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The Subbath Recorder. For the Sabbath Recorder. "REING DEAD, YET SPEAKETH."

ir touch, on brow or cheek.

BY IDA FAIRFIELD. With folded hands and sealed lips, Upon her bier she lay, Soil, as the form the sculptor moulds. and fashions from the clay. Yet not a score of years had left

No farrows worn by time or tears, f sorrows seemed to speak. to life's glad morning, she had heard Come up, thine earthly work is done, Come dwell above the sky."

And death's pale angel hovered near, Her trembling feet to guide, When pain had "loosed the silver chord And love's sweet bands untied. With petient heart, and perfect trust Sim brightened all the dreary way, which led her to the grave.

Para poured for her the bitter cup : She drank it with a smile which told of hidden peace, and rest On God's strong arm, the while. Nor did her faith or patience tire, By long night-watches tried. While closer crept the icy waves

Of Jordan's flowing tide. The "valley dark" no shadow cast: From sanshine here her spirit passed To perfect light above. Do not the dead lips seem to speak "Be faithful to life's sacred trust,

And do thy Maker's will?" Does not the brief, but earnest life. The peaceful, happy death,
Speak to the listening heart, more sure
Than words of idle breath— "Live for that life which lies beyond. That when its doors swing wide, The waiting angel leads thee in, Where love and joy abide!"

> SABBATH DISCUSSION. HAMILTON, May 18th, 1875. Brother Burdick.—Your

letter of March 12th came promptly to hand. In it you said you would reply to my tract, and I have delaved my answer that I might have has reached me. Some of the statethem the thorough investigation that should always precede our preaching or publishing on such grievous voke which we cannot few, though I hope with the spirit been introduced, it has always inof charity and gentleness. 1. The Passover, Tabernacles, and First Fruits you call annual wedge during every Judaizing pe-

The last panied lasted properly but one day, and after seven weeks April 15th. You may not be aware was followed by the Pentecost. among your people.

The case before us is, hence, seven days, and the Passover was strictly the first of the seven, (Mark were two feasts of seven days each. 2. You assume that the word sabbath is applied to these feasts. There is not one instance of such original sense of rest, or as a divider atonement, (Lev. 16: 31.) to the

common division of time, and by a direct declaration from the apostle fulfilled by Christ's coming. have similar idioms of speech, e. g., sensight for week. (See Webster.) The Jews were under necessity of early Puritanic teachings, in which making a term for week which they did by applying sabbaton to a new thoroughly examined the point. make the given noun mean Sabbath did by applying sabbaton to a new mans at this time followed the heb- agree, substantially, with the view Greek noun sabbaton should be ren-

seventh, it is used in about

Biblical Dictionary, Art. Week.) sabbaton sabbath, as well as the English, I did show that the same the things enumerated, the apostle The naturally took the term denoting the seventh day to denote the on Gal. 4: 11. You must have no seven passages in the New Testa- not by them mean the Decalogue; the abrogation of the precepts of the tion with the seven-day festivals. This seemed to me, at first, probable, but I have been unable to find we have a distinct reference to the spiritual and such connection in examining and such connection in examining and such connection in examining of the Sabbath as a type of the spiritual such connection in examining of the Sabbath as a type of the spiritual such connection in examining of the Sabbath as a type of the spiritual such connection in examining the sabbath as a type of the spiritual such connection in examining the sabbath as a type of the spiritual such connection in examining the sabbath as a type of the spiritual such connection in examining the sabbath as a type of the spiritual such connection in examining the sabbath as a type of the spiritual such connection in the sabbath as a type of the spiritual such c any such connection in examining all the passages where it is used. One clear case of sabbata for week. where it was so used because that was a type of heaven, so we have a is a suggestive fact which you have tion of certain passages of Scripture passage in James 2: 12 with verses week was holy time or a feast, would unto God's resting on the seventh have much weight on this whole day. We have here a type exquestion. But there is no such instance. It is used simply for week, | plained. without regard to the character of not a week of holy time, but the considered your statement. All the

lamb was killed. In the Jew's mode first day of the week (or sabbaton). ed with the seven days of holy time.

sabbata or sabbaton is used for correct "in respect of a feast-day, or of a new moon, or of a sabbath." names Passover, etc., the only word used for sacred feasts in the old covenant and its law and comfore it, and hence it cannot refer to the annual feasts. We are confirmed in this by a similar coupling of these three things. "In the ample of Christ and his apostles. the sabbaths." Ezek. 45: 17; 2 would be added; in a dispensation Chron. 2: 4; 3: 13; 31: 3; Hosea of grace, only an example was nec-2: 11: 1 Chron. 23: 31.

5. You assume that the context verse to certain annual feasts. The apostle is warning against Judaiz- ply from a love for the truth. ng teachers, and has said that the handwriting of ordinances was plotted out. This refers most naturally to what was written with the

Sabbath

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

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

The condition

cance, calls reprobate:

an intelligent and reasoning being-

a man possessed of a soul and look-

ing toward eternity—can ever begin

to yield to the facinations of the wine

cup after a single example of mania

a potu has shown him how an im-

and lost? Can it be that the spec-

tator sees only the reeling and

able havoc of the soul? We knew

on his horse, and while looking al-

ways behind in shuddering appre-

hension of pursuing furies, urged

the animal to such speed that it fell

dead, when the hapless rider leaned

ous infatuation! O, thou loving

mother, wait not until thy proud

boy has acquired a taste for the

the adder coiled at the botom.

And thou, friend of temperance,

of trouble.—Christian at Work.

SECRET SOCIETIES.

We commend the article below

which we clip from the Baptist

nembership in these Orders, we

Union of July 13th, to the atten-

delirious inebriate who sprang up-

WHOLE NO. 1591.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 29, 1875.

enmity, the law of enacted ordinances."—Conybeare and Hawson.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

VOLUME XXXI.-NO. 31.

Now as the apostle has not excepted this writing, nor any commandment order given. of "the law of commandments," we and one was observed by the early Church as long as the other. Acts they then were. After Christ came and set up his kiugdom of grace augurates the week of weeks. The ple and their times, but they were them in sin as transgressors? rather than formal law, and had put omission of the modifying clause no more a part of the Decalogue in force the new covenant, with new may render the given form of state and the Saabath law than they were ordinances and institutions, then all ment, when separated from its con- a part of the Sabbath institution the old was against those living nection, subject to criticism; but as when inaugurated at the creation well as the Sabbath were for man; you will readily perceive, it does of the world. It would be just as and outgrown every precept expressnone of them were designed to in- not change or make void, as an ar- consistent to assert that Christ by jure him. They are against us gument against you the application saying, "The Sabbath was made ing out of men's abiding relations when out of time, as new wine in of your theory, that the plural form for man," forbids fires for twenty- to God and to each other. The diold bottles. The old Sabbath is against us in just this sense. As a of the Greek noun sabbaton should four hours as to say the same of the rect influence of such doctrine must part of a legal dispensation, it had be rendered by a singular form Sabbath law. associations and legal limitations when translated into our language. 6. I did say, in effect, that the quite out of harmony with the spirit The question involved is not the Sabbath was not in any sense a type both before me. Thus far, none of universality as all new covenant number of the annual feasts of sev- of Christ, or of anything to be coninstitutions have. The Sabbath law en days, but the application of your summated in this life; but that it is,

clined men to adopt other parts of Judaism. It has been an entering feasts of seven days each, and on riod. They called it sabbatizing. as a premise of my own, that the fact, that either you do not under- your rendering of sabbaton in Col. this you base your view of Col. 2: See quotations from Ignatius and term sabbath is applied to these stand the thought introduced, or 2: 16, and you quote their transla-Tertullian in Sabbath Recorder, feasts; but that the apostle in Col. are insincere and evasive in its tion of Eph. 2: 15 as sustaining of it, but others cannot help seeing The feast of unleavened bread lasted that it has brought in a legal spirit alone, and not the weekly Sabbath. "even the Passover is a memorial writing of ordinances," the apostle. which you seem disposed to evade, question involved, nor in the least logue; when even by that translavery clear one. The primary and common use of the word sabbata is for the seventh day. It is never noun, as used by the apostle in the portant fact, that God in words writ- does not refer to the Decalogue, but used for the annual feasts of seven given passage, is employed in both ten with his own fingure, does make to circumcision and those exclusive days. It is used for the great day the Greek and Hebrew versions of the Sabbath the memorial of facts ceremonial ordinances which were, of atonement only in the book of the Old Testament to describe the and obligations existing coextensive in application, peculiar to the chil-Leviticus. For fourteen hundred annual feast of atonement. In your with men's relations to him as the dren of Israel, and must, unless taken years before the apostle wrote, there is no instance of its being used for first letter, you say of the apostle, that Christ also recognizes the Sab- or "ground of enmity." a dividing It is applied to the great day of any feast, either in the Old Testa- "He has spoken of the annual sab. that Christ also recognizes the Sab- or "ground of enmity," a dividing ment or the New, or in Josephus. baths." In your second you say of bath as an institution designed for "wall," between Jewish and Genseventh year, (Lev. 23: 32, 39,) and It can denote, therefore, nothing the word sabbath, as applied to all men and all times. See Ex. 20: tile Christians. See in Conybeare to the Jubilee year, (Lev. 25: 2, 4, but the seventh day in Col. 2: 16. The feasts are referred to only the these feasts, "There is not one in- 11; Mark 2: 27. questation from Lev.) The Sab second word before subbata. It is stance of such use in the Bible." In conclusion, I beg leave to call Saint Paul, page 769, the transla- And why is thy face so sad to see, or a week, and being itself the sabbata in an unusual sense to mean by that thorough investigation, the same as a word just before it. which you so strongly commend to treatment of the question under con- correspondent to follow your examthe sense of seven. Lev. 23: 15; The scope of the apostle's reasoning 25: 8. In the New Testament we seems to refer to every part of the find subbaton and subbata used for old covenant, of which the Sabbath from apparent self-contradiction, week. To the Jew the great thing in the week was the Sabbath. It 20: 12, 20; Ex. 31: 13, 17. We term sabbath, in the intensive form,

> passage is unaccountable, except on Bible. Lev. 23: 39. the supposition that he followed his 3. As an application of your All the abler critical commentators day, viz., that the plural form of the Bible Union and Alford. See Lange form of the noun is in no less than does mean the annual feasts, he can ticed that this passage does not stand alone. He elsewhere refers ment rendered week. This fact you to a day and days and also longer do not attempt to deny or explain, periods as no longer in force. Rom. but you do undoubtedly confuse the mean the annual feasts. Which of declare that any laws or commands 14: 6; Gal. 4: 11. And in Hebrews question by an indiscriminate blend- these theories will you abide by? Sabbatamus, or Sabbath rest, like apparently overlooked, that the which puts you in direct conflict with 10 and 11, and the correspond-6. You say that the Sabbath of

law by treating it just as the Bible the apostle in the only other instance of Christ and an inspired Christian believes, had been undoubtedly mean treats it. I too was taught that the of its use does undoubtedly mean teacher, declares, when addressing valueless. You doubtless were willing declares that when in a moment of the apostle in the only other instance of Christian believes. You doubtless were willing declares that when in a moment of the apostle in the apostle in the only other instance of Christian believes. You doubtless were willing declares that when in a moment of the apostle in the apostle in the only other instance of Christian believes. You doubtless were willing declares that when in a moment of the apostle in th with Friday, yet the Evangelists Decalogue was the moral law, and I week. On the other hand, it will Christian believers, "This is the love and probably anxious to find what in his hand, was transformed appart than five thousand victims, and dewas pained when I found there was much moral law not in the Ten. I week. On the other hand, it will of God that we keep his commandmuch moral law not in the Ten. I week. On the other hand, it will of God that we keep his commandmuch moral law not in the Ten. I week. On the other hand, it will of God that we keep his commandmuch moral law not in the Ten. I week. On the other hand, it will of God that we keep his commandmuch moral law not in the Ten. I like balls of fire upon him, his keenlike balls of fire upon then went to work to find just how conclusion, that the apostle does, by ments, and his commandments are not it is certain that it is not to be found like balls of fire upon him, his keen- be treated as outlaws. the week (or sabbaton). It is used, then, simply for the secuther division of time, and is contrast
the New Testament treated the law.

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the New Testament treated the law.

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It is used, then, simply for the secuther division of time, and is contrastthe New Testament treated the law.

It is used the passages you have quoted.

It is certain that it is not to be found in the passages you have quoted.

It is used, then, simply for the secuthe New Testament treated the law.

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It is certain that it is not to be found in the passages you have quoted.

It is used the passa I was surprised not to find the word age, refer to the weekly Sabbath, ferring to the same law, the apostle am more than ever surprised that rather from the consciousness that cret societies of laboring men been Decalogue or Ten Commandments. because Matthew. Mark, and Luke James, under the inspiration of the you should have quoted them as it was a ghastly product of his own productive of good to themselves? With a Greek concordance, I exwas a guassiy product of this own productive of good to themselves? Pressing his tears he went away into amined every passage where the may, under certain modifications, Holy Spirit, proclaims as a New proof of such a statement. If there riotous fancy, and on that account Are moral enterprises so weak that the woods. Jim took off his cap, amined every passage where the law was spoken of; also covenant, law was spoken of; also covenant was spoken of; also covenant, law was spoken of; also covenant was spoken of; also 4. You make sabbaton refer to law was spoken of; also covenant, employ the same form of the same thing as a previous word between 300 and 400. I would ad when referring to the Sabbath, shall keep the whole law, and yet the new dispensation or covenant, the natural eye. It seemed to spring order to pledge himself to a life of dropped from his eyes and rolled small men sought cheap notoriety by the sentence. Our version mis- vise you to do the same; then declassince it is true that John, who is offend in one point is guilty of all." unlike and other in principle and out of a self-accusing and retributive temperance and virtue? Does the lighty of all." unlike and other in principle and out of a self-accusing and retributive temperance and virtue? leads. The Bible Union Version is mation will not disturb you. I carefully exact and discriminating James 3: 10. Since there is a real spirit, and designed to supplant the correct "in respect of a feast-day, found that the new covenant with correct "in respect of a feast-day, found that the new covenant with correct "in respect of a feast-day, found that the new covenant with conflict between you on the one presents of the Decelogue you can be conflict. found that the new covenant with its law, (Gal. 6: 2; James 1: 25; 2: in the use of terms, employs this conflict between you on the one precepts of the Decalogue, you cer-The second word before sabbaton 12; 4: 11, 12) and commands, (1 form of the noun only when refer-The second word before sabbaton 12; 4: 11, 12) and commands, (1 form of the noun only when telest of the second word before sabbaton the proper cor. 14: 37; 7: 19, 25) and ordinard is preparing nim- claimed drunkard is prepared to claimed drunkard nances had taken the place of the stance when referring to the Sab- cept, your theory or the plain teach- cepts or have given the chapter and says that Babylon in ruins is a sight forward moral enterprises? Paul he embraced him, and said, "My pute are doing the same. The testil; John 7: 2; Luke 23: 47, &c. Of course sabbaton cannot mean the same thing as the second word before it, and hence it cannot refer to found the Lord's day being kent of the course sab batton to the course of the gospel, Baptism and the salvation of all the nussin'; an' you impossible, faith and repentance undended ordinate as the second word before it, and hence it cannot refer to found the Lord's day being kent of the course sab batton to the course of the gospel, Baptism and the salvation of all the nussin'; an' you impossible, faith and repentance undended ordinate as the second word before it, and hence it cannot refer to found the Lord's day being kent of the course sab at the salvation of all the nussin'; an' you impossible, faith and repentance undended ordinate the sask, is impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repentance undended ordinate the nussin'; an' you impossible, faith and repen from the first without a formal comfeasts, and in the new moons, and In a legal dispensation, a command Christ's very plain and comprehenthe law; for sin is the transgression ance of a weekly festival in comessary, as for a church, &c.

I have found pleasure in this days and three nights in the whale's presumes, that Christ abolished the Lange as sustaining your rendering premonitions of a dismal eternity? lodge as an auxiliary in their work? hid his face in the blankets. That strengthened faith in revelation, essary, as for a church, &c. 5. You assume that the context I have found pleasure in this days and three nights in the scope of the sixteenth study, and shall profit in this cor- belly, so shall the son of man be law at his death which before exrespondence if it be conducted sim-Very truly yours.

magning of God (Ex. 31: 18) on tables of stone, which contained the Sabbathiaw. He does not say a part only of the writings, or such as was against us, but the handwriting of or intinances, i. e., the whole writing, and alded that these were against us. The parallel passage (Eph. 2: us. The parallel passage (Ept. 2: us. The parallel passage (Ep

ing and enforcing the duties growbe to demoralize and debauch the public conscience. May the Lord have compassion on the people when accredited religious teachers and ministers of the gospel shall discredforbids fires for twenty-four hours. assumption respecting the rendering on the other hand, God's appointed it and repudiate the law of God as a

Men living in a cold climate cannot of a certain Greek noun as used by memorial, to keep in memory the rule of human duty. obey it. Sabbatarians do not keep the apostle in Col. 2: 16. It there- fact of men's abiding relations and Note.-Your methods of proof fore remains for you to deny your obligations to him as their Creator, and sources of authority are altovital matters. I will mention a bear. Where the old Sabbath has theory or disprove its application. Sustainer, and Benefactor. Your gether insufficient and inconclusive. 2. By a careful rereading of my effort to criticise by a play upon the (a.) Conybeare and Hawson's transformer letter, you cannot fail to see possible uses of the word memorial, lation of Paul's Epistles, if taken for that I do not "assume" or presume, must be taken as the evidence of the proof, would disprove and condemn 2: 16 referred to the annual feasts treatment. Your statement that your theory; that by "the hand In proof of this I did show a fact of a past fact," does not meet the in Col. 2: 14, refers to the Decaviz., that the plural form of the degree effect or annul the more im- tion it is evident that the apostle and Hawson's Life and Epistles of of thought connected with your notes. (b.) After advising your ple in order not to surprised at your 1. In your first letter you clearly declarations, you say, "I have found commit yourself to the interpreta that the new covenant, with its laws, stood at the completion of the most have then, without the least doubt, is in the Hebrew, the original ver- did, in Col. 2: 16, refer to "the an- en the place of the old covenant, common division of time, and by a direct declaration from the apostle the common figure of metonymy, it that the Sabbath was a type, and was used for the whole week. We fulfilled by Christ's coming. The plied to the first and last days of your second, you seem really to dismistake of Albert Barnes on this the feast of Tabernacles. See Heb. card this interpretation, by making 2; James 1: 25; 2: 12; 4: 11, 12; the things enumerated by the apos- 1 Cor. 7: 19; 14: 37. Now these tle, and by him described as the passages, when taken separately or "handwriting of ordinances," collectively, do not declare or teach, "against us-contrary to us," "a either directly or indirectly, the shadow of things to come" "refer doctrine set forth in your declara-

to what was written with the finger ment intentionally implies, teach mean the Decalogue he can not only one other instance, viz., in 1 "He abolished the law of command- binding obligation upon Christians

bath employs a singular noun of the ings of Christ and his apostles? morning, is subject to the very gression;" (Rom. 4: 15,) "whosoever rection, leaving in fact, as in Scripgrave objection that it renders committeth sin transgresseth also ture, no occasion for the observsive statement misleading and false. of the law." 1 John 3: 4. If there- memoration of Christ's resurrection. Christ says, "As Jonas was three fore it were true, as your theory (c.) You refer to Bengel, Eadie, and heart of the earth." There is no gressors, there could not now be in their rendering of those passages of tured, mistaking the meaning of Christ's force any law for men to transgress; the New Testament where they "Whoso enters here, leaves hope behind." words. If your theory is correct, and since "sin is the transgression claim to find authority for infant This would be a fitting motto to in-

"He destroyed the ground of our the hope that I shall ere long find unteer a statement which seems as sinners, must in effect relieve all fall into equally grave errors. Many impossible. It is sometimes argued ful subjects of revival work are the opportunity to consider your tract. rather surprising, viz., "The Sabmen alike from the possibility of sin, others, equally able and reliable as that the afflictions resulting from young. If they are not converted to the surprising of evil doing are in their nature re- before they are fifteen years old, in will now endeavor to consider bath law forbids fires for twenty- and not only render faith and repent- interpreters, take a different view of evil doing are in their nature refrom the blotting out any part of your criticisms and objections in the four hours." The law which defines ance unnecessary, but the salvation this passage. Their opinions you ly this is not so in the cases of that they will ever be. Let all perand determines the day of the Sab- of all men certain. It may be asked set aside as no proof or authority on drunkenness and lust. These crimes sons, parents and others, interested 1. The annual feast of First bath, consecrates and enjoins its in all kindness and candor, Are you the passage in question, as you do do more than temporarily to blunt in the conversion of the young, be have no warrant to do so. All parts | Fruits was not strictly a feast of observance, not as the Sabbath of not perpetrating a rather serious also Bengel, Eadie, and Lange on the moral sensibilities—they seem importunate in the prayer, "O Lord to are dicate unterly after a while revive the work." Let the whole seven days, but as the starting point | the Jews, but as the Sabbath of the | farce, when you preach and labor to | other points. Why then do you | are not against us in any other senses for the reckoning of the week of Lord thy God, is the law written by convince men that they are sinners, quote these men as authority? The and spiritual perception. The vic- year, for a revival. Let supering than the Sabbath, for we find weeks or the period of seven weeks, the finger of God on the tables of resting under condemnation as such? honest, earnest seeker after truth tim loses all inclination to virtue, tendents and teachers be in earnest. Christ and his apostles observing it was peculiarly suggestive of the stone. Apart from this there is no and also when you entreat and experiod of time called week, hence its real or authoratative Sabbath law. hort them to repent of their sins and reach his conclusions by proxy. introduction. But to have rendered This law contains no such provis and believe in the Lord Jesus Christ He will, as he may be able, go back clear the thought in mind, when ions or prohibitions. There were that they may be saved? What to the sources of knowledge and de-'against us," not them. The old taken alone, the form of statement certain civil regulations relating to need have they of repentance and termine for himself what is truth; covenant, with all its rites, sacri- should have been modified by insert- the observance of the Sabbath by faith, if it be true that the ground nor will be forget that any seemfices, feasts, and sabbaths was adapting after "feasts of seven days" the children of Israel which were of their enmity is gone, that the law ingly obscure passage of Scripture the words, and the feast which in- applicable and peculiar to that peo- of God no longer exists to involve is rightly interpreted, when interpreted by the plain teachings and

well-defined statements of other age of God may be thus shattered 4. Your theory leaves the world without any divinely authorized portions of God's inspired Word. With the sincere desire and prayer standard of having duty or moral obligation. These saide as obsolete that we both may come to know the truth, and by it be made free, I am in short, and not also the unspeakfraternally yours, STEPHEN BURDICK. LEONARDSVILLE, June 27th, 1875.

THE STORY OF THE WIND.

The wind came over the hills one day. Singing a charming tune, as light and low as the sleepy lay Of a humming bird in June. should not have heeded its idle song, But his breath was on my face,

And his arms around my neck were flung In a fairy like embrace. Then "Whither away, sweet wind?" said I "And why is thy song so gay?
And why do thy waving pinions fly
So busily all the day?"

"Like a child asleep," the zephyr said, "I have lain the whole long night, With the moonbeams spread above my bed, For a covering pure and white.

"But, just as the sun from out the sea Had lifted his princely head, The morn, like a mother, lifted me From out my snowy bed. Then up, in the golden light, I flew,

O'er meadow and grassy hills; sprinkled the clover heads with dew, I ruffled the meadow rills. I swept the boughs of the beech aside, To look at the nestling birds; The broken flower by the rolling tide I cheered with my loving words. 'I fluttered afar with the dancing hours, O'er the forest and creeping vine; I gleefully kissed the bending flowers. 'Oh. swiftly I fly o'er the rustling grass,

'Till the old nurse Night comes down a And cradles me in her arms." "Then whither away?" said the wind to

And the wheat on smiling farms

me,
"And where hast thou been to-day? Why, sweet wind," I sighed to say, While the tears in my eyelids grew, I have not borne to a soul to day,

Love's delicate draught of dew. 'I have not searched for the broken flow ers
That wither along the way,
Nor gladdened the flight of the priceless

'O, sweet are the songs o'er lake and les At the morning and eventide; But the lesson of love thou hast taught to themselves. Their greatest foe is the city that he was not the man for their own heart, nor will they know- this latitude. His sermons were

me, Is sweeter than aught beside.

ingly give advantage to it. But when men start out in life upon the the city for taking preaching.—Exprinciple of selfishness, they are al- aminer and Chronicle. THE PROSPECT FOR INEBRIATES. Delirium tremens is a phrase that the law of secrecy only intensifies ESTIMATE OF A CHILD'S PRAYER. beyond any other in the Latin or tion. They do not mention, much English language strikes a mysterithe difficulty. But we even go fardomidal division of time, and hence had no word for week. (See Smith's and Lange, whose translation gives had no word for week. (See Smith's and Lange, whose translation gives had no word for week. (See Smith's and Lange, whose translation gives had no word for week. (See Smith's and Lange, whose translation gives had no word for week. (See Smith's and Lange, whose translation gives had no word for week.) ther than this, and say that were has rescued from the county asylum, nants. They do not, as your state- telligent hearer. It stands for the churches of Christ organized something far more dreadful than upon the principle of scorecy, men even hydrophobia. For melancholy would have reason to fear them. and Jim, feeling that he has cone all he can for his sick friend, calls. The human heart is a pest-house of Harry Benedict, a small boy, and as is the calamity indicated by the latter word, it is not self-inflicted: the sufferer is free from moral reevils, and would not hesitate to use taking him between his knees, adspon-ibility and guilt; he is indeed an object of boundless commiseration, but not of condemnation. His acted under the new covenant to life goes out in agony, but the door of The events of the last few years never want to have ye go 'way from suggest the question, whether secret me. Your pa is awful sick, and third declension with a singular self from the claims of the Bible take the place of these precepts. On heaven is not closed against his soul. Heb. 4: 9. As the promised land noun of the second declension. It Sabbath, you assume an interpretative other hand, it is evident that the But the spectacle of an inebriate societies are useful in a republic? perhaps he an't never goin' to be no The baleful effects of Jesuitism have better. The rain and the ride, I'm raving under the horrible shapes, and slimy, unclean creations of his own utterly disordered fancy admits | The conspiracy of Aaron Burr was | I've did the best I could, and I apostle who uses this form of the the plain teachings of Christ and his noun in Col. 2: 16 uses the noun in apostles. You affirm of Christ, logue, and do also recognize its The victim himself often has a kind carried on in the cypher of a secret | meant well to both on ye, an' now I society. The late rebellion, that can't do no more, and there an't no of dual consciousness, so that while cost the nation a million of lives and doctor here, and there an't no minhe flees in fright indescribable, or five thousand millions of dollars, ister. You've allus been a pretty without regard to the character of the character of the character of the fourth commandment could not the first is evident from the fourth commandment could not the first is in the same ments. He destroyed the ground of living under the new dispensation. He flees in fright indescribable, or live thousand millions or dollars, ister. You've allus been a pretty lies transfixed in speechless despair was fanned into existence by the good boy, hau't ye? An' don't ye the time. This is evident from the fourth commandment could not Luke 18: 12: "I fast twice a week," (subbuton.) See also 1 Cor. 16: 2, where it is in the same (subbuton.) See also 1 Cor. 16: 2, where it is in the same to be referred to by the apostle as a me type, because it was given as a me form of the noun must be rendered (carbot to the fourth commandment could not be referred to by the apostle as a type, because it was given as a me form of the noun must be rendered ways behind a tree and pray? I'll that the apostle, in 1 Cor. 7: I somehow aware that the spectre worst developments of an arrive ways behind a tree and pray? I'll the fourth commandment could not be fourth commandment could not be rendered week. If this is also apparent from the passage to the Golden Circle. The somehow aware that the spectre is somehow aware that the spectre is somehow aware that the spectre is the offspring of a depraved and bloodshed that followed the ground on inving under the new dispensation. It is also apparent from the passage to the Golden Circle. The ways behind a tree and pray? I'll the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the dog; and the fourth commandment could not be done to the fourth commandment could not be done to the dog. week of holy time, but the week in those passages or the New were the works of the Ku-Klux setypes are also commemorative, and the week in those passages or the New there we find the first prophets: I am not come to destroy."

Testament where we find the first was the Lord, I should pay importance of keeping its precepts as alone sufficed to stop their reign of the week, you cannot consist seem to have driven hope and peace of the White of the law to fail."

Luke 24: 1; John 20: 1, 19,) the week in those passages or the New were the works of the Ku-Klux sether the work so fit the week in those passages or the were the works of the Ku-Klux sether the work so fit is the onspring or a depraved and the week in those passages or the week in the day of the week, you cannot consist the week in those passages or the week in those passages or the week in those passages o the to, (latt. 25. 1, latt. 10. 1); Luke 24: 1; John 20: 1, 19.) the feast or week of holy time began on Thursday evening was killed. In the Jew's mode land was killed. In the Jew's mode land backet of the law to fail." Luke to not and the law to fail. "Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail. "Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail. "Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail. "Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail. "Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail." Luke forever from his mind. I seek to honor the law to fail. The same shall have forever from his mind. I seek to hono

conscience, offering itself as a typical light of truth shine more brightly voice of the child pleading for his there are now many indications of a lical specimen of the hellish brood by being carefully concealed under father's life. As the boy reappeared, change. Even Tyndall, since his reverse where they are to be found. not so sad, not so melancholy, as wrote, "Have no fellowship with the boy you've did the right thing. It's mony of Agassiz, so distinctly and that of a human mind overthrown unfruitful works of darkness, but better nor all the nussin'; an' you ed on "Thursday" evening, Christ's necessary, and the salvation of all the Lord's Supper, and the salvation of all the Lord's Supper supper, and the Lord's Supper s after strong drink against the pro- evil." Is it possible that the meth- surprised to see the rude little room egotism has abated; confidence in test of his reason and moral nature, ods of the secret lodge are better thronged with angels; but he was ability to penetrate all mysagainst the entreaties of his family, than the methods of Christ and the astonished almost to fainting to teries and solve all problems is denounced in his Word, and the distruth? Do our missionaries among recognize him by a faint smile. faith in the unseen and spiritual. asters that pursue him here and give the heathen take along the secret Dante wrote over the portals of one I confess myself opposed to all se morning was the crisis and turning. though, for a season, discoverers are three days and three nights in the listed to involve men in sin as trans- in turn accept as evidence or proof which his weird imagination pic- a hindrance to the gospel of Christ.

ly marked fact that revivals have vor of May 18th came to hand in they cannot be true; for there could of the law," it would be impossible baptism, and for practicing sprinkvor of May 18th came to hand in due time, and would have been and due time, and would have been and solution. Sixth-day afternoon and claim Christ destroyed the Decay you will admit that they are only

to eradicate unterly after a while revive thy work." Let the whole the very capacities for moral church be in earnest, this coming Secretary. wrong, and becomes what the Bible, with warning and terrible signifi-

SUCCESS.

Success, as men count it, in the

answered in no way the desire of

pressing his tears he went away into

uncertain as the weather. For a pastor to know when he is well off, Then blessed be every happy hour and to cheerfully abide in the place That leads me nearer God. and to cheerfully abide in the place assigned to him, is a rare gift. A change is not necessarily baneful. But a man who has a good field of labor, a considerate and liberal pec ragged form; the bloated cheek and | ple, a fair support, rarely is benefit bleared eye; the ruin of the body ed by the glaring and pretentious offers made to him from abroad. Some men are utter failures in one city, and a success elsewhere. A man who is successful runs a great risk in a change of location.

John Hall was a very fair, average preacher in Ireland, with a good plain, substantial congregation, into a field and fled in breathless | moderate in size, medium in wealth haste, until he too fell so exhausted and himself in no respect above hi that he could not rise. He died brethren. He came to New York, soon in agony beyond words to and occupied at the start, the fore paint, and yet some of those who most pulpit in the metropolis. saw went and did likewise. Marvel. H. H. Murray was colleague pastor with Dr. Hatfield on the Ninth Avenue. When trouble arose between the nastor and the church-no foaming glass before speaking of one thought of retaining the assistant minister. He left with Dr Hatfield, leaving only the memory labor on undiscouraged. To save of a very pleasant and agreeable one, even one, from the horrors of preacher. In Boston he became the delirium tremens is worth a world star pulpit orator of the city. Meryou give for her?" rill Richardson was in Worcester, and was the attraction of the town. If a stranger asked a hotel-keeper

ures of sin for a season; she shall where to go to church, he was told to go and hear Mr. Richardson. He came to New York, and not only

had no success, but the society that called him expired when he left. tion of the readers of the RECORDER. Mr. Parsons, of Springfield, was the her; your price is small, and you would then have her soul for ever If possible let us read it with un- minister of that region. His praise in hell! But here comes another, I prejudiced minds. That certain was in all the churches. He know him, it is the Lord Jesus; selfish ends may be answered by preached to a great congregation, "What will you give for her? and his services were sought far Says Christ: "It is not what I will and near. He was called by a leadgrant; but do they, all things coning church in Boston. He did not give, it is what I have given. I have sidered, promote the great interests touch the masses. He could not fill given my whole life, my blood for her; I bought her with a price, and of humanity? We do not deny his church nor lift the heavy debt, I will give her heaven for ever and that good is sometimes done by and accepted a call to a very feeble that good is sometimes done by these fraternities. We gladly give them this credit, but still insist that upon the whole they are open to upon the whole they are open to as he was when he started. A few being given, he said, "It is done; to organize Societies on the basis of York have desired for years, to es- have betrothed you unto him, never secrecy for selfish ends and not tablish a Southern Presbyterian break that contract." And she have them work evil to a greater or church in that city. They have never did; she was brought to the less extent. The strongest agency of sail in its operations is agency Palmer to leave New Orleans and knowledge of the truth as it is in of evil in its operations is secrecy, come to New York. A year ago Jesus, and glorified him by a life devoted to his service.—The Mesand the human heart is a hot-bed of he came, and preached three serevils. Even the best of men fear mons. He convinced the people of siah's Herald.

A lady was riding in her carriage

The lady saw she was shocless and stopped the carriage. "Here is some money," said the dy, in a tender tone. "What for?" said the woman looking up pleasantly.

The woman laughed a little, low laugh, which seemed to come from heart filled with simple happy

"I s'pose I do," said the woman, but I didnt think of anybody's giving 'em to me." Take this bill please and buy you a pair," said the lady.

swered the woman, heartily.

The carriage drove on, and the

with bare feet or the rocky road." did not know he wanted any thing, world this would soon be .- Chille grasped the responsibility, after sup-

Jim said to himself, "Now if that turn from America, has attended won't do it, there won't nothin'." church, and confesses to a degree usually carried away by conceit, and knowledge. They soon find, howlittle; that hard questions confront

New hopes to open in the sun. or tasks with yesterday begun More bravely to fulfill. Fresh seeds for all the time to be

Are in my hand to sow,
Whereby, for others and for me,
Undreamed-of fruit may grow. In each white daisy 'mid the grass That turns my foot aside, In each uncurling fern!I pass, Some sweetest joy may hide. And if, when eventide shall fall In shade across my way, It seems that naught my thoughts recal

After a few minutes' thought, the

little boy replied: "I think it is

God only who can melt a hard

"I think so too, my child; but how does God melt the heart?"

"Yes, the love of God melts the

stony hearts. 'We love him be-

A MORNING SONG.

New words to speak, new thoughts to hear,

wake this morn, and all my life

And crowns of joy to give. ___

Is freshly mine to live; The future with sweet promise rife,

New love to give and take; Perchance new burdens I may bear,

For love's own sweetest sake.

"It is by his love."

cause he first loved us."

ministry follows no law, and is as Yet if each step in shine or shower Be where Thy footstep trod. -Chambers' Journal

"I AM GOING TO HAVE AN AUCTION." Once when Rowland Hill was

preaching, Lady Ann Erskine happened to be driving by, and seeing a crowd, asked the coachman what the people were gathered together for. He replied, "They are going to hear Rowland Hill;" so she also "They are going drew near, having heard much When Rowland Hill saw her, hesaid, "Come, I am going to have an

auction; I am going to sell Lady Ann Erskine; who will buy her?' Up comes the world, what will you give for her? "I will give her all the pomps and vanities of this present life with great riches and many admirers, and she shall go through this world with many joys." "You shall not have her, her soul is immortal, and what shall it profit her, if she gain the whole world and lose her own soul?" Up comes the devil: well! "What wil "I will let her enjoy the pleas

indulge in everything she takes a delight in, and have every sin that can afford her any transient pleas-Ah! Satan, you shall not have

twice the ordinary length, and he among the mountains, when they came upon an old woman, with staff in her hand, walking on all alone. She was neat and clean, and her skin was soft and delicate but

even Christ's name to promote its dresses him thus: "Little feller. I need comfortin'. It's a comfort to Do you want a pair of shoes?" have ve here in my arms, and I don't

been felt in every civilized land. afeared, was too many fur him; but asked the lady a little hurt. "Don't you want a pair of shoes?"

"God bless and reward you," an-

my own mother in that dear old: If we all saw fathers and mothers.

astonished, almost to fainting, to teries and solve all problems is desee Benedict open his eyes and creasing, and that opens the door to He dropped upon his knees and True science has ever ultimately -From Dr. Holland's Serial in made foolish by the novelty of their

THE OLD AND NEW COVENANTS. Ex. 34: 28-" And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Deut. 4: 13-" And he declared unto you his covenant, which he commanded

you to perform, even ten commandments; and he wrote them upon two tables of

batists, the texts quoted at the head proving, according to their conviccovenant that they too, as well as it. position. These passages are espe- others. cially relied on in their arguments with those who observe the seventh day or Sabbath of the fourth combath commandment is still in force, those who observe the seventh day day of the Sabbath, but as to wheth-

law is still binding. That the Decalogue possessed a covenant character in its relations to the Jewish people all admit, and with the Regnan dies solis (day of curse. The ministry of Moses is all equally admit that this covenant- | the Sun)." character is abolished not simply in But we return to the question of and therefore the sinner justly

all that they contain. Sometimes | will give them an heart to know me, | ever in motion, in building up our | While in Franklin county, I vis- | al Baptists and Methodists extended | that which takes place among us on

whole Decalogue, and then to re- with their whole heart." See also deem themselves from the effects | 32: 39, 40, and Deut. 3: 6; Ezek. 11: | ing all within the circle of a libera of this ill-considered move, at- 19, 20; 36: 26, 27. To the student tempt to show that here and of the Bible, these passages are faainly must be a mistaken view of creation. "If any man be in Christ, the matter, as no such proceeding he is a new creature: old things are passed away; behold all things are has ever occurred in the government of God. When he has abolished a 3: 3: Gal. 6: 15. Now the radical law, it remains abolished. Besides, the idea that he must in order to With a certain class of non-Sab- get rid of the Sabbath abolish the other nine commandments, and then of this article have great weight as restore them, leaving out the Sabbath, is simply childish. If he tion, that the ten commandments wished to abolished the Sabbath. formed so essential a part of the old | could he not do it squarely? The truth is, the Sabbath is one of the are abolished. This they hold abro. precepts of a code. With them, it | justified. But Christ had power to gates the Sabbath. They support was written by its author's finger forgive those who had sinned, and their arguments drawn from these on stone, and must stand or fall with also to give them new dispositions

But the attempt to atone for the abolition of the Sabbath by the substitution of the first day, under any the sinner into favor with God, bemandment. They however admit disguise what ever, is an utter failcause the controversy that God had in this controversy, that if the Sab- ure, because the Bible knows nothwith the sinner concerned the transing of any such transaction. The gression of his law. It is impossible observance of the first day for any to suppose that any man is reconare in the right. With them our cause is not even mentioned in the controversy is not concerning the Bible. Circumstances altogether ciled toGodwho is opposed to his law. It is the carnal, and not the renewed foreign to this thought are taken er the Sabbath law is still in force, and ingeniously woven together in mind that is opposed to the law of and hence we are forced to say, that its support, but the actors in these God. Rom. 8: 7, "Because the their controversy is not with those scenes had no thought that they carnal mind is enmity against God; who observe the seventh day, but were sanctifying the first day. We for it is not subject to the law of with nearly the whole Protestant speakireverently, but do ask earnest. God, neither indeed can be." In the world. The observers of the sev- ly, why, if God would have us sancti- third chapter of 2d Corinthians we enth day in respect to the matter un | fy the first day, the Scriptures do | have the ministry of Moses and der consideration take no other than not say so? That the passages Christ so contrasted that all can the view held by Presbyterians, Meth- quoted in proof of the sentiment, that easily see the difference. Here the odists, Baptists, Lutherans, and by the first day possesses a sacred char-Christians generally. With these our acter by divine appointment, do not tration of death, but under the mincontroversy concerns the day to be utter one syllable concerning this, observed as the controversy between every one knows who has ever read Paptists and Pedobaptists concerns them. If this is what they mean to the ministration. The ministration the mode and subjects of baptism, say, why don't they say it? But is of justice was indeed glorious, but and not whether the ordinance is not the idea preposterous, that God the ministration of mercy was more still binding. This thought should would set aside his own sanctified glorious. The doctrine, then, taught be borne in mind, or injustice will day, and then by stealth introduce be done to the observers of the sev- the heathen Sunday festival? That enth day. The present question is Sunday was originally a heathen not whether the seventh day is to be festival is known to all well-inobserved, but whether the Sabbath formed persons on this subject. The New American Encyclopedia says, "Sunday (Saxon, Sunnandaeg), the first day of the week, identical

but in regard to the whole, where have already admitted that even the taken individually or collectively. Jewish covenant-character of the Whatever change has come over one ten commandments is abolished. of them has equally come over them That they had such a character is all. When we contend for the per- equally affirmed by all. We in no petuity of the law, it is not as writ- sense defend the Jewish or Mosaic ten on tables of stone by the finger system of religion. It is abolished of God, but as written on men's with its entire code of laws. We hearts by his Spirit. The Jewish econ- also admit that the Mosaic adminomy was not only one of signs and istration of the Decalogue is abolsymbols, but it was also in a peculiar ished. All the Jewish penalties atsense outward. In it, men were put tached to the violation of its preunder the discipline of a system of cepts are also abrogated. The peninstruction suited to their then child- alty of death attached to some forms hood state, but it had not power to of violation of the fifth commanddeliver from the dominion of sin. ment is abolished, as also is this pen-Not only was its law pure, spiritu- alty when attached to the violation al, and good, and its adumbrative of either of the others. But we do system cast in a perfect mould, but not hold that therefore these laws God's providences were in every par- are abolished. When we admit ticular partners with these in their that the covenant-character of the work of salvation, and still men were Decalogue is abolished, we do not also held fast in their bondage to sin, admit that the Decalogue itself is clearly proving that objective aid abolished. Nor, when we say that could not deliver them. By the ad- its Mosaic administration has ceased. ministration of Moses, every sinner do we admit that we have no adminwas doomed beyond the possibility istration of it now. Christ and not of deliverance. This could only Moses is now our minister. We accome from a helper from without. cept most joyfully the doctrine of His system, by its sacrificial code, both a change and an advance in did indeed prophesy deliverance, the administration of the religion of but not by its own power, nor by Jehovah. We believe the new better. years in the observance of the laws him who was its earthly head, but than the old! The charge that by one greater than he. The weak- Seventh-day Baptists are Jewish in ness then of the Mosaic code lay in | their faith is an error, and were it this: it could not deliver men from | not made in ignorance, would be inthe power of sin. Sin's hold of the excusable. The only difference behuman heart was too strong for it, tween us and those sects called although divinely derived. But let "evangelical" is, that we literally us be understood. We do not mean apply to the fourth commandment to say, that although divine, it was the same sentiments that they apappointed for this purpose, but fly to the other nine. We say if rather to convince men of the resist- the others are to be understood and less power that sin had over them, obeyed literally, so is this. We do and to point out to them the divine | not believe in being saved or justione in whom the power to save re- fied by obedience to the moral law. but by faith in Jesus Christ, who is

The Decalogue was evidently the the Lord our righteousness. Perfundamental law of the Jewish na- haps the most thoroughly germinal tion, because it was the law of na- satement of the character of the ture, although embodied in a code. | new covenant found in the Old Tes-That it was their fundamental law tament, is in Jer. 31: 31-34, and is a most encouraging feature was follow. Sometime ago, Eld. Throg- young man in the afternoon, who is also proved by the method of its in the words following: "Behold, found in a report from a Committee publication. It is an essential law the days come, saith the Lord, that on Education. The report stated to them on the subject of the Sab- of his own abilities, took occasion of humanity. The higher the state I will make a new covenant with that Eld. Chas. A. Burdick was bath. From what I could learn, I to speak of the Judaizing teachers of civilization the more manifest is the house of Israel, and with the teaching in Virginia, and Eld. Sim- conclude that all who had been in- who were going through the counthis doctrine. Its absence can only house of Judah; not according to eon H. Babcock in Ohio. These are clined to the Sabbath were the more try. He promised at sometime to be endured where barbarism reigns. the covenant that I made with their both solid and unpretentious men, confirmed in it. The Baptist deliver a discourse on the subject. Above we said this was an essential fathers, in the day that I took them and should be encouraged in their preachers have heretofore generally In the meantime, I received an in- Sabbath being either indentical with, law of humanity, the proof of which by the hand, to bring them out of efforts. They are also teaching in refrained from saying anything pub- vitation from the General Baptists or continued in the Lord's day statement is found in this: that the | the land of Egypt; which my cov- | Sabbath-keeping communities. If | licly upon the subject, except on oc- | to preach in their church, a little | human heart responds to its claims, enant they brake, although I was an this work had been begun twenty casions when they expected no op- over a mile distant. I made an apand its operations in society every- husband unto them, saith the Lord; years ago, and continued until now, position. Now they seem to be pointment for last evening. There God may be realized here and Oriwhere work only good. If it be but this shall be the covenant that it is safe to believe that great aware that the people are dissatis- was quite a large congregation, con- gen goes on to intimate, will be tested by the truits of its precepts I will make with the house of Irsael: | changes would have been made in separately, the Sabbath will be After these days, saith the Lord, I found to lose nothing by the trial. will put my law in their inward societies and the Sabbath cause. So | Threlkeld, and I understand that solemn. An aged Methodist preach-Our firm conviction is that, in its parts, and write it in their hearts; paramount do we make the Sabbath , social influence, it is second to none and will be their God, and they question, that we feel almost comof them. Indeed, so important is shall be my people. And they shall this precept to the well being of so- no more teach every man his neighciety, that even those who in this bor, and every man his brother, say- significance. Nevertheless, the bless- bered that they held one February eral who informed me that they 358, Paris, 1733,) we are certain form or that oppose it, when they ing, Know the Lord; for they shall ings of education crop out in many last at Stone Fort. I have made ar- used to hear me preach in the army. that such is the meaning, that Ori- Sabbath, was read and accepted after prohave set it aside, find a vacancy all know me, from the least of them directions. that must be filled, and so are forced unto the greatest of them, saith the to centrive a day of rest of their Lord; for I will forgive their in- people at an evening lecture in Ohio, Ewing, Franklin county, for a cor- very well pleased at my visit. In of the former dispensation. In full own. Besides this, it completes the | iquity and I will remember their sin | a majority of whom, to the best of | respondence on the Sabbath ques- fact, on Sabbath day not one of | keeping with this view are his words first table of the Decalogue, which no more." This passage seems to my knowledge, were Seventh-day tion through the columns of that them invited me to dinner. Not in another place, (Contra Celsum, first table of the Decalogue, which refers so directly to God, placing him more conspicuously and emphat
This passage seems to my knowledge, were deventured by the directly to God, placing has commuted the sentence of the district libraries. The libraries of the Decalogue, which refers to God, placing show plainly that the new covenant by the district libraries of the Decalogue, which refers to the district libraries. The libraries of the men in the mill five were libraries libraries of the district libraries of the district libraries of the district libraries of the men in the mill five were libraries libr him more conspicuously and emphatically before the mind than either of the others, because of its regular and ever-returning call to remember and ever-returning call to remem

men, in order to rid themselves of that I am the Lord; and they shall cause as a people, was Wm. C. Ken- ited Ewing, and on my way passed to me the most generous welcome. the Lord's day, or the Preparation the presence of the Sabbath, pro- be my people and I will be their you in an academy. seed at one sweep, and wipe out the God: for they shall return unto me

difference between the ministration

of Moses and Christ is this: the sin-

ner under Moses' min stration was

rretreivably doomed to death. With

Moses there was no power to for-

give. He could justify the innocent.

or which is a better form of state-

law under Moses' rule is the minis-

istration of the Spirit it is life. This

difference is not in the law, but in

in this chapter is, that the administra-

of the law but the removal of its

exchanged for that of the Spirit,

struction of the law, but by the re-

logue, was removed, but the law it-

self remained. To illustrate: apply

this doctrine to the first command-

ment, which reads, "Thou shalt

have no other gods before me.'

With the Jew, this commandment

had a covenant character. This \$s

now removed, but does not the com-

mand still bind him? Is its nature

changed because its covenant-char-

acter is removed? The command as

firmly holds the Jew now as in the

days of Moses, although the out-

ward covenant-conditions of obedi

ence or disobedience then attached

to it are removed. My neighbor

and I may covenant to live for five

of good neighborhood, but are we

freed from duty when the time for

which we have covenanted has ex-

pired? We are freed from the con-

ditions of the covenant, but are still

bound by obligations pre-existing

our covenant to observe the rules of

This is the covenant of peace.

LIGHT AND SHADOWS.

I have counted seventy-two young

he might live.

That our work in education should come the nearest possible in bringeducation, cannot well be denied. become new." 2 Cor. 5: 17: John ment, he could declare the innocent law of God which is spiritual (see cannot come into the reckoning. The mechanic element and the pedantic nicety of State schools, and the absence of all warming influence of a religious nature in them, makes the education of our youth in them a serious matter

> REPORTS OF ELD. M. B. KELLY. VILLA RIDGE, Pulaski Co., Ill.,) June 23d, 1875. B. CLARKE, Cor. Sec'y American

I had intended to write again before this time, but since my return home I have been sick, so that I could sit up but very little at a time for several days. I am now as well as usual. My mind has been occupied with preparations for a discussion. I have never been partial to religious debates, as I have feared that the struggle generally was for victory more than for truth. However, there are many who are so full tion of justice is superceded now by of prejudice that this is the only the administration of mercy, so that way we can get a hearing from the latter rejoices against the formthem. In the vicinity where the er. But let it be distinctly borne in discussion is to come off, an interest mind here that the victory gained has been manifested of a more genby mercy is not the doing away eral character than I have known in any other place. Baptists and Campbellites have not been fratersame house that was closed against the sinner does not live by the deme less than two years ago. It removal of the curse. Even the God of love could not save sinners at the cost of his law, but he could suffer on certain conditions the removal Crain as my superior, and the difof its curse against the sinner, that In part, then, to recapitulate, and truth, I am not fearful of the result. so close this article, we say, that, It is my earnest desire so to conduct under the operation of the gospel, the covenant-character, as it existed with the Jews, of even the Deca-

Lord may sustain me. church here, and of the probability that others would join. Ore more the four members of Ebenezer Church, who excluded us in 1869. He is a licentiate, and I regard him as a good, conscientious man, who will be useful. I am glad to welreasons, particularly as our church has had no preaching by ministers of our denomination, except what I have been able to do while on my visits home for nearly a year. Eld. Ainger has been absent, teaching school in Jackson county. One of the deacons of Ebenezer Church has commenced keeping the Sabbath. He made an attempt two or three years ago, but gave it up as he was so much opposed by his family. good behavior. Now, in the place Now he says he can stand it no costs him all.

of the covenant above named, we will put the new covenant, which is this: by some means my neighbor At one of my preaching places in and I become possessed of dispositions moving us from within to faithfully observe the obligations resting upon us, that is, we love to do this. In the South-Eastern Association,

rangements with Eld. C. J. Kelly, On the whole, I concluded that the gen is contrasting a life-rest in well posed revision. 4th. The Jewish Sabbath one of the cooking tangs in the pasenior editor of the Baptist Banner, members of Shiloh Church were not doing, with the weekly Sabbath-rest

In this place, there is a Baptist of the former to-morrow evening. Church of more than one hundred members, under the pastoral care of | and time spent in domestic affairs, I Eld. C. Allen, one of the editors of have lost about one month in the But the plan kept before the people | the Banner. I used to preach there | quarter. My expenses have been there, this communadment and miliar, nor can there remain the least is not to that end. A resolution a good deal, and thought that I had \$13 90. that one was carried over into the doubt that they refer to the new adopted in one of our Associations, many warm friends. I was made Christian system, until all but the covenant, the central thought of when put in simple terms, was, that to feel just as much at home as ever. Sabbath were restored. But this cer- which is the new birth, or the new in educational matters, we are as On my return. I spent a night with good as anybody. In another Asso- them, and preached in their church. ciation, a resolution urging a liber- I could not visit all who invited me, al education upon all as our real, for want of time. I called and chief work, was choked off in the prayed with several families. One committee. The answer made to old lady said, with tears, as I was any and every plea made for a har- leaving her house, "I want you to monious unity of effort, to a plan of come back and spend a week or two work looking earnestly and anxious- with us. You baptized me many ly to a broader foundation for our years ago, and I am always rejoiced University, is the cry, evil prophecy to see you and hear you talk." I or envy. The craven answer com- felt reluctant to leave the place. I ing from the RECORDER, that the proceeded to Crawford's Prairie, weak must not envy the strong, has where I had authorized an appointhad its day. All institutions in the ment for the first Sabbath in June, opment is undeniably shown most sequent results, Origen's teachings FLD, BAILEY'S REPORT OF LABOR country bearing titles dispropor- beginning on Sixth-day evening. A conspicuously. We find in him the helped to swell the tide of practical tioned to their actual condition and storm prevented my reaching the predominant ideas of the latter sys- no Sabbathism. passages by quoting others of the its fellows. Abolish it, and the of heart, which in Scripture lan- solid basis, are objects of pity, not first meeting. On Sabbath, as I tematically developed." The passame character, and of course feel code is as essentially marred as if guage is equivalent to a new heart. of envy. The only institution of hoped, I found Bro. Johnson there. sage which is more frequently confident of the correctness of their you were to destroy either of the Under the new covenant, then, the learning in the country, which has We met in an old frame meeting quoted from Origen by writers in not abundant means, which can be house, which I think has, not been favor of Sunday, is from his Twenty-Rom. 7: 14, seq.) is by the Spirit of envied, is an unpretentious, but occupied for a year or two. A third Homily on Numbers. Considering the authenticity of this is born from above. This brings an institution may be highly successive the last use of it was for a school Homily, Robert Cox (Sabbath Litful in a log chapel. State schools exhibition. The Baptist Church there has a nominal existence, though for some cause they have no meetings. The churches of Franklin Association are divided into three sections, each holding annually what is called a "Sectional Meeting." Some two years ago, at a meeting of this kind, which was held in the same house, Eld. T. M. only have Origen's writings been Vance, who is a member of this church, offered a resolution which after some discussion, was adopted advising their churches to close their pulpits against Seventh-day Baptists. Bro. Johnson thinks that meeting was about the last held in that house previous to our late visit. There was so much rain that our congregations were small; but by request, I left an appointment for

First-day evening, July 11th. Bro. Johnson informs me of some new Sabbath-keepers in the vicinity of Harrisburg. In my last quarterly report I spoke of the probability of moving my family to Stone Fort for to spiritual exercises, repairing to a while. This idea was abandoned, so I remain at Villa Ridge. WILLIAMSON COUNTY, Ill., July 5th, 1875. Dear Bro. Clarke,-I have not much additional interest to report nizing formerly. Of late, Eld. in connection with my labors for Crain, belonging to the latter, has the quarter just closing. I think I regard to this one of its precepts, the old and new covenants. We doomed to die is now graciously been invited to preach in the have not mentioned a visit to Indian Camp Baptist Church in April. It located near the southeast corner of | to Sunday. The remarks of Dr. | city. minds me of Herod and Pilate. I this county. I preached three times. They seem to be uniting their forces and visited many femilies there. things being equal, I regard Mr. Church on First-day evening a few as the first evidence against it. He and to the Sabbath cause generally. school house. Sister Jones then grave is another, almost concealed miles further east. I was favored says: ference as considerable. But forti- with good and attentive congregafied as I feel myself to be by divine tions. I feel much perplexed to find so many persons there and in many

other neighborhoods who frankly the discussion on my part as to admit the claims of the Sabbath, make a religious impression. I ask and defend it in argument, yet they the prayers of the Board that the practically disregard it and trample upon its sacredness. Theirs is a In my last letter, I spoke of the kind of piety I could not account accession of one brother to our for, were it not for the recollection of my own protracted disobedience, which I recall with deep humility. has done so, a brother to whom. I It took me over two years after I think, I referred. He was one of was convinced to yield and keep the Sabbath commandment. May my own example soon be forgotten. I am now in the neighborhood of the Shiloh Baptist Church, six miles northwest of Crab Orchard. I come Bro. Gunter for a number of passed through here last Winter, and explain nine different Jewish festiproposed to preach in their meeting vals (festivitates) as being symbols house on my return, if there was no of the Christian life, according to objection. I found that the house had been refused me. I determined at the time that as soon as I could I would preach in the vicinity. I am here now on that business. Sabbath and First-day they held their "Monthly Meeting." I could well see that they did not relish my company. On the evening after the Sabbath, I was invited by the pastor, Eld. J. King, to preach. I

longer. He must obey God if it simply reminded him of the action manner which is described, realizes of the church last Winter. He remarked that he believed there was Williamson county, near the village something of the kind. He called ish Sabbath, Christianizes it. or of Crab Orehard, there is increasing on me to pray at the close of the draws a Christian moral from it. encouragement. I came by there services. Yesterday (First-day) lately, preaching once. One mem- there were several preachers. They ber of the Baptist Church told me had services both in the morning the twelfth century, but the Jewish that he knew a number of persons and afternoon. One of the miniswho were just waiting for some one ters prayed for those who were to make a start, and they would "going from Christ to Moses." A morton, of New Burnside, preached evidently had no very small opinion fied with their silence. Eld. Morris | sidering the tediousness of the serthese sections in the growth of our has proposed to debate with Bro. vices of the day. The attention was they have agreed upon propositions. er, who used to hear me preach be- Doctor Hessey, but after carefully Eld. Throgmorton and Bro. Lewis fore I entered the ministry, took examining the whole chapter as Clarke read: 1st. The Sunday Seventhpelled to make everything point to are to repeat their discussion at part in the services. I felt happy found in the Original, (Origensis and Fuller, After some changes, it was that as the chief end, lest it lose its New Burnside. It will be remem- in finding a warm greeting by sev- Opera Omnia, &c., Liber second, p. accepted. 2d. Time of commencing the Sabbath, was read and accepted with some

through Benton, the County Seat. I am to preach again in the house With the sickness I have had.

pares himself to live in accordance with truth, and abstains from the pleasures of life, by which many Yours in Christ. M. B. KELLY. are deceived, who does not feed the desires of the flesh, but keeps his

days, or on the days of the Passover

or of Pentecost, the answer is, that

the perfect Christian who continu-

ally, by words, works, and thoughts.

lives in accordance with the Word

of God, his natural Lord. is ever in

his days, and daily keeps a Lord's

day. He also who continually pre-

body under, he is always keeping a

Preparation day." (Opera, Liber I,

Thus does Origen surpass his pre-

decessors, opposing even the idea of

any specific time for public worship,

To be continued.

TRACT BOARD MEETING.

The Board of the American Sab-

bath Tract Society met in quarterly

p. 758, Edition above quoted.)

THE APOSTOLIC FATHERS THE SUNDAY. BY A. H. LEWIS. CHAPTER II. ORIGEN.

Origen was born A. D. 185, died

D. 253. He was a pupil of as a religios duty. He teaches a Clement of Alexandria, the effects mixture of no Sabbathism and of of whose teachings are clearly seen | higher spiritual Sabbathism, which in his ideas concerning the question ignores specific time as sacred, and under consideration. Neander says makes all time sacred in a certain that "the influence which Clement degree, judging by the then present history of the Church, and the subhad exerted on his theological devel-July 13th, 1875. Homily, Robert Cox (Sabbath Literature, Vol. 1, p. 348,) speaks as follows:

offered by C. V. Hibbard. "That the Sabbath was kept by the Jewish members of the Church is not only probable in itself, but would be certain from a passage in Origen's Twenty-third Homily on Numbers, if we could confidently assume that Homily to be a genuine record of one of his discourses. Not more than usually corrupted, but his Homilies having been taken down from his mouth by reporters, and there being no certainty that he ever revised them, our confidence Stillman, Mrs. G. B. Clarke. in the accuracy of any particular bassage cannot be very great. Of the Twenty-third Homily, moreover read letters as follows: only a Latin translation is extant.

1st. From D. R. Stillman, in rela The passage as usually translated tion to tract printing, and the incors as follows: poration of this Society.

"Leaving the Jewish observances 2d. From James Bailey, giving of the Sabbath, let us see how the an account of labors, with some en-Sabbath ought to be observed by Christian. On the Sabbath day all worldly labors ought to be abstained from. If, therefore, you cease from all secular works, and execute nothmanuscripes of the new series of ing worldly, but give yourselves up church, attending to sacred reading and instruction, thinking of celestial things, solicitous for the future, placing the judgment to come before your eyes, not looking to things present and visible but to those which are future and invisible, this is the observance of the Christian pensation.

The especial phrase "Christian Chicago, June 27th, 1875, relating plication, the pastor hid behind his her, and which consisted of \$50,000, Sabbath" as it is rendered is applied Hessey, (Bampton Lectures on Sunday, Note 120, p. 287, London, 1866,) concerning it, are subjoined the formation of Auxiliary Societies, rival I gave one lecture on it in a girl nearly life size. Near her

"In quoting as Origen's opinion. in the text. 'As for the Sabbath it has passed away as a matter of oblicause in Southern Illinois. gation (as every thing else purely Jewish has passed away,) though its exemplary and typical lessons are evident still,' I had in mind his Twenty-third Homily on Numbers, Tome ii, p. 358, seq. I did not cite t in the first and second editions, because I conceived it impossible Sabbath missionary. that any one could so far mistake its meaning as to imagine that Origen's words Sabbati Christiani were to be taken as equivalent to what has sometimes been termed the Christian Sabbath, viz: the Lord's mittee. day. But as this mistake has oc-

curred, I now give a sort of Analysis of the Homily. Mr. Hessey goes on to show that Origen in this homily is seeking to Receipts to the special fund to employ F. F. Johnson \$139 50
Paid for one month's labor 33 33 the style of allegorical interpretation, which was then prevalent. ublishing fund, balance of las The Sabbath (Festivitas Sabbati) is

ilv can attach any other meaning to

the passage. I may add that i

Origen is not symbolizing the Sab-

bath, but advocating its continuance

in the Lord's day, he must be sup-

posed to be advocating the literal

also." . . . "In all this there is

not the remotest allusion to the

The passage is intended to exhibit

the form in which the 'Sabbatismus'

which remaineth for the people of

more perfectly realized hereafter.'

We were at first inclined to dis-

sent from the foregoing exegesis by

continuance of the other Festivitates

the second on the list, and is made a type of holy living under the Gospel. Referred to the Auditing Com-In the words of Doctor Hessey: "It is perfectly evident that Ori-The Committee on Incorporation gen is here drawing a trandscendeneported verbally, that progress had tal picture of the life of a Christian. been made in securing the legal orwhich he sets forth under the ganization of this Society. allegory of the keeping of the Jewish Sabbath. He who lives in the Voted, that the committee be continued, and that they be instructed the Sabbatismus mentioned in the

Hebrews, and by thus embracing meeting. the exemplary meaning of the Jew-The Auditing Committee reported that James Bailey's financial state-So Sabbati Christiani does not ment, and the Business Agent's remean 'Christian Sabbath,' or Lord's port, and the report of the Treasday, a phrase not in use until urer, were found to be correct. Voted, that the Treasurer be in-Sabbath with a Christian moral of meaning deduced from it. No one structed to accede to B. D. Townwho has read the whole of the Hom-

The Business Committee being called on, presented their report. which was adopted, as follows:

Balance to new account...

quarter, and receipts of the

The Business Committee of the Board met at Leonardsville, N. Y., May 12, 1875. Present-J. B. Clarke, A. B. Spaulding, M. Todd. Stephen Burdick. Prayer was offered by Stephen Burdick. series of Topical Tracts prepared by Eld James Bailey, J. B. Clarke, read: The Origin of Sunday keeping. 2d. Sab

The Business Committe again Present-J. B. Clarke, A. B. Spaulding, R. T. Stilman, Stephen Burdick. After prayer by S. Burdick, J. B. It is a good fruit country and

cation after certain modifications, and

revision. 3d. The sanctification of the as read and accepted after modifications. Committee adjourned. Leonardsville, N. Y., July 8th, 1875.

Present—J. B. Clarke, A. B. Spaulding,

STEPHEN BURDICK, Sec. pro tem.

the Corresponding Secretary, be referred to the Auditing Committee, the river. The mill was worth and if found correct, the Treasurer \$250,000. be authorized to pay his salary and traveling expenses for the quarter ending June 30th, 1875. Resolved, That we employ Eld. L. C

Rogers at the rate of \$700 and traveling expenses, until the next Anniversary, leaving the question of a permanent cial situation and the instructions of the Society at that time.

Resolved, That Brother Rogers, in case he accepts the appointment, be instructed

to raise funds and make collections, an promote in other ways the various terests of this Society. Resolved, That we appoint D. E. Maxson to preach the Annual Sermon befo his Society at its next Anniversary, and Voted, that we adjourn to the

call of the President. R. T. STILLMAN, Rec. Sec.

swer to letters received from Sister

IN MICHIGAN

CHICAGO, June 13th, 1875. J. B. CLARKE, Cor. Sec'y American Sab-Under your direction, and in an-

session at Leonardsville, N. Y to be a daughter of Eld. Job Tyler, is thy victory!" Meeting called to order by A. B. who for several years was an ac-Spaulding, President. Prayer was ceptable and earnest worker in our est ground in the city, and affords an Present A. B. Spaulding, J. B. Clarke, G.B. Clarke, Stephen Burdick, R.P.Dowse Edwin Whitford, LeRov Maxson, C. M. Whitford, C. V Hibbard, J. M. Todd, A. C. Potter, J. D. Rogers, R. T. Stillman. this time; and as I learned was a sisting of successive depressions and Visitors-Abel Stillman, A. M West, Mrs. J. B. Clarke, Mrs. E. B. Kinney, Miss Louisa Spaulding, Mrs. Lewis Murphy, Mrs.E. S. Weaver, Miss Phebe Witter, Mrs. Abel where but few were professors, and one or more beautiful monuments. The Corresponding Secretary couraging prospects, in Michigan he made assertions that he did not tion in Greenwood as good as Astor, and Chicago; also making the fol- attempt to prove, and indulged in or any of the railroad presidents lowing proposition in relation to his some censorious expressions not could purchase with their millions. tracts, which have been examined | Sister Jones then prepared an argu- | nearly fifty feet in height, and one by the Board, viz: In view of the ment that she proposed to read if has just been erected, the single fact that six months have been she could get the house. This she shaft of which is thirty-six and one-

Milton, June 22d, 1875, relating to it was shut out. Soon after my ar- was placed a marble statue of the 5th. From M. B. Kelly, dated visited in person most of the trustees from view by a weeping willow. Frankfort, Ill., June 4th, and 23d, of the Methodist Church and secured Here, "Pat" told us, her lover was reporting labor in the Sabbath their written consent for the use of buried about two years after her 6th. From Nathan Wardner, were extensively circulated, and a ments, and illustrious names, there giving receipts and expenditures congregation of twice the usual size, is no end. Even while we write. was secured; but those most wanted | we sit in the shadow of one erected previous to taking ship for Europe. were not there. I gave a pretty full to Professor Morse, the inventor of and relating to his arrival and settlement in Scotland and the com- argument, covering the affirmative the electric telegraph. Born in mencement of his labor there as and negative sides of the subject. Massachusetts 1791, died 1872. The people were too much hurried A large number of men are kent 7. From D. R. Stillman, Business with getting in crops to be got out continually at work repairing the Agent, Quarterly Report, showing except on Sundays. I preached sev- roads and walks, and beautifying balance to next quarter of \$919 46. eral other sermons in the vicinity, the grounds, so that it is kept in the Referred to the Auditing Com- and left for distribution a quantity best of order, and is a place of of Sabbath tracts. The whole move- almost Edenic beauty. We thought 8th. Quarterly report of Stephen | ment has vindicated the Sabbath | we had seen beautiful places before. Burdick, Treasurer, showing re- and brought down the haughtiness of We had been to Central Park, Cape the Sunday, where it will probably May, and Saratoga, resorts of fashchoose to repose in silence. A re- ion and pleasure, but the best was To general fund of......\$1076 44 vival effort if successful would es reserved till the last. And as to-

servance of the Sabbath. Balance to new account.... \$106 17 I secured the argument of Sister | wonderment. But if this city be so Jones for publication in the RE- grand in its dimensions, so beauti-CORDER as a valuable argument of a ful in groves, birds, flowers and love Sabbatarian sister, and for the stones, what must be that city where sake of placing extra copies of it in these are all perfect, and never fade the hands of her neighbors, who or die; where pavements wear not could not or would not hear it from out, nor need to be repaired? From her own lips. I have notified you a day thus spent in Greenwood, before that there were a few Sab- death must lose its terror, and the bath-keepers with Advent proclivi- picture of the evergreen shore be ties living a few miles distant from painted more vividly on our vision, to report in full at the next regular | Sister Jones. I formed a pleasant acquaintance with them and preached world-worn feet press the cool once in their neighborhood. They also spent one Sabbath in our meeting with us. It is the intention to meet for a social meeting on the Sabbath. Sister Jones' husband, though not a church member, gives his hearty support to the Sabbath cause. Finding that I could do but little more there at the time. I left in the hope that the beginning made would soon open the way for other to the views and work of Seventhsuccessful labors. Seventh-day Baptists traveling through Michigan would do well to call on Sister Jones. She is about twelve miles east of Cassopolis, on the Air Line of the Michigan Central Railroad, between Jackson and Niles. The country is gently rolling, well tim-These tracts were approved for publibered and fertile. Mr. Jones would like a Seventh-day Baptist to work his farm. He has eighty acres to

PAPER MILL EXPLOSION.—At nine o'clock, on the evening of July 22d, per mill of Close & Son, at Iowa City, The Business Committee again met at | Ia., exploded, causing the explosion of four others and utterly destroying all the stock in the rooms, the en-

sell. A few Sabbath keepers moving

in there might build up a society.

JAMES BAILEY.

healthy.

Voted, that the quarterly report across the street and over houses of M. B. Kelly, when received by and were recovered. The bodies of Tierney and Smaller were either buried in the ruins or blown into

GREENWOOD CEMETERY.

BROOKLYN, July 22, 1875. Whoever is still living in the fear of death, over whom the chills creen at the mere thought of dissolution and whose Christian faith is insuffi. cient to dispel the darkness of the tomb. would do well to visit this great city of the dead.

From the dust and heat of the streets of Brooklyn, from the turmoil and strife of busy life, we are ushered into the cool shade and quiet walks that ascend through the grand entrance way, by a score of paths over and through the Heights. sacred to the memory and last resting place of the city's dead. No thoughts of terror steal over us; no dark forebodings obtrude themselves, as we wend our way among the tombs, wark over the lifeless forms in the midst, possibly, of a host of invisible spirits; but rather greater joy thrills our souls. "Is

M. T. Jones, I visited Newburg, this death?" we ask, "O death, Cass Co., Mich. Sister Jones I found where is thy sting! O grave, where The Cemetery occupies the highcause. I was told by her that she excellent view of the ocean and all had not seen a Seventh-day Baptist the cities within seeing distance. to speak to, outside of her family, The grounds consist of seven hunfor thirty-six years. She had re- dred acres, and are beautifully laid tained her integrity and had done out in roads and walks. They are faithful work for the cause during for the most part quite uneven, conleading power in good works within elevations, which, however, afford her reach, and received the uniform excellent plots for burial; the edges respect of all, in and out of the of the hills being used for vaults. churches. She was in a community while the summits are capped with those few were not active, hence On one of the highest of these hills she was often called upon to take a is a very large monument, erected leading part in meetings and Sun- to the memory of the soldiers of our day Schools and benevolent efforts. late war. Thus have an apprecia-The pastor of the Baptist Church tive people honored "the Boys in had been drawn out by her faithful- Blue "for their valor and patriotism, ness in a discourse in defense of with a place in their affections, such Sunday Sabbath. In that discourse as wealth cannot buy, and a posiworthy of the subject or occasion. Many of these monuments are spent in their preparation, and some deferred on learning that I would half feet. Many will remember expense incurred in the purchase of visit the place to give Sabbath lec- reading of the French girl, Charbooks, he asks \$300 for the labor, tures. She applied for the use of lotte Canda, who was thrown from which he deems a moderate com- the Baptist house for a series of lec- a carriage and killed on her seventures on the Sabbath by a Seventh- teenth birth-day. Also that the 3d. From Ira J. Ordway, dated day Baptist minister. On the ap- fortune that would have fallen to o the cause of the Sabbath in that trustees, and they, by a vote of was expended for her monument three against two, refused it. The It consists of a highly ornamented Sabbath refused to be shut up when monument, in the recess of which their house for lectures. Notices death. But of beautiful monu-

> . \$490 34 tablish the Sabbath cause there. day we entered this silent city, The spiritual sense must be quick- emotions of surprise and pleasure ened to bring the people to the ob- were awakened from their sleeping place, and we once more reveled in and thither as we go, "may our smoothness of the golden street."

> > PERSONAL.—In the report of a Minnesota camp meeting, in the Signs of the Times, we find the fol-

lowing paragraph: In the evening, interesting remarks were made by Bro. and Sister . C. Spicer, Seventh-day Baptists Bro. Spicer fully committed himself day Adventists; and at the parting meeting the following morning, the congregation, by a rising vote, responded to his remarks, receiving him as a member of the body. Credentials will be issued to him by the Minnesota Conference Committee.

THE young murderer, Pomer oy has been detected in an attempt to escape from jail. He had made such progress in the undertaking as to inspire entire confidence in its success, and had written a history of the escape, for the benefit of his friends; but, like many an autobiography, the realization did not equal the glorious anticipations, and the effort has dampened the zeal of parties who had thought him mentally an improper subject for the punishment prescribed by law for

COMMUTATION. - Governor Tilden more were blown five hundred feet | eight months.

never in a single instance treacherous or deserted one hour of need or peril. A " witnesses." can be brought to attest this truth. Read may have tried many Some of them probably have to be real friends, but al many have you found to be at the core," they have flatter to deceive. 2. He is a powerful friend. friends may really desire you. But how often are you cumstances where they canno you the assistance you need this friend can afford you th ed help in all possible circun in which you can be place can shield you from the mo erful enemies, and amid the dangers. Should the whole combine for your destructi flee to him, and beneath the tion of his arm you are safe. 3. He is always at hand and

to help. Other friends may

from you at the very time vo

them and you perhaps ocean

roll. But not so this friend

need their assistance. I

A FRIEND INDEED.

Reader, do you want a

Yes, a friend. How soul-

the name! How blessed to

ty 1 Rob you of the last

and where could you find

spot on earth? I want to

one whose friendship will be

value to you than that of a

in the world. But before I

his name, let me point ou

1. He is a tried friend.

been tried for thousands of

millions of individuals, and

some of his excellences.

never leaves nor forsakes the trust in him. He is always b side to protect them from the unexpected dangers, and vide at all times for their wa 4 He is rich and able to your wants. How many wa your body and soul which r friend can relieve. B friend has a rich supply for want of body and soul for ti eternity. Though you l friendship of the mightiest monarch, yet even his weal resources might fail, and his crumble to ruin. But this lins resources for the supply wants which are absolutely less. And though he has the wants of millions of his yet his treasures are not in diminished. Some of my may be among the number of wlose earthly treasures have en to "themselves wings 'a away," or have had the f

friend? Will not you ma yours? 5. He is a sympathizing Perhaps you have known by ence how cheering it is to friend to sympathize with the sad hours of your a Surely this of itself was "1 water to the thirsty soul, they could do nothing more haps too, at such times, ve seen professed friends stand and you could almost say, and friend have I none." friend has always proved " in need," one who is always with the feeling of our infirm "His heart is made of ten

their toil destroyed by the

ing insects, leaving them

destitute of food and raime

you not then peculiarly ne

his bowels melt with love." 6. He will be a friend w other friends fail. All other can go with you but a little your future journey. Death ahead of you. That is ar when all earthly friends mus This friend alone can stand as you grapple with the "ki terrors," as you go down the and dark vale of death. An during that long eternity be how friendless, how wretched you be unless this friend is Do you ask the name of this His name is Jesus. Reade

WEST Манси 23d, 1875.

you now make this friend you

ALCOHOLIO MEDICATIO Case 1. An octogenarian than any other one man, strumental in building up a Has been a hard worker. large amount of tobacco, a tobacco rimmatism. His pl prescribed whisky. The las saw him, with trembling lim broken accents, he was den the evils of intemperance. same time, he was drinking quarts of raw whisky a we medicine. As might be ex some of his boys are ru

Case 2. At the age of years, united with the chu about five years, was exce cated for drunkenness. A fe later, was restored to mem for twelve years filled his the church. Hard work an co brought on rheumatism digestion. His physician pr prickly-ash bark, in a pint dy. The old appetite, kept bad diet and tobacco, no from a half slumbering co and successfully demande drink. In a few days after scription was made, with ax he exerted himself to the u his ability to take the life whom he tenderly loves who Now some of the children oad as the father.

Case 3. A church mem fever. His physician p brandy. The patient's o guage for its effects: "I so to love my medicine. Wi

GREENWOOD CEMETERY.

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greater joy thrills our souls. "Is

this death?" we ask, "O death,

where is thy sting! O grave, where

The Cemetery occupies the high-

our est ground in the city, and affords an

she excellent view of the ocean and all

tist the cities within seeing distance.

nily. The grounds consist of seven hun-

re- dred acres, and are beautifully laid

lone out in roads and walks. They are

ring for the most part quite uneven, con-

as a sisting of successive depressions and

ithin elevations, which, however, afford.

form excellent plots for burial; the edges

the of the hills being used for vaults.

inity while the summits are capped with

and one or more beautiful monuments.

nence On one of the highest of these hills

ake a lis a very large monument, erected

Sun- to the memory of the soldiers of our

hurch tive people honored "the Boys in

se of with a place in their affections, such

ourse as wealth cannot buy, and a posi-

a not tion in Greenwood as good as Astor,

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argu- nearly fifty feet in height, and one

ad if has just been erected, the single

s she shaft of which is thirty-six and one-

would half feet. Many will remember

lee- reading of the French girl, Char-

se of lotte Canda, who was thrown from

of lec- a carriage and killed on her seven-

e ap- fortune that would have fallen to

d his her, and which consisted of \$50,000,

te of was expended for her monument.

when monument, in the recess of which

ny ar- was placed a marble statue of the

t in a girl nearly life size. Near her

then grave is another, almost concealed

ustees from view by a weeping willow.

cured Here, "Pat" told us, her lover was

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otices death. But of beautiful monn-

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iness of We had been to Central Park, Cane

robably May, and Saratoga, resorts of fash-

A re- ion and pleasure, but the best was

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the ob- were awakened from their sleeping

Sister wonderment. But if this city be so

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COMMUTATION. -- Governor Tilden

has commuted the sentence of Geo.

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v 22d.

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place, and we once more reveled in

uld es- reserved till the last. And as to-

Massachusetts 1791, died 1872.

A large number of men are kept

teenth birth-day. Also that the

not could purchase with their millions.

thful-

late war. Thus have an apprecia-

Blue "for their valor and patriotism.

yler, is thy victory!"

this friend can afford you the needal help in all possible circumstances in which you can be placed. He arful enomies, and amid the greatest | physician. dangers. Should the whole world combine for your destruction, yet fee to him, and beneath the protec-

may have tried many friends.

come of his excellences.

tion of his arm you are safe. 3. He is always at hand and ready to help. Other friends may be far from you at the very time you most need their assistance. Between them and you perhaps oceans may But not so this friend. He never leaves nor forsakes those who mexpected dangers, and to provide at all times for their wants. 1 He is rich and able to supply our body and soul which no earthwant of body and soul for time and estitute of food and raiment. Do cause. von not then peculiarly need this riend? Will not you make him

Perhaps you have known by experience how cheering it is to have a they could do nothing more. Perand you could almost say, "Lover and friend have I none." But this his bowels melt with love."

other friends fail. All other friends your future journey. Death is just God, he will be with them. . . . thead of you. That is an hour when all earthly friends must part. This friend alone can stand by you as you grapple with the "king of WESTERLY.

MARCH 23d, 1875.

ALCOHOLIO MEDICATION.

Case 1. An octogenarian, more han any other one man, was intrumental in building up a church. Has been a hard worker, used a quarts of raw whisky a week, as a

Years, united with the church In bout five years, was excommunithe church. Hard work and tobacco brought on rheumatism and inprickly-ash bark, in a pint of branbad diet and tobacco, now arose

H. Rogers, of Chenango Co., who Now some of the children drink as bad as the father. was sentenced to two years and work eight months imprisonment on a who finding of manslaughter in the third out a degree for causing the death of a man in the defense of his father, to d feet | eight months.

Reader, do you want a friend? take it. I tried to think of the operator at that point knew nothing Yes, a friend. How soul-cheering cost of constant drink; but home, the name! How blessed the reali- all that I had, and the interests of the name of the last friend, my soul, at that time, were not suf- amounting to \$700 have been offered and where could you find a bright ficient to keep me from drink; noth- for the recovery of the bodies of the spot on earth? I want to direct to ing but the presence of my wife eronauts, and steam tugs are now spot on the presence of my wife and children, and the love I had for them, saved me." The physician. in the world. But before I tell you who made this prescription, beis mane, let me point out to you lieves (for his word is to be taken) that stimulus as a medicine has no

le lie is a tried friend. He has relation to drink as a beverage. been tried for thousands of years by Case 4. June 14th, 1875, bought millions of individuals, and he has a gallon of whisky at the druggist's. pever in a single instance proved This is to be mixed with milk and treacherous or deserted one in the drank as a medicine. Seven of this known through the columns of the har of need or peril. A "cloud of family are frequently the worse for witnesses" can be brought forward drink.

to attest this truth. Reader, you Some of them probably have proved have come to be known as drunkto be real friends, but alas, how ards, some of them in a drunkard's many have you found to be "rotten grave, and others are near it. Of at the core," they have flattered only all persons who drink, and are not habitual drunkards, the one who ... He is a powerful friend. Other drinks by the advice of his physifriends may really desire to help cian is the most pitiable. Others ren the assistance you need? But soul. They may see their wrong, he who drinks for health, with the approval of conscience, will reach School children. can shield you from the most pow- the precipice blindfolded by his

H. P. BURDICK, M. D. ENCOURAGEMENT. 15 MILL YARD, Goodman's Fields.) LONDON, E. Eng., July 6th, 1875. It was our happy privilege to weltrust in him. He is always by their bath, and on the 14th instant, perthe wants of millions of his friends, | brethren across the water. This | presented: vet his treasures are not in the least | brother expresses an ardent desire hainished. Some of my readers for our acquaintance, and even the may be among the number of those closer relation of church fellowship. whose earthly treasures have "tak- The prayers of God's people will Address or have had the fruits of contributions for the support of their toil destroyed by the devour- and the blessing of the Lord upon Music,

W. M. Jones. GRIMSBY, July 4th, 1875. Dear Brother Jones,-I received your welcome note, and also the RECORDER EXTRAS, [May 6th and] June 5th, for which I am obliged. I am also receiving the RECORDER weekly from America. Their perufriend to sympathize with you in sal interests me very much as well the sad hours of your affliction. as instructs. I am glad to hear Surely this of itself was "like cold that Eld. Wardner has arrived, and water to the thirsty soul," even if trust that by the help of the mighty one of Israel he may be enabled to spread far and wide, and with great | School : haps too, at such times, you have acceptance, the Sabbath truth. I seen professed friends stand aloof, should like to know whether he will be able to visit Grimsby during the summer. The RECORDER EXTRAS will be distributed to-night, and I friend has always proved "a friend would be much obliged if you could inneed," one who is always "touched | forward the tract entitled " Elihu." with the feeling of our infirmities." I think Bro. Molyneux has done a "His heart is made of tenderness, good work in so earnestly distributng the truth, as it has doubtless prepared some fallow ground for the reception of the seed of truth. the place. The attendance was I believe the work will be very pro- large and the interest strong and can go with you but a little way in gressive, and if true hearts work faithfully together for the glory of

I remain yours sincerely. Tors," as you go down the lonely the various moves in the trial of Backus, "What, think ye that he and dark vale of death. And then William M. Tweed have such a will not come to the feast?" was a during that long eternity beyond, bearing on the cause of public mor- very excellent presentation of the how friendless, how wretched must als as connected with the govern- object of such a meeting. All the you be unless this friend is yours. ment of both city and country, that different denominations in this sec Do you ask the name of this friend? they are watched with unusual in- tion took part, and a better feeling His name is Jesus. Reader, will terest. The last feature of the case is seldom found. No meetings ever you now make this friend your own? is a notice of an appeal, by the peo- held in Albion have done more to ple, to the General Term of the the end of a brotherly feeling, and

Ex-Attorney General Barlow, says that the order for a bill of parstances was to endeavor to have the hopeful of success.

A reporter called upon Charles medicine. As might be expected, O'Connor to ascertain whether he bill of particulars required. The order of Judge Donohue, he said. cated for drunkenness. A few years was equivalent to a defeat of the aler, was restored to membership; suit, if it was allowed to stand. stated, showed the utter impossibility of attempting to comply with

The appeal to the General Term. ply to a question as to when it had been prepared, was made a long from a half slumbering condition, been prepared, was made to time ago, and had been held by the and successfully demanded more Judge subject to advisement ever drink. In a few days after the pre- since. Further than this Mr. cription was made, with ax in hand, O'Conor was unable to state what he exerted himself to the utmost of for the plaintiff until after the mohis ability to take the life of one tion is heard and a decision ren-

Some nave not nad by the fiver. His physician prescribes form its effects: "I soon came for its effects: "I soon came to love my medicine. With great to love my medicine. The patient's a love my medicine. With great to love my medicine. The patient's a love my medicine. With great to love my medicine. A chase, J. A. Chase, J. A. Chase, J. A. Chase, J. A. Chase, J. H. Davis, E. E. constructed, having been made by dead relatives. At length the door women the right to vote in Presidence of these have abundant reason dential elections.

Cook, H. A. Chase, J. H. Davis, E. E. Constructed, having been made by women the right to vote in Presidence of these have abundant reason dential elections.

Cholera has made its appearance of Mermod, Jaccard & Co., from definitely postpone the bill giving women the right to vote in Presidence of these have abundant reason dential elections.

Cholera has made its appearance of Mermod, Jaccard & Co., from definitely postpone the bill giving dead relatives. At length the door women the right to vote in Presidence of the constructed, having been made by women the right to vote in Presidence of the constructed, having been made by women the right to vote in Presidence of the constructed, having been made by women the right to vote in Presidence of the constructed, having been made by women the right to vote in Presidence of the dead relatives. At length the dead relatives. At length to vote in Presidence of the constructed, having been made by women the right to vote in Presidence of the constructed, having been made by women the right to vote in Presidence of the constructed, having been made by women the right to vote in Presidence of the dead relatives. At length to vote in Presidence of the construc

of it the night before, and communication with that section was severed on the 20th. Rewards hunting the lake for them.

HOME NEWS. Carlton, Iowa,

To the Editor of the Sabbath Recorder:

Thinking it might be of interest to your readers to learn something of the state and progress of the Carlton Church and Sabbath School, we would endeavor to make it RECORDER. We do not claim to In the four families containing and duty to do. We are unprofitahave done all that was our privilege these cases, a number of persons ble servants, yet the Lord has been good to us; and there are indications of a better state of feeling. There seems to be more of a determination to do the Lord's work, and we cherish the hope that ere long the good Lord will take his own But how often are you in cirdrink against conscience and reason, mightily among us. Pray for us, cause in his own hands, and work comstances where they cannot render against the voice of God in the dear brethren, that we may get where the Lord can work in us and and reform ere it is too late. But by us, until he shall get the glory in the conversion of all our Sabbath

Our Sabbath School was never in better working order. Teachers and students come up with interest to the work. On the 28th of June, the school held a picnic in a young maple grove, situated on Eld. Babcock's farm. Cordial invitations come Bro. Wardner's arrival on the were extended to neighboring 30th ultimo. He preached on last schools to participate in our feast, Sabbath in Mill Yard chapel. The which was accepted by the Fair services were very impressive, and View Sunday School. Although will, we hope, result in good. He the roads were wet and muddy, and remains with us over another Sab- the going bad, there was a large procession formed, composed of side to protect them from the most haps later, I propose to accompany horsebackmen and heavy loaded him on a tour (which I have delayed teams, led by a band of music, and to make till his arrival) to Grimsby, | the Stars and Stripes floating in the Elgin, Glasgow, and Belfast. There air. It reminded us of war times, your wants. How many wants for is a decided Sabbath interest in when our fathers and brothers went each of these places. Calls con- to fight the battles of our country, friend can relieve. But this tinue to come for the tract, "Mr. and for the restitution of its laws. filend has a rich supply for every Moody not a Jew," and a larger It also reminded us that we should edition will be printed in a few still be soldiers, and should be eternity. Though you had the days, though the expense there of fighting in God's army, for the friendship of the mightiest earthly it will have to walk by faith for a restitution of his government and monarch, yet even his wealth and few days, at least till some one laws. We were glad to notice resources might fail, and his throne sends the money. The Memorial the friendly greeting and kind comble to ruin. But this friend has been delayed, but will be posted handshaking when we had all has resources for the supply of your to friends next week. Herewith is gathered in the grove. The schools wants which are absolutely exhaust- a part of a letter from Grimsby, were called to order by the Chair-And though he has supplied which will surely encourage our man, and the following programme

Music, Vocal," Gather them into the fold.' Rev. Mr. Kroesen. The Fair View School. to themselves wings and flown certainly not be wanting, nor their Music, Vocal, "The Bright for evermore."

insects, leaving them almost our work and this holy Sabbath | Music, Fair view School.

| Music, Fair view School. | Head of Conducting Sabbath Schools. | Essay, "The Best Method of Conducting Sabbath Schools." | J. L. Hull. Closing Address, Dea, D. Davis.

Now came the time for us to depart for our several homes, fully

passed by the Carlton Sabbath Resolved, That we send a pro-

gramme of the proceedings, and the Essay, for publication in the SABBATH RECORDER.

G. S. BABCOCK.

Grove Meeting at Albion. The Union Grove Meeting recently held at Albion, was a marvel for

earnest. Twenty-two ministers were present, and with two or three exceptions took active part. The meeting was managed by Eld. Backus and Eld. Baker of Edger-THE TWEED CASE.—The result of | ton. The opening discourse by Eld. Supreme Court from the decision of love to God and man. The preach-Justice Donohue ordering a bill of ing all pointed to the cross on Calparticulars, which has been served vary. There were three discourses upon Messrs, Field and Devo, de- each day. The discourse by L. C. fendant's lawyers, and duly ac- Rogers, on First-day afternoon, was followed by a general invitation for all engaged in the Master's service large amount of tobacco, and had ticulars virtually stopped all pro- to move forward, and it was beobacco rhenmatism. His physician | ceedings in Tweed's case for the | lieved that a thousand people arose prescribed whisky. The last time I present. The only thing the prose- and moved forward. A very pecucution could do under the circum- liarly searching discourse was given broken accents, he was denouncing stances was to endeavor to nave the order vacated. Vigorous efforts by Rev. Mr. Lugg, of Janesville, on would certainly be made in this di First-day evening. The conference same time, he was drinking three rection, and the prosecution are and prayer meetings were sometimes wonderful meetings in the manifestation of the presence of

some of his boys are ruined by had been able to devise a way out God. The singing by the congre- eral thousand spectators. The arthe difficulty. Mr. O'Connor gation on some occasions seemed to rangements for the exercises were Case 2. At the age of twenty emphatically stated that it would be enlist everybody, and when the very complete and everything passed absolutely impossible to furnish the "Battle Hymn of the Republic" was off in the most successful manner. him "in the great congregation." for twelve years filled his place in Affidavits before the Judge, he the entire meeting nothing made it ing purposes, clear and ice-cold, the to take on the wing those who ran; necessary to speak of any disorder. The Grove Meeting closed at noon

whom he tenderly loves when sober. dered.

Long Branch, Nebraska. June 1st. 1875 I wish to say to our friends in the

that these light afflictions, (grasshoppers) which seemeth so grievous at present, may work out for us tem- this fountain by L. M. Rumsey perance and its enjoyments, gratitude and its blessings. Our society as such has received no aid save galvanized iron work, considered to what came from Alfred, except \$17 90 from Tama County, Iowa, and fourteen pieces of clothing sup. Hennessy & Duff did the plumbing posed to be from Milton Junction. Some have received private donations; some have received goods through the Grange. The present filtering and cooling apparatus. crop of grasshoppers has alrerdy M. King & Co., undertook to mardestroyed nearly all our wheat crop, and are appropriating the corn to their own use. D. H. MAXSON.

Ordination at Woodville. The religious services attendant on the ordination of Geo. T. Colins to the office of deacon in the Seventh-day Baptist Church at Woodville, R. I., were held at the parts of the work. These names meeting house, on Sabbath afternoon, June 26th, 1875, at 3 o'clock. By previous invitation of the pastor, (Rev. Horace Stillman,) there were present from sister churches the following named delegates: Pawcatuck-G. E. Tomlinson, Wm. Maxson, H. S. Berry, E. Anson Stillman: 1st Westerly-C. C. Stillman, G. T. Collins; 2d Westerly-Henry Clarke: 1st Hopkinton-A. E. Main, O. Langworthy, H. C.

On motion, B. P. Langworthy, 2d, was appointed Secretary. The church having selected the candidate, and being satisfied with him, there was no examination by was Friday. On Sunday the custom

Burdick, A. B. Burdick, 2d; 2d

Hopkinton-S. S. Griswold, J. Lang-

worthy, Benj. P. Langworthy, 2d;

Rockville-J. R. Irish, E. P. Bur-

dick, J. P. Palmer, Chapman Mate-

Services commenced by singing earth." Reading of the Scriptures by A. E. Main. Prayer by C. C. Stillman. Singing "My soul, be on thy guard." Sermon by A. E. Main; text, 1 Tim. 3:13. Consecrating prayer by J. R. Irish. Charge by S. S. Griswold. Right to destroy them. On Monday Highand of fellowship by the pastor. Singing "A charge to keep the same subject again. Topposed the destruction. Haight relented I have." Benediction by S. S. Gris- told White and I to go ahead, tell wold. B. P. LANGWORTHY, 2D,

Picnic at Alfred.

The Ladies' Benevolent Society of Alfred Centre, and the Sabbath School of the 1st Church of Alfred united in holding a basket picnic in we came back. They had twenty a grove belonging to Mr. Lorenzo day was cool and pleasant, which dren. Near home we met Ira Allen. kept many at home to attend to hay- He said 'the emigrants' doom was ing; nevertheless, the attendance was good. Arriving at the grounds, which were situated about one and a half miles below the village, teract what we did. I went home. the children hastened to enjoy the swings, balls, and to ramble about me; said orders came from camp; in the grove, while the elder persons had got further orders from Col. were preparing tea, coffee, ice W. H. Dame to finish the massacre, cream, and lunch. After dinner, to decoy out and spare only th the assembly was called together to small children who could not tell listen to singing and speeches. Prof. the tale. I went off, met Allen, T. R. Williams spoke eloquently of bee came out, said you are or incidents connected with the Sev- dered out, armed and equipped; so enth-day Baptist Church at Newport, I went. Hopkins, Higbee, John which were prompted by the circulation of a subscription paper for the Hamblin's ranche in the night, three repairing of that church. Eld. Hull, miles from the emigrants; there after aptly referring to the occasion, met Lee and others from the generspoke of the demands for contribu- al camp where the largest number tions for the good of society, and of men were. Then found the emiespecially of the demands for the grants not all killed. Lee called fitting up of the church, for which He told me the situation of the emithe Benevolent Society are doing so grants; strongly fortified, no chance much. After this, a collection was to get them out; that Higbee or taken for this object, which, together with the proceeds of the sale of ice cream and coffee, amounted to D. Lee to carry out the whole plan, about \$25. The day was passed They went to Camp Lee; called all very pleasantly and we trust profit- soldiers in a hollow square, addressed

KING'S FOUNTAIN. We have scarcely for a long time read a more interesting item of home enterprise than the following from the St. Louis Daily Times of Sunday morning, July 11th. We Just then an order to march was perhaps refer to it with the more given; had to go. Higbee had feeling from having spent a day once in that city when the thermometer stood at ninety-five degrees with a white flag. A man from the in the shade, and we are sure that | emigrants met them. | Lee and the such a fountain as the one described would have been a blessing indeed. We wish we had space for the en- the intrenchments. After some tire article, poetry and all. We hours they came out and the emiinsert enough, however, to give our grants came up with the wounded readers an idea of this beautiful in wagons ahead. The wounded fountain, and the praise due the fight. Next came the women, next generous donors to whom the citi- the men. As the emigrants came zens of St. Louis owe a debt of up, the men halted and the women lasting gratitude: "The formal dedication of L. L.

& Moses King's fountain took place at the word. When the word halt last evening in the presence of sevsung, it seemed truly like praising The fountain is an attractive and romantic piece of workmanship, and an ingenious contrivance to supply company to fire; no emigrants esgas, water for spray, also for drink-caped; saw soldiers on horses It is worthy of note that throughout gas, water for spray, also for drinktime of day and the status of the saw a man run; saw Bill Stewart weather. It stands directly in front on a horse go after and kill him; The Grove Meeting closed at noon of the terminus of the Olive street saw one wounded man beg for his on Monday. Services were held at car line, a short distance west of life. Higber cut his throat. The The old appetite, kept alive by latter part of August, he said in reference followed a short discourse of Olive street. In point of design by Eld. Rogers, in which it seemed it is entirely different from any drinking fountain in this country, little children. As I went I saw a that everybody wanted to take part. drinking fountain in this country, signers. The main body of the signers. The main body of the men, crying, my husband, my husfountain is made of galvanized iron, band. Soldier shot her in the back; and rests upon a Knoxville marble has a diameter of about four feet. on the ground with their throats

difficulty I waited for the time to The dispatch says the telegraph health than they have enjoyed for were also obtained. Below the dentally shot and killed by her hus- as her baby that had died a few years. I sincerely hope and pray locks are a barometer and ther- band, at Philadelphia, Pa., July weeks before. Then a young fellow, mometer from Blattner & Ad-25th. He snapped a gun at her, ams. The faucets and flanges were not knowing it to be loaded, and designed and made especially for the contents took effect in her abdomen, causing instant deeth. The & Co., who also supplied the plumb husband has been arrested to await ing and gas fitting materials. The

THE SABBATH RECORDER, JULY 29, 1875.

be the finest piece of work in this

Schmidt & Mark "

trade with them: felt bad about it

saw a few of them at Cedar; this

was to have a meeting of the presi

here was a discussion as to the de-

struction of the emigrants. Haight

others were there. Same brethren

opposed the destruction. I did.

asked what would be the conse

quences of such an act. Then Haight

got mad and said the Indians were

bee, Haight, White and I met on

the same subject again. I opposed

our people the emigrants should go

through safe. We did so. On the

the road met John Lee, told him

where and why we were going. He

replied, I have something to say

about that matter. We passed the

emigrants at Iron Springs. Next

morning we passed them again as

or thirty wagons, over one hundred

people, old men, middle aged wom-

scaled, the die was cast for their destruction; that Lee had orders to

take men and go out and intercent

them. Allen was to go and coun

Three days after Haight sent for

they wanted reinforcements; that h

Willis and Sam Purdy, went along;

best we could; that he agreed

line ever made in St. Louis, is from United States and Canada.—Ar- and a mask. The seances are now the works of Hull & Cozzens. ticles of convention of the Postal and gas fitting work, and it wil Department of Canada and the repay one to make a visit to the United States for the establishment sement and office of Messrs. King or exchange of money orders beto examine the construction of the tween the two countries are gazetted. Money orders payable in the States bleize, paint and gild the fountain are to be issued at money order postin time for dedication, but owing offices in the Dominion on and after to the crowds which for several days have collected around the exceeding forty dollars, Canada curfountain while in process of erection. and the rain which fell vesterday rency, on any single order, for they were unable to complete this which a commission is charged of vork, and the fountain therefore twenty-five cents for an order not appears in an unfinished state. In exceeding twenty dollars, and fifty the lamp are names of the parties cents for over twenty and under who have executed the different forty dollars. No further charge are etched upon glass by Klainwill be made on payment in the United States. Money orders issued in the States, upon conformity with THE MOUNTAIN MEADOW MASSAthe terms of the convention, will, in like manner, be payable at money

A dispatch from Beaver, Utah which they may be drawn without dated July 23d, which we find in charge. The value in gold coin, of the Elmira Advertiser, tells the story of the Mormon outrage at deposits made in the States in paper money, for payment in the Domin-Mountain Meadow, which has so ion of Canada, and the value of long lain in practical obscurity, United States paper of deposits made in the Dominion in gold coin though there has never been a reaor currency of par value for paysonable doubt of the authors of the ment in the States, shall be deterterrible crime. The dispatch says: mined according to the rate of premium on gold in New York in the In the trial of Lee and others tofollowing manner, viz: The Postday, for the Mountain Meadow mas master at New York shall, at three sacre, Philip Klingman Smith, one of the defendants who has turned states evidence, testified as follows: Was at the massacre, in September, 1857. Heard of the emigrants

o'clock P. M. of each day, except Sunday, telegraph to each of the appointed exchange offices in the United States the rate of premium on gold at that hour, which rate coming. People were forbidden to shall, when received by such exchange offices, be taken as the basis of the conversion of money values for next and for all subsequent orders and advices dispatched and redent and council of bishops. I was ceived until receipt of next telegram bishop. The matter came up and from the Postmaster at New York. Hegbee, Morrill, Allen, Willis and THE CANAL FRAUDS INVESTIGA-

non.-Governor Tilden's investigation of the Canal Frauds seems to have been a source of nneasiness to some of the parties having charge of the records of transactions in relation to canal matters, and consequently, it is presumed certain documents likely to throw light upon the subject are not to be found. An Albany dispatch says: The documents missing from the office of the Division Engineer of

the Erie Canal are the final account books, and other papers and documents relating to the three contracts which are the subject of investigation by the Canal Commission. One mprovement of the Bullard Bend on the Champlain canals. Another. standing in the name of Mr. Belden. s for the construction of a bridge over the Mohawk at Cohoes. John Yates, division engineer of the eastern division, has been working diligently for some time past to ring to light the missing records. Ir. Yates has made a formal return to the canal commission that certain pooks and papers which they had asked to have produced from his office, could not be found. Search s not ended and will be prosecuted at all offices along the line of the canal. The canal account books it ninutes, figures, diagrams, &c., which formed the basis of several contracts, hence their importance.

TRATION. - The charges brought against the administration of Indian throughout the country. Prof. dered us to decoy them out the fore the President; and they are work. and the command was given to John sufficiently specific to not only warrant, but to require a prompt investigation, as they implicate the Secrethem, they were all white men tary of the Interior and the Comabout fifty in all. The Indians were missioner of Indian Affairs. The in another camp; saw there Slade and his son Jim Pearce; probably his sons too. All these came from Cedar and Bill Stewart's. I think which Hon. Clinton B. Fiske is Dan McFarlan told Slade and I i President, have selected Commis was an outrage, but we said what sioners to investigate Prof. Marsh's can we do; we can't help ourselves. complaints. The commission that has been appointed consists of ex-Governor Fletcher, of St. Louis: command of part of the men Ion. Benjamin W. Harris, of East marched in sight of the emigrants. Bridgewater, Mass., member of the Either Bateman or Lee went out present Congress; Hon. Charles J Faulkner, of Martinsburg, West Va., a member of the Forty-fourth Conman sat down on the grass; had a gress, and a Democrat. talk; don't know what they talked

about. Lee went with the man into CHEROKEE ELECTION.—The election proves to be a sanguinary as well as exciting matter. A St. Louis were those hurt in the three days' special to the Cincinnati Enquirer Information reached there of a on foot, children and wounded went

on ahead with John D. Lee. The soldiers had to be already to shoot miles from Fort Smyth, on the prisoner. morning of July 18th. The comcame, the soldiers fired. I fired batants belonged to the rival politionce; don't know if it killed; the cal factions of the Ross and Downmen were not all killed the first ing parties. Sylvester King, Wm. Saunders, and Joseph Cody received dead, throats cut: I saw as I came the contents of seven double-barup to them a man kill a young girl.

John Higbee gave orders to my elled shot guns loaded with buckshot, making 103 different wounds. The night following, the contending clans, consisting of about thirty men on each side, met again near Ilkin Bayou, and considerable firing was heard, but no definite particulars have been received of this which would be heard during the the church that evening, and a con- Fourth street and on the North side man said, I would not do this to citement in the Cherokee Nation, you, Higbee. He knew him. After and everything denotes impending I fired I was told to gather up the anarchy.

large woman running toward the THE WAY IT IS DONE. -There was an unusually large audience one she fell dead. As I went on I found night at a seance of a materializing base. It is fifteen feet high and wagons with the wounded all out spiritualistic medium in Boston, and the exhibition was unusually start. I wish to say to our friends in the East, through the Recorder, that there has been no real suffering specifications of J. B. Legg & Co. Hamblin's house; saw no more solve the exhibition was unusually start on the ground with their throats cut. I went on, found children, put them in wagon, took them to Hamblin's house; saw no more solve emerged from the cabinet, and some The Connecticut House of Reparations of the want of constructed having been made by the father.

The Connecticut House of Reparation a lamp diers. One died at Hamblin's; of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of beautiful pattern, well took the rest to Constructed, having been made by necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to necessary food. Some have not had not save of them were at once recognized by resentatives has voted, 82 to 102, to not save of them were at once recognized by resentatives has voted, 82 to 102, to not save of them were at once recognized by resentatives has voted, 82 to 102, to not save of them were at once recognized by resentatives has voted, 82 to 102, to not save of them were at once recognized by resentatives has voted, 82 to 102, to not save of them were at once recognized by resentatives has voted, 82 to 102, to not save of them were at once recognized by resentatives has voted, 82 to 102, to not save of them were at once recognized by resentatives has voted, 82 to 102, to not save of them were at once recognized by resentatives has vote

full of earthly realism, darted forward and grabbed the infantile form, and was promptly knocked down by the man who conducted the show. The investigator held fast to the baby, however, which the action of the coroner's jury. upon examination, proved to be made neither of flesh nor of bones, but to be materialized out of rags

NEW YORK STATE TREASURY. Accountant Warren has completed his examinations of the State Treasury, and reports everything right. The total amount of cash on hand and on deposit, June 30th, was \$7,521,108 03; balance called for by the names of thirty-nine mail conthe 2d of August next, for sums not the books, \$7,521,107 99; surplus, tractors to be prosecuted for failing SUMMARY OF NEWS. The idolatry of Japan is losing ts nower. It is said that the beauiful temples which are thickly scatered over the land are little cared

for, and are rapidly going to decay. A missionary remarks that during his many visits to these places of worship, he had seen and heard much to make him believe that the religion of Japan is fast losing its hold on the hearts of the people and they are willing, as soon as the Association: government encourages the step, to ive up the old for a new and bet-Bishop Smith, the presiding bishof the Episcopal church in the nited States, has impanelled a preiminary court, which will shortly meet in Baltimore, for the trial of

Bishop Whittingham, on the charge of refusing to summon a court to try two clergymen of Mount Calvachurch in that city for using prayers for the dead, which the accusers assert involved the doctrine The imperial authorities in China are taking steps to prevent any further persecution of missionaries in that country, and have issued a proclamation declaring that foreigners have a right to preach the Christian religion throughout China, and must be protected in doing so. The proc-

severely punished. It was openly declared by the late Grand Vizier of the Turkish empire that conversions from Mohammedanism must be an impossibility under a government that rests upon a Mohammedan basis. The threatening attitude of the authorities at present suppresses all signs of a spirit of inquiry among the Turks, further than what is indicated by the constant sale of portions of scriptures among them.

lamation also says that the "lawless

vagabonds" who assaulted mission-

aries last year, will be arrested and

There has been a wonderful change in the Fiji Islands. Forty years ago they were wont to drink blood from human skulls, strangle women and children, and bury alive the aged and helpless. Now 53,000 children attend Subbath School, and it is said | dies, with full directions, sent to any part of these contracts standing in the that the drum-beat for family wor- of the world. Send for pamphlets and in rolls clear round the shores of that southern sea, obeyed by every | Penna Cancer Institute, 1838 Columbia

A missionary in China gives the ollowing summary of the present condition of the various religions in the country. Buddhism is making no progress. Mohammedanism is at a discount, because of its rebellious tendencies. Confucianism is strong and active. Roman Catholicism is making rapid progress. Protestant missionaries are doing Mr. David Dudley Field, who has

just returned from a trip round the world, bears strong testimony to the may be explained, contain original value of Christian missions in heathen lands. He says: "Until went I had notides of the value of missionaries. Now I think that if we spent on them part of the money we now spend on foreign ministries, we should receive much greater benefit for the money used.

The mother of a young woman in Affairs by Prof. O. C. Marsh, of western public school has recov-Yale College, have been of such a ered \$130 damages in a suit against nature and apparently so well sus- the Board of Education for expelltained as to cause much comment ing her daughter, whom she had not allowed to study book-keeping on account of the multiplicity of other Marsh laid his charges directly be- studies and her tendency to over-An invitation is being extensively

signed in Brooklyn, under the auspices of the Young Men's Christian Association, by clergymen and prombe sent to Messrs. Moody and San-Commissioner of Indian Affairs, in key, in the hope that they may spend enly to Prof. Marsh states that the | some time in that city when they re-The safes of the National Bank of Winthrop, Me., and the savings

bank connected with it were burglarized of their contents on the morning of July 23d. The safes were supposed to have been blown open with nitro-glycerine, as there was no indication of powder. A serious fire occurred at Cincinnati, O., on the 20th of July, by which one person was killed, one

fatally injured, and five others more severely injured. The destruction CHEROKEE ELECTION.—The electron of property amounted to about tion of a Chief of the Cherokee Na- \$112,000, on which there was some E. B. Frazer, sentenced to life imprisonment in New Castle, Del., jail, and who has been confined there for the last ten years, has made his es-

cape for the second time. A bar most sanguinary fight at Skin Cayou, had been forced off his cell by a in the Cherokee Nation, about 12 | jack that had been conveyed to the

ninries received in the collision. Secretary Fish has informed May-Wickham that an association of ounterfeiters are preparing to issue in the city of New York twelve by its venerable pastor, Wilcox. This church, founded on principles of Christian England counterfeit notes, and notes of the bank of France.

liberality, was too far in advance of the popular ideas of that period to long hold a visible existence. After its extinction, he

completed, and every thing has been found correct, which shows that the public confidence in Treasurer Spinner was not misplaced. A lottery manager has brought action in the United States Court giveth beloved sleep." against Postmaster-General Jewell

letters addressed to lottery managers and ordering tickets. The Connecticut House of Rep-

Bishop Baltes of Alton, Ill., has congregation whose members send their children to public schools, or

give balls or picnics at which intoxicating liquors are sold. The alarm which has prevailed in byria with regard to the threatened losing of the schools by the Turkish Government, has passed away The mission schools are now being carried on without interruption.

E. G. Johnson, deputy collector of internal revenue and member of the Florida Legislature, was shot and killed July 21st, at the Stillhouse about ten miles from Fernandina. The assassin is unknown. The Post-office Department has sent to the Department of Justice

to perform the service after their hids had been accepted. On the 22d of July, one millio of gold was awarded at the Subreasury in New York, at from 12.65 to 112.80.

The vellow fever epidemic at Key West, Fla., has about died out. No new cases have recently occurred.

MINISTERIAL CONFERENCE.—The ollowing is the programme of the coming Ministerial Conference of the Western

Introductory Sermon. L. R. Swinney. nent concerning a future life? T. R. The Bible doctrine of a revival of reigion. N. V. Hull.
Who are to be considered as compo the eldership of the church? oublic worship? G. J. Crandall.

What is the true doctrine of Christian

union? J. Kenyon.
W. B. GILLETTE, Pres. G. J. CRANDALL, Sec. SABBATH SCHOOL INSTITUTE. A Sabbath School Institute, under the auspices of the Sabbath School Executive Board of the Seventh-day Baptist North-Western Association, will be held, (D. V.,) at Walworth, Wis., on August 3d, 1875, commencing at 9 o'clock A. M., and continuing through the day and evening. The friends of Sabbath Schools are cordially nvited to be present.

By order of the Board.

L. C. ROGERS, Director. PRESCRIPTION FREE.—For the speedy cure of Nervous Debility, Weekness,Opium Eating, Drunkenness, Catarrh, Asthma and Consumption. Any Druggist can put it up. Address, Prof. Charlestown, Mass. DAY BAPTIST MEMORIAL FUND.-The

Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Instiutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed Any information cheerfully given. E. R. POPE. Treasurer

Plainfield, Union Co., N. J. Cured by Dr. Bond's Discovery. Reme

Avenue, Philadelphia, Pa.

In Westerly, R. I. at the residence of he bride's parents, July 17th, 1875, by Rev. A. E. Main, Mr. CHESTER B. STILL-MAN, of Ashaway, and Miss JENNIR M. At Westerly, R. I., June 28th, 1875, by

AVERY, of Waterford, Conn. BENTLEY and Miss EMMA F. PECKHAM, both of Westerly.

At Westerly, R. I., July 18th, 1875, by Rev. Geo. E. Tomlinson, Mr. John H. Brown, of Peace Dale, and Miss Carrie . RODMAN, of Wakefield. At Westerly, R. I., July 19th, 1875, by Rev. Geo. E. Tomlinson, Mr. Julius H. Miller and Miss MAY Miller, both of Carolina Mills.

At Adams Centre, N. Y., July 13th, A few years after their marriage, she and her husband became convinced that the seventh day is the Sabbath, and joined the Piscataway Church, of which she re-mained a faithful member until about eight years ago, when she became a member of the Adams Church. She was

very highly esteemed as a neighbor in the community, and in the church she was ever regarded as one of the faithful. She loved to talk on religious subjects, and was truly devotional in her feeling. She was truly devotional in her feeling. was a good wife and mother, and as she had lived the life, so she died the death of the righteous. She rejoiced at the immediate prospect of relief from suffering, and rest with her Father in heaven. A. B. P.

In Verona, Oneida Co., N. Y., July 11th, 1875, of paralysis, WM. CLARKE SATTER-Satterlee was one of the oldest citizens of he located in the western part of Verona, living about forty-five years in that society. and forty years upon the same farm. Soon after coming to Verona, he experithe constituent members of the 2d Seventh-day Baptist Church of Verona, organized in 1837. His connection with held until the time of his departure. was a man of uncommon physical endu-

rance; there was never a day until shortly before his death, that he was not able to saist himself and be out of doors health, however, had been poor during the spring months, for several years. He leaves a feeble wife, a son, and two daughters, and a large circle of relatives and friends. While these deeply fee their loss, they are comforted in the In Stonington, Conn., at the residence of

W. H. Bryant, on the morning of July 7th, 1875. Mr. SAMUEL ALLEN BURDICK, age the oldest man in the town of Stonington the Scythia recently, causing some damage, has been found in a floating condition, having been deprived of the power of navigation by the leave the found in the town of Stonington. He was highly respected by all who knew him. Mr. Burdick was the third of six children of. Thompson and Patience (Bliven) Burdick, and was born in Westerly R. I. December 30th 1780. He has terly, R. I., December 30th, 1780. He be came the subject of renewing grace in early life, in an extensive religious awak-ening that extended over the southern and with the Wilcox church, being baptized by its venerable pastor, Wilcox. This

The count of the money in the did not renew his visible connection with United States Treasury has been any church, but in the spirit of the divine Redeemer, held happy fellowship with all who truly worshiped the Father and Sa-viour of men. Though never married, he enjoyed the tenderest care from the hands of affectionate sisters, whose fidelity light ened the burdens of great age. His fata

LETTERS. Wm. A. Babcock, L. T. Rogers, F. O. Burdick, P. L. Westland, I. H. Smith, A. E. Nelson, R. Stillman, V. Hull, G. B. Utter,

Burdick, G. M. Cottrell, Thos. Barber, H. Rood, A. B. Burdick, 2d, G. S. Babcock.

RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl-

receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to ex-L. Clarke. Brookfield. \$2 50 32 17

Mrs. A. Oyer, Springville, 88 32 A.V.Monroe, William sport, Pa. 87 31 B Davis, Lawn Ridge, Ill.,500 PLWestland, Grantsburg Wis. 2 50 82 29 J. A. Truman, Lima Centre, "1 75 81 18 G.H. Johnson, North Loup, Neb. 3 50 81 35 Mrs. Mary Babcock, " 2 00 32 29 H. C. Burdick, Ashaway, R.I., 1 06 51 52 Clarke, Clark Falls, Conn., 2 75 83 FOR LESSON LEAVES.

H. A. Chase, Brookfield, Mo.,

Wm. A. Babcock, Leonardsville, H. Rood, North Loup, Neb.,

NEW YORK MARKETS-JULY 26, 1875 COTTON. FLOUR AND MEAL.

Pearls.... Flour, superfine..... 5 20 @5 50 State, extra..... 6 10 @6 45 fancy 6 60 @6 80 Western shipping... 6 10 @6 50 " choice.... 6 60 @8 00 St. Louis extras..... 7 00 @8 50 Minn., com. to best... 6 15 @9 25 Southern, choice to best extra..... 6 30 @8 40 our, Western...... 4 70 @5 25 State and Penn.. 5 20 @6 25 Meal, Jersey....... 4 00 @4 45 Western...... 3 80 @4 55 GRAIN.

Wheat, No. 2 Spring...... 1 37 @1 41 Winter, red Western @1 45 Winter, red Western @1 45 " Amber.... @1 48 White Western.... 1 48 @1 50 White, new..... yellow..... clover.....

oat... HOPS. Crop of 1874... Live Geese Feathers..... Cider Vinegar, # gallon.... Honey, New Box..... Sirup..... 1 00 @1 1: and a blood " Common Eleece..... Combing Fleece No. 1 Pulfed.....

WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese etc., for the week ending July 24th, 1875, reported for the RECOR-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 make, sweet State butter sells at 28 @ 30 ents, and some arrivals of Welsh tubs that are not as desirable, at 25, 27 @ 28 cents. Dairymen through the State are mostly holding for 30 cents for the best dairies. There have been a few sales at that figure. Some of the best receipts of Western that are fresh and in good order. bring 23 @ 24 cents, and even 25 cents. At Westerly, R. I., July 1st, 1875, by Such quality is wanted, and sells readily. Comlinson, Mr. GEO. A. | Fair to good Western is selling for export. and to packers at 16 @ 20 cents. We

> Finest Orange county or fancy Good to fine, near by fresh tubs Western butter, good to prime16 @ 20 Common low grade butter......10 @ 14

CHEESE .- Receipts for the week were port demand all the week, at a slight advance in prices. The market is well cleared and firm at the close. We duote:

> Eggs.—There is good demand for near by fresh marks. We quote: Near-by marks, fresh eggs, per LIVE POULTRY.—Chickens are plenty, and in good demand. Fowls light supply

and wanted. We quote:

Chickens, # fb. 22 @23
Turkeys, # fb. 14 @ 16
Fowle 18 @ fb owls..... Tallow # fb.......81 @ 81 BEANS are 5 @ 10 cents per bushel Choice marrows, # bush. 62 lbs. 2 45 @ 2 55 " Mediums, # bush...... 1 80 @ 2 00

DRIED APPLES are steady; balance the New York State, sliced:...... 8@9
" quarters..... 7@8 DAVID W. LEWIS & Co., 85 & 87 Broad St., cor. South William NEW YORK.

larket your produce faithfully at market rates and promptly for cash. For 25 years near our present location, d for the last 15 years engaged in the DAIRY PRODUCE ON COMMISSION.

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Printed. Send two stamps for camples. TOR SALE AT THIS OFFICE MENT; OR THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the

paid, on receipt of price. Address SABBATA RECORDER, Alfred Centre, N. Y. TOB AND BOOK WORK

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New York.

TOPE EVER.

LESSON XXXII.—JESUS AT BETHES DA.-JERUSALEM, A. D. 80. For Sabbath Day, August 7.

JOHN 5: 5-15. JOHN 5: 5-15.

5. And a certain man was there, which had an infirmity thirty and eight years.

3. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk. bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and whole, and took up in soed, and walked: and on the same day was the sabbath.

10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, hole, the same same and walk.

12. Then asked they him. What man is that thich said unto thee, Take up thy bed, and

'alk?

13. And he that was healed wist not who it for Yesus had conveved himself away, a sultitude being in that place.

14. Afterward Jesus findeth him in the tem le, and said unto him, Behold, thou art made sin no more, lest a worse thing co unto thee.
15. The man departed, and told the Jews that it was Jesus, which had made him

TOPIC. -- Jesus, the great Phys

cian. GOLDEN TEXT.-- 46 I am the Lord that healeth thee. 27—Ex. 15: 26, OUTLINE. I. The impotent man. v. 5. II. His cure. v. 6-9. III. The fault-finding Jews. v. 10-13. IV. The interview in the temple.

Recite Title, Topic, Golden Text, and Outlin QUESTIONS. I. v. 5. Where was the impotent man? How long had he been infirm? What is meant by infirmity? How did his infirmity physically affect his Was his case considered curable? II. v. 6-9. Where did Jesus see the

How did he know that his case had been long standing? What did Jesus say to him ? What led Jesus to ask him that question? What answer did the man give? Was this equal to an affirmative answer? Describe the pool of Bethesda Was it noted?

What is meant by "When the water is tro Whom did the people-think troubled t healing effect? Had this man any friend to put him into the

What did Jesus command the sick man Was he immediately cured? On what did his cure depend? What were the evidences that the man

On what day was the cure performed?

Miscellaneous.

THE LESSON. [A beautiful answer was given by a lit-tle Stotch girl. When her class at school "What is patience?" "-Wait a wee, an' dinna weary."] A village school-room—this the scene,

Aglow with a slant sun cheery; The dominie there, of youthful mien, With the sword of his spirit sharp and keen, And a class of girls in a serried row, Some taller, and some of stature low, And some, like the morning sun, afire To reach the summit of brave desire;

"I canna an' winna teach, an' ye Sae stupid the while I query— Nae vision for ocht but vanity!" With thundering rap the dominie Out-blurted, chafed by a listless girl Whose only care seemed to smooth and

And, as ave, some unco' dreary!

Her apron streamers. "Will onie lass Mak' answer in a' this glaikit class?"
The dominie sighed, aweary. "Oh, ay," said a little one; "I can tell." Weel, out wi't, then, my dearie;'

And the frown from the master's forehea For the sweetest girl in the school was "I want ve to show me the meaning plain O' patience, sin', ow'r an' ow'r again

I've put it this day!" Then the little With a roguish twinkle, soberly said:

' Wait a wee, an' dinna weary.'

SKINFLINT'S MONEY CHEST. BY PAUL COBDEN.

"Wreck and ruin. Not a dollar

in the treasury. Run down to nothing. That's just how it is with us, so we've got to hall in and make no more plans. "Folks can't make bricks without

straw. They can't make anything out Dorothy Ann Dolloway, with out of nothing, Mrs. Gulliver." replied Dorothy Ann Dolloway. ing both to Mrs. Peters and Mrs. "We'll have to shut up our shop Gulliver. and pull down our sign if we can't find a bed of gold somewhere."

"We've given ourselves a rather high-sounding name—'The Good Samaritans; but we've got no more Gospel," replied Dorothy Ann. admoney to spend for oil, and who- ding still another laugh to the last; ever has wounds must get along as "but it takes a great deal of the well as they can. It takes money to buy Good Samaritan oil." "That's so, Mrs. Gulliver." re-

plied Dorothy Ann, as she shook all greeable people agreeable. You over with a laugh that she evidently enjoyed very much herself, and ters. Some folks go to the prayerstill more when Mrs. Gulliver asked | meeting and sing and pray as if what under the sun there was to they were born augels, and a body laugh about. There's something in being

Gospel as they could hold; but in fairly used up that always makes their dealings with others after coming here." me laugh," said Dorothy. "I told prayer meeting's out and the folks you all, six months ago, that, al- all gone home, they are as hard and come?" asked Moseby, with a roguthough we started swimmingly, unpalatable as a green apple. But ish look. "How did you know but we'd run aground before the year I don't mean to say anything Skinflint would scowl and growl at was up; and it seems we've touched against the Gospel—the real, genu you and scare you nearly to death?'

"No laughing matter," echoed Mrs. Peters.

Sally Snow. seemed to have all the money we call." help ourselves with."

Poor enough to be on the town out." ourselves! " exclaimed Dorothy Ann Dolloway. And, after relieving Mother Dolloway," replied Dorothy herself with a hearty laugh, that Ann. "Begging's about the worst seemed to bring pain to Mrs. Gulliver's heart, she added: "You must always to do it in their Sunday-goexcuse me. Ars. Gulliver. I can't to-meeting clothes and with a fresh

We're in a dreadful fix, and I begged and begged of Mr. Gulliver, | couldn't get some money out of his | you have to spare.'

III. v. 10-13. What did the Jews say to him Where was it forbidden to come hundens or he Sabbath day? Ex. 20: 8 10: Neb. 15: 10: er. 17 : 21. Why did Jesus command the man to do that

which was forbidden? Have we other instances of Jesus healing or he Sabbath day? ch. 9: 14-16; Matt. 12: 6-11 What; reason did the healed man give to hem for carrying burdens on the Sabbath ? Was it a good one? What further did the Jews inquire of th Was there contempt in the question i

Why did they ask it? v. 16. Did the man know who cured him? Where was Jesus? Why did he convey himself away? seet the man be healed? What did he say to him? What did it imply?

What did the healed man do?

NOTES AND COMMENTS. I. v. 5. A certain man was there. This man was at the pool or fountain of Bethesda, near the temple in Jerusalem. The pool had over it an open came to try the healing power of the waknown. We know that the man could not walk, that his malady was of long standing, and was doubtless considered incur-

sus saw the impotent man lying on his couch. helpless, waiting to be put into the weak and helpless, and needs his saving benefactor. help. And knew. A supernatural inthe man. whole? Jesus knew the man was at on sinners, and would draw them to him, sinners say. " No one cares for our souls?" whoever, then, first stepped in, or was put anything miraculous manifested in the waters of Bethesda, but they possessed er a periodical agitation, which cured diseases that were otherwise incurable. An- his benefactor, and was unconscious of other steppeth down before me. Not that the pool could not hold but one;

gun," said Mrs. Moss, a modest lit-

tle woman, who looked like some

helping the poor is a woman's holi-

"Of course it will, if my mother

says so," said Rose Moss, as she ar-

ranged the patches for a bedquilt.

something," continued Mrs. Moss-

new set of furniture."

the poor in comforts."

needs money.

great deal of it to make some disa-

know yourself how it is, Mrs. Pe-

"I mean exactly what I say,

girl, only fifteen years old."

ergy of the diseased man."-Lange, Jesus likes? not only restored the man to health but gave proof to those around him that he was really and miraculously healed. III. v. 10-13. Not lawful. It was forbidden in the Old Testament to carry burdens on the Sabbath day. Jer. 17:21,

22: Neh. 13: 15. This complaint of the Jews shows that their heartless legalism had destroyed in them compassion and true religion. Jesus commanded the healed man to carry his bed, not only to evince his cure, but to teach the Jews that he was the Lord of the Sabbath, and what was the true spirit of the Sabbath; also, that it was lawful to do works of necessity and mercy on the Sabbath. He that made me whole. The healed man, in his answer, reasoned rightly. If one had the compassion and power to do so great a work, he certainly would not make an unlawful requirement, and ought to expect did. obedience. It was not an excuse through grandfather. It was the pride and

fear of the Jews, but the citing of right glory of that old gentleman, and it II. v 6-9. Jesus saw him lie. Je:

sight into the condition and situation of in the temple. The healing seems to the pool to be healed. Jesus asked the render thanks to God for his mercy. When question because of pity for the we are raised from a bed of sickness, we suffering man, and the desire to kindle in should not forget God. Sin no more. him a hope of cure. Jesus has compassion | Implies that the man had a special disease, caused by a special sin. Jesus shows the fountain of life. Sir, I have no him that he knew the cause of his malady, man, &c. This implies that he did wish | and warns him not to repeat it. We may to be healed, but in his helplessness, he | conceal sin and vice from men, but not had no friend to help him. Shall helpless from God. Lest a worse thing come unto thee. God visits with When the water is troubled. severe judgment those who have been re-It was superstitiously believed by the peo- stored from the ways of sin, and then go ple that an angel went down into the pool back. If the reformed drunkard returns at a certain season, and stirred the water; again to his cup, he becomes more beautly. 'The doom of apostates is a worse thing in, was cured of whatever disease he had. than thirty-eight years lameness."v. 4. There does not appear to have been | Henry. The man departed. Then departed the man, and told the Jews that it was Jesus who healed him. The mogreat medicinal properties, especially aft- tive was not ingratitude, but the man rejoiced to learn the distinguished name of

harm to Jesus in disclosing it. This lesson practically teaches: (a rather that the stairs or steps were so con | That Jesus is the only fountain of life, structed, that but one could step in at and whosoever will drink from that fountime, and receive healing. Rise, take tain, shall he healed of sin, and have in up thy bed and wark. "Three him a"well of water springing up into know the comfort of these great words of power in one wonderful work, or everlasting life." (b.) That every Chris- warm comforters when we draw the divine healing will which awaken at lead him to the fountain of life.

"But it will never do for us to dressed herself the next day in what

abandon the good work we've be- Dorothy called "Sunday-go-to-meeting clothes"—a lovely suit of blue —and started for old Bachelor sweet picture of faith. "And I Moseby's. don't know why we should lose all "I declare, Jenks, I'm a cross I didn't suppose you had a heart, heart and hope," the added; "for fellow to day. A pleasant day couldn't be pleasanter; but I feel you know he isn't supposed to have est work, and the money we need as if I could turn the sweetest thing any. Well, the truth is a Moss in the world into vinegar. I'm in Rose never riles an old bachelor as one of my moods, you see; so don't an old woman does when she go s stand there, twirling your hat, as if you were going to be off in a min-"We must all deny ourselves ute. Just sit down and let a poor, forlorn human creature be sure of

"a new silk dress of a favorite col- you for an hour, at least." lor, a handsome velvet cloak, or a "Look out of that window, Mose by," replied Jenks, "and then tell "Or new furs," said Rose to herme whether I shall stay or not." self. "But it seems to me I can't Moseby turned his head and go without the furs, my old ones are so shabby. Besides, I do like

"Stay?" he said. "Yes, to be new things, even if I am a little sure; stay and see little Rose Moss. My Moss Rose 1 call her." "If we could only get our hands Rose had no thought of meeting into Old Skinflint's money-chest," two old bachelors, and she looked broke out Mrs. Gulliver, "we at Jenks with a kind of shyness that should soon have money enough to made him put his hat on the table

keep us in work for a year, and all and sit down. "How's my Moss Rose to-day?" "That stingy, wretched old asked Mr. Moseby. "Has she come have to "shut up shep" or "pull for more of my asters?" down their sign," as Dorothy Ann batchelor, Moseby!" exclaimed for more of my asters?" Dorothy Ann. "He's earned the "I'd like some: but I didn't come | Dolloway predicted they would. for asters to-day. I came for some-

name of Skinflint." "How I have labored with that thing else." man, to get him to open his heart to "And what can that something the Gospel," groaned out Mrs. Peters; "for I knew that if he did else be?" replied Moseby. "It tongues moved faster than ever. can't be money, can it? You've that his money-chest would come heard of Skinflint and his moneyopen too, and that would be such a chest, I know, and you must know ry that Rose had to tell. She had blessed thing for every cause that it is hard work to get anything out seen the inside of Skinflint's money-

of that chest." "Lots of folks that have opened "I'm sure there's, nothing stingy bank bills in her hand, and he had their hearts to the Gospel know about you, Mr. Moseby. You've given her fifty dollars out of that roll, how to keep their money chests as given me a great many things- and Mr. Jenks had given her fifty tight as a cork, Mrs. Peters," broke flowers and pictures and vases, and I dollars out of his pocket-book. And don't know what all; and I'm going | that was not the whole of the story. another laugh, that was very irritat- to ask you for some money to-day. "For some money?" answered fore an enormous bundle was de-"You don't mean to say that

Mr. Moseby, with a merry twinkle livered at the door. On it was of his eye. "Do you really think written: "For the poor. From Skinyou don't believe in the Gospel, you can get your fingers into Skin- flint Moseby." When it was opened. Dorothy Ann? " said Mrs. Peters. lint's money-chest?' "Of course, I believe in the "People say there'll be a hard yards of thick, substantial calico: winter, and I'm sure winters are all and it was evidently designed for ways hard for the poor," said Rose; comforters, as there were in the 'and the 'Good Samaritans' want | bundle a great many rolls of what Gospel to make some folks' moneyto make up ever so many comforters chests fly open, just as it takes a

and have them all ready for the poor before the winter comes on." "Well now, some of those 'Good Samaritans' have a very bad opinion of Skinflint, and they don't expect you to get a cent out of him." would say they were as full of the "Maybe they don't," replied Rose; "for they didn't know I was

"And how did you dare to "Oh! I didn't feel much afraid. ine Gospel. Really, I shouldn't "It's no laughing matter," replied wonder if that stingy, wretched old Mrs. Gulliver, in unmistakably solbatchelor, Moseby, as I always call and not be cross about it either. him, could have five or six dollars You've never been cross to me vet.

coaxed out of him, if some sweet, and you don't look much like it only as catching as the scarlet fever sunshiny, Christian person of the now. or the measles it would be a good "Don't look cross?" replied Mr "It's absolutely dreadful," said feminine gender would dress up in lally Snow. "Last winter we her Sunday best and give him a Moseby. "Well, now, Jenks and I thing for this Good Samaritan Society. are two pretty cross old bachelors; tain: there's no use of trying to needed, and we made up so many "Dorothy!" exclaimed Mrs. Dol- but we brighten up once in awhile, comforters and so many clothes for loway, "do you know how you are when we have a pretty flower like money out of him. Rose didn't do the poor! Why, it was actually going on? Sewing societies have a Moss Rose to look at." Rose ans hammering. I'll be bound." splendid to do all we did. And always had the name of being gos. Taughed and blushed, and Mr. now here we are with nothing to sipy, and just think what people Moseby thought he had never seen will say when all your talk gets so pretty a girl. Jenks evidently thought the same thing, and he was remedy for ivy-poisoning, to disso pleased with Rose's frank, sweet way of begging that he took out his

portemonnie and began to open it. Moseby noticed it, and said: work in the world, and folks ought Did you see that pocket-book soft, linty piece of linen rag. Three come out of Jenks' pocket, Miss or four applications are sufficient to be as solemn as an owl. I must supply of religion in their hearts." Rose? I declare you've got us two laugh."

Rose? I declare you've got us two leffect a cure. If the poison is on the face and near the eyes or mouth. Rose Moss to herself, and was, be tively want to shell out. But you wish you wouldn't laugh, Dorothy," sides, sure I had religion, as Doro- must tell us how much to give you." said Mrs. Gulliver. "For my part, thy says, I believe I'd try old Bach- Oh! I couldn't do that. But, cure and, by watching closely, one I don't see what we can do. I've elor Moseby myself, and see if I of course, I'll be glad to take all can see the fevered blisters turn

and I'm ashamed to ask him for any chest. I shouldn't wonder if I Jeuks and Moseby more money at present."

Washington's Farewell Address, with 19 plication. This remedy for ivy-poing fine steel plates. For Circulars and Terms out charge, within 30 miles of this place, son should prevent a great deal of address JOHNSON WILSON & CO., 27 and I'm ashamed to ask him for any more money at present."

"And I've worried out my huse seems to like us little girls. He has invited us into his says he never did see such an all-abyear hasn't been a good year for him, and he don't know how to meet all the demands made upon him."

"And I've worried out my huse seems to like us little girls. He has invited us into his garden many a time, on our way the flowers we wanted. And who knows but he'd give me some monement all the demands made upon him."

"And I've worried out my huse seems to like us little girls. He has invited us into his garden many a time, on our way the flowers we wanted. And who knows but he'd give me some monement all the demands made upon him."

"And I've worried out my huse a girls. He has invited us into his garden many a time, on our way the flowers we wanted. And who knows but he'd give me some monement agreat deal of "What will you give, Jenks?"

"What will you give, Jenks?"

"What will, you give, Jenks?"

"What will you give, Jenks?"

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Beekman St., N. Y.

The world—Importers' prices—Largest company in America—staple article—please everybody—Trade continually in the world—Importers' prices—Larges all the time. It it is well, where a member of a family is easily poisoned, to keep sugar of lead in the house all the time. It is well, where a member of a family is easily poisoned, to keep sugar of l

once the faint will and the worn-out en- folks call it, and take out what she "Oh! I couldn't do that," replied

Rose, modestly. Address G. S. WALKER, Erie, Pa. "Certainly you can," Moseby. "I'm very fond of flowers. particularly of a Moss Rose." 'Now don't be bashful, Miss "Stereoscopic Views," Chromos, Mapi Charts, and Family Bibles. Take no agei Rose," continued Moseby, as he led the way into the next room, folcy till you see our circular. Address, D. L. GUERNSEY, Pub., Concord, N. H. lowed by Miss Rose and Jenks. "You've never seen my heavy iron chest, have you, Miss Rose? said Moseby, as he pointed to an

OR WOMEN. \$34 a week. Proof furnished. Business pleasant and honorable with no risk. A 16 page circular and odd-looking chest in the corner of the room, and at the same time took out of his pocket a key that was quite as odd looking as the chest. New York. "No, sir, I never have," replied WHEREVER IT HAS BEEN "And I dare say you've never itself as a perfect regulator and sure rem-edy for disorders of the system arising seen a queerer looking thing," continued Moseby. "I'm sure I never from improper action of the Liver ar It belonged to my great-

building, to accommodate the sick who ful authority. What man is that, is the pride and glory of his grand-An expression of contempt. "They do child. Sometimes it's rather in the lates the entire system. ter. 5: 2. Infirmity, thirty and not ask, 'Who is he that healed thee,' but way. There's no beauty about it. eight years. The kind of disease is not | they carefully bring out the unfavorable, that's certain; but I wouldn't part side of what had taken place, as malicious with it for the world, for I can nevpersons always do."-Alford. Wist not er forget that it belonged to my who it was. He knew not who healed great-grandfather. And, as I want him. for Jesus had withdrawn himself. to put it to some use, I stow away Jesus moved unobserved in the crowd, to my money in it. I've got bonds your druggist for it. JOHN F. HENRY CURRAN & CO., N. Y., Wholesale Agents avoid the demonstration of the people, and and mortgages there and a great the man was so rejoiced at his cure, that many rolls of bank-bills. I'll open pool. So Jesus sees that every sinner is he had not even inquired the name of his it now and let the comforters for the poor roll out." Moseby turned \$5. Largest variety in the world. NA TIONAL CHROMO CO., Philadelphia IV. v. 14, 15. Jesus findeth him the key and swung open the door. "Now, please to walk in, Miss Wilt thou be made have made a religious impression on him, Rose," he said. "In other words, WANTED AGENTS and he went into the sanctuary doubtless to put your hand in and take out that roll of bills marked fives, and take great Centennial Book, worthy the special notice of experienced agents. For particulars address the publisher, B. B.

said: "Why, I wouldn't like to do A G E N T S W A N T E D for the fastest selling book ever published. Send for circulars and our exthat. So Mr. Moseby took out the roll imself and put it into her hand. tra terms to Agents. NATIONAL PUB-LISHING CO, Philadelphia, Pa. "Shall I take five dollars?" asked

Rose looked perplexed, as she

from the roll what you like."

TO \$500 IN WALL
STREET often leads to fortune.
A 72 page book entitled: "Men and Idioms of Wall Street," explaining everything, sent free. JOHN HICKLING & "Bless her innocent soul!" exclaimed Moseby, laughing and looking at Jenks. "I don't do things in that way, even if I am called Skinflint. Take ten of those fives, Mirs Rose.' "Why!" said Rose, "that'll b

fifty dollars!" "Yes, ten times five is fifty. coolly replied Moseby; and he added with a sly wink at Jenks: "Now. For sale by Druggists generally, and JOHN F. HENRY, CURRAN & CO. N. Jenks, you're in for it. "You've promised to be a match for me. Y., Wholesale Agents. You said you'd give just what

TAUTION.—NOTICE. would. "And so I will. I'll not go back The Genuine Edition. LIFE and LABORS of LIVINGSTONE on my promise. I tell you what, (Including the "Last Journals,") unfolds Moseby, poor old bachelors like us rividly his 30 years strange adventures of that marvelous country, and is abso even three thunder stokes of the might of the should be the sinner's friend, and the divine healing will which awaken at lead him to the fountain of life.

| And it takes a great deal winder the complete work of splice and a great deal weeks. Agents' success would astonish of calico and a great deal of warm you, more wanted. Send for Terms and stuffing for comforters enough to do positive proof of genuineness. M. M. BURNHAM, Syracuse, N. Y. the poor any good." "I declare, Jenks, said Moseby, as DR. LEIDY'S

Jenks handed Rose fifty dollars, "you've got a heart under your waistcoat. Who'd have thought it? Purify the blood, ast as a cathartic; and are to hammering the Gospel into him, as Mrs. Peters does, and tells hun he'll certainly go to perdition if he keeps on hoarding up his money. Really, I'm almost afraid the poor would freeze to death for want of

It contains 125 acres of land under good comforters if they had to wait for improvement, is well watered, has good Mrs. Peters to get money out of COMMODIOUS BUILDINGS. "Why, Mrs. Peters is one of the a fine orchard of choice fruit, and a good Good Samaritans," thought Rose; sugar-bush.
There is a good cheese factory within but she said nothing. he bounds of the farm, and the situation,

The two bachelors, particularly 'Skinflint Moseby," as he was often called, had won golden opinions quire personally or by letter of WM. H. GREEN, Alfred, N. Y. from Rose Moss, and she had nothing but kind thoughts and kind words for them.

The "Good Samaritans" did not

Jenks called "warm stuffing."

"We must all remember to give

"That's well put in, Mrs. Moss,"

eplied Dorothy Ann. "I, for one,

One thing is pretty cer-

hammer religion into a man or

Ivy Poison.—A writer in the

Ohio Farmer directs, as a certain

solve sugar of lead (a bit the size of

a hazlenut) in half a teacup of sweet

milk or warm water. Apply as

warm as can be easily borne, with a

the face and near the eyes or mouth.

this astringent wash may be con-

stantly applied. It is a marvelous

from white to yellow during the ap-

thanks," said Mrs. Moss, quietly.

calico and cotten batting.

now, I'm sure."

NOTICE TO CREDITORS. -Pursuant to an order of the Surro ate of Allegany County, notice is hereby riven to all persons having claims agains be estate of STEPHEN B. CLARKE, late of the town of Alfred, deceased, that they are required to exhibit the same, with When the society met again, Rose went there and told her story, and the vouchers thereof, to the subscriber all eyes seemed larger, and all the Administrator of the personal estate of the said deceased, at his place of business at Baker's Bridge, Alfred, on or before the It was almost impossible for the 31st day of December next.
WILLIAM R. BURDICK, Administrator Good Samaritans to believe the stc-Dated June 28th, 1875. G. HADSELL. chest, had actually had a roll of his

having fitted up his factory in ALMOND.

i miles north of the Alfred depot of the Erie Railway, with new and improved machinery, is prepared to Card Wool and She had not been home an hour be-Dress or Manufacture Cloth for customers in a Workmanlike Manner, and on Real sonable Terms; and hopes to receive the patronage of an appreciating public. Work sent by Rail Road or Express will it was found to contain one hundred receive prompt and personal attention Post Office address, ALFRED, N. Y.

A GENTS WANTED FOR PATHWAYS OF PATHWAYS OF THE HOLY LAND. Being a Full Description of Palestine, its "Oh! my eyes!" exclaimed Dor-History, Antiquities, Inhabitants and Cus othy Ann Dolloway. "I suppose you'll let me laugh now, Mrs. Gultoms, according to the great Discoveries recently made by the Palestine Exploring Expeditions. It sells at sight. Send for liver. You wouldn't let me laugh our extra terms to Agents, and see why it sells faster than any other book. NAthe other day, when we were just used up; but you won't hinder me TIONAL PUBLISHING CO., Philadel-

ohia. Pa.

FOR SALE OR TO RENT.-The subscriber offers for sale a divided third of the shop property now occupied by THOMAS PLACE. Said property consists of two fifths of an acre of ground, and a two story building 36x38 feet. The purchaser will have the exclusive use of vill give thanks to-night, honor oright, when I say my prayers. Even a heathen would remember to he second story. Price, \$350. Rent, \$25 per year. An excellent opportunit give thanks for so much money and mechanic wishing to remove to Alfred lucational purposes. Address, WM. A. ROGERS, Westerly, R. I. can't see how your little Rose did all this. The truth of it is, she has a way of her own, and if it were

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Rogers Brother's Silver Plated Flat and

Spoons with Blackman's patent bearings I furnish the Trade with spectacles in JOHN F. HENRY & CO. and CHAS. N. Send 25 cents for a copy of the Doctor's

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For Nervous and General Debility, Premature Decay, Over-Indulgence in the Use of Opium or Alcoholic Drinks, Tobacco, etc.

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Elmira 8.40 Binghamton 10.53 Port Jervis 3.38AN s effectual in promoting the secretion of the watery and unnutritious portions of the New York | 7.25 " | 1.40PM | 7.25 " | 7.55 . food, and in carrying it off by its proper

Whatever portion of our food is unserviceable should be passed off in the water. 6.42, Dayton 7.03, Cattaraugus S.00, Litti Valley 8.52, Salamanca 9.55, Great Val n the sweat, and from the bowels. If these uscless matters are retained disease ley 10.07, Carrollton 10.45, Vandalia 11.15 Allegany 11.47 A. M., Olean 12.15, Hins comes poisoned with the impurities which dale 12.45, Cuba 122, Friendship 2.10, Belshould pass off in their proper channels.

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2.20, Carrollton 12.35, Vandalia 12.55, Allegany 1.15, Olean 1.33, Hinsdale 1.57, Cubal 2.32, Friendship 3.07, Belvidere 3.26, Phil is a powerful cleanser of the blood; i lipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arstarts the liver and kidneys into active operation, and acts on all the secretions of ments in the blood, which are slow and sure death if permitted to remain in the 11.20, and arriving at Salamanca at 11.45 P. M. Descriptive Circular of Ladd Cases, and

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most pernicious drug as a stimulant, by male and female, and its peculiar effects. completely destroying the digestive apparatus and shattering the nervous sys-Cheaper than he who will not be undersold tem, effeminating and debasing the mind. renders the

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New York.

iagaraFalls

Arrive at

Leave Horn'llsville! 6.35px

8.40 **

ADDITIONAL LOCAL TRAINS EASTWARD.

videre 2.40, Phillipsville 3.05, Scio 3.33

Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville

at 7.20 P.M. 9.30 A. M., daily, from Dunkirk, stop

ping at Sheriden 9.45, Forestville 9.56, Smith's Mills 10.08, Perrysburg 10.30, Day

ton 10 40, Cattaraugus 11.10, Little Valley

11.33 A. M. Salamanca 12.10 Great Valle

9.15 P. M., daily, from Dunkirk, stop

ton 10.25, Cattarangus 10.55, Little Valle

WESTWARD.

TATIONS. | No. 1 | No. 5 | No. 3* | No. 9;

6.27AM 11.57PM 4.15 "

2.20 " 7.50 " 1.30 " 5.45 "

nellsville, also stops at Belvidere 4.24 Friendship 4.34, Hinsdale 5.07, Allegany

Friendship 4.34, hinsdale 5.07, Allegany 5.27, Vandalia 5.89, Carrollton 5.48, little Valley 6.27, Cattarangus 6.42, Dayton 7.03, Perrysburg, 7.09, Smith's Mills 7.24, For estville 7.32, Sheriden 7.40, arriving at

estville 7.32, Sheriden 7.40, arriving at Dunkirk at 7.50 A. M. 12.00 NOON, daily from Salamanca, stopping at Little Valley 12.40, Cattaraugus 1.15, Dayton 2.02, Perrysburg 2.15, Smith's Mills 2.47, Forestville 3.05, and arriving at

Dunkirk at 3.45 P. M.

4.80 A. M., except Sundays, from Hornellsville, 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., Vandalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.58, Little Valley 2.47

1.27. Salamanca 1.55, Little Valley 2.47,

Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.26, Forestville 5.45.

Sheriden 6.07, and arriving at Dunkirk at

12.30 P. M., daily, from Hornells

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 4.45, Carrollton 5.19,

Salamanca at 5.38, Cattaraugus 6.25, Day-

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 9.40, Allegany 9.58, Vandalia 10.28, Car-

† Daily between Salamanca and New

† Daily between Port Jervis and Dun-kirk.

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ton 6.54, and arriving at Dunkirk

th's Mills 9.54 Perrysburg 10.17, Day-

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11.50 "

Arrive at | Cleveland | 6.50AM | 3.30PM | 7.15PM

Leave
New York
Port Jervis
Horn'llsville
Genesee
Cuba
Olean
Great Valley
Relemence

Arrive at Dunkirk

Leave Little Valley 12.22AM

Dunkirk at 3.45 P. M.

ping at Sheriden 9.30, Forestville

Edgerton—Henry W. Stillman Milton—Paul Mi Green.

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Utica-L. Coon. Walworth-Howell W. Randelph

Villa Ridge—M. B. Kelly. West Hallock—Truman Saunder

lowa.

HANSAS.

NEBRASKA. Long Branch—Joshua G. Babcock. North Loup—Oscar Babcock

ERIE RAILWAY

ABSTRACT OF TIME TABLE.

Adopted May 24th, 1875.

Pullman's Best Drawing Room an

EASTWARD.

STATIONS. |No. 121 | No. 4 | No. 6 | No. 8†

1.9.40

12.05PM 8.03 **

Mosiertown—J. Greene. Roulette—LeRoy Lyman.

Shiloh-Henry Hall.

Rockville-James R. Irish

CONNECTICUT.

Mystic Bridge—George Greenman. Waterford—Oliver Maxson.

RHODE ISLAND.

1st Hopkinton-Alfred B. Burdick, 2d.

NEW JERSEY.

PENNSYLVANIA

New Salem-Preston F. Randolph, Chas

Jackson Centre Jacob H. Babcock

WISCONSIN.

_I. C. Bowen.

Verona-Thomas Perry.

Watson-D. P. William

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which has been widely circulated and

the clergymen of America. Mr. Em

has thoroughly sifted the popular not

relative to Sunday, with great card

kindness and ability. We especially co

mend it to those who, like Mr. Bross

have been taught to revere Sunday as

Sabbath. A DEFENSE OF THE SABBATH, in reply Ward on the Fourth Commandance By Ged. Carlow. Third Edition-Rev leeping Coaches combining all Modern ed. 168 pp. 25 cents. Improvements, are run through without change between Salamanca, Buffalo, Niag-This work was first published in London n 1724. It is valuable as showing the sta

of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH. 2 parts. Part First, Narrative of Reco Events. Part Second, Divine appoinment of the Seventh Day, by Rev. W. Morton, late Missionary of the formed Presbyterian Church. Co Paper, 10 cents This work is one of decided value. only as regards the argument adduced, bu as showing the extreme want of liberality

and excommunication of Mr. Morton

the Presbyterian Church. 1.02AM | 1.50 " | 8.50AM THE ROYAL LAW CONTENDED FOR 4.30 " 10.28 " 7.30 " 12.26PM 3.38AM 4.45 Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. The Society also publishes the following tracts which will be sold at cost, in la 4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forest ville 5.39, Smith's Mills 6.03, Perrysburg or small quantities, to any who may desire them. Specimen packages sent free toact who may wish to examine the Satist question. Twenty per cent, discount made to clergymen on any of the above hame

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The Subbath Regorder, PUBLISHED WEEKLY. BY THE

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> Intelligence Departments, the interest and tastes of all classes of readers will be TERMS OF SUBSCRIPTION o the poor, on certificate of Local No paper discontinued until arrearaget

re paid, except at the option of the pub-

improve the moral, social, or physical condition of humanity. In its Literary and

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The Sabbath Reg THE COST OF TRUT

truths are dearly box common truth,
Such as men give and take day.

Comes in the common walks of
Blown by the careless wind

Bought in the market at the cus Bred of the smile, the jest the bowl; ttells no tales of daring or of Nor pierces e'en the surface Great truths are dearly won, by chance, Not waited on the breath But grasped in the great strugg Hard buffeting with adverse Not in the general mart, mid Not in the merchandise o

gems; Not in the world's gay hall o Nor mid the blaze of regal d But in the day of conflict, fear When the strong hand of Goo ploughs up the subsoil of the in might. And brings the imprisoned tr the light. Wrung from the troubled spin Of weakness,

Truth prings, like harvest, from ploughed field, | And the soul feels it has no An Annual Address delivered trustees and patrons of Union Shiloh, N.J., June 21st, 1875 If ever man shall be sa sin, God will have to save ome power let down fro The stream cannot rise fountain, no more can a se unaided rise above itself. I

and fairness which characterized the tell and modern civilization m halls of science and her col fices vie with her churches

and costilness.

We are to inquire when

all these if anywhere, lies

force, where grows the "ar

whose fruit will heal the

It has come very clearly

that the inventions of art

solid surface of the rock fr they were hewn, displaying fection of art and architect polished fronts and retrea and colonades, but for ages of human foot had not ech the vaulted ceilings and en The fox had leaped, ou broken windows, the owl by day and hooted by nig guilded altars, and bats in confused procession th "long drawn aisles" and chambers, and the last di ashes of the mighty p Edom had dissolved in her tombs in the rocks. Edd something to save her. C land of scholars, the hom philosophy, and literatur no lesson of immortality philosophies of her acaden shades. Nor could the of Solon and Lycurgus, antiquity, perpetuate her ity. The pastoral strain Odyssey, the stirring w the Iliad still ring in our Greece, the glory of the o has, for centuries, slept monumental ruins. Ro

-Blackwood's THE TWO BOOKS BY REV. D. E. MAXSON,

tains of thought, feeling, tion, in the sinning soul, are soned by sin, that something from without must be three them before they can run nure life-currents. God let t try to save itself long eno it worked diligently enough accomplished it, if such a se tion had been possible. Th has always been full of relig all religions have been devot vation. In all heathendor money, more art, more lal been expended on temples rifices to the gods, than on objects put together. The of Diana at Ephesus, and at Corinth, were the most cent and gorgeous structure Minor. The Pantheon temple of all the gods, and thenon at Athens, temple of va, have been the wonder servers, even when seen on magnificence of their ruis grandest.structures of the n ages were cathedrals and The best structures of mode are churches. But antiqu her scholars, her philosop well as her priests and

ductions of philosophy, th of poetry, the powerers of a not the disentainting clixer infecting antidote for man's have not even the power states, and perpetuate nat yond the briefest life. Sei philosophy have culminated a brilliant epoch, but the their noonday has been she their sun has soon sunk ba hills into starless midnig and Osiris imparted no imp to the sons of Cush and Miz though the overflowing Nile the beliest of the gods, to so her annual installments u fields to make them rich. among the rocks, impregi any force from without, th from the sight of men, a thousand years her very p unknown to civilized man, a at length, the inquisitive a an found her nest among t alas the awful maledic prophecy had been fulfilled hundred of temples, and

and tombs, opened back

The office is furnished with a supply of jobbing material, and more will be solded BLANK CERTIFICATES OF as the business may demand, so that a work in that line can be executed with work in that line can be executed with All communications, whether on hard

her seven hills, boasted h till her proud eagle had f Wings over a continent in of the Cæsars. Cicero has oratory; Juvenal, Virgil, ace had perfected poetry practiced virtue: Brutus liberty, so well as to slay Casar in its behest; T Livy had inscribed Ror