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The Subbath Recorder. For the Sabbath Recorder.

PERFECT LOVE. From the beautiful city of Paradise, The city not built by hands,
Where the gittes of pearl and the streets of gold
Are the least of the wonders which they Who dwell in the heavenly land.

An angel, with wings like the dazzling snow, Came floating down to the world below: Her mission it was, to prove
If the earth which lay, as beneath a curse In the mighty lap of the Universe,

white, as pure as her own fair wings to had bloomed in a world of perennia

But a breath of the unhallowed passions of this, Would sally the beauty it wore. As the angel paused by a tiny bed, Where a mother knelt by her babe, sh

said,
"Ah, hers is a perfect love." But behold, the flower had drooped Then to other scenes the angel sped, She stave I her flight where a youthful pai By the marriage altar bowed, And listening, heard with calm delight The sacred words of the nuptial rite, As each was pledged aloud, "To love, to honor, cherish, trust,"

Till earth to earth; and dust to dust This lasting love shall prove. But, withering on its slender stem, The flower made sign that not with then Abideth perfect love. A gray haired man, at the twilight hour. Had knelt with his aged wife, To offer thanks that the hand of God Had smoothed the pathway they had troo Adown the steep of life.

And Time, that every work doth prove, Had knit their hearts in guileless love, And made the two as one.

But a change came over the petals fair,
And ere they closed their artless prayer, The shining one had flown. The door of an unpretending church Swung wide, as the beautiful one, Her glittering pinions folded awhile,

As the eager worshipers thronged the aisl Ere the solemn chant was done. Then, sweetly borne on the evening air. Rose words of soul-inspiring prayer, And notes of the vesper hymn;
The a tor read, with qu vering breath,
The words of the Teacher of Nazareth,
To those who would learn of him. And softly there fell on the listening ear

The lesson of brotherly love, The old, old story, yet eyer the new— So love one another as I have loved you, And peace shall descend like a dove, And make her abode with the true a Who are heirs and joint heirs of the Cru Then the lovely messenger said,

"Most perfect is brotherly love," but the

Grew tinged in the breath of this sacr Then away on her mission she sped. The trembling leaves, by the free ai fanned, Gave back their wonted glow: The angel paused in the outer porch, For she thought of the good old man in th

church
Who had yearned for his people so. And she said," When the old man knee eth to pray
For his little flock, I will pass that way His love for them may be The perfect love I am seeking to find." But nay, the flow'ret drooped and pined, And bade the angel flee.

At last, in a lonely prison cell Where a young girl knelt in fervent pray er, And on the pestilential air Rang out her plea, that night A martyr to the cause of Truth, Forgetting suffering, self and youth And keeping but in view Her enemies, she calmly prayed,

They know not what they do Oh, teach them mercy, love and grace, With faith in thee alone, And do thou, in thine own good way, Lead and direct them all, I pray, Up to the great white throne." And now was the angel's mission complete With joy she bore it from earth away, To bloom immortal through perfect day, To bloom immortal to long a partial form in its native, celestial bower;
And angels sang in the Eden above,
A song of rejoicing in perfect love.

FAX.

For the Sabbath Recorder.

SEPTENARY TIME. The division of time into cycles the history of all the cultivated peoples of the world. Whatever men of the first ages of mankind.

quiring any credible knowledge of the history of the peoples of the world prior to the times in which world prior to the times in which the world prior to the world prior to the times in which the world prior to the world quiring any credible knowledge of worship of the sun was performed tions mocked at Jewish Sabbaths. the great nations of antiquity at- him every Sunday by fastings and call for a regular septenary of days. is obvious that their reckoning was ture and the arts, which give modes shiped on the first Sunday in the force of traditional and hereditary tenary division of time is likewise who hear him in the great city. To The same aggressive spirit is highest condition of vitality and German. account of their origin or their antiquity. The aborigines of this -11.

Sabbath

The condens

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

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 25, 1875. VOLUME XXXI.---NO. 13.

give definiteness to an argument we also a festival of the Roman wom- joining upon them the observance of was, that what they taught the peoare about to make on the extensive en." Constantine the Great, while all his laws. There are, however, ple of Israel hindered them (i. e., the custom of dividing time into cycles he was Emperor of Rome, was also just such references to a weekly di | people of Israel) from their labors | of seven days. In other words, to the Pontifex Maximus of the Rom- vision of time as we might expect by teaching them to sabbatize. show that the weekly division of ans, and in 321 issued a decree for in a history of the times and peotime is an irrefragible proof of the the better observance of "Dies ples that kept the fear of the Lord of the land are many, and ye make done, "Now," said Mr. Moody, "let falling back behind their entrench-

cates. The weekly division of time Theudus, king of Spain, besieged . The Scriptures are entirely silent is every appearance from the narra- to know that noisy demonstrations is not a creature of nature, philoso- Centus, in Africa, and while they respecting the religious principles tive that Moses and Aaron exhorted are distracting, and must be ofphy, or superstition. It was orig- were spending the Sabbath day in or observances of Adam after his the people to beep the ancient Sab- fensive to a large proportion of dis inally an institution of absolute au- peace and devotion, the pious secu- expulsion from Paradise; but by bath of the Lrd, and Pharaoh to hearers. Let no one be alarmed, thority and will. Neither the sun, rity of the camp was invaded by a stating that Cain and Abel offered prevent it laid leavier burdens upon the moon, nor the stars, nor the sea- sally from the town, and king Theu- sacrifices before the Lord, it is ob- them. One muth after they left sons, have any septenary cycle. It dus narrowly escaped with his life." | vious that there was a place where Egypt, they kept the Sabbath in the is utterly impossible to divide their The Goths being regarded as bar- the divine presence was manifested wilderness of kin, and God gave cycles into sevens! Any attempt barians in Josephus day, this inci- and recognized, and that they had them manna ax days successively. to found a periodical observance on dent confirms the truth of his state- been taught the fear and the wor- and on the sixh day twice as much such a division of time would carry ment respecting them. with it confusion and defeat. A These testimonies carry us back days" (Gen. 4: 3, margin), on which was none given on the seventh, and Tew reflections are sufficient to show in an unbroken series to the days of they offered their sacrifices was the this arrangorant was made to prove any intelligent person that the Solomon and David, which is as far rend of the week, or the autumnal them, whether they would keep

weekly division of time must have back as any reliable history of the festival at the end of the original God's ancien Sabbath law or no.

decreed that the dominical day of all days as one succeeded anoth- fact that when Noah had built the witness that the Creater is the origday. This custom was carried to cycle made a constantly recurring thou and all thy house into the ark. the kindom, and introduced Norman tion, and the origin of man. It cause it to rain. . . And it came customs; this was in the latter part was, in reality, the institution of to pass after seven days the waters of the eleventh century. In 1203, a religion founded upon the righteous' of the flood were upon the earth."

"Father, forgive, forgive," she said,

may say, or think, of the authority the world ever saw! Particular geological formations making an dove returned no more. Here are vivals, has been not maddening, but ticipation of victory. Nor was it with of the Mosaic account of the creaddays have been hallowed by rites exact septenary that I have seen, three several weeks noted by three we inhabit, it is indisputably the heroes and saints, but so far as I have had no influence in making According to the record, Noah was the State Church, and where nature cause they were ignorant of the dif-

gently related in the Mosaic account January 16th, 1798, Dr. W. Carey, ish customs was the practice of

ship of God. Whether "the end of as on any other day, because there

been the result of authority, purpose, nations extends. All history prior year, is not quite certain; but it is (Ex. 16. 11 in the next month) and nower. Monthly festivals, year- to that is fabulous and uncertain. obvious from the narrative that it they came into the source of ly festivals, and the four-year olym- The books of Moses alone can be re- was at a regular, stated time, and it is Sinai and received the ten complads of the Greeks returned at lied on for any certain knowledge in no way reasonable to suppose that mandments from the nouth of the stated periods by conforming the of the peoples of the world prior to they kept a stated time which is not Lord, and written upon tables of calendar year to the solar time by that period. What, then, is his tes-mentioned, and did not keep the stone. No other command or instiintercalary days; but the weekly di- timony respecting septenary time? stated time that God did appoint, tution of Jehovali has had the same vision of time has always been First he says, that creation itself oc- and sanctify, and bless, and enforce prominence and the same distinct wholly independent of any such reg- cupied six consecutive days; and by his own example. The mention honors as the Sabbath of the Lord; ulation, and so far as appears by that on the seventh God ended all of the fact that in the days of Enos, and no other institution has had so nistory, and the customs of all nal his work, and rested and hallowed son of Seth, men began to call upon many well attested evidences of its tions where it is now observed, the and blessed the seventh day; which the name of the Lord (Gen.-4: 26), divine origin and authority. Its weekly division of time has never was completing a sacred cycle of that is in a social or public manner, history is coeval with the history of been lost! There are now existing time, and by blessing and hallowing by which they obtained the distinct the human family. It is a greater only two variations in the beginning it, he gave to man the first institution of the "sons of God" (Gen. 6: marvel to account for the extensive and ending of the week; the Jew-tion of religion. This was God's 2), is plain and incontestable evi- and ever-living prevaence of the ish ending with the seventh day, or seventh-day work. Nothing is said dence that the worship of God was septenary division of time among Saturday; and the Mohamedau with of Adam resting on that day for the maintained in that early age. That all the considerable nations of the the sixth day, or Friday. All very good reason that no labor had this continued down to the days of earth, than it is to account for their the Christian nations begin the as yet been put upon him. He had Noah is equally certain; for God neglect or rejection of the Sabbath week on what is called the First- not spent a day in any employment. himself testified both of Enoch and of Jehovah. There is not a circumday. The Jewish observance is The seventh day began in the of Noah that they were righteous stance in the histories of the nations from evening to evening; the Chris- evening following God's sixth- before him. In the history of that and peoples of the earth that more tian is from midnight to midnight day's work, and of course, im- period, however, there is no incident conclusively proves the primal unity Nautical time is from meridian to mediately following man's cre- mentioned that required the enumer- of the whole family of man than the meridian; but it makes no account ation; so that by God's resting ation of days, or the distinct recog- universal observance of the septenof any religious institution; it is upon that day, and hallowing it, nition of the weekly Sabbath; but ary division of time. By their own used wholly for the purposes of sci- and blessing it, he taught man to that Noah and his sons did observe customs will the nations of the earth ence and commerce. A provincial begin his life with the worship of it, and that it was on that day God be judged for the reaction of the council of the papal church was held his Creator. To observe the sev- was wont to meet them and com law of Jehovah while they retain at Orleans, in France, in 538, which enth day required the enumeration mune with them is obvious from the among them the great monumental

should begin at noon on the seventh er; and thus the completion of the ark, God said unto him, "Come inal institutor of religion." England, when William I, conquered memorial of God's work of crea- | . . . For yet seven days and I will council was held in Scotland, by claims of the Creator over the man (Gen. 7: 4-10. The original is hep-

and laws, it has never sought to the knowledge of his Creator, and ing the tops of the mountains ap- mistake nevertheless. abolish the septenary division of his requirements of homage and pear, Noah sent out a raven to see time; it is a radical elementary feaservice. I therefore believe, secif the waters were abated from the
ture in their religious system. ondly, that the septenary division earth; waited seven days and sent Months spent by Messrs. However, patriarchs, Israelites, of time is not a creature of any phi- out a dove which returned unto him; Ireland. These parts of the United formed themselves in line and went. Jews, and Christians, are, and have losophy of nature. There are no then waiting seven more days, he Kingdom have been greatly stirred, forward, not only without a shadow been, the only real Sabbath-keepers evidences of a distinct series of sent her out again; but now the but the effect, as in all Christian re- of despair, but with a triumphant annations and peoples of the world any septenary day as consecrated to from his progeny, that exists in rest in honor of any god!

They quietly accepted their work. Sabbath, when God appeared to him hensions. In London the State countries and gave him permission to leave it Church clergymen dominate, and and with sublime courage presented.

supposed to refer to facts in the suppos fabulous stories of aboriginal peo- says: "A Sabbath was anknown in day was necessary to the recupera- Sabbath, and that God honored him ples, can find a rational solution this part of India until the mission tion of human nature after exhaus in so doing by manifesting himself only by tracing them to c' sure tra- aries came; nor is it now regarded, tion by labor. One of the promite to him with directions for his safety show that in opening his mission in cometh the world;" and the strange ditions of facts which are intelli- except by a few of our neighbors." nent objections they made to Jew- and peace and that of his family. The septenary division of time writing from Madnabatty, to John spending so many days in idleness obtained among the early Syrian There is absolutely no way of ac | Sutcliff, Olney, Eng., says: "The | and inactivity; all the heathen na | families, as is apparent from the tained to the cultivation of litera- offerings; but he is annually wor- The observance of it was from the from Sabbath to Sabbath. The septo civilized life. If we had no ex- month of May, which was last customs; these customs were kept apparent from the sacred character have Christ presented as more to needed in the churches to-day. power? To live is something more

terior or outside knowledge of the Lord's day, January 14th." These up and renewed, from time to time, of the number seven. All the clean mankind even than the church will They must march right on with a than to exist. How can we live? origin of the present African na- extracts give a succinct view of the by intercourse with the patriarchs tions, it would be utterly impossible practices of sun-worshipers from and the holy men of Syrian, Ara- allowable for sacrifice, that went into to obtain from them any intelligible the days of Ahab, king of Israel, to bian, and Palestinal communities, the ark, went in by sevens. (Gen. 7:2, sanity; stranger stories still will be on the march, always winning vic ical system? All pinching and reour own time. See 2 Kings 23: 4 until the Sinaitic law, with all its 3.) Pharaoh's dreams by which God told before all is over-not that they tories. This should be regarded as stricting of diet is injurious in the awful sanctions, called the attention showed him the approaching years American Continent can give no rational acount of their remote ancestors, or of their origin; it is only continent can give no restors, or of their origin; it is only continent can give no retained by all the most considerable at the catelon of all the considerable nations of the restoration of sanity, not its of plenty, to be followed by the restoration of sanity, not its overturn. If we defined terms correctly we would call men insane who looking upon gains from the world intent on cheapness, never looking upon gains from the world makes the scales of power kick the by comparing their physiognomies with known races of men, and their distributions with those of the puliated by idolaters, as it is now ing of his ancestors or of the anti
domestic customs with those of by Panists Greeks Armenians and diluvians keeping the weekly Sab of their fether Leach rested a weekly Sab of the weekl domestic customs with those of by Papists, Greeks, Armenians, and diluvians keeping the weekly Sab- of their father Jacob, rested a week, elty to their wives and children. faith, full of expectation, full of who makes the most ado over the other peoples, that we can assign many Protestants and Deists. The bath, the omission makes absolutely which shows plainly that they in them any plausible connection with Saxon language, which goes back nothing against the fact that all tended to show honor to the septenthe known branches of the human of the Christian era, retains the orfamily. And hence it follows that these branches of the human family night, and so other Gothic lanthese branches of the human family night, and so other Gothic lan-can furnish no clue to the true his-guages. Josephus against Aprin, man. There was indeed no call for same thing is apparent in the ac-tiousness, and show good fruits of propitious at one time than at antory of the world; nor does anything in their history interfere with any city of the Grecians nor of any

B. 2, Sec. 40, says: "There is not such a mention of any one of God's count of Balaam's counsel to Balak, sobriety lasting for generations of the servants celebrating that holy day. king of Moab, and to the elders of servants celebrating that holy day. the Mosaic account of the early ages of the barbarians, nor any nation The book of Genesis appears to Midian. Balaam was from Pethor cessive excitement, of which there the sympathetic and social part of of those nations that have main- whatsoever, whither our custom of have been written after the erection in Aram, or, in other words, from history of the Ohio and Mississippi In the church there is not only the tained commercial and political re- resting on the seventh day has not of the tabernacle in the wilderness, the mountainous parts of Syria, valleys, left behind them permanent mighty power of the Infinite, there lations with the peoples of whom his come." Philo says, "The seventh and was intended as an accompani- west of the Euphrates. (Num. 23: benefits. Making all the deductions is also the finite and changeable elehistory treats. Hence, further, we day is a festival to all nations." Philo says, "The seventh and was intended as an accompanial west of the Euphrates. (Num. 23; which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. From causes alty. (which numerous cases of "jerks" ment of man's nature. (which numerous cases of "jerks" ment of man's nature. (which numerous cases of "jerks" ment of man's nature. (which numerous cases of "jerks" ment of do not look for evidences of primi- Homer says, "Afterward came the nual festivities which called for in- Israel, he required them to build sev- be denied that there was in the cen- men's hearts and minds are unequal; tive institutions among those races seventh, the sacred day." Hesiod struction to the rising generations en altars, and to offer a bullock and a tral West a permanent reformation and for the interaction of numbers

whose tribal ancestors voluntarily says, "The seventh is the sacred on the antiquities of their forefa- ram on every altar. Seven altars, of a rude and uncultivated people. and the familiar stimulus of society surround himself and his family it. James, you love the Saviour, do separated themselves from the original day, because that on this day, Apolithers and the origin of human soci- seven bullocks, and seven rams, were Among all these experiences of deep times and seasons must be observed. [with everything that tends to in- you not?] inal branches of the first family, lo, (the god of the sun,) who has a ety. Having once mentioned the required to propitiate God toward spring has been taken advantage ate an atmosphere of intelligence a few cases of mental de-and spring has been taken advantage ate an atmosphere of intelligence and abandoned themselves and their golden sword, was born of Latona." institution of the septenary, and Moab and Midian. God required rangement, but, if there were, they of in the churches of this country and refinement. Beauty, elegance, posterity to ignorance and barbarism. The primitive institutions of man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that maintained man are to be found only among those nations and peoples that the same thing of the statutes are the same thing of the statutes of the subrely and refinement. Beauty, elegance, the same thing of the subrely and refinement. Bea nations and peoples that maintained the civilization of the civilization of the first progenitation of the civilization of the first progenitation of the first progenitation of the first progenitation of the first progenitation of the course, that the institutions of the course, that the institutions of the church should beautify the body, and cultivate the pronounce persons deranged who always be alert and expectant. Not mind. It is true economy that course, that the institutions of the church should beautify the body, and cultivate the er have."

And course, that the institutions of the church should beautify the body, and cultivate the er have. "And course, that the institutions of the church should beautify the body, and cultivate the er have."

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And course, the course of the church should beautify the body, and cultivate the course of the church should be an institution of the church should be a course of the church should be a course of the church should be a course of the church should b mercial and political intercourse brate." Eusebius says, "Almost all to enforce these things upon them, three men first saw Job's calamities prescribe bleeding and what not, there great gain to the apostolic and occasional glimpses of nature. It is so sweet lov-

who opened one of his meetings in

gin shops, spoiled the business of heatres, and set the people to singng Christian melodies, it will be the pest craze that ever took possession of London. If two unlettered lay evangelists shall do more to awaken their fellows to righteonsness than has been accomplished by bishops, deans, canons, rectors, vicars and ity may be made feasible to the eyes curates they may be well content to

HEART, BE STILL. BY J. E. RANKIN, D. D. Heart, be still ! Bow! for words thou'll not be righted Heart, be still. Heart, be still !

Tis in vain conplaints to mutter His solution God will utter Heart, hold still! Though the Father's stroke may face th Let his nearness fast embrace thee:

Heart, hold still! When exposed to death he's found thee His knife cuts thee as it will: Lord, my God!

Give me patience, thee discerning, Still in silence, thy will learning; ng to thy sovereign nod: Lord, my God. Shepherd mine!

FORWARD.

"It is a maxim of military art said Napoleon, "that the army which remains in its entrenchments

S. Davison.

WASHINGTON, Kas.

REVIVALS AND INSANITY.

enough with religious history not to They declared that Greek. Jew. It is singular that these reports tionize the whole of society, of thought, of feeling-the habits, manners, and customs of the centu-

evangelists journey south, where they began. They were not rash to Mr. Moody at the preliminary quer. They believed the words: meeting held in Freemasons' Hall "Whatsoever is born of God over-London he enters a world where thing is that, born of God, they did ideas totally different from his own overcome the world. "The whole prevail. One clergyman asked him body of the old society of Judaism whether he discouraged the use of and of heathenism actually crumthe "ordinances;" another whether bled to pieces before these few reso-

penitent, will be strange to many acted in accordance with that belief.

were abundant examples in the early our nature has a varying character.

mercial and political intercourse with peoples who retained the cultivation and observances of the primitive stock.

These observations are made to because they had seen the works in the Jews, is and in the comfort of the Holy by the Jews, is had seen his glory on the mount entropy of the sevent day and occasional glimpses of nature. The charities and humanities are not the philosophers and poets acknowlable to efforce these things upon them, three men first saw Joo's calamities the photosophers and poets acknowlable to efforce these things upon them, three men first saw Joo's calamities the photosophers and poets acknowlable to edge the sevent day as holy."

The charities and humanities are not ing Jesus that I can afford being when all that was needed was good churches; but we read a little later on, when the churches in Judea, Galilee, and Samaria had rest, then occasional glimpses of nature. It is so sweet love they bewailed his case seven days on, when all that was needed was good churches; but we read a little later on, when the churches in Judea, Galilee, and Samaria had rest, then that."

The loving trustful, adorning symbour of the Holy by the Jews, is had seen his glory on the mount entropy of the sevent day and occasional glimpses of nature. It is so sweet love they bewailed his case seven days in Jesus that I can afford being when all that was needed was good churches; but we read a little later on, when the churches in Judea, Galilee, and Samaria had rest, then the photosophers and humanities are not ing Jesus that I can afford being when all that was needed when all that was needed was good.

The charities and humanities are not ing Jesus that I can afford being when all that was needed when all that was needed a little later on, when the churches; but we read a little later on, when the photosophers and humanities are not ing Jesus that I can afford being when all that was needed was good.

The charities and humanities are not ing Jesus that I can afford being when all that was needed was good.

But it is the peculiarity of Mr. Ghost, they were multiplied." They and meager resources, and breaks the Moody's method that he studies to were in such a state of activity that costliest thing it has on the head of subdue excitement. A Methodist daily there were additions made to the one beloved, is not a recklessthem. So should they be at the ness to be censured, but a devotion beaver-like, but sacrifice is God-like. divine origin and authority of revleading, and of the religion it inculdivine origin and authority of revleading, and of the religion it inculdivine origin and authority of revleading, and of the religion it inculdivine origin and authority of revleading, and of the religion it inculdivine origin and authority of revleading, and of the sun's day. Gibbon, Vol.
leading, and of the religion it inculdivine origin and authority of revleading, and of the religion it inculdivine origin and authority of revleading, and of the religion it inculdivine origin and authority of revleading, and of the religion it inculdivine origin and authority of revleading, and of the religion it inculdivine origin and authority of revleading, and of the religion it inculleading, and an array of the religion it inculleading, and an array of the religion it inculleading, and array of the well understood. He has wit enough | make disciples." As an army, the churches should be feeling along the

opposing lines, finding the points of least resistance, concentrating upon those points, always crowding the therefore, by the reports which will enemy. They must push their lines inevitably, for the next two months, up into the spiritual wickedness in come flying over the Atlantic cable. high places, press them down into If we shall hear that Moody and the dens of sottish degredation. Sankey have even for a time shut ap They must always cast themselves into the exhilarating task of Christian conquest.

If we stand still, we stagnate and ose. As one has well said, "the churches should never be below the conversion point." In order that this idea of continu-

al advance or perpetual revival activ-

of the members of the churches, those bear unfriendly criticism .- Method. I who are called to lead must abound in resources. Not by following the same methods and working in the same old ruts is the result to be attained. The soldiers lose their ampition if the same plan is pursued, especially if success does not crown each undertaking; and those that are to be conquered prepare themselves to resist the plan that is well known. There has been success in oringing together the people in large meetings. This has been the favorite plan in this country. But prevailing sickness or the inclemency of the season may prevent this at

another time. Is, then, the advance to stop? No. The wise leader will hen organize skirmishing parties little praying bands, conversational or neighborhood meetings, tract distributors, visitors to go from house to house—and thus hang upon the flanks or any exposed part of the foe, giving him no peace, keeping up the attack all the time. He will ind a nucleus in the church ready for work and will keep that fully employed. He will start with two or three in the Sabbath School, in

the women's prayer meeting, in the official board of the church. He will

not work at the same point every

time, but he will work somewhere

all the time. He will not distress

Power of faith, its calmiess, coolness Till for night, dawns day divine! Shepherd mine.

-From the German

his faithful ones by ordering an advance all along the line when it is impossible for the army to move; beaten." That is eminently true in but he will in some way be steadily wastes. If it continues to stand pushing forward, keeping up the morale of the whole army and gainstill it forfeits its right to be called a church. The church is not a mutual admiration society, not merely

ing all the time.
The power is, of course, of God. The Atlantic cable reports that a refuge into which the exposed several cases of insanity have remay run for projection and safety; But his glory and power are to be a closer. The sun had completed his presently she heard a voice, as of may run for projection and safety; made manifest and to he applied by orbit. The evening twilight began one engaged in earnest conversation, sulted from the revival meetings of it is an army sent forth to subdue the church. His glory and power to overspread the new-born earth. and on advancing a step or two she the dominical day at noon. There dominical day at noon. There ation, knew no more than an infant, notice was given him to open and usual with the cable, no particulars a relic of these ordinanders. The dominical day at noon. There ation, knew no more than an infant, notice was given him to open and usual with the cable, no particulars. The dominical day at noon. There ation, knew no more than an infant, notice was given him to open and usual with the cable, no particulars are given. We observe, however, the eleven Apostles accepted their reside in him; but restrained, held Eloah, his guardian-angel and companion. The shades of evening the commission and went forth against back, a power confined, a glory conpanion. The shades of evening what can be be talking about. we remains a reinc of these ordinances, in the universal custom of English people closing school-houses at
noon on Saturday. Saturday afternoon was always the school-boy's
holiday, time beyond the
man. Notwithstanding all that
the properties of the saturday afterof man. Notwithstanding all that
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the properties of the saturday afterof man. Notwithstanding all that
the properties of the saturday afterof the saturday afteror but by revelation, nor would his
saved. If the marginal reading be the
correct one, then on the next Sabbath
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or but by revelation, nor would his
saved. If the marginal reading be the
correct one, then on the reside in him; but restrained, held
that the Evening Post of New York,
that the Evening Post of New York,
thouse the shades of evening
the then supports the shades of evening
the number of the stream of the stream the papacy has done to change times structing man and his posterity in time was kept up in the ark. See- enough with religious history not to Roman, Asiatic, Alexandrian were cause of their unbelief? Worthless rest. "What is this?" asked the all wrong. They aimed to revolu- and weak as the members of church- man in subdued tones of his heaven- the voice of prayer was heard after

pare the way for him to do his re- the moon arose, leading forth the sohering. It is only as the two any blindness of enthusiasm that princely gifts. This is what our dor. The man lifted his eves only rational account of the origin have ever been able to discover, palenty reckoning of time, and the succession of the gans nor papists have ever held because the world has had no knowled by all manuar of misauppress aware of the greatness of their work.

An example for the church we

"What next?" he always replied: companion. "Forward!" When victory was same one word came, just as quick meated with new life and vigor. and imperative: "Forward!" So Out of the darkness arose the hills ward!"—Independent.

THE TRUE ECONOMY.

The question is not, how cheaply we can manage to keep soul and rest is the God-like born!" Thereinstant comfort of the believing believed in their Leader, and they body together, but how can we fore shalt thou sanctify this day to her go down in the dark valley bring both body and soul to the rest and to the divine .- From the be a theological novelty. We are faith that shall not acknowledge the How can we feed intellect and affecpracticable. Churches have existed, long run. The bean man, the bean will be true; by any means.

The affect of a Christian revival is churches do exist in which the nor- bread man, the one-meal-a-day man,

meet with every day." practice on public notice never amount to anything, or do anything | will they do or say?" of account. Man wants all he can use, assimilate, organize, reproduce. they will laugh at and plague me, The things that strengthen and beau- and call me pious or something o tify his essential manhood, that en- | the kind." sensibilities, that ennoble his intellect, and enlarge the scope of his can't bear to be laughed at." being and the horizon of his possibilities, belong to him by right, as his love?" the crown and purple belong to roy-

TERMS-\$2 50 A YEAR, IN ADVANCE.

WHOLE NO. 1573.

TWO SCENES.

his?

"No, sir."

" No 1"

vou take a drink?"

On Tabor's height a glory came.

And, shrined in clouds of lambent flame.

The awe struck, hushed disciples saw

Moses, whose grand and awful face Of Sinai's thunder bore the trace, And wise Elias in his eyes.

The shade of Israel's prophecies, Stood in that vast mysterious light
Than Syrian noons more purely bright,
One on each hand—and high between

Shone forth the god-like Nazarene. They bow their heads in holy fright, No mortal eyes could bear the sight, And when they looked again, behold ! The fiery clouds had backward rolled, And borne sloft, in grandenr lonely, Nothing was left "save Jesus only Resplendent type of things to be! The fisher saints of Galilee. We see the Christ stand out between Spirit and letter—but above Spirit and letter both was Love.

A gentleman took his son to Led by the hand of Jacob's God drunken row in a tavern, where the inmates were fighting and swearing, and said he:

"SDe row have rabel could all the best of the savage world could move through law and faith to love. And there in Tabora harmless flame and said he:

"Do you know what caused all The crowning revelation came;
The old world knell in homage due, The prophets near in reverence drew, Law ceased its mission to fulfill, And Love was lord on Tabor's hill. His father, pointing to the decan ters, said: "That's the cause. Will So now, while creeds perplex the mind And wranglings load the weary wind, When all the air is filled with words And texts that ring like clashing swords; The boy started back with horror,

to share from day to day its cares,

its thoughts, and inspirations—it is

necessary that every man should

read his paper. Why are the French

peasants so bewildered and at sea?

It is because they never read a news-

more capable of concerted action, so

much more interested in new dis-

DEACON M-'S PRAYER -A

and exclaimed: And texts that mig into a support of the soul of antique Israel gone—
And nothing left but Christ alone. Then he took the child to the cage f a man with delirium tremen The boy gazed upon him affrighted -Scribner for January s the drunkard raved and tore, and thinking the demons were after him, THE MAN WHO STOPS HIS PAPER. cried, "Leave me alone! leave me -Philip Gilbert Hamerton, in his alone! I see 'em! they're coming!" admirable papers on "Intellectual"

"Do you know the cause of this, Life," thus talked to the man who my boy?" "stopped his paper:" "Newspapers are to the civilized world what the "No, sir." "This is caused by drink; will daily house-talk is to the members ou have some?" and the boy shrank of the household: they keep up our back with a shudder as he refused daily interest in each other-they save us from the evils of isolation.

Next they called at the miserable To live as a member of the great lovel of a drunkard, where was white race of men, the race that has squalid poverty, and the drunken father beating his wife, and with oaths knocking down his children. "What has caused this?" said the

The son was silent. When told it was rum, he declared e would never touch a drop in his But suppose the lad should be in-

paper. And why are the inhabitvited to a wedding feast, where, ants of the United States, though with fruit and cake, the wine-cup is scattered over a territory fourteen passed, amid scenes of cheerfulness times the area of France, so much and gayety, where all the friends are respectable, beloved, and kind to much more alive and modern, each other, and he should be asked to drink, would he refuse? coveries of all kinds, and capable of Or suppose him walking out with selecting and utilizing the best of his father on New Year's day to call them? It is because the newspaper

on his young lady friends, to enjoy penetrates everywhere: and even the festivity of the ushering in of the lonely dweller on the prairie or in the new year. With other things, the forest is not intellectually iso wine is handed to him by a smiling lated from the great currents of girl. His noble-hearted father. public life which flow through the whom he loves, presses the wincelegraph and press." glass to his lips, and compliments the young lady on the excellence of its quality; what wonder if the son folyoung lady was taking a pleasure walk one Summer day in a deeply shaded woodland, and being weary, sat down to rest on a secluded moslow his example?—Annual.

THE FIRST SABBATH.

The sixth day of creation drew to sy bank, near the summit of a hill. The good old man rode on: but es are, yet, astounding fact, they do ly companion. "Will the young he disappeared from view in the stand at the gate of heavenly forces, creation cease, and sink back into depths of the forest. and they succeed in holding back or more conspicuously inviting the conquering power. His glory shines conquering power. His glory shines conquering power.

heart. "See!" said Eloah, "out of

HAVING COURAGE

"Yes; I would give anything if

were a real Christian, such as Mr.

"You know the way; it is sim-

Christian, Henry?"

'I hardly know."

'Do you wish to be?"

"I know it, but---

eason is, I am afraid."

"Afraid of what?"

"Would that hurt you?"

"And if they should?"

"But what?"

tians go about the town and minjust in proportion as his friends pre- Nowappeared the heavenly lights; gle with the world? Do they pray thus for our souls? I have hardly deeming works and scatter his multitude of stars in brilliant splen- ever prayed for my own;" From that day and hour she beof the Mosaic account of the crea-tion of these heavens and this earth and ceremonies in honor of gods and such ment; the angel of the Lord looked first fruits of a glorious revival.

deeds as belong to him to do this down well pleased upon the up- The good deacon's prayer was anonly rational account of the origin have ever been able to discover, pa- any septenary reckoning of time, 372 days in the ark, so that his first ally there is greaten hostility to ficulty and danger. They had tortured world now begs to witness ward-gazing son of earth. The swered even while it was being of night grew calmer, the nightingale fered. warbled more loudly and melodioushave in that old Prussian general ly. Eloah touched the man with his who had but one word of advice in staff; he laid himself on the hill and What? Take the general gospel any nation, or among any people on the face of the earth! What is tain, a Baptist missionary in Bengal, ing moral science, but none of the min and the councils of the councils of the question was, him; Jehovah had formed him a philosophy! I once met a thought.

As now the morning began to years he had read every book which gained, and the question arose, dawn, Elcah laid his hand upon the assailed the religion of Jesus Christ.
"What shall we do with it?" the slumberer. He awoke and felt perinfidel were it not for three things:" "First I am a man. I am going for the Christian church, before re- and valleys; the young light came somewhere. I am to-night a day vival, in the midst of revival, always down and danced upon the waters nearer the grave than last night. I and unceasingly: "Forward, for of Eden's golden streams; the sun have read all that they can tell me. came forth and brought the day.

There is not one solitary ray of light Man beheld the newly created wom-an; wonder and ecstacy filled his upon the darkness. They shall not take away the only guide and leave me stone blind.
"Secondly, I had a mother. I saw where I am going, and she leaned upon an unseen arm as calmly as child goes to sleep upon the breast of a mother. I know that was not

a dream.
"Thirdly," he said with tears in his eyes, "I have three motherless. "What's the reason you are not a daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world if you could blot out from it all the teachings of the gospel."

Bishop Whipple.

TAKE CARE OF THE EYES.—Multitudes of men and women have "To be honest, Mr. —, the real made their eyes weak for life by the too free use of evenight, reading small print, and doing fine sewing. "Of the boys-those I know and In view of these things, it is well to observe the following rules in the use of the eyes: Avoid all sudden changes between

"They will not do anything, but light and darkness.

Never read by twilight, or on a very cloudy day. Never sleep so that on waking the eyes shall open on the light of

"It would hurt my feelings. the window. Do not use eyesight by light so "Not for Christ's sake? Not for scant that it requires an effort to "It would be hard." "Perhaps so, but if you are eve

front of the light of a window. labor to live generously, and have a comfortable and tasteful home, and see what your friend here thinks of It is best to have the light from above, or obliquely, or over the left Too much light creates a glare,

and pains and confuses the sight. "And do the boys trouble you The moment you are sensible of an very much?"
"Not at all. I made up my mind effort to distinguish, that moment stop and talk, walk, or ride. pected the boys would begin on me SLANDERS, like soap, may besmear when I went to school, but they nev-

and sully for the present, but they often make way for whiteness in the "I should be more sorry for them WE are never too young to learn

MOUNT TAROX BY JOHN HAY.

courage to do what you know you ought? Are you willing to be a coward still?"—S. S. Times.

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the saints, as I have given order to ant texts in the New Testament ofthe churches of Galatia, even so do fered in proof of the weekly observye. Upon the first day of the week ance of the first day in apostolic come." Appeal is constantly made from the Scriptures. When truth to this text to show that both the and error shall meet face to face in at Corinth certainly held their meet- that the Scriptures know nothing of ion. The question then is, Do social ings for public worship on the first a first-day Sabbath. day, else, say the advocates of Sunday, why order their collections to be taken on this day? To the uncritical person who has been brought up in the observance of the first day, never having had the correctness of his practice questioned, this then asking how persons gathered statement may seem conclusive. But what should be said of the scholar and careful reader who ably." These questions involve matknows that the idea of a coming together in connection with this collection is not only not in the text, but that the opposite is, and yet allows the deception to rest upon the public mind? Nay, more, who

helps to keep the people in ignoranca: Books have been written in favor | and shall take pleasure in expressof systematic benevolence, and for ing them in the hope of doing good Scripture support this text is invari- thereby. In reasonings on this subably quoted and so interpreted as to lect, such as we have found in the give support to the idea that these Independent, the Christian Union, collections were taken in connection and other kindred prints, we have on the first day of the week. These books are often like sermons we questions of this character is the drawing no support from the texts us? or, what is involved in being a on which they are professedly built. | real Christian? When one becomes doubt. Even the A. V. settles this. savs. "Let every one of you lay "Each of you keep hymself at home." vou put aside at home, and lay up whatsoever he thinketh mete." Cranmer says, "Let every one of vou put aside at home." The Genevan Version says, "Let every one of vou put aside at home." Barnes there be not a weekly public collec-"Let each of you lay up by himself, the one with five. santon. Luke 24: 12), [like the thing to be considered is, that every-French chez soi, (Rob. Lex., under thing we think, say, or do, has a re-

be brought together, and by approved persons carried to Jerusalem. and this was the end of the injunc-

The results of the above investi-

for the sacredness of the Sunday, is assisted by the grace bestowed Sabbatarian Church, and there ap-Last week we showed the weakness of the argument for Sunday keeping is a Christian life with its intuitive specting their faith, and of the Con-What is supposed to be one of the as drawn from Acts 20: 7-12, and sense, which is always to be applied stitution." What would the abovestrong supports in favor of the ob this week we have shown that 1 to in deciding the course of conduct named brethren say to being put difficulty," and addressed the church ably without a charge, undertook themselves all right, from the fact servance of the first day of the Cor. 16: 1, 2 affords no evidence to be pursued by a Christian; and through such an ordeal yearly? It a letter, advising and entreating week is drawn from 1 Cor. 16: 1, 2: whatever in favor of this practice, he who is taught in God's word, "Now concerning the collections for and yet these are the most import- and wisely consults his own Chrislet every one of you lay by him in times. We look for a day when for the improvement of our manly store, as God hath prospered him, men will wholly abandon the effort, and womanly natures, and hence in that there be no gatherings when I to prove the sacredness of this day all their expressions are to seek this churches in Galatia and the church an open field, it will then be seen tender and delicate claims of relig-

INOUIRIES ANSWERED. We have received a letter asking

whether we think it wrong for persons to participate in "what are called social amusements, and if so, for social entertainment can employ the time 'interestingly and profitters too far-reaching in their consequences to be denied a careful and somewhat extended notice. But at the outset, let us say we are not a law giver in Zion. Nor do we regard our own judgment infallible. Still we have decided opinions of our own on these and kindred matters. with the exercises of public worship always noticed what seemed a false ent, hoping that if in his judgment

basis of argument. Underlying all they are wrong, he will inform us. have heard, good in themselves but one: What does Christ demand of MAIN AND GRISWOLD vs. THE NEW The passage under consideration or- a Christian, his affections undergo a opposed to the proposed Constitution ders the collection on the first day, radical change, so that now the on many points, some of which, perbut orders it to be made in private Spirit of Christ dwells in him as a mit me to notice: instead of in public. Concerning | ruling power. By virtue of this he this there is not the least chance to is also constituted a disciple of clause: "The prerogative, on ap-Christ, has entered his school as a peal, (and only on appeal or peti-It says: "Let every one of you lay learner. Christ is now his teacher tion,) of an Advisory Council." by him [i e., by himself] in store as and guide, and the question is ever They both go upon the assump-God has prospered him." With to be with the disciple, Do I feel tion that this is a "new departure this, the translation of the American and act like my Master? But the -a new and dangerous thing. In Bible Union substantially agrees, as disciple begins a child, and is to be doing so, did they study carefully does Noyes' translation. Alford's developed into a man. No mistake the constitutional history, as well as is, "Let each one of you lay by him is more common than to suppose practice, of the denomination before in store." The New Testament | that all that is required is done if | deciding, or did they adopt the mottranslated from the Syriac Peshito we keep alive in the heart some to of Saxe, "first review and then sense of religious life. But that we read," or that of Sidney Smith, to are to grow up into the likeness of review before reading, for then it aside and preserve at home what he | Christ, conquering the flesh and its | can be done unprejudicedly? Let is able." Wiclif's translation says, appetites, is as clearly taught in the as see what is the history of the de-Scriptures as that we are to become | nomination upon this point, see Tyndale says, "Let every one of Christians at all. A man over whether it is an innovation or not. whom the ambitions and desires of The Constitution now in force reads, of the flesh reign, whatever his own Art. 8th, "It shall be the duty of thoughts concerning himself may be, this General Conference to receive is not a child of God through grace, all communications made to them But in immediate connection with [it] from the churches or Associathis is the thought that whatever tions, relative to their welfare, and lay up at home, treasuring up as he to do it through his church. Are they [it] deem proper." Does the has been prospered. The Greek the hungry to be fed and the naked new Constitution assume any higher phrase, 'by himself,' means, prob- clothed, Christ's disciples are to do prerogative than this? In fact, ably, the same as at home. Let it. They in his name visit the sick, does it not rather limit this pre-

a certain portion; let him do this woes. This is the outworking of an and conditions not found in our presby himself, when he is at home, indwelling Christ. Nor does this ent Constitution? Our present Conwhen he can calmly look at the evi- stop here. It goes on proclaiming stitution is known as the Amended dence of his prosperity." Neander the good news of salvation to a sin- | Constitution of 1840. The Amendsays, "Certainly it may not be in- smitten world, and is active in con- ed Constitution of 1836 reads, Art. ferred from this passage that collec- triving and executing plans for the 4th, "The Conference shall exercise tions took place among the congre- purification and elevation of our no prerogative over the Associations gations on the Sabbath, for it was race. Christians are to work for or churches, but shall act as an ad-Paul's intention that each should every good for which they pray. viorsy council only." In the Conmake a suitable contribution at But here again we are likely stitution of 1805, Art. 3d, "It is home." The Comprehensive Com- to be deceived, putting these labors | understood that all the things transmentary says, "They were to lay so upon others as to reckon ourselves acted in such General Conference, by, from week to week, and not out as workers. We say, "I am be done by the way of advise, coun- that may hereafter apply for admisbring into the treasury, that, by this only one, and a weak one at that, sel or recommendation." Art. 6th, means, their contributions might be and what can I do?" But so might "And it is considered incumbent on easy to themselves, and yet grow in- every one say; for let any person such General Conference to hear and to a fund for the relief of their separate himself from the mass attend to all questions that concern brethren." Conybeare and Howson's around him, and look at the work to the welfare of the churches, and to Conference recommended the institranslation is, "Let each of you set | be done, and how utterly weak is he. | give counsel and advice as time and | tution of Sabbath Schools to all our apart whatever his gains may enable | Nevertheless, every one should work | circumstances may require."Art.7th, | churches. The Conference "rehim to spare." Bengel's Gnomon of with the same earnestness and con- "It is understood in cases of con- solved that it is the general sense of the New Testament, on this passage, secration that he would if all rested troversies between sister churches, this Conference that the Sabbath says, "By him-apart, that it may on him to do. Not only must every that the General Conference, made commences in the evening. We appear what he himself lays by. . . | man stand or fall to his own master, up of the messengers from the sister | therefore recommend to all brethren [But by him means, doubtless at but also every one must do his own | churches, be a Council of Judges to | to abstain from work on said even-Fausset, A. M., says, "Although for another, and this rule applies as powers of the Sabbatarian General come for the Lord's cause and char- The one with one talent is as much several churches the best rules or ity." Lange, on this phrase, says, under obligation to improve his as is methods of proceeding in cases of letter to the church exhibiting the lions in the way to stop our enward

para,) or the German bei sich sebbst, flux influence upon the soul beget no church in our union can receive which it refused, disclaiming all the future. At some early and fu- the restoration of the Sabbath, and (as Luther's version gives it.) The ting there its own nature. The per- into their fellowship a person, ex- right thus to do. P. 196. It also ture time, I may consider some of the glorious rewards in store for phrase is therefore conclusive son who cultivates impure thoughts cept they observe the seventh day appointed a committee to visit the their other difficulties. against the prevailing opinion that has an impure soul, whatever his for a Sabbath, neither such as have Preston Church, to assist in settling the collection was taken up in the outward life may be. "As a man not been baptized by immersion." their difficulties, which was satisfacchurch. It was an individual and thinketh in his heart so is he." And Our present Constitution says, Art. torily accomplished. now comes the question to be de-Many more quotations could be cided, and this we refer to each our position that no weekly gather- man to answer for himself. We ing of the church is here referred to. ask then. Does dancing add to you itable affair, yet it was conducted | you for work in your Master's vineunder the forms of a business trans- | yard? After this exercise, can you thus: The saints at Jerusalem were salvation of sinners, the backslider,

your own heart and life consecrated sociation and Communion with us." the bar of your own conscience all, ganic capacity?" At the Yearly Bible lavs down certain principles. gation should convince any one of and these the Christian is to apply in his daily life, and in this work he

> tian intuitions is in little danger of being misled in his life. The object of social gatherings is end. But it is manifest that this cannot be done if we disregard the

amusements, as our correspondent is pleased to call them, tend to the development of Christianized huthis is a question each one is re- of Conference, pp. 11 and 12. The other quired to consider intelligently and | Conference of 1812 "took into con- next to microseces." and conscientiously for himself. We sideration the state of the church at ference recommended has have reasoning powers, and it is our DeRuyter and voted, that the duty to use them. As every man is churches as Hopkinton, Boron and As every man is churches as Hopkinton, to be judged for himself, so is he to Brookfield and the Branch as Rome, which at the instance of disaffected, reeding of that article was Bro. live for himself. No code of laws select a committee to their said undividuals? A good role to apply composed by one man can meet all church, decide on their difficulties, to disaffection everywhere, and at letter are enclosed. He had lived the wants of another.

In closing, we ask, Do card playing, dancing, and things of like nature, tend to develop a noble Christianized humanity, fitting us as Christians for our life work? Do they adorn us as husbands, wives. sons or daughters? In what position in life to which we are providentially called as Christians do they Philadelphia in behalf of the church become adornings? We submit these thoughts to our correspond-

The above-named brethren are

They object to the following approved at the next Conference, 1818, and Henry Clarke of Brookfield, Daniel Babcock of Hopkinton, John Green of Berlin, Barzilla F. Randolph of Piscataway, and Abel ceived and granted the request of the Branch at Rome to be organ discipline;" "or difficulties that views of the Conference on the sub- march in the past, and by what spirit have yet brought out a second numpar eanto, at home, (comp., pros | Another and most important | may arise between different church- ject of justification. The same Con- of divination do these brethen cones." Art. 9th of the Constitution of ference was asked to interfere in the jure with, whereby they see their 1805, says, "It is understood that discipline of the Truxton Church, ghosts thickly barring our way in Isaiah, which to me clearly foretell

2d, "This body shall consist of The Conference of 1832 "rechurches and associations, who shall solved that W. B. Maxson, John made and proofs given in support of reader, asking him as a truthful agree substantially with the avowed | Watson, and John Davis be a committee to draft an expose of the doctenets of this body." Now will brethren Main and Gris- trinal sentiments of this denomina-Although the collection was a char- any Christian grace, or better fit wold have the goodness to point out tion and present the same to the the essential and dangerous differ. Conference at its next session." (P. tion. Agitation is the life of the the brethren for a missionary; it is ences of the new Constitution from 243.) Such expose was drawn up, world, whether religious or scient only reasonable that they should stated. The case may be stated with more boldness and zeal for the nomination since its organization? same Conference received a request healthy because they proceed from that they sent you to Palestine, and Pass now from the Constitutions from the Seventh-day Baptist Socious famine, and for their relief col- Can you come with increased bold. "In 1706 and 1707, [see Bailey's a committee to visit and inquire in- is found in agitation. Among the his service with one-tenth of his inlections were order to be conducted ness to the throne of mercy? Again, History of the General Conference to the expediency of organizing a books just issued from the press, crease, and see what reward God in the following manner in order to having played a few games at cards for many of these quotations letters church in that place. Thereupon it and asking the attention of the gave him by return; also remind secure the results desired: The with some unconverted friend, can pass between the Churches of Pis- was "resolved that their request reading public is one whose title day of the week to estimate the invite him to Christ? Or suppose matters of discipline." At the Wm. Satterliee, and Orson Camp- account of creation, the miracle of his cause liberally and to the best of and to lay up in store accordingly what they could spare for their suffering brethren. This work was to be continued until Paul should visit sine of lay up in store accordingly what they could spare for their suffering brethren. This work was to be continued until Paul should visit sine of lay up in store accordingly in store accordingly in store accordingly has recently found the Saviour preducts of the Piscataway Church, or deady; or, new witness to the one of the Piscataway Church, or deady; or, new witness to the one of the Piscataway Church, or deady; or, new witness to the one of the Piscataway Church, or deady; or, new witness to the one of the Piscataway Church, or deady; or, new witness to the one of the Piscataway Church, or deady; or, new witness to the one of the Piscataway Church, or deady; or, new witness to the one of the Piscataway Church, or deady; or, new witness to the one of the proposition terminates, till you which is added an inquiry as to the same Conference adopted an ordination of the earth's axis, and an ordination of the dry bones in Ezekiel, and ordination of the truth to raise within the rest of the time seems to the ordination of the dry fruits of the previous week's labors you are playing with some one who Yearly Meeting of 1705, at the re- bell be said committee." P. 245. to day; or, new witness to the one-

them, and their collections were to tian life? In this manner, with society admitted into Christian As- where ministers are examined for essay upon Cosmology. By Charles thanking you for your prayers, which predecessors. We wish this exceed- are set before us. The information to God, consider and answer before Has not this a touch of "united or large,) that a committee be ap- & Co., 14 Bond st., New York. Price questions that may arise. The Meeting of 1796, "The Moderator ine their doctrinal views, etc., and attention of those interested in the proceeded to inquire of each mem- report to this Conference." P. 242. subjects named for discussion. ber present, of the stability of their | Such a committee was accordingly faith, and of the Constitution of the appointed. The Conference of 1834 resolved upon him as a child of God. There peared not a dissenting member, re- to send two capable frethren to as-

sist the New Salem Church, Va., in settling its "serious and unhappy is certainly more exacting than any- them "to desist from uncharitable thing in the new Constitution about and harsh proceedings." P. 278. faith and practice. At the Yearly The 2d Church of Lat-Creek, Va., Meeting of 1802, a committee was was refused admittance because appointed "to write a letter to our not forwarding their articles of brethren at Bristol, exhorting them faith with their request. The same to their duty under their present sit- | Conference refused admission to another church because " ome of their uation." The Conference of 1808 articles as forwarded here are invoted. "that when a member from definite in some degree." A comone church moves into the vicinity of another, and conducts in a disorderly manner, it is the duty of the church where such disorderly perame Con-

Conform any interferences the city Mairana extracts from whose last

Manuscript minutes, p. 20. At the es, nearly. The same Conference, Conference of 1814, a request from by a council, examined "Eld. N. V. day on the high railway which brethren and sisters in Alfred to be Conference was granted. Manu-Y." After examination respecting script minutes, p. 24. The Conference of 1815 appointed Caleb Shephis doctrinal views, the council "repard agent, to dispose of land in solved that he be received by Conference as an accredited member of

or churches in that region. P. 26.

In 1816, Joel Dunn and Jacob West

were associated with him by vote of

Conference in this enterprise. P.

28. At the Conference of 1817, a

church at Alfred, "that this Con-

ference take the lead in sending out

and a plan recommended to be

adopted by next Conference." P.

this denomination." P. 282. I have thus traced the doings of the denomination through its gatherings, its Yearly Meetings, and its time when m a now living began to appear in its councils. The inquiry missionaries, which was granted, is not pursued further, at present, as my object is simply to ascertain if we are removing "the ancient land-37. The plan was presented and marks," as charged, and to see by what processes we came by this "goodly heritage." We have traced it through its formative period, and youthful vigor, through that period when those grand men, the Maxsons, Burdick of Alfred, were appointed Baileys, Satterlees, Coons, Stilldirectors. P. 33. We thus see the mans, Davises, Babcocks, Hulls, Conference had no difficulty in those | Campbells, Dushams, Greens, Watdays in organizing for missionary sons, &c., who, though wanting, work, no fear of being subjected to perhaps, in the polish of the schools, taxation. The same Conference re- over which not a few of our present gifted in an "all-round-about" ized into a church, and made the common sense, and the wisdom and necessary arrangements. The Con- spirit that descard from on high. ference of 1821 recommended that were the actors.

messengers be sent to the Burling of an Advisory Gu acting ton Church, and use their influence Counsel, but were in settling their difficulties and to in the capacity of the first, and freely administer relief. P. 65. The Con- giving and receiving the latter, in ference of 1824 received "a petition the true spirit. Scarcely a Yearly from a society of brethren in Friend- Meeting or Conference during all ship, praying to be recognized as a this long period wherein this prerogtranslates the Greek thus: "Let him Christ has to do in this world he is give such counsel and assistance as church. It was rejected, and the ative was not brought to bear, committee appointed to visit Alfred, and that for good. We hear no consisting of Eli S. Bailey, W. B. complaints about its arbitrary acts Maxson, and John Green, to exam- or advice, though it was almost ine and ordain, if thought advisible, | yearly examining and ordaining him set it apart; let him designate and in every way relieve human rogative, throwing around it guards Daniel Babcock and Richard Hull, ministers and deacons, or re-examas evangelists; were instructed to ining those who had been already visit the Friendship society with ordained by local councils, organizdiscretionary power. P. 144. These ing churches, examining their artibrethren, thus empowered, went, or- cles of faith and practice, and acdaining evangelists and organizing cepting or rejecting them, as they churches quite in the apostolic were found orthodox or heterodox, style. The Conference of 1826 sent | writing letters on theology to those Wm. B. Maxson and Joel Green to weak in the doctrines, sending councils and committees to heal breaches. organize a church in Fox, Pa. In to indoctrinate, to teach, to organ-1828, Conference adopted the folize, to ordain-a wonderful life, lowing resolution: "Resolved, That vigor, activity, for so young and we recommend to those churches small a denomination. The power of the Conference was felt and recsion into this Conference, that they ognized everywhere, yet no churchtransmit, in writing, a statement of es going back on their independency, their religious sentiments, with their request for admission." The same standing on their dignity, for no rights were interfered with. Everything was done in the spirit of good will, mutual concession, solicitation. The new Constitution proposes no new departure from this wholesome from old constitutions, both in spirit home. Mey.]" In Jamieson's Com- work. God has as distinctively a determine said controversies." In ing." This cut sharply into the and nearly in letter, and that too in mentary on this passage, Rev. A. R. | work for one man to do as he has | the "explanation of the duties and | practices of several churches. The | view of its safe, healthy, and benefi-Conference of 1829 spent much time | cial workings in the past, and those certainly to the weak as to the Conference," adopted at its first ses- in discussing the question, whether who find find the new on this blaze. tion, each is privately to set apart strong; and there is no more release sion, 1808, "It is considered the dua definite portion of his weekly in- from this for one than for another. ty to consult and recommend to the orthodox to be admitted. John tingly with the whole histor of the

THE BIBLE AND SCIENCE.-The last few years have been prolific of books upon the above named subject, many of which have been of largely due to scientists. Nothing | I much admire Brother Scott | is lost to the world by this agitaunworthy motives, and are excited

ordination by the Presbytery at B. Warring. J. W. Schemerhorn pointed by the Conference to exam- \$2. We commend this book to the

ONE SOWETH AND ANOTHER

land, of the liberal school, and probmittee of three was amointed "to nal. I can hardly describe the ar- ment and the divice character may visit said church and acertain fur- ticle. It was a true picture with a ruin the soul forever. Universalists ther respecting their sentiments, good spice of fun. It attracted the maintain that God is so good, so son resides to ascertain the facts, and if approved by saidcommittee, attention of several persons, who merciful, so loving that he will not and certify the same by their clerk they be authorized by Conference sought out our chapel and came to prinish forever the disobedient man nature? If so, they are allow- to the church where such member to give them the hand offellowship hear and to see. Most of them and unbelieving. This doctrine acable; and if not, they are not, and belongs." See manuscript minutes in its balate and if not, they are not, and belongs." See manuscript minutes in its balate and if not, they are not, and belongs." See manuscript minutes in its balate and if not, they are not, and belongs." reprt at our riously thoughtful, accepted tracts, paratively quiet. Peace of a certain

> of ministers of Allegany county, N. | near London Bridge; but he had not heard of the place nor of such a people as Seventh-day Baptists. After reading the article in Chambers', he availed himself of the first Sabbath afternoon (business closing at one or two o'clock) to search out the "tiny" congregation that worshiped in the "neat" chapel on Sat-Conferences, down through a period urday. He was surprised and haprequest was presented from the of nearly a century and a half, to the pily disappointed. He continued to come every Sabbath afternoon to our worship till his removal a year ago to Great Grimsby in Lincolnshire. He has come to the light of the Sabbath by weighing well the whole question. From the first we became much interested in him, and the more as his responses and interest in our work have been hearty and tangible. We regretted his leaving London; but in the great fishing town of Grimsby he has scattered our tracts and plead the cause in various ways. We feel assured that he is the right man in the right place, and without doubt henceforth great joy over this accession to our Sabbath-keeping associates. I have should see a great advance of our cause in 1875. We are greatly encouraged that Brother Wardner is coming to join in the good work. The Lord speed him to us. May we learn that they are blessed "who sow beside all waters." May we learn more than ever to obey the command and to trust the promise. W. M. Jones. LONDON, March 2d, 1875.

Dear Elder and Brother Jones,-In my last I wrote asking some

now keeping the true Sabbath, and shall, with God's help, keep true to

I feel convinced that this great it is remarkable how sh

ber of the Memorial. If you do, shall be glad if you will treat on the

eral values. Many thanks to yourself and Brother Barber for the papers [RErare value, and the honor of this is | CORDERS | which I enjoy exceedingly. Elgin, and believe he will do much good. I am glad you are asking keep a mission in China. They should remember the vow Jacob them that what God gives them is

I know are with me, and praying God's blessing on all your family, I remain yours affectionately, · GEO. MÖLYNEUX.

PEACE.

Where shall we find it such a peace

as the soul wants? The wicked are

was, in his apprehension, perfect,

and he was at rest. The strict Rom-

anist is in the same delusion. He

like the troubled sea that cannot Some four or five years since, a rest. There may be stupor, or from clergyman of the Church of Eng- a false hope, rest. Many persons unenlightened by the Spirit imagine an itinerancy to all the chapels and they are strictly moral in their lives, rare places of worship in London, and they pass along undisturbed. visiting Mill Yard among the rest, It is at best a false peace, and it and took notes of what he saw and will be we well if they are troubled heard. He then published his sight- ere it be too late. Bunyan's Ignorseeing and ear-hearing in the form ance passed along all right in his of a book, entitled, "Unorthodox apprehension, until he found him London." About two years ago, an confronted with a divine requisition other is but the direct result of and the pastor, the late Rev. W. H. admitted into the celestial city. Black, appeared in Chamber's Jour- Wrong views of the divine government shouled us, and went their jous view, such as Paul had when he was a Pharisée. His religion

and report to next Conference." all times and mder all circumstanc- within a mile of Mill Yard Chapel to the only true church, performing all his life, and had passed every all its masses, saving all the pravers appointed, making all proper con-Hull, of the Darien Church, who overlooks the chapel and cemetery fessions of faults and sine, and oborganized into a church through the has received ordination by a council ground on his way to his business taining at the hands of the priests an assurance that all sins are for given. Such have nothing to disturb their minds; they have peace. But what if all these wrapping be torn off, and the soul has its real character exposed, and what God reonires, ab, then sin revives and death to all peace is the result! Above all things in this world, be will "catch men." The brethren for months been impressed that we

> "Cast thy bread upon the waters for thou shalt find it after many Extracts of a Letter from Great Grimsby.

> of answers when convenient. [A press of correspondence has caused me to forget it.] I am glad to tell you that I am

I must tell you that some kind

weary soul.

Advent Heralds, containing to for there is such a thing as a delugether a most powerful article on changed the Sabbath?" which artiself, but have ordered a printer to copy the article on to one sheet for distribution. Two thousand copies will be ready in a few days. I have come across another doubter as to objectionable points were taken neighborhood to whom I have given

truth is only a sleeping "fire," which it to awaken it into a might them refine to carry the papers, Watson was appointed to write a denomin, ion. There have been to much less to read them. I have not heard whather you

last three verses of the 58th of those who observe it and the honorable titles they are to bear: Renairer of the breach and restorer of naths to dwell in: also on the seven first (day) of the week texts, show-

will soon come a time when we will stand face to face with the unseen. When the grand realities (for however men may talk about an unconscious state, it is very questionable action, which is simply and clearly pray with more unction and labor the Constitutional history of the de- presented, and finally adopted. The tific. Sometimes agitations are un- send one or more to England, seeing whether they will retain their integrity when they come to die) of the future world strike home on the suffering from the pressure of a griev- or for the comforting of saints? to the practices of the denomination. ety in Schenectady for it to appoint by corrupt passions, but their cure made to God that he would honor departing spirit, there will be a new experience. Oh, there is something so wonderfully impressive in the thought, I shall soon be on the other still his, and they are in duty bound side of the partition that divides brethren were ordered on each first you now with increased confidence cataway and Newport relative to be granted, and that W. B. Maxson, page is as follows: "The Mosaic with or without reward to support the two worlds.

G. R. WHEELER.

ingly-valuable periodical a wide circulation. The information it contains is rare, and we especially commend it to the youth of our country

INFIDELITY. It cannot well be denied that among the chief hindrances to the gospel is the growing tendency to unbelief. A repudiation of the gospel of Christ is supplemented by a boasted "faith in a God." French and German infidelity, is, as all who read well know, chiefly due to the sketch of a Pilot's life, with its methods of instruction among the dangers and incidents; and, in "The voung. The pantheism of the one nation and the materialism of the extract from said book on Mill Yard for an evidence in his favor to be teaching religion as a science on the one hand, and of excluding all relig- a practical lesson, and having for ious instruction on the other, in the schools. We are told that it is as easy to supplant the English language by the German, as to introduce, or even reach any danger of German infidelity, by a like position in our educational work. We are rapidly approaching a plain which is to become the arena of operations storessed a pleasant disappoint- kind may be possessed from a relig- in this country which is alarming. of F. O. C. Darley, Eytinge, Shep-

"The Bible in our common Schools" is one phase in which this tendency crops out, and the comments and discussions on the subject have an undertone of deep must certainly be right, belonging meaning, reaching far off, but ultimately meant to drive Christianity from the field. Occasionally, bolder strokes are made. Changes were recently made in

the Board of Regents, of the Uni-

religious crusade waged against some of the Regents and Faculty, peace, real genuine peace, is to be parties who claim exemption from of angels, enable him to sink to the desired. The question is, Where is ecclesiastical shackles, than has been everlasting character and miseries t to be found? Riches say it is not evinced by all the church organiza- of devils. Let me notice some of in me, and every one knows that it | tions in Nebraska since the organizais true who possesses them. Riches | tion of the University. Men should | to do to yourself and others: bring peace! Why, the rich man is be weighed upon their merits, no the most restless of all men. Success | matter what may be their confession in business has the same tale to tell, of faith, and we should not fling and it is very difficult for even a stones at a man because he professes Christian to keep the mind rightly some faith instead of none." This balanced at all times. High positions shows the tendency of State work in in life, eagerly sought after, are education. Men who profess a faith more likely to disturb than other- in Christianity must have no voice wise, as they often bring individuals in the control of State institutions. into circumstances which tend to ex- At a recent meeting of the teachers grave, or compelled himself to drag cite and agitate. There is a peace to in Wisconsin, a paper was read by out an existence so uscless and misbe found by all who will seek after it | Dr. Chapin, of Beloit College, claimin a right direction. Paul says to ing that it should be the duty of the itself almost better. be spiritual minded is life and peace, college to send out a Christian peace that passeth understanding. worker in every young man who interests and prospects. By a course True peace comes through being left the college halls. The next day of indolence, inattention, waste, reconciled to God by faith in the the Doctor's position was criticised prodigality, amusements and pleas-Lord Jesus Christ. He, by his by one of the foremost of the State ures in your early years, you may atonement, has met the demands of teachers, as a monstrone idea of fatally exile yourself from an the the law which man had broken, paid error, and we were told that the means and hopes of ever rising the penalty to the full due to trans- college had nothing to do with the from a state of abject and service gression, and harmonized all the at. Christian character of any young dependence. tributes, or rather presented them in man. And the speaker expressed harmony in the plan of salvation. great surprise that a man of the This divine atonement, accepted by experience of Dr. Chapin should a simple act of faith in Christ, brings talk so foolishly. The speaker was the forgiveness of sins, justification handsomely cheered by the Associal and silver. You may waste it by

before God, and an interest in his tion when he took his seat. fatherly love. Such being the case, These facts are milestones, telling what is there to disturb the soul of how far we are on the road. if we derange it by excess: you may rend the believer in Jesus? Looking up | will only read. The ultimate end to our Father in heaven with an en- sought is a complete control of all tire approbation and cheerful sub- schools by the State, and then no er than the brute you might rise, mission to his will and divine ar- religious element must enter them; through a right use of your intelquestions as to the proper and true rangements, we may well feel at and what next? A leading editor lect, so much deeper than the brute rendering of the seven "First (day) rest, for all have our good in view. said to the writer of this article, a you may sink through the abuse of of the week" texts, and shall be glad If at any time things arise tending few weeks since, "If one-half of the it. No rain is more common, nor to disturb our peace, we hear a voice Bible is true it is a book not fit to yet any more disastrous than that from Jesus, the loving friend, "Come throw in the mud." He is a strong unto me all ye that are heavy laden, devotee to State schools. He chooses and we shall find rest"-that rest, the reading for a large number of having put my hand to the plough how sweet, how satisfactory to the students, and his office is a favorite nitions; you may stifle its convic-It is well to examine the ground many more instances. But these falsely educate it, so that it will put friend (Adventist) has sent me two we stand on lest we be deceived: show clearly whither we are tending, evil for good, and good for evil;

and healthy life and activity. The the Sabbath-a gentleman in our times of great excitement. Persons the education of the young, after your iniquity. have their feelings so wrought upon leaving the common school must and conscience so aroused that per- not be surrendered by the churches. However difficult it is to secure a to be disturbed; and if anything better presentation of the beauties extensive drilling, in order to meet burden, benevolent effort a painful the legions of infidelity.

> wonderful show-with a generosity nnusual among men of his profes-

ST. NICHOLAS FOR APRIL has for

one of its principal features an arti-

cle by Mr. Joel Stacy, entitled

show-fever" be no longer contageons among boys and girls, we may expect many a village where St. Nicholas goes, to have, before long, as a paper well filled with just the its rival companies with flaming posters and curiosities out-doing information that young Americans hose of master Spooner himself The two serials, "The Young Surveyor" and "Eight Cousins," though doubtless equal in popularity, are quite unlike in character, and there is variety enough in the April installments. We find in this number also a bit of history concerning the famous "Bunker-Hill Powder;" and illustrated narrative of a hard fought battle with a grizzly at uncomfortably close quarters; a Great Freshet," a graphic story descriptive of scenes-both comic and dangerous-attending the rapid rise of a river. Then there is a story of "Cindrilla" told in a new form with an illustration the beautifully en-graved frontispiece from a painting y Chapney; while the wise Peterkin family indulges in another characteristic consultation—this time as to the best way of getting out of doors when snowed up. The numher contains several good poems, by H. H., Anna B. Averill and others; and the list of artist-contributors includes, besides other names, those pard, and Addie Ledyard.

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DANGERS OF YOUNG MEN. Capacity to rise high in excel-

lence and glory implies a capacity. to sink correspondingly deep in perdition. The lobster has not capacity to rise much, for the same reasonhe has not capacity to sink much. The brute is incapable of procuring to himself, on the one hand, any versity of Nebraska, on account of thing more than a few physical and religious faith and profession, and transient benefits, for the same reathe leading paper of the State says: son he is incapable of procuring to "It is a question if there is not more himself, on the other hand, any bigotry and fanacticism in the more than a few physical and transient evils. Not so with man. The same capacities and opportunities because they happen to be church which enable him to rise to the evmembers, or even clergymen, by erlasting character and enjoyments the evils which it is in your power

> 1. You can ruin your physical. constitution. Some of the most intense sufferings we behold are those young men bring upon themselves. Many a young man has, in a very short time, inconsiderately and wickedly ruined the finest constitution ever framed; so that he has either dug for himself an untimely erable as to have considered death

3. You can ruin vour intellect. This is a talent committed to your keeping and culture, far more precious than all the treasures of gold neglect; you may enervate it by indolence and indulgence; you may and destroy its fine mechanism by sinful passions. By how much high-

4. You can ruin your conscience. You may silence its faithful admoplace among them. We could add tions of truth and duty: you may What is the remedy? The pulpit | you may defile it; you may sear it sive hope. If our hope is that of and the schools. The banner under "as with a hot iron;" you may so the wicked it is as a spider's web- which Harvard College first sprang utterly ruin its power as that this cle has so convinced me that I have a poor flimsy thing to trust to. It is into life, was, "For Christ and the faithful guardian of virtue and adnot only adopted the Sabbath my- possible to be deceived by falling Church." This principle gave us vocate of the divine law will no back on past impressions without stern New England character. The longer disturb your sinful course, honestly examining ourselves as to church must never be divorced from but the more you sin the less it will our present character and experience. | the schools. The pulpit must teach | admonish you, thus leaving you un-A false peace may be entertained in the people and give the alarm; and rebuked to fill up the measure of 5. You can ruin your reputation.

> haps as a natural necessity the mind | One of the foremost Methodist | good name, it is very easy to lose relaxes and calms down, some preachers said recently, "The Nor- it. It is of slow growth, but it may times to complete exhaustion, mal Schools are as godless as they be destroyed in a day. An eminor and they are said to have found can be, and not be repudiated by wise man has said, "A good name peace. Now, it is very important the people." It is common to hear is rather to be chosen than riches." for ourselves, and as an evidence to people say, "I am not one of those Yet in a single hour, the developothers of the sterling value of the who believes that everything is ment of a sin previously cherished gospel, that we enjoy that peace going in the wrong direction." This and ripened in your heart, may fix a which is the gift of Jesus. The is a cheap begging of the question. stain upon your fair name which no storms of life may be at hand, and There are none who do believe it. | tears can ever wash away, no rewe shall have to struggle with them. But such sentiments expressed are pentance remove, but which will but if Jesus says "peace be still," among the chief stumbling blocks. | forever cleave to you like a dark there will be a calm. No, the storm It ought not to be regarded as ex- stain upon your forehead, to be cannot harm us. Worldly losses travagance, to say that there is great known and read of all men till the may come, and we surely are liable need of more power in the pulpit, grave receives you from their sight. 6. You can ruin the moral charcan meet the pressure, it is the rec. of the gospel. Nothing makes a acter of your affections. You may onciled mind to the divine disposals, | man so eloquent as strong convict | so entirely and fatally alienate your and the peace arising from pardoned tions, and a divine love of everything heart from God that it will never sin, and the hope of heaven. There in the gospel plan. Yet the minis | find any delight in him or his serter needs profound knowledge, got- vice. You may so educate and enfind life elibing out, and we shall ten by the most rigid discipline and | slave it to sin as to render praver a

> > a place of torment. 7. You can ruin your chance of salvation by the gospel. You may "John Spooner's Great Human neglect all the overtures of mercy Menagerie." The manager of this through Christ; you may "always resist the Holy Spirit," under the numerous commands, and admonision—lets us at once into the secrets tions, warnings, and invitations of of the exhibition, and describes each God, which you receive; you may animal so minutely that any half- still cherish an impenitent heart, dozen boys with enough ingenuity and persist in sin and impiety, till and pasteboard can easily form a your probation terminates, till you

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are set before us. The information is so full and clear that, unless the show-fever" be no longer contageons among boys and girls, we may expect many a village where St. Nicholas goes, to have, before long, its rival companies with flaming osters and curiosities out-doin hose of master Spooner himself The two serials, "The Young Surveyor" and "Eight Cousins," though doubtless equal in popularity, are quite unlike in character, and there s variety enough in the April in. tallments. . We find in this number also a bit of history concerning the famous" Bunker-Hill Powder;" an illustrated narrative of a hard fought battle with a grizzly at uncomfortably close quarters; a sketch of a Pilot's life with ite dangers and incidents; and, in "The Great Freshet," a graphic story descriptive of scenes-both comic and dangerous-attending the rapid rise of a river. Then there is a story of "Cindrilla " told in a new form with a practical lesson, and having for an illustration the beautifully engraved frontispiece from a painting by Channey; while the wise Peterkin family indulges in another characteristic consultation—this time as to the best way of getting out of doors when snowed up. The number contains several good poems, by H. H., Anna B. Averill and others and the list of artist-contributors includes, besides other names, those of F. O. C. Darley, Eytinge, Shep-pard, and Addie Ledyard.

DANGERS OF YOUNG MEN. Capacity to rise high in excellence and glory implies a capacity to sink correspondingly deep in perdition. The lobster has not capacity to rise much, for the same reason he has not capacity to sink much The brute is incapable of procuring to himself, on the one hand, anything more than a few physical and transient benefits, for the same reason he is incapable of procuring to himself, on the other hand, any mere than a few physical and transient evils. Not so with man, The same capacities and opportunities which enable him to rise to the everlasting character and enjoyments of angels, enable him to sink to the everlasting character and miseries of devils. Let me notice some of the evils which it is in your power . . .

to do to yourself and others: 1. You can ruin your physical constitution. Some of the most intense sufferings we behold are those young men bring upon themselves. Mahy a young man has, in a very short time, inconsiderately and wickedly ruined the finest constitution ever framed; so that he has either dug for himself an untimely grave, or compelled himself to drag out an existence so useless and miserable as to have considered death itself almost better.

2. You can ruin your pecuniary of indolence, inattention, waste, prodigality, amusements and pleasares in your early years, you may fataliy exile yourself from att the means and hopes of ever rising from a state of abject and servile dependence.

3. You can ruin your intellects. This is a talent committed to your keeping and culture, far more preclous than all the treasures of gold and silver. You may waste it by neglect; you may enervate it by indofence and indulgence; you may derange it by excess; you may rend and destroy its fine mechanism by sinful passions. By how much higher than the brute you might rise, through a right use of your intellect, so much deeper than the brute you may sink through the abuse of it. No ruin is more common nor yet any more disastrous than that connected with a fallen intellect.

4. You can ruin your conscience. You may silence its faithful admonitions; you may stifle its convictions of truth and duty; you may falsely educate it, so that it will put evil for good, and good for evil; you may defile it; you may sear it "as with a hot iron;" you may so utterly ruin its power as that this faithful guardian of virtue and advocate of the divine law will no longer disturb your sinful course. but the more you sin the less it will admonish you, thus leaving you unrebuked to fill up the measure of

pentance remove, but which will

forever cleave to you like a dark

stain upon your forehead, to be

known and read of all men till the

that a revival effort was determined pon and commenced before I left, your iniquity. with encouraging indications that 5. You can ruin your reputation. God was to bless there also. However difficult it is to secure a I now write from Lost Creek. good name, it is very easy to lose Am at this point with Eld. S. D. it. It is of slow growth, but it may Davis, and have commenced a series be destroyed in a day. An eminary meetings in their new brick wise man has said, "A good name hurch, both day and night. The is rather to be chosen than riches." work of the Lord is reviving, and Yet in a single hour, the developsinners are asking "What shall I do ment of a sin previously cherished to be saved?" Pray for us, that and ripened in your heart, may fix a this Mission in Virginia may not be stain upon your fair name which no tears can ever wash away, no re-

> Albion (Wis.) Jottings. The recent Quarterly Meeting

C. M. Lewis.

held at this place, was a season of with discourses by Elds. J. C. Rog. ing bounty. ers, L. E. Livermore, Varnum Hull, was of a high order, and ought to the needy may ask. ous good. Eld. James Bailey was 8. Both justice and mercy require sets in. The torn necktie and collso present, and assisted in the us to help the suffering. The closing exercises at the Acad-

ens, and the citizens of adjoining their own vices; mercy often does. owns. They were of more than Blessed be Christ! rdinary interest. The Spring term ommences on the 30th of March. arge attendance.

gradually leaving.

MARCH 14th, 1875. gave him a donation visit at the Sev- same extent our own as our present and sentenced him to the State prish-day Baptist Church on the even- time and strength.

eccipts amounting to one hundred and thirty-two dollars and ninety- be both just and merciful; those been for some time the occasion of two cents. Quite a number of our who get mercy—and who does not? much anxiety, as the gorges or ice-First-day friends were among the O. ALLEN.

HOME NEWS.

rival Interests at Brookfield, N. Y

Editor of the Sabbath Recorder

LOST CREEK, W. Va., March 18th, 1875.

last note of revival interest

from Woodville and Hopkinton

R. I. Since then, and about

sth of January, I commenced a

des of meetings with Eld J. M.

all in Brookfield, N. Y., which

intinued for some four weeks, and

sulted in a very pleasing and

cheering time of revival. The

harch was refreshed and sinners

hopefully converted; just how many

an not able to say, as the ordi-

nance of baptism had not been ad-

ministered when I left, on account

the stormy and severely cold

meather; though several had offered

emseives for that ordinance, and

pembership in the Seventh-day

Bantist Church. The presumption

hope is, that long before this,

h have followed the Saviour in

and are among the people of

long, give further account of the

od work. From an incidental

Basion I made to the obligatory

nature of moral law, in one of my

ermons, including the duty of all

nen to keep holy the Sabbath of

te fourth command, the First-day

intist minister of the place took

ecasion to enter upon the defense

Sunday as the Sabbath of the

ew Testament. Out of this grew

interesting discussion of the Sab-

h question, and the Baptist min-

preached two discourses, and

Todd two on the subject. What

to be the final result of the mat-

r remains to be seen. I under-

e Sabbath was never, perhaps,

anding in a clearer light before

e entire 'community than at the

From Clarkville I went to Leon

adsville the 6th of February, and

mited with Eld. Stephen Bur

ick in the 1st Brookfield Sev

day Baptist Church in anoth-

series of meetings, which were

rotracted till the first week i

larch. There, as at Clarkville

God added his blessing to the efforts

of his people, and opened the "win-

lows of heaven," pouring out the

blessings of a glorious work of grace.

The church was generally revived,

and a number of hopeful conversions

ecurred, of such as promise to be

last day I spent with that church.

two were baptized by Eld. Burdick

and three added to the church by

ing of praise by the congregation,

the evening after the Sabbath

ther a short discourse, the remain-

der of the evening was spent in

nore offered themselves for baptism

and membership in the Leonards

ille Seventh-day Baptist Church,

d were received by vote to be

paptized the following Sabbath

Meetings were to be pushed vigor-

olding a series of meetings in the

West Edmeston Church with Eld.

Bennet Clarke, as I had hoped.

Nevertheless, I am happy to report

re known.

and that the prevailing opinion is

Bro. Todd will undoubtedly,

ssion work for the RECORDER

THE ITALIAN SABATO.

SYRACUSE, March 14th, 1875. Returning from a professional risit to St. Lawrence county, a few lays since. I fell in with an Italian gentleman of intelligence, with whom I had a long conversation. Being snow-bound, and it being Sabbath, I asked him by what name he | First-day, March 7th, 1875, at 2 called the day, to which he promptly replied, "Sabbath;" which is literally true, as I had long known from a careful study of the Italian language. In fact, there is no name

called Saturday, in the Italian lan- by J. E. N. Backus. guage but Sabbath. And as this anguage grew up on the ruins of the Roman Empire, and the discontinuance of the Latin language durng the early centuries of the Christian Church, it is, and has been for long time, to my mind, conclusive idence that no other day of the week was then, or had been, reanguage is originated, no one per-

on, but the entire people, voluntarily call things by their most significant names. Hence, the seventh day of the week, by common consent, at that age of the world and church was called Sabato (Sabbath), while | year and traveling expenses. the first day of the week, by the same universal consent, was called Dominica (Lord's day), indicating its distinction from the Sabbath very plainly. In the Latin, from which the Italian was in part de-

fined as "the day of rest, the seventh from creation, the Sabbath day,"&c. while the first day is Dominica (Lord's day), thus clearly showing that not only after but before the downfall of the Roman Empire, rom the dawn of Christianity for several centuries, Sabbath and Lord's

day were entirely distinct-the Edict of Constantine, A. D. 321, being the first recorded authority of a substitution of-the one for the other; the Northern barbarian Sun-worship on the one hand, to which he himself may have been allied, and the respect for the Lord's day on the other, aiding him, very likely, in the substitution until, by degrees, wherever the Roman power was exi great service to the cause. On erted, the Sabbath was in the main subbath day, the 6th of March, the discarded, and the first day of the week introduced in its stead. And, vet, the Catholic church has ever the formal and cheering service far as I know, to own that the of prayer and hand-shaking by the change was only by authority of their church, which to them, of rch. connected with a joyous course, is sufficient. But the Abyssinnian and other early Christians, not coming under the Catholic rule, and such as broke away from it. including some of the Nestorians, response meeting by brethren and Waldenses, Albigenses, and others, isters. Many gave thanks to God discarding or ignoring the Catholic or the visit of salvation, and reule, have, with many Protestants in newed their pledges of Christian Europe, Asia, Africa, and America, aithfulness to each other and the observed the seventh day, to which ause. Among the number who poke during the evening, three

PRINCIPLES OF AID TO THE UN

FORTUNATE. The destitution of those whose all usly forward the coming week, as vas wasted by the locusts will conthe revival appeared to be unabated inue at shortest till some kinds of in its interest and power, extending harvests can be had at home. They into other neighborhoods adjacent must still have relief for sevto the church. It is expected that eral months. It is a precious hu-Bro. Burdick will make further remanizing Christianity that gives for port of the work, after later results their relief, loving the neighbor, The time had come for me to to bless. This charity flows from leave for mission work, under the kind, natural sympathies, rational direction of our General Missionary and Christian thoughts on the rela-Board, in West Virginia, according tions and duties of fellow human previous encouragement given beings, and that inspirational influme. One circumstance gave me nuch regret in leaving Brookfield, hat I was obliged to do so, without of God dwell in us. Here are a few

> logical principles: 1. In ourselves and our own consciences we are bound to act fitting. ly to our nature and surroundings. 2. In our relations to God every one is bound so to live in all things as best to please that Infinite Wisdom and Right.

3. In our mutual relations we are thence obliged to some extent to judge and control one another. 4. Every one has the right and duty to use his own powers, and to direct and control his own works. wisdom, wealth.

5. We receive our own personal nature, powers, circumstances, from not only God, but our fellow-men. and consequently we owe them and home, and that later in the evening they us.

6. Our own natures and our relations to God, the self-sacrificing trace every circumstance; he found rare interest. We were favored Redeemer, oblige us to self-sacrific- the pantaloons which Lattin work

7. What justice requires the needy and L. C. Rogers. The preaching may demand; what mercy requires the water was salt, precisely as salt

9. Justice does not require us to relieve our fellows of the proper remy were well attended by our citi. | sults of their own blamable errors,

10. Those who by idleness, waste, blameful self-indulgence, fashion, and the prospects are good for a gluttony, tobacco, etc., are in want, and then demand aid from the earn-Spring has come, and the snow is ing and saving, are worse than foolish, they strive to be robbers. It is as if they would compel the but under the statute, if there be a wise to go hungry and uncultured doubt, the finding may be murder in order to buy rum for the lazy; in the second degree. The evidence The friends of Rev. L. C. Rogers for our past earnings are to the found murder in the second degree, Warren, McDuffe and Columbia to-night or to-morrow.

ing of March 10th, and notwithstand- 11. Much mercy must now be g the bad condition of the roads, added to justice.

according to justice, will in turn hanna Rivers and tributaries. has -will be merciful in turn, and will jams accumulated at various points religion, honor, humanity.

MARCH 12th, 1875. NORTH WESTERN ASSOCIATION.

The Executive Board of the Seventh-day Baptist North-Western Association met at the home of Eld. J. C. Rogers, Milton Junction, on o'clock P. M.

Present-W. C. Whitford, Jas. Bailey, J. C. Rogers, J. E. N. Backus, Oran Vincent, L. T. Rogers. The meeting was called to order though the change of weather has ans fled from camp, and were purfor the seventh day, commonly by the Chairman, and prayer offered

> The minutes of the last meeting were read and approved. The Chairman reported communications received from H. B. Lewis, of Berlin, Wis., and the Church of Long Branch, Neb.

On motion, voted unanimously to our own information, and thinking north. appoint a brother to labor in the the friends of the RECORDER would South-Western and Minnesota like the same information, we pubgarded as the Sabbath among the Yearly Meetings, to comply with a lish the result for their benefit. The heathen or Christians. For, when a resolution passed at the last meeting misunderstanding has arisen, appaof the North-Western Association. On motion, J. C. Rogers was tween second and third class mat chosen to fill the appointment.

> C. Rogers (should he fill his ap- following is the official classifica pointment) at the rate of \$800 a On motion, the minutes of this meeting were ordered published in the SABBATH RECORDER.

On motion, voted to pay Eld. J.

On motion, the churches were requested to forward to the Treasurer of the Association all funds on hand, rived, the name is Sabbatum, and de- or that may be collected for Associational Missionary purposes,

The minutes were read and approved, and the meeting adjourned to call of the Chair. W. C. WHITFORD, Chairman. L. T. ROGERS. Sec.

CIRCUMSTANTIAL EVIDENCE.

The Hartford, Ct., Times reports case of conviction on circumstantial evidence which shows what trifles, in the hands of an earnest and efficient officer, may be formed into a convincing chain of evidence. There had been several murders in Bridgeport and its vicinity within a comparatively brief period, and the Office Department, regular publicamurderers had escaped. On the tions, whether newspapers or magamorning of October 3d, 1874, Miss zines, when sent from the publisher, had the fairness and consistency, so of which was only three or four to other than regular subscribers, or the imperative duty of the Sate not eases Mr. Olmstead, Stare Attorney residing in Stamford, repaired to the scene and commenced an investigation. He became satisfied that a murder had been committed. The young lady was-found dead in the It was for him to trace the chain of evidence, delicate and difficult as it was, to the murderer First, did the victim die by violence? The first post-mortem examination was not sufficient. He had the body disinterred, and a more all must eventually come, in my thorough examination was made, from which the surgeons were enopinion, or else accept the alternaabled to testify that every organ tive of no Sabbath, human or divine. of the body was in a healthful con

dition at the time of her death. Did she commit suicide? The sand found in her stomach, which corresponded exactly with that in the brook, with a vegetable substance which grew on the stones in the brook, and the water also, proved that she was alive when lunged in the water, and that she spoked in the sand, water, and vegetable substance in her attempts to breathe. Could she drown herself in four inches of water? It was evident she did not. There were caring for the weal of others, joying marks on her wrists, made by her murderer. The back of her bonnet was crushed in, the indentations made by thumb and fingers being apparent. It was clear that she was orced in and held face downward till life was extinct. A necktie and ence of the Holy Spirit, which works collar were found torn, showing love like Christ's, making the love there had been a struggle, and there were shreds of a shawl near the brook and on the bushes near by. The girl had put on her bonnet an shawl on the night of October 3d

> 7 o'clock, when she went out. I was by appointment evidently Then who was her murderer? Lattin had kept her company and had promised to marry her; she would have become a mother in two months. He had promised and put her off, and promised again. Finally he agreed to go to New Haven with her and be married-the preliminaries were to be settled on the night of the murder. But it was found he had another girl to whom he wanted to be married. Here was a motive. Lattin was arrested. His movements were traced that even ing, and it was shown that he met

Ellen Lucas soon after she left her

but with others Mr. Olmstead made

a chain of them that was complete

and strong enough to convict him.

Under an act of the Legislature

Sanford. They found him guilty,

watched the clock, and waited until

from Augusta, Ga., to the Associathe was seen alone, his movements being unusual. ed Press gives, an account of a Thoroughly did Mr. Olmstead fearfully destructive tornado which passed over that section on the afternoon of March 20th, from which on the fatal night in his trunk. we make the following extracts: They were still damp about the legs. He had them analyzed, and The rain-fall was accompanied by nail unprecedentedly heavy. Sevas that in the brook where the tide eral towns in the interior suffered everely in loss of life and property lar found near the brook were At Camak on the Georgia Railroad proved to have belonged to Lattin. everal houses were blown down A woolen fibre was found upon Lat-Thomas Gisling was killed and sevtin's hat. A magnifying glass eral persons were wounded. Near showed it to be precisely like the Thompson, forty miles from Augusfibre of Miss Lucas' shawl. These ta, a large amount of property was were delicate threads of evidence. lestroyed and several persons killed

the destruction of property is reported to be great. Several persons are reported killed and many woundthe prisoner set aside the jury and submitted his case from the start to A Baptist congregation was hold the court-Judges Beardsley and ing a meeting at Elam church, near Camak, when the storm demolished t, killing three and wounding tweny five persons. Residences and out-houses were being circumstantial, the Judges

At Appling, in Columbia county,

ICE GORGES.—The accumulation In some places persons were blown been so effectively employed by til further notice. Finally: 12. The recipients of aid of ice in the Delaware and Susque. distances of sixty yards.

It is impossible to give a correct idea of the amount of property lost. Several hundred thousand dollars will not cover it. Fearful suffering is already reported in the devastated be mended if they have thoughtful gave assurance of inundations when- territory. It was the severest storm ever an extensive thaw should occur, ever known in this section. THE CHEYENNE TRACEDY.-Af the roll call of the Chevenne Indians at

unless they could be broken and

partially removed before. To pre-

restrained the flood.

THE POSTAL LAW AGAIN.

ter, both embracing some of the

clusively in print, and regularly is

ion by writing, mark, or sign.

destroying the wrappers.'

postage at third class rates, and

his surrender. McClung succeeded

in dangerously, if not mortally wound

oreman of the company, was yester

Harbaugh, another employee of the

FEARFUL TORNADO .- A dispatch

of the incendiaries.

regular letter rates.

"Mailable matter of the thir

books, book-manuscripts

vent such a catastrophe much labor the Cheyenne Agency, March 12th. has been expended, and though not Catharine Germaine, one of the fully successful, no doubt averted white girls recently held captive by much damage from inundation when that tribe, identified four of the Inthe thaw came though bridges of dians who murdered her father and strongest construction in the track mother. They were Medicine Wa of the flood and its irresistible burter, who shot her father; a squaw. den of ice were swept away. The loss who burned one of he sisters; and to property and by interruption of two others. The remaining thirteen business is estimated at \$1,000,000, of the murderers could jot be found and the danger is not yet over, During roll call several young Indi-

Gen. Neil and Agent Miles have discovered that the terms of the surrender of Stone Calf and his hand Finding that the new rate of have not been complied with. More postage on third class matter was than one hundred of young fighting construed differently by different Indians of the band having the best individuals, we have taken the horses and arms of the ribe are still trouble to examine the subject for on the plains making their way

POWDER MILL EXPLOSION.—The Austin Powder Company's mills. five miles south of Cleveland, O., rently, from not discriminating be-

same kinds of publications. The State of the does and I very t athery were throw the ionsider tole distance. Eight a ten men we e at work in the mills, three of shons "Mailable matter of the second were killed. Two magazines, in class shall embrace all matter, exwhich is stored a large quantity of powder, are situated about forty and sned at stated periods from a known ighty rods from the nearest exoffice of publication, without addioded mill, and did not explode, although the roof and wall of the nearest one was badly torn by the class shall embrace all pamphlets, concussion occasional publications, transient

newspapers, magazines, haudbills, ABOUT THE GIOVANNI.-A cores osters, unsealed circulars, prospecpondent of the Boston Advertiser, an eve witness, attributes the loss proof-sheets, corrected proof sheets, maps, prints, engravings, blanks, of thirteen lives of the crew of the flexible patterns, articles of mer-Ita'an bark Giovanni, which was chandize, sample cards, phonograph lately wrecked off Cape Cod, to the ic paper, letter envelopes, postal encowardice and incompetency of two velopes and wrappers, cards, plain men, Captain David Atkins and E. and ornamental paper, photographic epresentations of different types, seeds, cuttings, bulbs, roots, scions, saving stations, Nos. 6 and 7, He 11th and ending March 12th. and all other matter which may be charges them with refusing to send boats when their crews were really to on whiskey will put about \$5,000, declared mailable by law, and is only mailable when fully prepaid man them. An investigation and 000 into the pockets of the holders and so wrapped as to admit of readv punishment of these men is deand thorough examination without manded.

GERMANY AND THE CATHOLIC By the construction of the Post BISHOPS.—The German Parliament Ellen Lucas, a young lady of that or by regular news dealers, to bona- withdrawing State grants from Rom city, was found dead in a small fide subscribers, are rated as second an Catholic bishops. An Ultrastream of water not far from her fa- class, while the same publications montane member, amid lou prother's residence. She was lying face when sent by other parties, or when Prince Bismarck took part in the downward in the stream, the water sent by publishers and news-dealers discussion. He insisted that it was inches deep. On hearing of the when extra numbers are sent to reg. to pay money to fomenters if insurband by Lore 200 000

> must be prepaid by stamps. By the new rate, the postage on single numbers of the RECORDER. other than the regular issue, is two Manuscripts for publication in

newspapers, magazines, or other penocence of the cripe of murder at iodicals, are subject to postage at any time during his career, but acknowledged the justice of his fate, having been leader of a murderous TROUBLE WITH MINERS IN OHIO.-

TORNADO IN MISSISSIPPI.-At one dispatch from Columbus Ohio, clock, on the 15th of March, dated March 19th, says: Troubles Rienzi, Miss., was visited by a teramong the miners at Strattsville have recommenced. On Wedensday | rible tornado, lasting half an hour, which destroyed a number of buildseveral colored miners were attackings, among which were the Presbved by white miners, and brutally terian and Baptist Churches. A beaten. W. B. McClung, Superinnumber of persons were killed and tendent of the Strattsville Mining others seriously injured. The esti-Company, engaged in a pistol duel mated loss to the town is \$150,000.

THE question of admitting Mr Pinchback as Senator from New Oring his antagonist. Upon being warned to leave, McClung and famleans, as been postponed to the second ly, and twenty-five colored miners Monday in December next. eparted for Logan. Mr. Mitchell.

SUMMARY OF NEWS. lay given five hours, notice to leave Professor Green of Princeton e town, which he did, and arrived tates that among the records on this city to-day, accompanied by he tablets in the king's palace at Nineveh of the reign of Sargon, ompany. Mr. Mitchel says that pensioned in Isaiah 20, is a stateve or six men carrying guns enterment of the eclipses during his ed his office at noon yesterday, and reign, one of which is said to have nade violent demonstrations. They occurred about the time of his conthreatened to club him with their quering Samariah, referred to in 2 runs, and one pointed a cocked gun Kings 18. On calculating this t him and threatened to shoot him. eclipse it is found to have taken Mr. Harbaugh left Stattsville this morning. The company's store and ts contents were burned last night, the Bible record. involving a loss of from ten to fif-

The regular Vicksburg and Dunteen thousand dollars. Everybody ansby Steam packet, B. H. Hart, about the company's works was which left Vicksburg at one o'clock driven off, and there was no person in the afternoon of March 12th, is on the premises to oppose the action ing night th He learned that during the day place, a. he question of burning the building The cause at night was the subject of general

ning against drift. conversation, but the authorities Hendern, clerk, jumped over made no effort to prevent it. Gov and was drowned. Ten or tifte a ernor Allen has sent General Amos negro deck-passenge's are supposed | 15th of April nezt: to Strattsville. The Sheriff of Perry to be lost. The cargo is a total loss. county will meet him there to-night.

The brigands of Bitily are as numerous and villainous as ever, and the condition of the interior of the island is one of little better than barberism. Murderst occur daily. and the neople are ulterly unable to take long journeys through the country on account of the roads being nfested with brigands, against whom the government is apparently power-

No monument could be more aceptable to the great missionary exlorer, Dr. Livingstone, than that hich the Christians of Glasgow propose to institute. At a recent neeting it was determined to raise £10,000 to establish an industria ission at the south end of Lake Yyassa, in Africa, connected with ne Free and Reformed Churches of Scotland. A St. Pa Minn., dispatch

March 17th, says that all the railroads leading to and from that city have been blockaded with snow since Monday last. The telegraph is the only means of communication. Snow plows have been in active use in all directions, and the wind having subsided, it is hoped delayed demolished on many plantations in trains and mails will begin to arrive

Christian women in Calcutta are extending in a Edgefield, Aiken and successfully using the weapon Grassliopper Rregion of Kansas and Ne-Barnwell ce less in South Carolina. against the liquor-dealers which has braska to Dunkirk free from this date, unpraying women here.

Moody and Sankey preached in the morning, afternoon and evening of March 21st, at Agricultural Hall London. At the three meetings the audiences numbered respectively given for the benefit of the different Insti-16,000, 14,000 and 19,000. There was some confusion in consequence of the vast crowds in and around

the hall, especially in the evening. Henry Varley, the London Evanelist, preached in New York on the vening of March 21st, to an audi ence numbering about 8,000 people Interest in his services seems to be greatly on the increase, and the at endance on each occasion of his ministration is rapidly growing

Lieut. General Sheridan's headquarters, reporting the surrender at Fort Sill of a portion of the Quohada band of Indians. This tribe is perfectly wild and one of the mos sued by the cavalry, lut not cap croublesome in the south-west. The ndications are that the whole tribe

Oil has been struck at a depth aix hundred and fifty-four feet, on a farm at Warren, Pa. The gas forced the petroleum above the top of the derrick. The capacity of the well is not yet determined. This discovery indicates the development of an entirely new belt of oil terri-

The fishing schooner, Sarah H Cressy, Captain Daniel McFayden, of Gloucester, Mass., has been abwas eleven weeks and is given up as she had a crew of twelve mere This makes the fourth vessel from table most but in the past two months and an aggregate of forty-three men

Mr. George Smith has discovered among the Assyrian tablets in the British Museum, the legend of the building of the Tower of Babel This discovery is thought to be quit as important as that of the tablet re lating to the Deluge, made know last year by the same gentleman. A special telegram from Berlin to

the London Times says: In a recent dispatch to the German Minister dispatch to the German Minister lamstown, Mass. He was happily con-at Rome, Prince Bismarck uggests verted to God in Berlin, N. Y., under the that all states with a certain number of Catholic inhabitants enter into an agreement to repel papal interfer-

A bill of \$419 25 has been presented to the Board of Supervisor of Kings for dinners furnished the twelve jurymen and three court officers for forty-three days of the Wonthin, in charge of the life Tilton-Beecher trial, beginning Jan. It appears that the proposed ta

of whiskey who will get the advance in price on the stock now in hand The gain to the government will be but slight for the current year. The depot of the Pennsylvania

has passed, by overwhelming ma- and New York Railroad Company jorities, the main clause of the bill at Sayre, Pa., was burned March 13th, together with all its contents, the fire spreading so rapidly that the inmates escaped with difficulty. On Sunday morning, March 14th, 10,000 barrel tank of coal oil was struck by lightning and burned at Pittsburg; also 500 barrels of benhard by. Loss \$20,000.

An Omaha worst storm of the season set in on the night of March 17th, and adin west of there reported snow-slides with loss of

PIERCE'S Golden Medical Discover will cure a Cough in one half the time neessary to cure it with any other medicin and it does it, not by drying it up, but by removing the cause—subduing the irrite on and healing the affected parts. all cases of Laryngitis, Hoarseness, Supression or Loss of Voice, Bronchitis, S vere Chronic or Lingering Coughs, it will be found to surpass any medicine that has er before been offered to the public. It sold by all dealers in medicines.

CHARLES LAMB, ESSAYIST, denounce or fellow: he knew whereof he spake. y sad experience, and if living, would apertised as Curculls. But there is lor onic and Alterative in existence best the world has ever known-which ontains no alcohol. It is Dr. Walker's California Vinegar Bitters.

TO THE CHURCHES OF THE NORTH WESTERN ASSOCIATION.—Dear Brethren and Sisters,-At the last meeting of the North-Western Association, the following esolution was adopted:

" Resolved, That in the next session of the several Yearly Meetings connected with the Association, we instruct the Exeach Yearly Meeting at the time when the sessions of those meetings occur. And we further recommend that such missionary labor at least one month on the fields In compliance with this resolution the

Board, at a meeting held March 7th, 1875. voted to send Eld. J. C. Rogers as a misplace 722 B. C., thus confining the sionary, to meet with the South-Western time of that conquest according to and Minnesota Yearly Meetings, which occur in May and June; with instructions to carry out the spirit of the foregoing resolution as far as possible. Whether Bro. Rogers fills his appoint

> ment or not, will depend on the action of churches who contribute to our Associ Missionary Fund, as there is not the entitle in the Treasury to warthe at empt at present. The churchra therefore requested to forward to reasurer of the Association, all sums intended for this mission previous to the

> > L. T. ROGERS, Sec

NOTICE TO TEACHERS. - Spring raminations for the Southern district of llegany will occur as follows: Alfred, Monday, March 29th. Andover, Tuesday, March 30th. Wellsville, Wednesday, March 31st. Head of Plank on Knights Creek, Thurs

By order of the Board,

av. April 1st. Belmont, (select school building) Friday, Cuba Monday, April 5th. Richburgh, Tuesday, April 6th. Friendship, Wednesday, April 7th. Whitesville, (east end,) Friday,

Each examination begins at 10 A. M. W. D. RENWICK, School Com FRIENDSHIP, March 15th, 1875. QUARTERLY MEETING.-The churchof Port Alleghany, Hebron, Hebron

Bring cap paper, pencil and eraser

Centre, and Oswayo, will hold their next Quarterly Meeting with the Church of Oswayo, commencing Sixth-day evening, April 9th. The evening service conducted by Bro. B. F. Rogers, Preaching on Sabbath morning by Bro. J. L. Huffman, and First day morning by Bro. J. Kenyon TO THE PUBLIC.

ERIE RAILWAY, Alfred Station, Jan. 14, 1875. The Eric Railway Co. will transport all M. A. GREEN, Agent. Barley

TO THE DONORS OF THE SEVENTH- Oats, Western Mixed, new. 67 @ 69 DAY BAPTIST MEMORIAL FUND.-The Corn. Western mixed new... Treasurer of the Board is ready to receive principal or interest on notes or pledges tutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed Any information cheerfully given. Rye straw, long.....short.....

White, new.....

clover....

Crop of 1874....

Saxony Fleece.....

Common Eleece.

No. 1 Pulled.....

mbing Fleece

HAY.

WOOL

.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for but-

ter, cheese etc., for the week ending March 20th 1875 reported for the Riccon

DER, by David W. Lewis & Co., Produce

Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates

BUTTER.-Receipts for the week were

1,937 pack. Exports 836 pack. The

Factory, end of a lot, 198 tubs, July and

August make, at 22 cents, of the N. H.

cents, lots of the Summer make firking

from dairies at 20 @ 21 cents, and jobbing

sales at a range from 21 to 23 cents, and

kins solid packed in one parcel to home

trade at 14 cents, but most solid packed

upward. At the close receipts are lessened,

the situation is stronger, and the stock

and it had better be kept back in hom

thrown onto this market at anything less

Finest relected State Fall butter.30 @ 33

rime State Fall butter......23 @ 25

Western roll butter, prime.... none
" " fair to good...15 @ 18
Western, solid packed, fresh.....18 @ 2

CHEESE .- Receipts for the week were

11,753 boxes. Exports 17,783 boxes. Gold

1152. Cable 70s. The outside price of

heart and closes firm. We quote:

State Factory, fancy, September

made...

" good to prime late

prime early. .14 @ 18 fair to good . .12 @ 14

than present prices. We quote:

cellars under a strong pickle than to be

rown dairy of Chenango, 80 firkins at 21

E. R. POPE, Treasurer Plainfield, Union Co., N. J. MARRIED. At the residence of Alvin Clarke, the bride's father, in Plainfield, N. Y., March 2d, 1875, by Rev. S. Burdick, Mr. OSCAR J. Cider Vinegar, a gallon.... Honey, New Box..... CLARKE, of the above named place. In New Market, N. J., March 18th, 1875, by Rev. I. A. Platts, Mr. THEODORE C. LAING, of Metuchen, and Miss P. JENNIE DUNHAM, of New Market.

In Walworth, Wis, March 6th, 1875, by Rev. L. E. Livermore, Mr. JAMES PHE PS and Miss EMMA WOOLEY, both of Sharon. In Linn, Wis., March 18th, 1875, at the residence of the bride's parents by Rev. L. E. Livermore, Mr. FRANK P. DAVIS, of Walworth, and Miss ALICE E. CRUMB, o

At the bride's residence, in Albion, Wis March 8th, 1875, by Eld. J. E. N. Backus Mr. DAVID COLEGROVE, of New Auburn Minn.; and Mrs. Lois L. Coon, of Albion

DIED. In Farmer Village, Seneca Co., N. Y. March 4th, 1875, of pneumonia, MARYLT BURDICK, wife of Benjamin S. Burdick of cott, Cortland Co., N. Y., aged nearly

market is 1 @ 3 cents lower in quotation but stronger and steadier than last week, years. The deceased was taken sick while on a visit at the home of a daughter, where she died. Her husband was with being settled to a point where buyers bid freely. The situation in a lesser degree is her in her last moments, having arrived analogous to that of the Spring of 1867. here several days previous to her death. when good State daries went out at .15 @ day Baptist Church in Scott, where she resided, having joined the church in 1832, 20 cents. (Note.-Following that disastrons closing out, there was a year's good at the age of fifteen years. She leaves a market, never better than for the season loss. Her remains were brought to the 1868.) There were sales here this week Scott Cemetery for interment. of the Moreley Factory 100 and odd tubs. In Albion, Wis., Feb. 19th, 1875, of September and October make, in small scarletina, ALLIE CORINE, daughter of Daniel and Frankie Webster, aged 2 years. lots at 30 cents and upward, of the St. Lawrence Factory, 200 tubs, June make,

months, and 14 days. At the Insane Hospital, in Madison, Wis. Feb 24th 1875, of inflammation of the at 25, 28 and 30 cents, of the Langdon kidneys, Mr. HIRAM BENTLEY, of Spring Valley, Wis., in the 70th year of his age Brother Bentley's birth-place was Will labors of Eld. John Spoors, and united with the Unitarian Church. He was one of the early settlers of Albion, Wis., and for a little high toned Orange county style, for years had been an acceptable membe the Albion Seventh-day Baptist Church. He was by no means exempt from the troubles and anxieties incident to this life;

and these, at times, pressed heavily upon him. About two years since, his reason began to fail, and the dark night of insanity gradually came upon him, until it was finally deemed advisable to remove him to fine fresh Western brings 20 cents and the insane hospital for medical treatmen This was accordingly done on the 1st of February. During the first week of his treatment there, the symptoms seemed more favorable, but a new disease set in, back in Dairymen's hands is in control, and after remaining for a week or ten day entirely unconscious, death came to his re-Church on First day, Feb. 28th. Discourse by the pastor. J. E. N. B.

LETTERS. Wm. Threlkeld, Wm. M. Jones, Mrs. A E. B. Wakefield, T. W. Saunders, Wm. B Maxson, A. J. Wellman, Jepthah F. Ran dolph, Anna S. Davis, O. C. Babcock, John Ames, T. Saunders, Henry Hall, E. R. Crandall, Lewis Jones, Mrs. O. S. Collins, enman, A. B. Crandall, L. T. Rogers. I Miner S. Burdick, Mrs M. A. Smith, A. M. West, Henry E. Aydelott, B. Kenyon, L. Coon, Mrs. M. L. Gowen, Orson M. 17 cents is so rarely reached we drop it Witter, J. M. Hiscox, H. A. Burdick, from the list, but the market is in good Wheeler, Thos. Barber, L. A. Platts, J N. Backus, A. R. Cornwall, O' Allen.

Maxeon, O. D. Kellogg, C. M. Lewis, J. P. Dey, C. D. Potter, J. H. Babcock, J. S. Green, W. Estee, R. Stillman, J. P. Pal mer, W. R. Gorgas, L. E. Livermore.

S WPAVAT.

s M. Clarke.

W.St. John

M. Allis, Utica

rs H D Hall

F. Randolph

B. Davis,

Bonham,

L Davis.

H. B. Lewis,

Mrs. C. Sheppard,"

S. Collins, Woodville, I

BP, Langworthy2d, Hopkinton5 00 32

H. G. Burdick, " 2 50 32 J. Simpson, West Hallock, Ill., 7 75 32

A. M. Khapp, -" 2 50 81 N. A. Gilbert, Windham, Minn., 1 75 83

Mrs. M. L. Gowen, Minneapolis, 2 50 81

NEW YORK MARKETS-MAR, 22, 1875

ABHES.

COTTON.

FLOUR AND MEAL

Flour, saperfine........ 4 60 @4 90

St. Louis extras...

State, extra..... 5 15 @5 25

Western shipping.... 5 15 @5 30 choice..... 5 40 @6 40

Minn., com. to best... 5 40@10 80

extra..... 5 20 @8

nr, Western 4 20 @4 40 State and Penn ... 4 25 @5 10

Jersey...... 3 95 @4

GRAIN.

Wheat, No. 2 Spring 1 16 @1 18

Western 3 80 @4 40

fancy 5 80 @5 45

Bardick, Milton Junction, 2 50 81 52 S. Crandall, 2 50 31 52

V. Threlkeld, Carrsville, Ky.,

ohn Hiscox, Westerly,

B. Kenyon, Rockville,

S. Crandall.

J. Garthwaite, "

N. Coon, " W. Buten, Utica,

S. Bonham,

Cordrey,

Davis. F. Randolph.

Irs. W. H. Worden. "

A. Burdick, UnadillaForks,2 50 31

S. Davis, Philadelphia, Pa., 2 50 32

Bee. New Milton, JV. Va., 250 30

M. A. Davis, New Salem 2 50 31

Hummel, Shiloh, N. J., 250 31

Whitford.

. Whitford.

Early Factory make and private RECEIPTS. Skimmed cheese...... 8 @ 10 All payments for the SABBATH RECORDED the paper. Persons sending money. th stock last half the week at 32 and State receipt of which is not duly acknowl marks at 33 cents. Next week being edged, should give us early notice of the omission. No receipt under this Easter there will be a good demand, but head hereafter will be understood to exreceipts must now increase and prices are tend back of Vol. 28, No. 27.

at so high a pitch that country buyers should be cautious for next 30 to 60 days. R. Allen, Alfred Centre, \$2 50 31 We quote: . B. Sherman. Near-by marks, fresh eggs, per Milo Shaw, "J. Saunders, Portville, A K. Crandall. POULTRY.-We quote: S. Burdick, " 2 50 3 Mrs. L. Hall, Little Genesee, 2 50 3 Dressed turkeys..... Mrs. P. Lackey, E P Burdick. F. Burdick, M. Witter, Wirt Centre, Jones, Wellsville, W. Babcock, Otto, CALVES-W. Saunders, Adams E. Wakefield Bishop Street 1 25 31 Mrs. A. Holmes, Hamilton,

2 50 31

2 50 31

5 00 31

2.50 32

5 50 31 52

Live calves per pound...... Dressed, heavy wts............ 12 @ 13 Bezswax # 1b......33 @ 33 BEANS.-We quote: DRIED APPLES .- We quote : New York State, sliced ... " quarters...... GREEN APPLES-We quote: Rough stock, A bbl.

MAPLE SUGAR-Prime, new make..... DAVID W. LEWIS & Co., 85 & 87 Broad St., cor. South William NEW YORK. Market your produce faithfully at mark rates and promptly for cash For 25 years near our present location

the last 15 years engaged in th DAIRY PRODUCE ON COMMISSION ESSON PAPERS, Free for 2 stamps. Address, N. P. BOYER,

C. POTTER, OPTICIAN.

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Best climate in the great valler healthy; superior lands; arable prairie, timber, grazing. No failure of fruits for thirty years. Good crops, high prices, sure market. Little or no winter foddering, cheap lands, and on time if desired. Only society needed to treble the value of

you a year, any unemployed person be-tween the ages of 16 and 60 should take an agency for the Illustrated Weekly, a large, sparkling, literary and family paper, \$2 60 a year) pure instructive, and amusing; half of its pages full of beautiful pictures, the other half containing the choicest, reading matter. James Parton contributing editor. Like that great English paper, the London Illustrated News, it is highly moral, but entirely unsectarian and non-political. During a year it furnishes over 1,100 pictures, and the equal of 9 large octavo volumes of reading matter. It gives away, extra each week, a large engraving, (52 in a year), size, 17x24 inches. These are exquisite fac similes of the finest steel engravings, on heavy tinted pa-per, with margins suitable for framing, and are truly a fine art gallery every year. the chromo, "Gold Fish, Fruits and Flowers," size 2x21 feet, in 27 oil colors, painted by Ramsey. Not only the largest and finest premium ever given, but the most wonderfully beautiful chromo ever prowonderfully beautiful chromo ever produced. It is just the paper for which everybody has been waiting—larger and finer than any other, at half the usual cist. Its success (nearly 1,000 subscribers a day being received) proves this. So complete, so progressive, so full of useful as well as entertaining matter is this paper, that we venture to assert that to every thinking, (costs \$2 50) is, in actual, useful value, combination is unequaled. It is an instangood American takes at least one paper, o is the nicest, newest and best; (2) it is the cheapest—giving a great bargain—and Be quick, if you want an agency. This time of the year any agent can make from \$10 to \$20 per day. Send three stamps for specimens and liberal terms, with reports rom agents, subscribers, and press not or, better yet, to save time, send \$2 50 at once for a complete outlit, and make \$100 while you would otherwise be waiting. You are sure to take hold anyhow. Money

TO MAKE ENOUGH MONEX

er "The Illustrated Weekly." P. O. Box 5,450, No. 11 Dey St., N. Y. POR SALE—A HOUSE, BARN, and nearly seven acres of land; adjoining the new Seventh-day Baptist Church, at West Hallock, Ill., on reasonents; of a Remsen dairy of 50 tubs at 201 able terms. Apply to N. WARDNER, ents lots of the Springer make factors. West Hallock, Peoria Co., III.

refunded if not perfectly suisfied, or if the territory you want is already occupied. Address all orders for specimens, subscriptions, or outfits to T. E. MOORE, Publish-

MONEY EASILY, MADE BY selling TEAS at IMPORTERS' PRICES, or getting up clube in towns and country for the oldest Tea Company in Fall butter, say 25 @ 32 cents. Also there America. Greatest inducements. was a sale of 60 tubs "fresh" Western for circular. CANTON TEA CO., 148 butter for export at 18 cents, and 200 fir. Chambers St., N. Y.

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WATCHES, CLOCKS, JEWELRY, SILVER AND PLATED WARE,

ROCK CRYSTAL SPECTACLES, &c. Everything Warranted as Represented and Sold at the Lowest Prices.

WATCH REPAIRING AND EN-GRAVING DONE ON SHOR NOTICE.

THOMAS PLACE. Eggs.—There were sales good Western

burial purposes, COFFINS.

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WESTERLY.

grave receives you from their sight. 6. You can ruin the moral character of your affections. You may

ties disagreeable, and heaven itself a place of torment. 7. You can ruin your chance of salvation by the gospel. You may neglect all the overtures of mercy

demption ceaseth forever."

slave it to sin as to render prayer a burden, benevolent effort a painful task, the society of the virtuous and pious unpleasant, all religious du-

through Christ; you may "always resist the Holy Spirit," under the numerous commands, and admonitions, warnings, and invitations of God, which you receive; you may still cherish an impenitent heart, and persist in sin and impiety, till your probation terminates, till you drop into eternity, and your "re-

so entirely and fatally alienate your heart from God that it will never find any delight in him, or his service. You may so educate and en-

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CENTRAL THOUGHT.—The me eles of God are the ground of our ol ligations to Him. GOLDEN TEXT.—"And the peo-le said unto Joshua, The Lord our od will we serve, and his voice vill we obey."—Joshua 2: M.

OUTLINE. I. The exhortation of Joshus. II. The answer of the people. QUESTIONS.

L v. 14. Explain the force of now therefor What is it to fear the Lord? What to serve him ? Explain the phrase in sincerity, and in truth. What must the people do in proof of their fear, and before they can give the kind v. 15. What feeling does Joshua here as

sume to exist in the hearts of the people? What are they left at liberty to do! What ex ceedingly important truth, to be personally and whom were the Israelites called upon to choose? What does the declaration of Joshus show about his own religious character

Miscellaneous.

intoxicating drink, and he recovered, he might fall again into drunk-SOMEBODY'S SERVANT GIRL en habits, and, saved from one kind She stood there leaning wearily of death, die at last the death of Against the window frame the drunkard. The horrid thought face was patient, sad and sweet, pursued me. Better he should die Her garments coarse and plain; "Who is she, pray?" I asked a friend, n his sober senses than die mud-The red lips gave a curl— Really! I do not know her name, dled with drink. I took special interest in his case, as it was, to me, then, one more of experiment than Again I saw her on the street practice. Day by day, night by

With bundle trudge along, Her face was sweet and patient still Amid the jostling throng: Slowly but cheerfully she moved? Guarding with watchful care A market-basket much too large For her slight hands to bear.

A man, I thought a gentleman, Went pushing rudely by, Sweeping the basket from her hands, But turning not his eye; Amid that busy whirl For him to be a gentleman To "some one's servant girl."

Ah, well it is that God above Looks in upon the heart, And never judges any one By just the outer part; For if the soul be pure and good, He will not mind the rest. Nor question what the garments were In which the form was dressed.

And many a man and woman fair --By fortune reared and fed, Who will not mingle here below When they have passed away from life Beyond the gates of pearl, Will meet before their Father's throne

TAKE AWAY THAT BOTTLE

A DOCTOR'S STORY. At a large and influential meeting held in Exeter Hall, London, Dr. Munroe, F. L. S., of Hull, Yorkshire, in one of his highly interesting speeches, describing the physio- afraid. Take it away. It lost me logical action of alcohol in the system, and combating the fallacy that alcohol possesses any direct curative power in the treatment of disease, related the following remark- his doctor, hope in his Saviour, able case, which we give in his own | buoyed him up. The struggle was |

"It is now about ten years ago but still he did not die! By caresince I determined to treat disease ful nursing and by the use of a simwithout the exhibition of alcohol in any form, but more especially not to of life began to burn a little brightprescribe it in the guise of rum, er, the pulse to beat a little strongbrandy, gin, wine or beer. Soon er, the eye to shine a little clearer after my determination to pursue and the voice so lately heard but in the non-alcoholic treatment of dis- a whisper, to speak a little louder in ease, was my faith in the treatment put to a severe test. Not having the very afternoon on which it was the experience of years I now possess, during which period I have attended thousands of cases of almost every disease, you may easily imagine my anxiety as to the result of such treatment. Well do I remember a case of disease, occurring in a healthy man, who for the last sixteen years had been a strict teetotaler, but, prior to his taking the pledge, had been a great drunkard. When called upon to see this person, I deemed it my duty to inform him that in this particular disease, it was the universal practice of the is found. He who was dead is alive profession to administer largely a again. liquor to nourish and strengthen, and I have now reason to believe and that even with these advantages recovery from a severe attack saved. Before his illness he was a was exceedingly rare. I had sel- consistent teetotaler, and a popular dom seen a recovery, save in a advocate of the total abstinence strong, young, healthy person. This cause. Since his recovery, he still being the case, and not wishing to preaches the doctrine of temperance you will become princes and princlose my patient for the sake of my with greater zeal and earnestness teetotal hobby, I said to him,

"'I suppose you wish to get well again, and you are not too scrupulous as to the means used? "In fact, I did not like to come to the point at once and say, I in the treatment of disease.

want you to take some wine and stout.' I felt as if I did not want my patient to believe he was breaking his pledge, but rather that he was taking the very liquors which gathering is not the only thing to be once had ruined him, as a medicine, studied.

to die if there is anything in the tion of the vegetable matter soon wife and nine children dependent useful fertilizer for corn, grass or upon me. You must do whatever cotton; if cotton-seed, or some sta you think proper.' "I felt now in a worse fix than is so much more valuable. Where

before. If my patient had said he the winter is still severe, the mawould not take any intoxicating nure pile should be turned over at drink, and died without taking any, least once, and twice turning will the burden would be off my sloul- pay, as the manure will decay more ders. If he had said he would take rapidly; by mixing the different it to save his life, and recovered, I kinds together, the danger of dry rot, should have treated him according or "fire-fanging," will be avoided.
to professional rule. But when he Manure is of little use until it is desaid I might do that which I thought | composed and plant-food developed; proper, and he would leave his case and as turning helps to hasten this in my hands, I thought if I did not process, the labor is well spent. order stimulants in the shape of What is hauled to the field should wine and beer, and the patient died, be spread as rapidly as possible. I should be culpable in the eyes of my professional brethren and also is its effect. If left in heaps, a rain for an hour in clean water and wipe consin, and Indiana.

II. v. 16. Explain the meaning of the v. 17, 18. What are the different grounds on which the people promise to serve Jehovah? Point out the analogy between the ways of God to them, and the experience of Chris-

NOTES AND COMMENTS.

II. v. 16. God forbid, &c. Rath-I. v. 14. Now therefore. The reference here is to the summary stateer, far be it from us to forsake, &c., or, wos ment of the divine mercies just given, (v. to us if we forsake, &c. This expression indicated, in the mouth of a Hebrew, his 2-13) as justifying the exhortation he is about to make; to their knowledge of Jeabhorrence of that to which reference may be made; as, for example, here, the peo hovah's guidance, as a ground of fresh obligations. Fear the Lord. Do what ple invoke upon themselves woe, if they ever turn away from Jehovah to the ser the fear of Jehovah, inspired by a knowledge of his wonderful works and power vice of other gods. to punish, should lead men to do-revv. 17, 18. In these verses are given the reasons why the people are willing ence him, cease from wrong-doing. to pledge themselves to be faithful in Serve. Labor for, worship, obey Him. the service of Jehovah: (a.) He had de-In sincerity. In integrity, uprightlivered them out of cruel slavery. Ex. ness. The outward character of the service, required is here described. In 3: 7-10. (b.) In repeated displays of supernatural power, they had beheld signs. truth. Sincerely, without hypocrisy. proofs, that the divine presence was

Let what you do be the very impress of what, in your hearts, you really are. among them. See Ex. 4: 2-5, 29-31; Put away the gods, &c. You are and the account of the plagues in Egypt, not yet free from idolatrous practices. v. Ex., chaps. 7-12. (c.) The protecting care 23. Destroy, therefore, every image; remove every vestige of heathen worship. Serve Jehovah, and not the gods your fathers served, (see v. 2.) On the other side of the flood, beyond the river 6; Numb. 21: 1-3. (d.) The Amorites, Suphrates, and in Egypt, the land of our bondage. cf. Ezek. 20: 7, 8.

v. 15. If it seem evil, &c. If it e possible that you deem it an unpleasant, profitless thing to serve the Lord, why, choose to-day whose servants you pre fer to be. Men are not compelled, in violation of their free will and personal ac countability, to enter the service of God. The Lord appeals to our judgments and consciences, and then asks for voluntary obedience. He first gives, then asks. The question, here, we must decide each for himself; on the decision hang eternal destinies. Whether the gods, &c. Decide between the gods served in the land of Terah, and of Abraham's birth, 8: 34, 36; Rev. 6: 16-18. (b.) The and Him by whom Abraham was called, led, and blessed; between the gods of the land in which you now dwell, and Him before whom their worshipers have been row; this has been the sign of the abiddriven, like chaff before the wind. But | ing presence of the sanctifying Spirit. | of the one true God.

night, week by week, I watched the

man, slowly but surely sinking.

Finally, with quivering lip and fee-

ble voice and anxious countenance,

"'Doctor, do you think I shall

"My heart ached to respond, and

"His wife, broken hearted, his

children crying around his bedside,

his friends deemed it now the proper

time to interfere, and sent him wine,

pottle, with a feeble but decisive

"'Take that bottle away. If

this be dving I am unspeakably

drink I was wretched and awfully

"The crisis came at last. I was

obliged to tell him that now he was

at the worst; that he was about to

die; but he struggled on. Faith in

great, the battle of life was nearly

lost, the lamp was nearly burnt out,

ple and unstimulating diet, the lamp

cheering tones to his nurse. On

thought his remains would have

been borne to the cemetery, his wife

and children were silently sitting

over the fire in the adjoining room

moaning their hard fate and blight-

ed hopes, when, hark! they heard a

Praise God from whom all blessings flow.

"That afternoon there was a cry

heard in that house, a cry re-echoed

in heaven; that cry was:
"' He's saved! "Tis father's voice!

He's saved! He's saved! The lost

"The patient kept his pledige,

than ever. My words would but

feebly convey anything like the im-

passioned eloquence of my patient,

when speaking about the fallacy of

strong drink being a curative agent

MANURE.—This is a chief consid-

To prepare it for use

eration almost everywhere. The

is little frost, composts of muck or

ble manure is composted with it, it

Weekly Witness.

tremulous voice trying to sing:

tone of voice, he replied:

heaven once!'

almost against my convictions, I re-

plied, 'I had hoped you would.'

he asked:

pall through?

exposed to the calumnies of friends. Again, I thought if I ordered him place where the pile stood too rich, and robbing the rest of the field, and a portion is worse than wasted.

given here for faithful service, and those

which appeal to every Christian. And

Ex. 12: 26, 27: Deut. 6: 20-25.

THE FAITHFUL BOY. Gerhardt was a German shepherd

poy; and a noble fellow he was, too, lthough he was very, very poor. One day as he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the wood, and asked: "How far is it to the nearest vil

"Six miles sir," replied the boy, but the road is only a sheep-track, and very easily missed." The hunter glanced at the crooked rack, and then said: "My lad, I am hungry, tired, and

thirsty. I have lost my companions, and missed my way. Leave your will pay you well."

which he obstinately declined to olied the boy. "They would stray take without the doctor's order. into the forest, and be eaten by the There on a table near the bed stood wolves, or stolen by the robbers." the bottle of 'old port,' and beside it a glass filled with wine, which the hunter. "They are not your anxious friends were begging of him to take to save his precious life. sheep. The loss of one or more wouldn't be much to your master, "Do take it or you will certainand I'll give you more money than the vacant chairs around her hearthly die,' said they, 'for the sake of you ever earned in a whole year." your friends, your dear wife, your "I cannot go, sir," rejoined children, take it, for why will you Gerhardt, very firmly; "my master pays me for my time, and he trusts when her work is over, and the "Looking at them all earnestly, me with his sheep. If I were to shriveled hands are folded meekly sell my time, which does not belong upon that bosom on which your stretching out his bony arm and pointing his skeleton fingers to the to me, and the sheep should get lost,

it would be just the same as if l stole them. "Well," said the hunter, "will you trust your sheep with me while | She was to me as Naomi; I was to on go to the village and get me ome food and drink and a guide? I will take good care of them for

The boy shook his head. "The sheep do not know your voice, and here Gerhardt stopped speak-

"Sir," said the boy slowly, "you tried to make me false to my trust, and wanted me to break my duty to my master. How do I know you would keep your word to me?" The hunter laughed; but he felt that the boy had fairly silenced him. He said, "I see my lad, that you are good, faithful boy. I will not forget you. Show me the road, and I

vill try to follow it myself." Gerhardt now offered the humble contents of his wallet to the hungry man, who, coarse as they were, ate them gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country round. The Duke was so pleased with the boy's honesty, that he sent for him shortly after, and had him educated. In after vears. Gerhardt became a very rich and powerful man, and he remained in Vermont securities, and lost many

nonest and true to his dying day. Honesty, truth, and fidelity are precious jewels in the character of and the courts. I have also lived in a child. When they spring from Turkey, and had much intercourse piety they are pure diamonds, and with the people, I would far rather make their possessor very beautiful, very happy, very honorable, and very useful. May you, young readthat by that means his life was ers, wear them as Gerhardt did ! Then a greater than a Duke will befriend you, for the Great King will adopt you as his children, and esses royal in the Kingdom of God.

RECIPES.

CARE OF A MUFF. When you take it off, give it sevbusband's head, and he is getting fiferal hard twirls around to smooth teen dollars a week. the fur. When placed in the box, lay it on its side; this prevents the wadding from sinking downwards excellent application for cuts when and falling into clods. When you the skin is rubbed off, and other put it away for summer, place within wounds of the same kind. One or it some lumps of camphor wrapped | two leaves must be bruised and apin paper, and sprinkle the outside | plied on linen to the part, and the scientifically prescribed, to combat is equally important. Where there with powder camphor. Then enclose it completely and tightly in very short time. "'Well, doctor, my children know woods earth with lime, should be two or three thicknesses of newspanothing about drink; I don't wish made without delay. Decomposi- per. Do not open it until you want may be purified from long-retained it in the fall. The printer's ink on | smells of every kind, in the easiest world to save me, for I have a kind takes place, and the result is a very the papers will assist in keeping out and most perfect manner, by rins-

CURE FOR A FELON. Take some spirits of turpentine in a cup, dip the finger in it, and potash. then hold the hand near a hot fire A dispatch says many till dry; dip it in again, and repeat | and children were drowned by the for fifteen minutes, or till the pain | wreck of the steamship Gothenburg ceases. Next day, with a sharp in Bass Strait, between Australia knife, pare off the thick skin, and and Van Dieman's Land. you will find something like a honey It is estimated that the agcomb, filled with clear water; open gregate number of Northerners the cells and the felon is gone. If visiting Florida this season will Give it a Trial and you will use No Other. the felon is too far gone for turpen- | reach 40,000, or something rather

tine, oil of origanum will cure. excess of the total for last year. TO BAKE HAM. Ohio has precribed compulsory ed-

What does it indicate respecting his faithful- as for me, &c. This is the utterance | Gal. 5: 19-24. (c.) He wrestles not of a noble and brave man, who, conscious | against flesh and blood, but against spiritual wickedness; and the victories already of his personal relations to God, dares believe, and act upon that belief, whether gained, which are the earnest of a final and his fellow-men are believing or faithless; glorious victory over the power of darkness, prove that he is preserved, kept by and who recognizes, too, the oft-enjoined power divine. Eph. 6: 10-13; Jude 24. duty of attending to the religious training (d.) Christians have not yet, it is true, enof his household. Compare Gen. 18: 19; tered into their inheritance; but by faith they look forward to the "rest that remaineth." to be enjoyed after the "last enemy" shall have been destroyed. Pet. 1: 3-5; Heb. 4: 9; 1 Cor. 15: 26.

TEACHERS' CABINET.

By way of general introduction to th next four or five lessons of this quarter, read the book of Judges according to the following analysis, condensed from "Heroes and Judges," by Rev. Franklin Johnson, published by the American Bibls

I. PREFACE. Chapters 1-3: 6. Causes of trouble, failure to drive out the heathen, and the adoption of idolatry. Began of heaven had been around them when o operate in time of Joshua. Chs. 1-2: passing through the sea, in hunger and 10. More prevalent after his death. Chs thirst, and when threatened by national 2:11-3:6.

foes. Ex. 14: 19-22; 16: 12-15; 17: 3-II. HISTORY OF THE JUDGES. Chapters 3: 7-16: 31. Minor periods of oppres one of the chief tribes of Canaan, had been destroyed, in order that they themselves 1. Mesopotamia; broken by Othniel might possess the land promised of old

Ch. 3: 7-11. to Abraham and to his seed. Gen. 15: 13-2. Moab: deliverance by Ehud. Ch -16; 16: 7, 8; Joshua 24: 11-13. In the 3: 12-30. Philistines, Shamgar. 3: 31. use of the word Amorites, here, a part is 3. Causanites; Deborah and Barak put for the whole, that is, for the inhabi-Chapters 4, 5. tants of the land. How striking and in-4. Midianites; exploits of Gideon and so teresting the analogy between the reasons

eign of Tola and Jair. 10: 1-5.

5. Ammonites and Philistines; Jephths what can be said of a single Christian life Ch. 10: 6-12: 7, followed by quiet reign may be said of the great body of believers. of Ibzan, Elon, and Abdon. 12: 8-15. or the Christian church. (a.) The Lord 6. Philistines, Samson. Chs. 13-16. III. APPENDIX. Chapters 17-21. The

has delivered the believer out of the bondage of sin and death. John relation of some events not formally connected with the history of the book, but power of this sin, the control of illustrating the state of Hebrew society. that evil habit, has been broken; help has showing the folly of idolatry and the will send free on appplication, terms and descriptive circulars. J. M. STODDART come in temptation, and comfort in sor-

will dissolve the soluble parts, and | dry. Next spread it all over with carry them into the soil, making the thin butter and then put it in a deep dish with sticks under it to keep it out of the gravy. When it is fully done, take off the skin and matters crusted on the flesh side and set it away to cool.

> Should always be washed in col salt water before it is used. If soaked in hot water the butter will stick to it, but never if soaked in Address, GREAT WESTERN GUN AND cold brine. The salt absorbed by the PISTOL WORKS, Pittsburgh, Pa. stamp keeps it moist while in use. MOLDINESS.

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her as Ruth .- Sunny South.

SEE THAT ALL IS RIGHT.—It is al

gin well if you would end well.

Take care that the helm of the day

is put right, look well to the point

vou want to sail to, then whether

you make much progress or little, it

will be so far in the right direction.

ODDS AND ENDS.

A benevolent gentleman from

man for aid in sending a Vermont

as follows: "I have invested much

thousands by the acts of your rail-

road men, sustained by the people

Seventeen years ago a Louisville

young woman was told by a clair-

voyant that she was destined to

marry an auburn-haired young man

with blue eyes and a heavy mous-

tache; that he would soon be rich,

a boy and a girl. She did marry the

auburn-haired man. They have five

children now, the auburn hair has

disappeared from the top of the

The leaves of geranium are an

wound will become cicatrized in a

and they would have two children-

index of the day.—Spurgeon.

YOUR MOTHER-IN-LAW. - Treat your mother-in-law as you would your own mother; don't let her feel sheep, and show me the road. I that she is a stranger in her son's pure, and ven. that she is a stranger in her son's pure, and very concerto ORGANS cannot leave my sheep, sir,"

"I cannot leave my sheep, sir,"

the good husband she has given the good husband she given the good husband she given the good husband she given the go tionate attention he shows her. remember how well she has earned it. "Well, what of that?" replied Your husband's heart would be a \$4 to \$10\ monthly after poor, contracted one, if it could not Agents wanted. A liberal discount to find room for wife and mother. Help Louges, etc. Special inducements to the could be and aborish her. Think of Louges, etc. Special inducements to the him love and cherish her. Think of stone—of the voices she misses that

way, New York. It will be but for a little while, and husband has so often wept out his childish sorrows, comforted by those now silent lips, it will be the sweet TAVE YOU TRIED est joy to your heart if you can say,

Weak, Nervous, or Debilitated?

ways bad to start on a journey without having looked to the harness and to the horse's shoes; and it ofton the secretive organs as to impart vigor en happens that the time saved by It is no alcoholic appetizer, which stim omitting examination turns out to be a dead loss when the traveler has advanced a little on his journey. Not one minute, but a hundred minutes may be lost by the want of a little attention at first. Set the the whole system as to soon make the morning watch with care, if you valid feel like a new person. would be safe through the day; be-

> results, but gradually his troubles " Fold their texts, like the Arabs, And silently steal away."

Vermont applied to a Boston gentle-

CATARRH.—Ponds Extract is nearly a spemissionary to Turkey. The reply was excelled, even is old and obstinate cases has ever tried it will be without it rough weather. It removes the soreness give my money to send Turks as

> CONSUMPTION, COUGHS, cures the disease. and ultimately cured by bathing the afably relieves the pain and finally cures. Sore Throat, Quinsey, Inflamed Tonsels and Air Passage, are promptly cured by the use of Pond's Extract. It never fails POND'S EXTRACT.—Pamphlet, history, and uses with each bottle, and mailed free on application to your druggist or to 98 Maiden Lane, N. Y. Sold by druggists.

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usual heat and dryness, are invariably accompanied by extensive derangements of

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8.38 " | 3.30 "

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ton 10 40, Cattaraugus 11.10, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley gany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.26, Phil lipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, ar-9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestrille 9.42, Smith's Mills 9.54, Perrysburg 10.17, Day-

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Little Valley 12.22AM 6.27AM 11.57PM 4.15 Arrive at | 2.20 " | 7.50 " | 1.30 " | 5.45 " 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 .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, For estville 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, Dayton 2.25, Perryshuro 2.40 Smith? Dayton 2.25, Perrysburg 2.40, Smith's Mills 3.15. Forestville 3.33, and arriving a Dunkirk at 4.15 P. M. 4.30 A. M., except Sundays, from Ho nellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.00, Scio 7.35. Phillipsville 8.05, Belvidere 8.27 Friendship 8.54, Cuba 9.50, Hinsdale 10.45, Olean 11.25, Allegany 11.47 A. M., Van dalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville 5.45,

Sheriden 6.07, and arriving at Dunkirk a

6.30 P. M.
12.30 P. M., daily, from Hornells-ville, stopping at Almond 12.43, Al-fred 12.55, Andover 1.15, Genesee 1.34, Scio 1.42. Phillipsville 1.51. Belvidere 2.00. Olean 3.02, Allegany 3.10, Vandalia 3.20, Carrollton 3.35, Great Valley 3.48, Sala manca 3.55, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35, and arriving at Dunkirk 5.45 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, Friend
ship 7.55, Cuba 8.37, Hinsdale 9.09, Olean
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sentation of the Sabbrth question, we

mentatively and historically, and slope

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fight on the subject.

Sabbath

In costly dress they gally s
E'en on one hand one little
Is worth far more than all
Still I'm content There was a time when env Within my heart: before The wondrous power of lov To clothe our souls and mak In robes of beauty, pure ar As angels wear in realms of Now I'm conten

This I have learned—that Bore life of toil and death; That all who trust his pow. May, in that world beyond Have glory, joy, and wealth And tune their songs to his And while I wait, I'll bear The wealth of earth I'll co

The Subbuth R.

know mine is an humble

My home, a poor and lowly My dress, in texture, cheap Its only merit is—it's clean

w hands with labor brow

With poverty they long hi Yet I'm content

Though rich ones often passwith haughty mien and so Bedecked with flowers and

I AM CONTENT

And murmur not, so sure a Of finding comfort by and With God and Christ and a In mansions fair, made wit I am content. M RS. B. H.

A SOUL ON FIR Sermon preached in the Baptist Church at Plainfie bath day, Jan. 23d, 1875. BY REV. D. E. MAXSON Psa. 39: 3-" My heart w me, while I was musing the then spake I with my tongue

Luke 24: 32-" And they THOUGHTS SUGGESTED BY THE PERUSALO other Did not our bearts by SABBATH. By Rev. Thos. B. Brow he opened to us the Scriptur Pastor of the Seventh-day Baptist Charles at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Put 10 cents. To have the heart us," the "heart burning us in the texts, is a livel This is in many respects the most all argument yet published. The authorn indicate the soul full of e educated in the observance of Sunday us sensibilities in action, the was for several years a highly esteemed alive with intense deligh minister in the Baptist denomination. The inner life lighted and l book is a careful review of the argument joy. One whole third in favor of Sunday, and especially of the spiritual being was const work of James Gilfillan, of Scotland which has been widely circulated among feeling, another third for the clergymen of America. Mr. Brow and the remaining third has thoroughly sifted the popular notion acting. When man feel relative to Sunday, with great candor and wills, he does all he kindness and ability. We especially con ties for doing, all he can mend it to those who, like Mr. Brown are intimate relations and have been taught to revere Sunday as the cies between these three A DEFENSE OF THE SABBATH, in reply a faculties of the soul. If

of them becomes morbid,

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"While I was musing

from the hot crucible

kept in right felations.

Ward on the Fourth Commandia By Geo. Carlow. Third Edition—Rev ed. 168 pp. 25 cents. This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, 2 parts. Part First, Narrative of Rece Part Second, Divine appoin ment of the Seventh Day, by her W. Morton, late Missionary of the I formed Presbyte ian Church, 60 This work is one of decided value a only as regards the argument addiced, but

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if, from the hight of co evil, we could trace its c to their sources, how o we find them away there place, when we allowed sit down, and commune bad thoughts, to mu things, till the evil fire b in us, which has at lengt us. The devil is pretty man or woman away ale ing upon things unfit to ear, enacted in

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