The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE.

VOLUME XXX.—NO. 32. ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 6, 1874. WHOLE NO. 1540.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

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As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

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The Sabbath Recorder.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven;
No cross without, no God within—
Death, judgment from the heart are driven
Amid the world's false glare and sin.
Oh! happy he with all his loss
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are;
If sky and wind were always fair
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain-crest;
The pilgrim of the desert tiring
Longs for the Canaan of his rest;
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying,
Death is a friendlier face to see;
To life's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To him who triumphed over death.

Thou Crucified! the cross I carry.
The longer may it dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.
—From the German.

For the Sabbath Recorder.

ENCOURAGEMENT.

Advertising for correspondence on the Sabbath question brings to light persons who have been keeping it for years. A letter was received some weeks since from the author of the following tract who thought himself alone in the world, but who now rejoices in the acquaintance of those of like faith. Mr. Villiers has already distributed a number of our tracts, and to-day a fresh supply is sent to him. He is about to advertise for me for correspondence in the Belfast papers. The tract was published many years ago, and under circumstances which our readers will easily understand. Our prayer is that our friend's labors for the Lord's Sabbath may be crowned with the best of blessings.

WM. M. JONES.

JULY 9th, 1874.

A SMALL TREATISE ON THE SABBATH DAY, by John Villiers, formerly of Drumsavage, Armagh, Ireland; now of 10 Broadway, Belfast, and 106 West street, Coalton, Glasgow; author of the "Two Creeds to the Anxious Inquirer;" "A Dialogue on the way of Salvation, between a Clergyman and a Layman;" and "A Dialogue on the Ceremonies of the Present Day, between a Professor of Religion and a Believer in Christ."

Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 3: 31.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 1 John 3: 4.

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 1 John 3: 6.

The Sabbath Day.

Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, etc. Ex. 20: 9, 10.

Being convinced that we should rather obey him who can cast into hell than man, who can only kill this body, and determined to keep the commandment as directed by his Spirit according to Holy Scripture, though contrary to the doctrine and practice of the people of the land among whom we dwell, we pray that all whom we have known transgressing it may be brought to know, and enabled to keep, not only this, but all God's commandments, and be delivered from the curse which remains on every one who continues not in all things written in the book of the law to do them. Deut. 27: 26; Gal. 3: 10. We have nothing to do with those who observe the law, unless it be from love to God, seeing they can neither injure us here, nor deceive him hereafter, from whom they must depart with all the workers of iniquity (even though they may have been able to cast out devils in his name) into everlasting fire, prepared for the devil and his angels. Matt. 25th chapter.

But although it be certain that none will be known of God in eternity, who did not know him in time, so, also, it is certain that none can know him who will not keep his commandments. 1 John 2: 4. Therefore, to those who would keep them, with regard to the Sabbath, we offer the following directions: Gen. 2: 1, 2, 3. Ex. 16: 23–30, and 23: 12, 13, and 31: 12–17, and 34: 21, and 35: 2, 3. Lev. 19: 3, 30, and 23: 3. Num. 15: 32–36. Neh. 9: 13, 14, and 13: 15–22. Is. 56: 2–7, and 58: 13, 14, and 66: 23. Jer. 17: 17–27. Lam. 2: 6. Ezk. 20: 12–21, and 22: 26, and 44: 24. Amos 8: 5. Matt. 5: 17–19, and 12: 1–13, and 24: 20. Mark 15: 42, and 16: 1. Luke 4: 16, and 13: 10–17, and 23: 56. John 5: 8–16, and 7: 19–23. Acts 13: 14, 42, 44, and 15: 21, and 16: 13, and 17: 2, and 18: 4. Heb. 4: 4, which are sufficient to convince those who are turned zionward of the perpetual obligation to keep the seventh or Sabbath day holy, and to confound those who are treasuring up for themselves wrath against the day of wrath by profaning it; therefore, without adding to, subtracting from, or commenting upon these passages, we pass on to show that they must be altogether rendered useless, if the Sabbath be changed, seeing it would be as useless to retain directions about what has become nothing, as it is impossible to hold accidents without substance; that God is a liar, and consequently, the Scriptures not true, if the Sabbath can be changed before the final consummation of all things, seeing he instituted, sanctified, and established it to commemorate his resting from creation, without limiting its duration more than the being of man, whom he had just brought very good into existence—commanded his chosen to observe it for a perpetual covenant—appointed it a sign between him and them forever—wrote it among the other precepts of the moral law, from which one jot or one tittle shall in no wise pass till all be fulfilled, or kept as well by his followers as by himself, who left us an example—caused death to be inflicted on the breakers of it, and can neither break his word nor altar what has gone out of his lips. See Num. 23: 19. 1 Sam. 15: 29. Ps. 89: 34. Ezek. 24: 14. Mal. 3: 6. Rom. 3: 3, 4. 2 Tim. 2: 13. Tit. 1: 2. Jas. 1: 17. And man must be very God, yea greater than the Almighty, if the command to keep the first day holy be moral and binding forever, and the command to keep the seventh day holy—a ceremony that ended in Christ—as set forth in the following doctrine: From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day ever since, to continue to the end of the world, etc. Now the God who appointed the Sabbath to end at the resurrection of Christ, really we know not, unless it can be proved by the doctrine of transmigration, that the God who is said to have changed it, could have existed and done it before he was born (namely, Constantine, who issued an edict on the 7th of March, in the three hundred and twenty-first year after Christ, forbidding all manner of work on the first day of the week, throughout the Roman Empire, not through any love for the Christian religion, but to raise the decaying energies of his empire); but we do know that the Almighty who created the world, neither appointed his Sabbath to end at the resurrection of Christ, nor Constantine's to continue till the end of the world. It is contrary (though reckoned akin) to the doctrine of a bargain being made in eternity to deliver a number of the most enormous sinners out of those to be created for destruction, be they never so diligent, and akin (though reckoned a stranger) to the doctrine of God being worse than the devil, if there be any such thing as election; and what is more strange still, those who maintain that God has decreed whatsoever comes to pass, are they who would change what he has decreed to last forever, and those who call him a liar if his word be true, are they who would teach it for truth to maintain falsehood, the one in order to raise man higher than his Maker, and the other to make him a God of power, able not only to change vice into virtue, and the reverse, but also to reconcile all these and the following contradictions which have been invented, in order to raise objections against the Sabbath of the Lord God.

First—Christ having to suffer to redeem, and God only to speak, to create, proves redemptiom to be the greatest work, and gives the Redeemer power to change the Sabbath day.

Answer—It is strange that those who hold Christ to be equal with God should be first to make him inferior, to compensate for his sufferings, and maintain his power, for the purpose of breaking the commandments; but, since it is needless to appeal to Scripture to convince those who do not believe it, we will turn to reasoning, and show that it must be contradicted also before we can admit the Sabbath can be changed.

Second—Redemption being the greatest (although after sanctification throughout there remains corruption in every part) proves creation was intended to become subservient to it, therefore, the Sabbath should be made to commemorate it.

Answer—It is useless to commemorate any work which leaves corruption in every part; much less ought we to break God's commandments for that purpose.

Third—The Israelites being commanded to keep the Sabbath when delivered from bondage, proves that it was made to commemorate that event, and therefore, of necessity, must become useless when men are delivered from the bondage of sin.

Answer—Whether the command to them was to remind them of breaking the Sabbath in Egypt, or to show the greater obligation to keep it when commanded by their deliverer, we do not say, but that it either did or could commemorate that or any other yearly event we deny, since it was a weekly festival; however, we do not hold that the Sabbath was unobserved then in Egypt. Goquet says, that the use of the period of seven days, without any violation in the form of it, was among all nations: also, Hesiod, Homer, Linus, Philo, and Esabius speak of the seventh day being acknowledged as the Sabbath, and kept holy.

Fourth—The stone being rejected and made head of the corner on the first day of the week, proves that Sunday is the day which the Lord hath made to be the Sabbath, instead of the seventh.

Answer—Christ neither died nor ascended on the first day of the week, therefore, the day which the Lord hath made brings in no new Sabbath, unless the gospel day throughout. But Sunday worshipers are rather fulfilling the vision of those who were seen standing in the place held purely sacred, between the porch and the altar, turned towards the sun, than keeping the Sabbath.

Fifth—Christ always appearing on the first day of the week, proves that he sanctified and made it the Sabbath.

Answer—Christ neither made the day he ascended the first day of the week, by appearing thereon, nor sanctified it by commanding them to cast the net into the sea for fishes.

Sixth—The Holy Ghost descending on the feast of Pentecost, and first day of the week, proves that God acknowledged it for the Sabbath.

Answer—The feast of Pentecost, when the Holy Ghost descended on the apostles, was not the first day of the week, seeing Christ eat the Passover the night before his death, the fifth day of the week, and fourteenth of the month of Abib, which would cause Pentecost to happen on the seventh day of the week, or Sabbath.

Seventh—Paul's command to lay by money in store, on the first day of the week, for the poor saints, sanctified and proved that it should be kept holy.

Answer—If Christ sanctified it by commanding the disciples to fish, it need not be sanctified by laying by in store; yet we do not give this as a reason for changing Paul's way of it, by giving away instead of laying by in store, not for the poor saints, but the hireling officers of the church, (who have got the keys of the kingdom of heaven committed to them by virtue whereof they have power respectively to remit and retain sins, and to open and shut that kingdom as occasion shall require) lest they be exposed to niggardliness, parsimony or dishonesty, in case they don't get more than £100 a year to support each one of them.

Eight—Since it is hard to invent what John meant by speaking of being in the Spirit on the Lord's day, and neither truth nor reason required to recommend what we ought to believe, but only a veil, whether of authority or indifference, to prevent the light of divine truth and reason from discovering its nakedness; it is evident that the Sabbath was universally acknowledged to be changed in the apostle's day.

Answer—This is implicit faith indeed, to believe what has been invented contrary to Holy Scripture, and what has been covered by a garb of hypocrisy, to prevent the light of divine truth and reason from discovering its nakedness, lest we find that it was utterly impossible during the life of the apostles, and while Jerusalem was standing, to change the Sabbath without a revolution in that city.

Ninth—Since our Lord contradicted the unscriptural limitations respecting the Sabbath contained in the Meshna, and those of London and the West Indies, openly violating the law respecting Sunday, we maintain any seventh part of our time will do for the Sabbath.

Answer—Christ opposing the Meshna did not make void the law of God concerning the Sabbath; nor can the practice of London and the West Indies make void the laws respecting Sunday while the following acts are in force:—James VI., 70, 198; Charles II., 2, 18, 19, 41, and George IV., 9 and 58, therefore, any seventh will not liberate us from either the law of God or man.

Tenth—As old things have passed away and all things become new, and nothing required but faith in order to be saved, we conclude in the words of our most holy faith, maintaining that first of all things which have become new, it is necessary to hold the catholic faith, which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

Answer—The upholders of this doctrine are requested to prove that the law of God has become old, that Constantine's has become new, and that the body can live without the spirit, before they proceed further to contradict the Scripture, which shows that first of all things it is necessary to repent and believe; and whosoever will not keep the commandments of God whole and undefiled (though opposed to the doctrine of Christ descending into hell) without doubt he shall perish everlastingly.

THE ANNIHILATION OF THE WICKED.

Did Justin Martyr and Irenæus believe in it?

BY PROF. GEO. P. FISHER, D. D.

Advocates of the modern materialistic doctrine of the combustion of souls, and some other writers not committed to that opinion, have represented that Justin Martyr and Irenæus, two of the leading church fathers of the second century, espouse this doctrine. This imputation, however, in the case of Justin is most probably incorrect. In the case of Irenæus it is certainly groundless.

With regard to Justin, the interpretation to which we refer is supported wholly, or almost wholly, on one passage in the Dialogue with Trypho, the Jew (6). It consists of words represented as spoken by the old man whom Justin meets; but it most likely represents the thoughts of Justin himself. Here is the passage:

"But at the same time, I affirm that souls never perish; for this would be, indeed, a godsend to the wicked. What, then, befalls them? The souls of the good are consigned to a better place, and those of the evil and unjust to a worse, there to await the day of judgment. Thus, such as are worthy to see God, die no more, but others shall undergo punishment as long as it may please him that they shall exist and be punished."

This last clause, at the first blush, might seem to indicate that the wicked were to be ultimately put out of existence. But the context suggests a different idea; for what Justin is seeking to disprove is the natural inherent immortality of the soul. He is guarding against the notion that the soul is self-existent, instead of depending for its continued being on the will of God. In the first clause he expressly affirms the immortality of all. As Otto, the best editor of Justin, remarks in his note: "The old man affirms that all souls are immortal." This appears to be the only admissible rendering of the sentence. Were it otherwise understood, the expression—"this would be indeed a godsend to the wicked"—would have no proper significance. In Apology I (21) Justin has been sometimes thought to ascribe immortality to the good alone; but this is a mistake. The word which is sometimes translated "gifted with immortality" means "deified" or "placed among the gods;" that is, in its Christian use, "rewarded with heaven." In other places Justin speaks unambiguously on the subject of the punishment of the wicked. In the Apology I (28) he says of Satan that "he will be sent into fire with his host and the men who are his followers, there to be tormented for an endless duration, as Christ has foretold." For "endless duration," there stand in the original, *ton aperanton aiona*. The adjective signifies literally "without end." In the Dialogue with Trypho (131) he says that the limbs of transgressors will be devoured "by the fire that cannot be quenched," "remaining immortal for a spectacle to all flesh." Elsewhere Justin speaks of eternal fire and eternal punishment, in contrast with eternal happiness. The term is, *aionios*; but if this be thought by some not to denote, of necessity, strict eternity, the previously quoted passages scarcely admit of any other interpretation.

The argument to show that Irenæus held the doctrine of annihilation depends in great part on a statement in one of the fragments, printed in Stieren's edition, Vol. I, page 889:

"Christ, called the Son of God before the ages, appeared in the fullness of time, that he might purify us who are under the yoke of sin by his blood, presenting us blameless to the Father, if we show ourselves obedient to the chastisement of the Spirit. And at the end of time he will appear to destroy all evil and to reconcile all things, that there may be an end of pollutions."

On this passage I remark: 1. The reconciliation of all things which is spoken of, is evidently a paraphrase of Col. 1: 20. This verse, with verse 22 of the same chapter, was evidently in the mind of the writer. Being, therefore, a paraphrase of a passage in the New Testament, it does not afford decisive evidence of any destruction of evil beyond what is evolved in the purification of the righteous.

2. The genuineness of the passage is entirely uncertain. It is one of the four Pfaffian fragments, of which Dr. Lightfoot (in his work on the Phillippians, p. 202,) says:

"The genuineness of the Pfaffian fragments of Irenæus must always remain doubtful. It is sufficient here to state that, shortly after the transcription of these fragments by Pfaff, the Turin MS., from which they were taken, disappeared; so that there was no means of testing the accuracy of the transcriber, or ascertaining the character of the MS."

Neither of these suspicious fragments is included either in the recent Oxford translation of Irenæus, or in the translation in the Ante-NiceneLibrary. Nothing, therefore, can be inferred with respect to the opinions of Irenæus from the contents of these isolated and, not improbably, spurious paragraphs.

3. Irenæus in various other places known to be genuine, teaches the doctrine of eternal punishment. That "eternal fire" is the portion of the finally impenitent, he asserts in such passages as Lib. III, c. 23, § 3; Lib. IV, c. 27, §4. In Lib. IV, c. 28, § 1, Irenæus, having spoken of the vengeance of God upon Israel, contrasts it with the future punishment of the wicked. The righteousness of God is vindicated in both: but "there, indeed, it is done typically and for a certain time, and with comparative moderation, but here truly and forever and more severely, for the fire is eternal," etc. There seems to be a contrast between a punishment which terminates and one which does not. In the context Matt. 25: 41 is quoted, where the lot of the righteous and of the wicked is described. In § 2 we are told that the punishment of the wicked "is made not only temporal, but ilkewise eternal. In c. 39, § 4 of the same book it is said that, as persons fly themselves from the eternal light and inhabit darkness, so "they who fly from the eternal light of God, which contains in itself all good, are themselves the cause of their dwelling in eternal darkness, forsaken of all good. They are made unto themselves the cause of their so abiding." If any modern writer were to use such expressions as these of Irenæus, no one would question his belief in the proper eternity of future punishment.

There is, however, another passage (Lib. V, c. 34, §§ 1, 2, 3,) where, having argued against the doctrine of transmigration and pre-existence, he affirms that souls have a beginning, "and last as long as God shall have willed them both to be and to abide.' He refers to Ps. 21: 4: "'He asked life of thee and thou gavest him length of days forever and ever"—as though the Father of All bestowed continuance forever and ever upon those that are saved. For life is not of ourselves, nor of our own nature, but is given according to the grace of God." It is added that he who casts away the gift of life and will not thankfully recognize him who bestows it, "deprives himself of perseverance forever, and will justly fail to receive of him length of days forever and ever." The key to the explanation of this passage in the distinction which Irenæus makes between the bare existence of the soul, and its true life in holy and blessed union with God. He explicitly says that the "enduring immortality" of the soul is manifest to all men, and that this depends on the nature of the soul, which is given to it, however, by its Creator. (Lib. V, c. 4, § 3.) In c. 6, § 1 of the same book he dilates on the distinction between the mere man and the "spiritual and perfect man," in whom life in the higher sense resides, and who is the perfect image of God. In Lib. V, c. 27, § 2 he says that "communion with God is life and light," and that "separation from God is death." It is the rejection of the good gifts of God, and the good things from God, being eternal and endless, the privation of them also is eternal and endless. Inasmuch, therefore, as Irenæus teaches that the soul, by the will of God, is made naturally immortal, but that it is dependent for life in the higher sense on grace, the interpretation of the passage which we are considering, appears to be determined. "Life" and "length of days" and "perseverance," which the wicked forfeit, are the better life which comes to man through the Holy Spirit. It is the loss of this life, and not of existence, of which he is speaking. With this interpretation, all that he says on the subject is self-consistent.

The fathers of the second century do not teach the doctrine of annihilation. The ultimate conversion and restoration of the wicked, including Satan, was one of the peculiarities of Origen's belief; but this, like his theory of pre-existence, and of repeated falls and redemptions to occur in the future, was something exceptional, and a deviation from the current of orthodox theology. Origen himself treated it as an esoteric speculation.—*Independent.*

MALFORMED PIETY.—I am afraid that many of us are defective in moral symmetry. Some men are great Christians upon one point, and some are great Christians upon another. One man is a great Christian in the matter of Sabbath School teaching, and another a stupendous Christian in the matter of total abstinence from all strong drink. We may be too much in the habit of singling out special virtues, to feed them up to a high pitch, in order to carry off the prize at an ecclesiastical show. This would give but a poor idea of the roundness, the inclusiveness of the Christian life. Suppose that next summer should grow little but sun-flowers, and the following be mainly abundant in roses, and the third be chiefly distinguished for violets; however rich might be the product of each, the summer, as a whole, would be accounted poor and ill-clad. Summer develops all the growing power of the soil, and so moral summer does not bring forth an isolated excellency, but clothes the human tree with all manner of fruit.—*Joseph Parker.*

BUNYAN AT BEDFORD.

Bunyon the Pilgrim, dreamer, preacher,
Sinner and soldier, tinker and teacher,
For heresy scoffed, scourged, put in prison—
The day of Tolerance yet unrisen—
Who heard from the dark of his dungeon lair
The roar and turmoil of Vanity Fair,
And shadowed Man's pilgrimage forth with passion
Heroic, in God-guided poet fashion,
He has his revenge, he looks down at you
In a ducally-commissioned Statue—
A right good artist gave life and go to it,
But his name's Boehm, and Rhyme says "no" to it—
And the Dean of Westminster, frank and fluent,
Spoke Broad-Church truths of the Baptist truant.

Punch likes the Duke and he likes the Dean,
And the summer air in the summer green,
When the Anabaptist poet and clown
Was set up as the glory of Bedford town;
But ducal and decanal folk should learn
That to deal of the Past is of small concern;
That light for the day's life is each day's need,
That the Tinker-teacher has his own seed;
And we want our Bunyan to show the way
Through the Sloughs of Desponds that are round us to-day,
Our guide for straggling souls to wait,
And lift the latch of the wicket-gate.

The churches now debate and wrangle,
Strange doubts theology entangle;
Each sect to the other doth freedom grudge,
Archbishop asks ruling of a judge.
Why comes no pilgrim, with eye of fire,
To tell us where pointeth the minster spire,
To show, though critics may sneer and scoff,
The path to "land that is very far off?"
The People are weary of vestment vanities,
Of litigation abont inanities,
And fain would listen, O Preacher and Peer,
To a voice like that of this Tinker-Seer;
Who guided the Pilgrim up, beyond
The Valley of Death, and the Slough of Despond,
And Doubting Castle, and Giant Despair,
To those Delectable Mountains fair,
And over the River, and in at the Gate
Where for weary Pilgrims the Angels wait!
—Punch.

THE CAMEL AND THE DESERT.

It was early in the morning when the caravan started; the twilight was growing into day.

The camels had been saddled and burdened and chained, some ten, some twenty, in a row. There were precious things on those camels' backs—silks from India, pearls, ivory, gum, perfumed oils, myrrh, feathers, Angora shawls and velvet. First among the heavily burdened animals was an old camel-mother; she carried ice from Tartary for a pasha's cellar, a burden that would not appear very valuable to a European child. By her side trudged her little camel; it was three years old, and ran nimbly by her side.

"Mother, are the burdens very heavy?" asked the little camel, wonderingly.

"Yes, but not too heavy. Your turn will come next year, little camel; every child has to take up a heavy burden in time."

"It will be a hot journey for us all, and that little one," said a thin, aged camel, next in row; "but I prefer carrying perfumes to fighting the Bedouins; my cousin and I went many years ago; they ran away before us, the Bedouins, but they killed my cousin."

A cry of dismay escaped from the camels near, and then nothing more was said, for it was growing hot.

Many days did they journey, nothing but hot sand everywhere.

It was midday; the sun stood horizontal, and seemed to hang like lead over man and animal. The owners of the merchandise had wrapped themselves close in their burnios; only their black eyes were visible. The drivers crept slowly by their camels, every now and then speaking a kind word to them, or singing a song, and the faithful creatures turned and licked their hands, and hastened their pace, as if they knew that on them depended the safety of all.

"I am tired," said the little camel, very often; but the mother answered: "It is good to become inured to hardships when you are very young; I have had many journeys more weary than this, and have reached the end."

"Mother," continued the little camel, "some of the camels behind us won't go on; the drivers are scolding them."

"Never be unwilling to carry your burden, and you will not get scolded."

Yesterday the drivers cheered their camels with kind words and songs, but to-day not a sound was heard but sighs here and there. It was the fifth day since the camels tasted any water; the precious ice on the camel-mother's back had long been consumed. What was to be their fate?

Just then a groan was heard in the rear, the voice of a driver in anger, then a moan less loud and one more feeble, and the angry voice of the driver again. He had picked up a parcel of silken shawls, cast away by a merchant to ease his animal's load, and the driver had put them on his own camel, intending to appropriate them, and the overburdened animal had sunk under the weight.

"It is a punishment for avarice," said the old camel to the little one; "he has learned his lesson too late."

The driver took the burden off the poor camel; he coaxed it, he whipped it, in vain; it did not rise. With mournful eyes it watched the caravan that slowly moved on; sadly stretched itself in the sand as if it knew its fate. The avaricious driver had to sacrifice the merchandise and camel, unless he would share the fate of his beast of burden.

"Mother, look at those angry-looking birds flying around us!" cried the terrified little camel.

"They are sent as a warning to keep steadily together and not to flag. We are the first, and must keep up, not give in."

"Why do we not reach any water?" asked the weary little camel again.

At that moment a glorious vision presented itself to the weary caravan. In the distance a sea showed itself, then arose walls with flowing flags, peaceful huts and sunny gardens.

"Oh, mother, let us hasten there," cried the little camel.

"Beware, little one," sadi the old camel; "it is a wicked illusion, more cruel than the birds of prey that hover around us; if we were to follow it, it would lead us farther into the hot desert. More dangerous are the pleasures that would lead us to destruction than the open dangers that beset our path. What you see is a mirage."

The little camel did not understand, but tried to keep up bravely by its mother's side.

The caravan was dragging wearily along; sometimes in despair, a cheering word arose from one of the drivers to the patient animals upon whose strength the fate of the whole caravan depended. Even the lion's voice would have betokened the nearness of vegetation.

Listlessly the guidance was left to the camels, whose instinct was a sure guide.

Alas, the old camel-mother looked very anxiously at the hot sands stretching before them, and then at her little one. Was it instinct or mother's love that made her keep on, and not lose hope?

The sun was sinking and the shadows falling over the yellow sand, when the camel-mother stretched her neck high into the air, sniffed and cried. With a wild effort, as if she would burst her bonds, she rushed forward. A cry of joy broke from the caravan, for they knew the unerring instinct of the camel, that can perceive water at a few hours' distance. All eyes looked bright, all limbs were full of life. It might be a few hours, but yet they would reach it some time, and on they pushed, forgetful of all.

At length a well-known sight offered itself to their eyes. A few palm-trees arose in the distance, and between the grass bubbled the fountain. The poor tired ones drank and rested, the little one by the mother's side. The camels were unburdened, and the next morning they started again refreshed. In a few days they reached their journey's end, bearing with them costly merchandise destined for European markets.—*Children's Hour.*

THE BIBLE.

The Bible is the book of life, written for the instruction and edification of all ages and nations. No man who has felt its divine beauty and power, would exchange this one volume for all the literature of the world. Eternity alone can unfold the extent of its influence for good. The Bible, like the person and work of our Saviour, is theanthropic in its character and aim. The eternal personal Word of God "was made flesh" and the whole fullness of the Godhead and of sinless manhood were united in one person forever. So the spoken Word of God may be said to have become flesh in the Bible. It is, therefore, all divine and yet all human, from beginning to end. Through the veil of the letter we behold the glory of the eternal truth of God. The divine and human in the Bible sustain a similar relation to each other as in the person of Christ: they are unmixed yet inseparably united, and constitute but one life, which kindles life in the heart of the believer.

Viewed merely as a human or literary production, the Bible is a marvellous book, and without a rival. All the libraries of theology, philosophy, history, antiquities, poetry, law and policy, would not furnish material enough for so rich a treasure of the choicest gems of human genius, wisdom and experience. It embraces works of about forty authors, representing the extremes of society, from the throne of the king to the boat of the fisherman; it was written during a long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in classical Greece, and in Imperial Rome; it commences with creation and ends with the final glorification, after describing all the intervening stages in the revelation of God and the spiritual development of man; it uses all the forms of literary composition; it rises to the highest heights and descends to the lowest depths of humanity; it measures all states and conditions of life; it is acquainted with every grief and every woe; it touches every chord of sympathy; it contains the spiritual biography of every heart; it is suited to every class of society and can be read with the same interest and profit by the king and the beggar, the philosopher and the child; it is universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. Even this matchless combination of human excellencies points to its divine character and origin, as the absolute perfection of Christ's humanity is an evidence of his divinity.

But the Bible is first and last a book of religion. It presents the only true, universal, and absolute religion of God, both in its preparatory process or growth under the dispensation of the law and promise, and in its completion under the dispensation of the gospel, a religion which is intended ultimately to absorb all the other religions of the world. It speaks to us as immortal beings, on the highest, noblest, and most important themes which can challenge our attention, and with an authority that is absolutely irresistible and overwhelming. It can instruct, edify, warn, terrify, appease, cheer and encourage as no other book. It seizes man in the hidden depths of his intellectual and moral constitution, and goes to the quick of the soul, to that mysterious point where it is connected with the unseen world and with the great Father of spirits. It acts like an all-penetrating and all-transforming leaven upon every faculty of the mind and every emotion of the heart. It enriches the memory; it elevates the reason; it enlivens the imagination; it directs the judgment; it moves the affections; it controls the passions; it quickens the conscience; it strengthens the will; it kindles the sacred flame of faith, hope and charity; it purifies, ennobles, and sanctifies the whole man, and brings him into living union with God. It can not only enlighten, reform, and improve, but regenerate and create anew, and produce effects which lie far beyond the power of human genius. It has light for the blind, strength for the weak, food for the hungry, drink for the thirsty; it has a counsel in precept or example for every relation in life, a comfort for every sorrow, a balm for every wound. Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more and more in proportion as we use it. Like the diamond, it casts its lustre in every direction; like a torch, the more it is shaken the more it shines; like a healing herb, the harder it is pressed the sweeter is it fragrance."—*Dr. Philip Schaff, in Lange's Commentary.*

CHARLEY IS SO AGGRAVATING.

BY MARY P. HALE.

"I've given it to him now, and hope it'll bother him for a time, any way, and take down his abominable self conceit a little. He's the most stubborn, disobliging fellow I ever saw."

"But he is our brother; and I think, Lisa, by and by, you will regret what you have said."

"Not a bit of it, Mag," replied the younger sister. "It did me ever so much good. I feel better for it."

"As one feels better in a dangerous sickness, from cooling his fever by partaking of a drink, which will only add to his misery in the end. It is a relief at the time, but will surely bring sorrow at last," was the reply.

"You've turned preacher again, Mag. I thought you had dropped that profession. You never do wrong yourself, of course."

"It is because I erred so frequently that I 'dropped preaching,' as you call it; but I do most earnestly desire to do better, and one reason why I speak is that I want you to help me in this way. As sisters and professing Christians, I think we should warn each other not to persist in any course which must surely bring sorrow hereafter, to say nothing of wounding our Saviour."

Lisa was silent for a time. She was evidently thinking of her sister's words, and by them beguiled somewhat out of her harsher mood, but being of an argumentative turn, she asked:

"If we be Christians, how can we know sorrow hereafter? that is after death."

"I will reply by another question," said Margaret. "If we be Christians, how can we continue in any wrong course?"

Lisa was silent, and her sister continued:

"Let us think and speak oftener of our dear departed mother's counsels, Lisa dear. Do you not remember hearing her say how much help she and her sister derived from communing together? Once, she said the great adversary would gladly keep us silent, by suggesting, 'You are not perfect,' 'A pretty teacher you would be!' 'One might well say to you, physician, heal thyself!' And I do think," continued Margaret, "that in this way he seals the tongues of many a tried Christian who would, very likely, find benefit and aid in conferring with other minds."

"I know I ought not to have spoken as I did," said Lisa; "but it is such a relief to speak out; and do you not think we may as well speak out the bad feelings as to have them in the heart?"

"By no means; for by speaking, the evil feeling is gratified and becomes stronger by indulgence, whereas, if habitually checked, its power becomes sensibly weakened and may be finally conquered."

Lisa's better feeling began to return. Her sister being called from the room, she said to herself, "It's all true, I know; but Charley is so aggravating." "Don't you take back a word you've said. It will only give him an advantage over you," suggested the tempter.

But conscience had been sorely wounded, and Lisa could not readily consent to act upon his suggestion. "What would mother think? What if she watches us from above and knows all? But there is One who does know. O, I have sinned greatly, and it is hard to do right. And I do believe I have made it harder by being determined not to talk with Margaret upon these things. 'Go and tell Jesus all and seek strength from him,'" said a still small voice.

Lisa did so; and from that hour the sisters prayed and conferred together. Charley saw a great alteration in his sisters, and wondered at the change. Moreover, they obtained an influence over the boy for good, which gradually increased. He no longer neglected church and the Sabbath School, for he said, "I believe there is something in religion, for it has changed Lisa. I could get along with Mag; but I would'nt have borne with Lisa much longer had she kept on in her old ways."

LET ME GO AND TELL HER.—I listened once to the story of a little girl who had been deeply exercised on the question whether Christ really loved her. She had also been much moved by the misfortunes of a neighboring woman, upon whom the hand of God had been heavily laid, and who complained that her way was hid from God, and that her judgment had passed over from him. The child came finally to the persuasion that Christ loved her, by receiving the assurance that he loves all people of all ages and conditions. For a moment she tasted the sweetness of the new-born emotion which thrilled her, and then turned to her father and said, "Jesus loves Mrs. M. too; let me go and tell her." This was a missionary spirit. The heathen are wretched and hopeless without the knowledge of Christ; but Jesus died for them; Jesus loves them; let us go and tell them. To feel this sacred impulse, is to glow with what we call the missionary spirit. To act according to its promptings is to be a missionary, whether you are in this land or in a heathen land; whether going forth under the sanction of a missionary board, or only under the high impulsion of a living piety and a loving heart.—*Rev. J. N. Murdock, D. D.*

CONCERNING GETTING ANGRY.

The right to get angry is one that has many defenders. No man, or woman either, wishes to surrender it entirely; and all of us have many times found ourselves in such a position that we were compelled either to make an argument in defense of of this right, or else confess that we had made fools of ourselves. . . . Conscience never receives so direct a rebuff as from an angry soul. A sullen temper takes possession of a man, and straightway he sits down to brood over his wrongs. Bitterness and wrath and malice breathe out their hateful desires, until at last evil purposes of revenge begin to take shape in the heart. If then the pleading voice of conscience be heard, it is instantly met with a bold denial of its claims. "Haven't I a right to be mad?" exclaims the angry man, and he says it the more vehemently because of the rising consciousness that he has been making a fool of himself. But do not the Scriptures say, "Be angry and sin not?" It is true that there are times when a man does well to be angry, if by anger he means hot displeasure against wickedness. Displeasure with one's self, sharp self-reproach, is sometimes a better evidence of genuine repentance than tears. He is to be pitied who can witness an act of gross injustice, and yet feel no sense of indignation quickening his pulse and moving him to speak out in condemnation of the wrong. But this kind of anger is not likely to be found in excess, nor do men find much difficulty in curbing righteous indignation. It is a rare virtue, and well would it be for society if more of it abounded in the looks and speeches of men. We need moral thunder and lightning to blast impudent and shameless vice, and to purify the social atmosphere. We want men who will speak out boldly in defense of outraged justice and truth, and who are not afraid to "let fly" at the face of enthroned and powerful wickedness. Righteous indignation makes martyrs and heroes, not fools and cowards.

But the anger which abounds most, and which we are most interested in justifying, is of a different kind. It shows itself in various forms and degrees of temper, irritability, sullenness, petulance, wrath, ill-will, evil-speaking, and malice. Sometimes it will appear even in the guise of sorrow. Many weep and pine and lament, simply because they are out of temper, or mad. Sometimes we seek to justify the indulgence of a passion by pleading the pleasure it gives us. But certainly anger yields nothing to justify itself. The malicious delight first felt in its exercise is soon followed by exquisite misery and pain. He who pleads the sweets of anger will soon find himself "soured" with a superabundance of acid within him that will make existence itself a torture.

There is nothing pleasurable, or great, or noble in anger, that anyone should seek to keep or cherish it. It is the foe of health, of soul-peace, and social comfort. But disastrous as are the effects of anger in the natural and social life, they are still worse in a spiritual life. How many Christians are cursed with barrenness and leanness of soul, because of infirmities of temper, which they never seek to subdue. They are not deceitful; they are not sensual, but they are passionate, moody, sullen, morose, and peevish. When such dispositions abound, the Holy Spirit is grieved. He will not brood over such souls, for He is the spirit of love, tenderness, and gentleness. The spirit of prayer is wanting in such hearts; the angry man cannot pray. We cannot see God face to face in the communion of the closet, when the sullen gloom of anger hangs like a cloud on our hearts. Surely God, who loves his children, and desires their happiness, has not meant that they should remain here under the dominion of this evil passion. He who mourns over an undisciplined, unsanctified temper, may rest assured that the victory is attainable, and that he may be adorned with and enjoy the ornament of a meek and quiet spirit.—*Interior.*

THE CARELESS CHRISTIAN.

The verities of religion, once accepted, nothing is so consistent as the most profound earnestness and the most intense revival efforts. A single instance of apparent listlessness may cause a soul to be seized with an unfavorable prejudice, never to be overcome. When Dr. Wm. E. Channing was in his childhood, an incident occurred which may possibly explain why his remarkable talents were given to the advancement of New England Unitarianism rather than the old gospel with its revival fervor. In his boyhood, his father, who was a member of the orthodox church, took him to hear a celebrated preacher in the neighborhood. The things of the unseen world were set forth with deeply solemn effect. Man's lost condition without Christ was presented in colors so vivid and startling as to produce a powerful impression upon the mind of the youthful Channing. And then when the preacher unfolded the salvation of the gospel and offered it freely to the people as God's gracious gift to those who seek for it, in his simplicity he thought that every one would seek it without delay. The service was concluded, and, with intense feeling, he watched to see what the people would do. His father pronounced the sermon sound doctrine, but said nothing to the boy or any one else about seeking the Lord. They got into the carriage and rode home—the boy absorbed in awful thoughts. The father, making no further allusion to the sermon, presently began to whistle; and on reaching home took off his boots, put his feet toward the fire-place, and began to read the newspaper, leaving the boy, without a timely word of Christian counsel, to struggle with the great thoughts which oppressed his young heart.

But even childhood draws its conclusions; and young Channing asked within himself the question, "Can what I have heard be true?" And too quickly he reached the conclusion—No! The people did not believe it or they would have sought it at once; his father did not believe it, or he would have evinced a deeper solicitude. And ever afterwards young Channing evinced a prejudice against the solemn and startling revival efforts of the evangelical church. May not a lack of earnestness on the part of Christ's friends sometimes produce more skepticism than the shallow logic of avowed infidelity?—*Northwestern Advocate.*

THE KINGDOM OF GOD.

I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street—

That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above:

That doubt and trouble, fear and pain
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

And ere thou leave him, say thou this,
Yet one word more: they only miss
The winning of that final bliss,

Who will not count it true that Love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know—
That to believe these things are so,
This firm faith never to forego—

Despite of all which seems at strife
With blessing, all with curses rife—
That this is blessing, this is life.
—Archbishop Trench.

EARNEST PREACHING.

I know that persons often think there is a want of dignity in commanding men to repent; that there is a lack of respect for persons' individuality; that it would be better if you should bring your sermon as a bundle of thoughts, and lay it down at men's feet, and leave them to exercise their own free agency as to whether they shall accept your teaching or not. It is thought to be scarcely dignified and philosophical to spread out the calm and cool considerations of duty before a congregation.

To act upon the course which is implied by these objections would be exactly as though a general, dead in earnest, should send a wheelbarrow full of rifle-balls across his line to the enemy, and say: "We do not intend to fire at you; please kill yourselves with these balls!"

For what is a man ordained? Christ says: "Follow me, and I will make you fishers of men." I think I see one of these *dilettante* men, one of these modern eunuchs of sermons, who sits and walks before his congregation in such a way as not to disturb their equanimity, or to force upon them any considerations which are not agreeable to them. I can imagine one of them going forth, and sitting down on the bank of the stream where trout are to be found, and saying to them: "O trout! here am I, and here is my basket; please come forth, in the exercise of your trout nature, and get into it;" and I can imagine him to go back home again, and say: "Pleasant was the meadow, and pearly was the stream, but the fish were proud, and would not come forth; and I respect their individuality." For my part, I do not believe in the manliness of any such mode of preaching the gospel. It comes from the effeminate philosophy of an effete manhood. I believe in downright power; and if God gave it you, exercise it. I believe that I have as much right to bombard your hearts as ever Grant had to bombard Petersburg, by the artillery which I can bring to bear upon them through the reason, through the moral sense, through the æsthetic or the beautiful, through taste, through any faculty which belongs to human nature. It is fair play. My purpose is as noble as that which any man can have. No historic hero has such a purpose as every Christian minister has; for when empires fail and thrones crumble, souls shall live. When all literature is gone, when the memorials of Westminster are forgotten, when everything in this world is swept into oblivion, God will live to rescue man from destruction, and bring him home to eternal glory. If a man's whole thought is of the cold pages of Cambrige-printed books, that is one thing; but if a man's thought is of heaven, immortality, and God revealed in Christ, then, I tell you, he had better be in earnest or he had better be out of the pulpit.—*H. W. Beecher.*

"I DON'T CARE."—"I am sorry to see my son give way to anger," said a patient mother.

"I don't care," replied the passionate child.

"You will become an ignorant man unless you study better," said the faithful teacher, later.

"I don't care," he muttered, under his breath.

"Those boys are not the right sort of companions for you," said his pastor.

"I don't care," he answered, turning on his heel.

"It is dangerous to taste wine," said his friend, warningly.

"I don't care," was his still obstinate reply.

A few years after, he was a worthless drunkard, plunging into every excess, and finally ending a miserable life of crime, without hope.

"I don't care," was his ruin, as it is the ruin of thousands. Look out for it, boys and girls. Keep away from [illegible]. Always care. Care to do right, and care when you have done wrong.—*Little Sower.*

AN EVIL.—Why is it that religious controvertists so often forget the spirit of Christ in their discussions? His law was one of love; and yet many of his professed followers, in maintaining that law, as they protest they are doing by their arguments, grow heated and uncharitable as disputants—hurl pointed satires and wounding insinuations which do lasting harm to their Lord's cause. Did ever the Saviour so? Is it because they are so eager to see the truth maintained, as they assert? Will a bitter, avenging word thrown out to prove another mind's inferiority, bring any new victories in for the Master? Hearts more than heads he esteems, and we can[illegible] sorrow in shame when we see him thus openly crucified—"wounded" even "in the house of his friends!"

A wit being told that an old acquaintance was married, exclaimed, "I am glad to hear it." But reflecting a moment, he added, in a tone of compassion and forgetfulness, "And yet I don't know why I should be—he never did me any harm."

The Sabbath Recorder.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUG. 6.

N. V. HULL - - - - - - - - - EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

THE SPIRIT OF THE PRESS ON THE SABBATH.

Below will be found extracts from some of our exchanges on the Sabbath. These remarks are brought out on the National Series of Lessons on the text found in Mark 2: 23–28. Title "Jesus and the Sabbath." The position of the *Methodist* will be sufficiently indicated by the following extracts:

The law of the Sabbath now comes before us for consideration in its religious, sanitarian, political and social aspects. There was never a time in the history of our country when the question in all its bearings was more closely studied. In some sections the standard has been lowered, and a sacriligious holiday has taken the place of the holy day of our Lord's appointment. It is a cause for gratitude that all over our broad land on this day the thought of the church turns to the consideration of the character and obligation of this divine institution.

V. 23. "*Went through the corn field on the Sabbath day.*" The meaning of Sabbath is rest from labor. It is distinct from Sunday, which is the Latin name given to one of the seven days of the week, and so called because this day was set apart for the worship of the sun—a heathen holy day. The Sabbath of the Jews is on Saturday. That of the Christian on Sunday. "The Homilies" read, "So if we will be the children of our Heavenly Father we must be careful to keep the Christian Sabbath day, which is Sunday." This, with the law of marriage, was instituted before the fall. Instituted when God had finished the work of creation. "God rested"—not that he was wearied and needed rest, but ceased from his work and contemplated all with great satisfaction, and established the seventh day as one of hallowed, sacred rest.

In blessing there is a supposed bestowal of good upon the object, so God bestowed good upon this day by setting it apart for noble uses and holy rest. In Leviticus 23: 3, it is directed that it shall be observed by "holy convocation," which was complied with by holding meetings for religious worship, in which the word of God was read and expounded, psalms were sung, and general thanksgiving and rejoicings characterized the day. The Sabbath originated not in nature, but in the will of God. All the operations of nature continue in that as on other days, and the only reason that God gives is that on that day he "rested from all his works," wherefore God "blessed and sanctified" it. Observation has shown that nature suggests the necessity of regular periods of rest for the highest perfection of physical development in man and beast. But God's law finds a higher source in the perfect will of God. Time was divided into weeks in the childhood of the world—Gen. 8: 8–13—and the command was given to "Remember the Sabbath day and hallow it." After the Exode Israel would recall the fact, that on this day God delivered them from the Egyptian yoke with an "out stretched arm." When on Sinai God gave more explicit commands. This was the fourth that they were charged to keep. He ordained a seventh day Sabbath of perpetual obligation. The observation of this day connects man with the original of his race, with the creator himself. By its observance we show our belief in the history it commemorates, and the right of our God to direct the service of his creatures. It becomes a sign of our faith and obedience to the divine requirements. Labor, business, ordinary pleasure or amusements are excluded by the requirement "to keep it holy." "Thou shalt do no work, thou, nor thy son, servant, cattle," &c.—Exodus 20: 10. It releases the servants and horses from work as well as the master, and enjoins upon the master the responsibility of securing this day to their help for sacred rest.

The *Methodist* take the correct ground, namely, that the Sabbath was appointed at creation, thus making it an institution for the race, as was that of marriage. It says the Sabbath day of divine appointment was "Saturday," and is "distinct from Sunday which is the Latin name given to one of the seven days of the week, and so called because this day was set apart for the worship of the sun—a heathen holy day." It says the Jews kept the seventh day, but that the Christians have their Sabbath on Sunday. We are glad to see the fact so clearly brought out that the present day of popular observance is the old heathen Sunday, and we wish it distinctly understood that the reason why it was brought over into the church was because it was a heathen festival. The church had now become heathenized to some extent, in its rites and ceremonies, and nothing was more natural for it in this state than for it to cast off the day of divine appointment and put in its place a day that more distinctly declared their connection with the heathen, who were both their neighbors and ancestors. It smoothed the way for converts from among the heathen, so that they could the more easily connect themselves with the church. Every step like this appeased the opposition, although of course it still more deeply corrupted Christianity. Let it then everywhere be known and understood that the present "Christian Sabbath" is the old heathen Sunday, and that its transfer was without divine warrant.

The *Baptist Weekly* says:

27. *The Sabbath was made for man.* For man, as connected with the race, whether of one nation or another. It is for his use, and subservient to highest good; and therefore the manner of keeping it must ever be in accordance with its design.

Not man for the Sabbath. The Sabbath must not, by a superstitious observance, be perverted to the exclusion of mercy and necessity.

28. *Therefore;* rather, *so that,* as a consequence of the great principle he had just uttered.

The Son of man. Indicating his true humanity, his oneness with the human race, and its head.

Lord also of the Sabbath. Thus, Jesus asserted before these Pharisees his authority over the Sabbath. His disciples were not to be condemned by their interpretations of the law and their traditions, but were subject to his directions as the Lord of the Sabbath.

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PRACTICAL OBSERVATIONS.

1. Fomalists raise human rites about the divine, and lose sight of the spirit in the letter, v. 24.

2. We learn from Jesus the value of Scripture knowledge. The Bible is our rule of faith and practice, v. 25, 26.

3. Since the Sabbath was made for man, all men have a right to its blessings and privileges, v. 27.

4. Deeds of mercy are becoming the Sabbath.

Thus making the Sabbath of perpetual obligation. It says nothing of a change in the day of observance nor even hints of the keeping of any other than the day divinely appointed. In this the *Weekly* shows wisdom; but whether it be the wisdom of this world or not others must judge, but we do not see, seeing the Bible is silent on this question, why the *Baptist Weekly* may not be also.

The *Christian Standard* says:

Jesus did not neglect or despise the Sabbath which his Father had instituted, but faithfully kept this, as he did all other parts of the law. He only set himself against human traditions respecting the Sabbath, and superstitious notions and practices based on these traditions.

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27. *The Sabbath was made for man.* To promote man's good. It is a means, not an end; and when it is made to war against that for which it was instituted, namely, the good of man, it is no longer the Sabbath that God instituted.

28. *Therefore.* Since it was instituted to bless man, and not to injure him—to serve him, not to enslave him; and since I am here in the interests of man, to remove whatever oppresses him and authorize and en force whatever will minister to his true liberty and happiness; *therefore, the Son of man is Lord even of the Sabbath.* Since the Sabbath is the servant of man, and not his master, therefore, I, the Son of man, coming to bless and serve him, am Lord of the Sabbath. This is closely allied in meaning with another saying: "My Father worketh hitherto, and I work." John 5: 17. God, the author of the Sabbath, is not bound by its law, but moves on in his work of love and vivifies all the forces of nature on that day as on all others; and I, his Son, share in this sovereignty.

Matthew (12: 5–8) adds another argument drawn from the work of the priests in the temple on the Sabbath. As double sacrifices were made on that day, the killing of the victims and keeping up the fires made it an unusually laborious day; yet they were blameless, because their work was *necessary*, and it would be a perversion of the law of the Sabbath to apply its provisions to a case to which it was never meant to be applied. "In this place," says Jesus, "is one greater than the temple." If in the service of the temple the priests could innocently work, surely in the service of one greater than the temple his disciples could innocently do what was necessary to enable them to engage in his service.

3: 1. *Entered again into the synagogue.* Luke says (6: 6) that this was "on another Sabbath." During the week these Pharisees had been plotting his overthrow. Matthew says, "*their* synagogue"—a synagogue in which these Pharisees had control. *Withered hand.* See 1 Ks. 13: 4. Not merely paralyzed, but dried up and shriveled. Luke says it was his right hand, which made the affliction all the greater.

4. *Is it lawful to do good on the Sabbath day, or to do evil?* This presents the gist of the controversy. He was not seeking to dishonor the Sabbath, but to honor it by works of mercy; they were really dishonoring it by seeking to prevent such works from being done. Is it right to benefit, or to injure, on the Sabbath day? According to Matthew, he appealed to their own practice in relieving animals from distress on the Sabbath, as a condemnation of their censures of his course, and asked with great force, "How much is a man better than a sheep?" *They held their peace.* According to later rabbinical law, probably owing to this very argument drawn from their own practice which Matthew records, the Jews were forbidden to lift a beast out of a pit on the Sabbath; but they might take it food, or even lay planks for it to come out on!

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LESSONS.

1. The firmness with which Jesus set himself against such popular errors as were injurious, should teach us to be bold and uncompromising in contending for the truth, and in testifying against error.

2. True religion has constant and supreme regard to the demands of justice and mercy. A religion that sacrifices these to a mere ceremonial, is not of God.

3. The arguments used by our Lord on these occasions, drawn from the ceremonial regulations of the law, show that he placed the Sabbath in the same class. "The Sabbath was made for man," even as the temple, the altar, and the shew-bread were made for man, and not man for them. But it can not be said of justice, mercy and truth, that these were made for man.

4. The Jewish Sabbath being done away with the institution of which it formed a part, there is no direct lesson to us respecting it. But the general lesson against perverting the ordinances of God by the commandments and traditions of men is of great value and should be seriously considered.

From these extracts it will be seen that the *Standard* holds that the Sabbath was a Jewish ceremonial law, and is therefore abolished. We would say also that the Sabbath is abolished if it was an institution originating with the Jews, but this we hold an error. The Sabbath evidently was instituted at the close of creation, and was therefore made for the race.

We give the exposition of the *Standard* a large space, because it is specially significant. The writer, B. F. Jacobs, has evidently thought much on the Sabbath question, and has his way of cutting a knot he does not know how to untie. He says:

Our lesson to-day is difficult to teach to primary and intermediate classes, and may be even more difficult for adults. The question has been discussed again and again, and the labored attempt to identify the Jewish Sabbath and the Lord's day has perplexed many. If others have shared with the writer such an experience, the departure from the ordinary treatment of this question will be pardoned if not approved.

The Sabbath a rest. Gen. 2: 2, 3. This is the record of a fact. No command is here given. God had worked, the work was ended. The work was creation. All was good; sin had not entered to mar the work, it was an undefiled scene. Sin entered; the work was then marred. God is seen at work again, John 5: 17. From creation to Christ, God the Father worked; from the manger to the cross the Son worked; from the cross to his coming the Holy Spirit is working and will work. From this Scripture we get one thought about the Sabbath; *it is a rest.* The second mention of the Sabbath is in Ex. 16: 22–30, in connection with the manna. Over two thousand years had passed. *Wonderful silence.* Recorded when man was in fellowship with God, omitted for two thousand years, and recalled when the relationship was re-established in redemption, *and now as a gift;* but it was soon broken. In Ex. 20: 8–11, we have the commandment, and Ex. 31: 12–17, gives special direction that the violation of that law shall be punished with death. But here we learn its special significance, "it is a sign between me and the children of Israel forever" (v. 17). The next Scripture, Num. 15: 32–36, illustrates this; the Sabbath-breaker is stoned to death, and that by the special command of God. The question of "works of necessity and mercy" not the one there; he despised the rest, the sign, the type. Neh. 13: 15–21 reaffirms the sign for backslidden Israel. Isa. 56: 2–7, 58: 13, 14, and Jer. 17: 20–27 record the promises for obedience. It was not given to the world, but only to Israel. Because they were his people, God gave them his Sabbath.

The Sabbath a type. Ex. 31: 13, 17. This is not an exception to the rule that all the types meet in Christ. "Sin came in and man was driven out." The only way back is Christ. *He is the real rest of God;* therefore when we have a people redeemed by the paschal lamb, brought out from bondage, and fed from heaven, then the Sabbath is again given, Deut. 5: 15. They do not keep the Sabbath in order that they may become his people, but because they are his they must obey. So it is in Christ, only those who are his can enter into rest. Many a one like the stick-gatherer of Num. 15: 32, would add somewhat by way of necessity; but we leave grace and go back to law only to receive its stones. How forcible is Jer. 17: 21, "bear no burden," and how well this harmonizes with Matt. 11: 28. Heb. 4: 10, assures us that "he that hath ceased from his own works hath entered into rest," but unbelief delights to carry heavy burdens, as if it were meritorious instead of being sinful.

The end of the Sabbath. Matt. 28: 1. The precious invitation of Matt. 11: 28–30 closes that chapter, and chapter 12 opens with the first New Testament reference to the Sabbath. What is seen? The type disappears. Jesus has taken the place of the rest giver. In Luke 13: 11–17, "the woman with infirmity" is healed; in Luke 14: 1–6, he cures the dropsy; in John 5: 1–18 "the impotent man" (who had lain for the same number of years that impotent Israel laid in the wilderness) is restored. More than nineteen hundred Sabbaths had passed without bringing him rest; but now one word, "rise," is sufficient. In John 9, he gives sight to the blind. All these were done on the Sabbath. Has this no significance? Again and again he rebukes the Pharisees who cling to the shadow. But more significant than all, the Lord himself spends that day in the grave, while his murderers claim to keep it. But that was the end.

The Lord's day. Mark 16: 2. The end of the old dispensation was the beginning of the new. "The end of the Sabbath" was the dawning of "the first day of the week" (Matt. 28: 1). No one can be freed from the law except by death, if, therefore, we live and are free, we must be alive in Christ. There can be no other way. No one is free to sin. The obligation is not less, but greater. If the Sabbath has ended for you, the Lord's day must have dawned. The difference is great and clearly marked. "And when the Sabbath was passed, the glory of the resurrection at once burst forth. The shadow of the Sabbath passed over the sepulchre and disappeared; it vanished before the glory of the risen Son of God." *The new day* is ushered in with the resurrection of Jesus from the dead. The Lord's day is the resurrection day (Ps. 118: 22–25). On this day he showed himself to them (Mark 16: 9); "opened to them the Scriptures;" "was made known to them in breaking the bread;" met the eleven and blessed them (Luke 24; John 20). Again he met them on the next first day. The outpouring of the Spirit at Pentecost was on the Lord's day, the morrow after the seventh Sabbath (Lev. 23: 15). On this day the disciples came together to break bread (Acts 20: 7). On this day (at the time of the supper) the collection for the saints was gathered (1 Cor. 16: 1, 2). On this day the disclosures were made to John (Rev. 1: 10).

The rest that remains. Heb. 4: 9. "There remaineth, therefore, the keeping of a Sabbath to the people of God" (marginal reading). The apostle states clearly, "We which have believed do enter into rest." We enter when we believe; believing is the door by which we enter into the rest of Christ. Verse 9 is in the midst of a parenthesis, and applies to "the people of God"—Israel. Now they and their privileges are suspended; but this is only until the fullness of the Gentiles be brought in (Rom. 9: 25). Then the Deliverer shall come, Israel shall be restored, and once more there shall be a Sabbath-keeping.

Lessons. General. The Sabbath for Israel, the Lord's day for believers. Special, on this Scripture. The day is Christ's. He is Lord of the old and new. The false worship of the Scribes and Pharisees. *Watched him* that they might *accuse* him (see Luke 6: 9), and the effect produced upon them (Matt. 12: 14). The law, as interpreted by Christ, it is lawful to do good (Matt. 6: 12). The place where Jesus met the man—in the synagogue, the place of worship. The man with the withered arm had much to be thankful for. Many do not go who have even more reason for gratitude. The manner of the cure. The only work Jesus seemed to do was to speak; but the cure was out manifest. "Stretch forth thine hand." All could see. It was also a test of faith. Did he believe? How long since he had done this! But "he stretched it out." God's way, *faith* and *obedience.* The power of Christ accompanied his word; it does now. "It was restored whole as the other." Obedience, then health and joy. Many lack these last because they do not obey. The right arm is the symbol of power, of service. Sin has withered the right arm of our moral power, has destroyed our usefulness. Jesus came to restore all things.

We call special attention to the opening statement, that this lesson is "difficult," and ask *why* difficult? Is not the lesson plain? How easy to understand all that Jesus says! If there be a difficulty here, then it comes from some other source, and consists in an attempt to reconcile the teachings of Scripture with the position of the church on this question.

The *Standard* contradicts itself by first taking the ground that the Sabbath was instituted at the close of the creative work, before sin had entered the world, and then makes it a type of Christ, the atoning sacrifice for sin. This is impossible; if the Sabbath was instituted at creation, *it could not be a type of Him who came to destroy sin.* That the annual Jewish sabbaths were types of Christ we admit, but these were instituted after sin entered the world and therefore were in order. That the Sabbath is a type of the saints' rest in heaven seems clearly taught, especially in the fourth chapter of Hebrews, but it does not follow from this that it was a type of Christ. Heaven was not the home of the blessed through Christ to the apprehension of those who had not sinned. To admit, then, that the Sabbath was instituted before sin entered the world, is to destroy the idea that it was a type of Christ, the necessity for whose advent did not then exist.

The phrase "In the end of the Sabbath," Matt. 28: 1, does not mean that it was now abolished, but that that Sabbath day had now past, and the first day of the week was now dawning upon them.

The paragraph beginning this "the Lord's day" is a simple jumble of words and confusion of ideas. The Scriptures know nothing whatever of the first day of the week being the Lord's day, nor is there a word about its being holy time. Nor again is it said that Pentecost fell on that day, nor anything else whatever to signalize it in the way of bestowing on it a sacred character. Nor is there a single meeting of Christ and His disciples mentioned as being held *in the day time* on that day. The effect of writings such as we are noticing is only to confuse and mislead.

The notes of the *Independent* are wholesome as to doctrine generally, but use the words Sabbath and Sunday as if they were synonymous. This is deceptive, and such practice should be abandoned.

Below are the essential comments of the *Christian Cynosure:*

In this lesson we may study the true idea of the Sabbath, as shown in the words and works of Jesus Christ. The Pharisees and Christ referred to the law, (vs. 24 and 4). We learn (1) of the *appointment of the Sabbath* by God and his estimate of it: Gen. 2: 1–3; Ex. 16: 22–30 and 31: 12–17; vs. 8: 13; and the first home reading. Christ's followers observed the Sabbath, Luke 22: 56. The commandment given to the Jews was for the seventh day; and there is no difficulty as to time if that nation only was to observe the day, because they occupied a limited territory. When the keeping of one day of rest was given to all the world it is evident that all could not be keeping holy the same space of time. So when the Christian religion was given to all the world, the disciples neglected the seventh day and kept the first, the day of Christ's resurrection (John 20: 19–26), which is appropriately called the Lord's day, Rev. 1: 10, "The practice of the courts is the highest law" in the case. But (2) the Sabbath was made for man. Men and animals need a period of rest and recuperation. The seventh day is the best, and has been proven so by instances too numerous to be gainsaid. The French nation tried by law to establish a tenth-day rest, but failed. The Lord's day "is the poor man's day." The Sabbath was made for man in his highest being—for his soul. Giving rein to appetite and passion, or any indulgence is disregarding it; so does any mere attempt to cultivate taste and intelligence.

We should learn (1) the Sabbath is important under both Testaments. (2) The day changed, but the seventh part of the time is holy. (3) Not idleness for idleness' sake, but rest from work for the sake of the soul and body is required. (4) Keep the day as to the Lord.

The *Cynosure* is an ably conducted paper, and we wish its editors could be freed from prejudice enough for once to see the weakness of the above statements. Can they not see that the objection they have brought against the keeping the seventh day has equal force against the first or any other day? Besides, the command is not that men should keep the same identical hours or moments of time all over the earth, but the seventh day in its regular returns week by week. Nor again is it true that "when the Christian religion was given to all the world, the disciples neglected the seventh day and kept the first." Neglecting to keep the seventh day and the keeping of the first were practices introduced after the times of the Apostles, and came of heathenism and not of Christianity. They are children of the apostasy and not of the true faith.

Were it not for want of space we would insert the exposition of the *Baptist Union* entire, if for nothing else to show how it contrasts with the foregoing. It is straightforward from beginning to end, abiding by the subject it has in hand. In the interest of truth and fairness, we thank it, and pray that it may always be alike just. Heaven hasten the day when the Bible shall shall be honored by all who attempt to teach its doctrines and expound its ordinances. In connection with the *Baptist Union,* we must also make honorable mention of the notes of the *Methodist* in which there is not one word of special pleading for Sunday, nor is it even hinted at. God be thanked for this. Let us have the truth, the whole truth, and nothing but the truth. For Bible teachings let the Bible speak in its own way and as it pleaseth it. Why should men put their words into God's mouth, and say, thus saith the Lord, when every word is their own and not his?

SABBATH REFORM IN GREAT BRITAIN.

15 MILL YARD, Goodman's Fields,
LONDON, E. England, June 18, 1874.

REV. J. B. CLARKE,
Cor. Sec. Am. Sab. Tract Soc.:

Dear Brother,—The following is a brief account of work done in behalf of the Sabbath cause in this country, chiefly within the last six months:

	PAGES.
Received Nov. 3d, 1873, from the Tract Depository, Alfred Centre, N. Y., tracts amounting to.......	2,699
Jan. 22d, 1874, from Rev. D. E Maxson and Mrs. S. Stillman, Plainfield, N. J..........	1,432
Feb 2d, a box of tracts from Alfred Centre..........	61,044
(Date forgotten,) a small package, amounting to, say..........	500
Total pages of tracts received.....	65,675
Pages of tracts in hand..........	28,176
Pages distributed..........	37,499
Also, from Mrs. S. Stillman, a package of 25 SABBATH RECORDERS for distribution, and from the Tract Society six copies of "Sabbath and Sunday," five of which have been disposed of, or pages..	1,340
20 copies of "Joseph Davis' Last Legacy," a work by the late Eld. Black..........	2,500
About 300 tracts written and published by the same, in pages.....	2,400
One paged octavo tract compiled by myself..........	2,000
Total tracts and books distributed..	45,740

Several other Sabbath publications have been circulated, such as Mr. Shenston's Sermon, Mrs. Jones' "Fifth Example," Mr. Heinfetter's and Mr. Wedgewood's tracts. By request, I prepared four articles on the History of Sabbath-observers, which were published in the *London Baptist.*

Mr. Wills, of Glasgow, has rendered important service by tract distribution, and by advertising fifty times in the papers for correspondence with Christian believers in the seventh-day Sabbath. This has required of me constant correspondence for the past four months. Mr. Wills now proposes another series of twenty-five insertions in the papers, for he is deeply impressed that there are many in Great Britain who keep the Sabbath, or are inclined to do so, and need only to be informed of the many of kindred sentiment, and to receive our publications in order to strengthen them in the keeping of the precious Sabbath of the Lord. The advertisements have developed Sabbath interest in Glasgow, Paisley, Perth, Whitburn, (in Linlithgowshire,) Scotland, and in Belfast, Ireland. Two of these are striking instances of the silent and mighty power of God's Word over the false teaching and the vain traditions of men. One is a person in Belfast, who has kept the Sabbath for twenty years, and has published a very good eight-page tract, entitled "A Small Treatise on the Sabbath Day," which, with the author's permission, I shall offer for publication in the RECORDER. [Will be found on the first page of this week's paper.] The other is a lady, whose letters and hymns have already appeared in the RECORDER. She was brought to the knowledge of the true Sabbath at the age of ten years, and has kept the Sabbath, not knowing of any Christian seventh-day Sabbath observer in the world. Such results ought to more than pay us for the advertising, the tracts, and the labor and the cost of distribution; and they ought certainly to stimulate every Seventh-day Baptist to arise to the rescue from the lawless tramping down by civil law and an ill-advised custom, the Lord's long-forgotten and even rejected Sabbath. For more thon fifteen hundred years the heathen Sunday has been pitted against the Lord's Sabbath. It is high time that this pagan—Roman—rival be overthrown, in order that God's commandment of the Sabbath may stand sure.

Mr. Wills and Miss Bernstein plead for a Seventh-day Baptist missionary to be sent to Scotland. They think that the recently revived state of religion is a favorable circumstance; and the fact that Scotland was the last to give up the Sabbath has been looked upon as an indication that her people may be the first to hail the Sabbath reformation. One of my congregation has gone to Great Grimsby, Lincolnshire, and has distributed a few tracts, and frequently talks with people on the subject. He reads the RECORDER, and is delighted with it, as are others who receive it, *nine* copies of which are now taken in Britain. Tracts have been sent to Nattan. Our earnest desires are for the blessing of the Lord upon that little flock.

Mr. Barber tells his own story in his report which I inclose. It should be said that he is specially adapted for the work of tract distribution. It is a great deal to know when *not* to speak, and then when one does say anything, to say it easily and earnestly, and then to know enough to stop. I think our brother has this qualification. He frequently says that he cannot rest satisfied unless he is doing something to advance the Sabbath cause.

The mail has been as freely used as circumstances would permit. Since May 4th, I have written twenty-five letters of from two to ten pages each, and sent out forty-two parcels of tracts. The Sabbath question has had frequent attention given it in my pulpit, and been mentioned and argued by Mr. Pain, at the Midland Railway Arches, and is always remembered in our Sabbath prayer meeting. The question of opening of the museums on Sunday has moved various pens; and the press as usual teems with articles on the subject, but too often they are shy of the real work. Occasionally Seventh-day Baptists are referred to, and one of the city papers printed a long and somewhat humorous article on Mill Yard, the second since I came here, by the same writer. The author of "Toiling and Moiling" did us good service, as did "Unorthodox London," parts of which have been reproduced by *Chambers' Journal,* thus calling attention to our meetings and Sabbath principles. There are laymen, ministers, and scholars who say that they are interested in reading our publications, and who acknowledge that the weight of the argument is in favor of the literal rendering of the fourth commandment. A poor man who is convinced and wants to keep the Sabbath, finds it very difficult. Opposed by his wife and by his employer, and the fear of want, he staggers between hope and fear, half keeping it and half not keeping it. What shall be done? What can be done only to commend him most earnestly to our kind heavenly Father?

And then no-Sabbathism is coming along not so quietly as formerly. Excuses too and inventions seem to multiply as a support for the festival Sunday. Now, who are to stem the torrent and contend successfully for the restoration of the Sabbath of the Most High God? Without divine help we can do nothing, but with it we can do all things. Surely, the Lord is with his people, and will bless his word, till all the earth shall know the Sabbath and Jesus its Lord.

With kind regards, I am, dear Bro. Clarke, yours very truly,

W. M. JONES.

—The following is the report of Bro. Barber, referred to by Bro. Jones. It should be understood that the expense of advertising and of the efforts thus far on that field have been met at the cost of friends there and not by the Tract Society. It is due those noble workers to say that they have thus served the cause while the Society has supplied them gratuitously with the required publications. Another quantity is asked for and will be forwarded soon. The Board, at its recent meeting, voted to appropriate a small sum toward the prosecution of the work of tract distribution in London.

JUNE 7th, 1874.

Dear Sir,—I send you a further report of tract distribution, for the last six weeks. On the 28th of April, I attended a large meeting of the Working Men's Lord's Day Rest Association, at Exeter Hall, Strand, and circulated over 2,000 pages of tracts. This Society is for the purpose of bringing in the aid of the law for enforcing the first day, in a strictly Puritan manner. It is brother to another Society of the same sort, both of which I watch the proceedings closely, and shall single out for attack at every opportunity. On May 3d, First-day morning, at St. Pancrass, distributed 500 pages of tracts, at which place I have attended nearly every First-day morning this last six months. I can always find a considerable demand for them there, and I have every reason to believe that many are waiting to carry out their convictions in regard to the Sabbath. May 5th, attended the annual meeting of the Sunday School Teachers at a chapel in Falcon Square, Aldersgate City, and gave away 2,500 pages of tracts. May 17th, First-day morning, went to Rev. Picton's Chapel, Mare St., Hackney, and gave away 1,500 pages of tracts. This gentleman is a member of the London School Board, and has also written three articles on the "Unchristian Sabbath," in a popular weekly paper, and says that "Seventh-day Baptists are the only Christian people who keep the Bible Sabbath." I hope that it was a couple of tracts I sent to him some time ago, that stirred him up to say as much. He preaches in a Sunday or two on the Sabbath. He has not done with the subject, and I shall not have done with the tracts. On May 21st, I attended a Religious Discussion Meeting, at the east of London, and gave away 2,400 pages of tracts, and introduced the subject to a reporter of an Eastend paper. I have also attended four meetings of Christian Evidence Society Lectures, and given away 4,500 pages of tracts. I have marked this Society for attack, so that they shall bring the Sabbath question off their shelf and display it before the people in a plain manner, and without shirking.

I believe that, all told, 15,000 pages of tracts have gone through my hands this last six months, and I have endeavored to use them in such a manner, that, according to my judgment and knowledge of the purposes of the meetings, would be most effectual. I have also posted some few tracts, and given away some in my journeys to and fro in London, in the street, in the cars, on the rail, and more particularly to other tract distributors whom I meet and return the complement. I had laid out a large plan for tract distribution, but it would require a large and continuous supply, and would also want more of my time, which would take me away from my occupation. I do not feel quite satisfied with what has been done, because of the enormous quantity of dust to be swept away before the people can see clear. But I do hope the seed I have scattered will be watered by some one, I am quite sure *who* will give the increase. There is plenty of good ground for the seed; let the quantity be large and continuous. We must make up for the last hundred years.

Yours in the faith of the gospel.

CHAS. B. BARBER.

2 NEEDHAM TERRACE, Clarence Road,
HACKNEY, London, England.

MINUTES OF THE SABBATH SCHOOL INSTITUTE.

Held in Leonardsville, July 7th and 8th.

The Sabbath Schools of West Edmeston, and 1st and 2d Brookfield churches met July 7ht, with the Church in Leonardsville, and organized a Sabbath School Institute, with Eld. J. B. Clarke, Chairman, and Eld. L. A. Platts, conductor of exercises.

Scripture read by L. A. Platts. Prayer was offered by Eld. Gillette.

The object of the meeting was briefly stated by the Chairman, and welcome given by Eld. S. Burdick. It was ascertained that there were in attendance four superintendents, twenty-five teachers, and a fair representation of the classes.

After a general statement of the usual method of conducting Sabbath School Institutes, the following question was placed upon the blackboard for discussion: The Sabbath School; its mission. Several responses were promptly given by different members of the school, and in their order were outlined upon the board. The first object of the Sabbath School is to bring the unconverted to Christ. 2d. To train in religious matters, which may be classed under three general heads: Knowledge of God; Christian experience, and Christian Work. Each of these topics was taken up in order, explained and illustrated by Eld. Platts in an easy, social manner, yet earnest and forcible, like one whose heart is in the work. Persons desiring further information upon the subject were requested to hand in their questions on slips of paper, and proper attention should be given them.

It being now time to adjourn, the item of expenses was taken up and referred to the Associational Committee.

After singing "Old Hundred," Eld. Burdick dismissed with the benediction, and the Institute stood adjourned for two hours.

AFTERNOON SESSION.

Prayer by Eld. Todd. Singing.

The attention of the class was invited to the subject: "How shall the Sabbath School accomplish its mission? What are its agencies?"

"Organization; eleciton of officers and their duties," was first discussed at some length and several practical suggestions were presented, which, if carried into effect, would be decidedly beneficial. The character of the Sabbath School literature of the present day was questioned.

After singing, the subject of "Teachers" was considered. Eld. Gillette presented the following as some of the necessary qualifications for teaching: Willingness to accept the responsibility; preparation for the work; desire and effort to improve the class morally as well as spiritually; feel in a measure responsible for the conversion of those under their charge; make the class a subject of special prayer; punctuality a duty; the teacher's calling a high and noble one, and the Sabbath School a place where all may find something to do.

"When he cometh," sung by the school.

Aptness to teach; opportunity and inclination for study; a heart of love—love for Jesus, for pupil, and for the work; topics presented by the the Conductor, and remarked upon by Eld. Clarke. The heart needs to be filled with love for Christ; piety a better preparation than intelligence; a careful study of the word of God essential; commentaries are to be consulted as helps; prayer must not be neglected.

Singing.

Farther remarks were made by Eld. Platts, and answers given to the questions on the table.

Voted to adjourn until half past seven o'clock, after benediction by Eld. Burdick.

EVENING SESSION.

Opened by singing, "How sweet to be allowed to pray."

Prof. H. C. Coon, of Alfred Centre, being invited to speak upon the subject of Teachers' Meetings, gave the benefits of these meetings as follows: 1st. The thorough preparation of the teacher. 2d. The benefit derived from uniformity of ideas and illustrations. 3d. The encourment to Superintendent and teachers; added interest in the Sabbath School work. 4th. A careful, critical study of the lesson for the coming Sabbath.

Following these remarks, was a general discussion of the most favorable time during the week for holding the Teachers' Meeting, the proper person to conduct the exercises, &c.

A practical illustration of a teachers' meeting having been announced as a part of the programme for the evening, *Lesson Papers* were now distributed, and Eld. L. A. Platts conducted the class. Lesson: Mark 1: 16–27. Topic: All power given to the Son. The order observed was similar to that usually followed in our regular school.

After singing, "Come to the Saviour," remarks were made in reference to the organization of Normal Classes, and numerous books suggested as suitable both on account of price and the matter contained for study in such classes.

After the doxology, "Praise God from whom all blessings flow," and the benediction by Eld. Gillette, adjourned until ten o'clock, July 8th.

WEDNESDAY MORNING.

The session was opened with singing, "In the cross of Christ I glory." 19th Psalm read by Eld. Platts. Prayer by Eld. Gillette. Singing.

The relations of the School to the Pulpit and to the Home, was announced as the topic for the morning.

A few preliminary remarks were offered, urging parents to take their children to church, emphasizing the benefits derived from the habit of attendance upon religious service. The first two—the School and the Pulpit—are in a large sense one. Both are to make wise unto salvation. In the pulpit men are persuaded to come to Christ; in the Sabbath School a more personal appeal is made. The workers in the church are the workers in the Sabbath School. Eld. Clarke argued that the pulpit can aid the school by the pastors giving his prayers; lending his influence; becoming personally identified in the work. The school should be considered an organic part of the church, and conducted in such a manner as to secure the welfare of all its members. The pastor may urge the importance of the Sabbath School from the desk; announce its sessions, devote an occasional Sabbath entirely to its interest.

The congregation sang, "Rock of Ages." The home can show its interest in the work by general attendance; study of the lesson with the children, guarding its reputation. The of the homs effect upon the home is visible, producing refinement, intelligence, submission to parental authority, and a general consciousness of right and wrong.

The motion to remunerate Eld. Platts for his services was now acted upon, and a collection taken amounting to $18.

Voted, to adjourn for one hour and a half. Benediction by Eld. Clarke.

AFTERNOON SESSION.

Opened by singing, "Marching on." Prayer by L. A. Platts.

School addressed by Eld. Gillette. Subject: Conversion of children. The power of the Spirit is manifest upon the hearts of children at an early age. The life of the church depends upon the ingathering of the young. The Bible contains many precious exhortations for the youth. To be useful in life, religion is necessary. Obedience to parents is a Christian duty. In honoring parents God is honored. Be led by the Spirit into all truth. God grant that all members of the Sabbath School may become united with the church of Christ.

Singing, "There is a home."

Prof. Coon's address to the young people contained the following points: Young people possess elements of strength which it is their duty to use to the glory of God; they should exert their influence to lead others in the way of life; they cannot be what God designed unless established in the Christian religion. Let it be the fixed purpose of the heart to accept the teachings of the Bible.

Music.

The reasons why *children* should become Christian were presented by Eld. Todd. The teachings of Christ require them to love him. He first loved them; died for them. Pray without ceasing. The Lord hears prayer wherever offered. These thoughts were discussed in a style particularly adapted to the comprehension of the class to whom they were addressed.

Voted, that the proceedings of the Institute in a condensed form be furnished for publication in the *Sabbath School Journal.*

Voted, that Eld. J. B. Clarke furnish an article for publication in the RECORDER.

Eld. Hoxie, (Free-will Baptist,) upon invitation, made some very pertinent remarks.

Mr. E. Whitford, Mr. Hibbard, Eld. Todd, Eld. Burdick and Eld. Clarke, each made appropriate remarks in behalf of the several schools.

Closing remarks by Eld. Platts were addressed to the unconverted, to the teachers, and to the children.

Doxology sung, and benediction pronounced by Eld. Platts.

A deep interest seemed to pervade each session and many expressions of gratitude were tendered Eld. Platts for the satisfactory manner in which the exercises were conducted.

P. E. WITTER, *Sec.*

TRAIN OF CARS ATTACKED WITH STONES.—A Boston dispatch of July 28th, says that the train from New York, due there at 11:20 the night before, when a mile west of Palmer, was assaulted by miscreants who threw several stones through the windows. A man in the smoking car was struck, cutting a gash over his ear. Another stone struck a lady in a passenger car, inflicting a frightful wound on her temple, rendering her insensible. On the arrival of the train at Palmer surgical aid was procured and the man left. The lady was taken to West Brookfield. At Palmer a party of men was organized and sent back in search of the ruffians. Vice President Lincoln, of the company, was on the train, and promised a large reward to-day for the apprehension of the assailants.

A REVIEW.

Six short articles under the heading "Wake up" have been circulated through the medium of the RECORDER, which will be reviewed, or rather the several items brought together in a condensed form in one short article. The remarks on prayer meetings may not be applicable to every church; it would be well if they were applicable to none. It cannot be denied that the management of prayer meetings has failed to keep up their interest and make them attractive. If they become formal, if a marked backwardness to engage in prayer, if a want of appropriateness in the singing or speaking, or praying, and all these are common enough, how can we expect any profit to the cause of Christ from them? Yet there is a vast importance attached to meetings for prayer. They are indeed the life of the church so far as instrumentality goes, and the promoter of personal piety and enjoyment. Let us all aim, then, to make these meetings interesting, both to ourselves and the unconverted. In connection with earnest, united, and persevering prayer, we may expect the Spirit's power to be manifest in the conversion of sinners, and the prosperity of Zion.

Perhaps the article on Spiritualism may not be applicable to our people. To some Sabbatarians it cannot be, for they deny the immortality of the soul, and a consciousness after death. However strange, carnal, and superstitious it is, it endorses a future state both for the good and the bad. The reasons for its introduction were, 1st, that we are liable to get astray, from the fact that we have broke loose from the Christian churches in general, in reference to the Sabbath, and are perhaps in danger of speculation on the doctrines generally entertained; and in the next place, some have gone so far away and have embraced such strange doctrines, that a word of warning might be needed.

It was a matter of no surprise that the article on Adventism or the personal reign of Christ on the earth should be opposed, though we did not think we were worth such a waste of powder. One idea in that article may be repeated without fear of refutation. That our belief or rejection of the personal reign on earth has nothing to do with our salvation, because it is not in the conditions. Repent and believe in the Lord Jesus Christ are the plain Scriptural requirements taught by the Apostles, and unaltered to the present day, nor can they be without a new revelation. There is a new phase of adventism in one of the papers, namely, that Christ had no existence before his birth of Mary. So the grand item of the Christian faith is rejected, and we are bereft of a divine Saviour—just the very thing we have been charged with by some, both in England and America. Where will error stop, when it begins a race? Here is a short summary of the doctrines of Adventists:

1st. Man has no soul, no immortal soul, more than a beetle or a rooster. 2d. Christians will have immortality when Jesus Christ comes to reign, but previous to that time will be unconscious. Does sleeping in Jesus mean the body or the soul? If the body, we have a beautiful idea of death; but if the spiritual part of our being, how does that agree with "absent from the body, and present with the Lord?" Present, as soon as dismissed from the body; with the Lord, where there is fullness of joy, and pleasures for evermore. 3d. There is neither heaven nor hell. 4th. The punishment of the wicked will be annihilation or destruction. Mark! all this is the preaching of the Gospel, practiced everywhere by all Advent ministers, so-called. Tell us, you who are able, the difference between this kind of Adventism or its connections, and infidelity. "Let us eat and drink, for to-morrow we die." Ah! yes, Jesus Christ will come to judge the world in righteousness, and reward every one according to his works. When he comes, the dead will hear his voice, and come forth out of their graves; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.

We would say in reference to worldly conformity, let us all take care that we are not defiled. Let us come out and be separate, and touch not the unclean thing, lest we defile our garments and hinder the cause of Christ. Sisters in Christ, aim to be good examples to this vain gaudy world. Ministers' wives, be careful to exert an influence promotive of Christian virtues in the churches, and especially for the good of the young people. Never care for being called singular, that will not harm you; but if the world is followed, and we try to get ahead of it, we may lose in the race, if not our soul, our Christian reputation and peace of mind.

The article on Sabbath observance may need no remark, except that with all our professions of adherence to it in its legitimate demands, there is much neglect of it, especially among our young people. The great design of the Sabbath seems to be lost sight of, from the backwardness of improving its time in the sanctuary, in acts of public devotion. Do not some make it a resting day at home, to prepare them for the next day's labor? David hailed with delight the morn when he could go with the people of the Lord and keep holy day. This spirit maintained in the churches would promote our own religion

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SALEM, N. Y.

LETTERS FROM WEST VIR
Thoughts after the Associational
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SALEM, N. Y.

LETTERS FROM WEST VIRGINIA.

Thoughts after the Associational Meetings.

NEW SALEM, W. Va., July 29, 1874.

While enjoying the privilege, recently, of attending the meetings of the several Associations, I took some observations which have been food for reflection since, as well as at the time. It may not be improper to allude in this public way to some things which particularly impressed my mind as they may not have impressed others.

First, let me describe how one or two customs prevalent in our northern congregations affected the mind of one who for nearly four years has resided where different customs prevail. On the occasions of the communion of the Lord's Supper, I noticed that each communicant ate of the bread as soon as it was received, not waiting till others were served. I was of course once familiar with this practice, but having been for several years accustomed to see all communicants wait until all others are served, and until the deacons are seated, when all eat at the same time, I confess that the effect was not altogether pleasant. The words would come into my mind, though I was not sure whether they were pertinent to the occasion, "Tarry one for another," 1 Cor. 11: 33. I am not about to say that one practice is better than the other, but simply suggest the question whether waiting for one another when eating the bread at the communion, is not more in accordance with recognized rules of propriety when eating a common meal, and whether it is not more significant of *communion*.

Another custom to which I allude relates to posture during public prayer. On one occasion of an evening service for preaching, I happened to be late, getting in during the time of prayer. Standing in the vestibule where I could see the people through the long window opening into the audience room, I was peculiarly struck with the appearance of the congregation, as all, or nearly all were sitting bolt upright on their seats. I do not know whether their *faces* betokened any feelings of devotion or not, but to one standing behind them there were no signs of devotion. The character of my impressions may be better comprehended, if I state that it is the custom in all congregations with which I have become acquainted in this country, for the people to kneel during prayer, both in social meetings and in meetings for preaching. The contrast between a kneeling congregation and a congregation with bodies and heads erect is certainly very striking. I do not mention this to commend the kneeling posture during prayer nor to censure the upright posture on the part of the worshipers, but to convey some idea of the impression made by seeing no change in position. I am aware, however, that the latter practice is not universal among our people in the North, but that some bow their heads during prayer.

On this point, it is true that the form is not *essential* to prayer. One may pray acceptably, or join in the prayer with another who is leading the congregation in this exercise, either standing, sitting straight, bowing or kneeling. Yet the posture is not altogether unimportant, as the position of the body may be favorable or unfavorable, to the mental state, according to circumstances. We all recognize the influence of external things upon our attention during prayer, and hence the almost universal practice of shutting the eyes; also the influence of posture, and hence the common custom of kneeling during family prayer, and in private devotions.

But while, on the one hand, sitting with head erect during the time of public prayer does not seem reverential, nor well calculated to help devotional feeling, so on the other hand, kneeling under some circumstances is quite as great a hindrance to devotion, as for instance, when one gets tired or experiences cramping of the limbs during a long prayer, or where the floor is in a doubtful condition. I confess that, for one, I have never had my devotions so greatly disturbed as when kneeling on filthy floors. As a medium, it does seem to me that bowing the head on the back of the seat in front, or on the hand, on ordinary occasions is a convenient reverential posture, and well-calculated to assist the mind in its devotions, and that nothing less than this shows that reverence for God's worship which becomes every Christian. Yet on many occasions kneeling by all the worshipers seems most appropriate.

I reserve some other thoughts for another letter. C. A. B.

MUSKEGON CITY, Mich., was visited by the fire fiend on the 1st of August, by which nearly two hundred places of business were destroyed. No estimate of the damage is given. The buildings burned were mostly of wood, and comprised the old part of the town. The National and Forest City Hotels and a large number of saloons were burned, and those left were closed by the Mayor on account of the great number of intoxicated persons in the streets. Only three brick buildings were burned.

BRO. CURTIS' ADDRESS.

I have read with some regret Bro. D. P. Curtis' Address to the Seventh-day Baptists, (I suppose,) in which he announces his intention to identify himself with the Seventh-day Adventists, of whom I desire to say a few things. First, I kenw Bro. Curtis when but a lad, and was for four years a pastor of the church where he held his membership. I then learned to love him for his unflinching Christian deportment, as well as his manly demeanor in meeting the trials of an orphan child; and although not intimately acquainted with him since that time, my interest in him as an earnest, honest-hearted Christian brother, has led me to keep track of him and his religious movements. I am glad to say I have had no occasion to diminish my love and respect for him. And now that he has taken his leave of us and goes to another people, I am glad that he does not leave us as others have done, to avoid church censure. I am also glad that his religious sentiments on which he takes himself away from us are not of a practical charcter, involving moral conduct; and further, the people to whom he goes are earnest advocates of God's moral law, as well as able ones. Should it ever happen that Bro. C. should chance to pass by me, it would give me pleasure as ever to entertain him; and further, I should not refuse him my pulpit, in which to set forth his peculiar views. If our cause is not defendable, let it go.

Bro. C. thinks our people are slowly moving towards "Adventism." This may be so, but I apprehend at a very slow pace. I think our people have never grappled their peculiarities. Their view of deity is so extremely gross, we must undergo a very great change to even lean that way. As to their ideas of the judgment, I could as easily accept Swedenborg's views as theirs. They are *forced* to their views on this point by errors that lie back of that; one mistake has driven them to another. Like all other mistakes they do not go alone; one prepares the way for another. Their idea of the "cleansing of the heavenly sanctuary," is quite too far fetched, and belongs to the above train of mistakes. As to the matter of the "visions" of Mrs. E. G. White, we as a people have been so thoroughly educated in the doctrine that the Scriptures which we have "are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," that we can but feel safe in trusting them. We do not feel the necessity of any "addition." If we can come up to that standard that is able to make us "perfect" and "thoroughly furnished unto *all* good works," it is enough. And why should we want another gospel, unless it should be to sustain some doctrine *not* clearly taught in the one we now have. Then we have been so solemnly warned not to add anything to the things written in the book, that we hesitate to do so; and to tell the truth, we do not feel the necessity of doing it. As to the near coming of Christ, I could much sooner accept their views than those of some that hold their connection with us. I have often wished that they might be right, but I fear that there lies between us and that event a day of fearful trial for the church. For years I have witnessed what seemed to be a death like stupor coming over the professed Christian church. Our religious efforts are largely mechanical, a disposition so to construe Bible truth as to meet what is called the "spirit of the age," and the "progress of the age." While we have been flattering ourselves with the hope of "a good time coming," the world has been chilling the life-blood of the church. And as to Christ's coming to set up a kingdom, I should quite incline to Paul's views, which are, that Christ is coming to "deliver up the kingdom," (see 1 Cor. 15: 24,) rather than set up one. Certainly this is a very different transaction. In the future, God willing, I propose to say a little more on the subject of the kingdom. V. HULL.

A NEW SWINDLING DODGE.—The Buffalo *Express* relates that a few days since a well-known gentleman of that city called upon Coroner Davis at his office, and handing him $18, politely asked the conductor of inquests to let him have that gold watch, etc. The coroner being completely at a loss to determine the import of his visitor's singular request, questioned him as to his meaning. In answer, the gentleman informed Mr. Davis that he had "called to get that gold watch and the other property belonging to the young man who recently died at the Bonney House; and here is the $18, which in your letter to his folks at Lyons, you said was the amount of the doctor's bill."

At first the Coroner was inclined to look upon the matter as a joke, that some sharp individual was endeavoring to play off upon him, but noticing how serious the gentleman really was, he questioned him closely, and ascertained that there was a family living at Lyons who had received a letter purporting to be written by Coroner Davis. The epistle stated that their son had died at the Bonney House, and by sending the Coroner $18, the cost of the medical attendance, etc., the effects of the deceased, among them a valuable gold watch, would be sent to Lyons. The Coroner immediately denied all knowledge of the letter, or of having ever written or mailed such an epistle, and furthermore emphatically deelared he knew nothing whatsoever about the family in Lyons or their deceased son. The visitor, who it seems, had been authorized by the deluded folks at Lyons to take charge of their son's peoperty, apologized the best way he conld under the circumstances, and beat a hasty retreat. What was the object of the letter, or who was its author, is still a mystery, and both are undoubtedly numbered among those things that no fellow can find out.

WOMEN'S MISSIONARY SOCIETIES.

An Appeal.

It is cheering to witness progress in any good enterprise. It becomes doubly so when that enterprise is one in which we are particularly interested. In the report of the doings of the North-Western Association, as given in the RECORDER of July 23d, we see that the ladies of the Farina church have organized a missionary society and taken measures to bring the subject of women's missionary societies before the churches of that Association. This looks like work.

Being a member of a similar society, organized two and a half years since, at Alfred Centre, and believing that by the ratio in which we increase such societies we shall be multiplying a very proper, as well as a very fruitful means to a most desirable end, I am prepared to hail the advent of this sister society, and tender it sisterly greeting. The earnestness with which it has gone about its work, if continueds will insure the success we wish it. And now, dear Christian sisters, each one, in each church in the Seventh-day Baptist denomination, you are asking, What can I do for the Master? Here is a work in which all may engage, and by united effort may render most material aid to the best of causes, as its labors are in the interests of humanity, looking to the salvation of precious souls.

Now will not the women of each church in the denomination, which has not a missionary society, organize themselves for this work, each paying a stipulated admittance fee, and a penny a week, or more as fortune may have favored with means, into the treasury, to be used for such missionary interests, as shall from time to time seem most to need. Such organizations can frequently, or occasionally at least, avail themselves of opportunities to make considerable sums of money for the treasury, by whatever proper means their locality and circumstances may present.

If each society thus formed should realize but a small amount, in the aggregate, a sufficient sum would be realized, if each church had its missionary society, to enable our too feebly supported missionary operations to go on their way rejoicing. Sisters, shall we not go about this work, and go about it in earnest, and now?

Yours for progress,
MARY B. DAVIS.

WALWORTH, Wis., July 28th, 1874.

FLOOD IN PITTSBURG AND ALLEGHENY CITIES, PA.

We collect the following account of the recent flood at the above named cities, and the incidents connected therewith, from the various Pittsburg reports:

At about eight o'clock on Sunday evening, July 26th, a storm set in which, as far as the destruction of human life is concerned, was the greatest calamity which has ever visited our city, and, in some degree of horror, rivals the recent Mill River disaster in Massachusetts.

The extent of territory damaged is not less than twenty or twenty-five miles in diameter, and how the city of Pittsburg, lying as it does in the centre of this circle, escaped further injury appears almost miraculous. A prevailing theory is, that the disaster was caused by some kind of waterspout. A gentleman who watched the storm from a point a few miles down the river, where there was little rain, says that by the fitful flashes of lightning he could see a huge, inky-black, funnel-shaped cloud which overhung the city, the narrow end being lowest, while the dark parts emitted almost continuous flashes of lightning. During the flashes of lightning, houses and cattle, and animals of all kinds could be seen floating in the torrent, and their bellowing of terror could be heard above the roar of the flood.

The total loss of life by the calamity, as nearly as can be ascertained, is two hundred and sixteen.

Two boys, aged seven and twelve years, respectively, made one of the most remarkable escapes in the history of this extraordinary calamity. Their father's house was struck by the rushing waters, and carried down Madison avenue on the tide. The parents were drowned, but the two boys escaped to the garret, and when the different portions of the building parted company, they clung to the roof; this roof eventually brought up against a pile of timber, just above the glue factory, and the rapid accumulation of floating matter soon hemmed the boys into a narrow corner, but did not injure them. When the waters subsided, they found themselves literally buried alive through all the dark hours of Sunday night. Monday and Monday night they continued thus imprisoned, and at about ten o'clock on Tuesday they were discovered and taken out nearly starved, but otherwise unhurt.

Another incident is worth relating. A woman was found in the second story of her dwelling, fastened in the debris with which she was surrounded, with her child in her arms. Both she and her babe were dead, but just above her, and resting on her body, was another child which was also fastened, but which had managed to keep its head above the water until it was taken out alive. Two other children were found alive the next morning in an overturned house in Centre street, which showed all external signs of having been completely submerged. How they escaped death is beyond comprehension.

A baby was found in a crib floating in the Ohio river, at the head of Montgomery Island, thirty-two miles below the city, the next afternoon, and was received by Mr. Allen, who lives near the island. The child was living, but has not been identified.

At Union depot, the tunnel of the Pan Handle railway was flooded with four feet of water and became impassable for trains. Traffic was suspended for the time being on that road. In the thirty-sixth ward were the most costly results of the deluge. The tremendous body of water which swept down from the hills into the Saw Mill run, raised that stream with great rapidity, aud sent it whirling with tremendous velocity and power to the river. The bridge by which Carson street corsses the river was swept from its abutment. So great was its force that the large number of barges with coal were torn from their fastenings and swept down the river. The tow boat B. C. Wood was also swept away at Wood's mill. A tremendous slide occurred, covering the rails of the Pan Handle road to the depth of eight feet. An incoming train was struck there, and was not dug out until nearly morning. Another train was bottled up just below the Saw Mill run. Damage to the track will be great. The damage done to business houses is very great, but cannot be computed at this time.

It is feared another disaster threatens Allegheny City. The ravine at Butcher's Run is choked up some two miles with the contents of the destroyed slaughter houses, and great quantities of meat and a number of bullocks partly dressed. More than a hundred horses, and perhaps an occasional human body are embedked in the mud. The sun, whith has come out hot, has caused an awful stench, almost overcoming the workingmen, and if the weather continues hot the breaking out of pestilence is feared before the debris can be cleared away, as Butcher's Run district lies in the midst of a dense population.

THE STUNDISTS.

Prof. Remscheubusch give the following account of the Stundists of Russia:

"In Russia many sects have separated from the national church, claiming to be the true, orthodox Greek church and in some of them there seems to be some real piety. But the Stundists differ from them all, as they have arisen by the contact of religiously-disposed native Russians with pious Germans in southern Russia. Several hundred thousand Germans live in southern Russia, and a very large proportion have descended from the so-called 'Pietists,' or 'Stundists,' who emigrated from Wurtemburg to Russia about fifty or sixty years ago. 'Pietists,' is a nickname given to earnest Christians all over Germany; Stundists, from the German word *Stunde*, hour *i. e.*, hour of prayer or for prayer meeting. Many of these German Pietists of Russia have become Baptists, and a large proportion of the native Russians who inclined towards the views and practices of the Pietists were on the point of becoming Baptists when the persecution broke out and prevented them from being baptized. This will account for the fact that the Baptists are called Stundists, which is a general term, embracing Baptists and Pedobaptists. It will also account for the fact stated, that some Stundists recently brought their children to the priests to be christened. Doubtless they had never been Baptists, but were people who simply attended prayer meetings. I have positive information that the tendency of the Stundist movement among the native Russians is decidedly towards the Baptists."

BOND REDEMPTION.—The Treasury department has issued a notice that the principal and accrued interest of the bonds herein below designated, known as five-twenty bonds, will be paid at the Treasury of the United States, in the City of Washington, on and after the first of November, 1874; and that the interest of said bonds will cease on that day, that is to say, the coupon bonds known as the third series, act of February 25th, 1862, dated May 1st, 1862, as follows:

Coupon Bonds. $50, from No. 12,201 to 14,500, both inclusive. $100, from No. 38,201 to 45,100 both inclusive. $500, from No. 19,401 to 28,700, both inclusive. $1,000, from No. 47,301 to 70,200, both inclusive. Total $20,000,000.

Registered Bonds. $50, from No. 1,461 to 1,750, both inclusive. $100, from No. 10,701 to 13,300, both inclusive. $500, from No. 6,401 to 7,000, both inclusive. $1,000 from No. 26,167 to 31,609, both inclusive. $5,000, from No. 8,204 to 9,800 both inclusive. $10,000, from No. 10,518 to 11,750, both inclusive. Total $5,000,000. Grand Total $25,000,000.

The interest due November 1st, 1874, on registered bonds, embraced in the call, will be paid with the principal of the bonds.

CIRCUMSTANTIAL EVIDENCE.—A man by the name of John McCann, was found in the road near Jersey City, on the morning of July 27th, with two bullet holes through his head. A man named Frank Wagner was arrested on suspicion of having done the deed. He was in the vicinity when the shots were heard. His character would not have cleared him even of a lighter charge. He said he was not abroad, but it was proven against him. He had been flourishing a pistol in a saloon near the locality of the finding of McCann's body. The bullets extracted from McCann's head fitted the chambers of the revolver in his possession. The weight of evidence was against him, and he was in a fair way of taking the consequences. But a Thomas Brooks comes forward and says that he had a hand in McCann's death. He was going to New York for a load of fish, when he was attacked by McCann. Brooks in self-defense, delivered two shots and got rid of his unwelcome guest. He then drove on, unawares, that his shots had told, supposing that McCann jumped from the wagon. Brooks says he has had frequently to fire at robbers who attacked him on the road, and thought no more of the attack of McCann until he saw the announcement in the papers. Brooks voluntarily gave himself up.

A CORNER IN CORN.—A dispatch from Chicago, Ill., details the excitement at the Board of Trade there July 31st, consequent upon a successful corner made in the corn market. The price opened at 67, fell to 63, then to 62, when there was a lull, dealers wishing to see the day's receipts. Soon prices went to 64, and when it became known that a corner had contracted for the shipment of 1,021,500 bushels there was great confusion and uproar. Prices went to 66, then to 70, and then Mr. Sturges, the leader in the corner offered 80 cents, and large quantities were sold at this price, amidst the greatest excitement, one firm alone selling a quarter of a million bushels. The excitement continued, and dealers hastened to Sturges' counting house with receipts for purchases to get their checks before three o'clock. When three o'clock struck the crowd burst the doors open, claiming that the time piece had been tampered with, but finally the crowd dispersed. It is said large numbers of small dealers will suspend. There were in store 2,059,732 bushels of corn, Thursday, held by the combination, who are said to have 7,000,000 of bushels under control in Chicago and the east. The combination extends from Iowa to New York. The Bank of Montreal furnishes the funds.

A FATAL ACCIDENT occurred in the village of Wellsville, N. Y., on Wednesday, July 29th. We gather the following particulars from the *Allegany Republican:*

After Miss Ella Johnson's encounter with the burglar in her sleeping apartment some time ago, when she displayed so much genuine heroism, firing at him and driving him from the house, some of our citizens, wishing to demonstrate their appreciation of her courage, contributed a sum sufficient to buy a gold-mounted revolver and presented it to her. It had been much admired by many young ladies of that neighborhood, and pistol practice has entered largely into the pastime of the owner and her friends. Last Wednesday morning the two daughters of Mr. H. G. White were present during the target firing, at the termination of which the pistol was cleaned and loaded. Miss Johnson was on the point of putting it away, when she noticed a spot on the hammar, drawing it back to wipe it off, her thumb slipped and the pistol was discharged, the ball entering the lower bowels of Miss Adel White on the left side. The young lady was immediately carried home, surgical aid called, and every thing was done that the promptings of affection and friendship could devise, but she died on the following day.

ANOTHER RAID BY THE LADIES.—On a farm near Knoxville, Pa., says a recent number of the Elmira *Gazette*, some ladies were in search of gooseberries, when they came upon a convention of rattlesnakes. Being very badly frightened at first, the ladies got on top of the nearest fence for refuge and consultation. After duly considering the subject, they resolved upon an attack, and sent the youngest of the party for a double-barrel shot gun, some half a mile distant. On the return of the girl with the gun the attack was immediately made by firing two shots. The ladies followed up their firing by attacking their snakeships with long poles and stones. With these weapons, and with the aid of two dogs who volunteered for the fight, the ladies won the battle, and soon the "dead corpses" of five rattlesnakes were before them. The largest one was five feet in length, and the smallest one three feet and six inches. Certainly these heroic ladies are entitled to much credit for their bravery, and for thus most effectually bruising the serpents' heads.

INDIAN FIGHTING.—A dispatch from Galveston, Texas, of July 30th, says:

A special to the *News* from Fort Worth, says that Col. Stewart, a member of the Legislature, just returned from Wise county, brings a report of another fight near Jacksboro, on Friday last, between the Montague Rangers and a body of Tenth United States Cavalry and the Indians, the latter numbering 500. The Rangers lost twelve killed and several wounded; the cavalry several men, and their commander killed. The report says the combined forces were driven back to Jacksboro.

A St. Louis dispatch of same date says:

A dispatch from Newton, Kansas, says that Captain Hannalan's militia returned to Fort Dodge on Tuesday last, and report that they killed nine Comanche Indians on Canadian river, upon whose bodies a number of white scalps were found.

BOND SALES.—Negotiations for the balance of the five per cent. funded loan have been concluded by the Secretary of the Treasury with Messrs. August Belmont & Co. on behalf of Rothschild & Son, London, and Messrs. J. & W. Seligman & Co., in behalf of themselves and their associates. These parties made an absolute subscription for $45,000,000, coupled with an option taking the remainder of the loan at any time within six months. The loan is taken at par to be paid for in coin or five-twenty bonds, the parties to receive one-quarter of one per cent. commission, and to defray all expenses of the transaction, including the delivery of the bonds. From the well-known reputation of these bankers, no doubt exists at the Treasury department as to their ability to place the entire loan.

BANK ROBBERY.—Two men entered the First National Bank at Batavia, Genesee county, N. Y., July 29th, and while one engaged the attention of the only person present connected with the bank, the other ran away with a box containing money and bonds to the amount of $10,000. The two men are described as being from forty to fifty years of age and very much alike in appearance, short and stout build; may have worn light whiskers and were dressed in dark gray business suits. A large reward is offered for their arrest.

RAILROAD DECISION.—In reply to an interrogatory by the Secretary of the Treasury, the acting Attorney-General has decided that a railroad existing in contemplation or unfinished, is defined by its track and termini. A substantial change of terminus destroys the identity as is shown in numerous cases where such changes have been successfully resisted by subscribers to the original undertaking. If, therefore, a land grant has been made to a company to aid it in constructing, in whole or in part, a road between certain termini upon the condition of a certain use of such railroad, such condition lies between the termini mentioned, no more or less, any subsequent change of termini will not effect the original application of the condition.

A NEW JOURNALISTIC ENTERPRISE.—A French paper states that some American travelers have just brought out, at the foot of Mount Ararat, a newspaper, entitled *Whiffs of Ararat.* Among other curious facts, we learn from the *Whiffs* that in the Armenian villages a wife may be purchased at from $10 to $80. The peasants believe that the earth is supported on the back of an ox, and that when a fly settles on his head an earthquake is caused by his efforts to shake it off. They are persuaded that impassable barriers surround Mount Ararat, and keep back mortals whose presence would defile the sacred summit, where angels mount guard before an indestructible fragment of Noah's ark.

A SUPPOSED MURDERER AWAITING EXTRADITION.—The State police of Massachusetts have information that Thos. Cahill has been arrested in Ireland, charged with the murder of Bridget Landergan, a servant girl in the Dorchester District, the fifth of last December. Cahill is held to await the arrival of a requisition from the United States government, when he will be brought back to Boston. Cahill was residing at a town called Carahulla with his father, and had been accused by the people in Ireland of committing this murder, which accusation he met with a great deal of talk.

MORMON ANNIVERSARY.—We learn from the Elmira *Advertiser*, that the Mormons celebrated their twenty-seventh anniversary at Salt Lake on Friday, July 24th, as if poligamy was serene and lively, and Mormonism was to endure a thousand years. The saintly descendants thronged the great tabernacle of Salt Lake City, and made a most significant demonstration, that so far the last twin relic of barbarism has successfully resisted the interference of the National government. The steady European emigration and Brooklyn scandal were made texts for the occasion. Mormondom was jubilant over the advances its doctrines were making.

TREASURY DECISION.—The Secretary of the Treasury has decided that all lines of steamers plying between the United Provinces and places in the United States on the Atlantic coast, must conduct their business in all respects as other foreign going vessels are required to do. This decision will affect several eastern lines which heretofore have carried on business in an irregular manner, and thus enjoyed privileges not countenanced by law.

A FIRE broke out in Salem, Washington county, Indiana, about two o'clock in the morning, August 1st, causing a loss of some $100,000, on which the insurance was light. It was subsequently discovered that Dawson Lyons' store was robbed of $16,000 in Government bonds and $600 in cash, and it is supposed that the fire was started to cover the loss. There is no fire department in Salem, but the authorities of New Albany, Indiana, sent an engine and the fire was stopped.

VIGILANCE COMMITTEE.—A Kansas City special to the St. Louis *Democrat* says that a vigilance committee of about 100 men has been formed at Wellington and other points in Kansas for hanging horse thieves. Three men, named Hasbrook, Bill Oak and Charley Smith were hanged near Wellington recently, and made confessions involving other parties.

A PARDONED PRISONER.—Louis Van Etten, recently pardoned from Sing Sing, has been arrested again for attempting to pass a $1,000 bond, which is said to be a portion of the robbery of Del Lazagno at the St. George Hotel. He will be taken to San Francisco for passing the same bond there some time ago.

INDIAN MURDERS.—A special from Fort Union, New Mexico, to the St. Louis *Democrat*, says a band of fifty Kiowa and Comanche Indians killed five men near the mouth of Ute creek, twenty miles south of Fort Bascom, on the 21st of July. No particulars of the affair given.

LEMON-JUICE IN DIPHTHERIA.—M. Revillout, in the *Gazette des Hospitaux*, recommends in the strongest terms the employment of large quantities of pure lemon-juice as a gargle. He says that he and his father have used it during eighteen years, and always with success, it being the most certain application yet known.

ABDUCTION CONFESSED.—Beeman Follett, of Saratoga, twelve years since had a child stolen from him. The thief or abductor recently died in Bellevue, New York, but before dying he made a confession, and the child, now a young man, is to be restored to his father.

THE CABBAGE WORM, it is said by the New York *Times*, may be circumvented by sprinkling a weak solution of carbolic acid, or lime slacked with a solution of carbolic acid, over the leaves.

The Turkish Government has formally notified our Minister at Constantinople that it intends to adhere to its recent prohibition of the sale of Bibles in Turkey.

SUMMARY OF NEWS.

The Secretary of the Treasury has directed the treasurer at New York to sell during the month of August, gold as follows: $1,500,000 on first and third Thursdays, and $1,000,000 on the second and fourth Thursdays each, making in all $5,000,000.

Gov. Kellogg has signed the death warrants ordering the execution of the five men who, in April last, murdered and robbed Elisha Eastwood, an old flatboatman.

In Edinburg, Scotland, there is a theological school for women under the charge of Professor MacGregor and Dr. Blaikie. About 100 students are in attendance.

The shipments of Grain to Europe from St. Louis now average one hundred thousand bushels a week, and the movement appraently steadily gains strength.

In the two years ending with last June the amount of money realized for wheat in California was, in round numbers, $40,000,000.

The King of the Ashantees has sent a further installment of £16,000 to Great Britain on the war indemnity.

The public debt statement for July shows a decrease during the month of $1,282,866.

It is reported that Charles T. Beke, the African explorer, is dead.

THE semi-annual statement of the NATIONAL LIFE INSURANCE COMPANY OF THE UNITED STATES OF AMERICA, published in another column, shows the Company to be in excellent financial condition. This is the only Company chartered by Congress; it has a large capital, does business on the Low Rate Stock plan, and is eminently successful and prosperous. The business is done at the principal Branch Office in Chicago.

A want has been felt and expressed by physicians for a safe and reliable purgative. Such a want is now supplied in Parsons, Purgative Pills.

Henry K. Bond, of Jefferson, Maine, was cured of spitting blood, soreness and weakness of the stomach, by the use of Johnson's Anodyne Liniment internally.

SIN is often the result of physical ill-health and feeble stomachs. During one-third of our time the process of digestion continues. To be dyspeptic is to be miserable; dyspepsia is the foundation of fevers, and all the diseases of the blood, liver, skin, and kidneys. Dyspepsia yields to the virtues of the vegetable ingredients in that great purifier of the blood and restorer of health, DR. WALKER'S VINEGAR BITTERS.

SPECIAL NOTICES.

☞ THE next Quarterly Meeting of the Independence, Andover, 2d Alfred, and Hartsville Churches will be held at Hartsville, commencing Sixth-day, Aug. 14th, and closing on First-day following. On Sixth-day evening, at quarter to eight o'clock, prayer and conference meeting; Sabbath morning, at 10½ o'clock, sermon by Rev. T. R. Williams, followed by the communion service; Sabbath afternoon, at 3 o'clock, sermon by Rev. L. R. Swinney, followed by conference; First-day morning, at 10½ o'clock, sermon by Rev. J. Kenyon. A full attendance is most earnestly solicited. D. K. DAVIS.

☞ 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 be prompt in paying, as the funds are needed Any information cheerfully given.
E. R. POPE, *Treasurer.*
Plainfield, Union Co., N. J.

☞ MISSIONARY BOARD MEETING.—A quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Westerly, R. I., on Wednesday, Aug. 12th, at 9 o'clock A. M.
THOS. V. STILLMAN, *Rec. Sec.*

☞ THE AMERICAN SABBATH TRACT SOCIETY is in need of funds for the prosecution of the work of Sabbath Reform. Friends of the cause can appropriately manifest their interest by forwarding their contributions *promptly* to J. M. TODD *Treasurer*, Brookfield, Madison Co., N. Y.

☞ THE ALLEGANY CO. TEACHERS' INSTITUTE for the year 1874, will open Monday, August 17th, at the Court House in the village of Angelica, and will continue two weeks.

Prof. Wm. J. Milne, President of the State Normal School at Geneseo, N. Y., will conduct the Institute.

Teachers whose schools will not have closed at the time of the Institute, will be given the "*whole of the time* spent at the Institute, without deducting anything from their wages for the time so spent."

Board will be furnished at hotels and private houses at $3 per week.

Text Books will be needed for reference.

It is hoped that arrangements can be effected for bringing teachers from Belvidere Station to Angelica on the first day of the session, and returning them on the last day, free of charge.

Trustees are invited to be present and select their teachers for the winter term, and learn many ways in which they may assist the efforts of teachers to make our schools better.

The Commissioners take this opportunity to announce that the annual examination for the award of the Allegany County Free Scholarship in Cornell University, the cash value of which is $180, will be held at the Court House in Angelica, Monday, Aug. 24th, at 2 P. M. The Scholarship will be awarded to any eligible candidate who shall exhibit the best qualifications in common school studies.
FRANK S. SMITH,
WALTER D. RENWICK,
School Commissioners.

MARRIED.

At Shiloh, N. J., July 28th, 1874, by Rev. A. H. Lewis, J. WARD RICHARDSON, editor of the *Advertiser and Review* (Bridgeton, N. J.), and Miss SUSIE B. WEST, of Shiloh. No cards.

At Richburgh, N. Y., July 25th, 1874, by Rev. C. F. Blakeman, Mr. EDGAR J. SCOTT and Miss HATTIE MAY LEWIS.

In Genesee, N. Y., at the residence of John Saunders, July 27th, 1874, by Rev. J. L. Huffman, NATHAN A. CHILDS and Miss EVANGELINE H. ANTISDALE, both of Genesee.

DIED.

In Scott, N. Y. July 24th, 1874, Mrs. DEBORAH L. BROWN, in the 66th year of her age. She gave her heart to God when about fourteen years old, and has for many years been a worthy member of the Baptist Church of Sempronius, but some eighteen months since, she embraced the Sabbath of the Lord, and united with the Seventh-day Baptist Church in Scott. She died in the triumph of gospel faith, and has entered to her rest. A. W. C.

In Milton, Wis., July 4th, 1874, in the 65th year of her age, LAVINIA, wife of Clark G. Stillman, M. D. The deceased, at the time of her death, was convalescent from fever, but able to be about, and do the house-work. The day was exceedingly warm, and being very fleshy, and overcome by the heat, she lay down upon the lounge, and was thus reclining when the Doctor returned from church. He sat down and read for a few moments, and on hearing a gurgling sound, saw that his wife was probably in a fit of apoplexy. She died immediately. Her funeral was attended the following day. The deceased entertained a hope in the mercy of God, but never had submitted to the ordinance of baptism, but had at times contemplated doing so. We have in this death an added lesson on the uncertainty of human life, so suddenly and unexpectedly did the summons come. "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." L. C. R.

In Wells, Faribault Co., Minn., July 24th, 1874, of typhoid fever, ANGELINE, wife of Thomas B. Maxson, aged 33 years, 2 months, and 14 days. A husband and one child are left to mourn her early departure. May they learn the sweet consolation that is found in Christ. H. E. B.

In Welton, Clinton Co., Iowa, Jan. 8th, 1874, of typhoid pneumonia, BERNARD VANHORN, in the 70th year of his age. Bro. Vanhorn embraced religion in the winter of 1831, and united with the Seventh-day Baptist Church of Northampton, Ohio, to which place he moved from Harrison Co., W. Va., in the summer of 1829. In 1851, he moved to Illinois, and united with the Seventh-day Baptist Church of Farmington, and from there removed to Welton, and connected himself with the Sabbath-keeping church of this place, where he remained a brother beloved, until the time of his departure, for which he was in waiting in readiness to be gathered to his fathers. To him death was neither a surprise nor terror. V. H.

LETTERS.

L. A. Platts, V. A. Willard, M. B. Kelly, J. A. Truman, F. F. Johnson, H. Whipple, R. Stillman 2, C. H. Phalen (Vol. 31, No. 13), H. W. Maxson, E. R. Heseltine, G. J. Crandall, P. E. Witter, C. A Burdick, V. Hull, C. F. Blakeman, J. L. Huffman, G. R. Wheeler, L. C. Rogers, A. W. Coon, H. E. Babcock, D. K. Davis.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to extend back of Vol. 28, No. 27.

	Pays	to Vol.	No.
Avis Satterlee, Alfred Centre,	$2 50	31	26
W. R. Barber, Alfred,	1 25	30	52
E. R. Heseltine, Whitesville,	2 50	31	2
A. Crofoot, Richburgh,	1 00	30	52
Almira Maxson, S. Brookfield,	2 50	31	26
E. C. Miller, Brookfield,	3 75	30	52
C. W. Whitford, "	2 50	30	52
S. Jordan, "	6 25	30	52
J. Vidler, "	6 25	30	62
H. L. Spooner, "	3 75	30	52
S. D. Clarke, "	2 50	30	52
G. C. Lewis, "	2 50	30	52
O. Chesebro, "	2 50	30	52
C. E. Clarke, "	3 75	30	52
S. H. Crandall, Portville,	1 50	31	30
W. S. Davis, Pardee, Kan.,	5 00	30	52
L. Townsend, Lime Springs Sta.,	2 04	31	27
H. Whipple, Westerly, R. I.,	2 50	31	30
J. Flemming, Fitts Hill, Ill.,	1 50	31	30
L. Robinson, Murphysboro,	2 50	31	14
J. A. Milliken, Cobden,	2 50	31	47
Mrs. L. Robinson, Murphysboro	2 50	31	14
J. A. Truman, Lima Centre, Wis.	1 50	30	5
T. B. Titsworth, Milton Junc.,	2 50	30	52
Miss L. Cray, Oswayo, Pa.,	1 50	31	36

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese etc., for the week ending Aug. 1st, 1874, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 17,693 packages. Exports were 922 packages. The market is steady at last week's prices. State butter, light color, off flavor or summer make, not too bad, is saleable at 28 @ 30 cents. Fresh made of more life and character, is worth say 30 @ 33 cents, and a top quality of fine, *high flavored* Orange county style butter sells readily at 35 cents. This last kind is limited in its midsummer production to those areas which are par excellence *the* dairy districts of the country. Perennial springs must sparkle in the dog days, and the feed be as sweet and tender in August as it is in June or September, like unto the country that drops toward all points of the compass from around the "head waters of the Delaware." It is this region that makes the trade term and quotation of "Orange county butter," meaning thereby, not simply the production of that county, but its equivalent in style and flavor, coming from all the country lying back of it. This fancy creamery or Orange county is not in overstock now, or ever likely to be in the month of August, and has brought and is bringing the top price of 35 cents for all such that arrives, while butter, whether creamery or otherwise, made in less favored sections, and of less value, sells for less price. Western butter arrived freely; one lot, from Iowa, of five car-loads, containing 1,100 packages, was accompanied by the owner, and mostly carried over unsold; and most desirable Western stock is held above exporters' views of price. We quote:

Creamery and fancy State selections	35
Western creamery finest	28 @ 30
Yellow Western dairy, fine	22 @ 23
State butter, good to prime	28 @ 30
Common State or Western	18 @ 20

CHEESE.—Receipts for the week were 113,168 boxes. Exports 92,080 boxes. Cable 62s. Gold 109¾. Corresponding week last year, Cable 62s; Gold 115¼; top price 13½ @ 13¾. There has been a free business, with sales at the close at 13½ for the top, including some special fancy factories, to arrive in time for next Tuesday's shipment, at same price. Good State factories were mostly sold at 12½ @ 13. We quote:

State Factory, fancy	13 @ 13½
Western Factory good to prime	10 @ 11½
Skimmed or Common	6 @ 9

EGGS.—The decline, noticed last week, continued, and prices are 1 @ 2 cents per doz. lower. We quote:

Near-by marks, per dozen	20 @ 22
Western and Canada	18 @ 20

LIVE POULTRY—is lower. We quote:

Spring Chickens, ℔ lb	17 @ 20
Fowls	15 @ 17
Old Roosters	8 @ 10

BEESWAX.—Pure wax .30 @ 32

TALLOW.—Country rendered .7¾ @ 8

BEANS—Are in small stock. We quote:

Mediums, per bush., 62 lb	1 85 @ 2 10
Marrows, " prime	2 35 @ 2 60
Mixed parcels	1 35 @ 1 75

DRIED APPLES.—

N. Y. State, quarters	10 @ 11
" " sliced	10 @ 12
Common	6 @ 8

FRESH BUTTER SENT

Soon as tubs are full, will sell readily and well. Our Truckman calls at all Depots and Boat Landings every morning to get the Butter, and good flavored fresh make will meet quick returns.

DAVID W. LEWIS & Co.,
85 & 87 Broad St., cor. South William,
NEW YORK.

NEW YORK MARKETS—AUG. 3, 1874.

ASHES.	
Pots	6 25 @6 75
Pearls	9 00 @9 25
COTTON.	
Ordinary	13¾@ 16
Low to good middlings	16½@ 18¾
FLOUR AND MEAL.	
Flour, superfine	4 70 @5 00
State, extra	5 35 @5 80
" fancy	6 10 @6 50
Western shipping	5 25 @5 75
" choice	5 80 @7 40
St. Louis extras	6 00@ 9 20
Minn., com. to best	6 10@11 50
Southern, choice to best extra	5 40@ 9 50
Rye Flour, Western	4 70 @5 60
State and Penn.	4 70 @6 60
Corn Meal, Jersey	3 90 @4 00
Western	3 60 @4 20
GRAIN.	
Wheat, No. 2 Spring	1 26 @1 84
Winter, red Western	1 27 1 82
" Amber	@1 35
White Western	1 45 @1 50
Barley	1 30 1 50
Barley Malt,	1 70 2 05
Oats, Western Mixed	90 @1 00
White	72 @ 75
Rye	@ 96
Corn, Western mixed	77 @ 79
yellow	@ 79
white	88 @ 90
HAY.	
New, retail	1 00 @1 35
shipping	90 @1 00
Rye straw, long	60 @ 65
short	40 @ 50
oat	50 @ 55
HOPS.	
Crop of 1873	10 @ 25
" " 1872	13 @ 20
Old	8 @ 10
SUNDRIES.	
Beeswax, ℔ lb	30 @ 32
Live Geese Feathers	55 @ 60
Cider Vinegar, ℔ gallon	20 @ 22
Honey, New Box	15 @ 25
Maple Sugar	9 @ 15
Sirup	1 00 @1 15
WOOL.	
New York, Michigan, Indiana and Wisconsin—	
Saxony Fleece	50 @ 52
Three-quarter and Full-blood Merino	47 @ 50
Half-blood Fleece	49 @ 51
Quarter-blood Fleeced	46 @ 48
Common Fleece	42 @ 45
Combing Fleece	55 @ 58
Ohio, Pennsylvania and Virginia—	
Choice Selectee Saxony Fleece	54 @ 57
Saxony Fleece	52 @ 55
Three-quarter and Full-blood Merino	51 @ 53
Half-blood Fleece	51 @ 53
Quarter-blood Fleece	48 @ 50
Common Fleece	43 @ 46
Combing Fleece	56 @ 59
Iowa, Vermont, and Illinois—	
Three-quarter and Full-blood Merino	46 @ 49
Half-blood Fleece	46 @ 49
Quarter-blood Fleece	44 @ 47
Combing Fleece	54 @ 57
Missouri, Kentucky, and Tennessee—	
Washed Fleece	46 @ 50
Unwashed Fleece	35 @ 38
Unwashed Combing	40 @ 47

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V. A. WILLARD,
ATTORNEY & COUNSELLOR AT LAW,
BELMONT, ALLEGANY CO., N. Y.

Business intrusted to me will receive prompt attention.

THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God Free and Independent: To Andrew Millard, a son, of full age, residing at Union Pier, Berrien county, Michigan; Mary Ann Gowdy, wife of Franklin Gowdy, a daughter, of full age, residing at Union Pier, Berrien county, Michigan, and Phebe June, wife of David June, a daughter, of full age, residing in the town of Wellsville, Allegany county, New York, heirs at law, and next of the of WILLIAM C. MILLARD, late of kin town of Wellsville in Allegany county, N. Y., deceased, Greeting:

You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany county, at his office in Wellsville, in said county, on the 30th day of September, 1874, at ten o'clock in the forenoon of that day, to attend the proof and probate of the last Will and Testament of said deceased, which relates to both Real and Personal estate, and is presented for proof by Sarah A. Millard and David R. Stillman, Executors therein named, and hereof fail not.

In Testimony whereof, we have caused the Seal of Office of our said Surrogate to be hereunto affixed.

[L. S.] Witness, James S. Green, Surrogate of said county, at Wellsville, the 29th day of July, in the year of our Lord one thousand eight hundred and seventy-four.

JAMES S. GREEN, Surrogate.
W. HATCH. Attorney.

1858. 1874.

IF YOU WANT

A Solid Gold or Silver Watch, a Chain, a Clock, or anything in the line of Jewelry, Solid Silver, or Plated Ware, a pair of Genuine

ROCK CRYSTAL SPECTACLES,

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V. A. WILLARD, *Agent.*
Belmont, N. Y., July 31st, 1874.

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EVERY YOUNG MAN should have such a knowledge of commercial affairs as may be obtained in the ROCHESTER BUSINESS UNIVERSITY. ☞ Send for circulars to L. L. WILLIAMS, Principal, Rochester, N. Y.

SEMI-ANNUAL STATEMENT
OF THE
NATIONAL LIFE INSURANCE CO.
OF THE UNITED STATES OF AMERICA.
Chartered by Congress.
CASH CAPITAL - - - - $1,000,000.
JULY 1ST, 1874.

ASSETS.

Cash in Bank	$20,524 95
U. S. Bonds (Market Value)	293,060 00
State and City Bonds (Market Value)	35,900 00
Loans secured by First Mortgage	2,446,547 69
Loans fully secured by Bonds and Stocks	61,187 80
Demand Loans	126,563 19
Loans to Agents, fully secured	12,188 41
Loans secured by Policies	51,958 00
Commuted Commissions and Office Furniture	58,955 44
Accrued Interest	51,406 37
Premiums in course of Collection	105,758 28
Deferred Premiums (net)	103,108 00
Total Assets July 1st, '74	$3,366,888 22

LIABILITIES.

Total Present Value of Policies in force	2,018,784 00
Losses Reported but not Due	104,485 00
Total Liabilities, July 1st,	$2,123,269 00
Surplus	$1,243,619 22

The surplus $1,243,619 is entirely for the security of policy-holders, being additional to the reinsurance fund, which alone affords ample protection.

The loans, secured by first mortgages of real estate worth more than twice the face of the loans, amount to $2,446,547, a sum considerably in excess of the total liabilities of the Company.

The NATIONAL and the REPUBLIC, although under the same management, have not been merged, and the preceding statement is the financial exhibit of the NATIONAL alone.

The Low Rates, the Large Capital, the Definite Contract, and the Liberal Policies of the NATIONAL, render it especially worthy the confidence and patronage of the public.

OFFICERS—John V. Farwell, President; L. D. Cortright and Paul Cornell, Vice Presidents; J. F. Crank, Secretary; John M. Butler, Secretary at Philadelphia Office; Emerson W. Peet, Actuary.

BRANCH OFFICE—CHICAGO, ILL.,
157 TO 163 LA SALLE STREET.
Where the business of the Company is transacted.
METROPOLITAN AGENCY,
34 PARK ROW, NEW YORK.

Miscellaneous.

PRAYER AND POTATOES.

[Of the following poem—a fragment of a charity sermon, preached in Dorchester, Mass., twelve or fourteen years ago—John G. Whittier wrote: "It is more valuable than some epics. I am not sure, but it is more to the Master's purpose than any learned theological poem which has been published since it was written."]

An old lady sat in her old arm chair,
With wrinkled visage and dishevelled hair,
And hunger-worn features;
For days and for weeks her only fare,
As she sat there in her old arm chair,
Had been Potatoes.

But now they were gone; of bad or good
Not one was left for the lady's food
Of those Potatoes;
And she sighed and said, "What shall I do?
Where shall I send, and to whom shall I go
For more Potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of Potatoes.
And she said: "I will send for the deacon to come,
He'll not mind much to give me some
Of such a store of Potatoes."

But the deacon's religion didn't lie that way;
He was more accustomed to preach and to pray
Than to give of his hoarded potatoes.
So, not hearing of course what the old lady said,
He rose to pray, with uncovered head,
But she only thought of potatoes.

He prayed for patience, and wisdom and grace,
But when he prayed, "Lord, give her peace,"
She audibly said, "Give potatoes;"
At the end of each prayer which he said,
He heard, or thought that he heard in its stead
The same request for Potatoes.

The deacon was troubled—knew not for what;
'Twas very embarrassing to have her act so
About "carnal potatoes."
So, ending his prayer, he started for home,
But, as the door closed behind him, he heard a deep groan,
"O, give to the hungry, Potatoes!"

And that groan followed him and the way home;
In the midst of the night it haunted his room—
"O, give to the hungry, potatoes!"
He could bear it no longer; arose and dressed,
From his well-filled cellar taking in haste
A bag of his best Potatoes.

Again he went to the widow's lone hut;
Her sleepless eyes she had not yet shut;
But there she sat in that old arm chair,
With the same wan features, the same sad air,
And entering in, he poured on the floor
A bushel or more of his goodly store
Of choicest Potatoes.

The widow's heart leaped up for joy,
Her face was haggard and wan no more.
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may."
And he kneeled down on the sanded floor,
Where he had poured his goodly store,
And such a prayer the deacon prayed
As never before his lips essayed;
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul,
And the widow shouted aloud "Amen!"
But said no more of Potatoes.

And would you, who hear this simple tale,
Pray for the poor, and praying, prevail?
Then preface your prayers with alms and good deeds!
Search out the poor, their wants, and their needs,
Pray for peace, and grace, and spiritual food,
For wisdom and guidance, for all these are good;
But don't forget the Potatoes.
—*Church Union.*

THE SNOW STORM.

"My dear child, I am afraid we are going to have a snow storm," Mrs. Martin exclaimed, as Jennie drew on her thick shawl, before leaving for the school room where she taught.

"I hope not, mamma;" and, kissing her mother and little brother, Jennie went out into the gloomy December day.

Mr. Martin had been lost at sea several years before, and his creditors had sold all from the widow and orphans, excepting the small cottage which they now call home. Jennie, like a true noble hearted girl, would not remain idle, but, making good use of the good education her beloved father had given her, she earned a tolerable support.

Her walk was about two miles, but urged on by the extreme coldness of the weather, she soon gained the little school room, situated on the outskirts of the village. A bright fire burned invitingly in the small fireplace, and the rows of rosy, smiling faces, was a very pleasant sight to Jennie, as she opened the door and entered softly.

"Good morning, Miss Jennie," they all exclaimed; and any one who could have seen the happy smiles, and heard the merry voices, would have known how they valued their teacher.

The lessons were all learned and recited correctly, and books neatly arranged in their respective desks, and school ended, when Jennie remarked:

"How dark and gloomy it looks;" and, as she neared the door, she exclaimed: "It is snowing now!"

Miss Jennie, don't try to go home, you might be caught in the storm," said Carrie Morton, entreatingly.

"Yes, Carrie, I must go. Mother would be uneasy about me, were I to go to the village; and you know," she replied, as a bright smile of divine trust flitted across her mouth, "our Heavenly Father will take care of those who put their trust in Him."

"Yes, I know it," the child replied, as she folded her hands in calmness and raised her soft eyes to the lowering sky. But, as she kissed her teacher good night, she drew her arms tightly around her, and pressed her lips to her's with tears in her eyes.

When Jenny closed the school room door and stepped out into the chilly air, the large, feathery flakes flew in her face, almost blinding her.

She drew her shawl closely around her and walked rapidly onward.

The storm had now increased so much that she could not see a yard before her, but she still walked on, soon expecting to come in view of her little home.

"Oh, dear, I cannot go much further," she exclaimed, as she shivered with the intense cold.

At that moment she discoverd she had lost her way! Yes, in the darkness of that dreadful night, she knew not whither to turn.

But her faith in God knew no diminution; she felt in that hour, "Though He slay me, yet will I trust Him."

She thought of her mother:

"Oh, what will she do, if I am taken? But God will protect her, and thy will, not mine, be done;" and, as the last words passed her lips, Jennie Martin sank down upon a little hillock of snow, while it covered her still form with a winding sheet as it were.

"Oh, I wonder where Jennie can be," Mrs. Martin exclaimed, in distress, as time rolled on, and Jennie did not appear.

Little Eddie was asleep in his snug little bed, while his mother stood looking out of the window into the blackness of the night.

"Jennie is lost in the snow." The thought came like a crushing weight to the poor mother's heart; and, snatching up her bonnet, she rushed from the room, with a wild determination of searching for her lost child. When she reached the door, she paused, thinking of the little one sleeping so peacefully.

At that period, a step was heard upon the porch, and, thinking it was Jennie, she sprang to the door and opened it.

It was Carrie Morton's father who stood before her.

"Oh! Doctor, do you know anything of Jennie?" she exclaimed, rapidly.

"Why, my dear madam, isn't she at home."

"No, I havn't seen her since this morning."

"Carrie was uneasy about her, and begged me to come and see if she had returned.

"Oh! my poor child, she is dead," the mother sobbed in anguish.

"I sincerely hope not; but, we are losing precious moments. I will return to the village and procure assistance to search for her." Soon quite a number of gentlemen were searching the road, from the school house to her home, for the body of Jennie Martin, while the poor, half-crazy mother was weeping alone. And the litte fair-haired brother lay unconscious of his sister's danger.

At last one of the party shouted they had found her. Dr. Morton bent over the slender form, but no signs of life rewarded his examinations. Wrapping her in a blanket, they carried her solemnly to the home of which she was the light and joy.

Mrs. Martin met them at the door, and sank insensible, when she beheld Jennie's still white face. All that could be, was done, to restore her, and they had almost despaired of her life, when a slight breathing was discerned, which increased, until it became strong and regular. All hailed the symptoms of returning life with joy, and in a few hours Jennie could sit up. And as she put her arms around her mother, and rested her head upon her bosom, she murmured:

"He will never forsake those who put their trust in Him."

For several weeks, Jennie was not well enough to teach; but never did any one have more loving attention than she. Some of her scholars came each day, bringing some little token of love, which is so acceptable to all. When Carrie Morton kissed Jennie, on her first visit, she whispered:

"You said God would take care of you, Miss Jennie, and He did."—*Christian Observer.*

HIT AND MISS.

BY W. H. JORDAN.

"There goes a boy full of vim and energy," said Mr. Morton, as one of the school boys of the village went running by, evidently in earnest pursuit of some fun and play. "He will make his mark in the world, I'll venture," continued Mr. Morton. "A boy as full of vim and 'get up' as Charlie Dasher, can't be kept in the back ground; he has energy enough to run a small steam engine."

"What do you think of Harry Pointer, over there, that is busily engaged trying to hit that mark set up there, with his ball?" said the person addressed, to Mr. Morton.

"O, I guess he'll do pretty well; but he has not got the energy that Charlie has."

Will the reader please go with us over to the school house, and see how matters stand there. There is Harry Pointer, at the head of the highest class. Charlie Dasher is in the class below, and not at the head of it either. How is this? Here is Mr. Morton's pet boy, and model of energy, in the class below Harry Pointer! There is a cause for this. Perhaps we can find out how this came about. Let us ask the teacher: She is an intelligent, kindly-faced lady, and evidently well qualified for her position, and too good a face to act unjustly to her pupils. She listens respectfully to our questions, and politely answers them in substance, as follows:

The two boys are about the same age; have about equal advantages; both good boys, and regular in attendance; but Charlie seems to have no idea of the importance of having his lessons thoroughly learned, or of making any use of them. He seems to have no definite object in view, in coming to school, or desire to accomplish any thing in particular, by his studies. Harry Pointer is evidently intent on being a thorough scholar, and studies with a view of advancing still further in knowledge, as he intends to be a Civil Engineer, when he is a man. Such was the history and character of the two boys, as given by the observing teacher.

Out on the play ground, Harry is always in favor of such sports and plays as seem to have some end in view—something accomplished when the sport is ended. Charlie did not care what it was they did, so it was something like running, jumping, throwing or tearing about generally, without any particular plan about it. When he threw a ball, it was generally at the sky; when he ran, it was generally in a circle: and so on, all through his career—and yet he was an energetic, good hearted fellow.

In course of time, these boys became men, and went into business. Both worked hard at their professions—Harry as a Civil Engineer, and Charlie as a Builder. But how different the results! Harry gradually advanced in business, reputation and wealth: while Charlie worked *very* hard, struggled, and was always poor. His creditors said, that "Mr. Dasher was a man of great energy, and ought to succeed; but he was no *manager*—he seemed to have no plan, or system, or particular object in view, and would certainly die poor."

There is a useful lesson in the history of these two men, and we may learn from it, that one way to success is, *energy well directed.* Have a purpose in view, and work for it. Let that purpose be one of a good and noble character, worthy of any man or woman. Set your mark well up, boys, and then *hit it.*

SPLIT HOOFS.—Sand crack, or "split hoof," is very difficult of cure, without entire rest until new horn grows from the coronet or upper part of the hoof. But light work may be done if any blacksmith can be got who can put a bar-shoe upon the foot. When this shoe is put on, the crack should be cleaned of all dirt or sand, and the edges pared evenly. At the upper part of the crack a hot iron should be drawn across the horn in the shape of a V, or a cut should be made with a sharp knife, partly through the horn in that shape, so as to separate the entire horn from that which is cracked. The nail upon each side of the crack at the bottom of the foot should not be clenched until some strong, fine wire is wound in figure 8 form around them. They should then be clenched so as to retain the wire in place. When a new shoe is put on, the same should be repeated, bar-shoe as well, until the crack grows out altogether.—*American Agriculturist.*

GOOD YEAST AND SWEET BREAD.

You cannot make good bread with poor yeast. To have good yeast in hot weather, it must be made new very often, and it must be kept very cool after it is made. A good bread maker of my aquaintance keeps the yeast-cakes, that one can buy at any grocery, in her house just for making fresh yeast every time. Those yeast-cakes are sweet but are hardly lively enough generally to use directly in the bread making. They serve well for making yeast—one cake for about three pints of yeast, which is enough for most families to make each time. Baker's yeast is often sour, though lively. No one can make sweet bread with sour yeast, unless sugar is added. No; soda never sweetens anything. Alkalies neutralize acids, but they can only do that. They never make sour things sweet. If your bread has turned sour from too long standing, you can do away with that sourness by a judicious use of alkali; but the sugar that was once naturally in the dough had all departed before the bread was really sour. If I am so unfortunate as to have to use soda in my bread, I put in a tablespoonful of sugar with it when I go to knead it.

These columns have readers who shake their heads at the very mention of yeast bread. They think it is poison; but it will be a long time, I think, before they produce in our minds any very strong abhorrence of light, tender, sweet, yeast bread, such as one in a thousand among bread makers know how to produce. Fortunate are the house keepers who have plenty of sweet unskimmed milk to use for mixing bread. Skimmed milk will not answer the purpose. It is little (if at all) better than water. New milk, with its unrisen cream, shortens the loaf. No regular "shortening"—lard, butter, or even cream—can do the work equally well. When I cannot afford to use new milk I prefer to use water without any shortening. Half-a-dozen potatoes, boiled and mashed fine and mixed with the bread sponge, help to make the bread moist and tender. Another way much liked by some is to make corn meal gruel—about a quart, let us say, for four loaves—and scald a portion of the sifted flour with this; then make the batter cooler with cold water, and add flour until the sponge is thick enough, then the yeast. The addition of corn meal is much relished by some, and there is no better way to introduce it into the bread.

I used sometimes to buy in the city baker's "home made bread," which seemed to be just baker's bread improved by the addition of corn-meal.

A BEE STORY.

The following illustrations of the power possessed by insects to communicate their experiences to one another is given by a lady correspondent of the London *Spectator:* "I was staying in the house of a gentleman who was fond of trying experiments, and who was a bee keeper. Having read in some book on bees that the best and most humane way of taking honey without destroying the bees was to immerse the hive for a few minutes in a tub of cold water, when the bees, being half drowned, could not sting, while the honey was uninjured, since the water could not penetrate the closely waxed cells, he resolved on trying the plan. I saw the experiment tried. The bees, according to the recipe, were fished out of the water after the hive had been immersed a few minutes, and with those remaining in the hive, laid on a seive in the sun to dry; but as, by bad management, the experiment had been tried too late in the day, as the sun was going down, they were removed into the kitchen, to the great indignation of the cook, on whom they revenged their sufferings as soon as the warm rays of the fire before which they were placed had revived them. As she insisted on their being taken away, they were put back into the old hive, which had been dried, together with a portion of their honey, and placed on one of the shelves of the apiary, in which were five or six other strong hives full of bees, and left for the night. Early the next morning my friend went to look at the hive on which he had experimented the night before, but, to his amazement, not only the bees from that hive were gone, but the other hives were all deserted—not a bee remaining in any of them. The half drowned bee must, therefore, in some way or other, have made the bees understand the fate which awaited them."

USEFUL HINTS.—A lady, writing to the *Country Gentleman*, thus recapitulates some of the valuable suggestions she has had the good sense to learn from her servant girls. She says:

The other day May was ironing and asked for a piece of sand paper to rub her irons on. I was astonished that I never thought of it before; it is so nice, removes every bit of starch or anything else and makes them so smooth.

One girl taught me that old corsets make the best stove cloths. Just one-half at a time is a convenient size. They are ready made and much better, when unfolded, to take hold of any thing with than a made holder, and much easier to wash. Just throw them in with the brown towels, as many as you happen to get dirty during the week, and they come out clean and ready to use again.

Another girl pours hot water on the blades only of steel knives and they wipe easily and do not need drying.

Another one told me the best way to keep hams and dried beef was to pack them in dry salt. We have tried it for several years with perfect success. An old salt barrel is convenient. Set it in some cool, dry place; put quite a thick layer of salt in the bottom; then pack in the hams, using the pieces of dried beef if you have any, for chinking; cover with salt, then hams and salt again, till the barrel is full. There is not the least danger of insects, if the hams are smoked and the beef dried and put away early, before the flies come around; and they are much nicer to handle than when put down in ashes or oats, or any thing of the kind.

MAKING PIGS WORK.

A correspondent of the *Massachusetts Ploughman* asks this question:

"Can pigs be carried on through summer on green stuff, like clover, lucerne, fodder, corn, etc., after they get advanced enough to cut, or is there something or *anything* better?"

To which the editor very wisely replies:

"We once heard a close-calculating, practical farmer say that he did not believe it paid to work swine, and we know that old Col. Jaques, of Ten Hills farm in Somerville, a genius in his way, always maintained that it was the best economy to 'put pigs on to their belly' at nine months old, that is to fat and kill them young. We incline to think he was right. Nevertheless, there can be no doubt that manure under the barn is greatly improved by the mixing and working which a few swine will effect. This can be done to some extent, as an incident, but to keep swine for this special purpose is another matter. We should want to count the cost of it carefully before we undertook it. Pigs can be summered at pasture very well and cheaply. We have known instances of this where they have lived almost wholly on clover and the roots of other plants which infest old pastures. There is nothing more healthful, but you could hardly expect to get a very rapid growth on them without some extra feed. Kept at pasture till October, and then put up to fat, they onght gain rapidly.

"Pigs ought to have access to plenty of good water. To promote a disposition to root extensively, probably corn in the kernal and scattered about promiscuously, is as good as anything. Potatoes and raw roots are always useful, especially beets."

TYPHOID FEVER AND ILL-BUILT DWELLINGS.—The *British Medical Journal* finds a new text for its advocacy of good drainage in an outbreak of typhoid fever in Lord Cadogan's family, in London. The *Journal* says: "Much sympathy is felt in London society at the outbreak of typhoid fever in Lord Cadogan's family, and the circumstances are not without an important public lesson. The conditions under which it occurred resemble in a remarkable degree those which gave rise to the outbreak of typhoid fever among the visitors at Londesborough Lodge, of whom the Prince of Wales was one of the sufferers. There are six children in the family, and they had been for a few weeks in occupation of Lord Elcho's town house, No. 23 St. James' place, where three of them were seized with typhoid fever within a few days of each other. Lord Chelsea, who had a severe attack, is progressing favorably, although still very weak. The other children are doing well. Tracing the cause of the outbreak, it appears that the house has the characterstic sanitary defects of so many of our town and country houses. The closets, situated in the center of the houses, enter on the bedroom landing; the soil pipes are not ventilated, and as there are sometimes downward currents through the ventilating shafts of the closets, sewer air easily finds its way into the house. The waste-pipes of the water cisterns pass directly into the soil pipes. The lessons of the most impressive events are speedily forgotten, and so it would appear that, in many of the most luxurious mansions of this country, 'the teaching of the Princes' illness,' which at the time were echoed by a thousand tongues, have past unheeded."

SMOOTH CARRIAGE ROADS.—It should be remembered that gravel and hard-pan, or gravelly loam, are the best, and the surface soil—often mere muck—the worst material that can be employed. Better leave a road unworked, than to form with any soil composed largely of vegetable mould, a narrow track, which will always become muddy and rutted in long rains, and impassable with heavy loads in the spring and fall. In many places no turnpike is needed; and when care is taken to keep the track clear of stone, and proper drains open, it will remain in a better state than if thrown up in the usual manner. Large stone, say about the size of a man's fist, should never be used in filling ruts in roads, however deep they may be, and they should not be more than half this size if placed near surface. They are very sure to work up when the ground is softened by thawing up in spring. Let them first be broken finely, and they will become so fixed and consolidated by the travel over them, as to remain permanent. No loose or projecting stones should be allowed to remain in the roadway at any season.—*Country Gentleman.*

ROCKS AND BUOYS.—A boy was once sailing down a river in which there was a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came near a ball of painted wood, he changed his course.

"Why do you turn out of your way for those painted balls?" asked the boy.

The old man looked up from under his shaggy brows, too much taken up with his task to talk, and simply growled out, "Rocks."

"Well, I would never turn out for those bits of wood," said the boy; "I would go right over them."

The old man replied only by a look. "Poor, foolish lad," it said, "how little you know about *rocks!*"

The Bible is full of buoys to show where rocks are hidden.

One day, after Speaker Blaine got somewhat excited at the unruliness of the House, an Illinois Congressman said to him: "Mr. Blaine, I am not familiar with you, and so I can not speak as freely as I would to an old friend; but I feel I ought to tell you that you made a fool of yourself yesterday." Blaine answered with a sigh; "I am afraid I did forget myself." Then he added: "What kind of language do you use when reproving a man with whom you consider yourself thoroughly intimate?"

ODDS AND ENDS.

The congregation of Lunan, in Forfarshire, had distressed the minister by the habit of sleeping in church. One day, Jamie Fraser, an idiot, was sitting in the front gallery, when many were slumbering around him. "Look," said the minister, "you see even Jamie Fraser the idiot does not fall asleep as many of you are doing." Jamie, not liking to be thus designated, coolly replied: "An' I hadna been an idiot, I would have been sleeping too."

During the last twenty-five years, Belgium has almost entirely relinquished the infliction of capital punishment, and now, it is officially stated that "the commission of grave crimes is everywhere diminishing in Belgium, and it is a noteworthy circumstance that for nearly eleven years no execution has taken place in the country."

"Will you have some strawberries?" asked a lady of her guest. "Yes, madam, yes; I eat strawberries with enthusiasm." "Do tell? Well, we haven't anything but cream and sugar for 'em this evening," said the matter-of-fact hostess.

Every kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive-branch to the soul.

"Patrick," said the priest, "how much hay did you steal?" "Well, I may as well confess to your reverence for the whole stack, for I'm going after the rist to-night."

Jesse Pomeroy, the boy murderer, has confessed that he murdered the Mellen boy on the 22d of last April, describing in detail how the murder was committed.

Edward P. Kempton dropped dead of heart disease at Milford, on Thursday, July 23d. Shorly after the arrival home of his body, his wife fell dead from the same disease.

What is the longest word in the English language? Smiles, because there is a mile between the first and last letters.

He that can not forgive others breaks down the bridge over which he must pass himself, for every one has need to be forgiven.

Value the friendship of him who stands by you in storm; swarms of insects will surround you in sunshine.

The Western Reserve College at Hudson, Ohio, an institution under Presbyterian influence, will henceforth receive women as students.

Judge Moore of Brooklyn, has sentenced two burglars, one to fifteen, and the other to seventeen years in State prison.

It is estimated that at the present time there are thirty-eight ladies who occupy the pulpit, statedly, as substitutes.

The city tax of fifteen dollars per quarter on all Chinese laundrymen in San Francisco, has been declared unconstitutional.

Smiles are like little matches, to light our own and others' souls with.

Many who have withstood the frowns of the world have been hugged to death by its caresses.

San Francisco journals containing articles written by Rochefort, have been seized in the Paris post-office.

T. R. Caldwell, Governor of North Carolina, died July 12th at Phillsboro, of cholera morbus.

Monsignor De Merone, Archbishop of Mitylene and private chaplain of the Pope, is dead.

Gen. Hillhouse has been appointed Assistant United States Treasurer at New York City.

Bishop O'Gorman, of Cincinnati, died very suddenly July 4th, of cholera morbus.

A fire in San Francisco, July 10th, destroyed property valued at $100,000.

The Porte has prohibited the circulation of copies of the Bible in Turkey.

A case of Asiatic cholera has appeared in New York city.

NEW ADVERTISEMENTS.
From Dauchy & Co.

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HOWE'S NEVER-FAILING AGUE CURE is the best. No quinine or mineral in it. Cure or no pay. No second chill. Can work immediately. Also proprietor of HOWE'S CONCENTRATED SYRUP, the greatest Blood Purifier known for scrofula, catarrh, &c. It cures blood, heart, lung, liver, kidney and uterine diseases. Made by DR. C. B. HOWE, Seneca Falls, N. Y.

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Are you so Languid that any exertion requires more of an effort than you feel capable of making?

Then try *Jurubeba*, the wonderful tonic and invigorator, which acts so beneficially on the secretive organs as to impart vigor to all the vital forces.

It is no alcoholic appetizer, which stimulates for a short time, only to let the sufferer fall to a lower depth of misery; but it is a vegitable tonic acting directly on the liver and spleen.

It regulates the Bowels, quiets the nerves, and gives such a healthy tone to the whole system as to soon make the invalid feel like a new person.

Its operation is not violent, but is characterized by great gentleness; the patient experiences no sudden change, no marked results, but gradually his troubles

"Fold their tents, like the Arabs,
And silently steal away."

This is no new and untried discovery, but has been long used with wonderful remedial results, and is pronounced by the highest medical authorities, "the most powerful tonic and alterative known."

Ask your druggist for it.

For sale by WM. F. KIDDER & CO., New York.

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200 PIANOS AND ORGANS New and Second-hand, of First-Class Makers, will be sold at Lower Prices for cash, or on Installments, or for rent, in City or Country, during this month, by HORACE WATERS & SON, No. 481 Broadway, than ever before offered in New York. Specialty: Pianos and Organs to let until the rent money pays the price of the instrument. Illustrated Catalogues mailed. A large discount to Ministers, Churches, Schools, Lodges, etc.

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Dr. J. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. The question is almost daily asked, "What is the cause of the unparalleled success of VINEGAR BITTERS?" Our answer is, that they remove the cause of disease, and the patient recovers his health. They are the great blood purifier and a life-giving principle, a perfect Renovator and Invigorator of the system. Never before in the history of the world has a medicine been compounded possessing the remarkable qualities of VINEGAR BITTERS in healing the sick of every disease man is heir to. They are a gentle Purgative as well as Tonic, relieving Congestion or Inflammation of the Liver and Visceral Organs, in Bilious Dis-

Dr. Walker's California Vinegar Bitters act on all these cases in a similar manner. By purifying the Blood they remove the cause, and by resolving away the effects of the inflammation (the tubercular deposits) the affected parts receive health, and a permanent cure is affected.

If men will enjoy good health, let them use VINEGAR BITTERS as a medicine, and avoid the use of alcoholic stimulants in

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It contains 125 acres of land under good improvement, is well watered, has good and

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If desired, the stock on the farm, consisting of 25 cows, and a flock of choice sheep, will be sold with the place.

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ALLEGANY COUNTY CLERK'S OFFICE. } ss.

Notice is hereby given that the names of twenty-four persons will be publicly drawn at the above named office, on Wednesday, the 19th day of August, 1874, at 10 o'clock, A. M., to serve as Grand Jurors, at the next County Court, and Court of Sessions, to be held at the Court House in the village of Angelica, N. Y. on Monday, the seventh day of September, 1874.

Also the names of thirty-six persons will, in like manner, be drawn to serve as Petit Jurors, at the said Court.

In testimony whereof, I have hereunto set my hand this 14th day of July, A. D. 1874.
W. H. H. RUSSELL,
County Clerk.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS.

NEW YORK.
Adams—Dr. C. D. Potter.
Alfred—Charles D. Langworthy.
Brookfield—Richard Stillman.
Berlin—J. Byron Whitford.
Ceres—William R. Maxson.
DeRuyter—Barton G. Stillman.
Genesee—E. R. Crandall.
Hounsfield—Benjamin Maxson.
Independence—John P. Livermore.
Leonardsville—Asa M. West.
Nile—Ezekiel R. Clarke.
Portville—A. B. Crandall.
Richburgh—Geo. J. Crandall.
State Bridge—Joseph West.
Scott—Byron L. Barber.
Verona—Thomas Perry.
Watson—D. P. Williams.
Wellsville—Charles Rowley.
West Edmeston—J. B. Clarke.

CONNECTICUT.
Mystic Bridge—George Greenman.
Waterford—Oliver Maxson.

RHODE ISLAND.
1st Hopkinton—Alfred B. Burdick, 2d.
2d Hopkinton—S. S. Griswold.
Rockville—James R. Irish.
Westerly—Sanford P. Stillman

NEW JERSEY.
Marlboro—J. C. Bowen.
New Market—Albert B. Ayres.
Plainfield—Ethan Lanphear.
Shiloh—Henry Hall.

PENNSYLVANIA.
Hebron—Geo. W. Stillman.
Mosiertown—J. Greene.
Roulette—LeRoy Lyman.

WEST VIRGINIA.
Berea—Z. Bee.
Lost Creek—Wm. Kennedy.
New Milton—J. F. Randolph.
New Salem—Preston F. Randolph, Chas. A. Burdick.
Quiet Dell—D. H. Davis.

OHIO.
Jackson Centre—Jacob H. Babcock.

WISCONSIN.
Albion—E. L. Burdick.
Berlin—Datus E. Lewis.
Edgerton—Henry W. Stillman
Milton—Paul M. Green.
Milton Junction—L. T. Rogers.
Utica—L. Coon.
Walworth—Howell W. Randolph.

ILLINOIS.
Farina—O. U. Whitford.
Villa Ridge—M. B. Kelly.
West Hallock—Truman Saunders.

IOWA.
Welton—L. A. Loofboro
Toledo—Maxson Babcock.

MINNESOTA.
Alden—David P. Curtis.
Transit—Almon Hall.
Trenton—J. W. Ayars.
Wasioja—Charles Hubbell.

KANSAS.
Pardee—Dennis Saunders.

NEBRASKA.
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ABSTRACT OF TIME TABLE,
Adopted June 15th, 1874.

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EASTWARD.

STATIONS.	No. 12*	No. 4	No. 6	No. 8
Leave				
Dunkirk	1.05PM		7.05AM	3.35AM
Little Valley	2.47 "		8.48 "	5.04 "
Cincinnati	9.50 "			9.40 "
Cleveland	7.30AM			10.35PM
Salamanca	3.20PM		9.12 "	5.37AM
Olean	4.03 "		9.58 "	6.15 "
Cuba	4.30 "		10.33 "	6.42 "
Genesee	5.20 "		11.42 "	7.36 "
Andover			12.05PM	
Alfred			12.27 "	8.12 "
Arrive at				
Buffalo	12.45AM		6.15 "	12.25PM
Niagara Falls	1.16 "		7.07 "	12.55 "
Leave				
Horn'llsville	6.35PM	1.35AM	1.50 "	8.50AM
Arrive at				
Elmira	8.38 "	3.40 "	4.40 "	10.38 "
Binghamton	10.53 "	5.53 "	7.30 "	12.26PM
Port Jervis	3.48AM	10.48 "	3.48AM	4.45 "
New York	7.40 "	2.40PM	7.40 "	7.55 "

ADDITIONAL LOCAL TRAINS EASTWARD.

4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forestville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Valley 10.07, Carrollton 10.45, Vandalia 11.15 Allegany 11.47 A. M., Olean 12.15, Hinsdale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville at 7.20 P. M.

9.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.45, Forestville 9.56, Smith's Mills 10.08, Perrysburg 10.30, Dayton 10.40, Cattaraugus 11.10, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Allegany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.26, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M.

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Dayton 10.25, Cattaraugus 10.55, Little Valley 11.20, and arriving at Salamanca at 11.48 P. M.

WESTWARD.

STATIONS.	No. 1	No. 5	No. 3*	No. 9†
Leave				
New York	9.00AM	10.45AM	7.00PM	7.00PM
Port Jervis	12.13PM	3.40PM	10.55 "	11.35 "
Horn'llsville	8.55 "	3.00AM	8.35AM	12.30 "
Genesee	9.57 "	4.00 "	9.38 "	1.31 "
Cuba	10.48 "	4.55 "	10.33 "	2.22 "
Olean	11.15 "	5.20 "	10.59 "	3.02 "
Great Valley		5.57 "		3.43 "
Salamanca	11.50 "	6.02 "	11.35 "	3.47 "
Arrive at				
Cleveland	7.00AM	3.35PM	7.15PM	
Cincinnati	5.20PM		6.00AM	5.20PM
Leave				
Little Valley	12.22AM	6.27AM	12.00 M	4.20 "
Arrive at				
Dunkirk	2.20 "	7.50 "	1.30PM	5.55 "

ADDITIONAL LOCAL TRAINS WESTWARD.

The 3.00 A. M., except Sundays, from Hornellsville, also stops at Belvidere 4.24, Friendship 4.34, Hinsdale 5.07, Allegany 5.27, Vandalia 5.39, Carrollton 5.48, Little Valley 6.27, Cattaraugus 6.42, Dayton 7.03, Perrysburg, 7.09, Smith's Mills 7.24, Forestville 7.32, Sheriden 7.40, arriving at Dunkirk at 7.50 A. M.

12.15 P. M., daily from Salamanca, stopping at Little Valley 12.57, Cattaraugus 1.30, and arriving at Dunkirk at 4.15 P. M.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.00, Scio 7.40, Phillipsville 8.05, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hinsdale 10.49, Olean 11.25, Allegany 11.47 A. M., Vandalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.22, Perrysburg 4.41, Smith's Mills 5.27, Forestville 5.50, Sheriden 6.10, and arriving at Dunkirk at 6.35 P. M.

12.30 P. M., daily, from Hornellsville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15, Genesee 1.34, Scio 1.42, Phillipsville 1.51, Belvidere 2.00, Friendship 2.10, Cuba 2.32, Hinsdale 2.47, Olean 3.02, Allegany 3.10, Vandalia 3.20, Carrollton 3.35, Great Valley 3.43, Salamanca 4.00, Little Valley 4.20, Cattaraugus 4.38, Dayton 4.59, Perrysburg 5.07, Smith's Mills 5.25, Forestville 5.35, Sheriden 5.45, and arriving at Dunkirk 5.55 P. M.

1.10 P. M., daily, except Sundays, from Hornellsville, stopping at Genesee 2.38, Belvidere 3.24, Olean 4.55, Carrollton 5.42, and arriving at Salamanca at 6.00 P. M.

4.00 P. M., daily, from Hornellsville, stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friendship 7.55, Cuba 8.37, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.23, Carrollton 10.48, Great Valley 11.05, arriving at Salamanca 11.55 P. M.

* Daily.
† Daily between Hornellsville and Dunkirk.

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JNO. N. ABBOTT,
General Passenger Agent, N. Y.

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