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THE NIGHT COMETH. A poem read by Mrs. J. B. CLARKE, at the public session of the Women's Tract Society of West Edmeston, N. Y., and requested by the Society for publication in the Sabbath Recorder.

Night cometh! but 'tis not the night that veils earth's beauty from our sight That bringeth out the holy star, And radiant moon in skies afar. Night cometh! but 'tis not the night pon which breaks at length the light Of morn—a golden tinted flood
Of glowing beauty, downward poured
Upon earth's dew-gemmed bosom, while Upon earth's dew-gemmed bosom, white In glorious splendor, sunbeams smile on all—as brightly smile again, As though the dark and brooding wing of night had never rested where The pleasant landscape bloometh fair. Night cometh! but 'tis not the night Wa "sorrow" call wherein has flight We "sorrow" call, wherein her flight, Joy-bright-winged bird-doth ever take, While hearts she leaves, with grieving

VOLUME XXXI.--NO. 38.

In a state of death in sin, the will ours. But,

sponsibility, in his own strength, posed. The apostles possessed mi-

will of God has come to be the contism imply great excitement. But

troling reason or motive of his con- it does imply such a degree of di-

the will of God in the case, and his | The New Testament writers mani-

a question in respect to which he sive but eminently active.

serve him seeking for the best seat. promise, and waited in a constant

To consult his own comfort, his own attitude of prayer and expectation,

is in doubt as to what the will of

But a death to sin implies a self-

of God is not inquired after as the

Night cometh! but 'tis not the night Men choose to hide from human sight Dark deeds of evil, done or planned, n haunts of crime throughout the land. Not night like these, if, twere, then man, Deep in the fearful sleep of sin, Might slumber on, with folded hands, While, hourly riveting its bands, They would firmer, stronger grow, until His being's depths, would bondage fill, And he unconscious of a chain. And he, unconscious of a chain, Would ne'er resist the cruel reign. But ah! with ever silent tread,

Along man's way, steals night, more dread; It is the night of death—a tomb Enshroudeth all in shadow—gloom Dissolves the earth, dethrones the sun At last, and whether lost or won,
The victory on life's battle field,
To this stern king proud man must yield.
Then slumberer in life's morning hours, Those bright sweet moments that are our But once, haste from thy sluggard sleep, est all too late, thou wake and Lo! in thy way, dark shadows lurk Of right, wherein no man can work, And every preeze from that dread shore. By death's cold waves swept evermore, Bears on its breath a voice to you,
Saying, "What thou doest, quickly do."
For life is not a desert waste, By bird, nor tree, nor blossom graced, Where weary man may wander lost, And never know the joys that cost
The sweat of toil. Life's a field
That, tilled, will richest harvests yield;
Yes, life, even in this dark vale, Watered by tears," is not a tale

Of idle meaning; no, 'tis fraught
With glory from heaven's brightness caught.
'Tis thine, O, man! to scatter wide, On soil where want and sin abide, That seed the Saviour bade thee sow From which immortal harvests grow Canst thou the claims of duty see, And say there is no work for thee? No place where they may be employed Those angel powers, bestowed by God? Out on life's rea, a troubled deep, Voices that never, never sleep, Oh, canst thou hear? with wail and more

Of shipwreck, and defiant tone Of mutiny, telling tales of wrong, And never feel thy heart grow strong For toil? Never long, with all thy To break each spirit chain, and roll The tide of an oppression, black As darkness of the midnight, back To shades eternal? Hast no word To calm the waves by sorrow stirred No prayer to raise, no tears to shed O'er sin-lost ones, earth's living dead? Around thee are the wretched host Who sit and weep amid the dust. O'er ruins of the past; despair Now throwing blighting shadows where Sunbeams and smiles alone should rest, Emblems of spirit-loveliness.

Oh, by the " might of one strong will," Words thou mayst speak these souls to And they with purer, loftier aim, The song of hope may sing again, And thou, in reaping time mayst come, Bearing bright sheaves, rejoicing home. Then speak! Life's fullest bliss, to prove Its mission great, its labor love. Dying, thy spirit be at rest,

home, a land of beauty bright, Where falls no shadow, comes no night. BY REV. CHARLES G. FINNEY.

" For he that is dead is freed from sin." In the discussion of this subject I shall notice: 1. The different kinds of death mentioned in the Bible.

2. What kind of death is here in-3. What it consists in. 4. What is implied in it.

5. How it is effected. I. Different kinds of death. 1. Natural death. This is the death of the body. 2. Spiritual death. This is death

in sin. It is total depravity or a state of entire alienation from God. 3. Eternal death. This consists 4. Death to sin. II. The kind of death mentioned

that so many of us as were baptized

rendered. "is made righteous."

III. What it consists in.

and man in the heart and life.

The death here spoken of is manand bless and benefit others, at the good gifts to their children." ifestly a death to sin. This is very evident from the context. In the expense of self-interest or self-inclose of the preceding chapter, Paul dulgence.
had been speaking of the supera4. A de bounding grace of Christ, and com- and practical regarding ourselves as Spirit. This every one knows who mences the sixth chapter by saying, our own. But death to sin is the has attentively considered the real glory, its light has been reflected in a myriad of intervening objects, till

we, that are dead to sin, live any of our own reputation. Death to tized with the Holy Spirit. If you longer therein?" Here Paul is sin implies the making ourselves of would be baptized with the Holy heart of man and the countenance speaking of those who were alive no reputation as Christ did. and yet dead to sin. He spoke of 6. A death in sin implies the their having received a baptism into practical regarding our possessions the death of Christ. By their spir- as our own. Death to sin implies soul open to receive his influences. itual baptism they had been solemn- the real and practical regarding our Rest with the utmost confidence in new power from the very passions ly set apart or consecrated to the possessions as God's. death of Christ. "Know ye not,

7. Death in sin implies the dointo Jesus Christ were baptized into subjection to the flesh. A death to his promise, be sure not to let go or heaven—all the elements of nature. That business presses and time is small his death? Therefore we are buried sin implies a subjection of the body suffer your confidence to be shaken The lion spurning the sands of the that like as Christ was raised up the body under and bringing it into from the dead by the glory of the subjection, and that all its appetites Father, even so we also should walk and propensities are brought into in newness of life. For if we have subjection to the will of God. been planted together in the like-

ness of his death, we shall be also of mind that is influenced by sensiin the likeness of his resurrection: | ble objects, by the honors, riches, forth we should not serve sin. For | implies the giving up the world, | of mind. he that is dead is freed from sin. | substantially, as a dying man gives | believe that we shall also live with ments, pursuits, ambitions, strifes, which the world regard as righteous, him." He speaks of them as not and envyings, what are all these to so death to sin may be consistent baptism, buried into the death of dying man, he regards them not. would regard as sinful. Christ. And to carry the idea of | He desires them not. He seeks them | their being still farther from the not. He does not, can not, under

life of sin, he speaks of them as be- these circumstances, will to have ing dead to sin. ing planted into the likeness of his them. He chooses nothing of this death, and crucified with him that the body of sin might be destroyed. world's goods, but those things that the body of sin might be destroyed. It is plain from this connection, death to sin implies this giving up | up worldly expectations and purthat Paul is speaking of those who all desire and expectation of the suits, as much as men do on a bed with a competency of earthly good of spiritual death, and was no doubt the mythology of the Iliad, the Summarily, death to sin consists as a man is who is on a bed of a prime reason for their rapid adin the annihilation of selfish..ess, death. He would no sooner lay vancement in the divine life. and the reign of perfect love to God | his schemes of earthly aggrandizeating his selfish gratification than a slready greatly contributed to the work of philosophy and science. 1. Death to sin is the opposite of man would upon a bed of death. In spirituality of the church. death in sin. Death in sin implies a word, he has given up the world

living for self, or being dead to God's glory and interests, and only alive to our own glory. Death to alive to our own glory. Death to alive to our own glory. Death to alive to our own interests implies the reverse of this. It implies the reverse of this. It implies a death to our own interests and happiness as an end of pursuit, as really and happiness as an end of pursuit. As a matter of fact, this no doubt that and a living wholly to the glory of God, and for the upbuilding of mind.

2. Death in sin implies a will op
The Sabbath was no longer a day of joy and gladness. Liberty is grant this blessing, we are fully into the purity of the church.

S. We see how the idea comes to be so prevalent that Christians are terred upon a new and the more than the place where you is less of the preacher is to grant this blessing, we are fully into the doors.

S. We see how the idea comes to be so prevalent that Christians are terred upon a new and the more than the place where you is less of the preacher is to grant this blessing, we are fully in the doors the purity of the church.

S. We see how the idea comes to be so prevalent that Christians are the or with more than the place where you is the come of the come of the prevalent that the specifical, intransient. The sample of the prevalent that the specifical, intransient. The set the most unworthy, Christ said, was no longer a few the purity of the church.

S. We see how the idea comes to be so prevalent that Christians are the down of the wilderness; but the down of the wilderness; but the down of the wilderness; but the frest to God. The come of the come of this list and the more than the place the rergits and overthrown an attempt has been made to scare away this flery pillar to ur wander-ings to prove it a mere natural proving the church.

S. We see how the idea comes to the claimed that the specifical, intransient. The self the most unworthy, Christ said, divine uses were lost. So Christ to the deve the visit God. The come of the come of the come of this plant

Sabbath Recorder

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

"A bell by its note;

A bird by its throat

A man by his walk :

Every one knows

And never a brain in his head compres

To serve his magical master's will

But enough of knowledge, enough of skill

He worked all day and he worked all night

With a ceaseless, spell-bound sense

Like the Magic Horse, when you turn the

pin, Like Talus whom Spenser glories in;

In the midst of Pygmalion's solitude,

Now Thomas Aguinas studied there-

A studious youth with a studious air;

Incessantly running on this or that And putting one's thoughts beyond con

Delighted to send the man of brass

To fetch and carry, like any ass, But glad enough in his secret breast

Alas! that Albertus Magnus then

Began to improve this best of men— This perfect and automatic whole—

fat; And back in his head he set a box,

By making his head not quite a bowl.

He made him a tongue from the skin of

With intricate springs and curious locks,

Which ran on changes of every word That men in their common duties heard,

And caused that hollowness to resound

In the silliest sort of a human way:

He made a mountebank out of a Moses.

The Thing went hurrying out and in,

And, far away from his noisy servant.

Busy as ever—but such a din!

With vowels and consonants flung around.

chat

So strangely came and so strangely went This strength which Albertus Magnus lent

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 16, 1875.

posed to the will of God. I speak here of a fixed and permanent state own resolutions. You will never which they expect very soon to die. of the will in opposition to a single die to sin by merely resolving to die I once knew a good man who was after. particular volition. A will in this state is not at all influenced by the mon delusions, among men to sup-While other books are planets shining with reflected radiance, this will of God. It has never submitted pose that they can stand against large blood vessel near the heart, he book, like the sun, shines with anto his will, and consequently a temptation by the strength of their knowledge of the will of God is no own resolution. Peter thought him-Other books, after shining their influential reason to determine its self able to follow Christ even to die very soon. This intelligence, little seasons, may perish in flames volitions. But death to sin implies death. But his resolution, like all after the first shock was over, was fiercer than those which destroyed will wholly subservient to and unmere human resolutions, failed him instrumental in baptizing him into the Alexandrian library; this must der the control of the will of God. just when he most needed its support. the death of Christ. He very soon in essence remain fine as gold, but I speak now, also, of a state of will. A brother said to me the other day, entered into a most blessed and inconsumable as asbestos in the One who is dead to sin has no other "I have learned this of my resolu- heavenly state of mind, let go of the general' conflagration.—Gilfillan's Bards of the Bible. THE EDITOR AND THE FIEND.

will than that God's will should in tions, that they are firm enough world, and seemed to stand looking all things be done. Lay before him when there is nothing to overthrow and waiting with most heavenly any question in which he is in doubt them, and just when I do not need serenity for the coming of the Son in respect to what the will of God | their support. But they always fail of Man. In this state of mind he is, and he will find himself unable me when I do, just when I have was informed after a while, that he to decide upon a course of action. a trial that demands their sus- might probably live for a long time, All he can decide upon in such a taining power, I find they are like notwithstanding his disease. This case is to search and inquire what is the will of God. But until he is satisfied in some way in respect to satisfied in satisfied in some way in respect to satisfied in satisfied the will of God, he is utterly in forts of our own. Sin has too long philosophy of the state of mind in doubt and finds himself unable to had dominion over us. Our powers which he was, and how to remain in Albertus Magnus—so there goes directly opposite to a death in sin. put down by any unsided efforts of posed, and set his feet upon eternal rock. After this he lived and died 3. This state of mind is affected the wonder of all those around him, great and only influential motive to by the baptism of the Holy Spirit. few if any of whom perhaps, so He never was weary, he never was weak, decide the will. A man in this The baptism of the Spirit does not much as dreamed that his state of There was never a blush on his brazer

state has, as we say, a will of his imply the bestowment of miraculous mind was what is intended by a own. He decides upon his own re- gifts, as some seem to have sup- death to sin. Payson and multitudes of good and entirely in view of selfish rea- raculous gifts before they were bap- men have found it easy to enter into He never ate and he never slept, sons. While one who is dead to tized with the Holy Spirit. The this state of mind when all expecta- He never laughed and he never wept. sin, has so submitted himself to the power of miracles may or may not tion was relinquished of remaining will of God, so bowed his will to be incidental to spiritual baptism. longer in this world. But it seems God's will, that he decides nothing But it by no means constitutes any impossible or difficult for most per-In view of selfish reasons, and the part of it. Nor does spiritual bap- sons to conceive, that this state of Like Drowne's quaint image of speaking mind may be really entered into Or the thrilling life which leaped and with a prospect of any amount of duct. Let him but know what is vine influenceas will purify the heart. life still before us.

9. But there is no need of waiting will is yielding as air. But shut festly use the term baptism as synon- until the close of life before we die him out from this knowledge, and he is in a state of the utmost pertism is typical of spiritual baptism. let go of all selfish schemes and plexity, and can not decide upon any Spiritual baptism is the purifying of projects whatever, and give ourcourse of conduct. He can only the heart by the Holy Spirit. Mirac | selves as absolutely up to the service say, I have no will about it. How- ulous gifts, great excitement of of God, as much as we expect to That the Thing was free from babble and ever uncommon it has been for mind, great rejoicings or great sor- when we come to die, and we enter Christians to come into this state rowings over sin, may be incidental at once into this infinitely desirable

while in life and health, it has not been at all uncommon for them to sential to it. You that have read 10. If persons have entered into be in this state while on a death the memoir of J. B. Taylor, will recthis state of mind, new trials may bed. Every one conversant with ollect that, on the 23d of April, 1822, call for fresh baptisms of the Spirit. death-bed scenes has probably wit- while he was engaged in prayer, he While we are in this world of tempnessed such cases of entire surrent felt his whole soul sweetly yielding tation, we are never beyond the der of the whole being to the will itself up to God. Such a sweet, reach of sin, and never out of dan-of God, as that the individual was thorough yielding himself and all ger. If selfishness could be called inable to choose whether to live or his interests for time and eternity into exercise in holy Adam, how die, and could only say, I have no into the hands of God as he had much more so in those who have will about it. Not knowing what never before experienced. Now, I lived so long under the dominion of the will of God was, there was no suppose that this was the effect of selfishness. If a man has been inother choice than this, viz., that the the baptism of the Holy Spirit. He temperate or licentious, although will of God, whatever it was, should ever after remained in a state of these appetites and propensities may be done. Ask an individual, wheth- mind entirely different from any- be subdued, yet it behooves him to er sick or well, living or dying, who is in this state, whether he wills or chooses a certain thing and if it he thing are the subdition and the sway that the sway that the sway that the subdition are sway to the subdition and the sway that the sway chooses a certain thing, and if it be Holy Spirit we are by no means pas- and more powerful baptisms of the | Holy Spirit. Be not satisfied, then, |

God is, you will find him to be en- | Faith in Christ throws the mind | by day for deeper draughts of the tirely at a loss. He is conscious of open to the influence of his truth, water of life. choosing that the will of God should and gives the Spirit the opportunity | 11. If we allow any form of sin be done. But until he knows whether of so presenting truth as sweetly to to live, it will have dominion. It er this or that is the will of God he bring the entire being under its must be wholly exterminated or it has no choice about that particular whole power. Christ administers will be our ruler. The principle of spiritual blessings, and this is re- total abstinence in regard to sin is ceived by laying hold of his promise | wholly indispensable to the reign of lulgent state of mind. To consult to baptize with the Holy Spirit, and spiritual life. one's own ease, happiness, reputa- hrowing the mind open to his in-Let us, then, beloved, not rest satone's own ease, nappiness, reputa shrowing the mind open to his in-tion, and interests, is natural to him fluences. The baptism of the Apos-isfied until we are conscious that we Frantic, he tried to bolt his door, who is dead in sin. If he is or tles by the Holy Spirit on the day are dead and buried, by spiritual board a steamboat, you will find of Penterost, will illustrate what I baptism into Christ's death, until him ready to contend for the best mean. Christ had promised them we are planted in the likeness of his berth, and hastening to obtain the that they should be baptized with death, and so crucified with him that best seat at the first table. If rid the Holy Spirit not many days the body of death is fully destroyed.

This influence is secured by faith. with one anointing. But look day

ing in a stage coach, you will ob. hence. They fastened upon this -Baptist Union. THE BIBLE,

indulgence and happiness is the law throwing, as it were, the door of the of his mind. And in ten thousand mind open to his influence. Now, The Bible is a mass of beautiful ways will this state of mind develop | Christ has given to all believers a | figures; its words and its thoughts great many promises of the freeness are alike poetical; it has gathered of Holy Spirit. He has said that around its central truths all natural denying state of mind, a disposition the "Father is more willing to give | beauty and interests; it is a temple to give others the preference, a the Holy Spirit to them that ask with one altar and one God, illuminchoosing to accommodate others, him than earthly parents are to give ated by a thousand varied lights, The and studded with a thousand orna-"water of life" which is so abund. ments. It has substantially but one antly promised in both the New declaration to make, but it utters it 4. A death in sin implies the real and Old Testaments is the Holy in the voices of the creation.

we continue in sin that grace may whole being as God's.

And now, if you would enter into it has become at length attempered this death to sin, you must be bap.

For our earthly vision. It now the for our earthly vision. Spirit you must fasten upon the of nature. It has arrayed itself in promises of Christ and take hold of the charm of fiction. It has gath. And he smote that gabbling man of sin, them in faith, laying your whole ered new beauties from the works of creation, and new warmth and his promise to give you of the of clay. It has pressed into its ser-"fountain of water of life freely." vice the animals of the forest, the minion of the flesh, and a will in And when you have taken hold of flowers of the field, the stars of mountain, the lamb led in silence to the slaughter, the goat speeding to the wilderness, the rose blossoming

with him by baptism into death; to the soul. It implies the keeping until you feel a consciousness that desert, the wild roe leaping over the " you are baptized into his death." 1. In the connection of this text | in Sharon, the lily drooping in the 8. A death in sin implies a state Paul speaks of himself and others valley, the apple tree bowing under weary land, the river gladdening a knowing this, that our old man is opinions, and things of this world entire sanctification, death in sin dry place, the moon and the morning crucified with him, that the body of as much as if its possessor expected does not imply total depravity, for star, Carmel by the sea, and Tabor cool of the morning, and rain upon 3. As death in sin is consistent the mown grass, the rainbow enfootsteps-all such varied objects 4. Paul's history confirms the profession which he here makes of be- emblems point. Thus the spirit of sation above. 5. The circumstances of the prim lay its treasure on Jehovah's altar, And then adds, in the words of the text, "Now he that is dead is freed to the text, text, "Now he that is dead is freed from sin." In the margin it reads, "is justified from sin." The term here rendered justification may be here. A fittle many of them all that the world flowers of which have been culled is civil, but with nothing that is as a Sabbath day's journey, nor attend to your end of the single may of the sound may be here rendered justification may be here. The many of them all that the world flowers of which have been culled is civil, but with nothing that is as a Sabbath day's journey, nor attend they as a Sabbath day's journey, nor attend to your end of the will comply may be as a Sabbath day's journey, nor attend to your end of the will comply may be as a Sabbath day's journey, nor attend to your end of the will comply him to desire of earthly good. Now renunciation of the world, by giving been long and obstinately resisted; humors of the greatest. that Paul is speaking of those who all desire and expectation of the the does much for God, yet counts him fall on the ground and germinate, other agencies that God in his prov- but not to instruction. The Bible

die to-morrow. vancement in the divine life. torical truth of Livy, the fables of the Shaster, the Talmud and the be stands the safest. 7. We see, also, why it is that untouched, with not even the smell death in sin. Death in sin' implies a word, next as ground as an object of pursuit, as really and living for self, or being dead to God's glory and interests, and only God's glory and interests, and only to be doomed to live but one hour. The substitute of the energies, and overthrown an attempt has been made to scare away this fiery pillar of our wander of the essence of rest; and the Sab- formed. Luke 11: 13. While this small superficial interests are something passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under winding passed upon it. Many own eyes, he is most giorious in the under wi

BY REV. SAMUEL W. DUFFIELD. -Free reading from German of Ph.

this subject.

The modern car driver knows no harder or more continuous labor. There was no recurring rest day; there were no holidays; the drudg ery of the year knew no break. Slaves make the hardest task mas ters, and the habits of service acquired in Egypt were likely to be cat, Stuffed and softened with humming-bird perpetuated in Palestine. over our own experience demontrates that it is not enough to pro ide a permissive holiday. To be effectual the holiday must be recognized and enforced by legislation. f so now, much more so then. Among the first provisions of the The meaning of what was rushing through; fundamental law of the Jewish com-

t was well Albertus liad been compliant He stamped and shouted and prayed and But nothing was said in this funda-

He begged and pleaded, but all the more The dreadful visitant was not through ! You could not appeal to a brain in his His lungs were leather, his heart was lead : He tramped along with a steady tread, And he talked and talked, though what he Would puzzle the living and vex the dead. He came and went, and he went and came; He stood or he sat or he wa'ked—the same Most hideous phantom, changing never: All else might stop; he talked forever! Young Thomas fled to the turrret-top. stop; For close at his side the livelong day

The dutiful mass was bound to stay. It followed him up and followed down, With perfect freedom from fear or frown; It talked all day and it talked all night, With a ceaseless, spell-bound sense of might, Until at last this endless chatter

More than his age—a thing or two. Ah! friend, he raised his wicked hand As Satan was hurled from Holy Land!

It dropped in pieces upon the floor, A mass of catgut and ratchet wheel, Of brass and leather and lead and steel t dropped in pieces and talked no more! MORAL: Whenever it comes to pass While "dropping in" in a careless way. Some chattering lounger spoils your day: Arise, O friend, with face serene—

With lungs of leather and cheek of brass CONTRASTS IN THE CHRISTIAN. of God's shadow, the thunder of his mercy, yet expects the greatest. the book has ransacked creation to 4. He is meek, but vehement.

united the innumerable rays of a hement in the cause of God (as Mo- mat which served him as both bed on the tidal wave of the great ocean; far streaming glory on the little hill sees who was dead to affronts, deaf and chair, without reprobation, nor it is in the "earthquake shock and

BY REV. LYMAN ABBOTT. No institution has been more vigrously, more persistently, and more accessfully lampooned than the Jewish Sabbath. The very word Sabbath has become odious in many minds, on account of its Jewish extraction and its Jewish character. Sabbath is re-executed every week

text which is of doubtful interpretation, and which alone gives any kind of countenance to this lugubrious error, is made to do service on all occasions, by the more rigorous Sabbatarians, with a serene indifference to the general course of history, the general current of Jewish statute laws, and the general spirit of the teachings of both the Old Testament and New Testament on

When the Sabbath was instituted, s an open and unsettled question. events revived in the wilderness, and then first became a national observance. What was its character? For this we must go to the funda-

was a nation of slaves, in an age of and the general progress of humanity had not ameliorated slavery. Their labor knew no alleviation.

title; it was the Sabbath, the restday of the nation. It was indicated by the avowed reason for its estabindicated by the very frame-work of the enactment: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work." All the rest of the statute was simply an enlargement of this prohibition, and extended it over the servant and the stranger.

mental law as to religious service; nothing prohibiting innocent and with all religious truth, is, perhaps, healthful recreation; nothing of admitted by most Bible believers. song, or laugh, or social conversa- It is not so readily received that was prohibited; and the day was practiced, this same Spirit takes up holy to the Lord—this was all. And not a solemn bondage and a longfaced quietude; it meant joy and gladness, and feasting. Nehemiah interpreted aright the devout Jew's God operates on the mind of one idea of a holy day; "This day is who is absolutely ignorant of all re-

holy unto your God; mourn not, ligious truth, is a proposition diffinor weep. . . . Go your way, eat cult to prove and not easy to underthe fat, and drink the sweet, and stand. We do not say that it does send portions unto them for whom | not, but in this country, at least, the nothing is prepared; for this day is people have all been influenced, holy unto our Lord neither be ye more or less, by Bible truth, and alsorry; for the joy of the Lord is though its influence in many cases The defender of may not be perceptible, yet it has Sabbath restriction will look in vain its effects in all hearts that have in the Old Testament for any justi- understanding. It is a power in the fication of the popular but utterly land, vast, successful, and penetratunfounded notion that austerity was | ing, and if one can be found who required, or was in fact maintained among the Jews, on their Sabbath. divine truth, it will also be found It was with them, and it was meant necessary to enlighten such a dark to be, the gladest day of all the | mind before it can have the capacity year, as it is to a large extent even to receive an impression of God's among modern Jews. Walking, Holy Spirit intelligently. The emperate festivities, singing, social | Spirit of God may influence such a

converse, innocent and quiet recrea- mind, but if so, it is without the in the Jewish law, and these were individual moved, and to say that all maintained in point of fact in the such an one can understand and ap-The prohibition of work was, Spirit, without the Word and inde-And smash that most ridiculous ass. however, enforced with rigor. Mer- | pendent of it, is almost equivalent cifully the first violator was stoned to saying that an idiot can appre-

to death-mercifully I say, because ciate and understand them-a propseverity is often mercy; and this one osition we do not wish to try to es example sufficed. No other case of tablish. capital punishment for Sabbath vio- Religious truths permeate all rewise in another. He is righteous in lation is recorded in Bible history. flecting minds to a greater or less sin raight be destroyed, that hence to live here forever. Death to sin they are manifestly opposite states in the mountains, the dew from the another. He is strong in another. It was not and it is not in the national longs for them at 2. He is very low in humility, ture of Pharisaism to understand its first entrance on the stage of but very high in hope. He knows such a day. Liberty and ceremoni- active life; it finds them written in Now, if we be dead with Christ, we it up. Its riches, honors, amuse- with persons doing many things compassing a dark place, the light he is undeserving of the least alism do not go well together. As the earth, air, and "starry firma you, and turning you from his nercy, yet expects the greatest.

3. He is in the world, out not of power and influence the Sabbath cludes that there is a great Original him." He speaks of them as not lead, but, by their spiritual him? If he knows himself to be a only dead, but, by their spiritual him? If he knows himself to be a with many things which the world are made as if naturally designed the world. In the world as a pill was more and more hedged about, who created, controls, and holds quickly as possible."

She found her father sick, sure him to whom the book and all its habitation is below, but his conver Nehemiah had forbidden the car- who He is. riage of commercial burdens on that Meek in his own cause, yet ve-den. A Jew could not carry the from the substrata of earth; it rides

of puerile regulations respecting the | Word of God or his preached gospel but resisted in vain. For ages has | 5. He works out his own salva- Sabbath. You must not feed grain These enlighten the mind and prethis artless, unassuming little book tion with fear and trembling. He to your chickens, lest some should pare it for the efficient action of had been so baptized by the Holy wealth, honors, and sellish pursuits of death. This state of public sellished by the Holy wealth, honors, and sellish pursuits of death. This state of public sellished by the Holy wealth, honors, and sellish grow out not to instruction. The Bible self an unprofitable servant. He which would be a kind of sowing, idence sees fit to make use of in action of this world. The man who is self an unprofitable servant. He which would be a kind of sowing, idence sees fit to make use of in action of this world. The man who is self an unprofitable servant. He which would be a kind of sowing, idence sees fit to make use of in action of this world. The man who is self an unprofitable servant works as if he were to live here all nor walk with nailed shoes; across complishing the salvation of men themse to the more than you Spirit as to be dead to sin, buried, of this world. The man who is used as a mere suggester of leaf as the man who is used as a mere suggester of leaf as planted, crucified, as it respects sin. I dead to sin is as absolutely satisfied facilitate their entrance into a state which has consumed contemptuously works as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes across complishing as if he were to live here all or walk with nailed shoes acr ways, yet worships as if he were to the grass, which would be a kind of But we are taught that "the nate from, not to be expounded and enthreshing, nor catch a flea in your ural man receiveth not the things of forced as the word of God. Here it

6. When he is weak, then he is garments, which would be a kind of the Spirit of God, for they are foolist the preacher who holds the chief shoe than any body. pendent on Christ's strength, then high churchmen, whose burdens are nally discerned." 1 Cor. 2: 14. words; his skill, eloquence, reasonall ays greater than their privileges; Hence the necessity of the help of ing power, rather than God's auat ays greater than their privileges, nence the necessity of the neip of ing power, rather than God's authority and grace. The minister heart resist every wrong.

THE RESOUED SABBATH.

What were his teachings? What By reference to John 14: 21, we the world of its rest day; he did not former being the condition of the Baptist Union. abate, by a single word, the legal | latter. sanctions to the prohibition: "In it thou shalt do no work." He is not | mandments and keep them. Secondrecorded ever to have engaged in ly: We have the promise that the respectably versed in the Bible, have grown up with the idea ineradicably fixed in their minds, that it was a day of gloom and of asceticism, a day of darkness if not of tears, a day of darkness if not of tears, a them. He declared emphatically manifest himself to us not maniday on which laughter, merriment, that the Sabbath was made for man, fest the Word to us more plainly, bondage. The poor man who was stoned for picking up sticks on the stoned for picking up sticks on the stoned for picking up sticks on the tions and give it a larger significant spirit he will not manifest himself. cance. That which was said of the in a personal, tangible manner, but for the benefit of assailants of the Sabbath could not be said of the in spirit, to them who have and

created for its development.

Parisian Sabbath, but the Sabbath

OF THE SPIRIT.

distinct from them both. Of these points we write: That the Spirit of

has never enjoyed a single ray of

preciate the blessing of the Holy

them all in equilibrium, and inquires

Truth comes on the wings of light;

it flashes from the poles; it wells up

day School Teacher.

Sabbath, and the one solitary text temple, nor of the system of sacri- keep his words. It is also evident, in the Old Testament, in Isaiah, a fice, nor of the Passover. The Sab- from the inquiry of Judas, that this bath is no Jew's day; it is man's manifestation is to them who beday; it belongs to the whole human lieve, and not unto the world. Hence it is different from his mani-But he put the stamp of his disapfestations to the world. And as God proval once and forever on the Pharisaic Sabbath, which modern Pharinestimable blessing, they have a sees have sometimes attempted to perfect right to expect it upon comrestore; and he restored the ancient | plying with the conditions laid down Jewish Sabbath, which modern in his Word. It follows then, that Pharisees have generally misinter- when a soul cries to God for mercy, preted. He walked on the Sabbath leaning upon his promises, as sure with his disciples, and justified their as God is true he will be made to When the Sabbath was instituted, plucking and eating of the wheat; feel his spiritual presence, and by whether at the creation or at the he cured on the Sabbath, openly, the assistance of this Spirit he may emancipation of Israel from Egypt, publicly, frequently; he attended cry "Abba, Father." social gatherings on the Sabbath,

This is not the written Word, nor f earlier instituted it was at all and, at least in one instance, a gath- through the written Word, but it is ering of considerable pomp and cir- the Spirit itself that beareth witness cumstance, at the house of a man of with our spirits that we are the chile wealth. And he declared his right dren of God. Romans 8: 16. But takes those whose lives pass in the to work his works of love because it is urged that we can have no feel-petty details of common place exis-God, his Father, is ever working the ings we dare to trust in such an tence. The mother whose narrow mental law which ordained it, and God, his Father, is ever working the ings we dare to trust in such an that law we must read in the light works of love; and the right of all important matter. This would be round of duty confines her to the range of two or three rooms; the men to use the Sabbath and to rebel true if God had given us no criteriagainst the bondage which made the on by which we can judge of them; the world when Christian teaching soul subordinate to the institution but if he has given us such a criterion-such an one that all can under-It seems to me that we need noth- stand—we may safely say that we ng so much just now, in solving the know we have his Spirit, and that Sabbath question of to-day, as to go the Spirit does take up its abode in back to the Bible, the Old Testa- the hearts of the children of God. ment and the New Testament, to in- (Romans 9: 14,) and that this is dis-

TERMS-\$2 60 A YEAR, IN ADVANCE,

WHOLE NO. 1598.

quire what was the Sabbath as God | tinct from the Word, in which we nstituted it in the wilderness, and find directions how we may possess Christ restored it in the Holy Land, this Spirit, and the instructions how and to endeavor to reinstate that we may know when we are in the Bible Sabbath—just that, nothing enjoyment of it. Galatians 5: 22. more, nothing less. Conservatives "The fruit of the Spirit is love, joy, will think this too radical, and radi- peace," etc. Here is our criterion. cals will think it too conservative. or one of the means by which we We shall be told on the one side, may know of the Spirit's indwelling that by admitting the Sabbath to power. This scripture can not aprating a movement which, however and desperately wicked," (Jeremiah

legislation, we are violating the lib- to none other than the great and constant intercourse with fresh erty of man, and retaining a relic of good Spirit of God, that fills im-Puritanism. To the latter I reply mensity, and is yet so small that it study of a science new to the palishment; on that day God rested divine law is the best safeguard of may take up its abode, as God has tient, anything that will absorb the from his work of creation. It was liberty; to the former, God's ways promised, in a regenerated sinner's brain and keep it from consuming are always safe ways. What we heart. - Methodist Recorder. neither the Puritan Sabbath nor the

> of Sinai and of Palestine, of Jehovah and of Jesus Christ.—National Sunther, who having one day called his family together, told them if they went to the prayer meeting and That the Spirit of God operates

cluded in the threat. The daughter, Buptist Weekly. however, continued to go to the tion, or domestic festivities. Work when this truth is believed and prayer meetings, and soon found peace in believing in Jesus. When its abode in the heart, or that this an opportunity was afforded to make to the Jew, holiness to God meant, Spirit is an entity—not the word or a profession, she merely arose and the believing of it, but separate and spoke of the "great change" in her

> ried to the family of the young lady. Having come home that night, she was met at the door by her father, standing with the Bible in his arms. "Maria," said he, "I have been told that you publicly professed, to night, that you have religion. Is that so?"

"Father," said the girl, "I love you; and I think I love the Saviour, Opening his Bible to a blank leaf

and pointing his finger, he said: "Maria, whose name is that?" "It is my name, sir." "Did I not tell you I would disinherit you if you got religion?" "Yes, sir."

"Well, I must do it. You cannot come into my house." And tearing the leaf out of the Bible, "There, tions—these are nowhere forbidden consciousness of it on the part of the so do I blot out your name from among my children. . You can go." She went to the house of a pious widow in the neighborhood, and heard no more from her father for three weeks. But one morning seeing her father's carriage driving up to the door, she ran out and said to

the driver: "What is the matter, James?" "Your father is very sick, and thinks he is going to die; and he is afraid he shall go to hell for his wickedness and the grievous wrong he has done you in disinheriting house. He wants you to jump into the carriage and come home as

enough, on going home; but she soon saw he was only sin sick. She talked with him, prayed with him, mother, two brothers and a sister. making the whole family, were all rejoicing in hope.—Religious Intel-

More Gospel.—The American style of preaching is radically wrong. This is

ing must be expository rather than topical; it must be the aim of the preacher in his preparations and addresses to bring forth what God has put into the text, and, as nearly as possible, bring him face to face with the hearers. That will give a power to the pulpit which it does not now possess, a power greatly needed, from the lack of which the very churches are losing faith in the gospel. They employ men to feed them with the word of life, and they give them human words, gilded chaff; discouraged, dissatisfied, and not comprehending the cause, they fall into skepticism, and lose his example? Certainly he did not find a clear distinction between the fire of love. Preachers must abolish the day; he did not strike it having and keeping the Word, and give the people more gospel, or zeal from the calendar; he did not rob the influence that is to follow, the in religion will never be revived.

tal man. In order to this, preach-

First: We are to have the com-THE SACRIFICE OF THE WILL "Thy will be done." Laid on thine altar, O my Lord divine,

small; And thou alone, O Lord, canst understand

How, when I yield thee this, I yield Hidden therein thy searching gaze canst Struggles of passion, visions of delight,

All that I have, or am, or fain would be, Deep loves, fond hopes, and longings in-finite; It hath been wet with tears and dimmed with sighs, Clinched in my grasp till beauty hath Now from thy footstool, where it van-quished lies, The prayer ascendeth—May thy will be

And merge it so in thine own will, that f in some desperate hour my cries prevail And thou give back my gift, it may have been So changed, so purified, so fair have grown So one with thee, so filled with peace I may not know or feel it as mine own,

Take it, Oh Father! ere my courage fail,

But, gaining back my will, may find it MAKE YOUR OWN SUNSHINE Discouragement too often overrange of two or three rooms; the primary teacher whose life passes in the monotony of the school-room: the mechanic whose days are filled with activity that never variesthese typical individuals find it hard

to keep buoyant, hopeful, fresh and resolute. But this is just what they must do, or dwindle into cyphers. Of all things, when the mood of discouragement overtakes one, he should think of anything and everything else than his own troubles, and more than this, should take measures at once to follow new currents of thought and feeling. Sometimes the mood is pufely the result of bodily conditions, and requires for its cure sleep or exercise in the be what God made it, not a fast day ply to man, as the very center of his open air, or change of diet, or a but a feast day, we shall be inaugubeing "is deceitful above all things simple waiting till it passes away of itself. When it springs from causes right in itself, is dangerous in its re- 17: 9.) nor to devils, since such | not connected with the body, then monwealth, therefore, was a statute sults; and we shall also be told, on virtues never emanate from them; the cure must be spiritual or intelproviding for a weekly holiday. the other side, that by endeavoring and if we exclude men and lectual. An intensely interesting itself, is good medicine. The world

is full of sunshine and beauty. "It is right, meet, and our bounden duty" that we should open our hearts In the West lived a very proud to all the soothing, healing, invigowealthy infidel and irreligious fa rating influences of the sky that bends over us in unchanging love, the balmy air, the happy chirp of innumerable insects, the ten thou-"got religion" he would disinherit sand voices with which nature them, and banish them from his speaks to him whose ears are opened house. The wife and child were in- to receive her gentle teachings.

BE NATURAL.—One of the fashionable follies of the day is the affectation of great coolness. It is considered valger to be demonstrative. You meet an old friend; it is a blessing to your eyes to meet him once more. Your heart leaps up at sight of him—your impulse is to grasp him warmly by the hand, You feel almost like embracing him You must do nothing of the kind. No ripple must be permitted to ruffle the smooth equilibrium and indisterence of your feelings. You muste

greet him with politeness, but without emotion. So the false etiquette of which we speak tenches. Selfpossession is a strong quality, but ve do not believe in this kind of self-possession. And people who school themselves in this are not apt to have the other and better kind. They are not apt to manifest selfpossession on such occasions as realy call for it occasions of difficulty and danger, and of great trials. Touch their self-love, make any unusual demand upon them for selfdenial, and their assumed and so perficial self-possession vanishes in an instant. For ourselves we like naturalness of manner. Seem . asor what is the use in having a heart? There are crops which grow only on light soils, and the school of philosophy miscalled philosophy of which we speak.

must have originated in shallow THINGS WHICH I DO NOT LIKE TO SEE.-A good cause in the hands of bad men, and good men supporting a bad cause.

I do not like to see religion advocated by selfish and angry" people, nor the cause of temperance pleaded

toxicating drinks-the most dangerand endeavored to lead him to ous and mischievous custom pre-Christ. In three days, the father, vailing in society—encouraged by the example of intelligent and re-

I do not like to see men take snuff or smoke tobayco, and at the same time profess to be doing as much good as they are able, and to be making the best use of their money. in their power.

Be proud of your calling; if a

shoemaker, strive to make a better bar room or gaming saloon. With a clear eye and an upright

ALFRED CENTRE, ALLEGANY CO., N. Y. ee 1.34, Seic idere - 2.00 3.43, Sala eriden 5.35

All communications, whether on business or for publication, should be addressed to "The Sabbath Recorder, Alfred Centre Allegany Co., N. Y." EXCURSION TO CONFERENCE, ERIE RAILWAY,

Office General Passenger Agent, New York, Sept. 10th, 1875. D. R. STILLMAN, Esq., Alfred Centre, N. Y.: Dear Sir,-Replying to your favor of the 9th inst., we have placed special tick ets to Alfred and return at our Chamber. Street Depot, good for passage westward if used before Sept. 25th, and for return passage if used before Oct. 15th.

We will also furnish our agent at Bing hamton with tickets good for the above dates, the rate for which will be \$5 each. I have requested our Supt. Beggs to have trains 1 and 3 stop at Alfred on the days you name. Very respectfully, JNO. N. ABBOTT, Gen'l Pass. Ag't.

Train 1 is the Day Express, leaving New York at 9 A. M., daily, except Sundays, which, by the above arrangement, will stop at Alfred on Monday and Tuesday evenings. Sept. 20th and 21st. Train 3 is the Pacific Express, which leaves New York, daily, at 7 P. M., and will stop at Alfred on Tuesday and Wednesday mornings, Sept. 21st and 22d.

Bro. A. B. Spalding writes that he has made arrangements with the Superintendent of the Delaware and Lackawanna Railway for excursion tickets from Bridgewater to Binghamton for \$3 50 for the round trip. Tickets good for the

"THE LORD'S DAY."

Bro. Hayden continues his essays on the "Lord's day" thus: In view of these facts, the primitive church, under the guidance and sanction of the apostles, consecrated the first day of the week, as a day for religious worship, in memory of our Saviour's resurrection It was consequently observed by Christians from the very first. This enables us readily to understand how it was that the first disciples "were all with one accord in one place," "when the day of Pentecost was fully come;" for it came on the first day of the week. On this day, then, the Holy Spirit descended upon the apostles, "enduing them mission. Philip Schaff, in his History of the Apostolic Church thus speaks of the first day of the week: death, and hell. The resurrection of Christ is the center of our faith and the ground of our hope; and that he himself intended to con crate the day of his resurrection in the view of his disciples, when he re-appeared to them, not only on that day itself, but exactly on the eighth day after for the sake of Thomas; when he blessed them on it with his divine peace; and when he poured out his Holy Spirit upon them on the fiftieth day after, which was likewise a Sunday, thus at the same time consecrating it as the birthday of the Christian Church. In these facts is to be found the objective, divine sanction of the observance of Sunday. From them

and import of Sunday in distinction ery attempt to supplant it by the of the week when he said he was in In this he proceeds upon the prepumption that he had proved that Christ and his disciples honored the first day of the week by holding meetings upon it after his resurrec tion, for the purpose of commemorating that event. Now we concede that if he has proved this statement by the Scriptures he has gained a allusion in Acts 20: 7, 'Upon the first point. But has he proved it? We day of the week, when the disciples answer, No. We showed, we think conclusively, last week, that no things: 1. That the observance of meeting for worship was held by the Lord's day was at that time an Christ and his disciples on the first established custom among the primtion, whatever. In the evening of chief part of the worship consisted that day, while they were reclining ance of the Lord's Supper." at table, partaking of their supper, Christ did indeed appear in their midst, and reproved them for not believing the testimony of the disples from Emmans, who said that Christ had risen, and that they had said that they came together to commemorate his resurrection? That he appeared to them to convince them of the fact of his resurrection we know, but this is a very different thing from coming to honor the day of his resurrection.

the observance necessarily devel-

oped itself. And they give us at

We wish the points made between Bro H. and ourself to be dis-Christ and his disciples honored the first day of the week by meeting on it to commemorate Christ's resurrection, which occurred on this day. The question, then, is, Did they meet to honor this day? We say there is not one word of proof of even believe that Christ had risen. How then could they meet to commemorate Christ's resurrection? But further. When the disciples the above we learn, from Emmaus came and told them that the Lord had risen, they re- break bread. fused to believe their testimony, unbelief. How, then, can any one 3. That the meeting continued all

Just as well might one add so many loaf. words to the Scriptures as to interpret into them ideas they do not ex-We confess ourselves disappoint-

ed in the course of Bro. H. in as- laying apart by himself at home a he not further know that many of here, no public collection named. the wisest of Bible interpreters have | but a private one is enjoined. held that it fell on the seventh day? Bro. H. says, "The exhortation Mr. Hackett, in his Commentary on in Heb. 10: 25, 'Not forsaking the on this day upon which we can rely Acts 2: 1, says, "It is generally sup- assembling of ourselves together." posed that this Pentecost, signalized must be understood of this day, as en by Justin Martyr, and in this pasby the outpouring of the Spirit, fell the rebuke would be pointless unless on the Jewish Sabbath or Saturday." there was a regularly established Observe, he does not say positively | day for meeting; and this day is the that it fell on that day, but that it only one that is so established. is generally supposed to have done We think we have never read a more so. The testimony of Philip Schaff | remarkable statement than this, as makes nothing certain here, for he it is in the face of every probability. knew nothing more about this than The quotation is from the book of

other church historians, and we re- Hebrews, and it is agreed by every nysius. peat that no living man knows for a one that for a long time those Jews certainty on which day of the week | who embraced Christianity conit fell. But suppose that it did in tinued to observe the weekly Sabfact so happen that it fell that year bath. Nor is there any evidence after the close of the first century. Scriptures do not put this to the to regard this day. 'Sunday was the day which the begins by saying, "Sunday, which was, during the first century, called falsehood of monster growth, hold-Lord had made and given to his the Lord had made and given to his the Lord's day. The statement that ing in its iron grasp both the church, and which, therefore, in an church." Of this, not one word is as the supper was called the "Lord's churches and nations. Neverthehim, the day of his resurrection, of the beginning to the end of the quo- the "Lord's day," is misleading and as other heathen rites was transthe finishing and sealing of the new tation. If the resurrection is the unfair. There is positive evidence ferred into the early Christian creation, and the triumph over sin, "center of our faith," it does not that the first statement is Scriptural, churches, especially those of Gen-

> Bro. H. continues and says: "Having considered the premises first day of the week as a day for

the grave.

religious worship, we now proceed to view the subject historically. The came together to break bread, Paul ten, and that commentators disagree preached unto them,' teaches us two in their opinions about it, but altoday of the week after his resurrec- itive disciples; and, 2. That the in 'breaking bread,' or the observ-Having shown these "premises"

historic "allusions," and see what he calls the first day by its common seen him. How, then, can it be they really do teach. Acts 20: 7-12 name. To us everything is against says: "And on the first day of the the idea that by this phrase he week, we having come together to meant the first day of the week. break bread, Paul discoursed to The quotation from Bingham's them (being about to depart on the Antiquities is ingeniously made, morrow), and continued the dis- and as it appears in Bro. Hayden's course until midnight. Now there article, seems to be offered in proof were many lights in the upper room, of the positions taken by him. where we were assembled. And This will not do. Mr. Bingham is there sat in the window a certain rather an advocate than an unprejutinctly understood. He asserts that .young man named Eutychus, being diced historian, as will be seen from fallen into a deep sleep; and as the following statement: Paul was long discoursing, he sunk down with sleep, and fell down from fell on him, and embracing him, said: Do not lament, for his life is this. The disciples were together in him. And having come up again, to eat their evening meal. Nothing and broken bread, and eaten, he more, nothing less. They did not talked a long while, even till break of day, and so departed. And they brought the young man living, and were not a little comforted." From

1. That they came together to

2. That they came together and and it was at this point that Christ | held their meeting in the night of

mere fact that they were together was not held in the day time but in festivals, was always only a human day. And how does any one know consequently Paul went on his jour- to work on Sunday is a false one. what their purpose was beyond the nev on the morning of the first day and did not appear earlier than at statement of the record? And of the week. This supposition is aldoes the record say that they came lowed both by Hackett, Coneybeare, together to honor this day? Every and Howson. This text, then, reader of the Bible knows that it yields no evidence in support of the says: "We draw this conclusion does not. All this is added to the idea that the first day was observed from the words of Turtullian de text, and for what purpose? Mere- as a sacred day at this time, as the Orat., § 32." Neander goes on to ly to make it appear that the Scrip- meeting is particularly described as state, as we understand him, that at tures bear testimony to that con- having been held in the night, and the same time two other days of the cerning which they are silent, that the bread was broken after week, Friday and Wednesday, were We entreat Bro. H. to confine midnight. No meeting was held in himself to the record. If that says the day time, or if there was, no Christ's sufferings, and were therethe disciples came together to com- mention is made of it. If, then, memorate the resurrection on the this case furnishes an example for first day of the week, we heartily us to follow, it binds us to meet in say Amen. But let no man inter- the night, and not in the day time, pret into it what it does not say. for the purpose of breaking the The passage in 1 Cor. 16: 1, 2, is

decidedly against the use made of it by Bro. Hayden, as it requires the collection to be made by each one's serting without qualification that portion of his previous week's earnof the week it did fall? And does posited by one's self. There is, then,

credit of the first day. Pentecost | The statement that the first day | years was it regarded sinful to work was only mentioned as Pentecost, a was at this time the only established on this day. In 360, Chrysostom Jewish feast. If any honor was day of rest is not only devoid of dismissed his audience to go about conferred on the first day, as the Scripture support, but there is no their respective, ordinary occupaday of Christ's resurrection, by this evidence that it was then appointed tions on that day. Nor was it by occurrence, why are the Scriptures at all. The best writers, those least any Christian council declared to be grees, approach the bad quality of silent concerning it? Can any man partizan, admit that it was of human the duty of Christians to rest on on reflection, say that from the acland not of divine appointment. this day until A. D. 364. That count itself anything can be learned | The statement of Neander, that from the time of its introduction it | generally speaking, I think it makes concerning the sacredness of the first | "the festival of Sunday was only a | was more and more pressed upon | day? If then the Scriptures are human ordinance," may be relied on the attention we know. In this way silent here, let us also be silent. as uttering the exact truth in regard | it grew from a mere cypher, grad-But this whole quotation from Mr. to this matter. There is no proof ually extending its power until it Schaff is singularly misleading. He from Scripture that the first day has become what it is to-day, a found in the Bible, and so it is from Supper," so was the first day called less, it was of heathen origin, and follow that the day on which it oc- but none that the second is. The tile origin, and so by degrees it has curred was on that account to be communion is called in 1 Cor. 11: grown. The first law on record proobserved. The keeping of a day for | 20 "a supper of the Lord," which is | hibiting labor on this day was enthe purpose of commemorating the equivalent to saying "the Lord's acted by Constantine in A. D. 321 resurrection of Christ is wholly un- Supper." But the first day is no- and from this has come all our civil known to the Scriptures. That the where called the Lord's day. In legislation on this subject. But resurrection was a glorious fact we Rev. 1: 10 John says, "I was in the during all this time, the Sabbath of know, and we also know that the Spirit on the Lord's day," but who Jehovah has been hated, oppressed ordinance of baptism declares it, and knows that this was the first day of and crushed, as between the upper every one, who intelligently per- the week? This is assumed, and we and the nether millstone. Every forms this rite, declares his faith confidently affirm that it is incapa- form of false and deceptive arguboth in the death and resurrection | ble of proof. That in after years | ment has been used against it, until of Christ, and, as a consequence, of the first day of the week was called it would seem that human ingenuity his own resurrection. This ordi- the Lord's day we know, but there could go no further. And when nance speaks as nothing else could is no evidence that it was so called these sophistries have been exposed on this subject, and for this purpose by any New Testament writer. To then the resort has been to ridicule it was preached and practiced by argue that because in after years and kindred influences. But these

keeping of a day, a thing concerning | the Spirit on the Lord's day, is illogwhich the Scriptures are as silent as | ical and delusive to the last degree. But it should be borne in mind that this same. John wrote the gospel bearing his name, and in it he calls which led to the setting apart of the the first day by its appropriate and recognized name, as he also does the Sabbath. We know that uncertainty hangs over the question of the time in which this gospel was writgether the most likely opinion is that it was written after his return from Patmos, and consequently near the close of his life. If this be the correct view, then it is certain that in his mind the phrase Lord's day did not mean the first day of false, or that they afford no ground | the week, and for this reason, that for the conclusions derived from his gospel was written after his visthem. we proceed to notice these ion upon the Isle, and that in that

taught therein is binding on us, and it to permit them to become Prohi- to say the most unnatural and false world, I can say as the Queen of and reject as human all else.

day (Rev. 1: 10) means the first day | feel as we do were it not that we | binding on men? of the week. If any day is meant, | are departing from the protection it can be no other than the one of of personal and equal rights, and

disciples and Christ assembled to do honor the first day as the time of his resurrection? But if their coming together was not for this puring together was not for this puring together was not for the pose, then by their coming together as and Christ assembled to do his resurrection? But if their coming together was not for this puring together was not for the ments and the noble trees of the needs is not so much a new public sentiment. We have not space of the commandment. Nor is this all. It is also oppressive in needs is not so much a new public sentiment. The distribution of interest which we have not space of the new public sentiment. Statesman, undoubtedly expresses the contraction of the fourth of the fourth and the noble trees of the new public sentiment. The chiral puring the town as a new public sentiment. Statesman, undoubtedly expresses the contraction of the fourth of the countries of the noble trees o

relief of those in that State who observe the seventh day. We shall It seems to us that the Statesman the end of the second century, and never knowingly be the abet'ors of that only to a limited extent; and any party whose mission is one of injustice and high-handed oppres-

in a note at the bottom of the page, boldly charges Mr. Beecher with prostituting his calling and ministry consecrated to the remembrance of fore of the same character as the festival of Sunday. Attendance upon the solemnities of these festivals was not enjoined by any law. only those who would, should fast until three o'clock in the afternoon,

4. The reference of Bingham to Ignatius's Epistle to the Magnesians s deceptive, (1) because there is no reliable text of his extant, and (2) because the one we have has the phrase Lord's life in it, and not the the day of Pentecost fell that year ings. This, to be sure, is to be done Lord's day. For a full discussion on the first day of the week. Does on each first day of the week, but of this matter, we refer the reader he not know that no living man the direction is that it be done at to Kitte's Cyclopedia of Biblical knows with certainty on which day home, that the sum deposited be de- Literature, Vol. 2, New York: Mark H. Newman, 199 Broadway; Cincinnati: William H. Moore & Co., 110 Main street, 1846. 5. No instance of worship occurred

> until A. D. 140. The account is givsage the word Sunday appears for the first time in early church history. 6. The earliest instance in which the phrase Lord's day appears, as

applied to the first day of the week, was in an oration of Tertullian in the year 200, and somewhat later the same phrase was used by Dio 7. What we claim, then, is, that the keeping of the first day was not

introduced into the church until on the first day, what of it? The that the Christian Jews ever ceased | That at the first it did not claim to the apostles and early Christians, this title was given to the first day, all having failed, the appeal is now the same time a hint as to the idea and we protest against any and ev- therefore John meant the first day imploringly made to the State.

PROHIBITION.

We are in hearty and yet sorrowful accord with our correspondent from Syracuse, in the Home News like mind with us.

2. There is no evidence in the legislation in our country.

Statesman overlook this principle? would do well to devote its energies to the establishment of a genuine regard for the Sabbath based on the

BEECHER AND THE SABBATH. "A paper in Boston, the News,

to self purposes, of putting the Christian ministry on hire to help run a hotel, of encouraging and participating in a scandalous desecration of the Sabbath under pretence of divine worship, knowing beforehand that this pretence would be used as a cover for things worldly and devilish. We charge him with wilfully doing this when he knew that it would give pain to hundreds of his brethren. Upon him rests the heavy responsibility of cheapening and debasing the sacred associations of a Christian Sabbath, as no other man has within our remembrance. We say this with no bitter ness toward Mr. Beecher, and quite apart from the great trial through which he has passed, and just as we would say it of a man with fewer and less powerful friends. We speak plainly, for this is necessary and best, and speak not less so be cause of the angry words and threats of those who will endure nothing but praises of their idol. To which Mr. Beecher replied, last Sunday. especially alluding besides to the Congregationalist, which had also attacked him: I shall be glad to see the Sabbath question discussed. and shall take part myself ere long in its discussion, all the time seeking how best to preserve the Sabbath and to bring out of it the good that is in it. But I appeal to you whether the Sabbath question, with its perplexities, can be discussed propery if there are to be mixed with the discussion all manner of personalities and imputations of motives and criticisms of conduct and character which are void of truth and which misrepresent facts. Are such men friends of the Sabbath? Are they not defiling it? Are they not trampling it with hoofs into the be of divine origin, nor for many ground? I am not speaking of the individual; I am speaking of the abstract man called an editor. I should be guilty of an omission if tionalist is far more decent; that while it does not, by a thousand dethe spirit of the article, parts of which I have read to you, for the a great deal of honey, but it must them. admit that at the working end there is a little instrument that does not make honey.'

chafing results of Mr. Beecher's continental views of the Sabbath law, and we can not but hope that the "discussion" mentioned will be continued. For our part we much nearer agree with our New England friends concerning the mode of Sabbath observance than with Mr. Beecher, but it will be impossible to discuss this feature of the question without involving the merits of the Sabbath law itself. That Mr. Beecher's views of the nature of the Sabbath are at variance with the fourth commandment, we believe. On the other side, it will be impossible for his critics to chastise him for the reason that the fourth commandment specifically forbids labor on the seventh day, but permits it on the first, and therefore those who call him to account are themselves violators of the Sabbath. To quote the fourth commandment to convict of sin those who employ the first day of the week for the purposes of recreation is to be as illogical and unscriptural as possible. The fourth commandment no more describes what use men shall make department. From the days of our of the first than of the second day early manhood we have been con- of the week. This commandment scientiously, ardently, and unflag- says, "Remember the Sabbath day gingly a laborer in the cause of tem- to keep it holy. Six days shalt thou perance. We learned in our youth labor, and do all thy work. But humble way, in private circles, on not do any work." Now what a the rostrum, and in the pulpit, we figure does one make in quoting persuaded our fellows to turn away this passage against a pleasure sail The Pitti gallery is in the Pitti palfrom the death-dealing cup. Also, in New York Bay on the first day. we did what we could to secure pro- Just as well quote it against a hibitory legislation on the question pleasure sail on the fourth day as pestry at one end, and in the other of liquor selling. We are an out on the first day. The fact that men are some engravings and drawings and out Prohibitionist. Up, how- keep the first day does not make it ever, to this time, no solid success the Sabbath. If a man keeps the has attended the labor of those of first day, conscientiously believing it to be the Sabbath, he only does A little time since we were entithat which if he were better incouraged to hope that a political formed he would not do, for God has been formed, but not on a sim- ill to the parties interested, but be

It follows, then, that this meeting festival of Sunday, like all other pute this, we call his attention to the true philosophy of the moral Emanuel, and family, are not in down, except the trees and shrubthe recent act of the Legislature of power of government; but in its ad- Rome, we have the pleasure of vis- bery near the fortifications are at this time does not prove that it the night, and that possibly in the ordinance." The Doctor goes on to the State of Pennsylvania, wherein vocacy of the Sunday Amendment iting the private apartments in his smaller than they are farther back was for the purpose of honoring the night following the Sabbath, and state that the idea that it is sinful it deridingly mocked the prayers for to the Constitution, does not the palace and seeing the furniture in the park. The array of lights in

authority of the Bible instead of urging the legal enforcement of Sunday observance, for which there s no other than buman authority, which,in matters of religious observnce, is no authority at all. AN IMPORTANT QUESTION. A sister living remote from any

asks the following question, and requests an answer through the RE-ORDER: "Do you think under stolen. Fastidious Americans can beauty of the landscape. some circumstances a seventh-day person is justified in communing with first-day people, when it is certainly known by all that they are keeping the seventh-day?" We do not think this is a case to be controlled by peculiar circumstances, such as given above. It opens into the whole field of the communion question. If under such circumstances it would be according to gospel usage to go to the communon, we do not see why it would not under others, and this would the earth. One might easily be of the Rev. Wm. M. Jones, and at end in the practice of open communion. The first question to be city, and wander about for half a Baptist chapel, both in the morning day without being able to find his and in the afternoon. ettled is, Is the practice of open com-

smoke encircles his brow.

for you to walk along.

1. Did the church of the first cenury receive to its communion unimmersed persons?

nunion according to the practice of

the church in apostolic times?

babbath keeping church, and there-

fore without Sabbath privileges,

2. Did they receive to their com nunion those who set aside the fourth commandment, and in its place instituted the practice of seeping the first day of the week? Other questions might be raised. but these are sufficient to test the principle involved. If the churches of communion unimmersed persons and those who rejected the fourth commandment, then we are bound we did not say that the Congrega- to follow the same course. But if. on the other hand, they followed the opposite course, unless we take the ground that in this case the example of these churches is no guide Congregationalist is comely, and for us, we must, to be consistent. follow the practice instituted by

NOTES OF A TOURIST.

The foregoing, from the Elmira Florence is indeed a wonderful Advertiser of September 10th, is an item of interest, as showing the art treasures and historical associa- tist was beheaded, some pillars from Gothic structure with a dome on front, is covered with blue, white and green marble. The campanile dred islands, for the buildings apbaptistery, built in the seventh cen- end of the city to the other, you just: tury from the ruins of an ancient pagan temple, and noted for its ornamented bronze doors. The church of S. Lorenzo contains the Medicean chapel which was originally built for the reception of the Holy Sepulchre, and its walls inside are all of precious stones. The Uffizi and the Pitti art galleries no ordinary person could visit with indifference. The Uffizi has twenty-four rooms. some of them named from the schools of the painters whose pictures they contain. One room to loathe the drinking habits of our the seventh day is the Sabbath of called the Tribune, containing sculpfellow citizens. Years ago, in our the Lord thy God: in it thou shalt ture and paintings from several of the best artists, Hawthorne calls the richest room in all the world.

from the old masters. The rooms in this gallery are mostly named from the frescoes on the ceiling, as tropical. The oleander and cactus be would not have written as he the Hall of Venus, Hall of Apollo, Hall of the Iliad, etc. At Pisa, the objects most worthy and the fig flourish in abundance, first I read Eld. Livermore's letter, I temperance party would be formed on a permanent basis, but in this we are anxious to have this controversy leaning Tower, and the Campo San
Leaning Tower, and the Campo San
Species of verbena, heliotrope and more I meditate the more I feel he who believe in such an unconscious have been disappointed. A party proceed, not because we wish any to. The Leaning Tower is singular mignonette grow wild. Rows of had a just cause for writing as he looking, but it is not very high or poplars taller and primer than any did, and, as I am in the vicinity of ple temperance platform. Instead cause we believe that the errors of hard of ascent. In the Campo Santo at home ornament the public highof going straight for temperance, both will thereby be exposed, and or burial ground are fifty-three ship ways in all of the countries north of legislation in the interest of Sunday the truth of the Bible vindicated. loads of earth brought from Mount the Alps. Woods are seldom seen country who have suffered for want has been coupled with it, and this There is not a greater heresy than Calvary, that the dead may rest in anywhere but in mountain regions. of proper food and clothing. I is sufficient to alienate us from it. the teaching that the first day is the sacred soil. From Pisa so modern Strawberries, raspberries and black- could give you names, but will not rather an advocate than an unprequence diced historian, as will be seen from the following statement:

1. The Scriptures say nothing of the first day is the first day is the following statement:

2. The Scriptures say nothing of the first day is the first day is the following statement:

3. The Scriptures say nothing of this liquor question. If either should the first day is the first day is the factorian, as will be seen from the following statement:

3. The Scriptures say nothing of the first day is the first day is the factorian, as will be seen from the following statement:

4. The Scriptures say nothing of the first day is the teaching that the first day is the factorian the first day is the factorian the first day is the factorian the first day is the teaching that the first day is the sufficient to alienate us from it.

5. Sabath. Of such a doctrine the great parties now in existence on this liquor question. If either should be first day is the decomposition to alienate us from it.

Sabbath. Of such a doctrine the great parties and black.

Sabbath. Of such a doctrine the markets, and near the first day is the decomposition to a conveyance as the iron horse takes us into classic Rome, the home of the great Cæsars, the place where the first day is the teaching that the first day is the decomposition to a conveyance as the iron horse takes us into classic Rome, the home of the great Cæsars, the place where the first day is the decomposition to a conveyance as the iron horse takes us into classic Rome, the home of the great Cæsars, the place where the first day is the decomposition to a conveyance as the iron horse takes us into classic Rome, the home of the great Cæsars, the place where the first day is the decomposition to a conveyance as the iron horse takes us into classic Rome, the home of the great Cæsars, the place where the first day is the decomposition to a conveyance as the iron horse takes us into classic Rome, the home of the great Cæsars, the place where the first day is the factorian than the keeping the first day of the week, put into its platform a Prohibition the sacredness of the first day is inthe third loft, and was taken up and they cover the entire ground of plank, it would be the death of the terwoven with all our systems of drove the traitor Cataline from the crimson berries." The children in time Superintendent of the Sabbath the first century of the Christian party. There are too many in either theology; and in its support passage Roman Senate. As I visit the vast the country places, and a plenty of School, a very active worker in the era. They are also our only rule of of them who love the drink or the after passage of Scripture is wrested ruins and historical places of this them in some of the cities, generally faith and practice. Every duty gain that comes from the traffic in from its proper position and forced old city, once proud mistress of the appear out of doors bareheaded, but for want of proper clothing these any practice not known to them is bitionized. But with us this Sunday things. That the proper method of Sheba said of the fame of Solomon, land wear knit caps of white cotton other Sabbath-keeper who came to of men and not of God. We ac- question is a vital one, and with Sabbath observance is a question the half has not been told me. The which fit closely to the head and my father's house begging bread for cept the Scriptures in their fullness, every power God given, we shall that needs the most careful study ruins of the triumphal arches, of the scarcely cover the hair. oppose the advancement of Sunday we do not deny, but the pressing palace of the Cæsars, of the forum, question of to-day is, Is the Sabbath of the colosseum, of the baths of tion of a beautiful surface, notwith-Scriptures that the phrase Lord's On this question we should not of the fourth commandment still caracala, of the temple of the Vesta, standing the tribulation through of the temple of Minerva, the Tar- which she has recently passed.

peian rock, the Pantheon, the Vati-Public Sentiment the Support can, St. Peter's church, and many bombardment is left, or of her own circumstances received nothing, yet which Christ says he is Lord—the legislation is invoked in the interest of Law.—"The law is really no other churches and places are links mad folly, except the Hotel de there were some clothes and proof Sunday per se. This is in direct stronger than the public sentiment in the chain which binds the past Ville and the palace of the Tuilleries. visions left at the church for such as that is behind it. The machinery with the palace of the Tuilleries. came and reproved them for their unbelief. How, then, can any one the record say that both the record say that both the disciples and Christ assembled to disciple and Christ assembled to disciple and the first day is that is behind it. The machinery is practically no more powerful than the public sentiment the first day is conflict with the palace of the Tuilleries. We descend two in the chain which binds the palace of the Tuilleries. Wisions left at the church for such as that is behind it. The machinery is practically no more powerful than the public sentiment with the palace of the Tuilleries. The ruins of the palace

which royalty uses. A drive to St. different streets in Paris every even-Paul's without the walls interests ing, particularly in the Champs me more than the church itself after | Elysees, would be a brilliant display naving seen so many costly Catholic in any American city for a Fourth churches and cathedrals. How the of July celebration. The French Catholics ever could get the means are almost as proud of Napoleon's to build so many and such expen- Triumphal Arch as of Napoleon sive places of worship is a wonder. himself, and as a work of art they Naples, the metropolis of Italy, is | may well be pleased with it, for it beautifully situated in the form is a noble structure. It stands in of an arc of a circle on the bay of an elevated place, and twelve broad Naples, but it is a dirty place and avenues radiate from it. In cross it probably contains more beggars ing the English Channel from and thieves than any other city of Dieppe to New Haven, Neptune is its size in any civilized land. We so propitious that the bowls which are obliged to look out for our are generally so useful are not shawls and whatever else we have brought forward. Hedges are more in the carriage when we are out abundant in England than on the

way out. Vesuvius is very quiet at M. G. STILLMAN. present; only a little wreath of

Venice is just the quiet, dreamy With a good deal of hesitancy, we place that poets have sung it, or publish another letter concerning would be if it were not for the nocthe fruits of the grasshopper raids tural visits of the mosquitoes. The in Nebraska. We are anxious to Grand Hotel where we are, fronts deal fairly by all the parties interon the Grand Canal, and we do not ested, but are coming to feel that easily weary of watching the people all the space that should be occupied in the gondolas moving up and in the columns of the RECORDER by down, and the gondoliers each standing on one end of his gondola and | this matter has already been given the New Testament received to their propelling his boat by a single oar, it. It begins to take on so much or of going in a gondola and being of a personal character, that the a part of the panorama ourselves. original and more important ques-We can recommend a moonlight ex- | tion is lost sight of, and, as we cursion on the Grand Canal with a think, the public mind has lost interboatload of Italians following you est in it. In the earlier stages of and singing all of the way; no mat- the affair, it was one involving a ter if their motive is American con- question of humanity and Christian tributions, you will feel very liberal duty. The unfortunate demanded under the circumstances. In St. our sympathies, and their wants Mark's church upon St. Mark's were ungrudingly supplied, at least Square, are over eleven thousand in good part. It appears, however. feet of pictures in mosaics. It is a as everywhere else among human very old looking structure, and if beings, weaknesses mingled themwe may credit all the guide tells us selves with these affirs, and there, there are certainly some very old instead of the original question, city, situated amidst beautiful sur- things connected with it. He shows have come to claim public attention. This is to be regretted, but we do us the stone on which John the Ban tions. It alone is worth a trip to the temple of Solomon, and some proved by continuing the discussion at, and finding, instead of a para-Europe if there were nothing more other sucient things. The Doge's in the RECORDER, or, for that mat- dise, a rough and thorny wilderness. to see. No wonder that Mrs. Brown- palace has a large library, and sev- ter, in the columns of any news. Vain man, bent on worldly pleasing was inspired to write her beau- eral rooms of paintings, mostly rep. paper, but especially one of so wide ures, learn this: that there is nothing tiful Aurora Leigh amidst such resenting the battles and other deeds a circulation as the Recorder on earth that will satisfy thy cravscenes as these. Florence has a of the Doges. In one end of the Our fear is that this mode of disgreat number of costly churches, of library is Tintoretto's Paradise, one cussion will only multiply aliena which the Cathedral or Duomo is of the largest oil paintings in the tions and distrusts. Occupying. most celebrated. It was commenced world. The palace is connected then, our standpoint, we should say, in the thirteenth century, and the with the prison by the Bridge of withdraw the question from the facade is not yet completed. It is Sighs. The Rialto across the Grand public prints, and by every means within your reach, seek for an ad-Canal is much the handsomest bridge one end, and the outside, except the in Venice. Venice does not look as justment of all the differences of feeling and judgment that exists. if it was built on more than a hunand if there remain matters still unor bell tower is eighty-four meters pear to have their foundations laid settled, pass them by, and let them high and is covered with several kinds in the water, and when you hear await the decision of Him who is inof colored marble. Opposite is the that you can go on foot from one finitely wise and whose judgment is Redeemer, a life in close associa-

wonder at first where the streets are, LONG BRANCH, Neb., Aug. 29th, 1875. I notice, in the columns of the but you soon find that they are nar-SABBATH RECORDER, a letter of in row passages between the houses. sometimes just about wide enough to know if it is possible for the pub respecting the real state of affairs in Milan is quite a handsome, modthose regions infested with the grassern-looking city, and some of its hoppers, to which I would reply in principal streets are paved with the affirmative; but I must confess, round stones, except where the there have been false statements made wheels of the vehicles run are flag | concerning the situations of the peo stones like the sidewalks. Its beauwheels of the venicles run are mag
ple in this country. Doubtless you
will remember there was a letter tiful cathedral, of which so many from Elder Maxson Babcock, of descriptions have been written, is Carlton, Iowa, in the SABBATH REthe largest in Europe except St. CORDER some time last Winter, (I Peter's and Seville. From its tower, three hundred and sixty feet had been there making statements read of some who were in bondage above the pavement, a fine view of to the people of Carlton, that per- all their lifetime through fear of the city and surrounding country is sons of our country had starved to obtained. Near the cathedral is a death, which is false. Luther ace, and is connected with the Uffizi | magnificent arcade in the form of a | Davis can not give the name of any by a long corridor, hung with ta- cross with the roof all glass and a person who died of starvation, yet ultingly says, "Oh death, where is glass dome in the center. The come very near starvation had they plants and trees here are very much not received help from some source. like those at home, except in Central and Southern Italy they are more did not know the circumstances of are plenty as far north as Rome; did in his letter to the SABBATH REbetween Rome and Naples the olive | CORDER of July 29th, 1875. When some of the little girls in Switzer- cool mornings. I also know of an Gay Paris keeps up her reputa- give them to appease their appetite. some goods from Alfred Centre distributed at the church, but a great Scarcely a trace of the German many persons who were in suff-ring

riding, to prevent their being continent, and they add much to the not go into the streets of the business part of Naples without feeling teristic fog, smoke, and darkness their send of delicacy shocked by but the sun comes forth smiling the dirt, the dress, or rather want next day, and continues so for sev of dress, and the general appear- eral days. An American, who ance of the specimens of humanity passed some time here last year they meet on every hand. Noth- reports to have seen neither sun. ing else in Europe has surprised moon, nor stars for sixty days, a me so much as the extent of the part of that time, however, was on excavations of Pompeii, and that the ocean, going from England to a hill has to be ascended to visit America. Passed a very pleasant them instead of going down into Sabbath, Aug. 21st, with the family lost in the ruins of this great tended church at the Seventh-day

THE GRASSHOPPER QUESTION

quiry from L. E. Livermore, wishing lic to receive reliable information can not give date as I have not the there were persons who would have thy sting! Oh grave, where is thy some of our people last Winter, or Christ. It is true, death is no pleaslet Bro. Livermore and others know cause of Christ. She stated, in my her children; said they were crying for bread, and she had nothing to Does that look like people having the necessaries of life? There were

they belonged. The said Luther enth-day Baptist Church but is a member of the Methodist Church. and at times preaches for them. Notwithstanding the many disprepancies of Long Branch, we hope, through the mercy of God, to attain a higher reputation in the minds of the people at Walworth. We feel thankful that the people of Walworth and other places have peen mindful of us in our times of lestitution, and hoping that God will bring us all back to the paths of rectitude, for in our rectitude we can find safety. Even our temptor, who had hoped to gain through our defection from honor, bare witness to our integrity, and hope that hese wrongs which have been so hamefully brought upon the people at Walworth and other places may all be made right.

DAVID C. BABCOCK. THE SEVENTH DAY. od rested on the seventh day. When He the world had made. And, " Be this day forever blest And sanctified." he said.

Cast earthly thoughts away. And think of heavenly things alone Upon the seventh day, And therein shall no work be done Either by man or beast. Intil the setting of the sun Proclaims my Sabbath ceased. Six days have ye to labor in. Then labor as ye may;

Then let all children of the Lord

Rest on the seventh day. Christ rested on the seventh day From all his bitter woes. When, after He was crucified In death He sought repose. And from this weary world the while His spirit passed away,

But 'tis your God's command, that ye

And found sweet rest in Paradise, Upon the seventh day. And on the first day of the week He rose to life again: To let His sad disciples see Their hopes had not been vain. Believers should the Sabbath keep In God's appointed way,

And from the cares and toils of earth Rest on the seventh day. MARION BERNSTEIN 5 DUNROBIN PLACE, Glasgow.

CHRISTIAN PROSPECTS Man is naturally prospective from

youth to old age. In youth, we

anticipate much and draw imagi-

native scenes before us, correspond-

ing with our natural taste and wishes. The time is mostly thought long in passing when objects of interest present themselves to our minds as attainable. In taking a retrospective view of life, we see how we have traveled on amid a thousand disappointments, and perhaps without the realization of anything which gave satisfaction. Ab, it is common to picture to ourselves not see how matters are to be im- session of the objects we are aiming ings. The Christian has found out the secret, that nothing but the favor of God, an interest in Christ Jesus, and a well grounded hope of everlasting life beyond the grave, can meet the demands of the soul. A life beyond this short yet important life, a life freed from all impurities and fleshly appetites, a life_ unconfined in its activities and without weariness, a life ever advancing in the knowledge of God and its tion with him and the redeemed, a life looking onward to eternal ages of knowledge and enjoyment without fear of disappointment, this is the Christian's prospect. With such a prospect, death is a welcome friend, as it at once introduces him to that for which he has been laboring and praying and hoping all his life below. Men do naturally fear death, and wicked men say, surrounded with all the good things of the world, they could do well; enough and enjoy enough were it not for this enemy, death. Christians, too, may not be free from death. But death is a conquered foe, and can not harm us. Paul exvictory!" Why does he thus exult? Because the victory is ours, a free gift through our Lord Jesus ant theme, if the soul is to be in a state of unconsciousness for ages, and how many ages none can tell. prospect of dying. No, Jesus can't afford to have the joys and the praises of his redeemed ones buried in the grave. Why, heaven asks for them to help in the hallelujahs to God and the Lamb. Already an unnumbered multitude are there, from patriarchs and prophets and martyrs, and from the church universal. Christian brethren, lift up your heads above the pressure of earthly things, and look up to your Father's house, and the mansions prepared for you. A few more days of conflict and pain at most, and death will set us free. Toil on with cheerful hearts, for the day of complete redemption is near. G. R. WHEELER.

HARPER'S MAGAZINE for October tive number. It opens with an idyl

the graves in buried seve She caused b stones to be the old one Henry and four of their tion of seve thereon, beg ending with one reads: erected in 1 Moore, gre Henry Fisher In one of 1 1813) she s sympathy w years held yo the Sabbath I should cert little congre letter (June of her interes which were "I was sorry in how few c have at Mill great measur

IN

"Mary Surg tage, Ryde, I.

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How greatly ring the las afraid morall sadly deterio of you to hav the grave o The following Dear Mr. of self-repro months to your letter ending you to you at your remer pressing my in your wor a very busy put aside yo it, though a lect has r me very un to fresh r

new year h

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to learn that people scatt believe and that in Swit there shou ligious peop a very unin whether th only that a should be s of God, and commanding to me from Huntley of a most kii with severa a reply. T Herald of me very r what the pr tion would tion of the ing in our c

Under de Miss Moore "My 1 concent to towards th ward some which appe conclusive Sabbath da I know hav

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teemed he Unusually months, sl the Tueso joyed the to be pleu to apprehe assed a Friday. hope at th tian consi ing nearl

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THE SEVENTH DAY. God rested on the seventh day, When He the world had made And," Be this day forever blest And sanctified," he said. Then let all children of the Lord Cast earthly thoughts away. And think of heavenly things alone Upon the seventh day.

And therein shall no work be done Either by man or beast, Until the setting of the sun Proclaims my Sabbath ceased. Six days have ye to labor in, Then labor as ye may; But 'tis your God's command, that ye Rest on the seventh day.'

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vor of God, an interest in Christ Jesus, and a well grounded hope of everlasting life beyond the grave, can meet the demands of the soul. A life beyond this short yet important life, a life freed from all impurities and fleshly appetites, a life_ unconfined in its activities and without weariness, a life ever advancing in the knowledge of God and its Redeemer, a life in close association with him and the redeemed, a life looking onward to eternal ages of knowledge and enjoyment without fear of disappointment, this is the Christian's prospect. With such a prospect, death is a welcome friend, as it at once introduces him to that for which he has been laboring and praying and hoping all his life below. Men do naturally fear death, and wicked men say, surcounded with all the good things of the world, they could do well enough and enjoy enough were it not for this enemy, death. Christians, too, may not be free from the natural fear of death, and we read of some who were in bondage all their lifetime through fear of death. But death is a conquered foe, and can not harm us. Paul exultingly says, "Oh death, where is thy sting! Oh grave, where is thy victory!" Why does he thus ex-

ult? Because the victory is ours, a free gift through our Lord Jesus Christ. It is true, death is no pleasant theme, if the soul is to be in a state of unconsciousness for ages. and how many ages none can tell, for it is contrary to all the desires of the mind. No wonder that those who believe in such an unconscious state after death, feel gloomy at the prospect of dying. No. Jesus can't afford to have the joys and the praises of his redeemed ones buried in the grave. Why, heaven asks for them to help in the hallelujahs to God and the Lamb. Already an unnumbered multitude are there. from patriarchs and prophets and martyrs, and from the church universal. Christian brethren, lift up your heads above the pressure of earthly things, and look up to your Father's house, and the mansions prepared for you. A few more days of conflict and pain at most, and death will set us free. Toil on with

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cheerful bearts, for the day of com-

HARPER'S MAGAZINE for October seems to us an uncommonly attractive number. It opens with an idyl by Jean Ingelow, illustrated by Eytinge, followed by a beautifully illustrated article, entitled "The Land of Lakes; or, The New North west," and many other productions of interest which we have not space to mention. The editorial departments ably cover their respective fields.

IN MEMORIAM. "Mary Surgey Moore, Norlington Cottage, Ryde, I. W, July 23d, 1875. 'Never a mother, yet she has left child to mourn her.'" Such were the contents of a deep mourning card received soon after the foregoing date, which told us

home. Soon after coming here, we received a note from Miss Moore inquiring after the state of one of the graves in Mill Yard, where are buried several of her ancestors. She caused beautiful head and foot stones to be erected in the place of the old ones; and the names of Henry and Elizabeth Fisher and four of their children, and the mention of seven others are inscribed thereon, beginning with 1761 and ending with 1819. At the bottom, one reads: "This stone was reerected in 1873, by Mary Surgey

1873) she says: "I have great sympathy with you, and have for years held your opinions respecting the Sabbath, and if I lived near . I should certainly form part of your little congregation." In another letter (June 27th, 1873) she writes of her interest in the Sabbath papers which were sent to her, and says "I was sorry to find from my cous in how few constant worshipers you have at Mill Yard. I suppose, in a great measure, it is to be attributed to the character of the locality How greatly changed must it be during the last 100 years. I am afraid morally and religiously it has sadly deteriorated. It is very kind of you to have some supervision of the grave of my dear ancestors.' The following letter is given nearly

Dear Mr. Jones,-I do feel full of self-reproach that I have suffered months to elapse since I received your letter and papers, without sending you any acknowledgment. It was my intention to have written to you at once, thanking you for your remembrance of me, and expressing my interest and sympathy n your work and your views; but a very busy life, every day bringing with it some pressing claim for my to aid in sustaining such a laborer; and time and attention, caused me to believing that such an effort would tend put aside your letter; then I forgot to the glory of God, and the advancement it. though again and again my neg lect has recurred to me, making place such a person in the field as soon a to fresh resolutions which were we invite the churches and schools of this again broken; and thus the year closed; and now, befre this upon this subject, through our Correspond new year has made much advance, I write to beg you to excuse me, and to be assured that I appreciate Resolved, That, while it is our purpose mation respecting a religious questo learn that there are many Christian believe and observe God's Sabbath: that in Switzerland and even in Italy there should be a society of retice these opinions, surprised me not part of Christian people consider it a very unimportant point which day should be observed as the Sabbath, whether the seventh or the first. of God, and therefore have no sym-

for what they believe one of God's commandments. Some one wrote to me from America [probably Miss | Huntley of South Lancaster, Mass.,] a most kind and Christian letter. with several papers. To this also I am sorry to confess I have not sent a reply. The Advent Review and Herald of the Sabbath interested me very much. I do not know what the price is. What publication would be the best for information of the growth of Sabbath-keeping in our country and in Europe? I wish you could report some increase in Mill Yard congregation, but I suppose the neighborhood al-

Under date of Feb. 12th, 1875,

"My Dear Sir,—I can not - P. O. order. I intend to for-Christian friends, many of whom I know have never thought on the

the following is from one who esteemed her a valued friend:

"Her death was almost sudden. Unusually well during the last few months, she attended a Bazar on the Tuesday, and afterwards enjoyed the visit of some friends at her own home. In the evening. she complained of a chill, and the next day was very unwell. The medical man pronounced her illness to be pleurisy, but gave no reason to apprehend danger. She, however, became very rapidly worse, and passed away soon after noon on Friday. Her mind wandered almost before any one around knew that she was seriously indisposed, and there was then no opportunity for the expression of her faith and hope at the last; but a life of Chrishas entered on the rest and joy of Alden.

those who die in the Lord." Thus an earnest sympathizer with Sabbath Reform has passed away. How can we spare her from the beautiful Isle of Wight? But her work is done and well done. The bread is already "cast upon the waters." "Blessed are the dead who ing summary of a letter from a mis- everybody," was the answer. The works do follow them."

W. M. Jones.

reports of which we find an account are now stationed in rural districts. journey, so much were we inter- principles of justice and right, a of extensive forest fires in Jefferson county; one in Middlebury, Vt., Antananarivo, and is pursuing the Sept. 12th, which destroyed three wooden blocks, one paper mill, one Propagation of the Gospel, by

ings and several outbuildings, entailng individual losses to the amount of \$50,000 in addition to the \$100,ings at Thornton, Ind., valued at mills were burned. Loss from \$60,-000 to \$80,000; no insurance. Incendiary origin suspected.

Of the Sabbath School Executive Board of the North-Western Seventh-day Baptist Association.

The Sabbath School Executiv Board met pursuant to notice of the chairman of the Board, published in | in a cheap edition, and there has the RECORDER, at Carlston, Minn., Aug. 29th, 1875. Board called to order by J. E. N. Backus, chairman. Prayer by H.

Roll call. Present-J. E. N. Backus, H. E. Babcock, Charles Sweet, and Finette Clarke, besides a number of visiting brethren and sisters.

cording Secretary protem. Minutes of last session read. deliberations.

H. E. Babcock was elected Re

The Chairman reported, in behalf

The following election of officers took place:

Recording Secretary-H. E. Babcock, of Corresponding Secretary—L. C. Rogers, of Milton. On motion, the Recording Secreta-

ry was authorized to publish the transactions of this Board in the On motion, the following resolu-

tions were adopted: WHEREAS, several churches have, from time to time, asked this Board to employ a suitable person who should devote his en-tire time to Sabbath School and revival

of his cause; therefore

Resolved, That this Board is ready t me very uncomfortable, and leading the means is pledged for his support; and Association to express to us their wishes

ground as possible with Institutes and Normal Class work, we believe that our tion which would never reach me field for special effort during the present from any other quarter. I rejoice year, is with the weak and too much neg-Resolved. That we ask all of the schools and systematically to the funds of this Board, that we may be enabled to enlarge

> Resolved, That, we instruct our Corre. ounding Secretary to immediately issue schools of this Association, setting forth our plans, and inquiri g as to what schools desire aid during the year, in the way of the expenses necessary to holding them and asking all the churches and schools to contribute liberally to a d the Board in their work among the weak and destitute object be forwarded to our Treasurer, Dea

each of the Institutes held during the year for the support of the work of the

wish an Institute to be held with where I can find the kingdom of

On motion, it was directed to hold an Institute sometime during N. Backus be the conductor.

On motion, the Board reques and hold an Institute with the Al-On motion, it was resolved to or

ganize a Normal Sabbath School Institute of Class at Alden, Minn., for regular and systematic Biblical study, and also for study and drill in methods of instruction and Sabbath School work, said class to hold at least twelve sessions during the present year.

the next Board meeting be held on the last First-day in October, and that the regular meetings of the

On motion, it was directed that

Minutes read and approved. Prayer by Sister Backus.

FROM MADAGASCAR.—We find, in

sash and door factory, two dwell- drawing to itself members either truth? The seed sown either in him or through him may find good ground, whereon may yet be harvested thirty fold. Though unand all others who as wavfaring men receive our publications. W. M. Jones.

progress during the year, the whole

several years. The senior class in the College courses numbers seven. and nearly as many enter with the view of graduating, also, in the highest academical course. The Bible- has been given to the people addition of so many students introbeen a great revival in congregaduces new life and energy in the business places of the village. The College has its full corps of teachers at work. All this is the more significant and encouraging, since there is a general feeling of depression

recent frosts.

Syracuse, N. Y.

SEPT. 12th, 1875. for more than thirty years, and have | ing, even such as are intent on busi-Report of L. C. Rogers, conductor been believing all that time that ness pursuits can scarcely fail to beaffirm that this is a mistake; that approaching political issues. All of God is now existing on the earth, his own views, under the creeds of I sincerely desire to know it, and his church or political party, as he

THE DISTURBANCES IN MISSISSIPPI, which were noticed in last week's severely, and that their indiscriminate slaughter was only suspended when it became dangerous to the whites to continue it, on account of The Governor applied for United States intervention, but nothing was done on the part of the government except to hold a force in readiness in case the State authorities, after a it was thought that the disturbance

of Sept. 9th, McLean county, Illinois, was visited by a whirlwind, by which a large amount of damage was done. A special to the Cincinnati Commercial of Sept. 10th, says: The terrific cyclone last night spent its full fury on Normal, Ill.,

above the ankle. Amoutation will probably be necessary. Other houses

At King's Mills, a few miles west f Bloomington, the storm cut a path through maple grove, twisting trees off like pipe stems. Numbers of cars were blown off the track of the Lafayette railroad.

DENOMINATIONAL COLLEGES. -Now that our denominational schools are receiving a considerable share of attention from our people, and the question of expediency in regard to them is under consideration, we are happy to introduce the sentiments of Prof. Olney of Mich:gan University, on the subject. He

"The fact that the beginnings o such schools are small and their deelopment slow, argues nothing igaiust them. An acorn is small and a great oak is the growth of prohibition cannot be carried out conturies. Harvard, Yale, Brownwithout concurrent legislation to were these not small in their begin enforce the heathen Sunday observnings and of exceedingly slow ance, which is not even a legitimate growth? The very effort necessar theme for legislation were it God's to secure the planting and develop ment of some things is one of the best fruits which they yield."

A CHAPTER OF DISASTERS.—A Chicago dispatch reports three acci dents on the Chicago and North western railroad on the night of Sept. 8th, in consequence of a severe rain storm. A bridge at Lawrence was washed away by which an express train was thrown from the track and the baggage master, ger were killed and four passenger | prietors.

seriously injured. A culvert near Harvard, Ill., was washed out, causing an accident to a freight train, by which the fireman was killed. Another culvert was washed two miles from Shahirm, and a

freight train ran into the gap, kill-

ing the engineer and fireman. Montenegro does not promise imm-diate submission to the Turkish rule, if we may credit a special to

and Montenegro is in full revolution. parishioners to send their children Fully 10,000 insurgents have taken to the parochial schools. The the field. The towns of I'riepol and the Turks massacred. The Chris-

OIL FIRE.-On the morning of Father Malone takes a very sensible view of the matter (though a Sept. 10th, one of the tanks of the dangerous one for him to express), Imperial Oil Refinery Company's but what he or any other "Father" works, near Oil City, Pa., was may think about it will have very from Rome; Delenda est Carthago, | tained about eight thousand barrels the public school system of the of crude petrolcum which immedi-United States must be broken up, ately ignited, and owing to a strong and the public funds appropriated north wind prevailing at the time to the support of the Roman Catho- the fire spread nearly over their enlie parochial schools, in which are tire works. The loss in oil, both taught, under priestly supervision, crude and refined, of which there the infallibility of the Pope, and was nearly forty thousand barrels, the duty of all nations to obey his and on buildings, machinery and Are the American iron, is estimated at \$200,000, upor

EDUCATION IN JAPAN is assuming a hopeful state. The officer at the vere storm on the lake on the morn- head of the Educational Bureau. ing of September 10th, causing who decided that no clergyman should hereafter be engaged in govpropeller Equinox on her run up ernment schools, has been dismisse and his place is filled by a Christian one of the returned students converted in America. In consequence of this change, missionaries in the college at Yedo, whose terms of service been issued permitting the people to crops, caused by the insects and the at that time and called out to cut employ foreign teachers wherever the lines. This was done and the and whenever they chose to do so.

country.

SUMMARY OF NEWS. It is reported that the New Lebanon Shakers are slowly dying out. Within a few years several outlying societies have been given up, many voung people have left the sect, and there have been few additions from schooner had of the catastrophe was without. This year they have been the shricks of drowning victims. obliged to dispose of some of their farms, and much of their work has ever in the terrible sea that was running, and the entire crew of the to be done by hired men from "the Equinox went down. She was an world." The community, however, vessel, rated very low in point is still vigorous and shows no weakening of faith in its peculiar princiof safety, and was heavily overload-

The blindfold seems to have been removed from a Pensylvania Court long enough for it to see the crimes of the Commissioners of Schuylkill county, convicted of neglect and corruption in the discharge of their official duties. The sentence of RECORDER, have been the occasion each is two years imprisonment and of many contradictory reports; but one thousand dollars fine, and the from all it appears that the colored embezzled funds to be returned to population suffered much the most the county. They were immediately taken from the court room to

to restore order. At last accounts, ana, by the marriage of a white man and a colored woman, in violation of the law of that State. The min decision of the case in October. Bees have become so numerous

> recessary to rid the place of them. They took possession of stores where I sugar and molasses were kept, stung verybody who tried to drive them way, and stayed untill smoked out. It is reported on the authority of

Porto, Portugal, has recently delivinto a whirlwind, tearing the large he denounces in the most plainbrick residence of C. Funk to atoms. spoken language the new doctrines Mrs. Funk was thrown out on a pite of the Immaculate Conception, Pa-A number of Postmasters have been relieved from duty for traffick-

ing in stamps, and the cases of many prospects that quite a proportion of room for waiting aspirants to their Sixth day evening, preaching by Eld. S.

Army officers in India say that no attempt is made to conceal the hostility of the people there to the British Government. The object of the Prince of Wales's splendid visit to that country is to remove this

ance among their cattle of a disease that has proved fatal in several in- past the time specified for their return stances. It is believed to have been quite a number of them have not yet put in brought thither by western cattle. Three small boys, who were stealng a ride on a freight train of the every school be heard from. If any have

Rowell's Newspaper Reporter re-

the Colorado basin, and worked by a cordage company, proves equal to the best American article. Thou- at which the following are persons in Colorado.

It is a sign of the times that the Reformed Jews have almost ceased

Jerusalem Temple. The Evangelical Convention at and State, and the aggressions of

Sept. 10th, of gravel and dropsy.

The strike in Dundee, Scotland, has come to an end by the consent of the operatives to work at a reduction of five per cent. The Mercantile Bank of Norfolk, Va. has suspended. It is claimed

that the assets will cover the liabil-An Icelandic settlement has been letermined upon, to be located on Lake Winnepeg's shores, Canada. J. B. Ford & Co. will pay 35 per

cent, in twelve monthly installments, beginning December 15th. Two hundred Jesuits driven out of Germany are expected in Quincy, l., shortly. Six Chinamen were ordained dea-

ons at a late meeting of the East Maine Methodist Conference. A petition for the pardon of Ed ward S. Stokes, has been sent to

Gov. Tilden. Seven steamers left New York, Sept. 4th, for Europe.

Twenty Years Ago.

WARREN, O., June 17, 1875. Craddock & Co., 1032 Race Street. Philadelphia: Please forward by express, C. O. D., one bottle of Dr. James's preparation of Indian Hemp (Canabis Indica). were about to expire, have been inwited to remain, and an order has

Wy mother used it with success TWENTY

Were about to expire, have been inWy mother used it with success TWENTY

Were about to expire, have been inWy mother used it with success TWENTY

WENTY

WENTY YEARS AGO, and as she is just recovering from a long illness, and her lungs being weak, we send again, after the lapse of twenty years, for your Canabis Indica We know from experience that it is no humbug. I know of several cases that it has cured. Respectfully,

J. C. FREER

FLAT ROCK, Huron Co., O., Aug. 27, 1875. Inclosed are six dollars and fifty cents

or three bottles of your Canabis Indica. is doing its work well.
Yours respectfully. E. T. Conser. N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate \$2 50 per bottle, or three bottles for \$6 50. Pills and Ointment \$1 25 each. Sent at our risk. Address CRADDOCK & Co., 1032-Race Street, Philadelphia.

EUREKA MACHINE SILK.—The unprecedented sale of the Eureka Machine Twist is accounted for from the fact that those who use it once will use no other.

SPECIAL NOTICES. GENERAL CONFERENCE. - Provi-

ence permitting, the Sixty first Session of the Seventh day Baptist General Conferance will be held with the 1st Alfred Seventh-day Baptist Church, commencing Fourth-day, September 22d, 1875, at 10 o'clock A. M. J. R. Irish was appointed o preach the Introductory Sermon, and J. Clarke alternate. L. C. Rogers was invited o present an Essay on "The scriptural idea of the denomination and its relatio to the individual churches," and T. R. Williams on "The scriptural doctrine of the future state of the dead." N. B -Blank reports have been sent t

all the churches, and if any have failed to reach their destination, I will gladly send of really useful State stock was taken at others when notified that such is the fact. G. J. CRANDALL, Clerk of Conference. MRS. DR. CORBIN will be at Ando-

ver Monday, Sept. 20th, until 4 o'clock P. M. at Alfred Centre on Monday evening and Tuesday, Sept. 20th and 21st; and at | quote: whether white or black, remains to groom committed to juil to await a Alfred, Wednesday, Sept 22d, until noon. State Factory fancy, fresh make 104 ? 11 Notice!-Providence permitting the Semi-annual Meeting of the Dodge Half skimmed cheese..... Centre, Trenton, Carlston, Transit, of Minnesota, will convene for its next on arrival a. 21 @ 22 cents. Western are session with the Dodge Centre Church on sold, loss off, at 20 cents. Egg oats 40 cts.

Sixth day before the second Sabbath in October next, at 2 o'clock P. M. Appointments · Eld. H. W. Babcock, Introductory discourse; Eld. Z. Campbell, alternate English papers that the Bishop of Written reports are requested from the several churches. It is hoped the meeting will be largely attended, and a good degree of spiritual interest manifest on

the part of all. S L R MAINE Clerk. Alden, Sept. 2d, 1875.

THE QUARTERLY MEETING of the churches in the vicinity of Brookfield, N. hem will have to leave to make | Sixth day, 2 o'clock P. M., September 17th. Burdick. Sabbath morning, 11 o'clock, preaching by Eld. O. U. Whitford.

J. B. CLARKE, Chairman of Committee. the tables in the New York Post- West Edmeston, N. Y., Aug. 31st, 1875. PRESCRIPTION FREE.—For the edy cure of Nervous Debility, Weekess,Opium Eating, Drunkenness, Catarrh, Asthma and Consumption. Any Druggis can put it up. Address, PROF. WIGGIN

TO THE DONORS OF THE SEVENTH-Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Instiutions and Societies. Also, to receive new subscriptions for the same. Please b NEW YORK MARKETS-SEPT. 11, 1875.

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

TO SABBATH SCHOOL SUPERIN Ordinary....Low to good middlings... ENDENTS.—Blanks for statistics have been sent to all the Sabbath Schools in the Conference, known to the Secretary and although it is already considerably an appearance. Will Superintendents give this matter their immediate attention, Let

New Market, N. J. THE SOUTHERN ILLINOIS YEARLY MEETING will be held with the Stone States and Canada, during 1874, of Fort Seventh-day Baptist Church, Saline 1.000 journals, involving a loss of County, Illinois, commencing on Sixth day newsboy, engineer and one passen- \$8,000,000 to their unfortunate pro- before the fourth Sabbath in October, 1875 at 10 o'clock A. M. Annual Sermon to be Rye..... Corn, Western mixed new... preached by O. U. Whitford, of Farina. A Minister's and Deacon's Meeting will be held the day before, at 10 o'clock A M., write, and themes to be written for criti-

L. A. PLATTS, Sec.

Sacrifice and Atonement, their nature Duty of the Church to its Pastor. W. Threlkeld. Duty of the Pastor to the Church. The Sabbath as shown from the New Testament. O U. Whitford. Different orders of the Ministry, if W. F. Vai cleve. Mission Work. M. B. Kelly. An Exegesis on Matt. 5: 17. A. C. Ain-

ROBERT LEWIS, CANCER Cured by Dr. Bond's Discovery. dies, with full directions, sent to any part of the world. Send for pamphlets and particulars. Address, H. T. BOND, M.D., Penna Cancer Institute, 1838 Columbia

Avenue, Philadelphia, Pa.

Oregon is a great flax producing State, having now 41,000 acres of the plant under cultivation.

The sum paid by the British Government last year in the way of pensions amounted to £1,080,715.

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The sum paid by the British Government last year in the way of pensions amounted to £1,080,715. 1875. by Eld. N. V. Hull, Mr. WILL B.

\$1.200 PROFIT ON \$100 Invested in Stock Priv-In the Pawcatuck Seventh day Baptist Church, at Westerly, R. I., Sept. 7th 1875 by Rev. Geo. E. Tomlinson, Mr. FRED L. Books and Circulars HICKOX, of Evergreen, Alabama, and Mi dress BAXTER & CO., Bankers, 17 Wall ABBIE M. MAXSON, of Westerly. At the house of the bride's parents St., ew York. Alden, Minn., August 2'd, 1875. by Rev. H. E. Babcock, Mr. HENRY KRUSE and

"Justest yet presented. -Gen. J. W. De-Peyster, N. Y. THE BATTLE OF GETTYS-BURG, 8 Volumes. Finely Illustrat-Handsomely Bound. Disabled Soldiers wanted to canvass for this great history. Send for circulars. T. H. DAVIS & CO. Publishers, 725 Sansom St., Phila-

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DRAWING JURORS. STATE OF NEW YORK,

ALLEGANY COUNTY Notice is hereby given that, the names

of twenty four persons will be publicly drawn at the office of the Clerk of the said county on Friday, the 1st day of October, 1875, at 10 o'clock A. M., to serve as Grand Jurors at the next Circuit Court and Court of Oyer and Terminer, to be held at the Court House, in the village of Belmont, N. Y... on Monday, the 18th day of October, A. D. 1875. Also the names of thirty six persons will in like munner be drawn to serve as Petit Jurors at the said Court. Given under my hand this

THE STANDARD RANGE OF THE DAY. FOR COAL OR WOOD, WITH LOW COPPER RESERVOIR

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a fine orchard of choice fruit, and a good There is a good cheese factory within the bounds of the farm, and the s tuation 11 miles from Alfred University, render

DUMPS. Pumps delivered and set in your well a BEESWAX.-There is good inquiry for

> priming, a specialty. Orders by mail promptly attended to. Send for Price List, and Circulars. S. L. COLE, Wellsville, N. Y. Office and Salesroom with JOHN FO-

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Orders by mail will receive special care are required to exhibit the same, with

the Administrator of the personal estate of the said deceased, at his place of pusiness at Baker's Bridge, Alfred, on or before the WILLIAM H. BURDICK, Administrator. Dated June 28th, 1875. TOR SALE OR TO RENT-

onsists of two fifths of an acre of ground

that one of our valuable Sabbath

correspondents had been called

Moore, great-granddaughter o Henry Fisher." E. Babcock. In one of her letters (March 20th,

"NorLington Cottage, Ryde,) Isle of Wight, Jan. 16th, 1875.

people scattered over our land who river. ligious people who hold and prac- and more successfully to prosecute our whether the seventh or the first, Institutes or Normal Classes; and whether only that a seventh portion of time such as desire them are willing to bear should be set apart for the service

path or interest in the protest that some of God's people are making schools, and asking that all funds for this

most forbids it."

Miss Moore wrote: concent to receive your papers, &c., without a small contribution towards the expense, and enclose ward some of your publications, which appear to me to be the most conclusive in their advocacy of the Sabbath day, to some of my earnest

Of her sudden illness and death,

Adjourned. H. E. BABCOCK, Rec. Sec.

the Christian Observer, the follow-

expelled from, or dissatisfied with the Congregationalist and Friend's churches. A more serious danger than Ritualism, however, is Cæsar-000 covered by insurance. On the ism. The government, jealous both same day the Milton, Ind., paper of the influence of the foreign mismills, fully insured, and ten build- sionaries and of the freedom of the churches, is endeavoring more and more to assume ecclesiastical con-\$10,000, were destroyed by incenditrol. For this purpose ten of the ary fires; also, at Manilla, N. Y., ex- students, recently graduated from tensive steam saw, shingle and lath the London Society's college, were assigned to important districts, with

which the missionaries are to have as little as possible to do. The increase of education among the Malagasy, will, it is hoped, tend to check the oppressive despotism of the queen. The proclamation in regard o slavery seems not as yet to have Sunday Schools have made great

tional singing. A half penny hymn book has been circulated in thousands of copies. THE KINGDOM OF GOD.

Response to Eld. V. Hull. My Dear Brother,-I have read your article in the RECORDER of the 27th of August, on the above subject, and with the editor's kind consent, I feel like presuming on our mutual personal friendship and esteem to respond thus publicly to On motion, all visiting friends your remarks. I dc this because the were invited to participate in our subject of the kingdom of God is of the Treasurer, the sum of \$3 52 importance. I have been waiting for on hand, received from the Wal- and expecting the kingdom of God the kingdom was set up at the first SABBATH RECORDER for the current | first the kingdom of God." Where | And, among the most zealous, ap which, in your opinion, constitutes the kingdom of God. Is it the Roman, Greek, Episcopal, Methodist, Presbyterian, Baptist, or even the Seventh-day Baptist church? Does either one or a combination of all the professed Christian churches of

the day constitute in reality the kingdom of God? If the professedly ry of State appears to have done in form the kingdom of God, then tion" the issue. there is nothing more evident than ommend me to seek for the kingdom

bath-breaking church organizations, either singly or in the aggregate. several churches and If you direct me to those church organizations which accept and obey and Sunday laws." the truth in regard to Baptism and should not feel at home in the Seventh-day Adventist church, because I cannot accept their claim of divine inspiration for Mrs. White, nor in Resolved, That collections be taken at the Seventh-day Baptist church, because it, through its publications, virtually charges me with Sadducee-

God? As ever yours,

GLEANINGS.

15 MILL YARD, Goodman's Fields,)

In our ride from Grimsby to Glas-

gow on the 16th ult., we had a part

favorable one, he remarked that

H. E. CARVER.

Board Resolved, That the Chairman of this Board be invited to aid such schools a uitable library books and requisites. On motion, the Board, through and eternal life, and long for and of Europe, deriving its very name its Corresponding Secretary, invite expect his coming soon for that pur-Bro. O. U. Whitford of Farina, to pose. Now, what am I to do? I was dedicated, upon the American arrange for and conduct a Sabbath | really and earnestly long to be in | people. For, though sanctioned School Institute in the State of Illi- the kingdom of God, and if any of by the edict of Constantine of A. D.

respond with the Carlton (Iowa) too modest to put forth any such Church, and ascertain if they still claims. Do tell me, Bro. Hull,

the current quarter with the Carlston (Minn.) Church, and that Eld. J. E. Bro. L. E. Livermore to arrange for of the way for a fellow passenger an intelligent, middle aged Scotch-

bion Church during the present

On motion, it was directed that Board occur once in three months

The English High Church mission rested in him. Will he tell his better system than we now have in

HOME NEWS. Fall Term of Milton College.

known to us, let us pray for him little effect. The order has come struck by lightning. The tank con-MILTON, Wis., Sept. 7th, 1875. This term of the College is opening with very excellent prospects. people prepared to accede to these which there was no insurance. The lemands from a foreign power? oil works were one of the most ex-The attendance and the grade of This is one of the great questions of tensive and most perfect in this students have not been better for the day and the hour.

DISASTERS ON LAKE MICHIGAN. Chicago dispatches announce a semuch damage and loss of life. The from Chicago to Bay City, Mich. with salt, and towing the schooner Emma C. Mayes, with lumber, was overtaken by a storm near Point An Sable, 280 miles north of Chicago. among the farmers of this region, Capt. Woodworth of the Equinox owing to the severe injuries to their came to the stern of the propeller propeller careened and sunk in a ew minutes. She had on a crew of nineteen men and Capt. Dwight

The first intimation

Captain Bain of the schooner On-

ondaga was swept from the deck by

wave and drowned.

Scott of Cleveland, a well known In this central city of over 50,000 lake captain who was accompanied inhabitants, enough of interest is by his wife and granddaughter. making a total of twenty-two perconstantly transpiring to attract to me one of great and absorbing the attention of such as are not acinterest, nay more, of vital practical tively engaged in some legitimate business. And as the season for She could render no assistance whatelection of State officers is approachof Walworth Institute, read and "Christ is coming to set it up." You come more or less interested in the discover great defects in the adminadvent of Christ more than eighteen istration of State and National afhundred years ago. Now if you fairs. And each, as appears, sets are right in this, and the kingdom about correcting them according to earnestly entreat you to point it out may chance to be connected with to me, for the Saviour says, "Seek one or both, more or less closely. shall I seek for that kingdom, my | parently, in this city, who expect to

brother? You do not tell us in elevate humanity, morally as well your article what constitutes the as politically, are the "Prohibitionkingdom of God, but leave me to ists," as they style themselves, and infer that you mean the church. who have nominated a very respec-Please point out to me the church | table State ticket, headed by George B. Dusenberrie of Geneva, for Secretary of State, who I can say, from personal acquaintance, is every way qualified for the office, could be be elected, and I presume the other nominees are equally so. And, so far as I know, they may all have made, as the candidate for Secreta-

Christian churches in the aggregate, his letter of acceptance, "prohibi-But I was pained and ashamed to that the kingdom of God is divided | find, in the Living Issue, No. 1 ex against itself, and according to the | tra, 1875, an article headed, "Start principle laid down by our Lord, it ling Facts!" "Republican record has proved a failure. You will on the Sabbath and Temperance hardly be willing, however, to rec- questions," in which the Republican and Democratic parties are arof God among Pedo baptist, Sab- raigned and censured for not having adopted and carried out "Prohibi-

tion and Sunday laws," or, as it is termed in one place, "Temperance Now, while it is commendable to the Sabbath, my reply is that I be "zealously affected in a good of debris, and her leg was broken pal Infallibility, and Syllabus. cause," and, while I am not prepared to prove, or even deny, that were overturned and barns demolsuitable restrictions should not be ished, and the buildings on the fair placed upon the sale of intoxicating ground blown down. drinks, as it may be a legitimate theme for legislation, I do emphatically deny the right of legislative ism and semi-infidelity, because I enactments enforcing any Sabbath,

regard myself wholly dependent on and much less a heathen Sun day. Jesus my Saviour for immortality taken from the northern borbarians from the sun worship to which it nois within the next six months, pro- the existing multitude of church or- 321,* who may very possibly have vided it can be done without ex- ganizations constitutes that king- been a sun worshiper himself, it has dom, I am not in it, unless indeed no higher authority, and is in di-On motion, the Corresponding it is our little humble and despised rect contradiction to the law of God Secretary was instructed to cor- church here at Marion, and we are in the fourth commandment, against which the best English and American jurists declare that human enactments are illegitimate. If, then,

> appointed day, (the seventh,) let us rather resort to moral sussion, and trust God for the result.

* See Smith's Dictionary of the Bible man, who seemed very much inter Lord's Day," pages 478-9. ested in talking about the United States, a subject quite agreeable to THE CATHOLICS AND THE PUBLIC Ater awhile, he spoke of Schools forms an interesting and Messrs. Moody and Sankey, and inimportant theme for the consideraquired what we, their countrymen, tion of the American people. On thought of them. Our reply being this question, the New York Times

was in York, which we were Rev. S. Malone, pastor of the hen approaching, that the great re-Roman Catholic Church of Sts. Pevivalists labored on first coming to ter and Paul, in Brooklyn, on Sun-England. While thus engaged in | day, Aug. 29th, in alluding to the conversation, I pulled from under opening of the parochial schools, the seat a package from which I paid a warm tribute to the efficienthe seat a package from which I cy of our public schools. He never, gave him "Mr. Moody not a Jew." he said, had spoken a word against He read it through immediately; them, for he knew the great good and then looking at me and taking they had done, and the benefits which they had conferred on the a long breath, he exclaimed with a best ground for confidence that she sechoolhouse near Sister Hull's, in blush, "This is something new." people of this country. Had it not has entered on the it?" was the reply. "I do not know | erful Government as that which we what to think of it." The third now possess. Notwithstanding this date of Sept. 12th, says: commendation of our public schools. number of the Memorial was then the reverend gentleman urged his given to him, which he perused atentively and then remarked, evidently hesitating, "You have a great | Church desired it, and as a minister | Plolie have been sacked, all the job before you." "Yes, and so has of that Church he was bound to Turkish viltages been burned and obey its commands. Father Madie in the Lord, . . . and their sionary in Madagascar, drawing conversation was of the pleasantest clerical position forced him into a in the mountains. The Turkish attention to several phases of relig- kind. He accepted other tracts and seeming antagonism with the pub- troops are demoralized and the inious life on that island during 1874. said that he should read them at lic schools. He said that as they surrection is spreading on all sides. The English missionaries have can- home. He is a religious man, and could not have a division of the Montenegro is prepared for war and ties has been discovered in the

the New York Herald which, under All the country between Servia

lone evidently regretted that his tian inhabitants have taken refuge The English missionaries have cannome. He is a rengious man, and work a division of the money for educational purposes, it appeared to him that there could appeared to him that there could appeared to him that there could not be found, in accordance with all the wildest enthusiasm prevails. A general war is regarded as inevitational purposes, it appeared to him that there could not be found, in accordance with all the wildest enthusiasm prevails. A general war is regarded as inevitation of the money for educational purposes, it appeared to him that there could not be found, in accordance with all ble.

Oregon is a great flax producing THE SOUTH WESTERN PRESBYTE-

It is reported from Decatur, Ala that the United States secret service force in Alabama and Middle Tennthe interference of State authority. essee have secured the arrest of a number of parties engaged in manufacturing and issuing counterfeit money, among whom were several persons who had maintained a high social and political standing. A case for the Civil Rights Bill easonable effort, should be unable determine, has transgired in Indi-

would not proceed farther. Wheth- ister who performed the ceremony er the leaders are to be punished, has been indicted, and the bride ind agressive in Brownsville, Texas.

red a charge to his clergy, in which

To guard against the danger of letters being lost by falling from

> Statistics recently prepared, show the total population of the earth to be 1,395,842,000; of which Europe has 302,973,000; Asia, 798,907,000; Africa, 206.007.000: America, 84.-392,000; Australia and Polynesia, 4,-

A lot of wild hemp brought from

to observe the Fast of Ab, the annive sary of the destruction of the

the Catholic Church. Anthracite coal in large quanti-

that energetic efforts have become and Alden Seventh day Baptist Churches.

more are being examined, with the Y, will be held at West Edmeston, be

Office, and being swept away, one man is employed whose business it is to examine carefully the contents of the waste-paper basket before a scrap passes out of the building.

The farmers about Rhinebeck, N. Y., are much alarmed at the appear-

Ohio and Mississippi railroad, were not received blanks, please send for them rushed to death between two cars at once, and they will be supplied. by the ditching of the train near Dillsboro, Ind., Sept. 9th. cords the demise in the United

sands of acres have been discovered The Funfulla says that the late Emperor Ferdinand of Austria left and extent. N. Wardner. by his will to the Pope \$6,000,000, which amount has already been

ape May has passed resolutions protesting against a union of Church Hon. Louis B. Woodruff, Judge of the U. S. Circuit Court, of New York city, died at Litchfield, Conn.,

ab ve named place.

Miss Liunetta Sanders, all of S. L. Courtenay, F Burnham, C. L. Bu dick, J. R. Irish, J Clarks, J. F Randolph, J. A. Brown, L. A. Platts, A. S. Benjamin, A. B. Soaulding, D. E. Lewis 2. R. Still-man, A. S. Davis, J. L. Hull, J. McFarland, E. L. Burdick, B. G. Stillman, A. N. Bab-

cock, I. B. Clarke, D. E. Maxson, F. F. Johnson, E. R. Maxson. RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the

edged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to extend back of Vol. 28, No. 27. Pays to Vol. No. O. J. Pierce, Casaville, Babcock, Scott, Fitch, Brookfield, Mrs. E. Stone, Hornellsville, 1 75 32 A. N. Babcock, Nashville, 3 00 32 Mrs. S. Sterns, Coudersport, Pa., 2 50 32

M. Ernst, Alden, Minn.,

B. Clarke, Milton Junction. Wis.

22,694 pack. Exports 85 pack. During

32 @ 33 cents. Fine fresh make Western

was in light receipt, and sold quick on ar-

rival at 25 @ 30 cents. Fair to good early

mase sold in small way at 20 @ 22 cents.

At the close, receipts were largely in

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Honey, New Box

Tallow.....

full blood Merino....

and blood "

Combing Fleece

R. Crop of 1875.......

.

hort.....

oat.

Barley Malt.

Corn Meal, Jersey..... 8 70 @4

State, extra...... 5 65 @6

Western shipping.... 5 65 @5 8

ice..... 6 25 @8

reased, buyers less anxious, and prices

noticed at the end of last week has con-

inued, and prices for the bulk of stock

have ruled still lower. Exceptional fan

cies brought 10% @ 11 cents, but the bulk

J. Spencer, Waterloo, Ind., 200 H. B. Babcock, Berlin, Wis., 200 Coon, Albion, FOR LESSON LEAVES.

WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese etc., for the week ending Sept. 11th, 1875, reported for the RECOR DER, by David W. Lewis & Co., Produce th day of September, 1875. W. H. H. RUSSELL, County Clerk. RANSOM RANGE. Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired. BUTTER.-Receipts for the week were

fore part of the week there was a sharp, active market, with sales finest creameries at 35 @ 37 cents; choice half firkins, Sep mber make, 34 @ 35; lines of firkin dai ries at 30, 31, 32, and 33 cents, and Welsh per Ice Car sold at 29 @ 30 cents, while some fresh make and a few fine St. Lawrence and Jefferson county dairies sold a

COSTS NO MORE.

food to fine State firkins......30 @ 32 Painless; no publicity. Send stamp for particulars. Dr. CARLTON, 187 Wash-Northern N. Y. Welsh tubs...... 30 Finest fresh make Western.....25 @ 28 ington St., Chicago, Ill. We stern butter, good to prime.... 17 @ 22CHEESE .- Receipts for the week were 5,433 boxes. Exports 36,431 boxes. Gold 117. Cable 50 @ 51s. The decline

say 91 @ 101 cents, and the market was ING CO., 151 Michigan Av., Chicago, Ill. eavy all through the week, and hardest of TALUABLE FARM the season. The stock of cheese left over s large, ordinary in quality, and offered at prices ranging from 6 to 10 cents. We

good to choice..... 9½ a10½ known farm lying about midway between common to fair.... 6 @ 8 the Erie Railway and Alfred Centre. Eggs - Near by marks, fresh eggs sell

LIVE POULTRY.-All kinds are in good For terms, or further information, in-Chicken-, # 16 16 @ 1 quire personally or by letter of WM H. GREEN, Alfred, N. Y. Turkeys. # tb...... 16 @

both Western and Southern at 33 @ 35 cts THE CELEBRATED GLOBE PUMP. BEANS-The old stock is being worked off at about same prices. We note the which is warranted never to freeze or need arrival and sale of few parcels new mediums at \$2 20 per bushel. We quote: Mediums, # bush....... 2 00 @ 2 10

DRIED APPLES.-New Southern sliced are offered at 10 @ 101 cents. The stock AND, Dealer in Agricultural Imple of old is in few hands and held at higher

TINION ACADEMY. Market your produce faithfully at marke For 25 years near our present location and for the last 15 years engaged in the

Price \$12, is practical and pays its cost Pots 5 25 @6 00 ligging two acres.

KENYON BROS., Carbondale, Pa.

W. H. BANKS & CO., Chicago, Ill. Flour, superfine...... 5 25 @5 60

St. Louis extras..... 7 60 @9 88 Minn., com. to best... 6 20 @9 30 extra...... 6 25 @9 0 Rye Flour, Western..... 4 70 @5 20 State and Penn.. 5 20 @5 80 SABBATH RECORDER OFFICE. Western...... 3 65 @4 20 Wheat, No. 2 Spring...... 1 30 @1 31 Winter, red Western 1 48 @1 50 " Amber.... 1 48 @1 50
Sarley 1 20 @1 35

re, Allegany Co., N. Y.

NOTICE TO CREDITORS, the estate of STEPHEN B. CLARKE but

TOUT YOUR FALL CROPS IN WITH THE BUFFALO "HONEST FERTILIZER." MARRIED.

Its benefits guaranteed Send for Circular and read it carefully. BUFFALO ed third of the shop property now occupied by THOMAS PLACE. Said property

NEW ADVERTISEMENTS.

REVIEW IN JERUSALEM, A. D. 33. For Sabbath Day, September 25.

JOHN 11: 41-53. JOHN 11: 41-53.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

49. And one of them, named Caiaphas, being the high priest that same year, said unto them. Ye know nothing at all.

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that ing high priest that year, he prophesied tha Jesus should die for that nation ; 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

DAILY READINGS.

1. John 1: 1-14; 1: 35-46.
2. John 2: 1-11; 3: 7-17.
3. John 4: 5-15; 5: 5-15.
4. John 6: 47-58; 7: 40-46.
5. John 6: 28-36; 0: 9-11.
6. John 10: 1-11; 11: 31-44.
7. John 11: 47-53; Rom. 8: 31-39.

TOPIC.-Enormity of the wicked to the Saviour of mankind. GOLDEN TEXT.—" He is despised and rejected of men; a man of sor-rows, and acquainted with grief."— Isa. 3: 3.

OUTLINE. I. The council assembled. v. 47. III. The verdict of the council. v. 53.

Recite Title, Topic, Golden Text, and Outline. QUESTIONS. I. v. 47. Who were the chief priests? Who the Pharisees?

What council was this? II. v. 47. Was there any attempt to deny th

miracles i Would they have been denied had it bee possible to do so? Has any one else ever had any better opporunity to learn the reality of these miracles? How many and what miracles noticed in the lessons of this quarter? v. 48. Why should the council

nen believing on Christ? Does any one ever lose by accepting Christ? How far was Rome from Jerusalem? What reason was there for saying the R mans would take their nation! v. 49. Was this the only year that Calapha was high priest?

Why thus mentioned Where else is he spoken of? Luke 3: 2 Acts 4: 6v. 50. Did Calaphas mean to say that the death of Christ would save the nation? out the purpose of God?

v. 51. Who prompted him thus to speak? Does not God make even his enemies speak his praises? Num. 24: 2-9; Ps. 76: 10.

Miscellaneous. .

THE FAMILY RECORD. "Ay, write it down in black and whitee date, the age, the name; For home has never seemed so dear As since our baby came. No child before was half so sweet, And never babe so wise;

It has its father's eyes." " Nay, wife, I'm sure they'r like your own; The rogue's his mother's boy. How strange that such a tiny form Can cause such boundless joy! And you will have him named for me Come, think it o'er again; For 'John' is but a homely name"-

And John, the neighbors say, indeed

" Nay, do not drop your pen, "For 'John' shall be his name, my dear It is his father's own: And though a hundred more were given I'll call him that alone

His father's form, I'm sure; God grant he have his father's heart, Life's hardships to endure! "Well, there, 'tis written down at last The record is complete.

Henceforth we'll lay our loving hearts Beneath our baby's feet. Ah, wife, our home's a humble place-We're humble folks-that's true; But I'm a king with boundless wealth In that young rogue and you. "So, baby, wink and blink, my boy,

Your mother's eyes"— "Nay, John They are his father's eyes indeed; That I insist upon!" Well, be that as it may, his mouth

Is waiting for a kiss. He's like you there, at least my dear. Say, do I judge amiss?"

A GOOD INVESTMENT.

Mark Coleman was an industrious hard working young man, who had begun the world with nothing, but who had very firmly settled one anxiously: thing in his mind, which was, that he would some day be rich. Another point was, if possible, still more firmly settled, namely, that he would the widow. never run in debt to the value of a dollar. He had worked hard for several years, as a journeyman, at his trade of carpenter, to obtain the means to erect a small house and shop of his own. He had been for some time attached to an estimable young woman, as poor in the world as himself. Their union had been so long deferred that both parties grew impatient for the time to come. Though only two rooms in the house they resolved to wait no longer. But a small sum of money remained to furnish even these two rooms. But, scanty as was the furniture which this sum would purchase, they adhered to their first resolution not to run in debt, but to wait until more could be procured without obtaining it on credit.

shut up ever since we lived here." One day a visitor was announced at their humble home-no less a personage than the wealthy Mrs. Ives. 'You seem to be setting out right | me to day. She said that a wealthy in the world, my young friends," gentleman had purch she said, as she looked around the and was moving in." gentleman had purchased the house. room. "I suppose you intend to be at the bright light gleaming from rich one of these days, and I think you will succeed."

"We hope some day to be better off than we now are," replied Mr. Coleman. "I know we have begun life differently from most young people," he added, casting his eyes around the scantily furnished apartment, "and the most of our neighbors think the worse of us for it. us for a brighter home than that But the fact is, we have both of us There is no mansion on earth, howset out with the determination never to contract a debt."

"I doubt not you will soon be able to finish your house and furnish and death have not free entrance. it neatly," said Mrs. Ives, kindly and | But into the home toward which we | estate had not thought it worth lookwailing can ever enter. How globe sorry to do anything to wound it. rious will be the light of that place, But we have some ferniture in our which has no need of the sun, neithgarret, which has been stored there | er of the moon to light it, for the to make room for more, and if you glory of God is the light thereof." will accept the loan of some chairs and a table until it is convenient | widow's little stock of provisions | mother one night, "that you will for you to purchase those which will suit you better, it will gratify | drew on she sat by the bedside of | in this uncumfortable dwelling." me very much to let you have them." | the invalid, endeevoring to sustain

This offer was made with so much her by the repetition of those sure when we have been so wonderfully the remainder of her life. kindness and delicacy, that Mr. promises on which her own soul provided for!"

Coleman could not refuse it, or feel rested.

wounded by it. After Mrs. Ives had left he exclaimed:

The gray twilight was fast deepening into the dark shades of night, as we can be made here, but you are transferred to the Pacific coast, since

III. v. 53. What did this council decide to the form of his language, as directed by Had they any cause to render such a verration, not only for that nation, but for Give the Title and a synopsis of each les of the quarter. that he claims for himself?

What is it to reject Christ now? THE IMPORTANT QUESTION. Are you, dear friend, rejecting or accepting

Christ?

NOTES AND COMMENTS.

This council was the Sanhedrim-" the the time of Christ and earlier." Moses, s directed by God, was regarded as the originator of this assembly, Numb. 11; 16, 17. Christ had now been engaged nearly three years in his public work. During all this time, the principal men of the nation had used every means in their ple. They had laughed to scorn and cast in him. 9: 34. At various times, they had sought to catch him in his words, and also to inflict a violent death. All had been in vain. So now they call together this time-honored and influential council. that they may concentrate their national

strength against this God-man. II. v. 47-52. The deliberations of the council are remarkable. Four miracles have been presented in the lessons of the quarter. These, as well as all others, had been subjected to the most severe criticism which jealous and embittered minds could bring to bear. Yet the first words in the council, "This man docth many miracles," admits the reality of the miracles. No one ventures to suc gest that deception has been practiced. Surely, the disbelievers of modern times have not as good an opportunity to decide as had this body of learned men. v. 48. They were making themselves believe that if Christ was allowed to go on, he would gain the confidence of the people, set himself up as king, and provoke the ruinous wrath of the Romans. Thus, under the cloak of patriotism, were they endeavoring to ease their guilty consciences. v. 49, 50. Caiaphas, also mentioned in Luke 3: 2 and Acts 4: 6, was high priest eleven years. He was thus mentioned because this year, in which Christ was formatly condemned and crucified, would ever be remembered as a most remarkable year. " Ye know nothing at all." Caiaphas speaks with indecent haste

destruction spoken of in verse 48. But to death.

for proud he was, and it had taught

him to think more charitably of all

man's dreams of wealth were more

than realized. His house was soon

which he had no reason to complain

of the shyness of his neighbors.

But he did not remain there many

years. He removed to a larger

as rapidly as he could desire. But

t is not our purpose to follow him

Our tale now passes over a period

of some years. In a pleasant vil-

lage, many miles distant from its

pening scene, stands an old, dilap-

dated dwelling, of that peculiar hue

which the suns and storms of three

fourths of a century impart to the

natural color of wood. This dwell-

and her invalid granddaughter, a

girl of fourteen. The couch of the

invalid is placed in the most com-

fortable corner of the only comfort-

able apartment the dwelling con-

tains. A stand is placed close by

the side of the bed, covered with a

clean white cloth. On this stand

the widow is preparing to place

The family were very poor. This

was evident from all the sufferings

of their humble home, and from the

tone of the young girl as she asked

"Will the food we have last long

"Does not your faith begin to fail

"Why should it, my dear? We

have not reached the extremity yet.

'Man's extremity is God's opportu-

But the faith of the young girl

had not been strengthened and de-

veloped by a life of dicipline and

trial. She knew not how to trust

in an hour so dark as this. All the

evening she tossed restlessly upon

her pillow. Withdrawing the cur-

tain which shaded the window near

her bed, and looking out, she sud-

are gleaming from the windows of

the great house on the hill. What

does it mean? The house has been

"This reminds me," said her grand-

Alice gazed a few minutes longer

the windows, then, sinking back

"How chearful it looks over there!

how different their home from ours."

passing in her thoughts, and said:

the inmates of yonder mansion.

ever pleasant or richly furnished it

Another day wore away, and the

"Alice, my child, do not envy

mother, " of what Mrs. More told

"Oh, grandmother! brilliant lights

you yet, grandmother?" she asked.

as she looked at her grandmother's

"I think not," was the reply

their simple evening meal.

er than to-morrow?"

countenance.

nity,' you know.

denly exclaimed:

through his course.

finished, and neatly furnished, after

instead of cursing would come forth. Numb. 24. 2-9; Ps. 76: 10. III. v. 53. The verdict of the council was to put Christ to death at the earliest opportunity. There was no cause for such a verdict. It was the cul mination of bitter feelings, nourished

I. v. 47. The council assembled. ever since Christ began to publicly manifest his power. When such hateful feelsupreme council of the Jewish people in ings are allowed to root themselves in the heart, no one can tell where unto they will grow. These learned counsellors resolved themselves into a band of murderers. From the day of this decision, they were thus branded in the sight of God. Some three months elapsed before the passover, at which their murderous decree power to stop his influence among the peo- was executed. All that time they carried that terrible load in their hearts. It was out of the synagogue those who trusted not possible for them to be happy. Nor is the inmates will shortly follow, so to be happy. The thirteen lessons of this quarter

among men the Christ. Then we have the | to her grandmother, saying: he passes from the baptismal Jordan to ing up to the door, grandmother." Galilee, and afterward back and forth from the country about Capernaum and rage and entered the house. the Sea of Tiberias to Jerusalem and from which Christ moved in his public last of out Indian summer. work. The fourth lesson of the quarter, the interview with Nicodemus concerning the new birth, places Christ at Jerusalem This was his first visit, as the Messiah, to the capital. Christ was again at Jerusalem on a second visit, when he cured the mpotent man at the pool of Bethesda The last two lessons in August and the first two in September present some of the sayings and doings of Christ during his third visit to Jerusalem, to attend the feast of tabernacles, (7: 2,) while the raising of Lazarus at Bethany was connected with the fourth visit to Jerusalem, on the occasion of the feast of the dedication, 10: 22. The fifth visit, at the very next Passover, was the last, for at that time he was taken and crucified. The Saviour was shut out and vehemence. He has no patience for from the capital of his own country, and the council to debate the question. Slay could not labor consecutively therein this man, and save the nation was his warm | Every time he visited the place, the chief advice. v. 51, 52. There was a power men pursued him as hungry wolves pur above the high priest even shaping the sue their prey. And during the fourth sentence as it fell from his lips. He meant | visit, they, in council assembled, formally simply to say that putting Christ to death and fully rejected him, and in their de-

nade me think better of all the world than I did half an hour ago." dwelling. She hastened to light This was true. This delicate act her last candle, and had barely time of kindness had stolen the bitterness to do so before a gentle rap summonfrom the heart of the proud man- ed her to the door. The door being opened, a gentleman, apparently about sixty, entered the apartment, and accepted the widow's courteons

Years passed on, and Mark Cole- invitation to be seated. all as an intrusion," he said. have now become a neighbor of yours. Yesterday I moved into the house yonder on the hill-perhaps you will few years wealth flowed in upon him | mer acquaintance."

"Indeed," said the widow, in a tone of voice indicating some sur- "how kind"orise, while at the same time she "You do not recognize me?"

"I do not." "Do you remember a young mechanic by the name of Mark Coleman, who was settled near you when ing is inhabited by a poor widow you lived in B---?"

"Oh, yes; I remember Mark Coleman very well." "Well, I am Mark Coleman."

you can not possibly be more so neighboring city, under the care of than I was this morning, when ask- an eminent physician, who he was Mrs. Ives, the widow of the late | most gratifying results. Alice re-

General Ives. conversing of the past and the presrespectful. When rising to leave he | grandmother's fire, one evening soon

"Now, Mrs. Ives, I have one request to make you. If I should consider it a duty, and also a great called upon us, and found us in privilege, to return some of the such deep distress. How very, very you will not feel oppressed with the been his own mother, and I his

than what is justly due." As Mrs. Ives lighted Mr. Coleman | us?" through the little hall leading to the outer door, he pointed to a basket | dear. We were known to each which, unperceived by her, he had other in former days, but I have no deposited there on entering.

"Hearing you had an invalid granddaughter," he said, "although it is my first visit, I have ventured to bring along some delicacies which nay tempt her appetite." Mrs. Ives took the basket to the

bedside of Alice, and displaying its contents said: "See here! my child, we only asked for bread, and our Heavenly Father has given us luxuries which might tempt the appetite of an epicure. Shall we not trust him for the future?"

Since the time that Mrs. Ives and Mr. Coleman were formerly neighbors, Mrs. Ives had passed through a long season of bereavement and iosson her pillow with a sigh, she said: es. Death had deprived her of her beloved husband, and not one of the dear circle of her children remained Her aged parent read what was to her. Losses and misfortunes had also striped them of their once handsome property. All that was now left to her was one grandchild, ap-Our sorrows, I trust, are preparing | parently a confirmed invalid, and | the dilapidated dwelling which sheltered them. This had once been old age." mortgaged to her husband, and now remained in her possession, because those who had claims upon the

are journeying, neither weeping nor | ing after. After the night of Mr. Coleman's first visit, the wants of Mrs. Ives and her granddaughter were abundantly supplied by him. Several weeks passed away, and winter drew near. "I fear," said Alice to her grandwas quite exhausted. As evening | never get through the cold weather, "What! distructing again, Alice, wom an with all she needs during

"I know Mr. Coleman is very "That is what I call a kind heart and objects were becoming indis aged and infirm, and never spent a the failure of the Bank of California, ed, true-hearted woman. She has tinct, when the widow perceived the winter in such an abode as this." \$1,900,000.

Mrs. Ives was about to reply, when the Holy Spirit, expresses the grand truth Alice, who was looking out of the that the death of Christ would provide sal- | window, exclaimed:

"There comes Mrs. More. I wonthe world. The case of Balaam is similar. | der what has happened. She must That worldly wise prophet wished in heart | have some news to communicate, for to speak against Israel, but words of praise nothing else would bring her here." Mrs. More dil not keep Alice in suspense a great while, for she had not been seated long when she opened her budget of news.

"You know," she said, turning to Mrs. Ives, "that cottage at the foot of the hill, beyond Mr. Coleman's ?" "Yes, it has been shut up ever since we lived here." "It is sold."

"Who has bought it." "Mr. Coleman has bought it. As passed the house to-day, I saw a arge load of goods stand before the door, enough to furnish the cottage very neatly, so I suppose it will soon be inhabited. Every one is curious to know who is going to live there." Mrs. Ives smiled as she replied:

"If the goods have come, no doubt it possible now for those who reject Christ that every one's curiosity will probably soon be gratified.' The next day was one of those speak clearly of the person and teachings | beautiful days which often occur

of Christ, and the reception of himself and in the latter part of November, and his words. The first lesson was one of whose charms are partially expressed rare interest as teaching of the Word by the appellation of "Indian sumwhile yet with God before putting on hu- mer." In the morning, as Alice manity and thus developing upon earth looked from the window, she called movements of this divine-human being as | "Mr. Coleman's carirage is driv-

Mr Coleman alighted from the car-"Come, Alice," said he. Bethany, and the adjacent vicinities. Ca. you think you have strength to take pernaum may be regarded as the center | a short ride? This day may be the Alice was pleased with the thought of a ride, though somewhat doubt-

> "I think you can," said Mr. Coleman. "The driver and myself will place you carefully in the carriage, which is very easy, and your grandmother shall go with you." All this was soon accomplished. As Mr. Coleman himself entered.

ful if she were able to bear the ex-

the carriage, he said: "You had better take a farewell look at the old house, Alice, for it is not probable that you will ever see it again.' Alice looked at him with a start-

led air, which Mr. Coleman perceiv-

ing, eaid:

"Don't be alarmed, Alice. you should wish to return, I promise to bring you safely back. The carriage passed up the gentle ascent leading to Mr. Coleman's house, and down again on the opposite side, until it reached the cot-

would save the Jewish nation from the liberations resolved that he should be put tage spoken of by Mrs. More. It drew up before the door of this cottage. "How do you like, your new home, Alice?" asked Mr. Coleman. "I hope it pleases you, for your

grandmother has a deed of the Mrs. Ives looked at Mr. Coleman | Purify the blood, ast as a cathartic; and are in surprise. "It is true, madam, and here is

the document," said Mr. Coleman, as he took a paper from his pocket "I hope you will not consider this and placed it in her hands. "But Alice is growing tired."

So saying, he let down the steps of the carriage, and gently lifting think I lay claim to the privilege Alice out, bore her into one of the of making a neighborly call at an neat front rooms of the cottage, place, where he could extend his early day. But to this claim I be- and placed her upon a bed, which business operations. After the first lieve I may add another, that of for- had been carefully prepared for this "Oh, Mr. Coleman!" said Alice,

> "Now, no thanks, Alice," interclosely scanned the countenance of rupted Mr. Coleman, "for there is her visitor, to see if she could dis- | no call for any. You see I am gocover any familiar lineaments there. | ing to ask your grandmother to give | me a title to the house you have left, in exchange for the deed which I have spoken of. As it is in full view of my own dwelling, and adds not at all to the beauty of the landscape, I shall consider myself quite a gainer, to obtain the privilege of

> pulling it down." Alice and her grandmother spent "Is is possible! And you have a very comfortable winter in their come to reside in the large house new and pleasant home. In the spring, Mr. Coleman proposed that "I have. You are surprised, but Alice should spend the summer in a ng one of my new neighbors who hoped might restore her to health. resided here, I was informed that it The plan was carried out with the turned in the fall with health great-Mr. Coleman sat for half an hour | ly improved, and with the prospect of a speedy and permanent recoveent. His manner was very kind and | ry. As she was sitting by her

> after her return, she said: "It is just one year to-night, grandmother, since Mr. Coleman kindnesses of former years, I beg | kind he has been to us. If you had slightest weight of obligation on that daughter, he could not have been account, but will regard it as no more more kind. What can have led

him to take so deep an interest in "I am sure I don't know, my claim upon him for the many services he has rendered us."

"He seems to think differently He will never let us even thank him, but seems pained if we attempt

to do so." Mr. Coleman did think differenty, and we will listen to his own account of the matter. An old friend from the city was paying him a visit, and chanced to inquire who lived in the neat cottage at the foot of the hill.

"Widow Ives resides there," was the reply. "Widow Ives! Not the widow of General Ives, formerly of B-?" "Yes, the same."

"Does she own that cottage?" "She does." "But I have been informed that she had lost all her property, and was left quite destitute. "She did lose the bulk of her property. But she made a good in-

estment many years ago, which

with all the comforts of life in her "Indeed, I am very happy to hear it. I have been told that she is a very estimable woman, and should like to hear more of her history, particularly of this fortunate investment of which you speak."

In reply to this, Mr. Coleman re lated the history of his own setting out in life, and dwelt upon the sincere and delicate kindness shown to him at that time by Mrs. Ives. He wound up his narrative by saying: "The interest of that old furniture shall supply that excellent

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TLECTION NOTICE

SHERIFF'S OFFICE. ANGELICA, COUNTY OF ALLEGANY. Notice is hereby given, pursuant to the statutes of this State, and of the following notice from the Secretary of State, that the general election in this State will be held in this County on the Tuesday succeeding the first Monday of November next; at which election the officers named in the following notice will be elected. S. N. BENNETT, Sheriff. STATE OF NEW YORK,

OFFICE OF THE SECRETARY OF STATE. ALBANY, July 31st, 1875. To the Sheriff of the County of Allegany: SIR :- Notice is hereby given, that, at the general election to be held in this State on the Tuesday succeeding the first Monday of November next (November second), the following officers are to be elected, to wit: A Secretary of State, in the place of Diedrich Willers, Jr. A Comptroller in the place of Nelson K

A Treasurer in the place of Thomas Raines. An Attorney-General in the place of Daniel Pratt. A State Engineer and Surveyor, in the place of Sylvanus H. Sweet. A Canal Commissioner, in the place of Reuben W. Stroud. place of Ezra Graves;
All whose terms of office will expire on the last day of December next. Also a Justice of the Supreme Court, for the eighth Judicial District, in the place of George Barker, whose term of office will expire on the last day of De

cember next. Also a Senator for the Thirtieth Sen ate District, composed of the counties of Allegany, Livingston, and Wyoming. COUNTY AND DISTRICT OFFICERS Also to be elected in said County:

A member of Assembly; Two School Commissi

A County Treasurer in the place Two Justices of Sessions, in the place John T. Wright and Stephen Thomas. A Coroner in the place of Selah Root. All whose terms of office will expire on he last day of December next. Respectfully yours, DIEDRICH WILLERS, Jr.,

Secretary of State

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ABSTRACT OF TIME TABLE,

RIE RAILWAY

Cleveland, Cincinnati, Chicago, Detroit an New York. EASTWARD. STATIONS. |No. 12* | No. 4 | No. 6 | No. 8 Leave inkirk 7.05AM 3.35AL 8.48 5.04 Heveland | 7.00 AM 3.20PM 4.03 " 4.30 " 5.20 " Genesee Andover Alfred Arrive at Buffalo NiagaraFalls Leave Horn'llsville 6.35PM Arrive at

s effectual in promoting the secretion of New York | 7.25 " | 1.4 PM | 7.25 " | 7.55 " ADDITIONAL LOCAL TRAINS EASTWARD 4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forest ville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, threat Valley 10.07, Carrollton 10.45, Vandalia 11.15 Illegany 11.47 A. M., Olean 12.15, His ale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville

Almond 0.30, and all 11 and a 17.20 P. M.

9.30 A. M., daily, from Dunkirk, stop ping at Sheriden 9.45, Forestville 9.56, Smith's Mills 10.08, Perrysburg 10.30, Dayton 10 40, Cattaraugus 11.10, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Alle gany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.26, Phil lipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.42, ping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Day-

ton 10.25, Cattaraugus 10.55, Little Valley 11.20, and arriving at Salamanca at 11.48 WESTWARD STATIONS. | No. 1 | No. 5 | No. 3* | No. 9; 10.45AM Port Jervis 12.13em 3.22pm 10.55 "11.35" Horri Isville 8.55 " 3.00Am 8.25Am 12.30 "1.35" Genesee 9.57 " 400 " 8.30 "1.34 " 2.32 " 10.48 " 4.55 " 10.27 " 2.32 " 10.53 " 3.02 " 10.53 " 3.02 " 10.53 " 3.02 " 10.53 " 3.02 " 10.53 " 3.02 " 10.55 " 3.43 " 8.581amanca 11.50 " 6.02 " 11.25 " 3.44 " Arrive at | Seveland | 6.50Am | 3.30Pm | 7.15Pm

incinnati : 5.0 PM

Leave Little Valley 12.22AM | 6.27AM | 11.57PM | 4.15 " Arrive at Dunkirk 2.20 " 7.50 " 1.30 " 5.45 " ADDITIONAL LOCAL TRAINS WESTWARD. The 3.00 A.M., except Sundays, from Hornellsville, also stops at Belvidere 4.24, Friendship 4:34, Hinsdale 5.07, Allegany 5.27, Vandalia 5.39, Carrollton 5.48, Little Valley 6.27, Cattaraugus 6.42, Dayton 7.03. Perrysburg, 7.09, 8mith's Mills 7.24, For estville 7.32, Sheriden 7.40, arriving at Dunkirk at 750 A. M. 12.00 NOON, daily from Salamanca stopping at Little Valley 12.40, Cattaraugus 1.15, Dayton 2.02, Perrysburg 2.15, Smith's

Mills 2.47, Forestville 3.05, and arriving at Dunkirk at 3.45 P. M. 4.30 A. M., except Sundays, from Hor nellsville, stopping at Almond 5.00, Al-ired 5.25, Andover 6.10, Genesee 7.00, Scio 7.35, Phillipsville 8.05, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hinsdale 10.45. Olean 11.25, Allegany 11.47 A. M., Van dalia 12.11, Carrollton 1.07, Great Vall 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 Hornelle ville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15, Genesee 1.34, Science 1.42, Phillipsville 1.51, Belvidere 2.00 Friendship 2.10, Cuba 2.33, Hinsdale 2.47 Olean 3.02, Allegany 3.10, Vandalia 3.20 Carrollton 3.35. Great Valley 3.43. Sale 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 Hornellsville, stopping at Genesee 2.38 Belvidere 3.24, Olean 4.45, Carrollton 5.19 Salamanca at 5.38, Cattaraugus 6.25, Day CORDIAL BALM OF SYRICUM AND ton 6.54, and arriving at Dunkirk 8.00 P. M.

4.00 P. M., daily, from Hornellsville, stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friendship 7.55, Cuba 8.87, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.23, Carrollton 10.48, Great Valley 11.05, arriving at Salamanca 11.15 P. M. + Daily between Salamanca and Nev

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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 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

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 n 1724. It is valuable as showing the state

of the Sabbath argument at that time.

Sabbath.

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

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(Bible facts-Historical facts.) 4 pp. 8 pp. 23—The Bible Doctrine of the Weekly Sabbath. No. 24—Reasons for Embracing the Sabbath. 8 pp. No. 25—The Day of the Sabbath, 16 pp. "Show it in the Book." 8 pp.

Aportolic Example for Sunday-keeping

Colossians 2: 16.

32 pp. No. 21—The Sabbath and the Sunday.

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