, J. Bailey, W. B. Gillette, Geo. B. Utter, S. D. Dayis, Joshua Clarke,

oks, Authors, Manuscripts, Contents Recording Secretary L. A. Platte, Chronology, &c., &c., of the Bible. West Edmeston, N. Y. THE next Quarterly Meeting of the Preasurer-Ass C. Burdick, Alfred Cencio, Stannard's Corners, Friendship tre. N. Y. Will hold its Sixty-sixth Annual

V. Y., on Fourth-day, Sept. 22d, 1880, at 10 o'clock A. M. SABBATH-SCHOOL BOARD President-Geo. H. Babcock, Plainfield

sion with the First Church of Genesee,

CONSTITATION invariably follows Liver Complaint; but it is easily overcome by the timely use of BAXTER'S MANDHAKE Corresponding Secretary-L. E. Livermon reasurer—L. D. Titsworth, New Market, GAPs made in the flesh by cuts, speed MENORIAL BOARD. lly disappear, without leaving a scar, when HENRY & JOHNSON'S ARNICA AND OIL resident C. Potter, Jr., Plainfield, N.

Secretary—L. E. Livermore, New M. reasurer E. R. Pope, Plainfield, N. J. Downs' ELIXIR will cure all lung dis MISSIONABY SOCIETY. eases. The best medicine known whooping sought and the property of the contract of the contrac President George Greenman, Mysti

> rresponding Scoretary A. E. Main, -Geo. B. Utter, Westerly, R. : 11 EDUCATION SOCIETY. ED 110 President E. P. Larkin, Alfred Centre,

Secretary L. A. Platta We

easurer-Almond E. Grandall, Alfred Centre, N. Y. TRACT SOCIETY President—J. M. Todd, Brookfield, N. Y.

Recording Secretary—Edwin Whitford,

Leonardsville, N. Y.

Rorresponding Secretary—J. B. Clarke,

West Edmeston, N. Y.

reasurer—StepheninBurdick, Leonards Publishing Establishment and Tract Depository in charge of D. R. Stillman.

"SUBSTANTIAL HEALTH" Recording Secretary-C. N. Maxson, Lost CHERRY CREEK, N. For Oct. 15, 1878. Dr. M. M. Fandar, Predonia; No II pell 1 Dean Sie, ml was a great sufferer from Indigestion, Liver Complaint, Nervous-ness, and Constitution of the bowels. I have used your Blood and Liver Remedy and Nerves Totals with the effect of its

E. Davis, of Middle Island.

dick, 2d, Ashaway, R. I

esistant Recording Scoretary -

Maxson, Adams Centre, N. Y.

Corresponding Secretary—Stephen Burdick, Leonardsville, N. Y.
Treasurer—C. V. Hibbard, Brookfield, N.

sion with the Church at DeRuyter, N. Y.

Sermon by Stephen Burdick. Chas. M.

WESTERN ASSOCIATION.

which they live."

Reform work."

NORTH -WESTERN ASSOCIATION

Moderator-E. M. Dunn, Milton, Wis.

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

doctrine of the Incarnation."

that occasion:

neld with the Church at Trenton, Free

Sermon by G. M. Cottrell, with Z. Camp

bell, alternate. Besides the regular work

of the Meeting, it is the design to do some

Bible Institute work, for which purpose

cople are requested to come well posted

on questions of Bible history, including

ed by Eld. J. Summerbell.

ordially invited to attend.

lutions and Societies. Also, to receive new

Any information cheerfully given.

G. M. COTTRELL, Sec.

Centre. N. Y.

storing: me. to robust and il substantishealth. Very truly, and it will be a bound of the bound

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conquering hero "of the times; Whoever

has "the blues" should take it, for it reg-

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lice, Dyspersia, Constipation, Headaches

Fever and Agne, Spleen, Halargements

Scrofula, Erysipelas, Pimples, Blotches

and all Skin Eruptions and Blood Disor-

ders, Swelled Limbs and Dropsy, Sleep-

essness, Impaired Nerves and Nervous

Debility; restores flesh and strength when

the system is running down or going into

decline; cures Female Weakness and

Chronic Bheumatism, and relieves Chronic

at the root of disease and removing its

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fred Centre, and WM. R. BURDICK, Alfred

THE following is a list of Jurors draw

May 20th, 1880, to serve at a Circuit Court

ind Court of Over and Terminer to b

held at the Court House in Belmont, N.

7.,commencing on Monday, June 7th, 1880:

GRAND JURORS.

Andover-Hiram Howland, James Ga

agher.

Bolivar-Philetus C. Cartwright, Mark

Cuba—Fred Lyman Friendship—Walter J. Utter. Genesee—George H. Case, James

Independence - Sidney Crandall, Ed

Scio-Bradley Knight, Otis W. Rob

Ward—John Lewis.

Wellsville—Edwin D. Clark, Samuel F.
Hanks. William Beever, Shedrack Hub

Wirt-Porter Barnes, Henry Wight

TRIAL JURORS.

Amity-Peter G. Andrews, Seymou

Bolivar-Horace Pratt. E. W. Cowles

Friendship—D. Thurston, S. P. Mors. Gould, Harry Collins, Charles Piercoseph Reynolds, Ora-Rew.

Genesee—James A. Green. Scio—Oscar Tibbs, N. O. Johnson, K.

Ward-P. B. Ames, John V. Young.

Wellsville—A. O. Very.
Wirt—Lewis Stickney, JLyman Pierce

Ouba-Morris Drew; John German

Edward C. Elwell, Alfred E. Ackey,

bottle at 10 cents.

For sale by dealers.

Alma-David Clair.

. Furnald.

ard D. Potter.

George F. Allen.

am Knickerbocker.

ell, James L. Macken.

ackson, Gideon O. Crandall.

Andover—S. B Adams.

Marksville-Mike Jourdan.

Alfred-M. W. Babcock, Noel 1

ficulties. It does these things by striking | Fifth day, June 3d, 1880.

A A Mary Gentue E AV . May 18th 1880 y Did W V Hall Mr. Joseph J. Jan Corresponding Beerstary D. H. Davis, PRET, of Eim Dale, Chase Co., Kan, and Miss Alics A. Burney; of Alfred Treasurer-Ass 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., fo which the following appointments have

EASTERN ASSOCIATION

At the residence of Mr. Judson Golden on Lost Creek, W. Va. Anni 22d, 1830, by lev. L. R. Swinney, Mr. LEMURL S. D. BREW. A: WALK MARK DESCRIPTION At the residence of Joseph Nichol, Es Hero L. R. Swinney, Mr. SANOR Sur been made: To preach the Introductory iscourse, L. F. Randolph, of Greenbries Marcus E. Martin, of West Fork, alter nate. To deliver an Essay on "Pastora

At Potter Hill, R. I., May 19th, 1880, Visiting," L. R. Swinney, of Lost Creek, Gen. WILLIAM POTTER, aged 80 years and 4 days. The Funeral services, Rabbath on "Liberality in Christian giving," Thos lay, May 15th, were very largely attended. MED OF SHIELD At. Hasting's Run, W. Va., May 19th 1880, WILLIAM BATTEN, Jr., agod 43 years

MARRIED.

Moderator .- A. E. Main, Ashaway, R I. and 17 days.) After he was grown up and married, he made a profession of religion and was haptized by Eld. S. D. Davis, and joined the Lost Greek Church. Two years ASO, a large, company of children were converted, and among them his little boys, and Byo. Batten hecame so anxious shoat the young that he first active the state. the young that he first set up, the firstly altar, and then invited his neighborhood prever meeting. That prayer meeting was carried on Summer and Winter, from bease to house, till he was taken sick; and by his Will hold its Forty-fourth Annual Ses Bronchitie, and all Lung and Throat dif- sion with the Church at Bockville, R. I. CENTRAL ASSOCIATION. Add 648 Moderator-Uri M. Babcock, Higgins suggestion we meet again next second day night. For the past twelve weeks he has been a great sufferer from measure. cording Secretary—C. J. York, DeRuyter, N. Y.

> Evans. Abram Coon. Ethan K. Ciling. H. . Coon, J. T. Davis, L. R. Swinney, Phebe Downey, George Irish, F. C. Denn, Hilbert N. Saunders, Mrs. S. B. Main, A. Fifth-day, June 10th, 1880. Introductory Lewis was appointed to present an Essay H. Lewis, G. O. Hood, J. E. Baker, Mrs. on "The duties of our people in spreading C. M. Grant; P. C. Cartwright, A. F. Dugger, Wm. B. West, L. E. Livermore.

RECEIPTS. derator-Thomas R. Williams, Alfred

are acknowledged from week to week in the paper. Persons sending memoy the receipt of which is not duly acknowl-Recording Secretary—M. S. Wardner, Lit-tle Genesee, N. Y. Issistant Recording Secretary—W. N. Burdick, Alfred, N. Y. edged, should give us early notice of Alfred Centre, N. Y.

l. B. Crandall, R. F. Burdick, Alfred, Amos Burdick, Andover, L'Barber, "

the Introductory Sermon. Essayists: I. L. Cottrell. on "How shall we best meet the attacks of Infidelity?" H. P. Burdick. Rogers, Oxford. on "The true relation of the church to the temperance reform :" C. A. Burdick. on "How can pastors secure an active cooperation of the membership in all church work ?" A. H. Lewis, on "The obligations of capitalists and business men to Sabbath

> 28.514 packages; exports were 9.541 pack-Western sell at 18@14c. Fine creamery

Fine sour cream creamery make 22 @ 28 'sweet Western imitation creamery....14 @ 1

at 4 P. M., June 2d. or 6,45 A. M., June 8d : or train from Stonington at 7.10 A. M. 42,789; exports, 38,305 boxes. The market has ruled firm and steady, and closes about c. better than last week. We quote:

Eggs.—There has been more inquiry for ear by marks this week at a slight adrance. We quote: State and Penn., fresh laid ... 111@ 13

BEANS.—There was more doing at last veek's prices. We'quote: Paper—Theme, "Are the six days of cre-Marrows, per bushel.....\$1 50 @ \$1:60 ation mentioned in the first chapter of Genesis, natural days or indefinite periods?"

Wm. C. Whitford BEESWAY sells at 23 @ 25 cents. aper—Theme, "Causes and influences o

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by man and songs; and music in excellent. sate, are, found, throughout and There are nearly a hundred songs. Beedinen copies, mailed for 35 cts. \$3 60 per dozen. (The older and larger book, HULL'S TEMPERANCE, GLEE BOOK (40 cts.).

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WHITE School Song Books, ROBES! Mailed for 30 cents. \$8 00 per doses.

held in Hornellsville on the Sabbath-

preaching at 2 o'clock P. M.; Sabbath school immediately following. The servi ices are held in the lecture room of the Baptist church: All interested are most

of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc ov G. C. HUGG and M. E. SERVOS. rine, are requested to make their wishes known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE West Edmeston, Otsego Co., N. Y. NELLSVILLE, N. Y.—Religious servicesare

perfect "electric" light for radiance and beauty. Has \$2 of the very best souls by 27 of the wery best authors, and sells for \$10 per hundred, Mailed for 13 etc. (New High School Song Book, THE WELCOME OHORUS; is nearly Missingh the press,) ereibles demoif we in York's H: Dirson & Co., 848 Broadway, N. Y.

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MES. WILLIAMS BRICK BULDING E. R. Pope, Treasurer.

on Main arrest, Alfred Centre, will be pleased to see his former triends and set roise at his new quarters, and will be him.

SABBATH-KERPERS: spending the prior make the squaintance of any others.

tians because we have studied Greek
and Latin; neither does it follow that
because the have studied Greek
and Latin; neither does it follow that
because the have studied Greek
and Latin; neither does it follow that
because the have studied Greek
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because the have studied Greek
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and Latin; neither does it follow that
because these studies are purposed to studied on the hour grounds of the fields; II. The Pebbles
because these studies are purposed to studied on the hour grounds of the fields; II. The Pebbles
because these studies are purposed to studied on the hour grounds of the fields; II. The Pebbles
because these studies are purposed to studies are purposed t

strong assurance of a blessed immortality May the Lord bless his dear old father and beloved wife and children. L. R. S.

All payments for the SABBATE RECORDED

reasurer - A. C. Burdick, Alfred Centre

Will hold its Forty-fifth Session with the Church of Hartsville, N. Y., Fifthday, June 17th, 1880. N. V. Hull to preach Mrs. P. T. Downey, Akron, 889 Mrs. C. W. Grant, N. London 200 L.R. Swinney, Lost C'k, W. Va. 200 86 N. Vars, Dunellen, N. J. 200 87 D. Titsworth. 200 86 M. Dunham, New Market, 200 86

WHOLESALE PRODUCE MARKET. Review of the New York markets for but-Olerk—S. R. Wheeler, Pardee, Kan.

Assistant Clerk—Wm. Spicer, West Hallock, Ill. Corresponding Secretary—E. M. Dunn, Milton, Wis. ER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plater Will hold its Thirty-fourth Anniversary BUTTER.—Receipts for the week were with the Church of Jackson Centre, Ohio.

Fifth-day, June 24th, 1880. Preacher of Fifth-day, June 24th, 1880. Preacher of ages. Western continues to arrive freely, Introductory Sermon, Varnum Hull; G. and parcels of good yellow factory made M. Cottrell, alternate. Essayists : Simeon H. Babcock, on "What kind of preaching" butter, too, has rather increased on the is most effective?" Geo. W. Burdick, on last half the week, and prices were weak. Does the Bible teach the doctrine of endless punishment?" The following the present time, and market closes weak er. As usual, there is a flush of butter at appointments were also made: O. U. with tendency to lower prices all around. Whitford to preach upon "The relations of pastor and people;" and W. C. Tits worth, upon "The practical use of the

off qualities, faulty " ... 20 @ 21 EASTERN ASSOCIATION.—Delegates

June 8d, will find teams in attendance as Hope Valley to convey them to our homes and to the Association. Those coming at a later hour, please notify me by card-at Factory, new full cream......19 @ 122 J. R. IRISH. skimmed...... 8 @ 6 THE MINISTERIAL CONFRBENCE of

the Seventh-day Baptist Churches of Southern Wisconsin will be held at Albion, on May 80th, immediately after the close of the Quarterly Meeting. The followin programme has been arranged for

the liberalism of the present day."
W. F. Place MAPLE SUGAR is about done for the ason, and prices are nominal—say 9@13c. Paper-Theme, "The most effectual means

of holding our young people to the ob-servance of the Sabbath." W. B. West aper-Theme, "The nature and eviden Cash advances will be made ou receipt property where needed, and account o Essay—Theme, "Is it right for a minister sales and remittances for the same sent promptly as soon as goods are sold. We to baptize a person who will not, and with whom the administrator would not unite in church fellowship, when so babtever for our own account, and solicit contized?"

O. U. Whitford signments of prime quality property. E. M. DUNN, Scoretary, SEMI-ANNUAL MEETING. - The

next Semi-Annual Meeting of the Minnesota Seventh-day Baptist Churches will be born county, beginning at 2 P. M., on ESTEYORGAN. Sixth-day, June 11th, 1880. Introductory EIGHT STOPS.

> It is suitable for private room, or for RO R. SALE CHEAPII

Plainfield N.J. DOR SUNDAY SCHOOLS! FOR TEMPERANCE

Church, commencing Sabbath evening May 28th, 1880, with preaching by Eld. C A. Burdick; Sabbath morning, 101 o'clock, sermon by Eld. J. Kenyon, followed by conrence; evening after the Sabbaths preaching by G. P. Kenyon; First day 01 A. M. sermon by Eld. W. B. Gillette: ervices, evening after First-day, conduct retains its great popularity.) main hours SABBATH LECTURES.—The friends

7-STOP ORGANS, SUB BASS

sted are most to Ct. Coupler, box d ship'd, only. fore you buy an instrument be saire to see my, Mid-summer offer Westrated fred. Address DANIEL F. BEATTY, Wash. T.R. WILLIAMS DAY BAPTIST MEMORIAL FUND. The reasurer of the Board is ready to receive The Remain marketing and Land principal or interest on notes or pledges given for the benefit of the different Insti-

subscriptions for the same. Please be rompt in paying, as the funds are needed. E. R. POPE, Treasurer.

## INTERNATIONAL LESSONS, 1890.

seld, N. J., or Bev. L. R. Livermore, Secret

ME A BECOMD QUARTER. April 2. The Power of Christ; or, An Omni Stable Stent Savior. Matt. 8: 18-04. April 10. "The Invitation of Christ: Tender Savior. Matt. 11: 20-20. April It. The Wheat and the Tares; or, Bighteous Savior. Matt. 18: 34-80; 37-43. April 34 Confession and Cross-bearing; or, A May 1. The Transfiguration; or, A Giorio Bevior Matt. 17: 1-13. May & Joses and the Young ; or. or. Matt. 19: 13-26.

May 11.) The Marriage Feest; or, May M. The Judgment; or, Matt. 26 : 21-46. Mat: 36: 26-20. Jone 5. The Crucifixion; or, An Ato ing Savior. Matt. 37: 25-50.

July 12 After the Hessprection; or, A Livering Savior. Matt. 28: 5-20. June 19. Review: or. A Complete Se

LESSON X .- THE CRUCIFIXION: OR BY E. M. TOMLINSON.

For Sebbath day, June 5. MATTHEW 27: 85-50.

35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

35. And sitting down, they watched him there:
37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE 28. Then were there two thieves crucified with him: one on the right hand and another on the left.

39. And they that passed by, reviled him, wagging their heads, : 40. And saying, Thou that destroyest the temple, and buildest 4t in three days, save thyself. If thou be the Son of God, come down from the cross.
41. Likewise also the chief priests mocking Mm, with the soribes and elders, said,
42. He sayed others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will be lieve him.

43. He trusted in God; let him deliver him now, if he will have him; for he said, I am the on or God.

44. The thieves also, which were crucified ith him, cast the same in his teeth.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus oried with a loud voice, saying, Ril, Ril, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

43. And straightway one of them ran, and took a sponge, and inlied if with vinegar, and put if on a reed, and gave him to drink.

43. The rest said, Let be, let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

CENTRAL TRUTH. - Jesus died DAILY BEADINGS

1. The cross in prophecy. Isa, 53: 4-12.
2. The cross foretold by Christ. Mark 10: 82-45.
3. The lesson. Matt. 27: 35-50.
4. Parallel passage. Mark 15: 24-37. rarallel passage. Mark 15: 24-37.
Farallel passage. Luke 22: 33-46.
Parallel passage. John 19: 17-30.
The preaching of the cross.

GOLDEN TEXT.—"Who his own self bare our sins in his own body on the tree."—I Peter 2: 24. OUTLINE.

L The Boman soldiers. v. 35-38. II. The mocking Jews. v. 39-44. III. The dying Savior. v. 45-50. QUESTIONS.

I. The Roman soldiers. v. 85-38. Name the principal events which occurred between the last lesson and this. By whom was Jesus had the Savior made concerning the manner of the garments ! Psa. 22: 18. Why did the placed over his head? What change did the fied with him? What had been said respect-II. The macking Jews. v. 2044. How

did the passers-by revile Jesus? What had he ald about rebuilding the temple? John3: 19- says, one of the malefactors railed on him, 21. To what did he refer? How did the Jews and was reproved by the other for so doof their decisration that they would have be-How did they testify to the truth of the Bible Who else mocked Jesus ? In what spirit did he endure the revilings? 1 Peter 2: 23.

III. The dying Savier. v. 45-50. How did it prevail? What is the meaning of the words of Jesus in verse 46? Narrate the remaining events of the lesson. What is meant by "yielded up the ghost?" For whom did Christ die? Rom. 5: 8, Iss. 53: 5.

CONNECTION. After his arrest, Jesus is led away to Annas, and then to Caiaphas, the high priest. As a result of the trials, he is pronounced by the Sanhedrim to be guilty of was not caused by an eclipse of the sun, gospel narrative; in fact, this reblasphemy, and worthy of death. Mean while, Peter, who, at the time of the arrest, had smitten the servant of the high priest, thrice denies his Master; and Judas, upon learning that Jesus was condemned, goes and hangs himself. Jesus is next brought before Pilate, who examines him and "finds no fault in him." Pi late sends him to Herod, who, upon receiving no replies to his questions, sends | land" of Matthew and Mark, and "the him back to Pilate. Pilate seeks to re- earth" of Luke are translated from the 14th or 15th of Nisan, and that inlease him on the ground of the custom of same word, which may have either mean- troduces another uncertainty. There releasing a prisoner at the festivals, but ing. We may not expect to comprehend are strong arguments for both days. the people choose Barabbas, a most wick- fully the anguish which found utterance | The inexactness of the Jewish calened criminal, while Jesus is subjected to in the words: My God, my God, scourging, mockery, and insults. Pilate why hast thou forsaken me? still seeks to release Jesus, but finally, Severe as was the bodily pain caused by putations exceedingly uncertain; through fear of being reported to Cassar as wanting in loyalty to him, if he should "let this man go," with guilty weakness yields to the importunities of the Jews, and delivers him to be crucified. He is led out of the city to Golgotha, the place of crucifizion, bearing his cross alone, un til fainting under its weight, Simon of Cyrene is compelled to bear it with him. He admonishes the weeping women, who followed with the multitude, to weep not for him, but for themselves and the destruction which was to come upon their nation. The soldiers offer him "vinegar and gall," but he refuses to drink it. sin of the world. . . . Let all the vast EXPLANATIONS. L. The Roman soldiers, v.85-88.

They. The Roman soldiers to whom thoughts, appropriated and realized by Jesus was delivered by Pilate that they him as the iniquity of those to whom he might work the will of the Jews. The linked himself by a bond of closest fel-Romans were the doers of the deed, the lowship, of undying, unquenchable love; Jews were the instigators. Read Acts 3: let all the sins of that world he came t since their subjection to the Romans, had pure and holy and loving spirit of the lost the right of capital punishment; they man Christ Jesus : do we not get a dim sould, indeed, condemn to death, but the | and distant sight of a fountain of woe thus by the Romans, and many other nations, not imagine that as he made thus the sins but not by the Jews. It was regarded by of our sinful world his own, and thought the Romans as a most horrible and igno- and dwelt upon that holiness of God, upon minious form of death, and was inflicted which they were such terrible invasions; upon slaves, robbers, rebels, and criminals | the wrath of the Holy One, which they of the worst character. There were vari- had so thoroughly deserved, and so deep- behind other denominations in the one flat worse, character. There were various one flat upon which our flat upon which our flat upon which our flat upon which our flat upon which sampled as consisting of a strong upright at transverse piece fastened to it post with a transverse piece fastened to it stansverse piece fa

of such a darkness settled over the mind plece, was fastened to the cross by large of the Bedsemer, that the face even of his heavenly-Wather for a moment seemed nails driven through the hands, and someobscured and its smile changed into times, also, through the feet. Projecting frown . . ?" Some of them . midway from the upright post was a wooden pin, upon which the sufferer sat, and said, this man calleth for Elias.

his arms stretched upon the transverse

scription to be written and not cross, tauntingly reminds the Jews of the

ples used by them in urging him to yield

to their demands to crucify Jesus. Read

John 19:12-16, and Luke 23: 1. 2. It was

humiliating to the Jews to have it sug-

gested that a Roman officer could put to

change the wording of the inscription

(John 19: 21), because Jesus did not meet

their carnal expectations of what their

king should be. Men now, as then, are

slow to acknowledge him whose "king-

so Luke 22: 37, and Mark 15: 28.

plied, as it had been by the false witness

at the trial. To have granted this mock-

ing request of the Jews would not have

been in accordance with the purpose for

which Christ came into the world. Taunts

come not only from the rabble, but also

from the chief priests, . . . scribes,

and elders, the wicked leaders, who

had maliciously and persistently sought

the life of the innocent Jesus. He

saved others, himself he can not

na thus comments on this passage: " Once.

in a Jewish synagogue, our Savior looked

round upon a small company of men, and

was grieved because of the hardness of

their hearts. Let us imagine that grief

amplified and intensified to the uttermost

by which the weight of the body was As it is not likely that the Bomen soldiers hiefly supported. For the declarations of knew anything of Elias, it seems probable the Savior concerning the manner of his that these words were spoken by some of eath, see John 12: 33, and 3: 14. 15. the Josiah bystanders, who renew their Compare also Pss. 23: 16. Parted his mockery, taking occasion from the resem garments, casting lots. The law blance of the name Eli to Elias (Elijah gave the garments to the executioners. the predicted forerunner of the Messiah. From the fuller account of this transac. After Jesus had said, "I thirst" (John 19: tion as given by John (19: 28, 24), we 28); straightway one of them ran, learn that the four soldiers, who acted as and took a sponge, and filled it executioners, first divided equally among with vinegar, and put it on a themselves a part of the clothing, and reed, and gave him to drink. then cast lots for the "coat" (tunic), a Some one, probably a soldier, prompted closely fitting undergarment, which was | by a feeling of pity, hastened to offer a without seam, woven from the top drink of "vinegar," or mixture of sour throughout." They thus unconsciously wine and water-in common use among fulfilled with exactness the words of Psa. | the soldiers using the stalk of a hyssor 32:18. Watched him, that his friends plant in order to reach the sponge to his might not remove the body from the cross lips. Read Pas. 69: 21." The rest said, before death took place. And set up Let be. The other bystanders call upover his head his accusation. A on the one giving thedrink to desist, still board on which was inscribed in large let- using mocking language, and even he ters the offense for which a criminal was | whose compassion had been awakened, about to die, was often suspended from catches up the same words (Mark). the neck, or carried before him, as he went | Cried with a loud voice. After to the place of execution. Some writers | Jesus had received the rinegar, he uttered state that it is unknown whether it was the words: "It is finished," and "Father, usual thus to affix the inscription to the linto thy hands I commend my spirit." At cross, while others say that such was the least one of these utterances custom. This is Jesus the King of have been spoken in a loud voice. the Jews. Pilate, by causing this in | Yielded up the ghost. Gave up his

Hints for the Blackboard. Put on the board before the school the Title and Golden Text of the lesson. thus: death their king. They wished Pilate to

gage in the work.

in kind. Such flippant shirking of

responsibility is a palpable absurdi-

ty. That sort of temporizing with

sense of duty, making it subordi-

nate to convenience, is obviously

mistake too egregious for a Chris

tian to defend for a moment. We

do not hold that Bible study, church

going, or the performance of any

single Christian duty, is all there is

of religion, yet it is a fact that they

are individually important, and com-

bine with other essentials to fill out

The influence for good of the pro-

fessing Christian who habitually ab-

sents himself from Sabbath school

is materially crippled. Indeed, his

influence may almost be said to be

negative. It is especially noticeable

in its effect upon that class of young

men who are of that age that they

are somewhat undecided whether to

and invariably leads to doubta

study of the Bible is important-

thence many times to neglect of

The results of such an influence

have an infinite reach on young

hearts. Were they confined to this

life, the matter would be far less

momentous. It is a fearfully seri-

ous business. Superintendents are

discouraged by it. Teachers feel it

keenly and have to combat the in-

their boys. May the time come

speedily when no less than all the

church shall contribute its presence

and influence to make the Bible

Promptness.

A good woman was noticed as al

ways punctual at meeting, though

she had a long way to go. When

asked how it was she was never late.

she replied: "I make it part of my

religion, never to disturb the relig-

ion of others." Too few Christians

realize that it is a religious duty to

be promptly in their places, and

punctual at all appointments. A

pressed the importance of a teacher

being at his post a half-hour or an

olars by not coming earlier. But,

school hour, let him never he behind

The venerable Dr. Tyng has said,

out of his fifty years Sunday school

experience, that an unpunctual

teacher can never be a spiritually

W. R. POTTER.

school what it should be.

it altogether.

the complete Christian life.

THE CRUCIFIXION. G. T.-WHO HIS OWN SELF BARE OUR SINS IN HIS OWN BODY ON THE TREE.

dom is not of this world." Two thieves (robbers) crucified with Each division of the Golden Text him. "And he was numbered with the will suggest a line of questions on transgressors." lss. 53: 12. Compare alwhich the facts can be well brought out and impressed. Then by rubbing II. The mocking Jews. v. 89-44 out all but the letters forming They that passed by. The crowd of the Jews. The feast of the Passover "Christ," show who it was, who thus suffered and died. Who for? had drawn multitudes of the Jews to Jerusalem, and many of them, doubtless, Add the letters forming "for me," went to the place of execution, which was enclose the whole in a cross, as be nigh to the city." Wagging their low, and show that all was for us heads: In derision. Psa. 22: 6, 7. The cross is, therefore, a sign to us Thou that destroyest the temple, and buildest it in three to remind us at what a sacrifice our days, save thyself. Read Matt. 26: salvation has been purchased. The 61, and John 2: 19-21. The language board now reads, "Christ on the spoken by Christ concerning the "temple cross for me." of his body," is here changed and misan-



Date of the Crucifixion. On taking up almost any of the

save. A contemptuous reference to Je-Commentaries or "Lesson Helps," sus' miracles in healing the sick and raising the dead. If he be the King of one will find the events of the later earth, set down with precision—the call themselves boys or young men. Israel, let him now come down days of the life of Jesus upon the from the cross, and we will be lieve him. The chief priests had themday, the month, and the year being man doeth many miracles." Whether given with as much certainty as of they would have believed in Jesus as the any event in the last war. In few Messiah, had he come down from the of them is there an intimation even. cross, may be determined by their own that there can be a question on this point. And yet there is no possible conduct after the resurrection of Christ, way of determining the date with by the answer of Abraham to the rich man: any degree of certainty. On a com-"If they hear not Moses and the prophets. neither will they be persuaded, though parison of authors, it will be found one rose from the dead." Luke 16: 31. that there are strong reasons ad-He trusted in God. Read Psa. 22: duced why it might have been in 7,8. It had been predicted that they any particular year from A. D. 27 would use such language. Wicked men would use such language. Wicked men to A. D. 37. In fact, the only date of prophecy, and thus bear testimony to given in the gospel history, viz., the 15th of Tiberias (Luke 3: 1), is unthe truth of the inspired Word, The thieves also . . . cast the same certain, and can not now be fixed in his teeth. Even the robbers reupon within three years. This was viled him, by using similar taunts. Luke the beginning of the ministry of John the Baptist. Authorities also apply his words? Who, besides the passers-by, ing. Some think that Matthew and Mark differ as to the time actually covered by Christ's ministry. use the plural for the singular, meaning to speak merely of the class of persons varying in their estimates from (robbers) who reviled Christ. We see one to twenty years; the tradition nothing inconsistent, however, in the view. in the second century being that he that both robbers at first joined in the died at fifty years of age. It will mocking, but afterwards one of them rethus be seen that there is ample scope for difference of opinion as to III. The dying Savior. v. 45-50.

Now from the sixth hour there the date of his death. was darkness over all the land Nearly all the attempts to fix the unte the ninth hour. From noon date have started from the basis of until 8 P. M., the darkness, the "symbol the tradition that the crucifixion ocprevailed. The Passover was celebrated curred on Friday. We say tradi at the time of full moon. The darkness | tion, for it can not be proved by the which could only take place at new moon. quires considerable straining of in Those whose belief leads them to reflect terpretation to make it agree with WHO it was then suffering, will have no difficulty in accounting for these signs of the tradition. But taking that for sympathy in nature, nor in seeing their granted, chronologists have set out applicability."-Alford. Whether the dark to find what year the Jewish calenness was limited to the land of Palestine, dar would bring the Passover on or extended to all parts of the earth where Friday. But they are not agreed as to it was then day, is not indicated. "The whether Christ was crucified on the dar, however, makes all such comthe cruelties of the Roman soldiers, crush and so we find that, starting from ing as was the grief produced by the this common ground, there are ad taunts of the mocking Jews, there must vocates of every year, as we said have been felt a still deeper anguish, ocabove, from A. D. 27 to A. D. 37 casioned by the thought that he was "sufthough generally the range is from fering for sins, the Just for the uniquet. that he might bring us to God." Dr. Han-

Of course, the year being uncer tain the month and day of the month are equally so: as, starting with the same Friday for a basis, the day may fall almost anywhere in March or Sunday School Times says: by our Lord's taking upon himself the April, according to which year has been accepted as correct.

The days of the week also, are before the school session, that the accumulation of human iniquity be conequally uncertain, the only certain might greet the scholars as they ceived of as present to the Redeemer's one being the Sabbath during which came in, and have pleasant words the body lay in the tomb, and the with them until the opening moment disciples "rested secording to the arrived. The suggestion is a good commandment." Give up the tradi- few teachers who are sufficiently 23, and John 18: 81, 83. "The Jews, save gather in and press down upon the tion of Good Friday, and all the prompt at school to do their best other dates are in inextricable con- work. Most teachers lose a royal fusion. It is, therefore, much the opportunity of a better hold on their confirmation and execution belonged to opened within, sufficient to send forth safer, as well as more honest plan, the Roman authorities."- Hoper. Orde | waters of bitterness which might well to teach that no man knows the true cified him. National him to the cross night overwhelm his soul, putting his capacidate, and leave the question where it. Five minutes lost at the opening of punishment was practiced ity to suffer to an extreme trial? May we it is left by the inspired penmen of ing of the school are lost forever. the Holy Spirit.

> Our Adulta. Perhaps, as a people, we are not minded teacher. He saks perti-

DENSON'S CAPCINE POROUS cially is the demand upon us when PLASTER has received the greates we consider the peculiar place we umber of undiesticably reliable and orements that any external remedy ever occupy in the catalogue of Christian sects. The man who assumes that press, and the public. All praise them as he is going right in a very imporhe is going right in a very important phase of Christian belief and

us plasters and all other external practice, and that all the rest of the world are going wrong, affords a 5,000 Physicians and Druggists of goo standing voluntarily endorse them as pitiable example of egotism or ingreat improvement on all other plasters. sincerity, except he be able to make Sold by all druggists. Price 25 cents. an intelligent showing of his why BEWARE OF IMITATIONS. and wherefore. WOMAN'S TRIUMPH.

This, we say, is important; but no es is it so in respect of all the vital A Severe Surgical Operation. It is endured truths of Scripture upon which vithout taking Ether. Subject, Mrs. Edward Meyers, of Rondout, N. Y. hinge the weal or woe of immortal pirits. We may mentally acknowl-(From the correspondence of the Kingsto N. Y., Freeman.) edge the truth of these statements.

The case of Mrs. Edward Myers, o Bondont, New York, furnishes an apt i but do we consider them such press ing facts as to move us to renewed estration of woman's power of enduran this lady had been treated for mouths in the usual way for Bryanelas of the band, without benefit. Not until her hand had beceive a mass of putrid flesh, did she turn to Dr. Kennedy, proprietor of the "Favor-tie Bennedy," for help.

He at once informed her that it was instantiated to the beauty of the beauty earnestness in the matter of Bible study? Do we feel a necessity so great in this direction as to acknowl edge a personal obligation? No one ever loses anything by dealing quarely with his convictions honpossible to save the hand—it must be am esty to one's self demands it. . It

putated. She received this terrible intel-ligence quietly, declined to take ether, stipulating merely to hold her husband's may be a matter of news to such stipulating merely to hold her nusband's hand during the operation and underwent the palatul process without moving a muscle or uttering a group. Dr. Kennedy then gave "Favorite Bemedy" freely to cleanse the blood and prevent the raturn or the disease, and Mrs. Myers now lives adults as take no personal interest n the Sabbath school, but nevertheess it is true, that one of the most embarraseing hindrances that the and rejdices in her great deliverance.

"Favorite Remedy" is fast becoming Sabbath school superintendent has trusted household friend in all cases of Female Weakness and diseases of the to contend with in leading his school successfully is the reluctance with which a part of the adult por-

BUCKEYE BELL FOUNDRY tion of the church membership en-ARBÁNTED, Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O In many cases they utterly refuse to bear a part, and comfort them-

ARPETS! LARGEST STOCK selves with the announcement that in New York city, Lowest Prices consisting of Moquettes, Wiltons, Axmin sters, Velvete, Body and Tapestry Brus it is simply a matter of choice. Well, perhaps it is; but no one will sels, Three-Plys, and Ingrain Carpets (with borders to match), Oil-Cloths (all widths), contend that because he lives in a free country therefore he has an in-LACE CURTAINS.

alienable right to misuse his friends \$1 per pair, to the finest Real Lace in or bring disaster upon his neigh-SHEPPARD KNAPP. bors; yet the reasoning is the same



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fluence. Parents see and feel it, and wonder how it can be that their copies of the History of the Seventh-day brethren can be so indifferent to so CORDER office for sale, at \$1 50. Sent by important a matter, which has to do directly with the spiritual good of Centre. N. Y.

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STATIONS. | No. 8 | No. 12+ No. 4+ No. 6

8.85PM

12.41pm 8.47 " 1.58 " 3.30 " 10.53 " 3.44 " 6.55 " 3.88am 8.15 "

ADDITIONAL LOCAL TRAINS BASTWARD.

5.00 A. M., except Sundays, from Dan-

kirk, stopping at Sheriden 5.23, Forest-ville 5.40, Smith's Mills 5.57, Perrysburg

6:80. Dayton 6.55, Cattaraugus 7.58, Little

Valley 8.49, Salamania 9.50, Great Valley 10.03, Carrollton 10.80, Vandalia 10.54

Allegany 11.25, Olean 11.55 A. M., Hins-dale 12.28, Cuba 1.85, Friendship 8.05, Bel-

videre 8.35, Belmont 4.15, Scio 4.40, Wellsville 5.35, Andover 6.52, Alfred 7.42,

Almond 8.10, and arriving at Hornellsvill

at 8.35 P.M. 6.05 A.M., daily, from Friendship, stops at Belvidere 6.25, Belmont 6.41, Scio

.00, and arrives at Wellsville 7.20 A. M.

9.10 A. M., dally, from Dunkirk, stopping at Sheriden 9.22, Forestville 9.90, Smith's Mills 9.40, Perrysburg 9.58, Dayton 10.07, Cattaraugus 10.38, Little Valley

10.58, Salamanca 11.85, Great Valley 11.44

A. M., Carrollton 12.01. Vandalia 12.19. Alle

gany 12.48, Olean 1.00, Hinsdale 1.30, Cubs

.22, Friendship 3.03, Belvidere 3.21, Bel mont 3.85, Scio 3.52, Wellsville 4.10

andover 4.45, Alfred 5.19, Almond 5.84

10.55 A M., from Salamanca, daily, ex

ept Sundays, arriving at Carrollton 11.02

5.45 P. M., daily, from Salamanca, stop

ping at all stations, arriving at Hornells ville at 12.10 A. M.

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.31, Forestville 9.42, Smith's Mills 9.50, Perrysburg 10.18, Dayton 10.28, Cattarangus 11.00, Little Valley

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

WESTWARD.

7.00PM

ton 9.07 A. M.

4.83 P. M., from Carrollton, daily, ex-

ca 10.50 P. M.

manca and Dunkirk.

Arrive a

STATIONS

Sundays, from Bradford, stopping at al stations, and arriving at Gilesville 8.30 A

11.04 A. M., daily, except Sundays, from Carroliton, stops at Limestone 11.20, Ken-

EASTWARD.

dall-11:81 and arrives at Bradford 11.85

7.55 ..... 9.50 3.00 8.87 .... 8.00 6.30 10.03 2.30 4.15 6.0 8.06 6.36 10.10 2.35 4.19 6.17

8.45 6.55 10.45 8.10 4.55 7.20

7.00 P. M., except Sundays, from Giles-

A train will leave Gilesville at 6.40 A

Trains 20 and 21 run daily.

Titusville 7.80 P. M.

No.8\* No. 9 No. 29 No. 1

11.20 " | 8.42 " | 5.17 " | 11.50

7.00PM 9.00AM 12.13PM

at all stations, arriving at Carrollton

Cuba 6.20 P. M.

STATIONS.

arriving at Hornellsville at 5.55 P. M.

New York 10.10pm 7.25am 11.25am

11:00 Am 6.50PM 12.15AM 1.50PM

9.07A3

alamanca

Leave ellsville

Rimira Binghamton Port Jervia

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somewhat lengthy, he the sentiments, will ren ing.—Ed. Bent. THE ANSW A little poem lately I did A little poem lately a data inside respectively on at first. I did But you and I should re Till coming to about the I fuend your thoughts w i to mine. I distrib I thought, perhaps, ii Why we should differ ab Which you declare are pi Tho; no one Scripture is And if tradition has our By Scripture now the pointed; No other standard can we Whereby to accertain on 'Tis by the Scriptures on That Jesus in the flesh di

Hence, every spirit which With what is written, is The Scriptures, then, m guide, If so, by them the spirits To which, did we imparti I think the controversy so 'Tis by the Scriptures that That certain laws disper hand Were merely shadows of t And when that came, we These ceremonial were: th Teaching our obligations; Likewise, what we to our Above all beings on this, a Our great Creator in the si Enjoined on man in every Those, laws of right whic So long as men are suffere Such are our obligations to One can, not love the Lo brother ; Hence, certain rules of life That each to each might k have: And that these rules mig

He penned then firm on never rot;
Which plainly intimates, t They must remain as long dure ; For just so long as love to Just so long man must lo And now to show they st repeat. "No other gods before have," •
Is binding still on all this Tis sinful, now, this rule to And consequently 'tis not d " No graven image shalt th Nor, any likeness in the ear. Thou shalt not serve, nor, t

But not on those who love Lord, But such as hate and disob While unto thousands he will Who love the Lord and kee This second precent sure is He has not made it void nor So long as stones upon this He will not hold them guilt As well on Greeks as on th

The Lord will visit such al

Unto the third and fourth g

And, 'tis a fact that can not.
It must remain as long as at Remember, saith the Lor rest, It is the day I sanctified and Nix days shall thou thy ser which on the seventh thou For in six days I everything But on the seventh day my So long in fact we must as He bless'd and sanctified th So long as 'tis both requisit That we in social worship s So long it is our duty to ob And celebrate God's holy S So long as we our living my By toil and labor, with fatig By this command we're ver

Each seventh day, all are a Both man and beast, that n That such a law is rightly And cordially submit unto Which go not counter to (Now if such precept does in True Christian faith, then, It must be for it : as declar What's not against us n favor.)
Thus your confession fairly
The fourth command, in Only you think the law

And thus you see the reaso And lay by work the last d It is because the laws of A seventh part of time of seventh part of time the For man to offer homage u nd set apart from servile That all might come and ocordingly, Jehovah did The last day of the week time; And as we judge it right! And cordially submit unto That thus contribute to ou Hence, all the odds 'twixt

Rather than what Jehoval

l hold *God's* law—but you But to return from this, I aion,
Having elucidated your of Upon the ten commands will fix, Dismiss the fourth and na "So long as children on t They must their parents. In doing this it shall be a And thus thy day long or This fifth command was If we believe what Paul

So long as stones rema not kill;" Neither commit adults Nor bear false witness "Nor covet what to othe

These five last laws, 'tis They must endure as lo Now, with the state of And we shall find not These ten commands, One jot them of shall no Till liesven and earth sh

Or till fallilled is all the

And thus he taught us in This is the law, most he And spiritual, too, whe