\$5 to \$20 PER DAY AT HOME Terms Address G. STINSON & CO., Port

OR SALE CHEAP!

of 225 acres, 2 miles west of

RECORDER

axson.

ph. indolph, Chas

Babcock

llman

indelph.

under

Babcocl ock

rable, 1875.

W.A.Y

rough withou Buffalo, Niag

No 6 | No. 8+

0.12 1 5.37Ax 9.58 6.15 6.15 1.42 1 6.42 1 2.05PM 8.03 1

EASTWARD

05, Scio 3.33 ,_Alfred 630

Ounkirk, stop

restville 9.42,

prestville 5.45 at Dunkirk at

v 3.43. Sala

vis and Dun-

OTTRELL. 874.

ATES OF

eturn notice

n used, suita

at this office

The Subbath Recorder.

THE COST OF TRUTH.

Great truths are dearly bought. The

common truth,
Such as men give and take from day to

day, Comes in the common walks of easy life, Blown by the careless wind across our

Bought in the market at the current price Bred, of the smile, the jest, perchance

Vor pierces e'en the surface of the soul.

Great truths are dearly won, not formed

Not wafted on the breath of summer

Boul, Hard buffeting with adverse wind and

wine: Not in the merchandise of gold and

mirth, Nor'mid the blaze of regal diadems :

And brings the imprisoned truth-seed to

Wrung from the troubled spirit in hard

of weakness, solitude, perchance

ploughed field,
And the soul feels it has not wept

THE TWO BOOKS.

An Annual Address delivered before the

BY REV. D. E. MAXSON, D. D.

If ever man shall be saved from

tion had been possible. The world

has always been full of religion, and

all religions have been devoted to sal-

vation. In all heathendom, more

money, more art, more labor have

been expended on temples and sac-

rifices to the gods, than on all other

objects put together. The temple

of Diana at Ephesus, and of Venus

at Corinth, were the most magnifi-

Minor. The Pantheon at Rome,

temple of all the gods, and the Par-

thenon at Athens, temple of Miner-

va. have been the wonder of all ob-

servers, even when seen only in the

magnificence of their ruins. The

grandest.structures of the mediaval

ages were cathedrals and chapels.

The best structures of modern times

well as her priests and prophets;

and modern civilization makes her

halls of science and her college edi-

fices vie with her churches in beauty

We are to inquire where among

all these if anywhere, lies the vital

force, where grows the "arbor vitre,"

whose fruit will heal the nations.

It has come very clearly to light.

that the inventions of art, the de-

ductions of philosophy, the genius

not the disentainting elixer, the dis-

infecting antidote for man's malady.

have not even the power to save

yond the briefest life. Science and

philosophy have culminated in many

a brilliant epoch, but the glory of

states, and perpetuate nations be-

-Blackwood's Magazine.

the bowl; It tells no tales of daring or of worth,

A DAIRY FARM

one mile from a first class cheese factory one mile from a first class cheese factory well watered with living springs, good a fruit, comfortable house and good barns. If desired, the stock on the farm, con sisting of 25 cows, and a flock of choice sheep, will be sold with the place. For further information inquire of D. R. STILLMAN, at Alfred Centre, N. Y. or of the owner, CALVIN HALL, Scio. N. Y.

ALFRED CENTRE.

ATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY ALFRED CENTER N. Y.

THE SABBATH AND THE SUNDAY. By Rev A. H. Lewis, A. M. Part First, Argu ments. Part Second, History 16mo 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able pre sentation of the Sabbrth question, argu mentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper This is in many respects the most able

argument yet published. The author was educated in the observance of Sunday and was for several years a highly estcemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor kindness and ability. We especially com mend it to those who, like Mr. Brown have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment By Geo. Carlow. Third Edition—Revis ed. 168 pp. 25 cents.

This work was first published in London re. Rochester. o, Detroit and n 1724. It is valuable as showing the state of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine appoint ment of the Seventh Day, by Rev. J W. Morton, late Missionary of the Re formed Presbyterian Church. 60 pp.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the tria and excommunication of Mr. Morton from the Presbyterian Church. 1.50 " 8.50AM

THE ROYAL LAW CONTENDED FOR. By

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above named books, and a liberal discount to the trade Other works soon to be published.

No. 1-Reasons for introducing the Fourth the Christian Public. 28 pp. 2-Moral Nature and Scriptural Ob servance of the Sabbath. 52 pp. 3—Authority for the change of the Pay of the Sabbath. 28 pp.
4—The Sabbath and Lord's Day

Christian Church. 52 pp.
No. 6—Twenty reasons for keeping holy in each week, the Seventh Day, and not the First Day. 4-pp.
No. 7-Thirty-six Plain Questions, presenting the main points in the Eab-

Exposition. 4 pp. No. 10—The True Sabbath Embraced and No. 11-Religious Liberty Endangered by Legislative Enactments. 16 pp. No.13—The Bible Sabbath. 24 pp.

No. 14-Delaying Obedience. 4 pp. No. 15—An appeal for the restoration of the Bible Sabbath, in an Address t the Baptists, from the Seventh-day Baptist General Conference. 40 pp No. 16—The Sabbath and its Lord. 28 pp

32 pp. No. 21—The Sabbath and the Sunday. (Bible facts-Historical facts.) 4 pp. 8 pp. No. 23—The Bible Doctrine of the Weekly

No. 24—Reasons for Embracing the Sab bath. Spp. No. 25-The Day of the Sabbath, 16 pp "Show it in the Book." Spp.
Apostolic Example for Sunday-keeping gr 2.15. Smith's and arriving at

Orders for the Society's Publications accompanied with remittances, for the use, of its Agents, or for gratuitous distribution, should be addressed to D. R. STILL-

The Subbath Regorden, PUBLISHED WEEKLY,

AMERICAN SABBATH TRACT SOCIETY, -- AT--ALFRED CENTRE, ALLEGANY CO., N. Y

Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reforms tory measures which shall seem likely to

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

us 6.25, Day Dunkirk 8.00

No paper discontinued until arrearages are paid, except at the option of the pub a 10.23, Car-ADVERTISING DEPARTMENT. 1.05, arriving Transient advertisements will be insert

quent insertion. Special contracts made with parties advertising extensively, or for ong terms.

Legal advertisements inserted at legal

only on Tick v's office. BBOTT tes. Yearly advertisers may have their adertisements changed quarterly withou Agent, N. Y extra charge.

No cuts or large type can be inserted IY.—THE ion Academy Students pre-

but advertisements may be displayed by spacing to suit patrons.

No advertisements of objectionable character will be admitted. JOB PRINTING. The office is furnished with a supply of bbing material, and more will be added

the business may demand, so that work in that line can be executed with neatness and dispatch. ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECOEPER , per dozen, ts; per hun-ks will find Alfred Centre, Allegany Co., N. Y.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS_\$2 50 A YEAR, IN ADVANCE.

The condens

WHOLE NO. 1592.

VOLUME XXXI.---NO. 32.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 5, 1875.

O, how blindly we do go along

But in the day of conflict, fear and grief,
When the strong hand of God, put forth trustees and patrons of Union Academy, Shiloh, N.J., June 21st, 1875. sin. God will have to save him by The stream cannot rise above its fountain, no more can a soul in sin unaided rise above itself. The fountains of thought, feeling, and volis tion, in the sinning soul, are so poisoned by sin, that something healing from without must be thrown into them before they can run out into pure life-currents. God let the world fre to save itself long enough, and worked diligently enough to have accomplished it, if such a self-salva-

to try the realities of the great un- God is the whole of religion. It Oh, how deafly we go along amid the known world. eth his handy work." God. his attrithe laws by which he proceeds in creating and upholding the worlds, is the first and fundamental truth. of poetry, the poweress of arms, have or conception of religion. He who has the truest conception of God. these conceptions and these religions

their noonday has been short lived; hills into starless midnight. Isis and Osiris imparted no immortality to the sons of Cush and Mizraim. although the overflowing Nile obeyed the flowers, the living creatures of able aid to a true interpretation throbbing through them, my piety lifted to a higher plane of existence. the behest of the gods, to send down her annual installments upon her fields to make them rich. Edom. among the rocks, impregnable to centerpo of trade for the East, thousand years her very place was at length, the inquisitive antiquarinundred of temples, and palaces, as are the tables of the Decalogue; and tombs, opened back into the and the student of nature is finding solid surface of the rock from which out just as truly the attributes and

gens;

Not in the world's gay hall of midnight the heel of a wicked hierarchy. But why has destruction thus fol. order,) war upon revelation. which the strong hand for every invention of art, nath joine in might, ploughs up the subsoil of the stagnant rise no more forever? Is there God, and when rightly interpreted, every gift of science, sings a new asunder." nothing that can save the costliest i. e., when each is allowed to utter song of praise to God. We are inproductions of art and arms, the its own true testimony, they never formed by the burning pen of prophloftiest achievements of human quarrel. Until you can set God to ecy, that the song of the saints, as genius and learning? Is there no quarreling with himself, you cannot they stand with golden harps on the light to illumine the soul as it stands set science to quarreling with re- burning sea of glass, will be, "Great poised on the brink of time and ligion. Religion, revelation, do not and marvelous are thy works, Lord peers away into eternity? Yes, find fault with science, nature, because this light, to shine in dark places, they cannot, to man's sin-stopped the works of God are a fit theme for has shown forth from him who sits eyes and ears, reveal God so clearly, the songs of angels and redeemed on a throne of blazing light, and so savingly as he needs be revealed. for 1800 years, and more; has been to cleanse from sin; nor do science, the study of men seeking redempshining on the nations round the nature, find fault with religion, rev- tion. I suppose the redeemed soul world, and the nations are begin- elation, because they fling into the will go on forever studying the ning to feel its mighty force and to darkness that needed, added light, marvelous works of God, and with stand with firmer foot, as if at Most lovingly, most firmly do sci. powers of observation and of locomo length on a rock. Science, art, ence and religion, God's two children, tion, ten thousand times enhanced philosophy, and arms have tried embrace each other, and with united will find wondrous cause of adoratheir power, and it is well that they voice do they beacon men up to God. tion and praise in the works of have, and with all they can do for Yes, scientific truth is religious God, of which the profoundest humanity, she still holds up her truth, no less than Bible truth, astronomer, geologist, chemist, torn and bleeding hands and cries Only let each stand in it own place, physiologist, botanist have never for something better. Something lutter its own voice, and these two dreamed while in this mortal state. to illumine the dark present and the voices will sweetly blend to win darker future of his existence. men from sin back to God, who among the things of this wonderful Something to give the humblest speaks both the words. Whatever world, every spire of grass, leaf of child a firmer step down to the truth gives a knowledge of God, tree, every dew drop sparkling in brink of death, than that with and awakens proper affections to the sun, every star twinkling in the which the best man of all antiquity, ward him, is religious truth. For skies, striving to tell us something the wisest man of all Greece, went a knowledge of God and a love of new about him who made them all.

has come to be a world's maxim, great, sweet harmonies with which That all-supporting, life-giving that "the undevout astronomer is the brooks, the birds, the breezes are something is an ardent, intelligent | mad;" and it is just as true, that the filling the air. How unpraisingly faith on the Lord Jesus Christ. In undevont geologist, physiologist, we go along with our wondrous him alone is life from the death of chemist, botanist, is mad. By all selves, every twinge of whose marsin, in him alone do all things come this we mean that the man who can velous life should arouse a song of to order, progress, rest, back in the look up into nature, whether through praise to him who has given us our arms of the Infinite Good, the eter- telescope or microscope, can peer marvelous body. One more de cent and gorgeous structures of Asia nal God. But you ask, and I am out among God's great and won voted than we, said, as he peered glad you think to ask, "Do all the drous works and laws, whether re- down into his wondrous frame of arts, arms, philosophies, science, vealed in careering worlds that peo- bones and muscles. membranes and learning of the world count for ple the measureless spaces above, or in nerves, all aglow with marvelous nothing in the divine purpose of hu- the myriad animalcula that people life, "I will praise thee, for I am man salvation and progress?" And and sport in drop of water, and not fearfully and wonderfully made I answer, yes, they count for much, be made more to adore and love Marvelous are thy works, and that very much. So thought the great the Author of all this "wondrous my soul knoweth right well." So apostle to the Gentiles, when he world he sees," must be a man so say I. What say you? Do you said of them, that "the invisible out of mental and moral balance as ever stop to think of the wonderful are churches. 'But antiquity had things of God, even his eternal to be called a mad man. The revel things going on within you, as the power and Godhead, are clearly re- lations of God in the Bible are re- marvelous little life-clock goes ever vealed (to them) by the things he ligious truths, solely because they ticking, ticking, away through all has made;" and so thought Israel's reveal God in some of his attributes your years? and out of that inlook poet king when, as he looked up to and attitudes to the head and heart spring a song of praise to him who the mass of mankind, there is a conthe hosts of heaven marshalled in of man. And for just this reason has so fearfully and wonderfully stant flow and ebb, rising from the starry constellations of careering are the truths of science religious made you? Do you? Do you ever small beginnings, widening in its words. "The heavens declare the truths; they do reveal God in some stop, as you walk amidst God's great influence, then receding, only to gloryof God, and the firmament show- of his attributes and attitudes to the works around you, and list to hear surge back with redoubled force. butes, and his ways with men, and both are studied, man comes to the in the many-tongued and manythen has foundation for the truest deemer stands revealed, and in open Godward, "Day unto day ut- Having accomplished its purpose, i religion. All the crudities and both together, God the Creator and tereth speech, and night unto night subsides as it rose, and, before it monstrosities of the heathen religions | Redeemer stands in the completeness | showeth knowledge." Happy the | has settled to perfect rest, another come of their crude and monstrous of his eternal greatness and good- man, who, having eyes, sees the rises to take its place. In this way, conceptions of deity. Paul declares | ness. But in still another view are sci- within him, and who, having ears, passes over the world; and as the ence and religion seen to stand hears the sweet harmonies of God's ever-constant, never-ceasing motion inexcusable, because, in nature, "in

earth, air, and water, are but the ob- of the other. So that he who knows takes a deeper root, my devotion a The pages of history are covered jectized or tangible, visible ideals of nothing of the works of God cannot purer, loftier tone. Twenty years with the records of such revolutions, him who made them; they are God's be a safe interpreter of the word of of my life have I devoted to sci- and we are familiar with examples ture are only just God's methods of interpreter of the works of God. observation of others still more de- the temperance movements which procedure in nature. The law of The truest, broadest Christian schol- voted than I to scientific study, I have come and gone, and though motions, by which the worlds sing ture to nature's God, and through learned of nature and her laws, of full purpose, and we see it now at unknown to civilized man, and when, together in grandest symphony of revelation to revelation's God, and science and her methods, the more ebb tide, we hopefully trust some an found her nest among the rocks, plant and animal, which relate them the one God, the living God of the the Author of "all this wondrous complete success. So, too, in the alas the awful maledictions of so wonderfully and beautifully to universe, and the infinite Father, world we see." And then, when I agitations for freedom, beginning prophecy had been fulfilled. True, each other, are just a much God's laws who loved his sinning children so come to devote the remaining years in little ripples of disturbed conthey were hewn, displaying the per- ways of God, in the study of facts of religion by proffering their won- been pleased to shed such a super- the surrounding Middle States, fection of art and architecture on the and laws of nature, as is the student derful inventions and discoveries abundance of light upon his ways flowing back before the wrathful polished fronts and retreating hall of the Bible, in the study of God's for its use. Suppose science and with men; and so far from finding threatenings of the alarmed South, and colonades, but for ages the sound dealings with men. The Bible is art had not given to the world the any quarrel between science and revelentings of the animal bound, and colonades, but for ages the sound dealings with men. of human foot had not echoed from one book of God, Nature is another arts of printing and navigation, elation, every scientific truth I have tions, until with overmastering

ashes of the mighty princes of be written. The necessity of a new been no scholars in the world to un. court wherein I stand and wonder undertow? At present, we seem to another on the street, for them to 10 lesson of immortality from the whose brightness God was to be re- never been written. When Martin ily of God, and to unite my voice in Practiced virtue; Brutus had loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and loved soul shrunk back to hide itself from many, France, and Switzerland, and the shrunk back to hide itself from many, France, and Switzerland, and the shrunk back to hide itself from many, France, and the shrunk back to h liberty, so well as to slay the great God among the trees, and behind thus sowed the seeds of the Reforthat takes hold on the throne of spirit of his production. You can mand for reparation, requiring food to fight boldly and energetically the earliest possible moment those

THE HEAVENLY JEWELS.

Ye jewels of my master, Who shine with heavenly rays,

Amid the beams of glory Reflect immortal blaze. Ye diamonds of beauty, With pleasing lustre crowned Of heavenly extraction, To Zion's city bound. God Almighty." Surely, if the Ye lambs of my Redeemer, The purchase of his blood, Who feed among the lilies men, they cannot be unworthy of Beside the purple flood: Go on, ye happy pilgrims,

I'll sing and follow too. When I beheld your order And heard divinest numbers In pure devotion roll; And gems immortal glowing With such culivening grace, I viewed the Saviour's image Impressed on every face

Speak often to each other To cheer the fainting mind And be your voices In pure devotion joined. hough trials may await you The crown before you lies: Take courage, brother pilgrim,

Te shall be mine, savs Jesus, In that auspicious day When I make up my jewels, Released from cumbrous clay He'll polish and refine you From worthless dross and sin, And to his heavenly kingdom Will bid vou enter in.

On that important morning, When waving thunders sound And nimble lightnings waving Shall wring the gloom profoun Lift up your hearts rejoicing, And clasp your joyful hands-Lo! you're redeemed forever From Death's corrupted bands

The golden bells will echo Around the sacred hill. The vocal regions fill. everlasting beauty The shining millions stand Safe on the Rock of Agus, Amid the promised land. We'll range the wide dominion Of our Redeemer round, And in dissolving raptures

Be lost in love profound; While at the heavenly harpers Begin the lasting song, With halleluiahs rolling From the unnumbered throng

A LECTURE Delivered before the Alfriedian Lyceum In all the movements that sway head and heart of man. When the voice of God whispering to you Thus it flows backward and forward, each succeeding wave passing the completest knowledge of God, who toned voices of day and of night, limits of the one preceding it, until wrote both the books of Nature and of summer and winter, of sunshine rising to its highest tide, it sweeps Revelation for men to read. In na- and of shower, not less than when he everything before it; not only the ture, God the Creator stands re- speaks in the thunder and the tor- evils that lie in its course, but much vealed; in the Bible, God the Re- nado? O yes, to him with soul good also is overwhelmed by it. wonderful things of God around, one wave of influence after enother

but the breaking down, the smashdirection of the one who teaches and of his opinions of the usefulness of different forms of labor.

the physical, and suffer with it. All these combined influences wrong to let a single moment pass time taken for restoration. unless engaged in some useful emswer, "By no means." And again, using more of the supply than is rebe diligent?" Most assuredly, but enfeebled forces giving way before at the same time it inculcates tem- some one or more of the numberless vast difference between diligence es itself upon the despotic soul. and the hurry and drive which has When a person lives in harmony taken possession of the world. No, with the laws of his existence, the there is no thought of pleading for morning finds him full of life and a life of ease and idleness, for there strength, with his powers refreshed should be work even to weariness, but only of opposing that excessive cheerful, and his whole being peramount of labor which keeps the meated with a sense of enjoyment. year after year. The idea of rest and with perception to use the not for results that die with this all. implies labor, for without fatigue, forces with economy, every effort life. There is a conviction implantalso very true, that there are persons is done easily and quickly, and the who do not act their part in the outlay of strength is small in comworld's great drama, but they are parison to the results obtained. not the ones to be affected by all There is no disposition to be idle; these exhortations. They glide every impulse is to activity, and all ping of a pebble upon the bosom of

aimlessly along life's stream, and are can appreciate how much such a one the mind, absorbed by the care of moved no more by general appeals will do, living out his full three than the ripples, caused by the drop- score years and ten. How different from this is the the ocean, can sway the mighty real life! Little by little, and in steamer floating there. Therefore, various ways, we trench upon the those who require no incentive, hoarded wealth of our earlier years. feeling the greater need resting up- We rise from our beds before the on them to do, are the more easily forces are fully invigorated. The impelled to overwork, and the in- mind, lacking its proper stimulus, is juction, "Work while the day lasts, dull and slow in its operations, and its culture to be neglected, how for the night cometh when no man we commence our toil in a spiritless now, and take the needed rest, and can work," is transformed by life if manner. The meals are taken hurnot by words into "Work while the riedly, and labor resumed as soon as for the greater future. day lasts, and far into the night the last mouthful is swallowed, givtheir sun has soon sunk behind the the things that are made," as he in the loving helpfulness of their universal choirs. I am no worship of the boundless tide of waters also."All this is, more or less serious ing no time for the assimilation of phrases it, God may be known. sweet, divine sisterhood. Not only er of science, but I do bow my head keeps them pure, so life in the mass ly, felt by both sexes; but woman food. The haste in eating interferes Nature, all things that God has does science help religion find out in the presence of God's works; and is bettered, and in the design of suffers most deeply, because her with that pleasant interchange of made, the stars, the hills, the seas, God, but each furnishes value as I hear the pulse of the divine life Providence, humanity is gradually work is more indoors, continuous thought, which not only results in and monotonous. It also isolates culture, but adds pleasure to the the prompt reply. The inquirer your eyes fixed upon him. Think her from the stimulus of other meal and aids digestion. When minds, by which the burden of care weariness overtakes us, and nature minds, by which the burden of care weariness overtakes us, and nature might be lifted a moment, for popubegs a respite, we resort to a cup of the specimen of depravity before brance will always be acceptable to inward thoughts flung into out God, while he who knows nothing ence and literature, and from out of it coming under our own observa. lar opinion is arrayed against her strong tea or coffee, and perhaps him was ignorant of the grandeur him; you need not cry very loud, he any force from without, the great ward forms, and all the laws of na- of the word of God cannot be a safe my own experience, as well as by tion. We have forcibly felt it in finding pleasure outside her own something stronger still sometimes, of his own nature. "No, sir," con- is nearer than you think. Believe home circle. I do not deny that to impel the pleading forces to tinued the boy; "no, sir, I have no that whatever Infinite Wisdom sees there may be valuable discipline further action. When night, the when she seemed immortal, raded processed in the sight of men, and for a gravity, all the laws of planetary ar is he who both sees through na- can assure you that the more I have here; for many a divinely appointed time for rest and his? He was not as ignorant them. woman has developed the finer and sleep, comes, we are not ready to as the gentleman supposed; and in of weakness on his almighty rarer virtues in just such a life, and lay by our garments of toil and this sense, we wish that every child strength-in all hours of sorrow song; all these laws, the laws of life in falls most adoringly before him as have I been led to love and adore future returning wave will bring while, only living to expand into the give nature her right, but work on in our school could say to-day, "I and disappointment, on his unrichest blossom, giving promise of and on as long as we can, then rewhat the fruit might be, her dying luctantly retire, too wearied for imbloom has filled the circle of her mediate sleep; and when it does well as to give his only Son to die of my life to the more exclusive science, swaying to and fro in Puri- friendship with the sweetest fra- come, it is restless and unrefreshing. study of the word of God, I find tanic New England, thence strug- grance, shedding itself upon the des Many parents, seeing the evils re-But again, science and art are aids new cause of praise, that God has gling up and spreading over into ert places of life, cheering and en-sulfing from leaving children entirecouraging many a weary traveler on ly unoccupied, go to the opposite This is our duty, this our privilege. the same path, her influence living extreme and keep theirs ever busy, Ought we not with great anxiety to long after she has passed away, thinking to preserve them from On the other hand, the common temptation. But often, even when business of life brings man in con- not breaking away from parental the vaulted ceilings and empty halls. and older book, and the same mind where would religion, the Christian found out shines upon me with new majesty, it surged over the entire tact with his fellow workmen, and control, the listless, languid feeling. The fox had leaped out of the outshines from the pages of both. religion, be to-day? By these the luster in the light of revelation, land, washing out the cancerous having a word or two to say to this creating a craving for a stimulus to broken windows, the owl had slept God did not write the new book, Bible, the book of religion, is scat- while the light of science shines up- life of American slavery. We one, or a little chat with that one, or relieve it, they resort to the exciteby day and hooted by night on her the Bible, because the old book, Na- tered like leaves of the forest all on the Bible, and gives me double would not, with unhallowed wish, stopping to listen to the conversa- ments of drink, and fall in the very guilded altars, and bats had flown ture, was not true. Not to take over the globe, and missionaries of cause of adoration, as I stand in the take back so great a good, but is tion of another group of men, he snare sought to be avoided. It is in confused procession through her back or contradict a single word the cross follow it as on wings of presence chamber of deity. Science there one who does not shed the not only gains a little leisure but a frequently asked, why it is that per-"long drawn aisles" and capacious taught by the old book, did the Au wind, to unfold its great truths to is the outer court that leads me up sorrowing tear over the fallen, who relaxation from the pressure of care. sons, who were observably intellichambers, and the last dust of the thor of it cause the new one to the nations. Suppose there had to the great vail of the temple—the were drawn under by its relentless It is not unusual when a man meets gent in their youth, and have im-

pressed their acquaintance with the Edom had dissolved in her gorgeons revelation of God to man, of some- lock the mysteries of the dead lantombs in the rocks. Edom lacked thing more than "the things that guages in which the Bible was at the vail, and lets me stand in the in- a tide, which, originating in legiti- topics of the day, compare notes on to stamp their character upon sociesomething to save her. Greece, the are made," the suns, the stars, the first written, and translate it into ner court, where, before a blood-mate need, has so far passed the the various public interests which ty, and accomplish much for themland of scholars, the home of arts, hills, the rivers; the necessity of all other languages, then it must sprinkled mercy seat, I bow to be bounds of usefulness as to spread occupy their attention, spending a selves and the world, have, on reachphilosophy, and literature, learned Christ the Sun of righteousness by have remained to them as if it had forgiven; and adopted to the fam-I know not how far back it may and this repeatedly, and nothing is expectations, and settled down into philosophies of her academic sacred vealed to man, all came of the dis- Luther went into his monk's cell at pure harmony with the voice of the have extended, nor how widespread thought of it. I do not wish to the most commonplace people; shades. Nor could the legislation order of sin. In the first order of Erfurth, he found a Latin Bible Shekinah. There can be no true its influence may be, but it is char- find any fault with this custom, for while their playmates, who were of Solon and Lycurgus, best of all things, in the Edenic era, no Christ chained to the table. No many scholarship where God is not en- acteristic of the American people. it is a redeeming one, and the world thought to be but moderately enantiquity, perpetuate her national- was needed, no Bible to proclaim could take it from its cell, and no throned in the heart. Scientific It is marked by no systematic plan, would be the better if there were dowed, to whose name lazy was preity. The pastoral strains of the lim to the ends of the earth man in all Germany could read it learning may go over the outside of no concerted methods of action, but more of it. Our organism is such fixed, and of whom nothing was ex- confidence, we may add as well, in Odyssey, the stirring war cry of was needed. God and man met who had not mastered the old dead things and cover them with glitter, all who move upon the public mind that the normal use of our faculties, pected, but to plod on in the beaten this department of our work. Some the Iliad still ring in Dir ears, but on the plain of constituted things. Latin language. Luther had mas- but only sanctified learning, or that have joined in the universal cry, within certain limits, and followed track, have risen to eminence and who professed faith in youth; and Greece, the glory of the olden time. Man could see all of God he needed tered that language in his early which feels the quiver of the divine "Work! Work." This precept is by adequate rest, promotes growth, power, and come to be recognized has, for centuries, slept under her to see, through the things he had studies at school. Although he could life in nature, can go to the soul forced upon us from the beginning develops strength, and increases as among the foremost in the race amples of the folly and danger of a monumental ruins. Rome, amid made, i. e., through nature. But not then unchain the Bible from of things, and find the whole truth, to the end of life. The parent inher seven hills, boasted her prowess when he sinned against the God the table of the cell, he could un- and feed upon it. It is this exalted stills it into the mind of his child, these limits we cannot go without earlier years, when body and mind objectors forget the larger numbers till her proud eagle had flapped his standing right before him, blindness chain it from the dead language in scholarship that is to illumine the and enforces it by example. The injury. Every motion, even the needed all the extra vitality for who remain faithful, nor do they estiwings over a continent in the reign came over him, and mere than that, which it was locked up, and he did, age of millennial glory that is comof the Cusars. Cicero had perfected when God came to him among the and made a beautiful translation of ling to the world, that is to battle and incites them by every means to lis a wasting process, using up the these promptings, have used up these backsliding but for the restraints of I should be happy! My joy would oratory; Juvenal, Virgil, and Hor- trees and flowers of Eden, and it into his mother German tongue, with Magog, and slay the giants of the utmost of their power. The life forces, the waste being commented by overmuch toil, while his profession. Taking these facts be complete! ace had perfected poetry; Cato had called him, Adam, Adam, his guilty and scattered it through all Ger- Gath. We need such scholarship lecturer, whatever may be his sub-

in glowing records, but all these the man seeking occasion to find mighty life-task. The arts of paint. In the cultured, educated member- pages pervaded by this principle. turns the principal used but adds ing, those most pure and best qualidream; and dream; and dream; and dream; and dream in the great struggle of the could not save Roman life from de- fault with God, to escape his pierc- ing, sculpture, poetry, song, oratory, bership of the Christian church lie Calculations are made, showing interest. This alternate casting fied for a life of usefulness, either cay and Roman nationality from ingeye, who has ever been skeptical architecture pour their treasures into the world's only elements of pro- how many years in one's life may be aside the old and replacing new enfeebled in body or mind, grow destruction. Her glory has long of God by nature, and sought by the lap of religion. Under the gress toward the truest and the saved by rising a certain time ear keeps the faculties vigorous and prematurely fold, and, when too And my whole heart to Thyself turn; since passed away, and on the seven some trick of legerdemain to make touch of science, the hidden things best. Our churches and our col- lier in the morning, or pointing out growing, making labor a pleasure late, realize that they have wasted hills, and all along the Via Sacra, a nature cry out against its Author, of earth, air, and sea, leap forth, leges stand side by side by the most how much time is wasted in amuse and rest a delight. Whenever toil rather than improved their gifts, or degraded peasantry groans under to make science, (which is only na- and with Herculean arms, help natural relationship. Our preachers ment, forgetting the old but dis- is prolonged until the sense of fa- break down and die before they ture found out and put in right lift up fallen man, and move on the and our professors shake hands and tressingly true adage, "All work tigue becomes painful, the point of have more than begun the work car of progress. Religion gladly cowork by the most vital affinities, and no play makes Jack a dull boy." healthful use is reached and rest is they might have performed, had lowed in the wake of empires? Science and religion, nature and holds out her arms to receive them, and all for Christ. "What God Individuals are cited and held up as demanded which will give a prompt they used and not abused their gifts. Why did the great Babylon fall to revelation are offsprings of the same and for every invention of art, hath joined together let not man put examples, who have accomplished a reaction. But if carried beyond Mary Clemer Ames says in her biexamples, who have accomplished a reaction. But if carried beyond Mary Clemer Ames says in her bile a boy to assist him in his office, and great deal in little time, with the this, there is a drawing upon the ography of the Carey Sisters, speak-nearly fifty applied for the place. comment on their early death, that reserved forces which are needed in | ing of Alice, "The splendor of this | Out of the whole number he in a it is better to wear out than to rust replenishing the waste, and when northern world (Northern Vermont) out; a sentiment than which none is rest is taken, the reaction is slower fell upon her like a new divine revmore true. It is not the wearing out, than it should be, and not as per-elation. Then she wondered, and friend, "on what ground you select-i fectly performed; though nature her wonder was sad, with a hopeless ed that boy. He had not a single ing up and rendering useless the does much toward averting the regret, why, Summer after Summer, material before the wearing process worse results. The waste is also she had lingered in her city home. has hardly begun. No allowance, cumulative; the greater the fatigue till the crash and roar of the streets, however, is made for their short the greater the waste resulting from coming through the open window, came in, and closed the door after lives in computing saved years. Of the same amount of labor; and the had filled body and brain with tor- him; showing that he was orderly course, all these teachings take the longer continued the greater the in- ture. How blind I was, she ex- and tidy. crease; so that if ten hours work be claimed; 'I said that I could not that lame old man; showing that he performed in five, the fatigue will take the time from my work, and was kind and thoughtful. be considerably more than double now life has neither time nor work either physical, mental, or moral, what it would be if performed in its left for me. How much more how came in, and answered my questions the physical being the one most appropriate time, the tatigue in | much better I could have worked promptly and respectfully; showing likely to lead to excess, and the creasing the last hour at a greater had I rested. If I am spared, how moral the least. But both the men- rate than the first, the work per- differently will I do. I will come had purposely laid on the floor, and tal and moral are dependent upon formed diminishing. Hence, more here every Summer and live." placed it on the table, while all the Another illustrious example is found rest stepped over it, or thrust it than double time is needed for rest, and what is gained in haste is more in the life of our much loved and aside; showing that he was careful. have caused us to feel that it is than lost in diminished powers and deeply lamented President Kenyon. turn, instead of pushing the others There are times when there are surroundings, of how much we owe

ployment; and we reproach our burdens to be lifted, requiring Her- to him, for the educational prosperiselves with idleness, when the poor culean strength, which may be done ty which we possess, and for which jaded body or mind so far overrules by a person in vigor with no disad- he, unconsciously perhaps, yet unus, that we yield a moment to its vantage, provided it be followed by don tedly, gave his life, going down his finger-nails were clean, instead demands for rest. But some may sufficient rest. But, gaining only a to a comparatively early grave. of being tipped with jet, like the ask, "Would you advocate idleness partial recovery, before beginning Admitting that he accomplished in this nineteenth century?" I an- another similar effort, perpetually very much more in the years before jacket. "Do not the Scriptures teach us to stored, exhaustion takes place, the ed, than he could have done in the and what I can learn about a boy himself, is not this overwork infiniteperance in all things. There is a diseases, with which the body aveng- ly less than what we could have reasonably expected from his matured mind, and riper experience, and alert, his spirit buoyant and naturally have come to him? The question, how does this effect powers wearied to exhaustion, and The healthy physical organism is portance. Its consequences are great things and serve God, and do powers wearied to exhaustion, and The healthy physical organism is beyond the night's repose, to restore conducive to mental activity, so that more disastrously felt in this than But they say that strong drink to vigor, and this continuously day the hands, guided by a mind clear in our physical being. It is evident clouds the mind and often destroys after day, month after month, and to man, and quick to systematize, that the purpose of our existence is it—therefore, I will not drink at

for a happier, better life beyond, a But they say that strong drink fills desire reaching up after perfection. This being the case, the development | plants in many a conscience a sting of our spiritual nature should be the ultimate aim of all our actions. But the earthly existence, has little time and parents. But they say that strong or inclination for religious culture. The spirit, deprived of its proper nourishment, is famished and eventually dwarfed. Then, since we can wrought condition, and the spirit say that strong drink keeps many nature for its development, causes much better would it be to pause so, leaving the lesser present prepare

CHILD-DISCIPLESHIP.

little eight-year old Scottish boy, "have you a soul?" "No, sir," was lence, walk with your hand in his, that his reason for propounding the ing, think nothing, which will dissoul; for I have given it to the keep- best, Almighty Power can effect, have no soul."

itterance to the beautiful words, Suffer little children to come unto me, and forbid them not," thus ever desire that our children should be able to say, "The Lord is mine. Jesus is mine." What greater riches can you confer on them than the riches of his grace? To aid them in realizing that his head is theirs to rule over them, his heart theirs to live in them, his eyes theirs to good. If we use our one, two, or five talents to the best of our abiliguide them in all their ways, his feet theirs to run after them when ty, we shall be accepted, and earn they go astray, and his hands theirs to lift them to his shoulder, rejoicing that he may carry them to his fold, unspeakable gift." Nor can we doubt their ability to appreciate its precioneness Probably more than one-half of all Christ's disciples were made subjects of saving grace

Many of the most devoted men and women in our churches were do not realize this until we come into middle life or old age, when if our time has been frittered away, child-discipleship, there is a lack of grets, for "lost time and lost opporwith all the evidence in favor of have drawn back, are held up not only as warnings, but as Divine ex-Cassar in its behest; Tacitus and the recks; and so jt has ever been. mation. But for this knowledge of God, and holds on there though the not take up a book, unless perchance and rest, and under the requisite life's battles and conquer them? As entrusted to our care.—Levite of the Livy had inscribed Roman annals It is only the undevout man, and Latin, he could never have done his elements melt with fervent heat. it be a novel, without finding its conditions, nature not merely re- a result of this hurried, anxious liv- Temple.

And God allows my heart to bleed;
My spirit's eyes look up and sigh,
To that Great Being in the sky,
As on my shivering heart the rod Falls heavily, not restrained by God Yet I will not say 'tis sent In anger. No, by love it's meant, So while the hot tears fast will fall, And on my soul is grief's black pall, I thank my God, who don't forget, But in true love remembers yet, His wayward, straying, reckless child That needs these hours so dark and wild. The sunshine still again will come, And gild with glory all the gloom, So in sweet hope, I lift my eye, For Jesus stands, my help close by, And while the pain is keen and strong, The Lord won't let it stay too long. That I must need this stern control. Remembering at the latest, soon, My soul shall bask in Heaven's high noon But now, my nature needs this rod. So let me cling to thee my God.
—Standard and Journal. RECOMMENDATIONS. A gentleman once advertised for short time chose one, and sent the

DISCIPLINE BY M. E. CARMICHAEL.

recommendation with him." "You are mistaken," said the

gentleman; "he had a great many: "He wiped his feet when he "He gave up his seat instantly to

"He took off his cap when he

"He lifted up the book which I

We are ever reminded, in our daily away: showing that he was modest. When I talked with him, I noticed that his clothes were carefully brushed his hair in nice order and his teeth as white as milk. When he wrote his name, I observed that handsome little fellow's in the blue

"Don't you call these things his bodily energies became exhaust- letters of recommendation? I do, same time, had he not overtaxed by using my eyes for ten minutes, worth more than all the fine let ters he can bring me.

THE BOY'S RESOLVE.—I would ike to have ruddy cheeks, and combined with an almost unbound-bright eyes, and strong limbs. But ed influence for twenty or thirty they say that strong drink dims the years of vigorous life which should eye, and whitens the cheek, and enfeebles the frame-therefore, I will not drink at all. I would like to have a clear mind.

us in our higher life, is of vital im- so that I may be able to think on

I would like to have a peaceful heart and a quiet conscience, so that many a heart with misery, and im--therefore, I will not drink at all.

I would like to have a quiet home, and happy fireside, where I could rejoice with loving brothers, sisters, drink makes ten thousand homes wretched and miserable-therefore I will not drink at all.

I would like to go to heaven when I die, that I may dwell with from entering into heaven and casts them down to hell-therefore. I-will

prayer. Acknowledge your allegiance to God as the sovereign of your life. Renew the consecration of vourself to his service. Pray earnestly, perseveringly, submissive . "My son," said a gentleman to a ly; patiently expect an answer.

" He was not as ignorant, then, be left undone. Lean in all hours changeable love. Resolve to be on The Master when on earth gave your guard during the day, to speak evil of no one, to have your conversation heavenly; to deal justly, and love mercy, and walk humencouraging teachers and parents to bly; in solitude to guard the bring the young entrusted to their thoughts; in society, the tongue.

> WHAT AM I GOOD FOR?-Reone had ten, another five, another two, and another one. So it is among men to-day. Our "talents" may be compared with money, with education, acquired art, natural gifts, or with an opportunity to do the approval of Him who, judges righteously. Are we so living today that we can ask or hope for God's blessing on the course we are pursuing? This is our right, our privilege, and our duty. We may count our passing moments as unim portant, as they may appear to be uneventful. But "time flies," and we must fly to keep up, or be left behind: each second, tunity."—Annual of Phrenology and Physioguomy.

IF IT IS TRUE -An infidel said There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend what is that?" He answered: "I am afraid the

Bible is true. If I could know for certain that death is an eternal sleen ow the plain teachings of God's sword that pierces my soul: If the

The best philosophy—a contented

A REVIVAL OF RELIGION OUR GREAT WANT.

How essential to the great world around us is that unseen, impapable, but infinitely powerful agent called life. There is not a thing grand or beautiful which is not organized by self upon our attention, and that this force. It pervades all activities, and is also their essence. All forms of things are as nothing when com- in Christ love him, the most charpared with it, and yet it is the excellency of all forms. It is so with religion. Religion is in its essence a life. It is not a physical but a a trying question, and only God spiritual, a moral force, and yet pervading all true religious forms. Religious forms are not religion, and yet religion may express itself by them. As the life of the outside world may be conditioned by its surroundings, so may religious life in the soul. Life, in the physical | Here and there through the land are world, may be developed, repressed, or destroyed by our treatment of it, from them because of feuds and and so may religious life in the heart of man. How different a garden or field well cared for from one neglected, and the same is equally this we can say, that somebody is true of a cultivated or neglected religious life.

If it be said in the above, we reject or overlook the doctrine of divine sovereignty, either our accuser is mistaken or we are. In our - hearts we do not reject the doctrine, if we do in our argument, and we certainly do not intend to in that. We believe in joining care and toil with our prayer for daily bread. Do we in this deny the doctrine of divine sovereignty? We think not. We know that divine sovereignty only cure to be the religion of has its place in the kingdom of grace, | Christ. Legislation is not without man accountability; nor do these that we live under a government conflict with each other. Laws pe- where the laws are so just and so culiar to it govern the physical deeply imbued with Christian senworld, and so it is with the spiritual timents; but these cannot cure the one are as absolute as those governthat, to produce given results in the gospel as the power divinely apcertain directions, and the same is We also hold that the publication true in the spiritual. But let us not of this gospel is so committed to the wander. The need of the practice church as to make it responsible for worshiping exercises. This defini- needs to be proclaimed by those in has one character so should Christian is one who is "alive unto whole life should correspond with us. We long for the presence of this idea. Sometimes men say we the spirit of revival. We long for should with one side of the heart it as a fire to consume, that it may act Godward and with the other give us life. We pray for the demanward. But our view is, that struction of ritualism and worldlithe heart should not be divided, but ness in the churches, and for the bewith equal fullness act toward God stowment of vitalized hearts. God and toward men. We do not mean grant us a religion of life and power. that men should not distinguish between God and men, but that they simply, but of power, such as shall should act with the same sincerity destroy the works of the devil-inject of God who is not a true friend fraud, and all uncleanness. We God any other than a hypocrite a fresh anointing, a renewal of the men at the present time act in the ministry of the word. May the and persecuted? Is it indeed upon Collating their testimony, the foldisregard of the claims of God is care of the churches and the burden such times that we have fallen? lowing conclusions are unavoidable: beyond dispute. Nor do men any of souls increasingly rest upon us. But if this unjust and persecuting more regard the rights of their fel- May the churches and the world be law is to be enforced in Newport, the Sunday are found until about lows than they do the claims of their freed of the presence and crushing why not in Westerly and Hopkin- the middle of the second century. Maker. We ask all, What is the weight of those men called ministers ton? Now we do not know what Those appear first in Justin Martyr's spirit of this age? But if this ques- of Christ, but whose business is to the Sabbath-keepers of these towns | First Apology. The leading reation takes too wide a territorial drive fast horses, play dominoes and say upon this subject; but were we son assigned by him for its observsweep to secure a definite answer, billiards, and defend dancing and one of them, we would say to our conducting of State affairs, what an awakening. How many are there dishonesties appear. Each department seems in the hands of one ring | Christians should remember their or more, and these are conducting high calling, always keeping before devise their plans, and with his cun- vancement in knowledge and inment of the business affairs of soci- moment are unprepared going into ety. Banks break and business the presence of God, and how many

sustained a good reputation." From these points of observation, as from overhanging promontories, we may look over the ever-strugseeking to promote his own selfish mercy." ends, and often these are of the most degrading and sensual charac-

and destroy.

But there remains for inquiry another question of the most vital character, one that daily presses itconcerns the spiritual state of the church. That all who profess faith itably disposed will not affirm. Of these, then, how large a proportion is there who do love him? This is can answer it. That in the churches there are so many who have a name to live and are dead, is an occasion of the deepest anxiety. Of other forms of backsliding and apostasy we will not now speak, save one, and that is of strifes and divisions. churches whose glory has departed bitterness. As to the causes of these of course we cannot speak, because we do not know them, but impossible that an evil of this kind not more or less distinctly feel it. together idiotic and insensible. The Judgment we believe will reveal the fact that in the hearts of most people who do wrong a sense of their sin has rested.

For these evils and others not named we hold the cure and the and so also has the doctrine of hu- its value, and it is a happy thing the rights of worship, but for the come from the secretary of Cyprian, world; and the laws governing the heart of its corruption, and yet here tion on Sunday, or on any other is just where the evils lie of which day, there would be no excuse for day is from his Epistles, Chapter 64, ing the other. Men have learned we complain. We look upon the him; but such is not the case. section 4. He is considering the world of matter, they must move in pointed for the world's salvation. he violated a law which is shown fants, and says: of religion is too plain to require this. But how can the church is clearly wrong. But let us look given beforehand, in a shadow, and argument in its support; but a ques- asleep successfully publish to the at the case a little further. Here is tion may here arise as to what re- world this life-giving gospel? a good citizen, and so far as we because the eighth day, that is the ligion is. Some may confine this to Strange as it may seem, the gospel, know, a God-fearing man. The Bi- first after the Sabbath, was to be what may be called devotional and in order to accomplish its work, ble is his religious law-book. In it that whereon our Lord would rise tion we think faulty, because too whose lives it reigns. It does not emon the seventh day, while the first limited. Our idea is, that as God ploy dead men in its service. A true is given to him for toil. This is the bath, and the Lord's day, was promised. man have one character. The God." But we admit that the lan- the State of Rhode Island comes in when the reality afterwards came, transfer the laws of the Sabbath to whole life of a man sholud be guage we have thus far employed and says he may if he pleases to do and when the spiritual circumcision like a stream issuing from a fountain Collaborate male is the board in this article scarcely does justice so, rest on the seventh day, but that was given to us. On which account so, rest on the seventh day, but that tain. God should rule in the heart, to our feelings, for we confess that he must not pursue his business othmaking it one with himself, and the the question weighs heavily upon erwise lawful on the first day, thus hindered from obtaining grace. Nor considered laboring on Sunday as a of Rhode Island should do this, sur-We ask not for a religion of noise Europe, especially in some of the more unenlightened and bigoted of its countries, it would be no more than temperance, obscenity, injustice, we should expect, but pray how can such a state of things happen when of men. God will not accept the welcome Moody and his yokefellow, the name of Roger Williams is to prostrations of those before him and wish they were multiplied into this day the boast of the people? leading men of the third century who oppress and vilify their fellow- thousands, and their own powers and his principles their professed are marred by their efforts to find a men. Nor is a professed friend of abundantly increased. We pray for joy? But we are thinking of Westerly who is not true to men. That the call of the ministry. We need more and Hopkinton, and the neighboring hearts of men are any more deceit- holy earnestness with the boldness towns, so largely settled by ful now than formerly we do not as- of Peter and John. God lead us to Seventh-day people. Are they to sert, but that to an alarming extent give ourselves more to prayer and be unjustly discriminated against Sunday for the first three centuries.

let it be confined to our own coun- other "liarmless amusements," persecutors, "Show your hands." pretation of certain passages suptry. Let your reflections take in while souls all around, out of the This, however, we do say to the posed to refer to the millennium. the last ten or twelve years or so, churches and in them, are rushing friends in that State, Band together The supposed resurrection of Christ but let them be emphasized with the with the spead of time into the and stand by the striken one. on that day is mentioned incidentally to-day. To us, if anything is clear, seething abyss beneath. And how Share with him the costs of this as a secondary reason. About the it is that self and not God reigns. do our churches all over the land burden, and standing shoulder to close of the second century, the idea Let us particularize a little. In need both for themselves and for shoulder, utter your protests, and of commemorating the resurrection ship on Wednesdays and Fridays, as Epiphanius saith they were, the trusts committed to men, in the the sake of an unbelieving world, offer your pleas, making your final by the observance of the Sunday instartling developments of gigantic who, while they walk about are truth. But here is the statment: asleep - spiritual sonambulists! its business not in the interest of the mind the fact that they are the fore Judges Topham and Ward. the State, but in their own interest. salt of the earth—the saviours of The facts, as brought out by the With the selfishness of Satan they men. With all the world's adcomber is an acknowledged Sabbaning do they execute them. But crease of wealth and life's con- his store was open at 9.45, with a of specific times religiously binding. this same spirit seems to have taken veniences and comforts, sin is still bundle of bananas hung outside, That the true idea of the Sabbath possession of almost every depart- abounding, and men moment by also hams, three barrels placed outside, with a plank, made a sort of counter on which was exposed a firms collapse, causing consternation professors of Christ's religion live cer Steele, passing at this time, all around; and when the causes are only too nearly after the fashion of asked defendant what time he inascertained, it is found that Cashier, these same men of the world. tended to close. He replied 9 o'clock to-night. This was imme-President, Agent, or some one else Surely, the world is perishing for diately reported to City Marshal has been dishonestly tampering the want of a revival of religion. Simmons, who sent back word that the close of the third century. with funds or credit of the concern. Christian, look at it, and on thy if he did not close he must shut the but often with the consoling state- knees, in thy heart pray to God. store for him. No attention was given to those instructions, and the ment that "up to this time he had | Intreat him, in the words of Habak-City Marshal forthwith had a warkuk, to revive his work. The prophet rant issued, defendant arrested (who said, "O Lord, I have heard thy gave bail), the store closed, and the speech, and was afraid: O Lord, re- case tried as stated. For the defense, the Hon. W. P. Sheffield apvive thy work in the midst of the peared, and in his address took gling masses below, and we shall years, in the midst of the years exception to the wording of the see that in their giddy whirl each is make known, in wrath remember

almost every departmet of our so- in order to gather into one colony

of the whole country attend upon cially and religiously, to our scat- terference. Defendant conscientiousthe public worship of God; and if tered brethren who, in there isolahe has not considered the question from those of like faith, find it open for the sale of goods, but that tion before, he probably will be as- extremely difficult to keep up even on this particular day. He maintonished and perplexed at his find- a semblance of Sabbath-keeping; tained that the right to labor on ngs. But press this matter further but were not, until informed by the Sunday was protected by the conand find how this mass spend the Methodist Recorder, aware that stitution against any interference time devoted by the church to publany such action had been taken; lic worship, and you will find that and we still suppose the statement in many if not in the majority of to be only an inference drawn from Peckham on behalf of the prosecucases it is in pursuits that corrupt the fact that some individuals, feeling the needs of association have invited others to join them, and thus secure its benefits.

"SUNDAY TRADING." We call the special attention of

thoughtful persons to the statement below, which comes to us through the agency of some unknown friend. The case is an important one, involving the most vital principle of American society, and especially chandize being outside of the store, vaunted in the State of Rhode Island. Religious and personal liberty are the two ventricals of the heart of American politics. Nor is there a question that tests this principle as does the Sabbath, and the reason is that legislation in the interest of Sunday is a violation of the declared doctrine of the American constitution. All religious principles and practices, according to our system of government, are absolutely equal before the law, standing upon the same platform with the docgrievously in the fault. But we go trine of personal rights. If farther and say, that it is next to in our legislation we would confine ourselves to our principles, we pershould exist, and the guilty ones haps could get along without serious difficulty; but in this matter we Corrupt as the heart is, it is not all have not, because we have gone beyond the question of personal liberty and religious equality, and have He died A. D. 258. His views conlegislated in the interest of a re- cerning the Sunday were patterned ligious dogma. We have no more after those of Tertullian. Neander right to legislate in the interest of states that "the study of the writ-Sunday than in the interest of any ings of Tertullian had plainly a peother religious rite or duty. The culiar influence on the doctrinal delaw in the case under consideration, | velopment of Cyprian. Jerome reis not for the protection of lates, after a tradition supposed to protection of Sunday; and here is that he daily read some part of Terthe trouble. Had the person com- tullian's writings, and was accusplained of been guilty of needlessly tomed to call him by no other name disturbing a worshiping congrega- than that of Master." The passage There is no claim set up, save that proper time for the baptism of in from the facts reported to be simply in the interest of a day of weekly

"For in that in the Jewish cir cumcision of the flesh the eighth rest, appointed by the State. This day was observed. A mystery was in a figure; but when Christ came it spiritual circumcision, this eighth lay, that is the first after the Sabcommand guaranty of his God, but ised in a figure. Which figure ceased we think that no one should, by that vitally injuring its citizen. In this should the spiritual circumcision be sin? hindered by the circumcision of the case, it will be seen that the State flesh, but every one is to be by all discriminates in two ways: first means admitted to the grace of against God, who has said that this Christ, inasmuch as Peter also, in man may work on this day, and the Acts of the Apostles, speaks and day. The reader has already seen says, 'The Lord hath showed me against the citizen. That the State that I should not call any man com mon or unclean.' Acts 10: 28." prises us. Did this happen in

Such vague, unmeaning mysti cism needs no comment. Instead of showing that these writers deemed the Sunday to be either: Sabbath, or the Sabbath, it rather shows how much the works of these hidden meaning in all ceremonies numbers, and days.

The foregoing are all of the important witnesses in favor of the ance is founded on a mystical interappeal to the God of justice and creases, and hence the term "Lord's day" begins to be applied to it.

One of the most important cases 2. During the third century, no lawism and the no-Sabbath theory Newport, was tried this morning be- gain the ascendency in the West. The representative men of this century teach that there is no sacred time tarian. On Sunday morning last no days are holy, and no observance consists in rest from sin. That the true idea of the Lord's day and its quantity of fresh vegetables. Offi- associate festivals consists in communion with Christ, and obedient and therefore they chose rather to life. The fancies of Cyprian concerning circumcision as a type of

day which then prevailed was not sabbatic. In the second century there is no trace of the sabbatic idea connected with it. It is a day, some part of which is used for the purpose of public religious instruction. In the third century, the celcomplaint, which did not aver that ebration of the Lord's Supper on the defendant was not a Sabbatari- | Sunday seems to have become quite | an, and that it did not state specifigeneral. This was also done regu-24th, says the Seventh-day Baptists within the city of Newport. The larly on at least three other days in real defense, however, was, that the each week. The interdiction of

ly thought he could keep his store shown from the language of those passages in which such interdiction appears, and in the fact that these private prayers, and confession of called dies stationum. same writers plead strenuously for the Sabbath as a life-rest from sin, hereafter, were sometimes length and not as a weekly rest from labor. on the part of the legislature. He Dr. Hessey, in speaking of the held that a case had not been made Lord's day at this period, says, out against the defendant. Mr. (Lectures on Sunday, p. 49, London, tion thought the case a very simple

one. Section 17, Chapter 232, pro-"It was never confounded with vides that a man may if he have the Sabbath, but was carefully disconscientious scruples work on the tinguished from it as an institution first day, but he shall not expose under the law of liberty, observed his goods for sale. The proof that in a different way and with differhe intended to do so, however, was, ent feelings, and exempt from the first, that defendant told the officer severity of the provisions which that he was going to keep open unwere supposed to characterize the til the usual week day hour for closing; second, that the defendant's Robert Cox, ("Sabbath Literaelerk was in the store with an apron

on, with every appearance of being ture," Vol. 1, p. 353,) speaking of prepared for work, and third, that the close of the third century, gives the fact of various articles of merthe following: was additional proof that he in-"But although Christian theology

had not at this time assumed the

systematic form which it afterwards

attained, there is no ground for say-

ing that the Fathers, or 'the

tended doing business if he could

The Court, after a few minutes con-

sultation, adjudged the defendant

guilty and ordered him to pay a fine

Common Pleas in November.

Sunday trading in Newport.

The court room was full and

THE SUNDAY.

BY A. H. LEWIS.

CHAPTER II.

Continued from last week.

CYPRIAN.

Cyprian was Bishop of Carthage.

of \$5 and costs. At the same mo-Church' represented by them, had ment both defendant and his coun-sel said they would appeal, and dominical, of the Lord's day. ment both defendant and his counand was generally intermixed with defendant was bound over in the Often did the question occur to sum of \$50 to prosesute said appeal them, Why do we honor the first at the next term of the Court of day of the week and assemble for worship upon it? And to this question not one of them who lived be fore the reign of Constantine has in the result, as it is a test case of either answered, with Mr. Gilfillan, the legality or otherwise of the Because the fourth commandment binds the Christian Church as it did the Jews, and the Sabbath day was changed by Christ or his apostles THE APOSTOLIO FATHERS AND from Saturday to Sunday,' or replied, with Dr. Hessey, 'Because the apostles, who had a divine commission, appointed the Lord's day to be observed as a Christian festival. On the contrary, they give sundry n most cases, and ridiculous in some. The best of them is, that on the first day the Saviour had risen from the dead; and the others chiefly are, that on the first day God changed darkness and matter, and made the world; that on a Sunday Jesus Christ appeared to and in structed his disciples; that the command to circameise children on the eighth was a type of the true ciruncision, by which we were circumcised from error and wickedness through our Lord, who rose from the dead on the first day of the week; and that manna was first given to Liber 4, Chap. 18,) after speaking usually quoted in favor of the Sunthe Israelites on a Sunday. From which the inevitable inference is

relative to Sunday, adds: that they neither had found in Scripture any commandment-prineval, Mosaic, or Christian-appointing the Lord's day to be honored or observed, nor knew from tradition any such commandment delivered by Jesus or his apostles." Neander bears similar testimony u the following words, (Church

History, Rose's translation, p. 186): "The festival of Sunday, like all other festivals, was always only a

from the intentions of the apostles to establish a Divine command in this respect: far from them, and from the early apostolic Church to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have

idea is based seems to be Tertullian's words relative to kneeling on Sunthat Tertullian thus suggested because he considered the day a joyful festival, but not a Sabbath Thus at the end of the third century hovah, gradually dying out in the Western Church, under the influcame in through the Platonic philos-

the Sabbath question, which was ushered in through civil legislation, it is well to notice certain other fes-

the fourth century. Wednesday and Friday.

The fourth and the sixth days of the week as semi-religious fasts were days of the church during the third century. The learned Joseph Bingham speaks of them as follows, (Antiquities of the Christian Church, Book 13, chap. 9):

which days are commonly called stationary days, because they con- they were very ancient in the Church | Schools. The direct argument emdays to a great length, till three tullian assures us, that on these days they always celebrated the ity, pp. 552 and 553): communion, from whence we may nfer, that the same service was performed on these days as on the Lord's day, unless, perhaps, the sermon was wanting. Some there were then observed as fast days, on time. were, he says, who objected against the ground that our Lord was bereceiving the communion on these days, because they were scrupulousafraid they should break their the Church at the end of the fourth fast by eating and drinking the bread and wine in the Eucharist: prayers, than break their fast, as the "eighth day" appear toward the close of the third century.

3. The observance of the Suninfringement of their fast, but bind to fast at all."

God; they might receive the body of the Lord and preserve their fast too, and so both would be safe. whilst they both participated of the sacrifice and discharged their other particularly the former, were conobligation. Since, therefore, they received the Eucharist on these days, we may conclude they had all cumstances preparatory to them; science, as conscience rests on a profit, all the benefits of the Sabbath, the prayers of the communion office, congregations were held on them, higher basis. We shall then have we should be thoroughly instructed and what other offices were wont to and a fast till three o'clock in the real defense, however, was, that the each week. The interdiction of go before them, as the psalmody and afternoon. But nothing was positively appointed concerning them; to be Christ's church, accepting a eial and individual life. Even our their scattered members in this goods and merchandize. The counday, which appears during the last prayers for the catechumens and in respect to joining in these solemyouth do not fear God, but are to an alarming extent profane and intemperate. Let the reader ask himself what proportion of the people would be of great bonds between the feat and individual life. Even our their scattered members in this goods and merchandize. The country day, which appears during the last prayers for the catecoumens and in respect to joining in these soleins, which, together with the sermons, were the whole service for the feat enjoyment of the day, and self what proportion of the people would be of great bonds between their scattered members in this client was half of the third century, was made penitents, which, together with the sermons, were the whole service for the feat enjoyment of the day, and rejecting penitents, which, together with the sermons, were the whole service for the feat enjoyment of the day, and self what proportion of the people would be of great bonds between all what proportion of the people would be of great bonds between the feat of the third century, was made penitents, which, together with the sermons, were the whole service for the feat enjoyment of the day, and the scattered members in this client was made an example of against the sermons, were the whole service for the feat enjoyment of the day, and the scattered members in this client was made an example of against the sermons, were the whole service for the feat enjoyment of the day, and the scattered members in this client was made on the feat of the third century, was made to convenience or inclinations. Such the feat enjoyment of the day, and the convenience or inclinations. Such the feat enjoyment of the day, and the convenience or inclinations. Such the feat enjoyment of the day, and the convenience or inclinations. Such the feat enjoyment of the day, and the convenience or inclinations. Such the feat enjoyment of the watches of the feat enjoyment of the watches of the feat enjoyment of the watches of the feat enjoyment of the feat enjoyment of the feat enjoyment of the watches of the feat enjoyment o temperate. Let the reader ask him- enterprise; if it were practicable, were allowed to deal out "rum and the festal enjoyment of the day, and all this could not take up near so sidered as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath," that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath,' that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath,' that the smallest letter, School Executive Board of the General Having called his mind to me such as the watches of the 'Mil- Sabbath,' that the smallest letter, I watches the watches of the 'Mil- Sabbath,' that the smallest letter, I watches the watches of the 'Mil- Sabbath,' that the smallest letter, I watches the watches of the 'Mil- Sabbath,' that the smallest letter, I watches the watches are the watches as the watches as the watches as the watches as th

they enlarged their service on these ened to an indefinite number, twenthey had liberty to meditate and fall to their private prayers; and by these two exercises, so lengthened how the longest station might be emoloyed. . . . St. Basil agrees with Tertullian, in making these days not only fasts, but communion days; Friday to be two of the number. Yet, still it is hard to conceive what business they could have to detain therefore it seems most probable that a competent share of this time was spent in psalmody, and as I find a learned person—Stillingfleet,

Book 14, Chap. 1, and Book 15, Chap. 1, Sec. 1.) A careful study of the forego- ily rising in Europe and America ng will show that religious worship | cannot be checked because its founwas more fully attended to on the tain head was of the same character. Wednesday and the Friday than on Then it overflowed and poisoned the the Sunday, and an extended com- true life of the Church. Now it is parison between the "Fasts" and doing and will continue to do the the "Festivals" of the second and same. Protests, petitions, and civil third centuries, will show that the enactments are all futile when opformer contributed far more to the posed to the law which found its religious life of those times than the utterance in the words, "A corrupt latter did. This was especially true tree can not bring forth good fruit." in the Western Church. It is cer- And the end which is only delayed tain, from Tertullian and others, but can not be avoided will prove that the Sunday was the great week- that, "Every tree which bringeth ly festival of "Indulgence for the not forth good fruit shall be hewn flesh." As such, it was more popular, but less conducive to true spir- not deceived. God can not be deitual growth and Christian develop- frauded. Every man shall reap as ment. There is further testimony, he has sown." which, though it carries us over into the next century, serves to corroborate what has already been said concerning Wednesday and Friday. Eusebius, (De Vita-Constantini, of the laws which Constantine made

ways had a share in their service,

"He also ordered that they should reverence those days which immediately precede the Sabbath, cause, as it seems to me, of the memorable acts of our Saviour upon

Sozomen, who wrote about 450 (Ecc. Hist., Book 1, Chap. 8):

which the Jews call the first day of the week and which the Greeks dedicate to the sun. As likewise those days, but that God should be served with prayers and supplications. He honored the Lord's day dead, and the day above mentioned

day and Friday it is plain they did (not to say anything of Satur day until the next section). S. Basil er. 'It is,' saith he, 'a profitable and pious thing, every day to comnce of the no-Sabbath poison which | municate and to participate of the our Saviour, he having told us in distinctive mission. ophy and the Sunday, as a semiplain terms, that whosoever eateth eternal life. We, notwithstanding, do communicate but four times them in the same autiquity and grounding them upon the same authority that he doth the Sunday. Only it seems the difference was, that whereas formerly it had been accounted long before) until toward "However, it was not long after Justin Martyr's time, before we are sure the church observed the custom | accustomed. Whether the meetings on these days were of such antiquity Origen and Tertullian before men

Coleman says, (Ancient Christian

"It appears, however, from his (Origen's) observations, that at Alexandria, Wednesdays and Fridays fied on a Friday. The custom of century may be collected from the year are regularly observed. On Wednesdays and Fridays we fast which it is usual neither to kneel or

Neander says, (History Church First Three Centuries, p. 186): "And further, two other days i the week, Friday and Wednesday,

Sabbath was entertained. This is in these stations, it seems most tians, (who compared their calling probable, that in two particulars, to a warfare—the Militia Christi,) and they were 'stationes'-and the days, that is, in their psalmody, and | days on which they took place were

Similar testimony might be con-

tinued were it necessary. But that ty, thirty, forty, fifty, or more, as already adduced is sufficient to estabthe occasion of a vigil or a fast re- lish the conclusion that the weekly quired, and between every psalm | "fasts," Wednesday and Friday, and the Sabbath (for the facts concerning the observance of the Sabbath and repeated, it is easy to conceive previous to the fourth century see "Sabbath and Sunday," by A. H. L.) were each devoted more to worship and spiritual culture than the Sunfor, reckoning up how many days in | day was. The foregoing testimony the week they received the com- also shows that when men assert munion he makes Wednesday and that Sunday was the only day for public religious worship and rest after the resurrection of Christ, them so long in the church since they are either ignorant or dishontheir collects and public prayers est. Sunday was more popular than were but few in comparison, and either Wednesday or Friday, because it was more festal. "a day of indulgence for the flesh." Indeed. the Sunday at the close of the third Orig., Britan, p. 224-inclined to century stood related to the lives of think, in private devotion, which al- the people much as it now stands in those European lands where notheir singing of psalms, as shall be Sabbathism has long held sway and showed in their proper places." (Ib. borne its legitimate fruit stream of practical no-Sabbathism and Sunday revelry which is stead-

down and cast into the fire." "Be INSTRUCTION ON THE SABBATH IN

THE SABBATH SOHOOL An Essay read at the Sabbath School In. tion with the North-Western Association, and published by request. BY REV. J. BAILEY. Seventh-day Baptists have no

right to exist as a separate denomibe- God, and disowned by the church. Sabbath truth is such a basis. Having this committed to us by God, it A. D., speaking of Constantine says, We are not trustworthy when we ormation, its defiance of persecution, years. Felt it my duty to give them "He also enjoined the observance their keeping and their proper sistance of civil laws for its over- Sabbath. Had a very good time, the day before the seventh, and is to be enjoyed, and transmitted. and who is its Lord, has perpetu-Returned home, and on Fourth-day, commanded that no judicial or other For its perfect work, it is to be un- ated it against all opposers. This is business should be transacted on derstood thoroughly, enjoyed fully, an assurance that its future, as its pecause on it Christ arose from the a specialty by our Tract Society, in its publications and lectures. This civil law, from the oppressions of ul-Heylyn, (History Sabbath, Part | thus far, have taught no clearer les-, Chap. 3, Sec. 4,) having quoted son than the duty of radical, thorough, and general instruction on this doctrine. It is our specialty. For I do not conceive that they It is the cause of our separate exist-

the fallacies and sophistries of opblessed body and blood of Christ and essential preparation for our pagan festival preparing to take its his flesh and drinketh his blood, hath discussion demands this critical and thorough preparation. Hitherto we weekly, on the Lord's day, the have been content with an occasion-Wednesday, the Friday, and the al sermon from some of our minis-Saturday, unless on any other days ters. We have had a repetition of haps observed. Epiphanius goeth the "eften told tale" in our periodilittle further and deriveth the cal literature. We have had only Wednesday's and the Friday's ser- occasional teaching in our Sabbath vice even from the apostles, ranking | Schools. No brain has yet wrought out, and no hand penned the divine philosophy of the Sabbath doctrine in its richness, in its relation to God and his worship. The result the custom not to administer the has been a superficial knowledge of Sacrament on these two days (being Sabbath truth generally, and a lamentable lack of conscience in its evening; it had been changed of observance. There is now no greatlate, and they did celebrate in the er need in the denomination than a mornings, as on the Lord's day was | thorough study of the Sabbath doctrine. Three months time will not be to much to devote exclusively will not meddle. Certain it is, that to this question in our Sabbath of God, as may appear by that of bodying the divine philosophy of the Sabbath, its Scriptural exegesis, the objections to the Sabbath in all their forms, the claims of another day to the position of the Sabbath, and the history of the Sabbath in all

> trayed on a Wednesday and cruci- the sun" is now passing through the Puritan Sunday." "The American Sabbath" into no-Sabfollowing passage of Epiphanius: bathism. It is being fast unrobed In the whole Christian Church, the of its supposed sacredness, in the following fast days throughout the popular esteem, and ceases to bind consciences. Civil law has often until the ninth hour, (i. e., three been invoked in its behalf. As a o'clock in the afternoon,) except last resort, an effort of gigantic diduring the interval of fifty days be- | mensions resting on the basis of hontween Easter and Whitsuntide, in oring God as a Christian nation, is now being made to engraft the Sunday heresy as an organic law on the American Constitution. Should this effort succeed, we shall have an American Sabbath with only civil law sacredness to take the place of secrated to the remembrance of the God's holy day. This will be powsufferings of Christ, and of the cir- erless to control the religious con-

should not pass from the law till all be fulfilled. The fruitage of this doctrine will be a Sabbath that can not command the respect or love of the people. This will be practical no Sabbathism. With this, no sacredness will be attached to the worship day. As a result, every interest of religion will falter, till

consecration to God will cease, and civil law will regulate religious doctrines. God, Christ, holiness will depart from the churches. Submission to the civil law will be coerced that I should report my labors as under pains and penalties. The missionary to the Tract Board. M church will go back through prelacy, arrangement with him was to mak papacy, Mohammedanism, pagan- monthly reports. Having just finsm, to the condition of those that knew not God and were given over | will report as desired. to a reprobate mind.

true church, represented by Carlstadt, and the corrupted church, er visiting all the families in the represented by Luther, failed to place during the day. Had a tolerunite, and failed to enthrone in the ably large and attentive congrega-Reformation God's holy day. Constantine's "venerable day of the agreed to preach to them again, sun? was adopted as the Sabbath of They have a new church edifice the Reformation. God's holy day here built by subscription, and is to was perpetuated by the true church, be free to all denominations. Went then called Anabaptists. The dark- from this place to Hickory Hill Bapnation, except on a basis said by ness of the dark ages could not overwhelm it. The fires of persecution and a good congregation assembled. could not burn it up. The sword About the first preaching I ever could not draw out its life blood. did was at this church some ten is more our duty to be true to this Its conflict with the "venerable day trust than to fraternize with others. of the sun," its struggle in the Refare untrue to sacred trusts, both in its outliving the dark ages, its re- a short history of my change to the truth is not for one age and people, the present, all show that he who ised to go back to their regular but for all ages and all peoples. It made it and called it "my holy day," and taught faithfully. The teach- past, is in Almighty hands, from ing of Sabbath truth has been made | whence no power can pluck it. From its conflicts in Europe under

is a good work. Its developments, tra-montane darkness in the Roman church, from the fagot and sword and prison of Central Europe, in the middle ages, it has found a met every day in these times to re- ence as a church. That specialty in our hands as the successors of its faithful advocates of other days, a Christian Church, was there, and demands thoroughness, and completeness of knowledge, in all our We have been in a two hundred the fourth commandment, I called membership, both in its divine philosophy and its history, as also in years training for the issues now forced upon us. We have been preposing theories. This is a needful paring for what has been preparing that he had said but little on the for us. The "Puritan Sunday," that once had a Puritanic halo of glory on it, is now disrobed of its low their teachings. He acknowlglory and its power. No Sabbathism is fast taking it place. Civil law and no-Sabbathism are now in earnest conflict. The weapons of their warfare are all carnal. The victory on either side will be a religious calamity.

As a distinct people, we stand outside this strife, agreeing with neither, having in our care God's holy day, to offer just when and where it is needed. All that we need to do is to combine and vitalize the forces at out command. For this work have we been preparing. To it we have now come. Was an open line of duty ever clearer marked? Does not God's providence have a meaning? Do not the history of the past, and the opening developments of the present and future speak an unmistakable language? Can we not see and hear? Shall we not act? How can we better respond than by commencing a thorough, radical course of instruction in the Bible school, training up a host of witnesses for God's truth, whose testimony shall ring out in all the activities of the enages, can not be well taught in less tire brotherhood.

I propose then to call attention of the Sabbath School Executive Committee or the editors of our Sabbath School lessons, to the propriety of early instituting means of a complete course of instruction on the Sabbath doctrine and history, as rich as the and the most thorough and critical study can make it, and that shall stand the test of the closest criticism. An extensive and intimate acquaintance in the churches, and with a large share of our membership, assures me that this course of instruction would be a timely and a much needed addition to our Sabbath and Sabbath School literature. To be successful reformers, to receive in ourselves, for our own spiritual the anomaly of a church claiming in its divine doctrine, and be eminently true and practical in its observance. In accordance with these suggestions, I offer, for the action of this Association, the following: Resolved, That we request the Sabbath

This resolution was unanimously

passed by the North-Western Asse ciation.—J. B.]

REPORT OF ELDER F. F. JOHNSON RALEIGH, Ill., July 11th, 1875

. B. CLARKE, Cor. Sec'y American Sah bath Tract Society: From a letter received from Bro Stephen Burdick last week, I learn that it was Eld. Wardner's wish ished up one more month of labor I

June 4th. According to previous God's holy day has been the great arrangement, I met Eld. Kelly in central controling power, guiding Crawford's Prairie, Franklin Co the devout in all ages. Its preva- where we held several meetings lence, according to its philosophy, Being very rainy, our congregations as a soul rest, or medium of con- were necessarily small. From there verse with God, is essential to true we went to Williamson county to worship and to the safety and per- fill appointments. The last one was petuity of the church of Christ, at a school-house near Crab Orch. The Sabbath was driven into the ard. There is a very good interest wilderness by the semi-civil relig- in that neighborhood on the Sahious power of Roman Emperors. bath question. Bro. Kelly and my. While there, it was taught by the self separated here; he having to go church with a faithfulness that well in the direction of home. I took may shame all we have done the road leading to Harrisburg, arfor it. So deeply was it in riving there late in the evening wrought into the life of the Called at every house on the road people by faithful teaching and and distributed tracts. Had some example, that poverty and persecu- pleasant conversations with the pertion could not destroy it. In its ple. Found many that were not wilderness home and mountain fast- | Christians. Called on the widow of ness security, it continued to live in Bro. Marion Ozment, who died defiance of its mad persecutor. In about six months ago. He was a the time of the Reformation, Carl- | pious Christian, and a strong friend stadt, a Sabbath-keeper, urged it up- to our cause, though he did not obon the Reformation. Luther, the serve the Sabbath. He left a very head of the Reformation, rejected it. interesting family, and they are do. Carlstadt insisted that nothing ing well. She said that she did not should be received as Christian doc- feel that she was doing right in trine but what was taught in the working on the Sabbath. Bible. Luther received what was June 15th. Took a trip into Ham. not expressly forbidden. Thus the

ilton county. Held a meeting at a

village called Walpole at night, aft-

tion. After urgent request, I

bath question. Bro. diately took my side and soon put his brot years ago, though I had not met with them before in about eight June 23d, went into the neighborhood of Texas City, a town in the extreme northeast corner of this county, and filled an appointment at a General Baptist church, which was tolerably well filled. Next day went to Texas City on the Cario & Vincennes Railroad. Visited all China, June 11th, 187 the families, talking religion and M. H. Davis, Churc listributing tracts. Held a meeting at night in the school-house near by. Preached on the subject of the law of God. Eld. R. O. Kinney, of the

edge to me privately that we were right, and that he thought the Sabbath of the fourth dominandment would prevail. Bro. Kinney is a good English scholar, and a close thinker. His character is unimpeachable, and if he should come out publicly for the Sabbath he will do us much good. He is arranging for a discussion with a Campbellite, which is to come off in July 6th. about two weeks, and he desired me very much to attend, which I prom-July 11th. ised to do. At the close of the meeting, I distributed a fine lot of

tracts to interested listeners. While at Texas City to-day, in conversation with a business man of the place, he said: "The seventh. day may be right, but I don't want it to be." He claims to be a Christian, too. O, consistency, &c. This trip I distributed every tract I had with me, which was quite a

having called especial attention to

on him to make such remarks as he

desired to. He arose and stated

subject, but if the Sabbath had been

changed by men, we should not fol-

number. June 30th. Went this week, rather on a "still hunt," into the west side of this county. Visited Eld. J. C. Manier, in the neighborhood of Goodhope Baptist Church. He is its pastor. There is no Christian that I think more of than Bro. Manier. He is somewhat interested on • the Sabbath subject. Had a long talk with him. He rather takes the no-law position, though I don't believe he will stay there long. His church is in a more healthy condition than any church in the conntv. Had pleasant talks with several of his members; and gave them tracts. Went from there to Harrisburg, distributing documents as I went; sowing seed, which I hope will spring up, bear fruit, and some one will reap. Stayed over night at Harrisburg. Returned home Sixthday, about 10 o'clock, and after noon started to fill my appointment at Walpole, Hamilton county, ten miles north. Fair congregation. Called their attention to the Sabbath, and distributed tracts. After name of Rhodes, came up and attacked me on my position. We had quite a lively conversation, though friendly. He took the no-law view.

the hands of one wl than I." Went from here t three miles east, and at their regular chui

first Sabbath. The Welcome Russel, w tried to make me viting me to preach nsed to hear me who to preach, and y if I had improved an I was in the same fi him when he first be some ten years ago, see if he had improv both agreed to pres off. I must say, to has improved greatl and gave him tract did not express his * know what he will

him where I left B

the hands of God.

July 6th. Went to attend the debate Kinney and Truex. the propositions as I member them: P The church of Christ fore he was born Kinney affirmed, Prop. 2d. The sam preached before the da as was preached after affirmed, Truex deni Baptism of a penite essential to the pardo Truex affirmed, Kinne The discussion w do much good, as it very orderly, and I spirit of Christianity,

was more than a mate ponent. I became ne several preachers, and to call their attention. tunity offered, to subject. Had a rare of distribute tracts, wh faithfully as I could. To give you an ic Kinney is drifting on I will state the following stance, which took house. One of his occasion to attack m

MISSIONARY BOAR A quarterly meetin utive Board of the Baptist Missionary held at Westerly, R. Present-Geo. Gree

Irish, S. S. Griswold. Geo. B. Utter, Geo. 1 Chas. Potter, Jr., S. F. L. Gardiner, Thos. V The meeting was co by the President, Ge and prayer offered b Letters were read fr

Creek, W. Va., Apr resolution of thanks for missionary labor Burdick and Chas. West Virginia. S. D. Davis, Janel April 14th. | Thanks Chas. M. Lewis, and continuance of the sar Jacob Davis, New S July 12th. Report of Ritchie Church, for the

July 9th, 1875. Chas. M. Lewis, J. three months ending J Oscar Babcock; 1 Neb., April 5th. Rei Oscar Babcock, Jun port for quarter ending Horace Stillman, W

L. July 26th. Quarter Joel Greene, Mosi H. F. Clarke, Churc lin, Wis., April 8th. J. E. N. Backus,

April 9th. E. J. Sweet, Church Minn., July 16th, aski propriation be made support of J. E. N. I tor of the Carlston Ch L. C. Rogers, Milto

J. E. N. Backus, June 30th, asking an of \$150 to the Carlest S. R. Wheeler, 1 July 10th. Suggestion to mission work in the ern Association, (Mis and Nebraska). J. L. Huffman, V July 12th. Accepting ment of the Board, t Central Association. The Treasurer pres terly report, which, o accepted, as follows:

GRO. B. UTTER, Treasure To balance in treasury, Ap " cash received since as J. R. Irish, toward Mrs. C monument Mrs. Miner T. Jones, do Sarah A. Langworthy, H toward half of expe
Bible Reader in Chi
Estate of Deborah Car
Wis., bequest....
Greenmanville Church, Collection at Eastern Ai
Westerly

Westerly
Isaac F. Burdick, Wester
West Edmeston Church, M. Mrs. Emma Burd Collection at Central Asso Chas. Potter, Adams Cent

provide for a complete course of instruc-tion on the Sabhath doctrine, in Sabbath School lessons for our Sabbath Schools. law till all ge of this This resolution was unanimously passed by the North-Western Asso. ciation. -J. p.]

REPORT OF ELDER F. P. JOHNSON RALEIGH, Ill., July 11th, 1875. . B. CLARKE, Cor. Sec'y American Sab-

From a letter received from Bro. liness will Stephen Burdick last week, I learn Submis- that it was Eld. Wardner's wish be coerced that I should report my labors as ties. The missionary to the Tract Board. Mr gh prelacy, arrangement with him was to make m, pagan- monthly reports. Having just finthose that ished up one more month of labor, I given over will report as desired. June 4th. According to previous

nthe great arrangement I met Eld. Kelly in r, guiding Crawford's Prairie, Franklin Co. Its preval where we held several meetings. philosophy, Being very rainy, our congregations im of con- were necessarily small. From there al to true we went to Williamson county to v and per- fill appointments. The last one was of Christ. at a school-house near Crab Orchinto the ard. There is a very good interest wil relig- in that neighborhood on the Sah-Emperors. bath question. Bro. Kelly and myht by the self separated here; he having to go that well in the direction of home. I took ave done the road leading to Harrisburg, aras it in- riving there late in the evening. e of the Called at every house on the road hing and and distributed tracts. Had some l persecu. pleasant conversations with the peo-In its ple. Found many that were not ntain-fast- | Christians. Called on the widow of to live in Bro. Marion Ozment, who died cutor. In about six months ago. He was a ion, Carl- pious Christian, and a strong friend rged it up- to our cause, though he did not obather, the serve the Sabbath. He left a very rejected it. interesting family, and they are donothing ing well. She said that she did not istian doc- feel that she was doing right in

June 15th. Took a trip into Hamilton county. Held a meeting at a village called Walpole at night, aft-I church, er visiting all the families in the failed to place during the day. Had a tolerone in the ably large and attentive congregation. After urgent request, I agreed to preach to them again. Sabbath of They have a new church edifice here built by subscription, and is to be free to all denominations. Went from this place to Hickory Hill Baptist Church. Held meeting at night. and a good congregation assembled. About the first preaching I ever did was at this church some ten erable day years ago, though I had not met the Ref with them before in about eight rsecution, years. Felt it my duty to give them es, its rea short history of my change to the Sabbath. Had a very good time, and distributed many tracts. Promat he who ised to go back to their regular holy day," meeting in July, first Sabbath. Returned home, and on Fourth-day, June 23d, went into the neighborhood of Texas City, a town in the extreme northeast corner of this

county, and filled an appointment at a General Baptist church, which was tolerably well filled. Next day went to Texas City on the Cario & and sword Vincennes Railroad. Visited all the families, talking religion and distributing tracts. Held a meeting at night in the school-house near by. Preached on the subject of the law of God. Eld. R. O. Kinney, of the her days, a Christian Church, was there, and having called especial attention to the fourth commandment. I called on him to make such remarks as he desired to. "He arose and stated that he had said but little on the subject, but if the Sabbath had been changed by men, we should not follow their teachings. He acknowledge to me privately that we were ight, and that he thought the Sabbath of the fourth commandment would prevail. . Bro. Kinney is a good English scholar, and a close thinker. His character is unimpeachable, and if he should come out bublicly for the Sabbath he will do us much good. He is arranging for a discussion with a Campbellite, which is to come off in about two weeks, and he desired me very much to attentl, which I promsed to do. At the close of the meeting, I distributed a fine lot of tracts to interested listeners. er clearer While at Texas City to-day, in

od's proviconversation with a business man of Do not the the place, he said: "The seventh. the openday may be right, but I don't want e present it to be." He claims to be a Chrismistakable tian, too. O, consistency, &c. t-see and This trip I distributed every tract I How car had with me, which was quite a commend June 30th. Went this week rather

on a "still hunt," into the west side of this county. Visited Eld. J. C. Manier, in the neighborhood of Goodhope Baptist Church. He is its pastor. There is no Christian hat I think more of than Bro. Manier. He is somewhat interested on the Sabbath subject. Had a long talk with him. He rather takes the no law position, though I don't believe he will stay there long. His church is in a more healthy condition than any church in the county. Had pleasant talks with several of his members, and gave them tracts. Went from there to Harrisburg, distributing documents as I went; sowing seed, which I hope will spring up, bear fruit, and some one will reap. Stayed over night at Harrisburg. Returned home Sixthday, about 10 o'clock, and after noon started to fill my appointment at Walpole, Hamilton county, ten miles north. Fair congregation.

the hands of one who is "mightier

Went from here to Hickory Hill. three miles east, and met with them at their regular church meeting, on at their regular church meeting, on April 1st, 1875.

April 1st, 1875.

Horace Stillman, Woodville, R. I. welcome Russel, was present, and o. D. Sherman, for labor in Central tried to make me welcome by inviting me to preach. He said he used to hear me when I first began to preach, and wished to see if I had improved any. I told him I was in the same fix; I had heard him when he first began to preach, some ten years ago, and wished to see if he had improved any. So we | previous to the Annual Meeting of both agreed to preach, he leading off. I must say, to his credit, he has improved greatly. Called his attention to the Sabbath privately, and gave him tracts to read. He did not express his views. I do not

him where I left Bro. Rhodes, in to West Virginia Oct. 1st. the hands of God. attend the debate between Bros. Kinney and Truex. These were to H. B. Lewis, to labor one year, in the propositions as far as I can re- the churches in Northern Wisconmember them: Proposition 1st. sin, in connection with his labors in The church of Christ was set up be- the Berlin Church. The time to center in the West. We must sub- evenings in July are very short fore he was born in Bethlehem. commence when the Board is noti- mit to this unfortunate mistake, and when we are having a good meet-Kinney affirmed, Truex denied. fied of his acceptance. Prop. 2d. The same gospel was preached before the day of Pentecost, | instructed to inform the Clerk of as was preached afterward. Kinney the Carlston Church, that the judgaffirmed, Truex denied. Prop. 3d. ment of this Board favors the ap-

Truex affirmed, Kinney denied. The discussion was a very in teresting one, and was calculated to do much good, as it was conducted a laborer. very orderly, and I think in the spirit of Christianity. Bro Kinney Secretary be directed to write to L was more than a match for his op- C. Rogers, inquiring if he can be ponent. I became acquainted with engaged to labor as missionary in several preachers, and was not slow | the Minnesota field. to call their attention, when opportunity offered, to the Sabbath

faithfully as I could. To give you an idea how Bro. Kinney is drifting on the Sabbath, bath question. Bro. Kinney imme- after the Anniversaries. F. F. Johnson.

MISSIONARY BOARD MEETING. A quarterly meeting of the Exec

held at Westerly, R. I., July 28th, | ciety. Present-Geo. Greenman, Jas. R. proved. Irish, S. S. Griswold, A. E. Main, Geo. B. Utter, Geo. E. Tomlinson, Chas. Potter, Jr., S. P. Stillman, T. L. Gardiner, Thos. V. Stillman. The meeting was called to order by the President, Geo. Greenman

and prayer offered by S. S. Gris

Letters were read from:

West Virginia.

Solomon Carpenter, Shangha China, June 11th, 1875. M. H. Davis, Church Clerk, Lest resolution of thanks to the Board

April 14th. Thanks for labor of if that was the sum total of our callcontinuance of the same. Jacob Davis, New Salem, W. Va.

three months ending June 9th.

port for quarter ending June 30th. July 6th.

July 11th.

of \$150 to the Carleston Church.

and Nebraska).

accepted, as follows:

GEO. B. UTTER, Treasurer. DR. To balance in treasury, Apr. 14,1875, \$220 00 " cash received since as follows: J. R. Irish, toward Mrs. Carpenter's any think they can do nothing, let by those already there. The exper-

Hopkinton Sabbath School. toward half of expenses of a Bible Reader in China..... Estate of Deborah Carr, Milton,

By cash paid, as follows: to January 1st 187 Oscar Babcock, Loup Valley, to

for printing Reports...... 52 00 Balance in Treasury, July 28th, 1875 303 7 WESTERLY, R. I., July 28th, 1875. The Treasurer was instructed t remit £100 to Solomon Carpenter

the Society. To C. M. Lewis, balance due, 'North Loup Church, to July 1st, 25 00 Horace Stillman, to July 6th, 50 00 The Corresponding Secretary was

instructed to give an affirmative answer to Chas. M. Lewis, as to know what he will do, so I leave whether the Board wish him to return curing a financial success. An ac-The letter of Joel Greene was re-July 6th. Went to Texas City to ferred to the Prudential Committee. Voted, that \$150 be appropriated

The Corresponding Secretary was

Baptism of a penitent believer is pointment of a general laborer in the essential to the pardon of sins past. Minnesota field, rather than making appropriations to the several looking for and hopes to find such

Voted, that the Corresponding

Voted, that S. R. Wheeler be in vited to labor as general missionary subject. Had a rare opportunity to in Kansas, Nebraska, and Missouri, distribute tracts, which I did as at a salary of \$500 and traveling exservices commence Oct. 1st, 1875. Voted, that action on the letter

diately took my side of the question Voted, that Geo. B. Utter be inand soon put his brother to silence, wited to prepare a historical sketch of the Missionary Society since its organization, to be embodied in the Annual Report.

Voted, that A. E. Main be invited utive Board of the Seventh-day to preach the Introductory Sermon

Adjourned to the call of the

Corresponding Secretary. Thos. V. Stillman, Rec. Sec.

Work is the first consideration of

persevering in the path of faith and

obedience, we shall be sure to find

tivity. Labor first, and rest after-

prosperous business, wealth, influ-

LET EVERY ONE DO HIS OWN

a new born soul. The first inquiry of Saul was, "Lord, what wilt thou have me to do?". It is to be feared from the conduct of many who join our churches that they know but litprofess the religion of Christ merely for missionary labor by Chas. A. to obtain its advantages, and get to Burdick and Chas. M. Lewis, in heaven at last, is pure selfishness Perhaps we are all too much con-S. D. Davis, Janelew, W. Va., cerned about getting to heaver, as

Chas M. Lewis, and asking for a ling. Why, if we are walking and July 12th. Report of labor in the our settled home there. The way to of this kind occurred while I was Ritchie Church, for the year ending heaven is the way of Christian ac- there. Notice was given in the

wards. No Christian is exempt, Chas. M. Lewis, July 1st. Report of labor in West Virginia for though all may not have the same cussed in one of the pulpits. A mis-Oscar Babcock, North Loup, building, many hands are employed, tendance. The sermon was how-Neb., April 5th. Report for quar- though all have not the same work ever published in the Monday morn-

Oscar Babcock, June 30th. Re-

lin, Wis., April 8th.

E. J. Sweet, Church Clerk, Alden, Minn., July 16th, asking that an ap- work there are many departments, support of J. E. N. Backus, as pas- certain what we can do. It is east- be done in the way of public lectures tal of two millions. Paul J. Armoue tor of the Carlston Church. L. C. Rogers, Milton, Wis., July Head of the Church to say we have

June 30th, asking an appropriation to instruct, no suffering to be re- in Chicago as his center, to save in Cuba, although directly caused July 19th. Suggestions in relation to mission work in the North-West- Jesus, no help to be given to the him go out anywhere within reach ner any agencies in this conutry. John ern Association, (Missouri, Kansas, poor, no sacrifices to be made of to lecture and labor as opportunities

Central Association.

monument... Mrs. Miner T. Jones, do. Sarah A. Langworthy, Hopkinton, Wis., bequest. 99 50 Greenmanville Church, collections 24 00

in the church above has not been revealed, but what we have to do here is easily known. Follow out Run, Pa., took place as advertised, Solomon's instructions: "Whatso-25 00 ever thy hand findeth to do, do it previously appointed. Bro. L. M. with all thy might." G. R. WHEELER.

SABBATH INTERESTS IN CHICAGO. MILTON, Wis., June 23d, 1875.

J. B. CLARKE, Cor. Sec'y American Sab My instructions directed me to look over our interest in Chicago, each sermon. The prayers were with reference to future labors. The fervent, the exhortations warm, and results I now transmit to you, full of the love of Jesus. The sing-First of all, I think it was a great ing was good and abundant, good mistake that our publishing inter- enough for anybody, for almost ests were not located in Chicago. At that time, eligible location could be secured that now would make a down his cheeks, could shout large return on the investment, setive man at the head of it would On Sabbath day, the house was have given us a power over many filled, mostly by Sabbath-keepers. thinkers and workers there. This and we did have a good meeting. would have formed a center around which many of our people would had another refreshing reason. The have gathered, thus giving us a re- only thing lacking was time to do spectability in the leading business all the people wanted to do. The

now past to rectify it. Business on a large scale might | day people came in, as they did also involve too many difficulties to make | in the evenings, and took a part in it advisable, and yet some kinds the conference meeting, which was might be successfully carried on an excellent one, continuing quite with honor to Sabbath-keeping. On late. The interest countinued una small scale much might be done abated through First-day evening. churches, and that the Board is properly and successfully. I judge which was the close of the meeting. from past and present observations I feel that this meeting was a sucthat one hundred at least who have cess, and will long be remembered been Sabbath-keepers have located by those who attended. I went in Chicago. Most of these have with the expectation of meeting but left the Sabbath. Some of them a few of our brethren, for I knew have done so by constraint and not there were but few living in that willingly, and would now be glad to place, but I was most happily disreturn to Sabbath-keeping. There appointed in seeing such a multitude are ten or more now keeping Sab- of earnest workers. Brethren Rogbath there, that intend to continue ers and Huffman have labored in

in its observance. Some of these this place a part of the time the past year, and thanks to God, their penses, and that if he accepts, his usually attend the noon prayer meeting. These were not all acquainted labors have not been in vain in the with each other, and never met togeth | Lord. I will state the following circum- of the Corresponding Secretary of er on the Sabbath for mutual help. stance, which took place at his the Tract Society, in relation to the These were mostly brought togethhouse. One of his preachers took joint agency for the Missionary and er on the last Sabbath I was there, occasion to attack me on the Sab- Tract Societies, be deferred until and after consultation decided to meet each Sabbath in a Bible school. The sisters also decided to organize into a Tract Society, so as to help in that cause while cultivating the social element among themselves.

The question of tract distribution was also considered, and each family thought they could do some-Baptist Missionary Society was at the Annual Meeting of the So- thing. One practical question now is, will the Board sec fit to aid those The minutes were read and ap. now keeping the Sabbath? If these were located in the country, there would be no doubt of the propriety of aiding them. These would do reasonably well in helping on the work with their means. Our experience has not been specially encouraging in the cities. Nor has it always been so in the country. We might probably retain those now come in. If this is done it will be a get new cash capital, and having great blessing. Another means of failed to do so determined that it thy ships. It also allows a fourth usefulness outside of this labor was best to suspend, and make a part of the crew to demand a survey.

would be to seize upon the frequent occasion of bringing the Sabbath to ex-United States Judge Wm. P. session. the notice of the people in conventions and public gatherings, where it is noticed especially in the distribution of Sabbath documents. The Sabbath question is also discussed in the pulpits, and sometimes in the public prints. An occasion Sunday morning papers that the American Sabbath would be dis-

work to do. In the erection of a take in the notice prevented my atto do. The commonest hand has as ing Tribune. I wrote a review of ment of the affairs of the company important and useful a place as the it which was printed in the Sunday would be ready in about two weeks. best. In the building of the temple | Tribune. On the next Sunday a Horace Stillman, Woodville, R. those who cut down the thick trees reply to my article by the author of I., July 26th. Quarterly Report to were considered famous, and are the sermon was printed. I have made especial notice of. See Psalm | now sent on a second article. How Joel Greene, Mosiertown, Pa., 74: 5. So in the erection of large far this will be permitted is not cerbuildings now, the men who are tain. By this means, the Sabbath H. F. Clarke, Church Clerk, Ber- working down below in the mud has been brought to the notice of and water, laying a solid founda- many thousands. Such and other J. E. N. Backus, Albion, Wis., tion, are in fact of more account opportunities may often occur, than those who are doing the orna- where much good may be done by mental parts. In the Christian bringing many devout persons and leading thinkers to study the quespropriation be made to aid in the and it is our personal business to as- tion. Very little, if anything, can

ing a sad reflection on the great or preaching. With these leading facts before no talent, no qualifications for use- | me, I have come to the opinion that fulness. Are there no ignorant souls it would be wise to locate a laborer hastened by political disturbances S. R. Wheeler, Pardee, Kan., after to bring back to the fold, no every opportunity for presenting lations with Dunean. Sherman & Co. young, anxious inquirers to lead to the Sabbath doctrine, and to have It has no European correspondents personal indulgences to carry on the might occur. When not occupied the company. Mr. Baird gives a J. L. Huffman, Verona, N. Y., cause of Christ at home and abroad? in the outfield, let him labor in the July 12th. Accepting the appoint. Ah yes, there is plenty to do, if we city. Probably the full time of one its property. ment of the Board, to labor in the have a heart to do it. In this age laborer might be well occupied in of Christian enterprise, and the de. this way, and with reasonable pros-The Treasurer presented his quar | mands pressed upon us to help carry | pects of good results. Immediate | terly report, which, on motion, was it out, we must not let our talent be fruits of a marked character might subject to the action of the creditors buried. There is not a member in | not be seen, while a continued ef- | with a temporary suspension of payour churches, or in any other, but is fort would be a satisfactory success. In acc't with S. D. B. Mis. Soc. bound by his and her public profes. Chicago would be a good center for sion to try to do something for him all the West and Southwest. I think who laid down his life as an aton- a good share of the extra expense as not involved in the embarrass-

> them carry that thought into the iment will settle the mooted quespresence of the Lord and see how it tion of bringing the Sabbath before looks there. Have you intellectual the minds of leading thinkers and count of the "Sabbatiens" of Tran-JAMES BAILEY. endowments, a good education, a actors. A letter from Bro. Ordway gives ence? Who gave them to you, and the information that the Bible 52 08 what for? Oh, there is not a gift school, referred to in the foregoing ^{2 50} from our Father in heaven but what report, is in operation. It is to be

of May 23d:

ing sacrifice for our salvation. If of a city location would be borne ment of the company.

Our Quartely Meeting at Bell's and died in exile at Constantinople. But he left a people in his native Transylvania, who, in secluded no failure on the part of any one places, maintained a conscientions worship and the observation of the valuable. Cottrell preached the opening ser-Sabbath. In the judgment of their mon with great earnestness, which persecutors it was a grevious sin to profess Christianity while keeping was followed by conference meeting. lasting until 10 P. M. The preach-

OUARTERLY MEETING.

ing, except the sermon on First-day,

was earnest, and well suited to the

occasion. A prayer meeting pre-

ceded and a conference followed

everybody did sing, except Bro.

Huffman, and he, with tears running

"Praise the Lord," "Bless the Lord."

The meetings were all well attended.

The evening after the Sabbath we

again filled to overflowing; First-

HEAVY FAILURES IN NEW YORK.

The failures of the past week have

been large, and if they are only a

few drops in advance of a shower

of the same kind, the effects of the

The suspension of Messrs. Duncan.

Sherman & Co., on the 27th of July.

startled financial circles like a peal

of thunder from a clear sky. The

the hour of suspension, and there is

no doubt but their credit would

have enabled them to continue busi-

held by travelers.

financial storm will be severe.

do the best we can, as the time is ing. On First-day, the house was

the Sabbath! However, the sect has lived on to the present time. When freedom of worship was re vived in Hungary in 1867, the Sabthey had counted without their host. t was " all for us and none for you." The wrath of the Christian priesthood was aroused, and peremptory terms were offered, in effect: If you persist in keeping the Sabbath and ll-rather than give up the Sabbath, consented to be registered as Jews. We confess to a great anxiety to hear their own story, and not believe it. PARLIAMENTARY EXCITEMENT.

In the British House of Commons, July 22d, Mr. Disraeli announced that the Covernment had abandoned the Merchants' Shipping bill for this session. He expressed the hope that the session would be closed on the 10th or 12th of August, or possibly at an earlier date. Mr. Plimsoll took the floor lives. He spoke vehemently and put on board the steamer. excitedly, using extraordinary epi-Speaker, he said he applied that ex- republic in the name of religion. ression to members of the House, nd refused to withdraw it. Mr. emoved from the House. The country.

Speaker ordered Mr. Plimsoll to withdraw his remarks, but the latter left the Chamber, shaking his fist at the Government benches as he On the 28th of July, Sir Charles

vent unseaworthy vessels from sailcredit of thehouse was good up to ing. In presenting the measure he cotton, in which the house has dealt terprises have had their share in the The act of 1872 already empowers matter. The liabilities are under- the government to stop unseaworthy stood to be between \$5,000,000 and ships. Since then 958 vessels had careful examination of his assets strengthen the executive, facilitate and finds that they are largely inadmore rapid and direct action, and equate. He resolved to endeavor to provide a sufficient number of officers to effectually detain unseaworgeneral assignment for the benefit

Shipman. The indebtedness is dis-On the afternoon of July 29th tributed all over this country and Mr. Plimsoll read an apology fo Europe, a considerable amount be- his conduct of the 22d. He said he ing in the form of letters of credit retracted the unparliamentary expressions with refuctance, but not his statement of facts. He then pany failed on the 28th of July. submitted his case to the judgment The cause is heavy advances on Cu- of the House. Mr. Disraeli asked ban crops which the early rains de- that the order moving for a repristroved. The house also advanced mand of Plimsoll be discharged. largely on railroad securities which Messrs. Bentick and Newgate ob depreciated. The secretary of the jected, but the order was discharged by an overwhelming majority amid Company stated it was probable the

liabilities of the company would vociferous cheering. amount to \$1.500,000, and that the AN OBSTRUCTION TO THE CANAL INVESTIGATION. - Justice Learned high. dollars. A full and complete statehas rendered his decision in the case of the contempt of H. P. Den-The company has been in a shaky nison, who refused to produce his condition for some time past, and books and papers as a witness belatterly, when matters were becomfore the canal fraud investigating ing worse, the firm asked their credcommission. After reviewing the question at some length, Justice with 20 per cent. interest as an offset, which was refused, and accord-Learned says the question then to ingly the company was forced into be answered is not simply whether suspension. The company besides the commission has a right to interdoes a large business in making adrogate and call for books and papers, vances on goods, which are stored in sixteen large warehouses which but whether they have the power to they own, and these goods are now punish for disobedience. Such powleft on their hands. The Commerer must be found, if at all, in excial Warehouse Company began press enactments, because imprison ment for contempt is a quasi punishment for crime, using that word in s President, and Jose T. Naverro is its broad sense; and the question is Vice President. The stock is owned whether the power to punish for this mostly in Cuba. The officers of the criminal act has been given to the commission. - There taim that power by virtue of chapter ninety-one. laws of 1875. The passage of such lieved, no backslider to be sought those there and take advantage of by advances in sugar, and that the an act is an implied admission that company had no connections or rewithout it they would have no such power, and that their power is lim-Baird has been appointed receiver of tended to give any such power as is claimed. It is the act creating the commissioners. Judging from the enjoined from disposing of any of title, and from the lauguage of the act, its object so far as it is applicable to the subject under discussion. embarrassed circumstances in their seems to be solely the procuring of book publishing business, which the attendance of witnesses. It says nothing as to their refusal to testify. It authorizes either of the commissioners to issue subprenas requirments. The assets are claimed to ing the attendance of witnesse exceed the liabilities of the firm by and the production of books and over \$80,000. The Christian Unpapers before the commission. Now. it cannot be said that the mere pow er to issue subpænas implies a power to punish for their disobedience. In case of the failure of any witness so subpoenzed to obey such subpona, the commissioners have now-

ion, of which they were publishers. "SABBATHISMUS."-The Sabbath Memorial copies the following acer to issue an attachment to the sheriff of any county requiring him sylvania, from the Echo de l' Orient, Three hundred and fifty years ago, one Simon Pechy, a man of inluence, became a zealous Roman

Catholic persecutor of Unitarian M. Mrs. Emma Burdick..... 17 00 has been given to bless both you and hoped that it will be a means of Christians. Subsequently he be sion for an attachment. The relator carry out their undertaking. 66 04 the world. Nor is there much time much good to those sharing it. A came a convert to the doctrine that must be discharged. the world. Nor is there much time a convert to the doctrine that a solution, and the sale of solution, and the sale of solution and the sale of solution, and the sale of solution the sale of solution, and the sale of solution the sale of solution solution.

This decision, on the the sent of solution the sale of solution the sale

persecuted and fled into Turkey, are not likely to be found who having sufficient positive knowledge

Ex-President Johnson was stricken with paralysis on Wednesday evening, July 28th, at the residence of his daughter in Carter county, Tenn. His condition is batiens applied for the protection of critical, but hopes are entertained the Government; but they found of his recovery. Feeling has been partially restored, and he speaks in-Ex-President Johnson died

half past two o'clock A. M., dent Grant issued an executive order that the Execut ve Mansion and sion to the memory of the illustrious dead. Senator Johnson was the last of the ex-Presidents

THE CONSEQUENCES. - Panama dates to July 17th have been received. In consequence of the Ultramontane riots in San Miguel, in San Salvador, the City of Panama on her last voyage from Central America, brought down from Port of Liberta, the bishop of Santa Tecla and seven priests, and landed and delivered a speech in which he them at Corinto, in Nicaragua, violently attacked the Government, where they still remain. These He said that the consequence of the priests were suddenly arrested, hurabandonment of the bill would be ried down to Votunder under an the destruction of thousands of escort of one hundred soldiers, and Advices from Salvador to July thets, stamping his feet and gestion- 4th, state that order had been relating wildly, setting the House in stored at the scene of the Ultraan uproar. Mr. Plimsoll added montane riots. It was discovered that he was determined to numask that arrangements for similar outhese villains. In reply to the breaks were prepared all over the

Promisor Radriguez, Bishops Carra mo, Carrons, Oretlana, and Vecche-Disraeli moved that Mr. Plimsoll be detti, have been expelled from the A SERIOUS ACCIDENT.-Mr. Geo. M. Barber, a young man employed in A. B. Sherman's cheese box factory in this village, while working manner as threatened to draw him

have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for some time longer. The principal source of loss has been have enabled them to continue business for the was interrupted by cries of the cogs by the time his hand the Atchinson and Nebraska railband that figure. Some of the best receipts of the Atchinson and Nebraska railband the Atchi able besides, because punishing of | fingers, although in a glove, were | The road bed is damaged badly for | First-day, August 29th, 1875, at 2 o'clock | ices of Doct. J. W. Robinson, of half. PORTAGE BRIDGE COMPLETED,-

The wooden bridge across the Genesee River at Portage, N. Y., one Finally, it was merely an earnest of of the most remarkable structures of all creditors, the assignee being the full legislation to be had next of its kind, was burned May 6th, 1875, and on the 30th of July its successor, an iron structure, was pronounced complete, and on the 31st was tested, accepted, and travel over it commenced. The bridge was tested by a train of six locomotive engines, which were stopped in the middle of the structure, and the deflection of the bridge from their weight was found to be one-fourth of an inch. The Bridge is eight hundred feet in length, and is supported by twenty-four iron columns

two hundred and thirty-four feet Spain.—Dispatches from Spain seem at present to indicate favorable results to the Alfonsists: but how long before the tide will again turn can only be determined by watching and waiting. The reports now The operators are apprentices are that the Carlists in Catalonia trained in the office.

continue to give in their submission Report says that the Spanish to the government. Eight hundred dditional submissions have been recorded. The military situation in Santander being considered satisfactory, Gen. Jovellar is about to eturn to Madrid. The bombardnent of Seu de Urgel continues. It reported that the Carlists there bank. have mutinied and spiked their

MOUNTAINMEADOW.—The counse for the defense in the trial of Lee, for participation in the Mountain Meadow massacre, has commenced the defence in the case, and pleads that by their misconduct the emiited by its language. This act is grants so incensed the Mormons and singularly defective, if it was in- Indians they were obliged to kill months past in a large hall at Canthem. As a majority of the jury are Mormons the probability is that there will be about as near an approximation to justice in the verdict, as there was in the complaint of the wolf in the fable that the lamb was roilage to crops, both standing and haring the water in the stream above him where the wolf had come to RAILROAD DECISION .- At Kings-

ton, Ont., July 26th, Judge Burrows versus the Grand Trunk Railway Company, holding that the latter is not responsible on loss in Canada on a through bill of lading from Liverpool, while the goods are in charge of the railway. The steamship line to attach the body of such a wit- was responsible for delivery at the ness and bring him before the come destination, their responsibility not mission. Justice Learned holds ending with shipment on the cars. that even if the witness failed to This would not imply that the railbring the books and papers with way company was not liable to the him, there would have been no occa- steamship line for any failure to

on account of a disagreement with would not be personally implicated, the operatives.

the laws of purification, you must July 31st. He desired that his cannot be recognized as a religious winding sheet be the flag of his body outside of Judaism, so long as country. The news was received you keep the Sabbath! Being hard with great demonstrations of sorrow pressed, a portion of them—perhaps in all parts of the country. Presithe several departments of the Govshall not be disappointed to hear of ernment at Washington be draped wrongs, insults, and sufferings, endured because of their love for the day designated for his funeral, and law of God. To drive men from that all public business be suspend-Christ because they keep the Sab- ed on that day. Also, that the War bath, is this the Christianity that is and Navy Departments cause suitgoing to save the world? We do able honors to be paid on the occa-

Adderly, President of the Board of around the hoop slicer, on Friday, Trade, introduced a bill further to July 30th, slipped and caught his empower the Board of Trade to pre- left hand in the gearing in such a stated that Mr. Plimsoll's bill was in by the arm, but by presence of not acceptable to the government mind and prompt action he manbecause it was based on wrong prin- aged to so twist his arm as to run fenders it actually takes upon itself entirely severed, and all the bones which passed through the gear were broken into fragments. The serv-\$6,900,000. Mr. Duncan returned been stopped, of which 515 were | Hornellsville, were obtained, the from Europe about two weeks ago, found to be unseaworthy. The haud amputated, and the prospect and has since that time been making present bill was intended to now is that the wound will readily

Thirty-one mills are closed at Dundee, Scotland, and 12,000 perto make their testimony essentially sons are out of employment. Both meetings and resolved not to yield.

If the Oldham strikes should extend to all the mills in that district, 30,- New Orleans the steamer Planter; 000 persons will be out of employ-Too Much Water.—A special to

the Cincinnati Gazette from Terre tle. Haute, Ind., of July 28th, says: and yesterday. Travel on railroads, robbed the Winthrop Bank, seems the washing out of culverts and loss men have been secured. of bridges. The Wabash river is out of its banks, and has probably has voted an appropriation of \$18, destroyed 1,500,000 bushels of corn 000,000 france for supplementary in the bottoms. Wheat buyers say war expenses, which naturally sugthe wheat crop is nearly ruined.

YELLOW FEVER.—Official dispatches received at Washington from Pensacola, report nine cases of July 31st, and a large amount of vellow fever and seven deaths at Fort Barraneas. A strict quarantine is kept in the fort. The wife of the officer commanding the post is sick. The officers' duties in providing for the care of the sick are arduous. The fever is of a very malignant type. The ladies and children of the post are nearly all down with it.

RIOTOUS STRIKE IN SWITZERLAND. -A dispatch from Berne, Switzerland. dated July 29th, says: Twenty-two hundred workmen employed on the St. Gothard tunnel, struck work today and became rioters. They gathered on the northern entrance f the tunnel and blocked it. The Swiss government sent a body of roops to the spot, who dispersed the rioters, killing four of them and wounding eight others. The men finally resumed work.

THROUGH A BRIDGE.-News has peen received at St. Paul, that a mixed train on the Northern Pacific Railroad, consisting of twenty-two cars, went through a bridge across the Mississippi at Brainard, on the morning of July 27th, killing five ersons. The bridge is about 80

CALLED BONDS .- The Secretary of the Treasury has issued a call for the redemption of \$14,987,200 of five-twenty bonds of 1862, of which \$13.830.550 are compon bonds, and 66,650 are registered bonds. These include all the bonds issued under the act of February 25th, 1862, not heretofore called for redemption.

SUMMARY OF NEWS.

Advices from Lincoln, Neb., of that section and the southeast have and Missouri railroad in Nebraska suffered some damage, and the track | bers of the Board for the ensuing year, | is under water for one mile and a viz., J. E. N. Backus, A. B. Lawton, W. C.

Young Men's Christian Association of this State has designated the 16th, Frisbie. 17th, 18th, and 19th of September as the time for holding the State | the Board, as far as practicable, is desired Convention at Newburgh. The ses- at this meeting. sions are to be held in the Union Presbyterian Church. Several hundred delegates are expected. The Evangelist Sankey is expected to

A serious insult to the British flag has been perpetrated by Spanish officials at Porto Rico. The English mail steamer Elder, touching at that port, was brought to by a Spanish gunboat, and the Captain compelled o deliver up a passenger who was accused by them of having violated certain Spanish laws.

Information has been received of he wreck, April 14th, of the ship Sauart Hahneman, on the voyage from Bombay to London Five of her crew have arrived at St. Helena. The remainder, 38 in number, were drowned. The survivors were thirteen days at sea in an open boat before they were rescued.

After long trial, in the course of which various important modifications were introduced, composingmachines are now constantly at work in the London Times office. are every day set up by their means.

Bank has refused to loan the government another two millions of dollars in gold, giving as a reason the non-payment of the previous loans, and especially the last loan of two millions of gold, only \$500,000 of which have been returned to the dies, with full directions, sent to any part

A memorial signed by 140,431 nembers of the church of England has been addressed to the Queen, praying her Majesty not to countepance the proposals to legalize the use of eucharistic vestments and the eastward position of the celebrant at Holy Communion. Ubited religious services, consist-

ing of prayer, praise, and Gospel terbury. Several of them have been conducted by the Dean of Canterbury, who had by his side the different congregations in the city. Heavy rain storms prevailed in Ohio, Indiana, and Illinois, July 31st and August 1st, causing much dam-

vested; with a probability that the Mississippi which was before very high will become disasterously swollen. The Court of Inquiry into the case of Bishop Whittingham, of Baltimore, charged with failing to try the rectors of Calvary church for vi olation of the canon ralative to reading prayers for the dead, began

kent a close secret. The amount of United States currency outstanding on the 31st of July, including demand, and legal At Nile, N. Y., July 30th, 1875, by Rev. B. F. Rogers, Mr. Henry Winn, of tender notes, one year notes, two Wellsville, and Miss Ella German, of vears notes, two years coupon notes, Nile. compound interest notes, and fractional currency, is \$416,456,023 60.

uly 29th. The proceedings were

The Secretary of the Treasury has ordered the sale of \$5,000,000 Green, of Independence, in the 79th year in gold by the assistant treasurer at of her age. Funeral at the Seventh day

Grant's cotton mills in Glasgow, Scotland, have been destroyed by fire. Several girls and two firemen were severely burned. Three hundred of the employees effected their name, as she did not live with Stephens. were severely burned. Three hunemployers and operatives have held escape with much difficulty. Loss,

The government has purchased at she will be properly armed and leaves a wife only, as he buried his only manned, and sent to Rio Grande, to child but four weeks previous to his death.

prevent the Mexicans from crossing into Texas and running off the cat-One of the heaviest rain storms for against the three men in oustody in years has been falling here to-day Bosten, on suspicion of having to indicate strongly that the right

> The French National Assembly 000,000 france for supplementary gests the question of the reason for

Three counterfeiters were arrested at St. Paul, Minn., on the night of counterfeit bills and counterfeiters tools were secured.

A cyclone passed through Harveysburg, Fountain Co., Ind., on the night of July 25th, doing much damage to trees and buildings. Five women were killed. The Pope has carried the Electora Colleges of Bavaria as against the

Emperor, the chosen members stand

ing 79 Ultramontanes to 76 Liber Count Dzembeck, his mother and chambermaid, have been arrested in Breslau, charged with conspiracy to assassinate the Crown Prince of

In France, one-fourth of the boys and two-thirds of the girls-altogether nearly one half the invenile opulation-are being instructed by he nuns.

The trustees of Wesleyan University, at Middletown, Conn., have Honey, New Box...... 15 @ 39 manimously elected Cyrus D. Foss, D. D., of New York, president. The prospects for an enormous cranberry crop at present are the

Mrs. Celia Burleigh, the well known woman suffrage agitator, died in Syracuse, July 26th, aged There is a growing Mormon cold

ny, with a weekly newspaper, at Clarksburg, West Virginia. About one hundred tone of rock recently fell from underneath the American Falls at Niagara.

EUREKA MACHINE SILK .-"An honest silk I've found at last." The matron joyful cried : "Eureka is by far the best Of any silk I've tried."

SABBATH SCHOOL BOARD MEETING -A regular meeting of the Executive

Whitford, L. C. Rogers, H. E. Babcock, Finest Orange county or fancy

By order of the Board.

J. E. N. BACKUS, Chairman Albion, Wis., July 25th, 1875. MINISTERIAL CONFERENCE.—The ollowing is the programme of the coming

Introductory Sermon. L. R. Swinney. What is the doctrine of the Old Testament concerning a future life? T. R. Williams.

The Bible doctrine of a revival of re-

ligion. N. V. Hull.
Who are to be considered as composing he eldership of the church? W. B. Gil-What is the best method of conducting public worship? G. J. Crandall.

What is the true doctrine of Christian union? J. Kenyon.
W. B. GILLETTE, Pros. G. J. CRANDALL, Sec.

PRESCRIPTION FREE.—For the ness, Opium Eating, Drunkenness, Catarrh, Asthma and Consumption. Any Druggist can put it up. Address, PROF. Widgin, Charlestown, Mass.

TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND.-The Pressurer 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 nev subscriptions for the same. Please I prompt in paying, as the funds are neede Any information cheerfully given.

Plainfield, Union Co., N.J. CANCER Cured by Dr. Bond's Discovery. Reme of the world. Send for pamphlets and particulars. Address H. T. Bond, M.D. Penna Cancer Institute, 1838 Columbia Avenue, Philadelphia, Pa.

Mrs. M. T. Jones, A. W. Coon, C. V Hibbard, J. E. N. Backus, J. Summerbell S. S. Griswold, Mrs. A. C. Green, A. M. West, L. C. Strong, L. Coon, T. Benford, T. V. Stillman, J. Kenyon, G. R. Wheeler.

All payments for the SARBATH RECORDER the paper. Persons sending money, the receipt of which is not duly acknowlthe omission. No receipt under this

Pays to Vol. No. Whitford, Leonardsville, Mrs. S. Babcock, C. E. Clarke, "2 75 31 Mrs. A. C. Green, Peterburgh, 2 50 32 A. Bates, W. Waterville, Me., 175 32 H. H. Spicer, Hopkinton, R.I., 250 32 FOR LESSON LEAVES. . W. Coon, Scott,

MARRIED. In Belmont, N. Y., at the residence of Chas. M. Marvin. Aug. 3d, 1875, by Rev. N. V. Hull, Mr. JOHN P. MOSHER, of the RECORDER office, formerly of Plainfield, N. J., and Miss FLORA A. COTTRELL, of

Richburgh, N. Y.

At Alfred Centre, N. Y., Aug. 2d, 1875, Mrs. Betsey Green, widow of Isaiah W.

She had no relatives living. She ex-

pressed a hepe in Christ. In Willing, N. Y., July 22d, 1875, of congestion of the lungs, LORENZO MC Kinney, in the 28th year of his age. He leaves a wife only, as he buried his only He was resigned to exchange worlds.

	NEW YORK MARKETS-AU	G . 2	2. 18	375
l	ASHES.		,	
ı	Pots		(26	00
	Pearls	. 4	@ 8	
i	cotton.	1		:
;	Ordinary	11	0	1
	Low to good middlings	14	0	15
ı	FLOUR AND MEAL.	.		
1	Flour, superfine 4	90	@ 5	35
٠	State, extra 5	80	(00	30
٠ ا	" fancy 6 Western shipping 5	BH.	GO.	25
1	" choice 6 St. Louis extras 6 Minn., com. to best 6	80	@8	00
٠١	St. Louis extras 6	90	@8	50
J	Minn., com. to best 6	OD.	œ9	25
1				
1	extra	00	@8	25
.	Rye Flour, Western4	70	@5	35
.	State and Penn 0	EU.	(GP)	46
	Wostern A	M	(G)	AK
ı	GRAIN.	T	W-	EU
١	Wheat, No. 2 Spring 1	211	. A 1	34
. 1	Winter, red Western	. 4	രവ	38
	Winter, red Western " Amber White Western 1	٠,	Ø1	46
	White Western 1	48	@1	55
1	Barley Malt, 1	45	@1	50
. 1	Bariey Malt,	35	@I	50
L	Oats, Western Mixed, new White, new		@ @	61 67
)	Rye	w	@	
•	Corn, Western mixed new	88		86
•	yellow		æ	58
	white		ō٠	86
ı	HAV.			
			0	
	New, retail		@1	10 60
.	clover	55 80		90
1	short	60		70
1	oat		Õ	60
١	HOPS.			Ĵ.
·	Crop of 1874	23	Ø	30
1	" " 1873 ······	15	Ğ.	20
١	Old	8	0	12
1	CTTKT TO THE	-	_	_
Į	Live Geese Feathers	50	@	65
٠ ا	Cider Vinegar, # gallon	ΖU	Ŏ.	22

Combing Fleece..... No. 1 Pulled..... WHOLESALE PRODUCE MARKET. leview of the New York markets for butter, cheese etc., for the week ending July 24th, 1875, reported for the RECON-DER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking places

BUTTER.-Receipts for the week were 17.732 pack. Exports 303 pack. Some fancy selections, Orange county pails, are peddling off at 32 cents, and choice cream ries are sold at same price; also fresh make, sweet State butter sells at 28 @ 80 cents, and some arrivals of Welsh tabe by ice car, that have been kent back, and that are not as desirable, at 25, 27 @ 28 cents. Dairymen through the State are airies. There have been a few sales at Fair to good Western is selling for export

Finest fresh make Western butter, 20 @ 25 Western butter, good to prime 16 @ 20

CHEESE.-Receipts for the week were 88.148 boxes. Exports 101,826 boxes. Cable 54s. Gold 112. There was big export demand all the week, at a slight advance in prices. The market is well cleared and firm at the close. We quote: " " good to fine....10@111 Western " fine10@11 Half skimmed cheese.....

Eggs. -There is good demand for mearby 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: BEANS are 5 @ 10 cents per bushel Choice marrows, P bush. 62 hs.2 45 @ 2 55 DRIED APPLES are steady; balance the

lew York State, sliced...... 8@\$ quarters..... DAVID W. LEWIS & Co., 85 & 87 Broad St., cor. South William, Market your produce faithfully at market For 25 years near our present location

and for the last 15 years engaged in the

TOR SALE.—THE SUBSCRIB. ER offers for sale his lot at Alfred Centre, N. Y., on which are a house and barn, nearly new, garden, fruit trees, grape vines, &c. For any one desiring to avail themselves of the educational advantages of Alfred University, this is a desirable location.

PETER BURDICK.

RAWING JURORS. STATE OF NEW YORK, ALLEGANY COUNTY, 88.

Notice is hereby given, that the names county, on Saturday, the 21st day of August, 1875, at 10 o'clock A. M., to serve as Grand Jurors at the next County Court and Court of Sessions to be held at the Court House, in the willage of Belmont, N. I., on sons will in like manner be drawn to serve as Petit Jurors at the said Court. Given under my hand, this 29th day of July, A. D. 1875. W. H. H. RUSSELL, County Clerk.

LASTERN MARYLAND.—25,—000 Acres. Fine stock, grain, and fruit farms. Send for catalogue free, to WM. S. RIDGELY, Denton, Maryland.

A G E N T S W A N T E D for the best, cheapest, and fastest selling Bible ever published. Send for our extra terms to Agents. NATIONAL. PUBLISHING CO., Philadelphia, Pa. TO \$500 IN WALL.

A 72 page book entitled: "Men and Idioms of Wall Street," explaining everything, sent free. JOHN HICKLING & CO., Bankers and Brokers, 72 Broadway,

TOR COUGHS, COLDS.

th that can e practical his, no saed to the sult every falter, till cease, and igious doc-

ght in the working on the Sabbath. what was Thus the by Carllay. Conay of the holy day rue church. The darkersecution the sword life blood.

r its overstence till nds, from ck it. ope under ions of ulhe Roman Europe, as found a do not ex-It is now ssors of its ure church. o hundred preparing

Sunday, nic'halo oi o Sabbath ace. Civil are now in veapons of rnal. The ll be a restand outwith neiwhen and I that we and vitalmand. For preparing. . Was an

urse of in iool, trains for God's shall ring of the enttention of itive Com ir Sabbath opriety o complete ie Sabbath ich as the omination, id critica that shall sest criti intimate

r membercourse of nely and a our Sab literature. to receive spiritual e Sabbath, Called their attention to the Sabinstructed bath, and distributed tracts. After d be emiwith these te action of quite a lively conversation, though wing: friendly. He took the no-law view.

oreaching, a Baptist minister, by the name of Rhodes, came up and attacked me on my position. We had the Sabbath Having called his mind to the subommittee to ject, all I can do is to leave him in ODDS AND ENDS.

extreme age?" To which the cler-

gyman replied: "I suppose the pa-

An old woman who had never

triarchs of old took no physic."

could not hear a word of it.

ican ecclesiastics will accompany

A few gentlemen, while break-

fasting in London with Mr. Gra-

ham, former member of Parliament

opened a subscription with \$125,

000 to build a Young Men's Chris

"What would I give," said Chas.

for all those acts by which I gave

The Duke Philip, of Borgona said

An Irish boy when asked the

"A pair of footless stockings with-

NEW ADVERTISEMENTS.

From Dauchy & Co.

family buys it. Sold by Agents. Address G. S. WALKER, Erie, Pa.

tself as a perfect regulator and sure rem-

IT IS NOT A PHYSIC, but, by stimulat-

IT IS NOT A DOCTORED BITTERS,

for disorders of the

R. LEIDY'S

SARSAPARILLA BLOOD PILLS

For sale by all Druggists.

NEATLY AND PROMPTLY DONE

RECORDER OFFICE.

Orders by mail will receive special care

TOB AND BOOK WORK

TTOPE EVER.

FORTUNE IN IT. EVERY

prominent examples.

CAPERNAUM, A. D. 80. For Sabbath Day, August 14.

JOHN 6: 47-58. 47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.
43. I am that bread of life.
49. Your fathers did eat manna in the wilderness, and are dead.
60. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
51. I am the living bread which came down from heaven: If any man eut of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world

of the world.

52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53. Then Jesus said unto them, Verily, verily, Isay unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whose eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh

blood is drink Indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father; so he that cateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

DAILY READINGS.
1. Ex. 16: 4-15. 4. Heb. 10: 5-10.
2. Ps. 78: 20-29. 5. Matt. 26: 28-29.
3. John 3: 14-22. 6. 1 John 4: 13-21.
7. John 6: 22-40.

TOPIC.--Jesus, the Brend of Heav GOLDEN TEXT. - 'This is the bread which the Lord hath given you to eat."-Ex. 16: 15. OUTLINE

I. Bread of life. v. 47–51. II. Its reception. v. 52–55. III. Its effect. v. 54–58. Recite Title, Topic, Golden Tert, and Outline QUESTIONS. son? Who shall have "everlasting life?"

What is "believing?" What is meant by "everlasting life?" What does Jesus call himself? Explain the meaning of "bread of life." such? What did the "fathers" eat in the wilde

How was it sent? Of what was it an emblem? What kind of life did it support? Who is the living bread? What kind of life does it give?

What is meant by "the life of the world?" II. v. 52-55. Who strove among themselves What did they say? Did they understand him literally

Miscellaneous,

GRANDMOTHER'S LOVE-LETTER. Up, up in the sunshiny garret, ere grandma's old treasures abide. I can fancy her presence is near me, And creep as of yore to her side. Shutting my eyes, I recall her, The kindly old face in the cap, The arm gently creeping about me At I hid childish woe in her lap. The herbs that she long ago gathered, The fire dogs a shine in the sun,

The blankets whose threads she had spun, Seem speaking, though silent around me, These links of a life that I miss, And the casket bequeathed with a blessing, I touch with a reverent kiss.

As I open the time-yellowed packet Writ, "George to Amelia," without, With a ribbon (that's made restitution Of sky-stolen blue) tied about, I wonder, if olden time lovers Had tender and sweet things to say, To think that this same "George

grandpa! Not gouty, nor halting, nor gray! " My darling Amelia," (that's grandma; Just fancy the blessed old dear. Being young and the belie of the village, in a bonnet and mantle so queer!) "My darling Amelia, without you I find the days weary and long; This sounds very like Charlie's letter

Do they all sing the very same song O grandpa, to think of your writing ich terrible nonsense as this, About "love in a cottage" to grandma. With such a big "B" to the "bliss! "O, you promise, most lovely Amelia, The winds shall not roughen your

cheek;"
But grandpa, how then did it happen You let her bring wood for a week? I read," When I win you, my darling,

I'll guide you and keep you from care."
O grandpa, who cured all the bacon?
Who washed out the place for the fair "Ever sleeping or waking, Amelia, I'll keep thee from harm evermore! When I've heard the dear grandfathe Did it seem just as charming to grandma

As Charlie's dear letters to me. Where he writes of devotion and worship And "bliss" with a proper-sized "b"? Will somebody sometime be reading, With wonder the words I hold dear? Will twenty look backward at threescore Pronouncing its love-record queer?

HOW STEVE MOGEE SMASHED HIS WHISKEY JUG.

BY PAUL COBDEN. Little Billy McGee was only eight vears old, but during the eight years he had lived under Peter Quill's store he had done a deal of thinking, and made up his mind the father. He was thinking this when the father the fittle girl happened to spy him. about a great many things. He was sure that "Old Steve McGee," as his father was called, would never stop drinking, and quite as sure that "Old Steve McGee" would never have taken to drinking if it had not | tanny." been "hard times," and he had not been "poor and discouraged." "Hard times," "poor and discour- take that Jackson ball." aged;" Billy had heard these words almost ever since he had been old replied Billy, as his cold, red hand enough to understand anything, and, charitable little soul that he was, he always had a mantle of charity ready to throw over his father. When "Old Steve McGee" came home late at night, crazed with the bad whiskey he had been drinking, said Peter Quill, who just then and broke in the windows, and do? Nothing but quietly steal off evidently, more for the father of to his miserable bed, saying to him- the child than for the child herself. fight, but fight and whip a boy who dared to call his father "Old Steve" agreeable to him.

"You may keep your mittens had not thought of the green wood

that his father would never stop ever have any comfort." drinking, for he had first made up his mind that it would always be bottle to his neighbor's lips,' my made him say to himself, "May be self, he was "rooted and grounded," "hard times," and that his father would always be "poor and dis- | clad child. couraged," and always be called

"Old Steve McGee." And Billy parson," said Peter Quill, "I'm as

What said Jesus to them? To what do the "flesh and blood" of Jesus What did Jesus mean hy " eating his fleel nd drinking his blood? Does it refer at all to the Lord's Supper? In how many different forms does he state

f his flesh and blood? Are there those who now teach the literal partaking of the flesh and blood of Jesus? If there are, who are they, and how do they teach it? III. v. 54-58. What is the first effect of eat ing the flesh and drinking the blood of Jesus? Explain, "I will raise him up at the last

What do those have not who do not partal

What is the second effect taught? v. 5 (Spiritual food for spiritual growth) union with Christ.) What is the fourth? cration to Christ.)

How does Jesus sum up his discourse? PRACTICAL QUESTIONS. Do you feel the need of this bread of life? Have you received Jesus, by faith, as you aviour? Are you dwelling in him and he in you? Is he daily to you life and growth, meat an

NOTES AND COMMENTS. Jesus had been on the east side of the

Sea of Galilee, near Bethsaida, where he miraculously fed the five thousand. After the miracle of walking on the sea, Jesus returned with his disciples to Capernaum. The people followed, seeking Jesus. When they found him, and inquired when he came, he charged them of seek ing him not because of his miracles but for the loaves and fishes. Jesus admonshes them not to labor for the meat which perisheth, but for that meat which endur eth unto everlasting life. In the conver nation which ensues, the people demand a sign as proof of his Messiahship, and intimate that, as their fathers were miraculously fed so long in the wilderness, so Christ might provide food for his followers. This was the sign they desired to see. This gave the occasion to Jesus to give them this eminent discourse of the

true bread of life. I. v. 47-51. He that believeth &c. A positive and concise statement of have; eternal life is a condition of such. now; not in the future. I am the the whole matter. bread of life. Jesus, "the life as We have in this lesson the whole docbread, not the bread as life."-Lange. Jesus | trine of salvation, its essence, design, efit. Your fathers did cat manna. us, as living bread, we have no true life, The manna only sustained life for a time, no true character, no true growth, no true denly stopped half way. because it was not essential life. This is destiny. "Lord, evermore give us this the bread. The definition of the true | bread."

nat in summer; but then wasn't it When he wasn't able to do it him-Peter Quill that filled his father's self," repeated Peter Quill, with a whiskey jug, and gave them nearly kind of half-suppressed chuckle,

thank Peter Ouill for.

New Year's time had almost houses had been decked with evergreens, and so had many bright exclaimed Billy, doubling his little home parlors. Billy thought, as he fist, as if ready for a fight. passed the fine houses, that they "Go way off, you naughty, ugly were just as cheerful and bright as man," said the little dainty child, vere just as cheerful and bright as they could be. The whole town was getting ready for the New they would say: "Step in here, Billy McGee. you bright little fellow, and you

see what fun I'll help you to have." | laying his hand on Billy's head. The last day of the year almost and cheerful words and wishes went | ber, kind man, although his mother

Billy McGee was hurrying along been such a time. with the rest; but, unlike the rest, he burried because his fingers and ears were pinched with cold, and not because he had a great deal to buy and it was almost night. But although he had no thought of buy find the mittens." The little fouring anything, for he had no money in his pocket, he walked back and forth before the toy shops, taking a

bright sleighs and fine horses and finely-dressed people that stopped at He was passing Welby's toy shop and was gazing in at the windows,

when a little girl with a face as white as snow and with a fur cap and cloak as white as her face, came out of the shop. She was holding fast to her father's hand, and prattling away about "New Years." And as she drew him along toward disposed to follow wherever she chose to lead, and called her his 'little white kitten," and his "little white rose;" and poor little Billy McGee was thinking how he would like to be a little girl, all wrapped up in white fur, and be called little white kitten" and "a little

strong, pleasant-faced man for his "Wis' you happy New Year, 'ittle bitty boy," she said, and dropping something into his hand,

added: "Dat's a Jackon ball "She's been buying some candy,' said her father, "and wants you to

"Thank you, sweet little girl," closed over the Jackson ball. "You ought to hab some glabs," said the little girl, looking at his hands, and then up into his face with one of her sweet smiles.

"Never you mind, little miss," came along down the street. "I threw the chairs about the room, or | give that young chap a pair of mit- | father your good, warm clothes, and caught Billy by the hair and tossed tens every year, and lots of other tell him I'm his friend, and that I him into the corner, what did Billy things." This remark was intended, want him to empty his whiskey-jug self: "Hard times," "poor and But Peter Quill failed to win praise find it." discouraged," "that's the way it is." for his charities, for Billy McGee And yet little Billy McGee was no was not slow to answer him, and he lighted with his new and warm saint. He could not only show answered in a way that was far from | clothes, that he would have been

McGee," or call him "Old SteveMcthis year," replied Billy. "I don't and the smoky chimney and his wan't 'em, for you sell my father drinking father. But on his way Gee's boy."

Wan't 'em, for you sell my father drinking father. But on his way be that if any present were not pleased with the prospect, the but only had made up his mind whiskey all the time, and we don't home he heard one man say to pleased with the prospect, the

friend," said the father of the fur-"Now don't be too hard on me,

bad as it can be." had made up his mind about a great much opposed to hard drinking as father, who had just come out of a membership than for him to change many other things. They would you are. I think folks ought to "spred" stared at him as if he his pastorate. always live in the same two dark drink just enough to warm em up, didn't know whose boy he was. rooms under Peter Quill's store, and and no more. I can't bear to see "Is that you, Billy McGee?" he exalways have green wood, and a smoky chimney, and old patched clothes, and once a year a Christmas that was not merry.

No one but his mother ever gave him anything, and she was so poor that all she could give him was a Peter Quill sometimes gave him a Peter Quill sometimes gave him a large of ground, and that his mother to sell describing the boundaries of his sell, described on the sell have find the fittle of the shop property now occurrence.

The star l'H a chall that his mother can be defined a third of the shop property now occurrence. The fitted of the shop property now occurrence has a man

bread; its origin: from heaven; its de- jug and come to him, and he'll find sign: to be eaten, personally appropriated | work for you." by faith; its effect: shall live forever. I am the living bread. Declaration that he is that true bread living, and came down from heaven. My flesh . . . for the life of the world. The coming in the flesh (his incarnation), and the giving up of his flesh in death (his sacrificial death), are, through faith, the spiritual

II. v. 52-55. The Jews strove. Christ's words are offensive to the Jews and sets them at strife, so that they give a false meaning to them. Eat the flesh ... drink his blood. Flesh and blood denote two things: (a.) The descent and nature of Christ, Son of God and Son of Man; (b.) the atoning death for the salvation of the world. Eating and drinking denote a real personal appropriation of Christ by faith. The truth taught is the personal reception of Christ, by faith in his person and sacrificial death, is the only

ground of personal salvation. III. v. 54-58. The effect of eating the flesh and drinking the blood of Christ, receiving him by faith, is expressed in four different but progressive forms: (1) v. 53. eternal life which works in the believer to get up.

"I will raise him up at "I wonder if that baby will live sonal vital union with Christ: "dwelleth Christ in us. And I live by the Fa- it's you, Billy." ther. This does not refer to the nature of Christ, but his office and work. As Saviour and Mediator, he was sent by the Fa. | things are gone."

. . . shall live by me. As Christ, in the great work of the atonement, is sent forth by the Father, and lives for the Father, so every true disciple of Christ is sent forth by the life of Christ, and lives for him. There is here not only soul-life the doctrine of salvation! Without faith in Christ, but the dedication of the whole in, and union with Christ, there can be no being to Christ. This is that, &c. salvation for any sinner. Those who be- Jesus finishes this grand figurative dislieve in Christ have eternal life, not shall course, great in thought, terse in expression, as he began, giving the conclusion of

Christ as life in the soul is living bread to | fect, given in a nutshell, and the form of a the soul, and faith is the means of getting | most striking figure. Without Christ in

he wasn't able to do it himself. all the trouble they had? Surely "you know what that means; but," little Billy McGee hadn't much to added Peter, "why can't your father drink moderately, as my respectable patrons do, and not make an come, and the churches and school- ass of himself by getting drunk?" "You sha'n't abuse my father!"

wrapped in white fur. Mr. Gregg, the "parson," as Pe-Year. The toy shors were full of ter Quill called him, was the neveall kinds of pretty things, that were failing friend of children, and his peeping out of the windows, as if | heart opened wide and took in little

"Are you going to have a happy merry little girl, and buy me, and New Year, my son?" he asked, "No, sir," replied Billy, and he everybody was running about the began to cry, for he had never bestreet, into the toy shops and stores, fore felt the kind touch of any and out of them; here, there, and | man's hand. He could not recollect everywhere, laughing and talking; the time when his father was a so-

had often told him that there had "You have a pair of little, cold hands," said Mr. Gregg, "and we'll There was a barrel of flour there go at once and find a pair of warm mittens to fit them. Come, Daisy," he added, "we'll go with Billy and year-old seemed to understand that Billy was suffering for the mittens, and for many other things, kind of pleasure in watching the for she fed him generously all the way up Pearl street with her "wite

> tanny," and pulled from the counter the box of mittens, and handed over to him several pair of all sizes, much to the amusement of the merchant, who called her "a generous little lady." A long comforter was also hauled from the counter by her tiny hands. This her father bought: with the mittens, and when Billy McGee left the store, with thick, warm mittens on his hands, and a long heavy comforter around his neck, his happy New Year had be-

But he didn't leave the store alone. Mr. Gregg and Daisy went with him, and did not let him go home till the thin, half-worn pantaloons, and the threadbare coat, had been exchanged for well-lined winter pantaloons, and a new roundabout, and a heavy overcoat, and a

"All ye tings now. Dood-bye, Billy," said Daisy. "Good-bye, Daisy," replied Billy, and I thank you, sir, very much. "You are as warm as if you were said Mr. Gregg.

"The cold can't get to me now, answered Billy, in an exulting tone. "Come and see me when vou have any more trouble," added Mr. "Come to the large house Gregg. up there, on the corner of Broome and Oneida streets. You know

"Yes, sir. The nice house with a long piazza in front." "That's it. Now hurry home, my little fellow, and show your and come to me, and I'll find work for him, if he don't know where to

Little Billy McGee was so de sure of a Happy New Year, if he another, "When things are at the might call for their letters at the "'Wo to him that putteth the worst, they often mend," and that next church meeting. As for himmy father'll stop drinking before

When he went into the house, his

"A friend-my friend!" said Mr.

distinguished for his impudence, in McGee. "A friend to 'Old Steve McGee!' Gave my little boy-my little Billy, all those clothes?" Mr. McGee continued as if talking to himself: "Can't be-can't be!" "He said 'my little Billy'" thought Billy to himself, "and I life, nourishment, and growth of the saw the tears running through his fingers. Who knows but we'll all have a Happy New Year? May be

it'll be fixed some way." "I wonder if I haven't been called 'Old Steve McGee enough," said McGee, as he wiped his eyes on his coat sleeve, and looked from Billy to his wife and then back again at Billy.

"When anybody calls you 'Old Steve McGee' I walk right into em," exclaimed little Billy, shaking his head as the blood rushed to his cheeks. "Is that so, Billy?" answered

McGee. "Do you really stand up for an old shack like me? "I won't let anybody abuse my father," said Billy, and just then he felt his mother's arm around his Negative form. "Except ye eat," etc., "ye neck and her kiss on his cheek. It have no life in you." No spiritual life was then that the baby waked, and, (2.) v. 54. Positive form with a promise: with arms and feet in motion, tried | hands of the Pope, and many Amer-

the last day." (3.) v. 55. True life and its to hear me called 'Old Steve Mcnourishment and growth: "For my flesh Gee,'" said McGee, as he watched is meat indeed," etc. Not only justifica. the little creature. Then his eves tion but sanctification. (4.) v. 56. Per- wandered to Billy, and he said: "Who'd think that child was Billy in me and I in him." We in Christ and McGee? I can't make up my mind tian Association hall in that city. "It is me, father, only I'm new

Lamb, "to call my mother back for one day, to ask her pardon on my knees all on the outside. All my old ther, receives authority and power of the McGee' will be made new all on the her gentle spirit pain." inside, and folks shall say my old "Of great lords speak neither well things are gone," said McGee, in a nor ill; because if you speak well, half muttering voice. And he you lie, and if ill, you are in danadded, as he took up his whiskey-"The whiskey jug and went out. shall go another road."

meaning of the word nothing replied: Billy and his mother looked anxously toward the door. out legs." "What did your father mean Eight convicts escaped from Black-well's Island Friday evening, July Billy?" said Mrs. McGee. can't be he's going for more whiskey. The jug was filled only yesterday. 'Made new all on the in-23d. Three or four of them were side.' Can it be he thinks of giving

up his whiskey? Come close to Billy turned away from the stove to go to his mother, when he sud "Hurrah!" he exclaimed. "Did you hear it crack? He's smashed

Agents wanted for best selling "Stereoscopic Views," Chromos, Maps, Charts, and Family Bibles. Take no agency till you see our circular. Address, D. L. the jug, mother! He's smashed the "It can't be—it can't be," replied cy till you see our circular. Addres GUERNSEY, Pub., Concord, N. H. Mrs. McGee; "but I did hear some GENTS WANTED.-MEN A OR WOMEN. \$34 a week. Proof

"It was that old whiskey-jug go ng to pieces," said Billy. furnished. Business pleasant and honorable with no risk. A 16 page circular and The door opened, and in walked Valuable Samples free. (39 Send your address on postal card. Don't delay but write at once to F. M. REED, 8th st., McGee, and sat down and dropped his head on the table. "The Lord be praised! So good a beginning shall surely have a good

ending," said Mrs. McGee, dropping on her knees before the silent bowed man. In an instant Billy was kneeling from improper action of the Liver and by her, and, putting his hands together, prayed aloud: "God, up in ing the secretive organs, gently and gradheaven, keep us all, and give us a Happy New Year, for Christ's sake. lates the entire system. Amon." Then he started up and shot out of the house; and in less than | but is a VEGETABLE TONIC which asten minutes he shot into Mr. sists digestion, and thus stimulates the ap-Gregg's house, exclaiming: "The pitite for food necessary to invigorate the

weakened or inactive organs, and gives strength to all the rital forces.

It carries is own recommendation, as broke! The jug's broke! Father hardly knew me in my new the large and rapidly increasing sales to tify. Price One Dollar a bottle. As lothes. Oh, the jug's broke! the your druggist for it. JOHN F. HENRY, CURRAN & CO., N. Y. Wholesale Agents. The next day a steady stream of resents poured into McGee's house. Early in the morning, before it was fairly light, there was a loud knock at the door: but when the door was Purify the blood, ast as a cathartic; and a

opened, no one was to be seen. though, and on it was a well-stuffed turker all ready for the oven; and before ten o'clock a new stove to roast it in had come. It is just twelve years since that jug was broken, and Mr. McGee has pleasant home of his own. And Billy, now twenty years old, says

happy year, for not in twelve years

have they had a jug that would hold whiskey .- The Christian at MARKING TOOLS.—Much trouble can often be saved by marking tools with their owners' names, which can easily be done in the following manner: "Coat over the tools with a thin layer of wax or hard tallow, by first warming the steel and running on of the town of Alfred, deceased, that they the wax warm until it flows, and let through the wax with a graver, and

apply nitric acid; after a few mo-

ments wash off the acid and wipe it

with a soft rag, when the letters will be etched into the steel. Roup in Fowls.-The Poultry World recommends the following treatment for fowls having symptoms of roup: "If any of the fowls breathe hard, snap their heads, or run at the nostrils, give a teaspoon-ful of easter oil. If their nostrils are stopped up, and they make a whistling sound or open their mouths to breathe, make a strong suds of castile soap and lukewarm water, and with a small sponge wash out With questions to side Sabbath School the mouth and throat, clean out the

nostrils, then give the oil." To Polish Tins.—First rub your tins with a damp cloth; then take dry flour and rub it on with your hands, and afterward take an old newspaper and rub the flour off and the tins will shine as well as if half an hour had been spent in rubbing them with brick-dust or powder, which spoils the hands.

It is reported that one of the Baptist pastors of Philadelphia (name not given) lately publicly announced that his people need pay no attention to any rumors of his possible removal, as he had made up his mind to abide where he was, and he wished it to be distinctly understood, so that if any present were not settled and satisfied, and if there long, for everything at home is as should be any straggling malcontents around, it would be a great deal easier for them to change their

In a chancery suit one of the coun-

DR. FLINT'S A country apothecary, not a little

the hope of disconcerting a young clergyman whom he knew to be a man of singular modesty, asked him in the presence of a large company, QUAKER BITTERS. at a public assembly: "Why did the patriarchs of old live to such an

been to school got a letter one day and asked the Postmaster to read it the great blood purifier of the day—restorfor her. She did not want him to ing vitality and energy. To the aged, they hear it, so she took a wad of cotton are a blessing-removing the infirmities out of her pocket and stuffed his of age, strengthening and stimulating the ears with it. She then had him read body, and cheering the mind. Mothers the letter in a low voice, and was perfectly satisfied that the reader and maidens will find the Quaker Bitters safe and reliable remedy in all cases of It has been wittily said that the illness incident to the sex, purifying the United States Constitution is seriblood, producing not only a vigorous cirously affected with "Ring worms." The Tweed Ring, the Wheat Ring, the Credit Mobilier Ring, the Whisculation, but a beautiful and healthy com olexion. Children suffering from sudden ky Ring, and the Canal Ring, are early life, often find ready relief by taking CardinalMcCloskey is expected to arrive in Rome next September to receive the Cardinal's hat from the

> PREPARED BY DR. H. S. FLINT & CO., At their Great Medical Depo

> > PROVIDENCE, R. I.

For sale everywhere. RURNITURE.

H. A. BURDICK, SUCCESSOR TO

STRONG & BURDICK.

FRIENDSHIP, N. Y.,

WHOLESALE AND RETAIL DEALER IN

FURNITURE, PICTURE FRAMES &c.,

A fine assortment of

CABINET HOUSEHOLD FURNITURE

CONSTANTLY ON HAND. WHEREVER IT HAS BEEN tried, JURUBEBA has established Which will be sold at prices which can

> REPAIRING A SPECIALTY. T. C. BURDICK, ALFRED, N. Y.,

WATCHES, CLOCKS, JEWELRY SILVER AND PLATED WARE, &c ROCK-CRYSTAL SNECTACLES. And the New Style LADD PATENT GOLD WATCH CASES.

or American Movements, with key o stem winders, specialties The best Gold Watches ever made fo so little money. They are warranted for Will sell a Solid Gold LADY'S WATCH. .

Lever Movement, Jeweled, and a good timekeeper, for \$28. Watch Reparing, Jobbing, and Engraving done on short notice and in the best From long experience in the business, he feels confident of giving entire satis-

sold at bottom price. Descriptive Circular of Ladd Cases, and price of any goods, sent on application Address, J. C. BURDICK

COMETHING NEW.

PURCHASING AND SELLING AGENCY.

R. DUNHAM.

TALUABLE FARM

FOR SALE IN ALFRED.

COMMODIOUS BUILDINGS.

quire personally or by letter of WM. H. GREEN, Alfred, N. Y.

G. HADSELL,

ALMOND,

machinery, is prepared to Card Wool and Dress or Manufacture Cloth for customers

in a Workmanlike Manner, and on Rea-

patronage of an appreciating public Work sent by Rail Road or Express will

Post Office address, ALFRED, N. Y.

LOR SALE OR TO RENT.

receive prompt and personal atte

sonable Terms; and hopes to receive the

it a very desirable location.

having fitted up his factory in

Plainfield, N. J.

TOTICE TO CREDITORS. Pursuant to an order of the Surro gate of Allegany County, notice is hereby ziven to all persons having claims agains the estate of STEPHEN B. CLARKE, late R DUNHAM offers his services to any wh want them. He will purchase Dry Good are required to exhibit the same, wit Groceries, Hardware, Clothing, Sewing Machines, &c., at the LOWEST MARKET the vouchers thereof, to the subscriber the Administrator of the personal estate o PRICE, in the City of New York, Boston the said deceased at his place of busines Philadelphia, for any one remote, either in at Baker's Bridge, Alfred, on or before the 31st day of December next. WILLIAM R. BURDICK, Administrator. New York State or any of the Western States; also will sell Butter by the Dairy or Package, Cheese, Eggs, Grain, Flour, Hay, &c., &c. His experience in Buying and Selling enables him to get the Highest Price the market affords, by sell-

Box 260

OUBLE YOUR TRADE Druggists, Grocers and Dealers-Pure China and Japan Teas, in sealed ing to the consumer direct, in a large de gree, thereby saving large commissions, &c. Also in Buying, thinks he can Buy at Great Advantage, having had an experipackages, screw-top cans, boxes or half Fulton St., N. Y., P. O. Box 4560. ness. Any business entrusted to his care will be promptly attended to, and Terms Reasonable. For further particulars,

T ESSON PAPERS, CONTAINING THE INTERNATIONAL LESSONS.

scholars in their study, prepared by the SABBATH SCHOOL BOARD appointed by the GENERAL CONFERENCE, and published at

SABBATH RECORDER OFFICE, The subscriber offers for sale his well-known farm lying about midway between the Erie Railway and Alfred Centre.

75 CENTS A HUNDRED PER MONTH, PREE OF POSTAGE. Address, D. R. STILLMAN, Alfred Ce

re, Allegany Co., N. Y. GENTS WANTED-IN EV ery county of each State, for an National Book. (The Lives and Por traits of the Presidents,) with fac simile copy of the Declaration of Independence, the Constitution of the United States, and Washington's Farewell Address, with 19 fine steel plates. For Circulars and Terms address JOHNSON WILSON & CO., 27

CARDS.—SEND- 20 CENTS TO D. S. BURDICK, Alfred, N. Y., Bristol Cards, with your name Neatly Printed. Send two stamps for samples.

FOR SALE AT THIS OFFICE. MENT; OR THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Di enth-day Adventist, and the Editor of the

REAT ENGLISH REMEDY.

THE CORDIAL BALM OF SYRICUM AND TONIC PILLS.

For Nervous and General Debility, Pre mature Decay, Over-Indulgence in the Use of Opium or Alcoholic. Drinks, Tobacco, etc. Composed of Roots, Barks, and Herbs-

NERVOUS DEBILITY.

The Press, the Pulpit and the Lecture Room are silent on the subject of this disease. A false delicacy withholds a knowledge in regard to violation of Physiological Laws, and life-wrecks, shattered humanity, insanity and premature graves fill the world. No race nation or position is exor severe attacks of illness peculiar to empt from the soul-destroying scourge. Sleepless nights, twitching of the muscles, trembling of the limbs, poor appetite, one bottle of Quaker Bitters. No one can easily disturbed by noise or excitement, remain long unwell (if curable) after tak. pimples and blotches on the face, desire to avoid company, peculiar sensation over the whole body, are among the difficulties which attend this complaint.

> THE CORDIAL BALM OF SYRICUM AND TONIC PILLS

will, in a short time, so cleanse the blood and soothe the nerves, and restore strength to the body, as to make life enjoyable and happy!

EPILEPSY OR FITS.

No other remedy will cure Epilepsy o Fits so quickly as the Cordial Balm o Syricum and Tonic Pills.

KIDNEY DISEASES

and many other difficulties are cured by the use of the Cordial Balm of Syrup and Tonic Pills. If the watery portions of our food are ot passed off, they must, when retained in the system, produce serious difficulties. Language fails when attempting to describe the sufferings of persons whose kidneys are out of order gravel, backache,

delicate membranes of the urinary organs are the result if the water is not regularly and properly carried off through the kid-

nflammation of the bladder and of the

THE CORDIAL BALM OF SYRICUM. s effectual in promoting the secretion of

food, and in carrying it off by its proper Whatever portion of our food is unserviceable should be passed off in the water. in the sweat, and from the bowels. If these useless matters are retained disease comes poisoned with the impurities which should ples off in their proper channels.

THE CORDIAL BALM OF SYRICUM AND TONIC PILLS

is a powerful cleanser of the blood: it starts the liver and kidneys into active the body. It carries off old and foul elements in the blood, which are slow and At a sure death if permitted to remain in the ton 10.25, Cattaraugus 10.55, Little Valle

> DRUNKENNESS—THE CORDIAL BALM OF SYRICUM AND TONIC

s the only remedy that has ever proved by practical experience a benefit to those who suffer from over-indulgence in Alcoholic Liquors. It completely destroys the taste for them, and restores the victim of ntemperance to health and vigor. A single trial will prove it to be just what it is ecommended to be.

MORPHINE-THE CORDIAL BALM OF SYRICUM AND TONIC PILLS

a sure cure for the habitual use of Mor phine so extensively used in this country time completely destroy the desire for this narcotic. We have many testimonials from the first families in Europe and References: E. R. Pope, Plainfield, N. J.; Rev. L. C. Rogers, Milton, Wis.; D. R. Stillman, Alfred Centre, N. Y. America who testify to its efficacy.

OPIUM.

The alarming increase of the use of this male and female, and its peculiar effects, It contains 125 acres of land under good completely destroying the digestive apnaratus and shattering the nervous sys em, effeminating and debasing the mind. a fine orchard of choice fruit, and a good sugar-bush.

There is a good cheese factory within the bounds of the farm, and the situation,

miles from Alfred University, renders CORDIAL BALM OF SYRICUM AND For terms, or further information, in

f inestimable value, as it completely destroys all desire for this most baneful drug and restores the nerves to a perfectly healthy state, even in cases where opium has been used in large quantities and for a 14 miles north of the Alfred depot of the

SOLD BY DRUGGISTS.

JOHN F. HENRY & CO. and CHAS. N CRITTENTON, NEW YORK.

Send 25 cents for a copy of the Doctor's book. Address

DR. G. EDGAR LOTHROP.

LIST OF LOCAL AGENTS.

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

Mystic Bridge—George Greenman Waterford—Oliver Maxson. RHODE ISLAND. 1st Hopkinton-Alfred B. Burdick, 2d. 2d Hopkinton—S. S. Griswold. Rockville-James R. Irish. Westerly-Sanford P. Stillman Marlhoro-I. C. Bowen. New Market-Albert B. Ayres. Plainfield—Ethan Lanphear. Shiloh—Henry Hall.

West Edmeston-J. B. Clarke.

CONNECTICUT.

PENNSYLVANIA. Hebron-Geo W. Stillman. Roulette-LeRoy Lyman. WEST VIRGINIA. Berea—Z. Bee.
Lost Creek—Wm. Kennedy New Milton—J. F. Randolph. New Salem—Preston F. Randolph, Chan

A. Burdick.

Quiet Dell—D. H. Davis. Jackson Centre-Jacob H. Babcock WISCONSIN. Albion-E. L. Burdick. Berlin-Datus E. Lewis Edgerton—Henry W. Stillman Milton—Paul M Green. Milton Junction—L. T. Rogers. Utica—L. Coon.
Walworth—Howell W. Randalph

Farina-O. U. Whitford. Vilta Ridge—M. B. Kelly. West Hallock—Truman Saunders IOWA. Welton-Ii. A. Loofboro Toledo-Maxson Babcock. MINNESOTA.

Alden—David P. Curtis. Trenton—J. W. Ayars. Wasioja—Charles Hubbell. Pardee Dennis Anniders. Long Branch—Joshica Ri. Babcock

North Loup-Oscar Ballcock

DRIE HAILWAY ALSTRACT OF THE TABLE, Adopted May 211, 1875. Pullman's Best Dusting Room and Sleeping Coaches, configure all Modern Improvements, are rum through without change between Salanajica, Buffulo, Niagara Falls, Suspension Bridge, Rockester

leveland, Cincinnafi, Chicago, Detroit and New York. EASTWARD. STATIONS. |No. 12* | No. 4 1 | No. 6 | No. 8+ Leave Dunkirk Little Valley incinnati | 9.50 " 1 7.00AM 3.20PM 4.03 " 4.30 " 5.20 " Arrive Buffalor

1 32AM

Rimira 8.40 "Binghamton 10.53 "Port Jervis 3.38AM the watery and unnutritious portions of the New York | 7.25 " | 1.40pm | 7.25 " | 7.55 ADDITIONAL LOCAL TRAINS EASTWARD. 4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Ferestville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus S.00, Little Valley 8.52, Salamanca 9.55, Great Valley 10,07, Carrollton 10.45, Vandalia 11.15 dale 12.45. Cuba 1.22. Friendship 2.10. Bel videre 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsvill

Horn'llsville 6.35PM

Arrive at

at 7.20 P.M.

9.30 A.M., daily, from Dunkirk, stopping at Sheriden 9.45, Forestville 9.56, Smith's Mills 10.08, Perrysburg 10.30, Dayton 10 40, Cattaraugus 11.10, Little Valle 12.20, Carrollton 12.35, Vandalia 12.55, Allegany 1.15, Olean 1.33, Hinsdale 1.57, Cubn 2.32, Friendship 3.07, Belvidere 3.26, Phillipsville 3.42, Scio 4.00, Genesee 4.17, An dover 4.51, Alfred 5.25, Almond 5.42, ar riving at Hornellsville at 6.00 P. M. 9.15 P. M., daily, from Dunkirk, stop ping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Day-

11.20, and arriving at Salamanca at 11.48

WESTWARD. STATIONS. | No. 1 | No. 5 | No. 3* | No. 9* | Leave | 9.00Am | 10.45Am | 7.00pm | 7.00pm | Port Jervis | 12.13pm | 3.22pm | 10.55 " | 11.55 " | Horn'llaville 8.55 " | 3.00Am | 8.25Am | 12.30 " | 12.34 " | Genesee | 9.57 " | 4.00 " | 9.30 " | 1.34 " | 4.55 " | 10.27 " | 2.22 " | 10.48 " | 4.55 " | 10.27 " | 2.22 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 10.52 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.02 " | 3.0 10.55 " 11.35 " 8.25AM 12.30 " 9.30 " 1.34 " 10.27 " 2.32 " 10.53 " 3.43 " Olean 11.15 " 5.20 " 10.53 " 3.02 Great Valley 5.57 " 3.43 Salamanca 11.50 " 6.02 " 11.25 " 3.47 Arrive at | Cleveland | 6.50Am | 3.30Pm | 7.15Pm Little Valley 12.22AM 6.27AM 11.57PM 4.15 W

Arrive at | Dunkirk 2.20 " 7.50 " 1.30 " 5.45 " ADDITIONAL LOCAL TRAINS WESTWARD. The 3.00 A. M., except Sundays, from Hor nellsville, also stops at Belvidere 4.24 Friendship 4.34, Hinsdale 5.07, Allegany 5.27, Vandalia 5.39, Carrollton 5.48, Little Valley 6.27, Cattaraugus 6.42, Dayton 7.03, Perrysburg, 7.09, Smith's Mills 7.24, For estville 7.32, Sheriden 7.40, arriving a 12.00 NOON, daily from Salamanca, stopping at Little Valley 12.40, Cattaraugus

lills 2.47. Forestville 3.05, and arriving a Dunkirk at 3.45 P. M. 4.30 A. M., except Sundays, from Hor nellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.00, Scio Friendship 8.54. Cuba 9.50. Hinsdale 10.45 Olean 11.25, Allegany 11.47 A. M., Van dalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.17, Perrysburg 4:37. Smith's Mills 5.20. Forestville 5.45

Sheriden 6.07, and arriving at Dunkirk at 6.30 P. M. 12.30 P. M., daily, from Hornells-ville, stopping at Almond 12.43, Al-fred 12.55, Andover 1.15, Genesee 1.34, Scio 1.42, Phillipsville 1.51, Belvidere 2.00, Friendship 2.10, Cuba 2.32, Hinsdale 2.47, Olean 3.02, Allegany 3.10, Vandalia 3.20, Carrollton 3.35, Great Valley 3.43, Sala manca 3.55, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5.00, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35, and arriving at Dunkirk 5.45 P. M.
1.10 P. M., daily, except Sundays, from Hornellsville, stopping at Genesce 2.38, Belvidere 3.24, Olean 4.45, Carrollton 5.19, Salamanca at 5.38, Cattaraugus 6.25, Day ton 6.54, and arriving at Dunkirk 8.00

4.00 P. M., daily from Hornellsville, stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friendship 7.55, Cuba 8.37, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.23, Carat Salamanca 11.15 P. M. † Daily between Salamanca and New

‡ Daily between Port Jervis and Dun-Baggage will be checked only on Tickets purchased at the Company's office.

JNO. N. ABBOTT. General Passenger Agent, N. Y TINION ACADEMY. THE WINTER TERM of Union Academy will open December 16th. Students pre-

particulars address the Principal, G. M. COTTRELL. Shiloh, N. J., Nov. 29th, 1874. BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates' having been used, suita ble for any church, for sale at this office

\$5 to \$20 PER DAY AT HOME Torms Address G. STINSON & CO., Port THE SABBATH RECORDER.

land, Maine. FOR SALE CHEAP!

A DAIRY FARM of 225 acres, 2 miles west of

one mile from a first class cheese factory well watered with living springs, good a fruit, comfortable house and good barns of desired, the stock on the farm, con isting of 25 cows, and a flock of choice sheep, will be sold with the place.

For further information inquire of D.
R. STILLMAN, at Alfred Centre, N. Y.
or of the owner, CALVIN HALL, Scio

ALFRED CENTRE

MATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE N. Y.

THE SABBATH AND THE SUNDAY. By Rev A. H. Lewis, A. M. Part First, Arguments. Part Second, History 16mo 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able pre sentation of the Sabbrth question, argu-

be in the hands of every one desiring light on the subject. PHOUGHTS SUGGESTED BY THE PERUSAL OF CHILFILLAN AND OTHER AUTHORS ON THE SABLATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church

mentatively and historically, and should

at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper 10 cents. This is in many respects the most able argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor kindness and ability. We especially com mend it to those who, like Mr. Brown have been taught to revere Sunday as the

Sabbath. A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment By Geo. Carlow. Third Edition—Revis ed. 168 pp. 25 cents. This work was first published in London 1724. It is valuable as showing the state

of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine appointment of the Seventh Day, by Rev. J W. Morten, late Missionary of the Reformed Presbyterian Church. 60 pp. Paper, 10 cents. This work is one of decided value, not only as regards the argument adduced, but

and fairness which characterized the trik and excommunication of Mr. Morton from the Presbyterian Church. 8.50am THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in Lon-

as showing the extreme want of liberality

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent, discount made o tlergemon on any of the above named books, and a liberal discount to the trade.

Other works soon to be published.

No. 1—Reasons for introducing the Fourth Commandment to the consideration of the Christian Public. 28 pp. No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the change of the Day of the Sabbath. 28 pp.
4—The Sabbath and Lord's Day A History of their Observance in Christian Church. 52 pp.

in each week, the Seventh Day, and not the First Day. 4 pp.

7—Thirty six Plain Questions, presenting the main points in the Sabbath controversy: A Dialogue between a Minister of the Gospel and a Sabbatarian : Counterfeit Coin. 8pp Exposition. 4 pp. 10—The True Sabbath Embraced and

No. 6-Twenty reasons for keeping holy

Observed 16 pp. (In English, French and German.) 11—Religious Liberty Endangered by Legislative Enactments. '16 pp. To 13—The Bible Sabbath. 24 pp. Vo. 14-Delaying Obedience. 4 pp. b. 15—An appeal for the restoration of the Bible Sabbath, in an Address to Baptist General Conference 40 pp

No. 16—The Sabbath and its Lord. 28 pp No. 19—Questions concerning the Sabbath 52 pp. o. 21—The Sabbath and the Sunday. (Bible facts-Historical facts.) 4 pp. No. 23—The Bible Doctrine of the Weekly Sabbath. No. 24-Reasons for Embracing the Sab bath, 8 pp.
No. 25—The Day of the Sabbath, 16 pp. "Show it in the Book." 8 pp.

Apostolic Example for Sunday keeping

accompanied with remittances, for the use of its Agents, or for gratuitous distribu-tion, should be addressed to D. R. STILL-MAN, Alfred Centre, N. Y.

Orders for the Society's Publications

Colossians 2: 16.

The Subbath Regorden, PUBLISHED WEEKLY, AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of hat people. It will advocate all reforms improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION. To the poor, on certificate of Local Agent...... 1 75 No paper discontinued until arrearages tre paid, except at the option of the pub ADVERTISING DEPARTMENT.

Transient advertisements will be insert ed for 50 cents an inch for the first inser tion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for Legal advertisements inserted at legal Yearly advertisers n.ay have their ad ertisements changed quarterly without extra charge.

No cuts or large type can be inserted

but advertisements may be displayed by spacing to suit patrons. No advertisements of objectionable charpared for teaching, business, or college. No advertisements of Advantages best. Expenses least. For acter will be admitted. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with

ADDRESS

Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1 25. Church Clerks will find them both convenient and economical.

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

neatness and dispatch.

THE SABBATH R The Sabbath is a type of Bweetness,
A hallowed foretaste of its l
A day of rest, foreshadowing Of days which know no ni Six days of weariness and to By the calm quietude of S Train us to welcome what needed, And make it doubly blest. Here, our best joys and faire We can but rest in peace portal, Eternal rest is given! Is more tuan -

The Sabbath R

But youder, soon as we pass The Sabbath here, in high blending With Christ, and all the pilgrim train, pretthan blessed, but s And earth is earth again. But yonder, in the land of m. Where Jordan flows, the one everlasting Sabbath, brig Shines on that blissful sho All is immortal there; joys and days no longer shade With steady pace our feet To gain that land of light. Oh, happy Sabbath! when

Escaped forever from eart Like children round the tabl ther, To live the deathless life; And join the rapturous song With all who fought the to win. Oh, endless Sabbath ! Cho tion l When will thy joys begin -Sunday For the Sabbath Rec THE COMMANDM

Confirmed to Israel from And the Lord said Go unto the people a them to-day, and to-more them wash their clothe ready on the third day third day the Lord will o in the sight of all the pe Mt. Sinai, (Ex. 19: 10, 1 people may hear when thee, and believe thee f 9. Now while the people sanctified and prepare great event, amidst the expectations, let us take rospect of the past, and what we have seen. seen, as we sincerely thi 1. That in Eden,

sin, to the race was give

moral law, in terms add

condition, need, and con

of Adam and Eve as the

tives of the race.

2. That in the earlier God personally and verl the people the principles and carefully, minutely nitely instructed, them cation and in moral ob moral duty, so that the well informed in respec 3. That all along throu down to the rehearsing from Mt. Sinai, God ev strictly accountable to

keeping of that law, e ing the good for obedie and punishing the disc violating it; in short, th al law, substantially as in the ten precepts from was the basis of God's on earth and the rules administered his gov men, and of all his d 4. That always God h ealous for the honor

and has always sought obedience to it; and th law has been the basis, ence to it the condition covenant God has mad 5. That these precept moral; that they are co cluding the whole di whether in a state of h transgression,) universe ble to all moral intellig perpetual, founded in

> must continue just as and his moral subjects c 6. That the Sabbath guarded by the fourth ment,) was instituted i given to the race-" ma -before the sin of Ad wholly a moral instit ered with reference bot and the time of the re Sabbath "made for sponds with God's res from labor,) and the

> > 7. That the septe

(which God's working

and relations of moral

creating—and resting o day established, and w bath institution, and noted,) is discernable Adam to Mt. Sinai, v tates the conclusion served during these 2, \8. That the manner which the Sabbath is sp occasion of the fall gathering of the same, lations in respect the ration of which occasi mention of the Sabb and God's reproof then, imply and auti clusion that the Sab nitely known to the

to Gen. 2: 2, 3 for its was in Eden. 10 The Sabbath in both its rest and th must stand with the cepts, as long as Go ist; for just so long sons for establishing and while the reaso

but also necessitates a

existing institution w not only obligated to the division of time i only necessitate the the Sabbath existed