His name among the nations shall go forth.

Above all names that earth has even known; A name for ages; name of matchless Enduring when each other name is gone

And this poor name of mine to dark oblivion thrown. His story over earth shall yet be told,

A story for the universe to hear: A wondrous story that shall ne'er grov But fresher yet shall grow and yet more

When my brief tale is told, of sin and want and fear His love the more than sunshine for all

things And beings, or above or here below, Shall fly abroad on everlasting wings, Gladden all space and time with it swift flow, Till this cold love of mine be lost in it bright glow.

His voice that fills the heavens with The more than music of each listening

ear, Itself the melody of melodies-Swells out o'er space, entrancing spher Till this frail voice of mine is hushed with love and fear.

His throne, before whose majesty so few On earth now bow, shall be of thrones the throne: Its splendor ever bright and ever new; White on his nead there sits eter

When from each brow of earth the glittering gold has gone.

—Christian at Work.

From the Wisconsin State Journal. THE SABBATH OUESTION. Reply to Rev. C. H. Richards on Enforcthe Sunday Laws—A Plea for

Tolerance and Free Discussion. To the Editors of the State Journal: Gentlemen,-There having peared in your weekly issue of September 23d, an abstract of two discourses delivered by Rev. C. H. Richards, on the Sunday question, and editorially commended to public favor, we accordingly have given the document a right careful reading, and while we find many thoughts and suggestions that are highly commendable and worthy of consideration, we also find other statutory form, is not obligatory upon points and statements that we regard as especially open to criticism, direct and open conflict with the true teachings of the Bible; and proceeding from the very high source they do, we think if left unchallenged to work out their legitimate consequences, will be likely to do much harm to the cause of truth and religious freedom in our land. And as it is evident that the object sought by the delivery and publication of these discourses was to cover, in the name of Christianity, an unwilling conformity to what we most firmly believe to be an unscrip- | quote as follows: tural practice, and as the columns of the State Journal have been opened to the publication of these discourses, and editorially commend-

however, that in what has here been pression of great, universal moral princisaid, we by no means design to as- ples, always and everywhere obligatory. sail the personal character or the Christian integrity of the author of with them, is a strong indication that it is these discourses, of whose acquaint- al peculiarity, but that its interior meanance we have neither had the honor ing and obligation are for all men." nor the pleasure of making, but who, we rejoice to learn, is in good errors he has pressed upon public attention in these discourses, and these alone, that we assail. Let it be further understood, that in thus pressing our claim to be heard through the columns of the State Journal, it is not that we would ofviews upon the unwilling attention of other people. But the facts are these: The question of enforcing the Sunday laws has again become revived; and further, it is most firmly believed by many, who are well qualified to judge, that there is no question within the whole range of Bible teology that is less understood, and about which there are theories so diverse, multitudinous and conthat hardly two men who keep the first day of the week, can be found whose theories at all agree in regard to it. For these reasons it cannot be doubted that the best interest of this Sabbath reform movement demand that a thorough investigation and discussion of this whole question be had, through all the channels of communication in the land, with a view to unify and harmonize public We therefore hope and expect that the columns of both the daily and weekly issue of the State Journal

this brief article. The first point in these discourses. to which we desire to call attention. is this: After wading through several paragraphs, in which the author makes the effort to produce the impression that the fourth commandment of the decalogue, as a positive enactment, is not now obligatory, while its interior meaning is still in force—this explicit statement occurs: "It is true that they who refer to the fourth commandment, as retaining its statutory force still, and who base the obligation of Sabbath observance on this as positive law are mistaken. Their error has this controversy.

done much to confuse and enbitter We here remark that in this extract the author gives unmistakable evidence that he claims that the fourth commandment is not binding as positive law, upon the subjects of Christ's kingdom; and he also here attempts to fasten the blame for the great confusion and difficulty in which this question is now involved, upon those men who strictly adhere both to the letter and spirit of this commandment! And right here, we take issue with him. And we charge back the blame for all this trouble, upon those who discard the letter, of the commandment, a thing that cannot be done! And we all claim that in taking this

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

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

TERMS-82 50 A YEAR, IN ADVA I CE

this to the letter?"

WHOLE NO. 1509.

"Why, you fool," he burst out harply, "do you imagine I mean all

"Alas, alas, the good Lord have

mercy," said the pitiful priest, "for

t seems his Eminence is a hypocrite

A CANNON BALL IN THE HAT.

when a boy, he stole a cannon ball from the Navy Yard at Charles-

town, Mass., and with much trepi-

dation and more headache, carried

it away in that universal pocket of

youth-his hat-winds up with the

"When I reached home. I had

not dare to show it in the house.

nor tell where I got it; and after

DISCOURAGED MINISTERS.

scribable agony, he added, "In spite

of all this I live in splendid misery.'

He was converted in early youth,

and was strongly impressed with a

conviction that it was his duty to

prepare himself to preach the gos-

pel. After a course of study he en-

tered the ministry, and as a young

man was sent to small stations and

poor circuits where the labor was

for the most economical livelihood.

The trial was too serious for him.

He retired from his work, entered

upon a course of legal studies, found

wife and children had been buried,

and he could only describe his con-

dition by saying, that "he was splen-

WORKING .- We talk much of

talking about working; to get really

at it, and to do something for soul-

know what we can do till we try.

there may be many birds in a field,

severe and the salary hardly enough

A writer, after describing how,

likewise!"—C. S. Robinson.

following reflections:

VOLUME XXX.--NO. 1.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 1, 1874.

address, in which he defined and laid down the great fundamental and immutable principles, in statutory form, which were to govern all the subjects setting up in this world. The text ones that keep it properly." reads thus: "Think not that I am come to destroy the law or the

prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall to and teach them, the same shall be called great in the kingdom of heaven." We may here remark, that there can be no shade of doubt that the other people, would do this-predicommandments mentioned in verse-19, which are enforced upon all to keep the Sabbath on the naked men, under the terrible penalty of authority of God's immutable law, being called the least in the king- as expressed in the fourth commanddom of heaven, are the several precepts of the decalogue, including the | nized by the Lord Jesus Christ as a fourth with all the others. This being the case, and this language being that of the King of Zion, while word for it, they would make more laying down in statutory form the great and immutable principles that Sabbath reform, in one year, than were to govern all of his subjects, there can be no such thing as misunderstanding its import. For no people, by civil legislation, the obcombination of words drawn from servance of a day that every attenthe whole vocabulary of human lan- tive student of the Word of God guage, can express a thought more well knows-is not the true Sabbath clear and plain, than is here express- of the Bible. Whether the gentle-

us—is in positive and absolute antagonism to the teachings of the and we believe many of these are in great Redeemer of men, as found in Matt. 5: 17-19. Having thus firmly established this fact by the testimony of the Lord | joins its observance in the sacred Jesus Christ, from whose authority | decalogue-a code in which all the there can be not appeal, and shown other precepts are the expression of the fourth commandment in its stat- great universal moral principles, alutory form to be absolutely obligatory upon all, we are now prepared to introduce another authority in corroboration of what we have already educed, that is of no less im- and Lord of Lords—as an essential portance than that of the author of | part of the great system of rules and

formed a component part of the

"If we turn to the Bible, we are struck with the probable great antiquity of this observance. We find time marked by weeks as far back as human records enforce upon an unwilling people, discourses, and editorially commended to public favor, it can be no more from the very dawn of human life, good respect to those who are sought to signal day as we observe. It seems prob-be corred to keep a day that is no-able that the Jews kept a Sabbath long be-Sabbath, that we be allowed a fair kept for centuries before the Jewish nahearing through the same medium that has given publicity to these disposition of the fourth commandment in the decalogue indicates the same thing." Let it be distinctly understood, All the other commandments are the ex-The fact that the Sabbath law is joined no ceremonial observance, no mere nation-

We may justly claim that, noted, Christian gentleman. It is the said, both before and after, to the contrary, we now have his frank admission that evidence is to be found bath was known and observed as far back as the history of man extends. We also have his frank admission that the fact that the Sabbath law fensively intrude our unpopular has its position in a code where all the other commands are the expression of great, universal moral princi- In case that it is so positively certain national peculiarity, but its interior ed that it does-how is it, that so meaning and obligation are for all large a percentage of the Protestant subject for civil legislation. most indisputable truths. And if as their only rule of faith and practhe interior meaning and obligation tice, and among whom there are so then the exterior meaning and obliat large, as in regard to this Sabbath satisfactory and s question. The question is indeed so from the fact that its interior mean-that the fact is patent, that in the ed, after the external enactment is ig- in the church, at the time of the interior meaning and obligation of places the divine Creator in the riwill be opened for the insertion of body, repealing a law they intend shall remain in full force and virtue, and obligatory upon all.

thor, who has been mislead by the their mental organism, while their state, to acept as gospel truth, such unscriptural, illogical and absurd vagaries as this idea of abolishing the outward letter of a law and yet retain its interior meaning and obligation, could but be induced to look these absurdities square in the face, and thus see how supremely ridiculous such things may appear, when tested by the light of Bible more could be needed to lead them to renounce the error and accept the now have not only the positive testhe Sabbath law is universally obliof our author, substantially to the same effect. Hence we may regard it as settled by generous compromise, that the fourth commandment, in its exterior legal form, is still obligatory on all men. Again we

we all claim that in taking this position, the gentleman has placed position, the gentleman has placed by the gent

reads. God is not guilty of the absurdity of some modern lawyers who hold that government may pass laws to ornament the statute book, but not to be executed. We must keep the seventh day instead of the first. If this is still positive law, the right one for a solution of the diffi-Jews and Seventh-day Baptists are the only

Now, if the Rev. Mr. Richards is what he professes to be—an honest and true Christian man, and ready to conform to the authority of the Lord Jesus Christ, whereever, that authority is plainly expressed-what | Thus the fact is accounted for that can there be to hinder him from so large a percentage of the Protestabandoning this anti-christian pagan ant Church now keep the first day Sunday, that is no more sacred than any other day, and accept the Sabbath law as it reads, and keep the seventh day. If he and all his co-laborers in this movement to enforce the observance of Sunday on cating and enforcing the obligation ment of the decalogue, and recognecessary and component part of the written law of His kingdom-our real progress in the direction of true in a whole century expended in efforts to enforce upon an unwilling satisfactorily ascertained.

ed; that each and every precept of man shall follow the course suggestthe decalogue—not excepting the ed above or not, the all important fourth—was incorportated with, and question in the case seems to be this: Can there be any possible way by great system of immutable rules and | which he can justify himself in these laws that was to govern all the subefforts to enforce upon an unwilling jects of his kingdom. This being community, the observance of Sunthe fact, demonstrates to positive day—a day he acknowledges to be certainty, that the position put forth | no more sacred than any other day by the author of these discourses. -when in doing this, he gives sancthat the fourth commandment in its tion to the desecration, to secular purposes, of a day rendered supremey sacred by the consecrating act of the Infinite Jehovah, by which He set it apart to a religious use, at the very beginning of man's existence, as seen in Gen. 2: 2, 3, and also enways and everywhere obligatory, and which code has been expressly recognized and enforced by the Divine Redeemer-the King of Kings, these discourses himself! And we laws, that are to govern all the subjects of His kingdom? Again we ask, can the gentleman

justify himself as before the judgmore sacred than any other daywhen doing this, necessarily involves the desecration to secular purposes, a day rendered sublimaly sacred as the seventh day has been and its observance made universally obligatory, as shown above? If there is any way by which the gentleman can justify himself in doing this, and if he will show us through the columns of the State Journal, or any other medium, how this can be done—the opportunity to learn so important and intricate a lesson as withstanding all the gentleman has the other hand, if there is no way by would clearly be an infringement of name of the great Redeemer-the in the word of God, that the Sab- emnly protest against any further on an unwilling people, by that gen-

this dangerous work ! The next question that forces itself upon our consideration is this: ples, always and everywhere obligathat the Bible requires the seventh tory, indicates that this institution and last day of the week to be kept. is no mere cerimonial observance, or instead of the first-as is here claimof the Sabbath law are for all men | many good and pious Christian people-keep the Sunday, instead of the in legal form, must also be. This is so problem in this way: We declare ing and obligation cannot be enforc- mighty contest for the ascendency equitable measure that they can denored. An attempt to enforce the great apostasy, between the converts rest assured that there is no class of to the Christian faith from Judaism, a law. after the external letter, in its and those from Paganism; the latstatutory form had been abolished, ter. by their great numerical adwould be like an attempt to make a vantages over the former, were entub hold water with the bottom tak- abled to inaugurate as the successful en entirely out; the idea is simply rival of God's true Sabbath, their preposterous, and the effort here tavorite weekly festival, called by made by our author to produce the Constantine in his famous edict, mandment in its statutory form And aided by the Kack "and the is abolished, while its interior mean- "Fagot," the papal authorities were ing and obligation remain in force, enabled to keep the Sunday festival served by Him and His inspired in the ascendency over the Bible apostles through their day, and nevdiculous light of a human legislative | Sabbath, down to the time of the reformation. And amid the multiplicity of papal errors to be correct- its successful rival in the church by ed by the great German Reformers, the "Man of Sin," at the time of the Now, if all good men, like our au- this Sunday innovation was overlooked. And hence this error was al. | the band may always be relied on to mentality of superstition, intolerreligious views were in a formative ance, and bigotry, those exercising censorship over the pulpit, and the public press, have succeeded in supeverything written or spoken in the | to do so is offered them. Hence the great want of a correct | the great probability that our Legunderstanding in regard to this Sab- islature, at its coming session, will bath question-to such an extent in- | be called upon to deal with this Sun-

deed is this lack of understanding, day question, the present seems to truth, and sound logic nothing keep the Sunday, have ever had thorough discussion of this whole no warfare. The strong man armed truth. But as we were saying, we true seventh day, as required by the to very liberally-conducted journal, and his evil angels keep a man se- remained motionless, his gentle priest. timony of the Saviour of men, that they are reminded of the fact, that have the fullest confidence that we with quickening and converting gatory, but also the frank admission find it extremely difficult, if, indeed, of every unprejudiced reader, the influence to bear upon the soul. that they, themselves, can, by any universal applicability of God's holy higher in direct conflict with the send in directed him to us that the peculiar attitude this saved: To the faithful soldier victory is assured, the reward it came, which was readily the send in the wood dealer, and directed him to us that the peculiar attitude this saved: To the faithful soldier victory is assured, the reward it came, which was readily of the weavy crusader a rest to the weavy crusader a readily of the w

ceive the thought that they and their fathers could, by any possibility, be keeping the wrong day, look | Be silent, friend I thy laugh and jest de in every possible direction but the

culty. Each man who dares think for himself, gets up a theory of his own; hence the multiplicity of theories extant on this question; and the And hor leaders, as in the case of the author Yet still the patient, gasping, weary child of these discourses, persist in urging Looked for the lingering end and signed of these discourses, persist in urging the observance of the Sunday. of the week, notwithstanding the Bible requires the seventh to be observed. And it now seems fully evident that all that is necessary in order to set this matter right, and bring the Protestant Church into harmony with the teachings of Bible truth on this question, is for all who are interested in this Sabbath reform movement to encourage in Feel all too late the loss no time can heal every way they can a full, free and dispassionate discussion of this whole question in all of its phases, always exercising the spirit and temper of the gospel of Christ; and do this through all the avenues of communication at their command: at the same time laying aside all prejudice, and fully resolving to embrace and

We have been watching with most

profound interest, the recent movement for securing the religious amendment to the Constitution of the United States, in which is involved the better observance of the weekly Sabbath. We have fondly hoped that this movement would furnish the occasion for bringing this Sabbath question to the surface, where it could receive that attention by the people at large that its great importance demands. If this shall be the case, the movement referred to may be justly regarded as a Godsend, that every lover of Bible truth will have cause to be thankful for, so long as life remains. But, on the other hand, if bigotry and intolerance shall still bear sway, as regards this particular question (which, by the way, when practically considered s second to none in point of importance within the whole range of Bible theology, except that of salvation from sin, through the atonement of our Lord Jesus Christ), and its free discussion in the pulpit, and through the public press, shall be suppressed for fear of disturbing the quiet of some good easy souls who acceptable service to the divine Creator while ignorantly acting in direct opposition to His plain command; if, in this latter half of the the religious observance of a week- nineteenth century, when all Christly day he acknowledges to be no endom is stirred from center to cirumference on the question of reforms in the church—if bigotry and intolerance is to be the rule as touching this question, then the inquiry tain this wisdom. may well be raised in regard to the

What we have said thus far has been in mere protest against the enthis must be, will be embraced by us | day, upon people who do not choose with the greatest pleasure. But on to accept it as such. To do this which he can do this-then in the article one of the amendments to the Constitution of the United States, Judge of all the earth—we most sol- and also section eighteen of the Declaration of Rights in the organic attempt to enforce the Sunday laws law of our commonwealth, and hence a thing the Legislature has no right tleman, or any of his co-laborers in to do. The curtailment or prohibition of the liquor traffic is another and entirely different question to deal with. This is a matter that relates to the secular interests of the State, and to that alone. It has no religious feature whatever about it, and hence is entirely within the leance cause will divorce the Sunday

Now, if the friends of the temperquestion from that of temperance, hesitating as well. and agree upon and adopt some measure shall be the Graham liquor law, a prohibitory law, or any other vise and be united on-they may citizens within the State who will co-operate more readily, or work more efficiently, to advance such measure, than the little band of Sabbath-keepers who take God at His Word, and His Word as it reads, must be remedied adroitly, without and keep the day He set apart for the Sabbath at the beginning, enforced its observance in the Decathe great Messiah at His coming, ober brought into disrepute until the Pagan Sunday Festival was made great apostasy! But while this litforce of circumstances, and too lowed to come into the Protestant co-operate with all good people in by the force of his own enthusiasm. great outside popular pressure upon Church; and through the instru- every good work, they feel them. They will follow, but cannot be selves compelled, by fidelity to God and to His truth, to stand up man- rests upon him, they will drop into fully against all encroachments upon God's divinely-appointed Sabbath, to their warmth and power from pressing from public view, almost whenever and wherever opportunity

IN PACE BY ROBE TERRY.

lay; There lies a dead thing in my house to-day, A wan and wasted corpse I do not mourn Nay, rather weep that ever it were born. Slow moons have watched its still decreas ing breath, eless years awaited each its death

and smiled. So some poor dog, for service less refixed, Beaten and cowed by man's superior mind

And licks the hand by whose command i Sleep! sleep in peace; secure shall be thy rest, As a dead child upon its mother's breast,

I draw a breath of long and sweet relief, Broke with past sobs and spent with wast

ed grief. Yet well I know that ere this day return, The soul that slew thes o'er thy dust shall And all in vain to heaven or man appeal; Thy dying pangs avenge in dull despair, And dread its life because thou art not

there. LEADERSHIP.

Much skill is required to lead a ers are unable to do it well; they soon reach the clouds with a broken prayer. The prayer-meeting is the preach on Sunday. right wing of ministerial power, and those who learn to use it well are laity need guiding, inspiring; their

them a heavenly tone. hymns, and a few dictated prayers. more intellectual, novel, and amuseing than spiritual and devotional. In one way and another many miss the mark and fail to make these social gatherings, as they ought to be. are vainly supposing they are doing the sweetest and most useful seasons in all our church life! This is unfortunate and unnecessary. Any man of study, effort, personal drill, some it can be done, and he is unfit for The prayer-meeting is the domain

ward a more glorious harmony with and this should never be forgotten. of seats, and tables are set for the other things, and the old phrases the great Father of all, or down- Instruction, discussion, scriptural ward, to inevitable perdition and exposition, all that is said and done. ed by the heart. An intellectual prayer-meeting is ice; an attempt forcement of Sunday as a religious at excellency of speech, or a critical is alike out of place and hurtful. The leader should set himself against them; throw his own heart the paschal lamb is made ready for but it is only a shallow philosophy into the lead gushing with tenderness and sympathy; create strong they sit down to eat the passover. true and good, as well as defective, currents of thought and feeling cal-culated to cheer and encourage the "feet-washing" is performed. After belief. With all our increased weak; dash aside that paralyzing the supper is ended, they salute knowledge and more exact canons of respect for propriety which often each other with a holy kiss, and verification, the capacity of human fastens upon people when they come together, and lead every one to feel that any testimony, any simple prayer, will be in perfect order, and warmly welcomed. He should study his people and discern just where they need help and how he may help gitimate jurisdiction of the civil them, always remembering that the heart must lead the intellect, and that the social meeting is not to display cultured talents alone, but to nurse and develope the weak and

The first twenty minutes usually decides the character of a prayermeeting. If it starts well, it will run well. The Scripture which is prayer, the remarks, the spirit which the type of all the exercises. the management of the subsequent services is important. The tendency is for a few to occupy the time, and the many to keep silence. This scolding the timid or rebuking the forward. Many speak and pray too ong, and need gentle restraint. idea, a key-note, yet it is fatal to propose one directly and suggest adherence to it, as that puts all under restraint, subjects them to criticism, and their hearts will not work freely, feelings will not rise, inspiration is impossible. The leader must impart the impetus, create the driven. If the power of Christ the current of his thoughts and add their own souls first set on fire by the enthusiasm of the leader.

THE STRUGGLE.—In the ungodly, that comparatively few of those who | be one peculiarly appropriate for a | the unconverted, there is no conflict, fourth commandment. And when can be opened for this purpose, we cure until the Holy Spirit comes heart filled with commiseration. they are not, men of ordinary minds | can show to the entire satisfaction | grace, and good angels bring their possible, to conceive the thought immutability, full perpetuity and Then begins the real battle of life, the conflict of good and evil, Satan possibility, be wrong in a practice Sabbath law, as found in the fourth and Michael striving for the mastery, they and their ancestors had been commandment of the Decalogue; the warfare between flesh and spirit, of mind. They read the Sabbath seventh, and last, day of the week, there is no discharge in that war-

will then be wiped away; a new song will then be put into your he had overheard. mouth, the song of victory. You will then join the blood-washed throng to chant the chorus of the "Thanks be to God, which Recorder.

THE DUNKERS. In Western Maryland is a large settlement of Dunkers. They compose an extensive sect of nomi nal Christians, whose religious creed and practice are peculiar to themselves. They are opposed to an educated ministry, because they affirm this has been the prime cause of all the heresies connected with the Christian religion. They are opposed to philosophy and science. as they are not needed to subsist-

ence and social happiness. Their preachers are selected with regard to their good standing among themselves, and the preaching is by prayer-meeting. Many good preach- the inspiration of God. They hold to conversion in the sense that men reduce to practice the naked Bible blaze in the pulpit, but kindle no are convinced of the truth of Duntruth, whenever that truth may be flame in the prayer room. This is a kerism, and practice their rites. serious defect. No pastor will suc- Obedience to the commands of time," as Lord Lytton says in ceed in leading the church to exaited | Christ will insure salvation. These | "Kenelm Chillingly," which touchpiety or in winning souls, who fails commands relate to baptism, feetto bear fruit, be supplemented by charity and mercy among themspiritual praying. A latk can as selves. They are opposed to a "hireling" ministry, and hold that cial newspaper. It cannot certainly wing as a pastor can promote relit is a man's duty to work during be because it is less difficult as a vivals who is unable to inspire to the week, and if called to it, to branch of knowledge than some

They immerse their converts three sure of abundant harvests. The they hold "love feast" and "feetwashings." They have just closed is none which demands more knowl thoughts are slow, their feelings de- a season of this kind. The details edge or more patience and largeness pressed, their faith weak, and they of this ceremony may be interest- of mind. But its subjects lie near out before them and help them to worship built in the plainest style feel and think and hope, to take of brick, with about six hundred a time of "new ideas" theology alhold of them, and wake them up, sittings, without pulpit; but in its set their souls in motion, and give place, a long table and plain bench. Some pastors merely preside at the racks to hang hats and coats. It and can refute the old. There is prayer-meeting, moderate it, ride it; has a male and female department, much that is inevitable in all this, cold and dry. Some discuss topics from one to four sermons are preachhundred, stoves, pots, kettles, pans, dishes, spoons, knives and forks, etc. Above the audience room is an extensive nursery, dormitory and sick room. At the piety and good sense can acquire women's entrance is a dressingskill for this work. It may cost room, where the female members great modifications of its accumula- year, and as each one falls his hat changes in habit and method; but atory to worship, consisting of a its old opinions are frequently set iron ball, which for years he has plain black dress with a neat white aside as valueless by those who have the exalted office of pastor who is neckerchief and cap, under which never studied them, and that its acnot disposed to do his utmost to at- the hair is combed as smoothe as cumulated treasures are held to be one's face. The love-feast com- so much waste-paper by many who mences on Saturday morning at know nothing of them, and have direction to which Protestantism is of the heart, the arena for expresseven o'clock. After religious ser- never tried to estimate them. There tending; whether it be upward, to- sions of love, hope, faith, desire; vices, the audience room is cleared may be progress in theology as in feast. It is a feast indeed, made and forms of doctrine cannot be exup of the fatuess of this rich coun- pected to hold their place permashould be subordinate to and inspir- try. The assembly on this occasion nently here any more than elsewhere, numbered probably 1,500 or 2,000 but true advance is not to be sought people, of all denominations and in any branch of knowledge by classes. All are invited to partake merely turning our back on what i ear for blunders and incongruities, of the rich viands furnished for this old and welcoming all manner of occasion. The feast lasted the novelties. We may have to unlearn

> close their worship. They are very bigoted in their to age. It may be fairly questioned, other Christian sect.

very penurious and avariciously conomical. As an example, it may be mentioned, that one of their acknowledge the true condition of bishops wears a coat that his father | thought or faith out of which they wore twenty years ago, and it is grew, and the genuine elements of difficult to discover any of the ma- knowledge which they embrace, read, the first hymn, the opening terial of which it was originally made, on account of the patching. characterizes the leader, usually fix They are generally very rich in manner becomes a study which at lands and stock and barns. There once illustrates the past and guides dwellings wear an affectation of hu- the present. It is the best corrective mility bearing closely on sordidness. of extravagant theory and self-con-Very few of their grandchildren remain in their connection in our varied, subtile and multiplied have times.—Methodist Recorder.

A FIGHT AT THE WOODPILE. One night at a late hour Dr. ently, well known among the clergy of olden time, was disturbed in the most "modern" theories. He at his studies by a rattling sound among some wood, which, sawed and balance of judgment that enand split for his study fire, had been ables him to estimate the real constitleft by the teamsters the afternoon uents of progress in any movement, previous, too late to be properly and to guide possibly the course of housed. He rose, went cautiously current, draw the people after him to the window, and saw a woman cial direction.—Blackwood's Magafilling her apron with wood, which zine. she hastily carried away. He resumed his seat and recommenced his studies. Shortly after the same noise occurred, and on looking out eration, the woman filling her apron to mean wickedness in general, to its utmost capacity. When she not anything we have really done interest of God's true Sabbath. Now, Messrs. Editors, in view of Blessed is the pastor who can lead a had gone he returned to his book in particular and in person. It is prayer-meeting well.—Baptist Un- with a tender pity in his heart for a sin we deplore, not sins. Our words wretchedness of spirit.—Zion's Her- carry out our ideas of the ministry destitution which sought relief in of self-abasement must not be pressthis lonely, dreary, not to say sinful, | ed, nor misunderstood. manner. By and by he was startled by a crash of falling wood, and hurrying to the window, beheld the their attention called to the fact, Sunday-Sabbath question; and if the keepeth his goods in peace until a poor woman casting the very dust that they were not observing the columns of your excellent, and hith- stronger than he comes. The devil of the wood from her apron. He mining, and spreading abroad the we should act counter to those the winning, and spreading abroad the we should act counter to those the winning.

She swiftly departed and soon returned heavily laden with wood, which she threw on the pile as if it were indeed "the accursed thing." The doctor's compassion and curiosity were now intensely excited. He followed her retreating figure till be ascertained who she was. What precation, he went on: law, and there learn that Jehovah, instead of the first, to be kept as the fare, no rest, no truce, till death she was, was no mystery to him. "When we say, then, that the State after creating the world in six days, Sabbath, and hence, that the practice brings release. There may be many The last hour had shown him her

There will be then no enemy to as happened to be within ear shot, sail, no sorrow to pierce the heart, though out of sight, was not so no pain to afflict; no death to terrify. bound, and when he tipped the The wounds received in the deadly wood into the poor widow's yard, conflict will then be healed; all tears | replied to her eager inquiry who sent it, by relating the conversation

The conscience-stricken woman,

feeling that her sin and her repent-

ance in the lonely darkness of the mid-night hour were known and ungiveth us the victory through our derstood by another heart beside Lord Jesus Christ 1"—Methodist her own, hastened without delay to her own, hastened without delay to the house of the benevolent man to express her gratitude and her sorrow, and with deep humility and bitterness told him the temptation to which her extreme poverty had educed her of breaking the eighth commandment. "Sir," she said, though my house was dark and cold, though my heart was wrung with anguish at the sight of my poor shivering little ones. I could not keep it! I could not keep it! my conscience would not let me!' no more, my dear madam," said the good man. "I saw it all—I saw you

conquer the devil in two fair fights." AMATEUR THEOLOGY.

joy, which has made my whole life It would be curious to inquire how it is that theology, of all happier. It was rather a severe branches of knowledge, has thus mode of catechising, but ethics, come, in our time, to be the special rubbed in with a six-pounder shot field for amateurs (a "feminine pasare better than none at all. "But I see men doing the same thing-going into underground and es so admirably many features of dirty vaults, and gathering up wealth at this point. Good preaching must, washing, the passover and works of the age), from the Prime Minister which will, when got, roll around their heads like a ball, and be not a whit during his autumn leisure, to the London correspondent of a provinsofter because it is gold, instead of iron, though there is not a man in Wall street who will believe that. "I have seen a man put himself to every **bumiliation** to win a proud others, or that it needs less patience woman who had been born above and capacity to master its great times, face foremost. Twice a year | ideas. On the contrary, whatever him, and when he got her, he walkbe the real value of the study, there ed all the rest of his life with a cannon ball in his hat. "I have seen young men enrich themselves by pleasure in the same need a warm, strong soul to strike ing. Then conceive of a place of to human life at every point, and wise way, sparing no pains, and scrupling at no sacrifice of principle, touch multiplied social interests. In for the sake at last of carrying a ways comes to the front; and every | burden which no man can bear. "All the world are busy in strivman who shares the new ideas is apt ing for things that give little pleas-Through the house are suspended to fancy that he also understands ure and bring much care. I am accustomed, in all my walks among others load it with "remarks," long entered by separate doors. Wor. and theology can, of course, claim men, noticing their ways and their folly, to think, there is a man stealship is conducted in our mode, only no exemption from the laws of movement that rule all other branch- ing a cannon ball; or, there's a man ed. Below the audience room is a es of knowledge. This would be to with a ball on his head; I know it kitchen with all the usual appurte- set up a pretention for it which, in by his walk." "The money which a clerk purnances for a family of two or three its very extravagance, would invalidate its title to be a true branch of loins for his pocket at last gets knowledge at all. Our present crit- into his hat like a cannon ball. icism is as far as possible from im- Pride, bad temper, selfishness, evil

plying such a conclusion. Our passions, will roll a man as if he had complaint is, not that theology is a ball on his head. And ten thouundergoing, as it must undergo, sand men in New York will die this greater part of the day. At night | much that our forefathers believed ; the members, and about ten o'clock that does not recognize what was thought varies but slightly from age

religious notions, holding strenuous- indeed, whether the power of brain, ly that none but they who have in individual cases, retains its old obeyed the Lord by immersion and level with the wider diffusion of infeet-washing, can possibly be saved. | tellectual culture. The attitude of Their members are not permitted to the student, therefore, toward past frequent places of worship of any forms of opinion, ought always to be an attitude of respiteful criticism. As neighbors, they are kind and If no doctrines, however venerable, obliging. As individuals they are are entitled to acceptance merely because they are old, it is yet the business of the student to trace and against the errors of their time. The study of dogma, pursued in this fidence. The student learns how been the relations of religious thought in all ages of intellectual excitement—how constantly these relations repeat themselves under modified forms-and how little essential novelty there frequently is

acquires an instinct of appreciation the movement in a useful or benefi-DRAW NEAR WITH A TRUE HEART. a second time he saw a similar op- all horror at wickedness, but we seem

> In the old legend it was no less than a cardinal that once went to "Oh, I am the very chief of sin-

"Too true, too true; God have planning and holding committees. mercy"—were the words that came Away with windbags! Let us get back through the grating. "Surely I have been guilty of

every kind of wrong," he continued. Alas, my-son, it is a solemn fact -have mercy upon him, O Lord." Thinking that great enormities accustomed to follow since time out and that this law still requires the between nature and grace. And discovered her residence, and thus admitted, would force at least a de-"I have indulged in pride, malice,

revenge and ambition."

be done. tain. To the weary crusader a rest whom it came, which was readily The exasperated cardinal could thing will find himself capable of as that of simplicity—Gospet Mag.

Z. Gilbert. remaineth, a peaceful rest in heaven. promised. Mr. B.'s teamster, who stand it no longer.

able to accomplish four; and having achieved the four will soon go on to twelve, and from twelve to fifty; and so, by growing multiples he by using the ability he has. - Spur-

> Could the wine-cup tell its story,
> The story of its day,
> It would tell of strength and glory, Long fallen to decay!
>
> It would tell of revel weary When battle fields were won;

THE WINE-OUP STORY.

It would tell of dark hours dreary When revel hours were done.

It would tell of chame and sorrow, Of weariness and grief, Of many wished to morrow Proved barren of relief! Of departed fame and glory

OHRISTIAN USEFULNESS. ANGEL

Could the wine-cup tell its story!

God prolongs the Christain's dife that he may do good to others, as well as increase in meetness for neaven. The grace of God in his experience is to be exhibited. His light is to shine for the benefit of men. His life is to be spent in doing the will of God. His usefulness will be graduated by His boliness; the highest usefulness is inseparable from a full and entire dedcation of soul and body to the service of God.

nothing to do with my shot. I did Prayer in its fullest exercise, and most intimate approach to God, is the pouring out of the desires of a one or two solitary rolls, I gave it wholly consecrated heart. Such away on the same day to a Prince pray in the Holy Ghost. They have power with God, and over men in-"But after all, that six pounder prayer. Through this instrumenolled a good deal of sense into my tality many are brought to Christ: skull. I think it was the last thing and the intimate connection between that I ever stole (excepting a little the prayers of devoted Christians matter of a heart, now and then), and revivals of religion, if not and it gave me a notion of the folly known here in every case, will be clearly shown in the light of eterof coveting more than you can en-

A holy life will produce a powerful influence for good in the world. In every relation in life, in every. position we occupy, we may manifest the grace of God. The spirit of humility, meckness, and love, filling the heart, will be clearly seen and will render our life a hymn of praise to God, while it will reprovesin, and encourage piety among What would Saul of Tarsus have

been with his mental vigor, with all his capabilities and opportunities, without the grace of God? What. was Paul, the Apostle, with that grace? If he labored more abundantly than the other apostles, he says, "Not I, but the grace of God in me,"-" by grace of am what I am," "Christ liveth in me." Grace sanctified his talent, and gave it a right direction. He consecrated all his powers to Christ; he counted not his life dear to himself—to him to live was Christ, and so he became a powerful-illustration that we may, glorify God in our body and in our spirit, may do his will on earth as angels do it in heaven.

In such an earnest, holy life, we shall fulfill its great mission, and our labor shall not be in vain in the Lord.—Zion's Herald.

THE POWER OF SILENT INFLUENCE Some time ago a man at a prayer meeting said, "A year ago I came here out of mere curiosity. I had

no belief in the existence of God. I array themselves in uniform, preparted opinions and traditions, but that will come off, and out will roll an was a complete infidel; and I had become so by devoting myself to inso called. I was fully content with my situation. I thought I had sufficient reason to deny the being of There are too many promising a God. But in this meeting I felt young ministers whose faith fails the influence of a supernatural powthem, as did that of John Mark, in er, and I could not help confessing the first apostolic missionary tour. it divine. I came again and again. They are discouraged by the numera silent spectator of all that passed. ous obstacles always lying in the But when one day I saw here a very path of one who sets himself active- large number of business men, I ly to war against the world, the said to myself, 'Certainly it is no flesh, and the devil, and turn aside human power that leads these men to less wearisome and better paid to leave their business to come here positions, in some form of secular and pray. This meeting would long business. They may gain in some ago have come to an end if it had respects by such a course, but how originated merely in human considmuch they lose! The late venerable entions. Thus I was forced to acand devoted Heman Bangs was perknowledge that there is a spirit mitted to endure an active and selfabove these human spirits, moving sacrificing ministry of nearly sixty. them to this union of action; and years, and during this period, in his so my reason was thoroughly convarious places of labor, to win to the vinced of the being of a God. Soon Christian fold more than ten thou-I went further, and acknowledged sand souls! We heard him once that if there is a God, he must have state that, at a camp-meeting in the a plan of government, and that he later years of his life, he met a lawmust be able to reveal himself to yer who had stood on the outside of man in order to communicate his the circle of worshipers, during a will to him. And this led me to acsermon which he preached at the cept the Bible at once with all its stand. Attracted by something in claims. Soon after this I felt that the appearance of the gentleman, my mental peace was gone. I could after the sermon was over he apfind no rest. I was forced to conproached him and entered into confess that if the Bible was true, I was versation with him. The lawver a great sinner. I began to feel the seemed quite eager to unbosom him need of a Saviour, and with all my self to the kindly old minister. He heart I received Jesus Christ as the told him of his profession, of his suc-Saviour adapted to my need, A cess in it, of his wealth, of his fine year ago I was here, an infidel, deresidence; but with a look of indclying the existence of a God. To-

> my wishes are new; my plans are new; my hopes are new. The consistency, the faithfulness. the manifest sincerity of these Christians spoke silently, but mightily. This was the still small voice, which the heart of the infidel could not resist. - Wutchman and Reflect-

lay I am here to confess my faith

in Christ as my Lord and my God.

All things are become new to me;

SINCERITY IN THE MINISTRY. Are ministers under any peculiar his way into a very remunerative temptations to insincerity? Our

professional business, but lost his own experience compels us to anspiritual life and enjoyment. His swer, Yes. The minister is supposed beautiful home was now desolate; to have religion for his sole business. or profession. To teach it, to explain it, to illustrate and apply it, and to live in accordance with his didly miserable." The earnest old profession, or, at least, to do nothing evangelist with the deepest feeling to disgrace it-this is what he is compared the results of his own life, supposed to aim at; and anything with all its sacrifices, with that of below this is deemed unworthy of this unhappy man who had betrayed his sacred calling. We think we his trust. Hundreds of others have should none of us wish to deliv that turned aside in the same way, with- this, at least, is our aim. And we out realizing equal worldly success, might hold this in all simplicity and perhaps, but with a lively fellowship truth to nature, if the popular train his helpless regrets, and bitter dition did not also make us bound to in certain "clerical" ways. We enter upon our office, knowing that certain things are expected of us, in working, but working is better than accordance with long established usage, whether these things accord with our ideas of right or not. If glory of God, is infinitely better than pectations, we might either lose than place or lessen our influence; or, at any rate, shock and disturb some to acts and deeds. None of us truly good men and women. The know what we can do till we try, reluctance to do either of these The sportsman will tell you that things constitutes a temptation to but you know not how many till times. For it cramps our freedom you walk through, and then you dis- It tempts us to hold tack our hanest cover them and see them on the and mature convictions. It makes wing. When the wheel turns you us less independent; and a state of will be able to see the force of the dependence is peculiarly a state of current. You will see the speed of temptation to some kind of false the horse when you put him to his ness. Whatever interferes with the shining! He who has done one most Christian ministers to maintain

THE OLD YEAR AND THE NEW. Listen, traveler! What sound is that faintly and still more faintly heard in the distance? It is the requiem of the year eighteen hundred and seventy-three. How swift winged is time! It is only as yesterday that we named the year just gone, "the new year," and how soon has it grown old, performed its mission of manifold services and buried itself in the abyss of "the past."

to you a well-spring of action. The year just closed has been one of great activity, and many of its deeds will be immortalized on the pages of history as of world-wide interest. Even nations, hoary with age, and who hitherto have resisted with great success the advances of civilizations of other and fresher types than their own, have felt their foundations wasting beneath them. The mobility of the West has proved too much for the immobility of the East. China, Japan and Persia are awaking from their dreams, and ppening their eyes upon a living world without, and have even gone the length of exchanging thoughts blessing in the future. We wish to readily distinguish a squad of senotable instances, the numbers of hose in attendance upon Western olleges have been increased by new rrivals, and present indications go to show that within a half century, revolutions in the field of thought of the most radical character will of necessity occur. Long established political and social institutions must give place to those of a more modern date. But these fresher thoughts now

displacing those so ancient will themselves soon give place to others still more fresh and vigorous. The centers of thought, whether in Europe, England or America, are like an active volcano, having no rest. Their work is only fairly begun. whether in the field of science or exciting relations to two worlds, will gelical Alliance just closed, repre senting largely the leading sects in the Protestant world. This gathering was peculiarly noteworthy for this. The great questions of dispute, especially those involving the truth of the Christian system, whether of positive disbelief or otherwise, were with a good degree of thoroughness canvassed.

Every event like this is a harbinger of good to our cause as Seventhday Baptists. We are advocates of the doctrine of enthroning the Bible as our religious teacher, and this movement come to the front. It is a test book, and as such must of necessity occupy the position of umpire upon questions regarding its hood. own teachings. Everything then that stirs up thought and promotes investigation is by us welcomed. It is well, however, in order to be prepared for future duties and responsibilities, that we review the past with all faithfulness, that we may fearn from our mistakes and shortcomings. It is a happy thing and earnest young man enters it. that we may do this. Let us then Let such never fear that no place go carefully over the ground, taking will be found for them. They are note in all faithfulness, looking our failures squarely in the face and not be so terrified with them as to be broken down in our resolution that we cannot recommit ourselves to a fold. The question, however, which life of reformation, remembering that the success of the greatest and the best has been the result of "trying again." Let then the sorrows. the woes, the failures of the past only be excitants to urge you on to renewed effort. Also, remember for your comfort that God has crowned you with many successes and enriched you the past year with a thousand mercies. How often have His promises comforted you! Then let not your heart be troubled. But there is not only a past; there is also a present and a future. Hail then the new year with gladness, whose birth is announced with angel-song. Rejoice not only in its promises but also in the duties it imposes, and in its opening fields of labor. Remember that it is an honor to serve in the Master's vineyard. and may He give it you to feel that it is also a delight.

With the beginning of the year, how many begin a new life. Long neglected duties are performed much to the relief of burdened hearts, and habits that are an annovance, if not positively sinful, are abandoned. Resolutions, the formation of which have been aided by the presence of the new year, have often ripened into new life. Let it be so with you. Bring the past and the future together face to face, and as you bury the past lay hold of the future with a brave heart. On your knees thank the Faithful One for mercies

brethren, whatever things are true. whatever things are honorable, lovely, whatever things are of good if there be any praise, think on these

And now, readers of the RECORD ER. we wish you all a Happy New Year. Upon you we invoke the blessing of our common Father, praying that He may watch over you graciously, protecting you from harm, and granting you all blessing. May your homes be homes of peace, and all your ways blessed of God. visits the year past we have sought to make ourselves a useful and pleasant guest, but are not without a sense of instances of failure. Pardon us in this, and give us your von all, nor will we abate one jot of ask all to become its agents and to labor to widen the circuit of its inlist. Is there not some one of your acquaintances whom you can induce to take it? Or can not two or three some poor neighbor where it would do good? No Sabbath-keeping fam-

ily should be without it.

We thank God for the youthful period of human life? For its hopes, its joys and its fountains of thrills we bless Him! We rejoice in its They by no means have touched freedom from the cares and responhottom yet. Indeed, they have only sibilities that await them, but we fairly set out in their researches, would not have them blind to the future. Our young men are not only history. There is yet work in these our glory, but also our hope! In a directions for generations to come, few brief years all those we now nor will the work then be perfected. call great and wise and good will Among the themes ever interesting sink into the abyss beneath, and to men, one that never can be de- those now called young will fill the serted, is that of religion. It is ever places they now occupy. The destipresent, and from its vital charac- nies of the State and the Church ter, sustaining as it does the most will, under God, be put into their ouly increase in importance with the 'Let us remember that the weal or on this point, these culminating in wise and pure, then is it prosperous and happy. It is as the men are who

Every young man should raise the question, "What are the world's wants?" and then seek to fit himself for these. No person has any other mission in life than to answer to the world's calls. This is in the truest sense living for ourselves. The world of humanity is one great person, and the individuals of the world the members of that one person, and as the members of a body are parts only of that one body and serve a common end, so the individuals composing humanity are bound to its book must in every great religious well-being. Against this doctrine we kuow that blind selfishness is constantly clamoring, but its pleadings'

are founded in ignorance and false-· But we wish to say to every young man, that your doing for the world is simply the giving of yourself to it. You are to the world what you are vourself. Are you pure, then your bequest is noble and its influence salutary. What an acquisition to society when a pure, intelligent wanted and will be welcomed with vile to live. outstretched hands and warm hearts. There is work for such, and may their number be increased a hundred we are considering, concerns the kind of young men called for. Cannot every one see this? Does the world

their high and secret literary exercises by spending the remainder of need ignorant sots and knaves? Of what use can such be? Whom can the night in a village a little rethey bless? What need of burglars, cret society capacity in the houses liars and thieves, of indolent hangof the Cyprians, being shielded from ers-on, of barroom loungers and discovery by their society signs and spendthrifts? Young man, flee evpass-words. A young man belongery haunt of idleness and vice. ing to one of these societies who Abandon every loaferish habit at supplemented his college duties by once, and forever! Abandon your preaching to surrounding and desticigar and cast from you the quid! tute communities, has been known Let another oath never be uttered by to plead, time and again, his standyou, nor a vile word defile you? Be ing before the world as a preacher. a man, a clean man! Then shall as a reason why he should be excusyou bless the world and be blessed will of the majority in these secret With the beginning of the year begin a new life. Take broad views of things. Rise above the blinding vapor that encircles a low life, and self entirely free, he has been compart the veil that hides from view pelled to struggle on in his public the future. Become sober, wise and

good. Be inspired by motives born of Heaven, and then shall the dews of heaven refresh and bless you. We fondly love young men. They are both our pride and our hope, and when led into vicious or spendthrift habits we mourn, but when they eschew these we rejoice. For their well-doing and well-being we earnestly pray and watch and work. God direct their feet in the path of year, all without exception, before

TRACTS FROM THE ADVENT RE- drunkenness, and licentiousness. VIEW OFFICE.—A package of Tracts

wisdom in all things, in things small thing, however, has always given us without injury. be an inspiration to you: "Finally, friend's arguments on immortality, familiar to almost every college man, and that is their persistent habit of going to show how these bad effects of his remarks.

whatever things are just, whatever refer to the body to the soul or spir- in Church and State, and all the sethings are pure, whatever things are it. That our present body is mortal all know, and that the resurrecreport, if there be any virtue, and tion body will be immortal the Scriptures abundantly testify, but whothings." Commit to memory the ever read in the Bible that the above lesson and daily repeat it. spirit was mortal in this life but Let its beautiful thoughts be print- would be immortal in the resurreced upon your hearts and become | tion? That is the question.

"Or a man to punish every little puppy that barks at his heels as he walks the street, as for secret society men to trouble themselves about every slander which is started of "X" in his last article toward the opposers of secret societies. It One word more. Be patient with is to be regretted that instead of and pray for us. In our weekly heeding the request that he should bring his style within the common courtesies of debate, he has added to his former offense, that other one by which any one acquainted with make the RECORDER a blessing to cret society boys in their mutual admiration promenades. Remembertoil to make it so, and in return we ing, however, that the noble animal so superciliously styled by "X" as "little puppy," is scientifically known fluence by increasing its subscription as "terrier," and described, as that variety of the dog noted for "the courage with which he goes into the ground after animals that burrow" join and put it into the family of in the dark, and that while they mal purposes of the church, or dismay not be over-efficient as against larger animals, they are known to do good service in mitigating the mischief of the smaller species, I am emboldened to pursue the footsteps of of converts to his kingdom and per-"X" a space further, with little feeting them in his ways and methfear of committing slander against these secret societies, unless the strictly legal interpretation of slander be insisted on, viz: "The great-

er the truth the greater the slander." "X" was asked to refute, as best of the "New England" Professorarguments that flashed with the tempted it, and I am willing to sub- and out, have the characteristics of mit the result to public judgment, the latter, and not those of the without the least misgiving, but that | former. the decision will be that as a refutation it is an utter breakdown. "X"

I shall, therefore, consider the argument as carried heavily against these societies, on the following points-their essential frivolousness, their undermining of personal to the destruction of intellectual and noral character.

On these points I feel called upon o offer, therefore, only confirmatory proof, chiefly in the form of examples. The "New England" professor gave an example of the ruin of a young man occurring at the institution with which he is connected. I will add another. I knew a gifted boy, tenderly and carefully nourished in a home of refinement, sent to a New England college, under circumstances and surrounding highly conducive to the preservation of his moral purity as well as his intellectual progress; but in an evil hour he was entrapped into a secret society of the college, and very soon lost his standing as a scholar, fell into the dissolute habits of his commpanions, and the society of which he was a member, has become so corrupt, that the faculty of the college are about to "stamp it out," (if the deed be not already done,) as a thing too

There is a certain college, morally one of the best, if not the very best, in all New England, where in it has been the custom of at least two of its secret societies, to supplement moved from the college, in their seed from thees libertinisms, but the organizations is like the laws of the Medes and Persians, so, not having independency sufficient to cut him-

ministries and secret debaucheries. A repentant, if not reformed college secret society man, made to me substantially the following statement, and my knowledge of the parties and ciscumstances compels me to give full credence to the statement. He said that in the society dozen or fifteen admitted in a single the following vices, viz: gluttony, in imbibing it."

It may be replied that these are anjoyed, and begging pardon for has been sent us as we suppose from no unusual vices among young men Pres. White especially. Any one read- awaiting them, went to a professor Mr. Leggett, a student at Cornell several, that they were in more what I have suggested, that he exoffenses committed, enter with hope the Review Office at Battle Creek, of the present. I grant it, but were ing President White's address, cannot in an institution under the patron- University, has undoubtedly occa- danger of becoming "heathens posed his treason openly, and per- School Journal and an extra mount and consecration upon your new left. But let your resolution cover than standard and everywhere spoken age of a small, unpopular denomination under the patron age of a small, unpopular denomination age of a small, unpopular denomination under the patron age of a small, unpopular denomination age of a small un the whole field of your life-duties. treat on those questions which most treat on those questions are properties.

Sometimes where the properties are properties and the properties are properties at the properties are properties.

This individual gave it as swept over Cornell in the death of fault to find with the institution, it are properties at the properties are properties.

The properties are properties are properties at the properties at the properties are properties at the properti

person. Purify the fountains of undertaken, and are written with his decided opinion, deduced from young Legget. Apologies and mityour own life. Put away from your- ability, but fail to enlist our sym- an experience which ought to have igations are the substance of his ad- felt that it would injure their otherself all evil and sinful habits. Be pathies. Even in childhood we were weight, that these societies do tend dress. He says, "Grant that the exnew in all the relations of life. never interested in the practical, sim- heavily and rapidly downward to istence of secret societies are an evil, Study to know and do the things ple and more easily understood af- evil. He said he did not believe I shall not dispute it, I have not dismost excellent. Take lessons of fairs of duty and religion. One that any young man could join them puted it, what is the practical question before us? It is the reduction as well as great. Let these words pain on reading our Destructionist I might here relate facts quite too of that evil to the smallest proportion possible." This is the key-note

applying passages of Scripture which cling through life—how men high cial positions, on going back to college commencements, are drawn into the secret organizations of which they were members in their college life, and repeat again, year by year, the wild orgies of their youth-orthe club house, would ruin their pleasant to dwell upon, and I turn | boasts of presiding at the organiza-

dencies? Do they legitimately "make for righteousness" or for against them." Such is the bearing unrighteousness? to the increase of light or of darkness in the world? know from no small induction of or downward. That they make for compromised by secret affiliations, have no more hesitancy, or make no leges prohibit them entirely. more apologies for opposing them than I would slavery or intemperance or any other overshadowing evil. As in the case of war, its normal operation is to kill and be killed, and because many came out of battle alive, it does not argue against the ultimate end and aim of war. The church of Christ was instituted for the saving of souls. but because many souls are unsaved it does not argue against the norprove the wisdom of Christ in establishing such a means of grace. So likewise that secret societies were invented by Satan for the making ods, and that he still holds the orignal patent, I have no hesitancy in affirming my belief. That many escape his toils, does not argue against the wisdom of the plan. All institutions of this world naturally fall inhe could, the trenchant arguments to the ranks of God or of Satanmaking in the former case for truth, goodness, light and life—in the latlight of truth and cut with the keen- ter case for error, darkness and ness of a Toledo blade. He has at- death. Secret societies, in college

This being the case, there can "I do not see any immediate harm resulting from these things." The most powerful poisons are not infrequently the most subtle in their operations. Even homeopathic doses of independency, their normal tendency such have been known to work remarkable results. These influences working most secretly, silently for evil, are much more likely to undermine character, than those which by their magnitude arouse all the energies of the soul to beat them back. Nor is it a sufficient reply to say the particular chapter of the D. K. E. or an other, to which I have the honor to belong is comparatively free of the more heinous sins; for such are the shield and protection and moral prop of the worse. The better give life to the worse. Remove the better, and the worse would soon be blotted out. Just as the moderate drinker is the shield and support of the drunkard. Reform the moderate drinker and drunkards soon disappear; but as long as there are moderate drinkers there will be

In a late number of the College Courant. the editor says: "The worst evil of secret society life in our colleges, we apprehend is the have tended to breed faction and some of our colleges, is second only to mar in the least; but loyalty to stitution, is a patent, admitted fact. dependent scholarship and true all Sophomoric tastes, and some-It is equally undeniable that they manhood, is admitted by not a few times not entirely foreign to those hinder what is to be held as one of the most important effects and benefits of college life—the liberalizing and elevating of the mind and spirit. Our own observation leads us to think that this perhaps richest benefit to be sought in a liberal education, is in the case of those who surrender themselves to the full faculties by an appeal to the lower, &c., &c. I was act in an official great measure lost, at least largely methods of high moral culture. It is suppress a secret organization, that

It is said that it takes three or four generations under the liberaliz- as the public school boards in our sists that I declare it to have been, ing institutions of America, to work cities and villages are banishing it or not to have been some chapter out of the blood of an Irishman the from our public schools, or prohibit of the noble D. K. E. I neither afclanishness and tribal spite that has | ing its entrance. The whole system | firm or deny; but if his curiosity is been engendered in his ancestry is hollow, perverting and pernicious, irrepressible he can ascertain for does not correspond with the most through long generations. All and if we could have some edict that himself by instituting the proper refined gentility. They look healthy, boys have more or less of this Irish nature, which it is the object of college life to eliminate; but when swept, in one day, 30,000 pipes from print their initials upon the initiat- churches, and have not, as a rule, they become slaves to the caste and clique spirit that rules almost supreme in these secret societies, they frequently leave college more Irishy than when they entered, that is, more narrow, clanish, full of selfidolatry and caste-exclusiveness, of which he was a member, of the and it frequently takes more years in the rough poundings of the world

to beat that kind of nonsense of a

wise brilliant prospects, to have it known that they graduated from an unpopular denomination, and desired to know if some arrangement observed." might not be made whereby, if they should remain, their diplomas might bear the name and seal of some more Prof.Wilder,in his letter,a portion popular institution. On being told of which has appeared in the REthat there was no such escape, they

conder, tells us that he was comleft, of course, and on entering a pelled to raise his voice against much more popular institution they these organizations, because those scrabbled, as soon as possible into, a whose more especial duty it was, secret society and found themselves from their official positions, to beat | in luck-right among the "honors" back the evil, were so compromised at once. They did the sensible and gies which if committed outside of by being members of these organia. handsome thing, if "honors" be the tions, and the like, were powerless. characters; but such things are not These are the kind of men that "X" the "honors," I should do just as they fraternity, intellectual emulation, did, and on leaving college I would tion of these societies and giving join all the secret societies I could The essential question just here is, their voice for them. If secret soare these the natural, normal ten- ciety men could be weeded out from college faculties and boards of trustees, it would not be long before the in the army, the navy, in politics, or best fellows. whole thing would disappear. I in some branches of the church save through membership in these organ-Is their normal movement upward facts, that teachers who are not thus izations. But I am reminded by a to join his society, and impresses "still small voice" that such a course evil and all unrighteousness with a consider these organizations the would be selling the noblest spirituheavp downward tread I have not great incubus resting on many in- al birthright man can possess-indethe least shadow of doubt, so I stitutions. Some of the best col- pendency and self-respect-for a mess of potage which would turn to "X" says that during his college sourness and corruption in the very

life, three-fourths of all the honors act of eating. and prizes have been given to secret society men, and argues thence the statements going the rounds of sport or the mysterious incentive to their superiority over other men. If the papers, the RECORDER among the "X" meant by such language to rest, respecting the initiatory rites assert that three-fourths of the and ceremonies in these secret orders. smartness is found in the secret so- Those statements came from Corcieties, then, to quote his own lan- nell, and corroborated from other guage, "The faith which accepts sources. They have not been desuch Munchauson tales without di- nied, as far as I have seen, from lution were better left without a these sources. The denial of "X" single tinge of skepticism to mar stands alone as far as I have noticed. its unquestioning belief." But to But he says that he has been initiatall acquainted with the boys that ed, and was neither branded, iced. make up these societies, there is &c., &c.—a long list of evils escapalready a skepticism greater than ed. Fortunate boy! The augutheir faith. They know full well ries were auspicious! The presidwhat very commonplace material ing spirits were "gentle and bland" the boys were made up of before on that eventful night when "X" they were "initiated," and no was born into the kingdom of darktheory of development. Darwinism or ness and secrecy. Will "X" have other, can account for the tremen- the goodness to tell us "just what ety in an American college done, or dous transformation. It is simply he did suffer or enjoy?" Certainly can it do, more for the intelligent miraculous-and when it is remem- there must have been some paradbered what ordinary mortals these ing of the mystic, baby parapheryoung demi-gods become as soon as | nalia, relics of the "baby-house," as they go out into the world-it must | G. W. Curtiss aptly terms it in the be one of those modern miracle- subjoined extract, with rites approcures that don't stay cured after the | priate to so important an occasion. departure of the magician who Will "X" please reveal? wrought it. There is a more plausi-By the way, the setting up which ble and rational solution. I will let "X" gives his society makes it too

a secret society man introduce it. good by half. The picture is overbe no doubt, it seems to me, where I asked such a young man, "How drawn—too much paint in the brush. hands. What a thought is this. himself confesses as much, in the young men, especially Christian about your secret society affilia- It is so Munchausenish, that "gulli- that the secret gradually supplant march of time. The year past has woe of the world are of its own creleaves these leading issues, and and his glory the chief end of their est, I do not feel very proud of sic style represents outsiders to be, I manner, after his brief effort, he young men purposing to make God tion?" His reply was, "To be hon- ble" as "X" in his beautifully clas- the open societies. But that mem- in the dish." Judas, who would not passes evidently to him more agree- living and work, should rank them- them. I have to take to my embrace am not sufficiently "gullible' in secret 'fellows' that I would be receive the statement without deep ashamed to be seen walking the "tinges of skepticism." His descripstreet with in public. I continue tion is an almost exact transcript of my connection because certain hon- that made by a father of his son to ors and prizes are more easily obtain- a teacher on leaving him at school; able through them than otherwise. | yet the father was scarcely out of I find things go more by favor than sight before the son ran away, footby merit." All having knowledge ing it six miles to the nearest "grog how things go in colleges where shop," in order to have what he these secret organizations hold sway, | termed, "a good drunk." That sowill recognize in this statement, the ciety will evidently bear watching, truth in its simplicity. This cor- and the faculty of the college under ruption has become so great in some | whose wing it hides, will do well to colleges, that the faculty have been keep it as distinctly in view as the compelled to take all "placings" darkness enveloping its deeds will and "honors" out of the hands of permit. students, but without greatly rem-The little experience which I have edying the evil. It is found that had with student life, long since many of these organizations work | taught me that it is difficult to be much harder to get secret so- too watchful of those who are overciety men into the prize awarding loud in the praise of their own vircommittees, into the faculties, and tues, while those who, in their own even into boards of trustees, estimation, have none to speak of, than they do to secure the prizes by are safely to be trusted. If that sogenuine merit. In not a few in- ciety possesses half of the virtues stances, the "Independents," as the represented, it must be supremely

> independency and manhood by en- stick where it might enlighten the tering the lists of the prize-seekers. whole college. Such utter selfish-When these two degredations, ness finds no warrant in any principrizes and secret societies meet and | ple of Christianity. clasr hands, they augment their muimportant observers. The prize sys- of Seniors as well, and leave them tem, leaving dormant the nobler mo- to draggle like collapsed balloons tives for culture, fosters the low im- with the inflating material oozpulses: rowarding the ability to as

quire and "cram" with money and a Freshman whose wits would "honorable mention" a kind of bear extensive polishing," underpuerile sugar-plum method of coax- going the "tremendous ordeal" at ing, attempting to arouse the higher the hands of "wicked Sophomores," sway of this secret society life in a utterly unworthy the aims and capacity, clothed with authority, to among the hopeful signs of progress had become too vile a thing to be that so many of the colleges as well permitted longer to live. "X" in-

a boon to all noble culture. These systems, secret and prize, are the Siamese twins of some colleges, living in each other's life, lacouple of boys of average bright- frequently have their glory in their ness-no more, no less-such as you | shame. the close of the first term, fell into young collegian than he was years can pick up a hundred of, upon the I here insert an extract from the farms of the country round about, any "X" lays great stress on the au- morning before breakfast—smitten | Monthly for January 1874:

courses or modes of instruction, but strongly opposes them, plainly stating their great disadvantages, and citing the order of Jesuits as the most powerful and thoroughly organized of all secret associations, institution connected with such an and therefore the one in which their

tries are essentially the same-that there are certain practical jokes of ngs in coffins, dippings in cold water, stringent catechisms, moral ex-hortations, with darkness and sudforms invisible, and then mystic signs and clasps and mottoes, whole to conclude' with the best supper that the treasury can afford aim. If I were going to college for Literary brotherhood, philosophic these are the noble names by which the vouth deceive themselves and allure the Freshmen; but the real buget into; for our body politic is so siness of the society is to keep the honey-combed with them, that one secret, and to get all the members has but little chance of preferment possible from the entering class. Each society, of course, gets 'the Every touter informs the callow Freshman that all

alry and collision.

baby-house, which a generous youth As students are now becoming more truly 'men' as they enter college, because of the higher standard | sop he gave it to Judas Iscariot, the the glory of the sccret society is al-

anti-secret men are very appropri- selfish thus to hide its light under a ately termed, will not degrade their | bushel and not put it on a candle

tion to America having attracted some attention, I was not a little pleased at the remarks of our missionary, Rev. Solomon Carpenter, at narrowing clique spirit which it en- tual corruptions. That the system fine writing which it "gars me China, a few months since, exhib-I come now to some unusually genders and fosters." "That they of prizes and honors prevalent in greet," as Burns would say, to have iting, as it struck me at the time, caste in classes, and to keep aloof to their secret organizations, in their truth compels me to tap those fine of the subject. Having recently emasculating influence upon all in- "Ciceronian swells," so grateful to had a professional call to North Adams, Mass., where seventy-five Chinamen have been working, for a year or more, in addition to a glance at the tunnel, Natural Bridge, pleased at what I learned of the celestials of that town, and believe they fairly represent their country-

close, except on the top and a portion of the back part adjoining, which is left to grow down two or

Aside from this peculiarity, there is nothing in their appearance that should sweep the whole thing from search, for the crowning act of ini- step briskly, dress genteely, work our schools, as the Napoleonic edict tiation was to stamp, brand, or im- diligently, attend the various the schools of France, it would be ed, but upon parts and in modes adopted our heathenish habits of tion, and if his search should be suc- drinks, and may God deliver and cessful, I should not be overmuch keep them from both, lest they, surprised if he found initials in like us, (some of us,) should become degrading games. To illustrate—a tion of the Apostle that men not unding drinks invariably degrade hude he be admitted to the Lord's Supper, have made the inquiry, and for the

editorial columns of Harper's fear first entertained by some ex- tory evidence of purpose in the are nearly through the press, and thority of great names, quoting with the bright visions of glory "The melancholy death of young and I heard the expression, from ticipation to His disciples only, than as soon as possible.

character and tendency may best be Everybody knows, (except "X, he says he does not know,) not in

particular, but in general, "for the details of such societies in all counnitiation-tossings in blankets, layden light and mysterious voices from | Christ, symbolizing his death, and | and I have hoped to see the reasons

men of character and talent hasten the fress imagination with the names of the famous honorary members. The Freshman, if he be acute, and he is more so every year, naturally wonders how the youth, who are undeniably commonplace in the daily intercourse of college, should be come such lofty beings in the hall of a secret society; or, more probably, he thinks of nothing but the a studious and higher life which the society is to furnish. He feels the passionate curiosity of the neophyte. He is smitten with the zeal of the hermetical philosophy. He would learn more than Rosicrucian lore. That is a vision soon dispelled. But the earnest curiosity changes into es prit du corps, and the mischief is that the secrecy and the society feeling are likely to take precedence of the really desirable motives in college. There is a hundredfold greater zeal to obtain numbers than there is generous rivalry among the societies to carry off the true college honors And if the purpose be admirable. why, as Professor Wilder asks, the secrecy? What more can the secret society do for the intellectual or social training of the student than the open society? Has any secret sociand ambitious young man than the desired to eat this passover with Union Debating Society at the English Cambridge University, or the similar clue at Oxford? There Macaulay, Gladstone, the Austins, Charles Buller, Tooke, Ellis, and the long illustrious list of noted and able Englishmen were trained, and in the only way that manly minds can be arained, by open, free, generous riv-The member of | and the disciples began to be sora secret society in college is really rowful and say to him, one by one, bership depends upon luck, not upon | be outdone in apparent anxiety to vantage of erecting false standards man can not be just to the hero of the Zeta Eta. The secrecy is a spice that overbears the food. The mys- and he beckoned to John (probably) tic paraphernalia is a relic of the to inquire of whom he spoke. Jesus

ready waning, and that the allegiance of the older universities to the open arenas of frank and manly inellectual contests, involving no ex- quickly." pense, no dissipation, and no peril-No doubt the evidence that his ous temptation, is returning. At treason and hypocricy was now least there will now be an urgent known to Jesus, and fully exposed question among many of the best men in college whether it ought not to the disciples, offended his pride, and provoked his malice, and he at I have thus far done no more than once followed the suggestion of skin and film the ulcerous place Jesus to fulfill his purpose to betray

whiles rank corruption mining all within infects unseen." ANTI-DELTA-KAPPA-EPSILON.

OHINAMEN IN AMERICA. No. 208 Madison St., Syracuse, N. Y.,

over received by Judas, who, "having The subject of Chinese emigrareceived the sop, went immediately out." It is a fact apparent that the statements of this occasion related by the Evangelists are not stated in the order in which they occurred, but in a disconnected manner, and although not agreeing in the order, they do not disagree in the facts disclosed; some omit the statements of the others, which is not singular in their writings on other subjects; for instance, John gives the feet washing, and the contents of the fourteenth, fifteenth, sixteenth and seventeenth chanters by others and ted, and from all the circumstances stated, I am fully assured that the testimony of John makes the conknow of the purpose to institute it. To this may be added, that Judas,

be interested in this sacred instituthree feet, and being nicely braided, tion, nor could the benevolent Jesus does not look unbecoming to an undesire him to be present and parprejudiced observer. take, or the pure disciples wish to be associated with him in this solemn that would be disreputable to men- using tobacco and intoxicating I can conceive of no more conclu- "God forbid that I should sin against nion" upon the most liberal and unrestricted plan, than that Judas, boring for each other's interests, which he seems greatly to glory, evi- the physical intellectual and moral under all that woe denounced by the playing into each other's hands their dently having forgotten the asser- drones, which tobacco and intoxica- Saviour against his betrayer. Should answer to such correspondents as

> In conversation with some of the first citizens, I ascertained that the Nor can I suppose a more satisfac- of the Conference and Anniversaries treme pietists has been dispelled: mind of Jesus, to restrict the par- will be completed and distributed

DID JUDAS PARTAKE OF THE

Written and read by request, before the of the Institution of the Lord's Supper. Rewritten for the SABBATH RECORDER.

the shedding his blood for passing for the affirmative of the question, over the true Isreal, as the death- for if it be truth, it is important to angel had passed over the fami- be understood. lies of Isreal, whose door-posts were sprinkled with the blood blood of the lamb of særifice when he smote the first-born of the families of Egypt. The Lord's Supper instituted on the expiration of this feast, went further and fully explained its symbolic character. That Christ himself was the true paschal Lamb, his life was given for the sins of the world, his flesh and his blood given for the life of the church, was prefigured by the bread, and juice of | many discouragements. After holdthe vine, in this sacrament of the church. We shall find the whole subject contained in the following passages of the gospel, viz: Matthew 27: 17-30. Mark 14: 17-26, Luke 22: 14-20, and John 13: 2-30. While all admit that Judas was present at the passover supper, none assert that he was present at the Lord's Supper, and I assume, from the allusions of Jesus to his suffering, and betraval, during the eating of the passover, that he did not expect or approve of the presence of Judas, on the institution of the sacrament. Judas presented himself as a member of the family apostolic; as an Israelite this was his privilege, but as he was under covenant with the Chief Priests to betrav Jesus for a sum of money. and was seeking an opportunity to do it, he was therefore a traitor and a hypocrite, as he assumed lovalty to his master. This Jesus knew, and said, when he sat down with the twelve, "with desire I have you before I suffer." Again he said, 'Verily, verily, one of you shall betrav me," and again "The Son of Man indeed must go as is written, but woe to that man by wohm the Son of Man is betrayed. Good were it for that man if he had never been born,"

"Is it I?" He answered, "It is one iscover the *guilty person*, said al 'Master, is it I?" Jesus answered. Thou has said." These general answered, "He it is, to whom I shall give a sop when I have dipped it." And when he dipped the son of Simon. Having received the sop, he manifested his diabolic character, and as he arose to depart, Jesus said, "What thou doest, do

him. John, in his relation of the passover supper, makes no mention of the sacrament, but shows conclusively that in the course of eating the passover, the sop, or sauce of that feast, was the last of the passto go and live and labor in that country for God and souls.

I found warm hearts and welcome homes always, whether among acquaintances or strangers. They are truly a kind, benevolent, hospitable people. I found among them some faithful helpers in the cause of Christ: and my best wishes and my prayer is that the blessing of Heaven may ever attend them.

clusion perfect, that Judas did not tered the communion six times, atremain at the Lord's Supper, or ever tended five Quarterly Meetings, whose perdition was sealed, by car- large number of prayer and conferrying out of his purpose, could not ence meetings. I have now left the justice to such an enterprise.

I would herein express my gratitude to that people for the kindness that I have received from them, asvarious periods in the church, as suring them that I shall not forget doubtless, on the decision, depended | the oft-repeated requests made, "that some doctrine or practice in the use I would pray for them." I will say of this sacrament in the church, and in the language of the prophet, sive argument for "open commu- the Lord in ceasing to pray for you."

other Evangelists, seems to have been disposed to supply what had Bro. V. Hull writes been omitted by the others, and his cerning his field of lab additions are invaluable, as a supof Carlton, Towa, Nov. plement to the three first gospels, of "There is a place In complying with this request, which the four chapters named, and from here, between I shall assume the negative of this the subjects contained in the first Tama City, where I last winter to labor a question. The passover feast was and third chapters may be included. high water prevent instituted on the night of the de- I have been induced to present parture of the Israelites out of this subject to the readers of the Egypt, and while the feast was RECORDER, from the fact that essays ments are arranged. there instituted a national annual written by several of our most to make the Sabbath feast, commemorating this event, it learned theologians have evidently theme. People mus had a prophetic and symbolic char- | yielded this point, in writing on hearts as well as thei acter, looking to the redemption of the subject of church communion, verted. I design to vi to house, to distribute and pray with the per a very bad cold, and r lungs are quite sore.

REPORT OF BROA

talk much at present.

my health will allow,

day and night to the

monial Laws. No oth Sabbath controversy

attention. This und

law theory, which is n ground. The Sunday

fast going over to

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hold myself responsib seen nothing in the R

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then residing in Ne

wanted to accept a clerk in a store, but w

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him to assert as his be

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if they could be good

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lowship. His name is

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been lecturing there, a

to speak upon Spiritu

deem it advisable to

the attention of the p

try to get a hearing a

are more difficulties

field than our people

aware of. One is obl

himself more bold t

'The church of

Nebraska, requests me

to go down unless

assistance. The chuborder ought to be car

do not some of our

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ought not to be left to

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doubtful ones. 'Take

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should be the motto o

I would like to ask

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the RECORDER, if conv

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should be cleansed at

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was the daily sacrific

at that time? And

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5th. In using the v

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13: 30, do you unders

to mean the generation

or the generation-that

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should come to pass;

words, the generation

be living at the time

coming? Thos.

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posed by Mr. Tucker

were too much involve

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think it folly for us to

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Cor, ALBERT BROY

Con Albert N. T. died on

We have put the a

2d. Where is the s

J. B. CLARK

Baptists."

earth?

to these outposts?

pleasant.

"Publish so much of

LABORS OF BRO. GILLETTE. ALFRED CENTRE, N. Y., Dec. 25th.

Having accepted an appointment from the Executive Board of the Western Association to labor as a missionary among the destitute churches in the Association, I entered upon the work in April. I first went to Oswayo, in Potter Co., Pa., where I found a small church of fifteen members, laboring under ing a number of meetings with them, I went to Hebron, spent a week in the two Hebron churches. The First church numbers between fifty and sixty members, and the Centre church less than twenty. From there, I went to Roulette, on the Allegany River, where there are a few families of Sabbath-keepers. I then went to Port Allegany. Near that place is a small church organized, of about twenty members. I spent a number of days with them very pleasantly. I then visited Scio, and a Branch of the Scio Church on Knight's Creek, and from there to Honeyoye Creek, where there is a Branch of the Richburgh Church.

Having now gone over the most of the field, I reported to the Board my opinion, in which they acquiesced, that it would be most expedient for me to devote the most of my labor to those churches and settlements in Pennsylvania. I have accordingly spent the time and labor in the churches in Hebron, the church at Oswayo, and at Port Allegany, Roulette, Bell's Run, and other places where there have been openings, and opportunity of doing good. My intention has been to hunt up and visit all of the families who were Sabbath-keepers, and others as I had opportunity, to talk and pray with them, and to preach to them the gospel of Jesus Christ. How well I have succeeded, the future must tell; my wish and aim

has been to do the people good. The first Sabbath in July we held a Quarterly Meeting in West Hebron. It was attended with interest, and we trust with much good to the people. In October we held another at Roulette, which brought together a number of scattering families who before that had been measureably strangers to our people, and yet they were Sabbath-keepers.

There are scattered about in Potter and McKean counties not less than seventy families who profess to be Seventh-day Baptists. Those families I have visited, with the exception of three, have never been connected with our denomination. and some of them have never united with any religious people, but stand alone. They need a minister permanently settled in their midst, who would devote himself to the gathering in the scattering sheep, and building up those feeble churches. that they faint not. I am satisfied that transient missionary labor is not what they need. I hope that some strong man may see it his duty

I traveled around among the people mostly on foot; but when necessary, the people were very kind in

I have labored seven months in hundred families, preached ninetynine sermons, delivered nine lectures on different subjects, adminispreached at three funerals, baptized two happy converts, and attended a mission field, not chosing to expose myself to the cold winter storms, as would be necessary in order to do

W. B. GILLETTE.

MINUTES OF CONFERENCE.-In as a suitable participant, no grade information of others equally interof wicked men could be excluded. ested, we would say that the Minutes

The publication of the Sabbath opened the scene of this institution, the RECORDER, and somewhat de LABORS OF BRO. GILLETTE.

ex-

ving

ALFRED CENTRE, N. Y., Dec. 25th. Having accepted an appointment from the Executive Board of the Western Association to labor as a missionary among the destitute churches in the Association, I entered upon the work in April. I first went to Oswayo, in Potter Co., Pa., where I found a small church of fifteen members, laboring under many discouragements. After holding a number of meetings with them, I went to Hebron, spent a week in the two Hebron churches. The First church numbers between fifty and sixty members, and the Centre church less than twenty. From there, I went to Roulette, on the Allegany River, where there are a few families of Sabbath-keepers. I then went to Port Allegany. Near that place is a small church organiged, of about twenty members. I spent a number of days with them yery pleasantly. If then visited Scio, and a Branch of the Scio Church on Knight's Creek, and from there to Honeyoye Creek, where there is a Branch of the

Richburgh Church Having now gone over the most of the field, I reported to the Board my opinion, in which they acquiesced, that it/would be most expedient for me to devote the most of my labor to those churches and settlements in Pennsylvania. I have accordingly spent the time and labor in the churches in Hebron, the church at Oswayo, and at Port Allegany, Roulette, Bell's Run, and other places where there have been openings, and opportunity of doing good. My intention has been to hunt up and visit all of the families who were Sabbath-keepers, and others as I had opportunity, to talk and pray with them, and to preach to them the gospel of Jesus Christ. How well I have succeeded, the future must tell; my wish and aim has been to do the people good. The first Sabbath in July we hel

Quarterly Meeting in West Hebron. It was attended with interest, and we trust with much good to the people. In October we held another at Roulette, which brought together a number of scattering families who before that had been measureably strangers to our people, and yet they were Sabbath-keepers. There are scattered about in Potter and McKean counties not less

than seventy families who profess to be Seventh-day Baptists. Those families I have visited, with the exception of three, have never been connected with our denomination. and some of them have never united with any religious people, but stand alone. They need a minister pernanently settled in their midst, who would devote himself to the gathering in the scattering sheep, and building up those feeble churches. that they faint not. I am satisfied that transient missionary labor is not what they need. I hope that some strong man may see it his duty to go and live and labor in that

I traveled around among the people mostly on foot; but when necessary, the people were very kind in furnishing me with a conveyance. I found warm hearts and welcome homes always, whether among acquaintances or strangers. They are truly a kind, benevolent, hospitable people. I found among them some faithful helpers in the cause of Christ: and my best wishes and my prayer is that the blessing of Heav-

I have labored seven months in hundred families, preached ninetynine sermons, delivered nine lectures on different subjects, administered the communion six times, attended five Quarterly Meetings, Preached at three funerals, baptised two happy converts, and attended a large number of prayer and confer-ence meetings. Large now left the mission field, not chosing to expose myself to the cold winter storms, as would be necessary in order to do

that I have received from them, assuring them that I shall not forget the oft-repeated requests made, "that I would pray for them." I will say in the language of the prophet, "God forbid that I should sin against the Lord in ceasing to pray for you." W. B. GILLETTE.

MINUTES OF CONFERENCE. In have made the inquiry, and for the information of others equally interested, we would say that the Minutes of the Conference and Anniversaries are nearly through the press, and will be completed and distributed as soon as possible.

The publication of the Sabbath School Journal and an exit amount of job work have drawn h the time not necessarily devote the RECORDER, and somewhat

Bro. V. Hull writes further, concerning his field of labor, under date of Carlton, Iowa, Nov. 11th: "There is a place eight miles

REPORT OF BRO. V. HULL.

from here, between Oxford and Tama City, where I was requested last winter to labor awhile, but the high water prevented. I have preached there several times, and am well received. Stated appointments are arranged. I hope to go to Oxford also. I do not intend to to make the Sabbath the exclusive theme. People must have their and pray with the people. For the last week I have been suffering from a very bad cold, and my throat and lungs are quite sore. I dare not talk much at present. As soon as baptism, and further, that open com- thoughtlessness and impiety. day and night to the work.

my health will allow, I shall devote munion Seventh-day Baptists never We need a tract on the Distinction Between the Moral and Cerenonial Laws. No other part of the Sabbath controversy demands more attention. This underlies the nolaw theory, which is now the battleground. The Sunday advocates are fast going over to that position. The policy seems to be to confound | realm had more attention given to it the two, and sweep them entirely than now. I regret exceedingly away. The Adventists have some well written tracts on this point, but none beginning at the foundation. "Publish so much of my communications as you may think proper. I will write nothing but what I will hold myself responsible for. I have seen nothing in the RECORDER that I thought was wrong. I mean from the Tract Board. I remember there

was a letter about a year since that ists only, and is not a question for the condemned some one for severe critpress and the pulpit. England has icisms on Sunday-keepers, palliating had her day of walling up and walland excusing their course. The ing out, and appears now really to article came from ----- R. I. It understand that Christ's pasture is fell into the hands of one of the members of our church at Welton. bounded neither by rail fence with then residing in Nebraska. He stakes and riders, nor thorny hedge. wanted to accept a position as The different sections of the Baptist clerk in a store, but was restrained denomination in England are living by his Sabbath views. The article was what he wanted. It encouraged now in greater harmony, and lines him to assert as his belief that First- between the General Baptist (Free day folks are good Christians, as the Will in America) and the Particular writer said. And he claimed that Baptist are merely nominal. They if they could be good Christians and keep Sunday he could, and over he seem like one. The late meeting of went to their ranks. We had to the Baptist Union at Nottingham is a sufficient answer to the charge of lowship. His name is J. B. Davis. disunion. The only strict communand he now lives in Atchinson, Kansas. This is the result of such a Calvinist churches. As to figures, "Woman's Rights" (two lectures), loose way of teaching. We should declension and disunion being set make men feel that transgression of ionists are the Antinomian and high the law is sin, and that sin is no down to the credit of open combetter in professors of religion than munion, the credit, if such things in any other class. If they have exist in isolated cases, belongs rather greater light, they have greater conlemnation. We have no right to to the side of the strict communion-"sew pillows to all arm-holes" to ist. Open communionists consider ease them down. "Miserable comit a nerversion of the Lord's Supper forters," as Job said, are all such to use it as a disciplinary ordinance. writers. We should not be harsh The argument of Bro. Wardner, so and unkind, nor unnecessarily censorious. This would close ears | far as I can see, is based upon doubtagainst us. On the other hand we ful or unwarranted inferences, and must not present the Sabbath law in all of us, frequently find ourselves feel that it is a matter of indiffer-

ence whether they obey or not. "Last Second-day I went to character, upon which is based Sun-Oxford to make arrangements to day for Sabbath observance. My the name of Todd who formerly kept the Sabbath. His wife still keeme, and offered to assist me in getting a house. A Spiritualist has been lecturing there, and I am asked to speak upon Spiritualism. I may deem it advisable to do it to secure the attention of the people. I shall try to get a hearing at Toledo, the county seat of Tama county. There are more difficulties in the lecture field than our people generally are aware of. One is obliged to make himself more bold than is always pleasant.

"The church of Long Branch Nebraska, requests me to come and help them, saying that they expect to go down unless they receive assistance. The churches on the border ought to be cared for. Why do not some of our young men go to these outposts? They seem to hover around the center. Old men hardships. It is not wise to neglect such interests, to look up more 'Take care of what of the Sabbath. I became interestwe have, and get what we can,' should be the motto of Seventh day

J. B. CLARKE, Cor. Sec.

UNANSWERABLE QUERIES. tions, and have them answered in the RECORDER, if convenient. 1st. When (in your opinion) does the 2300 days spoken of in Daniel 8:14 end, and what is meant by the second time to our minds. When sanctuary being cleased? 2d. Where is the sanctuary that should be cleansed at the end of the 2300 day located-in heaven or on

3d. When did the 70 weeks or 490 days of Daniel (9:21) end, and was the daily sacrifice taken away at that time? And what do you understand the daily sacrifice to have been ? 4th. In what year was the papar power set up, and do you consider the papel or catholic power, to be mination that maketh desolate, spoken of in Daniel 12: 11? 5th. In using the words this gen cration, found in Luke 21: 32, Mark 13: 30, do you understand the Lord to mean the generation then living, or the generation that should be living at the time when these signs as it would be a pleasure to learn his our table with increased attractions. should come to pass; or in other name and residence, that I may If improvement is a sign of success, words, the generation that should THOS. H. TUCKER. to say that some years since we gave

be living at the time of His second We have put the above in print a little attention to the matters proposed by Mr. Tucker, and came to the conclusion that the points named were too much involved in obscurity for our comprehension, and that it was useless for us to spend our time over them, and feel confident that history justifies our conclusion. Certainty can never attend these inquiaid of some medical institution. ries, because of the imperfect histo-I will close, hoping you will not ric data at our command. The forget to hold us upon your petitions mere learned and candid who write to the great Ruler of heaven and on these subjects are cautious in their statements and conclusions. Those who are confident in their reasonings are unsafe guides. We think it folly for us to hope for suc-

as time is too precious to waste in

COL ALBERT BROWN, of Angeli-

fruitless investigations.

earth. D. H. Thompson. Harrisburg, Ill., Dec. 12th, 1873. Sacrilegious .- An official notice of the death of Cyrus Clark, pubcess where others of greater opporlished in the Andover Advertiser of tunities have failed. Our advice to Dec. 25th, commences thus: all is to busy themselves with matters more prectical and important,

Lodge, and his visible connection ca N. Y., died on the evening of here is forever ended.

December 26th, from the effect of respected for high moral and social character

think of being second-best in their

Sabbath views and Sabbath observ-

ance; and then, as to the "effect

in practice" in England, the Bap-

tists of England are fully able to

represent themselves on this subject.

Never has believers' baptism in this

that Bro. Wardner should have

quoted as an authority that which

on this side of the water is consider-

ed a misstatement of fact, and an

unfair representation of the tenden-

cy of open communion. The fact is,

the communion question seems to be

agitated by a few strict communion-

driven to combat inferences of a like

LONDON, Dec. 2d, 1873.

on the subject, but remained inact-

ive until Eld. Kelly opened it a

come Seventh-day Baptists.

the passage above, to consider how city on the night of Dec. 26th. much, if any, short of sacrilege is the making of a Masonic Lodge a ELD. WARDNER ON COMMUNION. type of heaven? And further, how Engineers.—At noon on the 26th Brother Wardner's statements that the Worshipful Master of such of December, the engineers and what the object, let them be honest open communionism leads to non-es- Dodge comes to be therefore an heir firemen on the Pan Handle, Pitts- fairs; the articles useful, tasteful, i sentialism and disunion will surprise of God? We are aware that the open communionists for they know writer of the book of Hebrews otherwise. They could reply that makes the religious system of the sonville, Madison & Indianapolis they get. If you wish to give them hearts as well as their heads con- close communionists by their extra- Jews in some of its more prominent railroads commenced a strike which more, make it a separate donation verted. I design to visit from house ordinary sayings and zeal have features a type of heaven, but that seriously affects the movement of but do not spoil the delicate sense to house, to distribute tracts and talk shown intolerance and produced di- a Masonic Lodge, with its oaths, vision; also that open communion forms, ceremonies and regalia, is per cent on the wages of their em-Baptists yield the palm to none in such, we can hardly see. The above ployees from the first of the present advocating and holding to believers' has to us the look of ignorance,

> HOME NEWS. Shiloh, N. J.

> > strike is made only after two re-

tion had been sent to headquarters.

posed reduction.

I suppose you have been in Southern Jersey. If not, you do not know what a garden of the world it s here. The weather for the past three or four weeks has been deightful; so warm and Spring-like that vegetation mistook it for that on Dec. 1st a reduction Spring, I suppose, as only last week of ten per cent. was made on the the dandelions commenced to put of these lines, and that the enginforth their blossoms, and even an unsheltered rose was out in full bloom. We have had really but one fall of snow (17th ult.) until yesterday, when it came in good to keep their men employed and pay Madrid government. earnest to the depth of nearly a foot. Just the thing for Christmas.

The church and society here hold

the even tenure of their way. No special efforts have been made this season for a so-called revival; the pastor, A. H. Lewis, deeming it necessary to do a little-or a good deal-of subsoiling first. Hence we have had from week to week practical and excellent sermons. Aside from Sabbath-day and Friday evening sermons, Eld. Lewis is delivering a course of lectures, which are being largely attended. His subjects thus far have been, "Amusements," "Courtship and Marriage," "Reading," with examples, "What shall we eat?" "What shall we wear?" and the subject for this evening is " Whut shall we read?" You can see from the amount of work he is doing, that his health must be

To-morrow evening the Sabbath has fortunately been broken by the School have a Christmas. Tree in single word of twelve-in this case Academy Hall.

School opens with about fifty I think we may all feel that truth scholars. Wishing you a Merry and justice will hereafter be adminin advocating the Sabbath, he and Christmas, I remain,

WESTERLY, R. I., Dec. 25th, 1873.

ardent desire is that as a people we progresses. Thirteen were baptized may so expose ourselves as not to last Sabbath, eleven the previous Sabbath, and fifteen, if I remember how much I am indebted to them." lessen the light of the Sabbath, but the rather to increase it. If I do not a right, the Sabbath before. In all, seventy have been baptized, and upmistake the signs of the times, Sevwards of ninety joined the church. enth-day Baptists and American (1st Hopkinton,) if I am correctly Baptists generally, will ere long see informed. Last First-day evening, that by close communion, they have Eld. Main asked the congregation if hindered their progress rather than they wouldn't like to skip one evening and rest Second-day evening, President from sore mortification, with no meeting that one evening, FRUIT GATHERED FROM SEED LONG and asked them as many as thought | not unless convinced of the wisdom so to rise up, but not one of that of the choice. We would wish to It has been about nineteen years large congregation rose up. Then respect the feelings of the President, since my first knowledge of a Sevhe asked all to rise who thought best | but there is too much involved in to have a meeting the same even- the appointment under consideration enth-day Baptist. During a trip South, I think, about March, 1854, I ing, and a very large number rose to let such a motive control the apfell in company with a Seventh-day up, so the meetings continue. Eld. | pointing power in their action. The Tomlinson preached both evenings, very best man in the nation can no Baptist minister, coming from New as he did most of the evenings the more than properly fill this exalted Orleans. We soon formed an acquaintance. He was an interesting week previous. His text on Firstman, and I had several lengthy conday evening was, "And yet there is versations with him on the subject room." The text on Second-day evening was, "Except ye repent ye pointment of Judge Chase was emied, and he gave me quite a number of Sabbath documents. Like many shall all likewise perish." Indeed it | nently fit, and we hope one not less was able and faithful preaching. worthy and capable will be chosen others, because it was not conven- Eld. Main was absent Second-day to fill his place. ient to keep the Sabbath, I let it evening, being unwell. Since that pass. Still it had considerable evening I have not learned how it

PETERS' MUSICAL MONTHLY for we found an opportunity to join a church of that order, we were not worthy of the patronage of all lovers of the art. Published by J. L. Pelong in making up our minds to beters, 599 Broadway, New York, at I to-day stand as I did the day I \$3 a year.

weight on my mind, and also on the is. May the good work increase

mind of my wife. We often talked and spread. C. C. STILLMAN.

THE REVIVAL HYMN AND TUNE kept the first Sabbath in my life. BOOK FOR THE MILLION is a choice My wife celebrated her last Sabbath in October, 1872, in hearing an able | collection of sacred songs and music Bible sermon from Eld. R. Lewis, which was sweet to ner soun. On the adapted to general use. Compiled Tuesday following, it pleased God Horace Waters & Son, 481 Broadway, New York. Price (paper) 20 to take her from the troubles of cents by mail, \$15 per hundred; (boards) 25 cents mailed, \$20 per traveler as nearly as I can, and it | hundred may reach him if still living. If so,

I hope to hear something from him, January, 1874, comes promptly to know who caused me first to think then is Wood's successful. Published on the subject of the Sabbath. This by S. E. Shutes, Newburgh, N. Y., Fresno county, was committed by minister was a man weighing about | eor \$1 a year; with chromo, "The 125 pounds, about 5 feet 8 inches | Yosemite Valley," unmounted \$1.50, high, with dark hair and eyes, and a mounted and varnished, \$2.

good speaker. I heard him deliver | THE MASTER OF GREYLANDS, by two or three lectures on the boat. Mrs. Henry Wood, a celebrated Eng-I think he got upon the boat at New lish writer. Printed from the au-Orleans, or not far above, and we thor's manuscript and advanced came, I believe, to Golconda, Ill., proof sheets, and issued simultanewhere I left the boat. He told me ously with its publication in Europe, his home was in Rhode Island. He by T. B. Peterson & Brothers, 306 was traveling, I believe, partly in Chestnut street, Philadelphia. 280 double column pages; price \$1 75.

FIRE AT TURNER'S, N. Y .- The HENRY W. GENET, Member of Orange Hotel, at Turner's Station, Assembly elect from the city of N. Y., on the Eric Railway, was New York, was convicted, Dec. burned on the night of Dec. 26th. 19th. of obtaining Mayor Hall's sig- There was no fire apparatus availanature to a warrant for \$4,750 by | ble, and it was impossible to check false pretence, and was to receive the flames, which speedily enveloped his sentence on the 22d. In the the entire building, though not beinterim he was placed in custody of fore a large portion of the moveable Deputy Sheriff Shields, who allowproperty therein had been removed. Brethren,—Our Worshipful Masunder guard, from which he escaped four hundred feet long, three stories truers' Bank, being the oldest bank high with a French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof, built of brick and situated hetween the French roof ed Genet to remain in his own house, The hotel was an immense structure. ter Cyrus Clark is dead, or rather, has obeyed a regular summons sent from the body of the Infinite Grand Lodge, and his visible connection on the morning of the 22d, and is his obeyed a regular summons sent from the body of the Infinite Grand Lodge, and his visible connection on the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is dead, or rather, or the morning of the 22d, and is Sheriff Brennan has offered a re- not reported.

We ask the intelligent and ward of \$5,000 for his delivery at FAIRS. - The following extract the accident reported in last week's thoughtful Christian reader passing the Sheriff's office in New York from an article by Mrs. G. E. Hum-RECORDER. Col. Brown was a man by the bombastic if not positively within ten days. A Montreal dis- phrey, in the Advance, is worthy of extensively known and generally profane title given to Mr. Clark in patch reports him as being in that the most careful consideration of all the moral training of the rising gen-STRIKE OF WESTERN RAILBOAD eration. She says:

If there must be fairs, no matter burg, Cincinnati & St. Louis, In- you will, but by all means, sold at their true value. The children need dianapolis & Vincennes, and Jefferthe training of hard work for what passenger and freight trains. The and the pride of honesty; and lav strike is against a reduction of ten | the hand of utter prohibition, as you would upon the beginnings of any sin, upon everything that has in i the taint of lottery or gambling. It month. An Associated Press rewould be a poor outcome of you porter interviewed a delegation of labors, if, while you wrought to ben engineers at Columbus, and was asefit the heathen children, you desured that all they want is a restoration of the wages paid previous to December 1st. They also declare child's play, and trivial, this business of the little works and fairs. that they will not interfere with any one who wishes to run their engines.

The engineers further say, that this SLAVERY IN CUBA.—A Washington dispatch of Dec. 22d, says: "The spectful protests against the reduc-State Department has received a dispatch from Madrid to the effect that without accomplishing the object sought. D. W. Caldwell, Saperin-President Castelar has instructed Setendent west of Columbus, states nor Saler, Minister of the Colonies, now in Cuba, that the Spanish Republic is virtually pledged to the imsalaries of all officers and attaches nediate abolition of slavery, and that his mission will be incomplete eers and firemen are the only parunless he prepares the way for this the Navy Department, the enlistties who have not acceded to this arrangement. The reduction was made this proposition the test of made by reason of the financial condition of the country and a desire the United States will so judge the adelphia and Baltimore closed. them regularly. It is also said that due notice was given of the pro-

Loss of the Steamer Gipsey There have been some interfer-QUEEN.-A dispatch from London, Eng., of Dec. 26th, says: At five the Edgar Stewart. ences with the running of trains, but the engineers promptly deny o'clock this morning, the steamer complicity with any such moveer Tyne Improvement Commission JUDGE DAVIS was a guest of the ers, struck the wreck of a sunken New York New England dinner. lighter in that stream and went to Upon being urgently called upon for the bottom in five minutes. There were between fifty and sixty worka speech, he replied: "I have no words with which to thank you for of the disaster. Twenty of them ister to Spain, has been officially this generous reception, and I could were rescued. The remainder, thir- accepted. not stand up under it if I did not ty or forty men, were drowned. know that it was given rather to

that grand, underlying principle, A MUNIFICENT CHRISTMAS PRESdeep in every human heart, and ENT.—Hon. Shakespeare Caldwell. deeper than anywhere else in the formerly a member of Congress from heart of every New Englander, the Louisville, Ky., but now of New love of justice-when administered to others. That which like nightmare had so long rested on our State and city, and which produced such building for hospital purposes, which it is deposited in the mails. fears in the minds of honest menhe had just erected at a cost of \$80,that teeling that justice could not be 000. It is to be called the hospital administered in the city of New of St. Mary and St. Elizabeth, and is York against crime in high places— to be under the charge of the Sisters of Charity, but to be open for the re- | State for the short term. ception of patients of every denomia little leaven would not answerof twelve honest men, and to-day

EXTRAORDINARY WILL.—It is reported that a married woman of istered in this city." Judge Davis England, whose will has been provthen alluded to his brethren on the been strengthened all the way Haurigh, her husband, directed ler The revival at Hopkinton still through by Judges Barrett, Ingra- clothes to be sold to pay her funeral phoid fever in Sing Sing prison. would be unjust if I did not take this first public opportunity to say ling husband should marry ere long a nice, pretty girl, who is a good housewife, and above all, to be careful that she is of good temper."

THE CHIEF JUSTICESHIP.—It is clear from the voice of the press that the President has erred in nom-Francisco dispatch of Dec. 26th coninating Attorney General Williams veys the information that a party of twenty Mexicans and several white Senate may possibly, to save the men, all armed, entered Dingston, in Fresno county, seized twenty citconfirm the nomination, but we hope izens and bound them hand and foot. They then robbed two stores, getting \$1,000 in money and a large quantity of jewelry and ribbons. They made their escape, but the people are in hot pursuit.

youth, who desired to wed the object of his affections, had an interview with her paternal ancestor, in which position. No other motive than fithe stated that although he had no ness for the high position should wealth to speak of, yet he was govern the appointment. The apgot the girl.

Gold closed in New York, Dec. 27th, at 1101.

SUMMARY OF NEWS.

INTERESTING ANNIVERSARY.—The The money order department of Honolulu Gazette contains the following brief account of an interest obbed Dec. 22d, in broad daylight ing anniversary recently celebrated by three sneak thieves, of \$850, lying there: "On Wednesday, October on a desk in envelopes. The desk 26th, Mrs. Lucy G. Thurston, the was surrounded by an iron lattice, which was covered with paper. Two only remaining survivor of the piof the thieves attracted tha attention oneer missionary band which arof the clerks, and a third thief exrived in the brig Thaddeus in 1820, tracted the bills from the packages attained her seventy-eighth birthand drew them through the lattice day. During the afternoon of that work by means of an instrument day her friends and neighbors called esembling tweezers. The thieves to congratulate her, bringing a few escaped arrest. presents of such articles as would be By a decision of the United States acceptable to her in her present circumstances. It is now nearly fifty

Circuit Court, Mrs. John De Camp ecovered \$12,900 from the New ersey Mutual Benefit Insurance husband resided, and she remains nterest of a policy of \$10,000 issued, almost the only link binding those has to the more civilized reign of had refused to pay the policy, alleg-King Lunalio. Her health at presing that De Camp died from the efent is quite good for one of her ects of alcoholic stimulants, which hev claimed annulled the policy.

four years since she landed at Kai

olden times of the early Kamehame

then robbed them and the stores in

THE KINGSTON, CAL., ROBBERY.-It is reported, says the Baptist Union that the President has entire-A dispatch from San Francisco, of vexcluded intoxicating liquors from Dec. 28th, says: It has been ascerhe White House and that it is very tained that the robbery at Kingston, enerally discarded from families in he highest social positions in Washthe notorious Fiburcio Vasquez and ington. There is an increasing dishis gang. There were only thirteen position to do the same thing in New of the party present, but they captured and bound about forty men

It is reported in New York that The other citizens opened fire on the robbers, who returned it, before the Court of Over and Terminer, when the question will be quez himself had four revolvers on raised whether Blackwell's Island is a his person. Pursuit was given and county jail, or a place to which one one of the desperadoes captured. A convicted of a misdemeanor can be large force is in pursuit of the othlegally committed.

A Washington dispatch says that a bill has been framed, and will be introduced after the recess, abolishing the office of Chief Justice, and it | broad land where Perry Davis' PAIN-KILLreported to have the endorsement f several Senators. It is contended of several Senators. It is contended miles from physicians or apothecary, that that officer should be selected Pain-Killer is cherished as the exclusive by the Senate, if at all. Hon. Wm. S. Patten, a prominent

itizen of Providence, R. I., died Dec. 27th, aged seventy-three. He had been Chancellor of Brown University for sixty years, and for for-ty-two years cashier of the Manufac-

A fire at Hartford, Ct., on the evening of Dec. 28th, damaged the manufacturing establishment of the New Haven Banking Company to the extent of \$90,000. Insured. Three interested, not only in fairs, but in firemen were injured by falling walls,

but it is believed not fatally. The New York Post states that steps have been taken by our government to prevent any more fillibustering expeditions being sent out against Cuba, and all moral support possible will be given to Castelar's

A Chicago dispatch says that the presence of a battery of artillery and four hundred policemen had a quieting effect upon the unemployed workmen, who marched in procession on Monday, Dec. 22d, to the Five or six boys, ranging from fif-

teen to eighteen years of age, were arrested in Schenectady recently, on the charge of incendiarism. Five moralized your own. It is not mere or six fires recently occurring there are attributed to them. A fearful storm visited Wilmington, N. C., and vicinity, on Thursday night, Dec. 25th, blowing down

> trees, prostrating fences, and damaging the shipping. Thomas H. Upperman, a patent agent at Washington City, has been deprived by the Commissioner of Patents of the right to practice hereafter before the Patent Office in any and all cases. In accordance with orders from

number of small houses, uprooting

ment of recruits for the Marine Corps has been stopped, and the Spanish authority in Cuba, and that stations at Boston, New York, Phil-Gen. Aguilera, Vice President of at his residence in Baltimore for

some time past, has been recalled to active duty, and will possibly sail on The United States steamer Juni-Gipsey Queen, belonging to the Riv- ata, from Santiago de Cuba, with 102 persons, formerly of the Virgin-

ius, arrived at New York on the evening of Dec. 28th. A New York Herald special from Madrid says that the resignation of men on board the boat at the time Geu. Sickles, as United States Min-

> F. S. Rutherford, aged twenty, flour clerk in St. Louis, who recently absconded with \$15,000, has been arrested at Chevenne, en route for San The Third Assistant Postmaster

General decides that any number of York, on Christmas presented to the | individuals or firms may print adpoor of Louisville a handsome new vertisements on a postal card before

Judge Hager, of San Francisco the anti-railroad candidate, has been elected by the California Logislature United States Senator from that The New York Tribune expresses

the opinion that the Cornell investigation, so far, has tended to increase Gov. Dix has issued a proclama bench, and said that his hands had ed, gave all her estate to Mr. Van ber in Genet's Assembly District.

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these complaints. It invigorates and strengthens the whole system, acts upon the secretive organs, allays inflammation, cures ulceration, and regulates the bowels For Catarrh, Dyspeptia, Habitual Costiveness, Palpitation of the Henri, Headache, Piles, Nervousness, and General Prostration of the Nervous System, no nedicine has ever given such perfect satisfation as the VEGETINE. It purifies the blood, cleanses all of the organs, and pos-

The remarkable cures effected by VEGE and use it in their own families. yet discovered for the above diseases, and is the only reliable *Blood Purifier* yet placed before the public.

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says: For years Perry Davis' Pain-Killer has been kuown as a most useful family medicine. For pains and aches we know many internal diseases it is equally good. We speak from experience, and testify to what we know. No family ought to be without a bottle of Daylo' Pain Killer.

Sentence.

8. Reading and Answering Question Mrs. C. E. D. Groves, Alfred University.

9. Recitation. Charles Stillman, Alfred MESSRS. PERRY DAVIS & SON, Prov., R. by the company to her husband for her benefit. The insurance company Killer. I formed its acquaintance in 1847. my belief that there is no medicine equal throughout the State. By S. A. Early and to Pain-Killer for the quick and sure cure Prof. J. S. Bingham. and found a speedy cure in every case.
Yours truly, T. J. GARDINER, M. D. Judging by our own experience whoev

once makes a trial of Perry Davis' Pain-Killer, will not fail to recommend it wide-ly as an unequalled liniment, and valuable internal remedy for colds and various other complains.—Every Month. The efficacy of Perry Davis' world-re bowles, even in that terrible scourge, the weed will be brought up within a Asiatic cholera, has been amply attested few days on a writ of habeas corpus by the most convincing authority. Mi

most skentical, while its popularity in communities nearer home is ample proof that the virtues claimed for it are real and The Saturday Evening Gazette of Bos

ER is not known as a most valuable remedy for physical pain. In the country "PERRY DAVIS' PAIN-KILLER is really

a valuable medicament, and unlike nost of the articles of the day, is used by many physicians. It is particularly desirable in locations where physicians are not near; and, by keeping it at hand, families will often save the necessity of sending out at midnight for a doctor. A bottle should

ples, ringworm, salt rheum, and other cu-taneous affections cured, and the skin made per Tar Soap, as there are many imitations made with common tar which are worth-

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Boston Daily Globe.

SPECIAL NOTICES.

MEETING OF EXECUTIVE BOARD OF TRACT SOCIETY .-- The Board of the Amer ican Sabbath Tract Society will meet Tuesday, Jan. 13th, 1874. A general atendance is desired.

STEPHEN BURDICK, Rec. Sec.

A QUARTERLY MEETING of the Sev nth-day Baptist Missionary Society will be held at Westerly, R. I., on Wednesday Jan. 14th, 1874, at 9 o'clock A. M. GEO. E. TOMLINSON, Cor. Sec. THE Annual Meeting of the association

ated churches of First and Second Brook field and West Edmeston will be held with the Second Brookfield Church, commen ing on Sixth-day, Jan. 9th, 1874, at o'clock P.M., with a sermon by Eld. Steph en Burdick, followed by a covenant meeting. In the evening, preaching by Eld. J B. Clarke. Sabbath morning, preaching by Eld. Burdick, followed by the adminis tration of the Lord's Supper. In the even ing, preaching by Eld, Clarke, Conference and prayer in connecti

with these meetings. moved to Townsend, where her husband died. After the death of her husband Brethren and sisters, come up with pray erful hearts, that the Divine blessing Mr. Whitford, she married Mr. Douglass with whom she lived until her death as (without which all effort is vain,) may attend these meetings.

SPECIAL SESSION OF THE SEVENTH-DAY BAPTIST WESTERN ASSOCIATION. There will be a special session of the Western Association held with the 1st Church of Alfred, on Wednesday, Dec. 31st, 1873, at 2 P. M., for the purpose of momorializing the legislature of Pennsylvania. which sits early in January, to so amend its laws that provision be made for the free exercise of the right of conscience and any other business that may seem Gilbert & Brundage, G. A. Green, D. Rog-ers, A. M. West, J. W. Geisinger, R. Still-man, O. D. Green, D. F. Beebe, E. T. Bur-dick; A. D. Graham, Z. Bee, D. Saunders, R. S. Geer, J. M. Hull, G. E. Tomlinson, necessary in relation to the same. The churches are requested to be represented by delegates as far as possible, and a cordial invitation is extended to all who are nterested. By order of Moderator.

To the Donors of the Seventh-DAY BAPTIST MEMORIAL FUND.-The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please b prompt in paying, as the funds are needed

T. L. GARDINER, Sec.

W. M. Truman, Any information cheerfully given. E. R. POPE, Treasurer. Plainfield, Union Co., N. J.

THOSE desiring the services of J. I. STILLMAN to conduct Musical Conven tions may address him at Milton, Rock Co., Wis. Terms \$75 for four days, until Jan. There are many bad cases of ty- 1, 1874, thenceforward \$100. Traveling expenses charged for long distances. Ap-

Sam'l Wells, Little Genesee, 2 50 D. E. Bliss, 2 50 A. L. Maxson, H. C. Crandall, tions, by S. Wesley Martin, J. M. Stillman, W. R. Crandall.Indepe J. Randolph, Wirt Centre, 250 Mrs. W. E. Harris, Canisteo, 300 New York, J. G. BURDICK, Alfred Centre, Rock Co., Wis. Price \$13 50 per dozen. Specimen copies sent postpaid on receipt

outhern District of Allegany Co., N. Y., will be at Alfred Centre, commencing Thursday, Jan. 29th, 1874, at 2 o'clock P.

1. Call to order by the President. 5. Response. Commission wick, Friendship.

6. What's the use of a Teachers' Association? Prof. J. S. Bingham, River side Collegiate Institute.

9. Phonetic Spelling and Reading. Prof. Freeborn, Wellsville Graded School. 10. What and How shall we teach from the Globe? Prof. Hargrave, Andover 11. Exercise from Out-line Maps. Mrs. S.

12. Question Box. Free to all.
13. Adjournment. EVENING SESSION. 7 O'CLOCK. House called to order. Music.

How shall we teach Grammar Orally

Miss Carrier, Cuba Graded School.

4. Hygiene. Prof. H. C. Coon, Alfred Uni Smith, Angelica.
6. Drawing, to Whom and When shall it be taught? Mrs. J. Allen, Alfred Uni-7. Essay—The Dignity of the Teachers' Profession, Miss Eliza B. Crandall, Little

should be a uniform method for exami-nation and classification of teachers

FRIDAY MORNING SESSION, 9 O'CLOCK. 1. House called to order.
2. Devotional Exercise. Prof. J. 3. Mental and Written Arithmetic. A. S 4. Allegation Alternate. G. W. Newman

Whitesville.
5. How shall we teach Penmanship?
Prof. Silas G. Burdick, Friendship Acad-6. Methods of teaching Primary Read-Miss Hannah Cleaveland, Richburgh. United States History. Frank Sibley, 9. Should teachers be required to pass

through a Special Training? Miss Mary
Buckley, Richburgh.

10. Discussion: Resolved, That a per
son should be refused a Teacher's Certificate if not of good moral character. L. C Vanflete and James McHale, Andover. 11. Questions Read and Answered, Com. W. D. Renwick. o be present, they are requested to get a

fact. It is hoped there will be a good attendance of teachers. If it pays all other branches of business to support similar asciations, will it not pay the teachers? I. L. COTTRELL, Vice President. RICHBURGH, Dec. 21, 1878.

DA E. CARTER, both of Canisteo. In Almond, N.Y., Dec.24th, 1873, by Eld. N. Hull, Mr. NATHAN B. TUCKER, of Ward, and Miss MARY J. HALSEY, of Almond. In West Almond, N. Y., Dec. 23d, 1873.

Send for a copy. Price 85 cents. Address HERMAN D. Charke, Alfred Centre, N. Y. by Eld. N. V. Hull, Mr. GEORGE FISK, of Barrington, Yates Co., N. Y., and Miss Sa-RAH BOWER, of West Almond. In Marlboro, N. J., Dec. 24th, 1873, by Rev. L. F. Randolph, Mr. Charles T. Fisher and Miss Lizzie McPherson, all

667THE ALFRED STUDENT." A. H. Lewis, Daniel Den Davis, of New Market, and Anna L. Carll, of Canton. THE LITERARY SOCIETIES At Westerly, R. I., Dec. 13th, 1873, by Rev. Geo. E. Tomlinson, William H. H. Nash and Kitty P. Champlin, both of ACULTY OF ALFRED UNIVERSITY will commence, in January, 1874, the publication of a Monthly Journal, with the

In Westerly, R. I., on Christmas Eve. For the present, each number will contain sixteen quarto pages, devoted to Local Affairs, Educational Interests, College News, Literary and Scientific Matters, his residence on High Street, Mr. SYDNEY A. CHAPMAN and Miss HARRIET E. CRAN-In Milton, Wis., Dec. 14th, 1873, by Rev. W. C. Whitford, Mr. John B. Smith, Personals, etc., etc.
Its publishers intend to make it a welcome visitor to every old Alfred student, and to each family circle to which it may

of Bradford, Wis., and Miss BERTHA RIGHT, of Janesville. In Milton, Wis., Dec. 18th, 1873, at residence of Philip Marquart, Esq., by Rev. W. C. Whitford, Mr. KIMBLE KIL-LAM and Miss M. AMANDA MARQUART, all

DIED.

In Alfred, N. Y., Dec. 24th, 1873, BEN-

T. H. Tucker, G. M. Cottrell, S. Burdick

M. Todd, E. R. Marson, J. Marson, C.

C. Stillman, I. L. Cottrell, A. H. Lewis W. C. Whitford, L. F. Randolph, A. E

Main, S. Wells, D. E. Bliss, C. Potter, Jr. 2, L. C. Jacobs, E.R. Clarke, A. L. Hesel

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AMIN FRANKLIN WHITE, in the 78d year f.his age.

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At Leonardsville, N. Y., December, 1873 In Hopkiston, R. I., MARY, wife of Mr.

John M. Barber, born April 17th, 1815, died Dec. 21st, 1873. Having had an abid-ing hope of eternal life, she fell asleep in GENERAL INSURANCE AGENTS. In Townsend, Ohio, Sept. 9th, 1873, Mrs. OLIVE DÖUGLAS, in the 71st year of her age. She was born in Brookfield, Madison Co., N. Y., and at an early age came as a FRIENDSHIP, N. Y.. member of her father's family to Alfred, N. Y., where after some years she mar-ried Jesse S. Whitford, with whom she re-

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TOOR SALE AT THIS OFFICE. -THE CONSTITUTIONAL AMEND-MENT; nor the Sunday, the Sabbath, the Change and Restitution. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the loth \$1; paper 40 cents.

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en may ever attend them.

justice to such an enterprise.

Livould herein express my gratitude to that people for the kindness

Not a watching eye, or a pitying tear, Oh! the city slept when he died alone In the roofless street, on a pillow of st Many a weary day went by, Tired of life and longing to lie

Peacefully down with the silent dead. Hunger and cold and scorn and pain, Had wasted his form and seared his brain, Till at last on a bed of frozen ground,
With a pillow of stone, was the outca

Found dead—dead and alone, On a pillow of stone in the roofless street, Nobody heard his last, faint moan, Or knew when his sad heart ceased to beat No mourner lingered with tears and sighs, But the stars looked down with pitying eyes, And the chill winds passed with a wailo'er the lonely spot where his form was Found dead-yet not alone;

There was somebody near, somebody
To claim the wanderer as his own, And find a home for the homeless here. One, when every human door Is closed to his children, scorned and poor, Who opeus the heavenly portal wide: Ah! God was near when the outcast died.

HONESTY IS THE BEST POLICY.

A STORY FOR YOUTH. "When I was only eight years old," said Judge N-, my father and mother being poor, with lalf a dozen children better than myself to take care of, I was given to a farmer in the town of F—, who designed liked him, he was so industrious and making a plowboy of me, and keep- faithful; and besides making good ing me me in his service until I was

Well, I had not a very gay time in Deacon Webb's service, for, although he was an honest deacon, and understood how to avoid spoiling them by indulgence.

So I had plenty of work to do, and an abundant lack of indulgences to enjoy. It was consequently a great treat for me to get the enormous sum of one or two pennies into my possession, by any sort of good fortune asked the deacon. -a circumstance of such rare occura favored few.

the color of any except vile copper. | trouble was not observed. By an accident I learned the color of gold. This is the story I am going to tell you.

on the road side.

victim of an April fool, although it must have picked it up." was the month of June. I tore open | "Who could be so dishonest as the folds of the paper, however, and | keep it?" asked the deacon. discerning nothing, I was on the point of throwing it into the ditch, floor. when something dropped out of it, and fell with a ringing sound upon

I looked at it in astonishment. It felt it-I squeezed it in my fingers-I spelled out the inscriptions—then and that if I did not wish to lose it. I had better pocket it as soon as pos-

Trembling with excitement, I put the coin in my pocket. But it would not stay there. Every two minutes I had to take it out and look at it. But when I met anybody I was careful to put it out of sight. Somehow I felt a guilty dread of finding an owner to the coin. Provided I found none, I thought it was honestly mine, by right of discovery, and comforted myself with the sophistry that it was none of my business

to go about the streets crying, "Who's lost?" I went home with the gold in my pocket. I would not have the dea- are an honest boy, although you and, at last dropping his pretty incalculable treasure. This was not | happy, with a clear conscience." all. It seemed to me that my face

half the night; and projects for securing my treasure, by a safe investment, the other half. On the following morning I was feverish and nervthe next words would be-

Where is that piece of gold you have found, and wickedly concealed to keep it from the rightful owner?' But he only said-

'I want you to go to Mr. Baldwin's this morning, and ask him if he can come and work for me to-day

soon as possible. Then, once more, sovereigns. But this has nothing I took the coin out of my pocket, eign. Would I not be called a thief it not wrong as to conceal what I had

wished I had not found the soverif discovered? I asked myself. Was found, as to take the same amount originally from the owner's pocket? Was he not defrauded the same? But then I said to myself-'Why, if I don't know who the loser is, how can I give him his mon-

ey? It is only because I am afraid that Deacon Webb will take it away I would not steal gold; and if the owner should ask me for it, I would joy, beamed not brightly upon her.

"Don't stay long, husband."

"Don't stay long, husband." win's house. But, after all, it wouldn't do. The gold was like a heavy stone bound to my heart. It was a sort of unhappy charm, which | break, as her thoughtless "lord and gave an evil spirit power to torment | master." protracted his stay to a me. And I could not help thinking that I was not half so well pleased with my immense riches, as I had been with a rusty copper which I had found some weeks before. Nobody claimed the penny, although I kept my good fortune no secret: and I had been as happy as a king-or

I saw Mr. Wardley's horse standing will afford. at the gate, and I was terribly frightened. Mr. Wardley was a constable,

and I thought he had come to take add—"for here at home is a loving me to jail, so I hid in the garden until he went away. By that time rea- | you are away." son began to prevail over cowardice. and I made my appearance at the house. The deacon looked angrily at me.

'he's going to accuse me of finding fulfillment of their simple, loving the gold.' expected something so much more sweet reward. terrible.

I worked all day with the gold in my pocket. I wonder Deacon Webl did not suspect something, I stopped so often to see if the gold was really there—for much as the possession of it troubled me, the fear of losing it troubled me scarcely less. I was miserable. I wished a hundred times I had not found the gold. I felt that it would be a relief to lay it down on the road side; again I wrapped it in brown paper, just as I had found it. I wondered if illgot wealth made everybody so mis-

At night I was again sent to Mr. Baldwin's and having found him, obtained his promise to work at Deacon Webb's on the following day. It was dark when I went home, and I was afraid of robbers. I never felt so cowardly in my life. It seemed to me that anybody could rob me with a clear conscience, because my treasure was not mine. got home, and went trembling to bed. Mr. Baldwin came early to breakfast with us. I should tell you something about him. He was an honest, poor man, who supported a large family by hard work. Everybody

wages for his labor, he often got presents of meal and flour from those who employed him. Well, at the breakfast table, after Deacon Webb had asked the blessand a tolerably kind man in his fam- | ing, and given Baldwin a piece of ily, he believed in making boys work, | pork, so that he might eat and get to | work as soon as possible, something was said about the news.

'I suppose you have heard about ny misfortune,' said Mr. Baldwin. 'Your misfortune?'

'Why, what has happened to you?' "I thought everybody had heard rence that at the age of eleven I had of it," replied Baldwin. "You see, learned to regard money as a bless- the other night, when Mr. Woodly ing bestowed by Providence only on | paid me, he gave me a gold piece. I started, and felt the blood for-Well, I had lived with Deacon sake my cheeks. All eyes were Webb three years, before I knew fixed upon Baldwin, however, so my "A sovereign," said Baldwin. "The first one I ever had in my

life; and it seemed to me that if I One Saturday night Mr. Webb | should put it in my pocket, like a sent me to the village store on some | mere common coin, I should lose it. errand; and on returning home, just | So, like a goose, I wrapped it in a about dusk, my attention was attract | piece of paper, and stowed it in my ed by a little brown package lying coat pocket, where I thought it was safe. I never did a more fool-I picked it up to examine its con- ish thing. I must have lost the coin tents, without the least suspicion in taking out my handkerchief, and was so light, and the volume of any noise as it fell. I discovered brown paper appeared so large, that | my loss when I got home, and went | I undoubtedly suspected I was the back to look for it; but somebody

I felt like sinking through the

man, shaking his head sadly. "He's welcome to it, whoever he is; and I hope his conscience won't trouble was yellow, round, glittering-too him more than the money is worth; bright and too small for a penny. I though, God knows, I want my hon-This was too much for me. The

solved to make a clean breast of it, and be honest, in spite of poverty my trembling hand, and said: "Is this yours, Mr. Baldwin?"

question in a more courageous tone. send that letter if I was you." All eyes were turned upon me in

I burst into tears and confessed everything. I expected the deacon ly than was his wont: "Don't ery about it, William. You

con's folks know what I had found were near falling into temptation. for the world. I was sorely troubled | Always be honest, my son; and if | sounds polite." with the fear of losing my-vast and | you do not grow rich, you will be | But I cried still-for joy! I ed to inform me concerning somebetrayed my secret. I could not laughed too-the deacon had so thing about which I was quite anx- pressure. Sheep will increase the look at anybody with an honest eye. touched my heart. Of what a load lous. A single line from him would These troubles kept me awake was I relieved! I felt, then, that have prevented my writing to him

honesty was the best policy. As for Baldwin, he declared I should have half the money for find- ten, the little boy understood its ing it; but I wished to keep clear of ous. When Deacon Webb, at the the troublesome stuff for a time, and letter, though I believe it was not breakfast table, said, "William!" I did-I would not touch his offer; not very severe, and certainly it I started and trembled, thinking and I never regretted it, boy as I was not undeserved. While he was

after this. He was very kind to me, my words and temper. He did not and trusted me in everything. I was careful not to deceive him; I brother, but he really felt bad about preserved the strictest candor and his mother writing a letter that did good faith, and that has made me not sound "polite." He scarcely what I am. When he died he left knew the meaning of the words I me a considerable sum, with which had put upon the paper, but his sentenced on the loth of June last, ended last I came here and bought new lands, sitive young heart felt their char-I felt immensely relieved! I left I came here and bought new lands, the house, and got out of sight as which are now worth a great many I took the coin out of my pocket, to do with my story. That is told; throw the sheet into a drawer, he and feasted on its beauty. Yet I and all I have to add is, I have nev-

"Don't stay long, husband," said a young wife, tenderly, in my presence one evening, as her husband was preparing to go out.

The words themselves were insignificant; but the look of melting tenderness with which they were accompanied, spoke volumns. It told all the vast depths of the woman's love-of all her grief when the light of his smile, the source of all her

And again I thought I could see the young wife rock herself nervously in the great arm chair, weep ing as though her heart would supposed.-. Advocate and Guardian. wearisome length of time.

"Don't stay long, husband." You that have wives that thus speak when you go forth, think of

The young wife's look seemed to good milker.

heart whose music is hushed when

"Don't stay long, husband." Think of these words husband and no not let them pass unheeded for though they may be of little 'Now,' thought I, feeling faint, value to you, the disappointment or wish may bring grief or joy to your But he only scolded me for being | wives. If you have an hour to so long on my errand. I never re- spare-bestow it upon them; and ceived a reprimand so willingly. His the pure love gushing from their to carry you." severe words sounded sweet-I had gentle, grateful hearts, will be a

TAKE TIME TO EAT.

"And now, that we are married nd have a little home of our own, Katie dear, I want one thing well understood in the beginning.' "Certainly, Ben; let me have your

orders at once, and I'll try to do my gave it a severe thump over the side best. I remember now that your of the head. The child moaned pit-Aunt Sally told me one day that you eously. The indignation of the bywere very difficult and particular; standers was excited, and one of are you really?" "Nothing unreasonable, I hope, yours?"

sobbed,

Katie; but I'll tell you how it was with Aunt Sally. She was always in hurry; you know she kept house for father ever since my mother's death, years ago, and I feel as if we mother just as he's a going never had what I call a comfortable to-kill-me." meal in all that time. At night she would say to father, 'Now, brother Sammy, you might as well go to bed | child a savage blow. One of the byairly, you and the boys, and I'll have you up sooner in the morning, and it won't take me long to knock up your breakfast, and then the work'll | father in all my life." go proper and right all day.' And the breakfast was knocked up; no pains taken to make anything relishing; the hurried bread was seldom light; the coffee sloppy and muddled; no little side-dishes or sauces to relieve the stereotyped fare from day to day. Aunt Sally generally ate on time, I thought, and finished before the rest of us, and then she'd begin, 'Brother Sammy, if you're done with the bread, you and thereupon he plunged the knife into the boys, I'll take it in the kitchen.' And those who wanted more would shrieked. "I'm murdered, I'm murhastily take another slice before it | dered," and a crowd rushed to the disappeared; then the butter was spot. The man quietly raised the taken out, and the meat, and the pan child in his arms, and, removing his

of dish-water would be placed on hat, said: one end of the table, and almost before the last mouthful of coffee passed our lips, the cups and saucers little offering you may be pleaswere in the dish-pan. Sometimes I ventured to tell her how very comfortless it all was, and so different from mother's way, and she always silenced me with some pious remark. such as, 'O, Benny! I'm so sorry you think so much about the poor perishin' body, and I'm afraid you're more anxious about your miserable stomach than you are for the welfare of your precious soul, and I'm sure I'm always doin' my best, and July to the middle of October, and you and be thankful.' And now.

Katie, do you understand me?" "Why, Ben, of course I do; you want comfortable meals and no hurev over them, and that's just what 've been used to, and mother always said that comfortable food is of the treasure within; indeed, it the paper would prevent its making and our meals were so social and pleasant that we heartily enjoyed

And Katie's good coffee, delicious bread, delicious toast, etc., trequent- it is of great value to the farmer. elicited the special approbation of her husband, who often coaxed his father and Aunt Sally over to spend a nice, restful afternoon and partake of Katie's well-ordered supper.-Germantown Telegraph.

THE BABY'S COUNSEL. One day last summer, I sat at my table writing a letter. My little boy was fixing the tail of his kite in a perfectly clean, colorless glasssomething whispered me that it was allusion to my conscience brought and playing about the room, and did stoppered bottle, a few grains of the a gold coin of incalculable value, the gold out of my pocket. I re- not appear to be paying the slight- best white lump sugar added, and est attention to me. In a few minutes my letter was finished, and I light in the window of a warm room, and shame. So I held the gold in read it over aloud before sealing it. the liquid should not become turbid, To my great astonishment my baby even after exposure for a week or son, as I considered him—for he was ten days. If the water becomes tur-My voice was so faint that he did only six years old—sidled up to me, bid, it is open to the grave suspicion not hear me. So I repeated my and said very earnestly, "I wouldn't of sewage contamination; but if it

"Why not?" I asked. astonishment; and the deacon de-manded when and where I had found dently feeling timid about saying all "I don't know," he answered evihe thought. I was very anxious to see what | profits from his corn and wheat fields impression had been produced on with the wool his sheep produces, would whip me to death. But he my boy's mind, so I urged him a says: "Wool is a sure thing every patted my head, and said more kind. bit, and said, "Well, why would year, and brings cash-perhaps not you not send it, Charlie?" The child looked a little confused, and not spoil if you can afford to

brown eyes, said, ". don't think it

The truth was, I was vexed with vests will always have. The work my brother, because he had neglect- is done when we have pleasant the letter I had just finished. As I read aloud what I had writspirit; he felt the vexed tone of the playing with his kite string, that Well, I was the deacon's favorite young mind was being impressed by know why I was annoyed at my

acter. When the little fellow saw me throw the sheet into a drawer, he going to work under him. Twelve was unhappy. Consciousness of er regretted clearing my conscience terfered, and said, "Why! aren't in the works. wrong troubled me, and I almost of poor Job Baldwin's sovereign. you going to send it, mamma?" I replied to the darling, "No, my boy, I shall take your advice, and

not send the letter. Does not this incident show how constantly we are exerting an influence upon our children? Books are read in their hearing which possibly we would not give them to read alone! and while our babies, as we call them, sit in our laps, we converse freely upon subjects unfit for their ears, and give expression to feelings which, in after days, these little ones will surely imitate. Do to have very faithful friends; and not imagine that young children are as dull as your conversation and not to think it a calamity that he has manners in their presence show you enemies to be his effectual monitors. think they are. They "take in" a vast deal more of the moral influences around them than is generally

How To CHOOSE A GOOD COW.—A writer in N. W. Farmer says: The crumply horn is a good indication; a full eye another. Her head should them kindly as you mingle in the be small and short. Avoid the Robusy hive of life, and try, just a lit- man nose; this indicates thin milk, tle, to make their homes and hearts and but little of it. See that she is happy, for they are gems too seldom dished in the face—sunk between pathos close by its side. as a king is commonly supposed to replaced. You cannot find amid the the eyes. Notice that she is what Mr. Baldwin was not at home; pleasures of the world, the peace stock men call a good handler—and joy of a quiet home—bleased skin soft and loose, like the skin on with such a woman's presence—a dog. Deep from the loin to the "Don't stay long, husband." with these marks and a very slim tail. A cow with these marks never fails to be a

A BRUTAL FATHER NEW ADVERTISEMENTS.

One day recently a respectably From Dauchy & Co. dressed man carrying a well grown WENTWORTH'S KEY-RING child, muffled up and apparently sick, AND CHECK COMBINED. Gerwalked into French's hotel. He man Silver sample 15 cents. Circulars free. STAFFORD MANUFACTURING placed the child on the stairs and free. STAFFORD MAN CO., 66 Fulton St., N. Y. began to talk to it in a very unkind, rough way. The attention of the

BRINGS YOU FREE BY guests was attracted; they gathered around. "You are able to walk for your-Write at once to POMEROY & CO., 744 self,"the man said, "and I ain't going Broadway, N. Y. THE MAGIC COMB-SENT "Oh, oh," the child sobbed, "do

by mail to any one for \$1. Will change any colored hair to a permanent black or brown, and contains no poison. carry me up; please, pa, do. You know ever since I was run over by Trade supplied at low rates. Addre MAGIC COMB CO., Springfield, Mass. the car and lost both my feet I can't walk up stairs alone." "That's all stuff," the man answer-66 AMPHORINE! ed; "get up at once or I'll make you."

The Great Discovery for the immediate relief and cure of Rheumatism, Neuralgia, Sprains, Bruises, Pains, Strains, Stiff Joints, Swellings, Inflammations, Bunions, Catarrh, &c., &c. It will not grease or The poor child began to sob worse than before, and the brutal man stain, and for the toilet is a luxury in every family. Thousands will and now testify to its great merits. Try it. Price, per bottle, 25 cents. REUBEN HOYT, Prop'r, 203 them said to the man, "Is that child "What's that to you?" the man

THE HIGHEST MEDICAL answered; "I won't tell you." Authorities of Europe say the strong-est Tonic, Purifier and Deobstruent known "He's-my-father," the child "and-he-killed-myto the medical world is JURUBEBA It arrests decay of vital forces, exhaus

tion of the nervous system, restores vigor to the debilitated, cleanses vitiated blood The man doubled his fist and made as though he was about to give the removes vesicle obstructions and acts d rectly on the Liver and Spleen. Price \$1 a bottle. JOHN Q. KELLOGG, 18 Platt St., standers interfered and said, "Say, if you don't stop this I'll call a po 200 PIANOS AND ORGANS NEW AND SECOND HAND, liceman. I never saw such a brutal of First-Class Makers, will be sold at Low-The man began to fumble in hi

est Prices for cash, or on Installments, in City or Country, during this Financial Crisis and the Holidays, by HORACE WATERS & SON, No. 481 Broadway, pockets and the child cried out, "Take care; he's got a knife. He's going to stick you.' than ever before offered in New York Sure enough, the man produced Agents Wanted for the sale of WATERS' knife and opened it. The crowd Celebrated Pianos, Concerto and Orchestral lipped off one by one, except two. Organs. Illustrated catalogue mailed. Great inducements to the trade. A large Bring an officer," one of these discount to Ministers, Churches, Sunday cried to a friend.

ed to make will be very acceptable.

CORN FODDER. - Persons who

condemn corn fodder as "innutri

tious," are invited by Paschall Mor-

ris to consider the ways of a promi-

nent dairyman, "whose butter is ex-

celled by no other in the Philadel-

much sustained fifty-eight cows on

sowed corn from the middle of last

ninety tons of this "innutritious'

substance from the space indicated.

and he knows that his cows did not

months of drougth, but that some in-

milch cows, than good, bright corn

How to Test Water.—An Eng-

lish technical periodical points out

remain clear, it is almost certainly

WOOL A SURE THING.—An Illinois

weather and there is no absolute

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James Collins, farmer, was called

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pewter by thorough and persistent

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To dispel darkness from about

you-make light of your troubles.

Habit, if not resisted, soon be- TOR SALE.

washing in soapwater.

out right.

be deprived of it.

comes necessity.

which is without an enemy.

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Modern Unbelief, by Prof. Theodore
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phia market," and who "pretty Papers on Popular Science, by Jacob Ab bot, illustrated; Familiar Letters on Preaching, by Rev. S H. Tyng, D. D.; Talks on Health, by W. W. Hall, M. D. that, too, from the produce of three editor of the "Journal of Health,"

The monthly Illustrated Sabbath School acres." He estimates that he took Supplement will continue to be furnished All those features which have rendered fall off in their milk during these the Weekly so popular in the past will be In the ART DEPARTMENT, the Illuscreased the flow, and that the butter

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 Leave
 Horn'llsville
 6.35pm
 1.20am
 1.50 "
 9.00 "

 Arrive at Elmira
 8.38 "
 3.22 "
 4.30 "
 10.51 "

 Binghamton 10.53 "
 5.32 "
 7.30 "
 12.49pm

 Port Jervis
 3.48am
 10.15 "
 11.55 "
 5.25 "
 lew York | 7.40 " | 1.55PM | 4.55 " | 8.55 " ADDITIONAL LOCAL TRAINS EASTWARD. ADDITIONAL LOCAL TRAINS EASTWARD.
5.00 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.25, Forest-ville 5.45, Smiths Mills 6.10, Perrysburg 6.50, Dayton 7.32, Cattaraugus 8.30, Little Valley 9.10, Salamanca 9.52, Great Valley 10.25, Carrollton 10.46, Vandalia 11.15

ey 10.25, Carrollion 10.40, Valualia Allegany 12.17 P. M., Olean 12.45, Hins-lale 1.16, Cuba-1.57, Friendship 3.10, Belvidere 3.38, Phillipsville 4.00, Scio 4.27, Genesee 5.00, Andover 6.10, Alfred 6.55 Almond 7.25, and arriving at Hornellsville at 7.50 P.M. ping at Sheriden 9.45, Forestville 9.55, Smith's Mills 10.08, Perrysburg 10.30, Dayton 10 39, Cattaraugus 11.08, Little Valley 11.30 Salamanca 12.10 P. M., Great Valley 12.17, Carrollton 12.34, Vandalia 12.48, Alle

2.12, Friendship 2.53, Belvidere 3.12, Phillipsville 3.28, Scio 3.46, Genesee 4.04, An-

riving at Hornellsville at 5.50 P. M.

over 4.40, Alfred 5.15, Almond 5.30, ar-

WESTWARD. STATIONS, | No. 1 | No. 5 | No. 34 11.45AM Olean, 11.32 5.30 10.58 3.17 Great Valley 2.05 AM 6.17 11.40 4.10 5alamanca 12.05 AM 6.17 11.40 4.10 11.40 1 Arrive at | Cleveland | 7.55 " | 4.05 PM | 7.30 PM | 10.45 AM Cincinnati | 6.130PM | Little Valley 12.33AM | 6.35AM | 12.00 M | 4.30 "
Arrive at | Dunkirk | 2.20 " | 8.00 " | 1.30pm | 6.00 "

ADDITIONAL LOCAL TRAINS WESTWARD. The 3.10 A.M., except Sundays, from Hor nellsville, also stops at Belvidere 4.32, Friendship 4.43, Allegany 5.38, Vandalis 5.50, Carrollton 6.00, Little Valley 6.35, Cattaraugús 6.53, Dayton 7.13, Perrysburg, 7.19, Smith's Mills 7.34, Forestville 7.42, heriden 7.50, arriving at Dunkirk at 8.00 4.45 A. M., except Sundays, from Hor

nellsville, stopping at Almond 5.12, Alfred 5.37, Andover 6.25, Genesee 7.40, Scio 3.00, Phillipsville 8.30, Belvidere 8.57 Friendship 9.25, Cuba 10.47, Hinsdale 11.22, Olean 11.58, Allegany 12.17 P. M., Vandalia 12.48, Carrollton 1.40, Great Valley 1.56, Salamanca 2.25, Little Valley 3.20, ae 18th.
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12.35 P. M., daily, from Hornells-ville, stopping at Almond 12.48, Al-fred 1.02, Andover 1.23, Genesee 1.40, Scio 1.55, Phillipsville 2.04, Belvidere 2.14, Friendship 2.25, Cuba 2.47, Hinsdale 3.03 Olean 3.17, Allegany 3.26, Vandalia 8.38, Carrollton 3.50, Great Valley 4.00, Salacircular and catalogue of prices. 1000 references in Allegany and Steuben counties. Persons ordering by mail, will do mail or express. Send for descriptive directions and catalogue of prices. 1000 references in Allegany and Steuben counties. Persons ordering by mail, will do and arriving at Dunkirk 6.00 P. M. stopping at Almond 4.35, Alfred 5.15, Andover 6.10, Genesee 6.58, Scio 7.18, Phillipsville 7.39, Belvidere 8.00, Friend ship 8.22, Cuba 9.05, Hinsdale 9.37, Olean will be made at my expense, by mail. Special calls made in a short time, if request ed, without charge. Old bows re-filled; new bows to old lenses. Half price paid for pebble lenses, in cash or goods. The knowledge of testing pebbles sent free, J. C. POTTER, Box 17, Alfred, N. Y., Argent for all kinds of Ontical Goods. Draft. * Daily. † Daily b

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Whatever it may be; So all my share of joy or I leave, O God, with th I would not know a day, Beyond the present on For I might say, I cannot "Thy will, O. God, be do It may be, that these fear Which hover now so lo Will break away, ere sett And I shall fully know That God's own hand hat And holds them here t Lest I should stray from
And join the wayward For great I know the dan On life's strange, unkn To spurn the call, which "Arise and follow me!"

The Sabbath

I would not know my fut

TRUST

BY A. E. NE

We glide along 'mid mirt With no wise one at he Till tempest tossed, we fi And billows wild o'erw I thank thee Lord, that th My bark to be too frail, And hold st it back from l And when I'm found in I -And consecrated true And trust at length To make me wholly ne Then, if I launch my bar And the wild waves we I'll raise my cries, that Ch And say, rude winds

I'll wait till storms sha And Jesus' love from her Descends with words of So I care not the way to l Which lies beyond my. For faith and prayer my To yonder shore of ligh A. H. LEWIS' LE Eld. A. H. Lewis, Shiloh (N.J.) Church, ering/a course of lectu people. We find in Daily Chronicle the nopsis of two of them,

for the benefit of the

Rev. A. H. Lewis

sixth lecture of his coi

nings ago upon the su

shall we eat?" in his

"What Shall W

RECORDER:

Thus, 'mid the strife of t

and instructive style. began by saying the were painfully ignora of health, and especial can people. Under th chosen he hoped to practical suggestions. dyspepsia is our nat No beople suffer as in that direction, and account of our ignor society shall have lear should of hygiene me tenth of the disease moved. Much of ou with our physicians conorance. We first br system by a violation health, and then exp can take us and make new. Any system of tion which excludes a physiology and hygie False modesty and far too much in this most with those w What shall we eat? three questions: 1st. Why shall nourish the system, taste. Like every oth

cannot tell how dige

The speaker then gav

processes through w

had to pass in the stor

how it was carried thro to the different part and the proper elem here and there, to mal muscle, and brain, w was carried off. 2d. How shall we music, or machinery, must be made with car ity, so eating should larly. The habits of meals, apples, cakes the surest way to br health of our childr stage of life when th strong, and prepared duties of life. Three is plenty—two for better. Roman and are the noblest examp health. They were a meals a day. If ther meal, let it be very li slow. The point wh power over your di your mouth. Mastica salivate and prepare

ach without drink. I

ing to eat breakfast

dinner 61, and supp

you may start for

will have to wash it you give a half-hou you can get along wit drink is forever to be it be with pleasant Never come to meals ter rest a half hou bachelors know why no conversation, no w and clean dishes nor the table, all of whi addition to the pleasu 3d. What shall we articles of food whi heat, muscle, and br elements in greates Among the grains w all the parts required in the best porportion superfine flour is the w can set on your table better than beef. W 69 per cent. fat produ 2 per cent. brain and 14 per cente muscle e contains 30 per cent per cent. of the seco cent. of the third. So the best you can wheat. You who ha boiled wheat have yet ury. Next in the lin rye, next oats. Oat

horse the perfect activ highland Scotchman mental activity. Wi whole, cracked, or it Graham flour. Corn especially in winter. meats, pork has less than almost any othe and animal oils may bodily heat, but are part indigestible and a climate like this. Iceland you might ea whale oil, or candles New Jersey God, h everything you need From your sugar, beans and other food all the heat produ needed. Ignore all seasoned foods, and Discard all highly b

pound cakes, &c., esp per. For supper est butter, with a cup

strong tea, if you a years, and the plaine