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THE SABBATH. Thou glorious Lord, thou great first cause

On whom thy creatures all depend, We would obey thy righteous laws, And every word of thine defend. The seventh day was by thee blest That man from worldly toil might rest,

And give its hours to thee alone.

From Sinai's trembling mount, again Thou didst the Sabbath law proclaim, That every age and race of men Might fear and magnify thy name. How painful, then, it is to see

The busy throng thy day profane, Refusing to acknowledge thee, But eager after worldly gain. But, Lord, we look for brighter days,

hen truth shall all-victorious be, And those now lost in error's maze Shall meekly come and worship thee

May that blest time come soon around, When busy work and noisy play Shall not be heard, the earth around, Upon God's holy Sabbath day.

ANTIQUITY OF MAN. BY PROF. TAYLER LEWIS, D. D., LL.D There appeared some time ago in

The Independent an article with this title, and an intimation of some- in different periods which variant thing to follow, which ill-health has physical surroundings, it is said, hitherto prevented. That paper was occupied with the difficulties of the uninterrupted evolution scheme wayside forms between the distinct stages of life as they are now seen or can be traced in the old remains. the matter which presents a similar puzzle, and that, too, in more immediate connection with our general still more ignorant of himself. He subject, the "Antiquity of Man." He has been on the earth (so some maintain), for millions of years. Call it billions or trillions, or millwas not. Let us be moderate, how ever, and, with the more modest of or of ages, as may be easiest for our powers of conception. Once depart from the scriptural account, or from less, unreasoning, uninspired, un avenues into life?" the common view which gives somewhere between six and eight thou ness; into darkness—this brief sensand years to the present Adamic race, and we are in a timeless region, bounds. For a million of years, then, a thousand millennia, more than two hundred times the longest extent we can give to anything that may be called "the historical period," man, or something we must call so for want of a better namesomething anthropoidal, at leastis supposed to have been upon the earth. What has the creature been doing all this time? What has he been thinking, if he has thought at existence, which the imagination of

"Seeing, they saw not, hearing, heard in Like dreamy forms, their phantom life rolled on,
In wild confusion mingled ever more.

Nor warm brick-woven walls, nor wood-Knew they. In sunless holes, scooped Like burrowing ants they lived. No reckoning theirs

Of winter's dreary cold, of flowery spring.

Twas mindless all, a timeless blank; even a lower preceding state. unknown, Unchronicled their speechless history. the poetical or the scientific legend. Such was he before the coming of was he, if this scientific legend be true, until something for which out of Nature and the dust, giving him new and perilous powers that might lead to a heavenward flight or tempt to a deeper fall than could have been possible to his former earthly, animal condition. Was this the meaning of the ancient fable-its mode of expressing the great fact of the supernatural origin or the supernatural renovation of the present humanity? Was it an intuition of that heavendescended breath which first made man know himself; or did it derive

its mythical traditional form from some direct primitive revealing? But let us confine ourselves to the teachings of science as they are given to us. There was no progress. That is most certain, if we may trust the decipherings for which our credence is so confidently claimed. This idea of progress, now so much boasted of as the normal attribute of humanity, is not to be read in the caverns or in the rocks. There is nothing worthy of the name that can be deduced from the surroundings in which this primeval homo of the geologist, or his hard-to-be-deciphered remains, are said to have been discovered. They are ever the same—the homely clip ping of flint arrow-heads, the rude shaping of stone axes, his highest artistic achievements, and these re maining unchanged in their forms from age to age. The animal is predominant in his skeleton features, so far as they can be recognized as human at all in the exaggerated pictures that are given to us. He pictures that are given to us. He and I say not that I will pray the Father is represented in a bipedal attitude; for you: for the Father himself loveth and this is the chief thing to distin-

guish him from the surrounding brutes, with whom he seems to have formed an association of acknowlcreature picture him to us as feeding in caverns with the bear, or Christ's sake" is to have Christ and | auce any person who felt it? gnawing his bone with the snarling rarity of the human relies that the kingdom come, thy will be done."

been able to discover. man" for ages that we cannot esti- with the answer vouchsafed to Paul, able and full of glory.



The company

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

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 7, 1875.

A father came to a Young Men's tail linen draper, was engaged in that he would be. He came to that he would be. He came to church several evenings, and his son church several evenings, and his son recovered. But he has never been heard of since. What is the use

WALKING WITH THE WORLD. BY MATILDAY. EDWARDS. The Church and the World walked

apart,
On the changing shore of time,
The World was singing a giddy song,
And the Church shymn sublime. Come, give me your hand," cried merry World,

mer.y World.

"And walk with the time way;

But the good Charch, hid her snowy
hands,
And soleunly answered, "Nay, will not give you my hand at all, And I will not walk with you: Your way is the way to endless death; Your words are all untrue." Nav. walk with me but a little space."

Said the World, with a kindly air; The road I walk is a pleasant road. Your path is thorny and rough and rude And mine is broad and plain; My road is paved with flowers and dews,
And yours with tears and pain; The sky above me is always blue; No want, no toil, I know;

The sky above you is always dark; Your lot is a lot of woe; My path, you see, is a broad, fair one,
And my gate is high and wide; There is room erough for you and for me To travel side by side." Half shyly the Church approached the

And gave him her hand of snow; The old World grasped it, and walked along. Saying in accents low, Your dress is too simple to please my taste;

I will give you pearls to wear, Rich velvets and silks for your gracefu form, And diamonds to deck your hair." The Church looked down at her plain white robes. And then at the dazzling World, and blushed as she saw his handsome li-

With a smile contemptuous curled. I will change my dress for a costlier Said the Church with a smile of grace; Then her pure white garments drifted away, And the World gave in their place Seautiful satin and shining silks,

And roses and gems and pearls;

And over her forehead her bright hair Crisped in a thousand curls. 'Your house is too plain," said the proud "I'll build you one like mine;

So he built her a costly and beautiful Splendid it was to behold; Her sons and her beautiful daughters dwelt there Gleaming in parple and gold;

And the World with his children were And laughter and music and feasts were heard In the place that was meant for prayer, She had cushioned pews for the rich and To sit in their pomp and pride;

suits, Sat meekly down outside. The Angel of Mercy flew over the Church And whispered, "I know thy sin;"
Then the Church looked back with a sigh, and longed
To gather her children in.

But some were off at the midnight ball, And some were off at the play, So she quietly went her way. Then the sly World gallantly said to he "Your children mean no harm. Merely indulging in innocent sports; So she leaned on his proffered arm, And smiled and chatted, and gather

flowers, As she walked along with the World; To the horrible gulf were hurled. "Your preachers are all too old and plain,' Said the gay World with a sucer; They frighten my children with dreadful Which I like not for them to hear;

They talk of brimstone and fire and pain, And the horrors of endless night; They talk of a place which should not be Mentioned to ears polite. I will send you some of the better stamp, Brilliant and gav and fast. Who will tell them that people may live as they list. And go to heaven at last.

Tender and true and kind; Do you think he would take one child to And leave the rest behind?"

Were out of her pulpits turned 'You give too much to the poor," said the

"Far more than you ought to do If the poor need shelter and food and Why need it trouble you? Go take your money and buy rich robes,

My children, they dote on all such things Ways That they are walking in."

Then the Church held tightly the strings of her purse, And gracefully lowered her head,

Scorn,
And she heard not the orphan's cry; And she drew her beautiful robes aside As the widows went weeping by; And the sons of the World, and the son of the Church Walked closely hand and heart, And only the Master who knoweth all

said,
"I am rich, and in goods increased; I have need of nothing, and naught to the But to laugh and dance and feast;" And the sly World heard her and laughed And mockingly said aside, The Church is fallen, the beautiful

Then the Church sat down at her ease, an

And her shame is her boast and pride." And whispered in sighs her name, And the saints their anthems of rapture

From Him who sat on the throne, I know thy work, and how thou hast "I thank God for that."

say I am glad, because the suspense and terror of discovery, have been BY MARIANNE FARNINGHAM.

more successful than a good balance aums; It was to escape from the at the bankers. It must have a sort of tranquilizing effect, upon the spirits, and give a rose-tint to the morning landscape. Certain it is it and affective of the spirits as he as morning landscape. Certain it is it and affective of the spirits as he as morning landscape. Certain it is it and affective of the spirits and inflames it, till, by the morning landscape. Certain it is it, and afterward to repay it. But, indulgence, it will pollute and ruin told in God's own book to be "kind that James Captain looked very amiable as he cast up his accounts. And his satisfaction seemed every the last and greatest sin—that of can so control the tongue that no The word of the Lord will never And his satisfaction seemed every the last and greatest sin—that of can so control the tongue that no minute to grow greater, until he self-destruction, only that he dared improper words are pronounced by be a great account sheet, with the

that I can ever repay you, sir," he corruption. You extinguish the ever. 1 Peter 1: 24, 25.

and found them delightfully encouraging, he rose for a minute, and, your Father also is merciful." with his back to the fire, sang or rather hummed involuntarily two

A shadow arose there, and grew, and | which ever way it may be." deepened, and soon became black as night. He pressed his hand over "It is a large sum," he said. his brow, and started up, pacing the room impatiently— "My eyes play me false," he said; "I will not believe it."

him. A very unpleasant conviction, Christ that is speaking to you." in truth. For in one of the departments of his business he discovered Ah! you may never have known that the balances were all on the the joy of forgiving, which is, I and a hetter Down in the heart of occasions seem to have expected and ments of his business he discovered wrong side. Strange as it seemed, think, one of the gr-atest we can and it was your attended in the heart of occasions seem to have expected and and it was very strange, it had escaped his notice before, but certainly mr. Captain's nome had a strange there could be no doubt about it light in it that evening, I think. now-not in a small amount, but a One came and sat by his side, and very serious one, the income had spoke to him, and made him feel A short time Mr. Captain gave to should get there. Why, he was his surprise, and then, as he worked radiant with happiness. If he had a naticipated and to evince, supposing nothing supernatural in the case, the natural state of the surprise and the salvation of the slave, and then as a naticipated and to evince, supposing anticipated and to e While the poor folks, clad in their shabby away at the columns of figures, a twice the money at the bank of

certainty. It was clear enough now. his heart.

son, clearly and unmistakably. You will not be surprised to learn forgiver, in the heavenly home. that Mr. Captain found himself Baptist Weekly. gradually working into what is sometimes called " a towering rage." "The rascal!" he said, "so much to go and serve me so."

could for another, and then for him ject of this paper. Anything that The more he thought of it, more angry he became, until at last health and happiness, and is therehe was wrought up into fury, and fore intimately connected with the rang his bell for an attendant. "I will have the police at once, in the province of every true physiand give him into custody," he cian. thought. "Nothing is too bad for

His servant appeared in answer to his summons. But at the same language. When coolly viewed, instant a still, small voice whispered as he has done. something in his ear, "Be ye therefore merciful, as your Father also is "This is a strange text to come into my mind," he thought, "just of his Maker's name, but it is the A word, a look, a frown may en- come?" Why, if you have no connow, when I have certainly more expression of a hateful and infernal grave an impression on the mind of victions, you have all the more

need to think of being just." The man waited his orders. "You rang for me, sir?" "Yes, go up to the police station,

and say-' "Be ye therefore merciful, as

Again he rang the bell.

by that?"

"You know that I have robbed you, sir. I have been expecting that you would find it out, and I swearer. When both nabits meet and simmer them for half an hour over the fire of Discontent, kindled by a little Jealousy, then strain it bowl.

WHOLE NO. 1601.

"Porter," said Mr. Captain, "I

and bear the sentence I deserve." Oh, blessed words, singing their soul; but others only return in 'Not more than others I deserve," jured man. They filled him with commit other sins. Beware of pro- in the Olympic games soon faded; and the other our good old doxolo- their peaceful music, it was like the fanity. It is not the "prayer of gy, "Praise God, from all blessings even-song of the summer's sea, or faith;" it is a prayer of cursing, deflow." There was a great feeling the tiny ripple of the rill by the basing to yourself, demoralizing to of thankfulness in his heart. He side of his mother's door. A little all with whom you associate, and the prosperous tradesman—he had stand a little of what must have disgrace.—Nature's Arcana.

God, had risen to his present estate. | bear and forgive, and be merciful. "Porter," he said, "it is in my After giving a few minutes to the ndulgence of his grateful feelings, heart to forgive you this, and give of the fountain. There surely you and a glance back over the way he | you another chance to hold on to | will find the spring-head of this had passed, he went back to his the right. Whether you will do it books. But a change came over his or not remains to be seen; but I face as he continued his occupation. think I shall have a great peace, The man heard as in a dream.

"Yes, but you see I can bear to lose it, because God has prospered me. You and I are both orphans, Porter. God has blessed us and the fact stared him in the face, cause I have not been tempted. Go rank growth of oppression and membered, who, having no other the conviction forced itself upon to your work, I think it is not I, but wrong, and give humanity a new resource, were best acquainted with

new expression of alarm gathered on which he had been robbed, what his countenance. Only a few min- was the good of that compared with utes, and the alarm deepened into the wonderful peace which came into

And, Porter. Did vou ever do a ing together, the forgiven and the

PROFANITY. as I have helped him, and trusted habit of profane swearing has no him, and done everything man immediate connection with the ob-

demoralizes the intellectual and moral faculties tends to destroy medical profession, and comes with. | that history will remain indelible

Of all bad habits, it would be and read with eternal joy or unutdifficult to name one that has less reason or provocation in it than termity. The thought should weigh render her deeply circumspect, prayerful and faithful in her solemn violently on his Maker to deliver work of training up her children for toms of returning health in order to over his fellow-man to condemna- beaven and immortality. The minds of children are very tion, is wicked in the extreme. It is not only a vain and irreverent use susceptible and easily impressed.

again rang in his ears, and filled his give strength and vigor to expresand-twenty years of age, tall, thin, the oaths; and maledictions that can Captain's eyes fell upon him, and to the words of a liar. Swearing is rested there. He lifted his own to chiefly a habit. The oath which the nor the storms of earth can wash you bring many of them? and forehead. Nothing more was needed to confirm his guilt. Mr. haps, an accident; but for the foul captain went back again to his behimel everer nours out in ordinary and how serious, and how serious serious, and how serious seri plan. What he had better do he nany conversation, or on slight to write the eternal truths which knew not; it seemed to him that provocation, there is no shadow of certainly his duty was to have the excuse. They are a shame to himerring man thrust into prison, and self, and a disgust to his acquaint- in his behalf, commending her child The following recipes may help us to vet these calming Scriptural words lances. Some men are such slaves were in his heart calming and mak- of the vicious habit that they swear ing him better and more kindly. without knowing it; they converse in a dialect of oaths. They would Take a handful of a weed called In these days of inordinate greed

through the rag of Misconstruction, and cork in the bottle of Malevolence, and hang it on a skein of Street-yarn, shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the subject will be able to continually speak all nanner of evil.

> NO ROOM FOR JESUS. plodding life! crowded so full Of earthly toil and care The body's daily need receives he first and last concern, and leaves No foom for Jesus there.

O busy brain by night and day
Working with patience rare,
Problems of worldly loss or gain. Thinking till thought become No room for Jesus there. throbbing heart ! so quick to feel In others' wees a share," Yet human loves such power enthrall,
And sordid treasures fill it all.
No room for Jesus there.

O sinful soul! thus to debase The being God doth spare! Blood bought thou art! no more thin Make room for Jesus there, Lest soon the bitter day shall come When vain will be thy praye Todiad in Jesus' heart a place ;

Thou'lt gain no entrance there. THINGS THAT LAST.

Let us now look at those things that " will never wear out." I have often heard a poor blind

wither, and the flowers fall away. The life of the righteous will nevlive; but the death of the wicked will last forever. The joys of the kingdom of heav-

The crown of glory will never

but the crown of glory will never fade away. 1 Peter 5: 4. The "new song" will never wear out. We hear sometimes that some

new song. Which will you choose? The lasting, or that which wastes away? Why, all the spiritual use and The things of time or eternity? beauty and blessings we have in the Will you choose wealth, honor, world, this day, have come right out

" new song." May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord. - Chrising and intense way of which we tian Treasury.

can have any experience, that is the HEATHEN'S OPINION OF OUR

from a man praying Almighty God | put to death."—De Republica, Lib. that he may be free from whisky and | 2d. In whatever light we consider blasphemy and live a clean life, to it, this must be allowed to be a most the man who is stirred to set a na- remarkable passage, whether we retion free, it is the same great blessed gard it as merely the conjecture of thing, as the sun is the same when a highly enlightened mind, or as the he flashes from a dew drop and fruit of prophetic suggestion; nor when he glasses himself across a are we aware of any absurdity in whole parallel in the Pacific Ocean. supposing that the prolific Spirit scattered on certain occasions some

presses the Pagan world.-Robert Hall's Review of Gregory's Letters.

qualify them for the physician. They say, "Alas! I have no convictions of sin; how can I

wish. It is not only wicked and a child which no lapse of time can need to come, for that proves that hateful, but it is useless and irra- efface or wash out. You may walk you have more disease about you. tional; it brings no pleasure, nor along the sea shore when the tide is They say, "I have no love; how can comfort, for relief. No swearer is ever the wiser, richer, or happier for write words or names in the smooth Why, if you have no love, you have his curses. The language furnishes white sand, which is spread out so more need to come, and are the your Father also is merciful," still all the words and terms needed to clear and beautiful at your feet, more qualified for the Physician by according as your fancy may dic being the more sick. Each disease sion, without resorting to oaths and tate; but the returning tide shall is a claim upon the Physician's skill "No, go back, and if I want you curses. All the words needed to in a few hours wash out and efface and power, an appeal to the Physiwill ring for you."

express indignation, and wrath, all that you have written. Not so cian's tenderness and care. Doubteven, are found in it. An oath the lines and characters of truth ing, troubled spirit, hear this, and fice to look at the man who had does not give strength nor emphasis and error which your conduct im- be encouraged; yea, be confident wronged him. He was about five- to the truthful man's yea, and all prints on the mind of your child, and glad. The evils of which you There you write impressions for the complain are evils which none but and twenty years of age, tall, thin, the oaths; and maledictions that can and very pale, unusually so, as Mr. be imagined cannot give strength everlasting good or ill of your the Saviour can remove. Can you, to the words of a liar. Swearing is children which neither the floods then, bring them too soon? Can his master's face, and they fell again, apparently well-bred man utters in out, nor death's fingers erase, nor they beyond his power to relieve? while a deep blush covered his cheeks a moment of passion or vexation the slow-moving ages of eternity And is this your reason for keeping and forehead. Nothing more was may be overlooked, for it is, per obliterate. How careful, then, them to yourself, and trying to get

> shall be his guide and teacher when SUNSHINE IN THE SOUL.—That is her lips no longer move in prayer what we all need and all may have. secure it: "Look at your mercies with both eyes; at your troubles and trials RECIPE FOR MAKING TATTLERS. with only one. Study contentment.

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VOLUME XXXI.--NO. 41.

thought of roads as a means either

of intercourse or convenience. Dur-

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ever risen as products of his ambi-

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FOR CHRIST'S SAKE

are not a mystic "open sesame,

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ived the glacial catastrophe.

Sabbath

health and strength, is it that they of pursuit and success, he feels: one hundred dollars, which did not may be spent in Christ's service? "O poor, sorrowful men! why must pay for the time we had wasted on When we ask for succor in sorrow, I be so happy, and you have so little this hitherto pious reprobate, and nothing like towns or cities have is it that we may be able to comfort joy? Why must I carry in my the good Lord got nothing. comfort wherewith we are comforted hope, and not be able to give it to Christian Association in great dis- the not unpleasant occupation of have trusted you implicitly. All charming than chaste and simple Law and government, in their rudest of God? When we pray for guid- you?" "I would to God," says tress, with a request that prayer counting his gains. He knew pretty these years, since, an orphan boy, language, and it is worth any man's

rather stayed than lived—showing When we pray for a revival of re their pomp, with the chief captains heard of since. What is the use tom with a pole !"-Presbyterian.

There he stood to speak for his

THE DUTY OF BEING HAPPY. BY MRS. HARRIET BEECHER STOWE.

tory could be made. He has had no of the New Testament is its joy- to be a Christian;" and then the chronology. The past stands as a ionillions, es well. It makes no dark wall behind him, the present kind of difference when we are is a dim passing shadow, the future exercise in Bible study to read the him and toward them all with the thinking of that which never had a all unthought of as it is all unknown. New Testament through and count pity of a superior nature: "Oh, distinct specific or generic begin- He has had no idea of any preced- how many times in it Christians are would to God you were as I, all of ning, separating it, as an idea, or ing state from which he emerged, commanded to rejoice and to be you." He would share with them species, or thing, with a law of its as he has shown no anticipations of happy—to have neither care nor the riches of his inheritance. He own, from other things, or of which any into which he is going. He anxiety, but rest in perfect peace. it never could be said: Something has gazed upon the heavens as the We can imagine a converted heath- ure to himself. is, or was, which a moment before beast gazes; but there has visited en, a Brahmin or Buddhist, reading him no thought of religion or of the New Testament for the first any super-earthly power. No dream | time, would inquire: "Why, what our scientific chronologists, confine of a primeval golden age, or of a had those people? Did any good our thoughts to a million of years, golden age to come, such as has luck come to them by being Chrisbeen never absent from "the man tians? Did it bring them honor,

As we all know, the answer would imaginative existence. Out of darkbe, No. The profession of Christitence chronicles the whole of his arity, so far from bringing good earthly being. It gives the sum fortune, was utter worldly ruin. It or one that has no conjecturable total of all that he has felt, or shut every door of earthly success. known, or done-of all the progress It exposed its professor to every unflading, has been in the hands of he has ever made. Death, too, has form of abuse and contumely. Let these Christians for more than Nature; but attended by neither who has got his living by making hope nor fear. In other words, this silver shrines to the goddess Diana. long existence has been one stag. The first result of his being a Chris of dwelling forever with the Lord? nant level, from which there has tian is that his whole income is cut been no rise, as there could be no off and his family are beggars.

As far as geology gives any intima ble to the so-called "historical street. Does anybody owe him a things these people whose life is place, whether regarded as the in | cupation? Every door is closed | that St. Peter told of?

In these words when added to a

and exorcisms of all sorts belong to an age that is past. A phrase fastened to the end of a prayer no more makes it a Christian prayer than the fringe on a l'harisee's garment made him a man of piety, or a cross of gold worn around the neck makes Nor is prayer for Christ's sake an invocation to an intercessor because the Father is hard to be intreated. It is not a Moses's rod that strikes a rock which otherwise

would give forth no water. Heaven is not a bank that pays nothing except upon this endorsement. Love full of glory. is not loth to give itself to those that need. Christ himself has left "At that day ye shall ask in my name; you, because ye have loved me, and have our minds without leaving any im-

of an atonement made, making glory:" they were even "in heaviness" most searching explorations have It is to ask with Christ, "Glorify through manifold trials, but for all

marshes has he never drained, the difficulties of the torrent stream have never led him to construct a bridge; with barely instinct enough to follow his own or the tracks of other animals through the woods, or over the mountains, he has never to construct a latter that the pities every one he meets that the pities every one he meets that they cannot feel so, too. When he sees all the prayer answered. For if his cross that they cannot feel so, too. When he sees all the prayer answered. For if his cross that they cannot feel so, too. When he sees all the prayer answered. For if his cross that they cannot feel so, too. When he sees all the prayer answered. For if his cross that they cannot feel so, too. When he sees all the promise of the five hundred dollars; said, I am rich; and hast not known that they cannot feel so, too. When he sees all the promise of fashion, all the money he had promised the could "touch bottom with the money he had promised the could." And wretched before my from my presence I cast thee out, and blot thy name from its place."

But do we really thus pray for Christ's sake? When we ask for the five hundred dollars; that they cannot feel so, too. When he sees all the prayer answered. For if his cross that they cannot feel so, too. When he sees all the prayer answered before my face; Therefore, from my presence I cast thee could "touch bottom with the money he had promised the could "touch bottom with the money he had promised the could "touch bottom with the would neither pay nor pray, since the could "touch bottom with the would neither pay nor pray, since that they cannot feel so, too. When he sees all the pole." At last we asked him for the money he had promised the could "touch bottom with the would neither pay nor pray, since that they cannot feel so, too. When he sees all the could "touch bottom with the would neither pay nor pray, since the could "touch bottom with the would neither pay nor pray, since the could "touch bottom with the could "touch bottom with the would neither pay nor

were and as they had been since the different provinces of Asia to get this gift? first taking anything that could be | Minor, gives special prominence to | In a recent journey the writer met called specific form, this other the fact that they were a joyful peobestial troglodyte, or something in ple, even though, as he says, for a years before parted from a gay his shape, has taken a start so rapid, season they were in heaviness young girl. Since then the young Of passing years, of summers as they so unaccountable on any hypothesis through manifold temptations. girl had mourned her husband—a that regards him as having been These men and women, it is safe to colonel in the army, who was shot derived originally from the same or say, were people who had lost about through the heart in battle-a be everything for Christ that men are loved daughter shortly after had We have dwelt upon this "long accustomed to value, and were daily died of consumption, and the mother ante-historical" time in order the exposed to everything that men are wore the weeds of mourning. But Such was man, whether we follow better to present the wondrous accustomed to fear. Besides all a peculiar expression of calmness opening of what may be called the this they had never seen Jesus and serenity was in her face, and history of the truly human period. Christ. They had not personally every word she spoke was full of And some were drinking in gay salo the Promethean spark, the spiritual lt may be seen that this, when been witnesses of his miracles. A peace and thankfulness. She was at fire that truly made him man, and rightly viewed, and even without traveling Jew had been among them rest in God; her heart had no strugwhich no physical process, however taking into the account the Bible and told them the story of his life gles; she had no complaints. All long, could ever have evolved. Such narrative, shuts us up to the idea of and death, and left them and gone she said, had been ordered in kindsomething supernatural, something away. They had not even our New | ness; all was right, and bright, and divine, something superhuman—at Testament in their hands. They cheerful. God had been so kind, science cannot account lifted him all events, as standing at the com- had simply the memory of what so near, so dear, that he had wiped

mencement of this Adamic or pres-ent human movement.—Independent. St. Peter addresses to them confi-If all Christians had like precious dently this language: of our Lord Jesus Christ, who, ac- of controversy? cording to his abundant mercy, hath

prayer there is no charm which imbegotten us again to a lively hope | cannot answer is the living Chris parts to it a sacred efficacy. They by the resurrection of Jesus Christ | tian .- Christian Union. from the dead. To an inheritance before which the gates of heaven incorruptible, undefiled, unfading, fly open to him that utters them. reserved in heaven for you who are The Jews asserted that Jesus poskept by the power of God through sessed himself of the mysterious faith, wherein ye greatly rejoice, and incommunicable name of Jehothough now for a season ye are in vah, and by it was enabled to perform the miracles he wrought. So men now imagine that by the mere ious than perishable gold, might be name of Jesus, by appending to a petition the formula "For Christ's glory at the appearing of Jesus praying when you can touch bottom sake," they impart to it a divine power. But words are not thus power. But words are not thus things; and charms and amulets

It is a pity that use has ever ren-Let us dwell for a moment on Whatever more may be meant by

unknown. No traces, even the low- Jesus as to lead others by our life and | and all who hear me, were both alest, of political life have been ever example to follow him? When we most and altogether such as I am, found in all these wastes of time. pray for a revival of religion in our except these bonds." How strange that speech must own hearts, is it that we may eat the have sounded from the threadbare from the bee, or architecture from fruits of the kingdom for ourselves, missionary standing before Festus, the beaver. More stationary than or that we may know Christ by imsome classes of reptiles, he has parting of their fruits to others? and Agrippa, and Bernice in all

himself ever the same, as traced by ligion in the Church, is it that our and principal men of the city standthe few barren relics that mark him | church may be honored by his | ing round ! mighty works, or that he may be honored even though the church be life, traduced, accused, calumniated by his own brethren who, as Festus that Christ may be more honored said, had been crying out to him far as we can learn, is precisely sim- and better served? This it is to daily that he ought not to live any in leaving no transition species or | ilar to his descendants, who are sup- | pray for Christ's sake. If the words | longer, and he standing among them, are not added, the spirit may yet pities them, and wishes they were sanctify the petition; but no words only as well off as he is. His en-

can exorcise the devil from the thusiasm, his joy in Christ, his ear-Christless prayer of a mere self-nest telling of the story of the time noble auditors. Festus, the Roman, cried out: "Paul, thou art beside thyself: much learning hath made thee mad." But Agrippa, the Jew, A great peculiarity of the religion said: "Almost thou persuadest me

does not want to keep such a treas-And now a thousand years or more have passed, and these poor persecuted yet joyful men, who were scattered here and there throughout all Asia, have got that inheritance which St. Peter told of history," ever relieved his hope fame, riches—did it open any new them was reserved in heaven for them. The temples have perished. The shrines of gods and goddesses

have passed away; only heaps of ruins tell where once was all the magnificence of Greece; but this inheritance, incorruptible, undefiled been to him the same as to the sur- us bring this to our mind by some thousand years. They have seen rounding brutes-suffered when it single instance. Here is an honest, the Christ whom not seeing they comes, like any other transition in hard-working craftsman, at Ephesus, loved, and if only in believing they rejoiced with joy unspeakable and full of glory, what has been the joy 'And if we look in modern society for the men of joy-men who carr Iall.

Besides this, all the silver-within them the secret of unalterable peace—where shall we find them all, or what has he been dreaming a time comparatively brief-for assail him with reproaches, and the Are these people who go burdened about in all these silent centuries? what is the utmost extent assignal mob is ready to stone him on the anxious, and troubled about many tions, he has made no progress period" as reckoned with the ante- debt? He cannot collect it by law, worn thin with anxieties and whose whatever. He has left no traces of cedent human ages?—a most re- for the magistrates are all against hair grows gray with care—the suc-

anything we can call higher or lowmarkable change has certainly taken him. Does he try to seek other occurrence of the heavenly inheritance can be an added to the second that dreamy stagment all that dreamy stagment all that dreamy stagment all the second as the interval of the second that dreamy stagment all that dre troduction of a new man, or a reno- against him. And it was to men the men who rejoice with joy un-Æschylus sets before us better than vation, or some sudden and strange under such circumstances—a class speakable and full of glory? Have development in this anomalous creas of men poor, oppressed, despised, they the secret of the peace of God ture whose condition we have been | hunted, hungry, persecuted, that the | that passeth all understanding? Is contemplating. Whilst hyenast command comes: Rejoice in the bears, and even gorillas, supposed Lord alway, and again I say, rejoice; fear, and sorrow, and every earthly to be so near him, have shown no sign of progress, remaining as they "strangers," scattered all through If it is, is it not worth a life's study

faith, would it not be a testimony of "Blessed be the God and Father the reality of religion worth volume The only argument that skeptics

TOUCHING BOTTOM WITH THE POLI A couple of men in a crazy craft, being caught in a squall, betook themselves, one to praying to the Virsadness through many trials, that | gin, and the other to poling toward | The Father is merciful, great and good, the trial of your faith, more prec- the shore. Soon the latter touched bottom, and turning to his devout found unto praise and honor and comrade, sail, "What's the use of

love, and in whom, though now ye by their conduct, who would not, see him not, yet believing ye rejoice for the world, say anything so ludiwith joy unspeakable and full of crous by word. The only difference is that they are not half so truthful Here is the whole account of this | in expressing what is giving direcstrange unworldly joy which is the tion to their lives; but their piety is peculiarity of the Christian religion. of no higher type. Such persons St. Peter says these persons had been act toward the Divine Helper as born again to a living hope, and they do toward their physicianthat they rejoiced in the possession turn to him when they can find no And pearls and jewels and dainty food, of an inheritance incorruptible, un- possibility of helping themselves. defiled and unfading, and that Many have no use for ministersthough they never had seen Jesus unless it may be to ridicule them You must do as they do; and walk in the Christ they loved him, and he was | and their work-until they are to them a Presence so real and inti- smitten with disease; and when mate, that in loss of all things they | their cases become too desperate for rejoiced with joy unspeakable and the skill of the doctor, they send post-haste for the minister, and without reference to time or condered us accustomed to the phrase- | venience, he must come. As they ology of the New Testament, and have never had any use for him | So the poor were turned from her door i that some very wonderful and ex- before, so much the more necessary pressive words by habit go through that he should be at their call now to pray them up on their feet again. We had occasion to rebuke one of this kind, whose stock of wit consisted said. "we had been faithful in our

For Christ's sake," whatever idea this "joy unspeakable and full of in low sneers at ministers and their Have we ever felt this or work. Not long after he became edged equality. The supposed re of an atonement made, making glory:" Have we ever felt this or work. Not long after he became constructions of this long buried mercy possible, it at least means for anything like this? Have we observe the doctors said he would be sent for use ("because," he the sake of Christ. To pray "for served in the course of our acquaint- die. He sent for us ("because," he his cause first in our prayers and Yet the apostle seems to speak of rebuke,") to administer to his spirby whom he is in turn first in our hearts. It is to begin it as a matter of course in the ex- itual wants, which could be summed devoured, bones and all—a fact our prayer with, Hallowed be thy perience of those he was addressing. in one sentence—he did not want to which, it is said, accounts for the name," and to end it with, "Thy They were poor, they ware despised, burn. He made great promises; one that he would give five hundred dollars to our church—though thy son that thy son also may that he is certain that they are re- he did not say so, the inference was Such has been this "prehistorical glorify thee." It is to be content joicing in Christ with joy unspeak- clear—if we would get him well or The Angel drew near to the mercy-seat, in heaven. Unaccountable to tell. We can fancy in Ephesus, or he got well. Our prayers were not mate. He has fived on the shores of commodious seas, on the banks of easy navigable rivers; but neither less."

It is to seek Christ's king
We can rancy in Epiesus, or the provided some poor of their less with shame; and terror versations in print, with coarse oaths of hished, and covered their heads with shame; stricken, evidently prepared for the bristling all along the line of their less."

It is to seek Christ's king
What

And covered their heads with shame; stricken, evidently prepared for the bristling all along the line of their less with shame; stricken, evidently prepared for the bristling all along the line of their less."

And covered their heads with shame; stricken, evidently prepared for the bristling all along the line of their less."

Out prayers were sampled con
North the came in, white and terror versations in print, with coarse oaths of herb called Backbite, either be
Soon they were set aside with the bristling all along the line of their less with shame; stricken, evidently prepared for the bristling all along the line of their less."

Of heaven ships nor boats has he ever built. dom rather than our own will, his a very shabby cloak, yet with a bottles of the remnants of his drugs. Forests has he never cleared, glory rather than our own gratifications has be never cleared, glory rather than our own gratifications of the remnants of his drugs. that he pities every one he meets spoke of the five hundred dollars;

BE MERCIFUL

highest figures on the right side.

he dived deeper into his accounts,

James Captain, wholesale and regerms, have ever been to him ideas ance, is it that we may so follow Paul to Agrippa, "that both thou should be offered for his son, who well that he had made a few bar you were committed to my care, I while to cultivate the habit of using was lying dangerously ill. It was gains lately which were likely to have never wronged you. And yet, it. An oath would not be considered a surprise to learn that the father tell on the sum total of his profits. now I make this discovery. What ered a flavor to the conversation of did not profess to be a Christian, and peautiful maiden; own; as modest and beautiful maiden; and great hopes were entertained and reaped the benefit. The spirit He had nothing to say, but that neither can it be justly held to add Heart, brain, life, all are His alone. which makes some men see, as by he merited the punishment, howev-

praying when you can touch bot- call it Providence), had prompted sum of money had been embezzled. thoughts and the actions. The him to take a few of those steps He confessed that he had for a long latter are not only the expression of which takes a man to the top of the time, been doing that dangerous the former, but they have a power ladder of wealth, as rapidly as hunthing—living beyond his income; to react upon the soul, and leave dreds of others get on the first rung, and that lately he had betted at the stain of corruption there. I suppose that, of all the things cards, races, and so on hoping to young man who allows himself to which make men smile, nothing is gain, but nearly always losing vast use one valgar or profane word, has

looked as if the whole world might | not do so.

James Captain was a Christian. said, "even if I had the chance. I fire by smothering it, or by preventhonor on a church book, and it often been more wretched all these months language. Never utter a word anystood on the top of a list of dona than I can tell you. There is no where which you would be ashamed tions, opposite a sum that he had no hope for me either in this world or to speak in the presence of the most reason to feel ashamed of. And as the next. I shall be glad to go away, refined lady, or the most religious felon as I am, out of your sight, man. Words never come home

knew how to appreciate his bless | while he waited, and he felt, as if ings, for he had not always been for the first time, he could underbeen the poor lad, without a shilling been the great joy of the Saviour's or a friend, who by his own diligence devoted life. He felt how unspeakand perseverance, and the blessing of ably precious it is to be able to for-

He had been robbed. One of his assistants, trusted, unsuspected, had good action, and not find it restored been guilty of robbing his employer, to you fourfold? Porter grew to be and by falsifying his accounts, had his master's best help. A penitent, succeeded in remaining a long time | humble, persevering man, bound to undetected. It was revealed now, his employer with all his might, nevthe skillful alteration of convenient | er feeling that he had done enough, figures, the substitution of smaller he restored the money, though it for larger amounts, everything, in took many years. And I think he this close examination and compari- | paid the debt, for they are both liv-

Our readers may think that the

him, or any one else who would act

"Ask Mr. Porter to step this be disgusted themselves, if they root called Nimble-tongue, a sprig accursed spirit of grasping. What the came in, white and terror versations in print, with coarse oaths of herb called Backbite, either beremarks. Profanity and vulgarity ful of Don't-you-tell-it, six drams usefulness. Working for Christ "Then you know all, sir," he said; do not always go together, but they of Malice, a few drops of Envy, brings heart health. Keep your I thank God for that."

The swearer is in which can be purchased in any heart's window always open toward "They are strange words," said danger of becoming vulgar, and the quantity at the shops of Miss Tabi- heaven. Let the blessed light of Mr. Captain; "what do you mean vulgar man is almost invariably a tha Teatable and Miss Nancy Gad-by that?" Swearer. When both habits meet about. Stir them well together, turn tears into rainbows."

It is imagined by some that an occasional oath or a little vulgarity more than I have known how to gives spice and flavor to conversaion, but if it does, it is a very offensive flavor. There is nothing more a modest and beautiful maiden;

PRAYER'S WORTH TO THE SOUL.

river, the streams whereof make

glad the city of God. It was this

blending of the Spirit of God and

the spirit of a man in the most liv-

-Robert Collyer.

A WORD TO MOTHERS.

to her covenant-keeping God.

TERMS 82 50 A YEAR, IN ADVANCE.

to the piquancy of the conversation orever closed the door of grace,

wear out. Though the grass shall ot do so.

"There is not the slightest hope it, you will soon be able also to control the mind, and save that from the word of the Lord endureth for-His name stood surrounded by due hate myself for my sin. I have ing bad thoughts bursting out into er wear out. They will live in the world to come as long as God shall

en will never wear out. The people empty; they yield some sort of rev- of this world soon die; but the en-"Be ye therefore merciful, as enue. Good words bring blessings; joyments of that world will never reproving words bring health to the end. very common verses. The one was sweet song in the heart of the in- curses, and stamp a man as fitted to wear out. The crown of the winner the crowns of kings all wear out:

> will most assuredly redound to your discomfort, your sorrow, and your of our tunes are worn threadbare; but that will never be said of the

> > fame, or the joys of heaven, eternal life, the crown of glory and the

secret of all the great psalms, that set the world on fire after the The most eminent among the pasinger is dust; of all the great battles that tear out to the sun the gans themselves, it ought to be re-Do you think the man was mad? backward, and of the revivals that dreamed of denying the necessity take a millennium in their span, and of revelation; this they asserted in all these things you find prayer, not anticipated the communication of for truth and freedom and a new ogy for citing from the present work, life, though the man himself be lost the following remarkable passage in the winning which has devoured out of Plato, tending both to conhis whole nature; as when Clarkson firm the fact of a revelation beingas never for a moment to have divine sagacity of that great author. thought of his own. I do not seem He says, "This just person (the into care for these new speculations spired teacher of whom he had been about prayer when I think of these speaking) must be poor, and void of all qualifications but those of virtue wonderful old verities. These settle the question to me as to whether alone; that a wicked world would prayer is of any use, when once you not bear his instructions and reare sure it is prayer, and not that proofs; and therefore, within three poor semblance of it I have men or four years after he began to tioned. For from the lowest condi- preach, he should be persecuted, tions I have touched to the highest, imprisoned, scourged, and at last be

> seeds of truth amid that mass of corruption and darkness which op-Each mother is a historian. She

writes not the history of empires or nations on paper, but she writes her WILT THOU BE MADE WHOLE? own history on the imperishable mind of her child. That tablet and Is it our health that we bring to the physician? Nay, not our health, when time shall be no more. That but our sickness. In so far as we history each mother shall meet again are healthy, we do not need him; but only so far as we are sick. Yet how many reverse this in spiritual things! The amount of on the mind of every mother, and disease about them seems to discourage and disqualify. And they labor to find or to make some symp-

ncrease our contributions in behalf

of the Society. Contributions were

handed in amounting to \$118 34

making the total contributions to-

day \$214 52. After which, the So

AFTERNOON SESSION.

Prayer was offered by James

The report of the Treasurer being

called for, it was presented and read

by the Treasurer, Stephen Burdick,

and referred to the Committee on

The Committee on Nominations

Your committee would recommend th

On motion to adopt, remarks were

B. Spaulding, A. R. Cornwall, and

On motion, it was amended, ap

pointing E. Whitford Recording

Secretary, and T. T. Stillman Au

ditor, and substiting the name of

A. C. Rogers of Place of Geo.

B. Clarke, after witch the report, as

orayers of the leading in behalf of

the Board, O ewis offered

The report of the Corresponding

Secretary was then taken up and

The Committee on Resolutions re

1. Resolved, That the rising light on the

Sabbath question at home and abroad calls for our profoundest gratitude and

thanksgiving to Almighty God.

2. Resolved, That the Executive Board

ion, as extensively as may be, the serie

n such forms as may be best suited for

of topical tracts which they have adopted

usefulness among our people and in the Sabbath Reform work.

3. Resolved, That we rejoice in the evi

dence of increasing interest in the subject of the Sabbath of the Lord in the United

Kingdom of Great Britain, and that w

neartily approve the action of the Board o

this Society in sending Brother Nathan Wardner to that field, and that we pledge

the support of our prayers and means t

his new and important undertaking of the

4. Resolved, That in view of the rapidly

we will endeavor to raise not less than

\$5.100 during the coming year for the use

L. A. PLATTS,

S. D. DAVIS,

A. II. LEWIS,

Bailey, L. Andrus, D. M. Canright,

The Committee on Finance would re-

spectfully report: That they have examined the Treasurer's Report, and find

The report was adopted.

Resolved, That we recommend

The resolution was adopted.

Board to purchase a tent to be used for Sabbath lecturing.

Annual Sermon preached this morn-

for publication in the SABBATH RE-

C. M. Lewis presented a resolu

tion, which, after amendment, was

Resolved. That we request the Executive

Pledges to this object were then

taken to the amount of \$1,830, and

of \$35 for the purpose of purchasing

the tent recommended in the resolu-

On motion of J. R. Irish, it was

voted to adjourn to meet in connec-

tion with the General Conference in

A. B. SPAULDING, President.

Committee, in co-operation with

the English Committee, have re-

sumed their work after the summer

recess. Both companies met in the

Bible House, New York, Sept. 24th

and 25th, and made considerable

progress. The Old Testament Com-

pany are far advanced in the book

Company are engaged in complet-

ng the second revision of the Acts.

ceived from the English Committee,

in consequence of recent negotia

tions, and were favorably responded

also forwarded confidential copies

of their revision of some of the Epis

les, which will be taken up next by

the American New Testament Com-

pany, while the American Ole Tes-

tament Company will probably pro-

finished the Pentateuch

Deuteronomy; the New Testament

EDWIN WHITFORD, Secretary.

raise the \$5,000 recommended in the fourt

adopted, as follows:

approved.

Joshua Clarke.

J. Bailey.

adopted.

T. R. WILLIAMS,

A. R. CORNWALL, H. C. COON,

of the Board in prosecuting this work.

increasing demands upon this Society to occupy new fields in the Sabbath interest

The President recesting

amended, was alleged.

ported the following:

made by J. Bailey, J. M. Todd, A

presented the following report:

present officers for the ensuing year.

C. M. Lewis.

adopted.

ciety adjourned to 2 o'clock P. M.

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

LETTER OF E. M. DUNN. Although at a somewhat late period, we call attention to the letter of E. M. Dunn, printed in last week's RECORDER. It is entitled to be called a masterly recital of the operations of a mind struggling to free itself from the decisions of the a question of duty, and still maintain a Christian standing. The pleadings of the heart for worldly indulgence are vividly set forth, and with equal clearness does the writer set forth the deceitful work-

At the close of the late war there came into Washington with General Sherman's army a lad by the name iudgment enforced by conscience on of Matthew Dunn, who accompa nied Dr. J. R. Hartshorn and wife from there to Alfred, and became a member of their family. After some three years, he came to hope in Christ, the Saviour of sinners, was baptized and became a member of ings of the heart in trying to make | the First Seventh day Baptist Church s profession of religion cover a of this town. At some place near known departure from God. In Raleigh, N. C., he had a widowed this letter there is a volume of in- mother, who seemed largely dependstruction, whose teachings spread ent on him for support; and some over the whole field of our Chris- three years since, the duty of retian life. We shall fail to receive turning to her, coupled with the dethe instruction contained in it if we sire to do something for the colored simply confine it to the Sabbath. race of which he was a member, be-Christians are maintaining a strife came so strong as to cause him to with the world on every hand. As do so. of old, the heart is deceitful above During his stay in Alfred he made all things, and unless the disciples many friends by his manly and of self-denial are upon their guard, straightforward life; and from the they will, notwithstanding their beginning of his religious profession, his course was such as to win professions, and generally good intentions, be carried away by the the esteem and confidence of brethren; and during his absence, he has the question of Sabbath observance, by letters kept his pastor informed

Disciples have become a nemerous

people, and we do not doubt that the

reflex influence of this step upon

IN MEMORIAM.

whom they go.

spirit of self-indulgence. But upon this has a special bearing, because of his religious state. of the difficulties surrounding the Some weeks since, as we have re cently learned by letter, he was case; and there we believe to be greater than those surrounding any taken sick, and on the 4th of September his spirit passed from earth. other commandment of the Decalogue or duty of religion. Sabbath In his death his soul was permitted to enjoy precious foretastes of the observance involves perpetual sacrifice. Every worldly consideration unfading pleasures to come. At the time he was taken sick he had is against us. It is unpopular with the care of a large Sabbath School, the churches, and, considered with which it seems had become strongly | 19, 20. reference to the world, it is an inattached to him, and for whose welconvenience that can be felt. The keeping of the first day was a confare he earnestly toiled. The demonstrations of grief upon their part cession upon the part of the church to the world in the beginning, and at his funeral were, according to the from that time to this the bands account which has come to us, very have only strengthened. All the touching. Thus has ended the theologies of Christendom have young life of one who had won our been so constructed as to do homage affectionate regards, and for whose future usefulness among those of to this false doctrine. The Chrishis own color we had hoped much. tian mind has been so trained as to believe that the keeping of this day "SABBATH PAPERS." is required by the terms and spirit At the September meeting of the of our religion, and yet there is not one word about it in the Bible. To

Evangelical Ministerial Association of Pittsburgh, Allegheny and vi be sure, it is celebrated in song, and taught in preaching, prayer, and were offered and adopted: catechism, and interwoven with all WHEREAS, the publication of the paour religious sentiments, and yet it is only known in the Scriptures by WHEREAS, the selling and buying of these papers is an unlawful traffic; there being interpreted into them from without. In this way the Christian's conscience becomes interested approves of the publication and patronzing of the aforesaid papers.

2. That it is the duty of all law-abiding. in its favor, and yields it the honor

only due to truth.

day commanded by God is to put

There is, however, another side to

bondage.

A Proposed Foreign Mission.—

and especially of all Christian people, to of the papers mentioned above by all law of the world and the conveniences 3. That a copy of these resolutions be adopted, as follows: and rewards of life, considered from published in eyery religious paper issued whatever standpoint you please, are from Pittsburgh, for the perusal and con-scientious consideration of all Christian in the interest of Sunday observance as against the Sabbath of the fourth commandment. To keep, then, the

ourgh, Allegheny, and vicinity be respectfully requested to read these resolutions o their respective congregations, with cor-The above, from the Methodist Recorder, either makes a true or

one's self into antagonism with all these, and this is not an easy thing to do. Whoever keeps the Sabbath false statement when it says it is a of the Bible must practice self deviolation of the Divine law to issue papers on the first day of the week.

Take statement when it says it is a merbell, L. R. Green, L. R. Swinney, Thos. R. Williams, Geo. Tomlinson, Albert Whitford, Edwin R. Maxson, Thos. nial. But let it be borne in mind papers on the first day of the week. that the religion of Christ is the re-We think it makes a statement that ligion of self-denial. He who came from heaven to save us not only it can not verify. If the editor of the Recorder will print the passage taught the doctrine of self-denial in the Bible making it sinful to do but also practiced it to the last dethis business on the first day of the gree. What an example of this week, we will heartily thank him. when he left heaven and came to If he can not, he certainly has earth, with all the consequences inborne false testimony against his volved in the transaction! And reneighbors, and is in honor bound to member, it was both for the vindimake a suitable retraction concern cation of God's law and the salvaing this unjust charge. tion of men that he did and suffered

# SOWING AND REAPING.

"Whatsoever a man soweth, that sha! this question, one which we all will do well to consider, and that is, Just before Eld. Wardner saile that the road to the crown is by the for Scotland, he came into the RE way of the cross. He who wins CORDER office and paid for several must run, nor will he then be copies of the paper, to be sent to crowned unless he runs lawfully. persons in whom he felt an interest That Sabbath-keeping involves cross and who would, in his judgment, bearing of a very trying character, read it when received. From one how many can testify. In a great of those individuals we have remany instances that we have known, ceived the following letter: men of experience and tried virtue

"Through the courtesy of some have been put to the test in the sefriend, we have been in the receipt of the RECORDER, and having become interested in the paper. I send precious experiences of grace. No you a small remittance, [\$5,] which greater joy has come to them than I will continue from time to time. After the family have perused the that following a victory on this paper, it is sent out for others to read. A young man preparing for their Annual Report that our experisubject. The contest has been severe, but the reward of peace of the ministry now has the first nummind has been a rich compensation bers which we received."

for the sacrifice made. We rejoice A devoted young lady who united that, in the case of Bro. Dunn, the with the 1st Alfred Church while a long and sometimes violent strug- student at the University, who is gle has ended in victory on the side | devoting much attention to the disof truth, and we trust that he will semination of Sabbath truth, says now be able to show others the way | that the RECORDER is the best tract | participate in the deliberations of to deliverance. Upon his person she can use.

and family, and upon his interests, With the first number of the we invoke the blessing of Heaven, present quarter, the printing of an and pray that he may become a extra number has been commenced, items. tower of strength to many, and the for the purpose of supplying all occasion of deliverance to souls in who may wish the minutes of Conference and our Benevolent Societies, which will be supplied, to new subscribers, for the remainder of We are glad to see that the Discithe year, at fifty cents. It is hoped ples propose to enter upon a mission that our ministers, and all others. to India as soon as arrangements for | will take special pains to secure an | dall, J. R. Irish, and S. D. Davis. this work can be completed. We increased circulation.

rejoice in this, because the cause of anything is made clear, it is that suppose it is only known to a few of the gospel of Christ is designed for our readers that the Rev. James Mc- Burdick, J. R. Irish, L. C. Rogers, all the nations. The wants of all Farland of Springfield, Ohio, has re- Geo. B. Utter, and A. E. Main, was people alike demand it, and the excently embraced the Sabbath. We amended, and adopted, as follows: \$96 18. perience of the past has amply proved its suitableness to meet these wants. Besides, who ever received two letters from him this gospel into his heart is, in virtue of this, made a propagator of it. It is a life, and the pulsations of that is a life, and the pulsations of the position taken by the Board of living divines.

| Annual Report that our experience has amply within a few days, and have his on the position taken by the Board in their Annual Report into the pestition taken by the Board in their and sisters were invited to particit cation of these translations of the so as to avoid its condemnation, and visiting brethren and sisters were invited to particit cation of these translations of the Solitors. The Shining River—A new collable translations of the Solitors, but especially are we in the deliberations of the Solitors. The Annual Report of the Execusion of even this proposition taken by the Board in their Annual Report in the deliberations of the Solitors. The Annual Report of the Execusion of even this proposition. To prove the sacred charge in the deliberation of the solitors. The Annual Report of the Execusion of even this proposition. To prove the sacred charge in the deliberation of the solitors. Annual Report in the deliberation of the Solitors. Substitute to the solitors and should therefore turn from it and sh

life force its recipient into its seralists, and has been employed as a vice, making him the saviour of colporteur. He desires to make the men. A soul born of God finds it acquaintance of our people, and deself immediately in the work of sires to find employment among leading other souls to him. The them.

> "SABBATH EXCURSIONS." A recent number of the Presbute

them will be salutary when they rian Bunner contains an able editorial on the subject of Sabbath Exenter upon this heaven-born work cursions. It would seem that the as well as saving for those unto day of rest is coming to be a day of most intense excitement, extra travel, and superabounding noise. It is high time that the Christian public should study the situation and adopt some means to correct the abuses of this sacred day. There can be no compromise between right and wrong on this subject. It is a uestion of gospel, conscience, and

We take the item above from the Methodist Recorder of Sept. 25th. and kindly offer the following advice. Let all the editors who believe that it is sinful to take excursions on the first day of the week print each week, as standing matter, in some conspicuous place in their journals, the passage of Scripture declaring the sinfulness of this growing custom, as it may he these excursionists have not noticed such passage. We can not think of any course that would convince people of the wickedness of this habit more effectually than the one mentioned above. Try it, ye

### OUR ANNIVERSARIES. The Missionary Society.

guardians of the public morals.

The Seventh-day Baptist Missionary Society met for its Thirty-third Annual Session with the 1st Seventhday Baptist Church of Alfred, N. Y., Sept. 23d, 1875, at 10 o'clock

The Society was called to order by the President, George Greenman, and the congregation sang "From Greenland's Icy Mountains." A. E. Main preached the Introductory Sermon, from Matt. 28:

In the absence of the Recording Secretary, A. E. Main was appointed Secretary pro tem. The Treasurer's Report was read

and referred to the Auditor present. N. H. Langworthy. The President appointed the following Committees:

On Nominations—B. F. Langworthy, D. H. Davis, O. U. Whitford.
On Resolutions—W. C. Whitford, A. B. Spaulding, N. V. Hull Geo, E. Tomlinson

The time for closing the session was extended, and the Annual Report of the Corresponding Secretary, cinity, the following resolutions Geo. E. Tomlinson, was read, in part, when the Society adjourned. with benediction by N. V. Hull.

AFTERNOON SESSION.

The Society met according to adjournment; the congregation sang "The Good old way," and L. C.

Nominations was presented, and

Your Committee on Nominations would respectfully report the following names as permanent officers of the Society for

iner, S. P. Stillman, A. H. Lewis, J. B. Clarke, N. V. Hull, Chas. Potter, J. M. Todd, L. C. Rogers, A. B. Prentice, Joshua Clarke, Thos. B. Brown, Jared Kenyon, G. J. Crandall, Stephen Burdick, C. H. Max-son, D. K. Davis, J. Allen, James Sum-

Rogers, S. C. Maxson.

Recording Secretary—Thos. V. Stillman Corresponding Secretary-Geo. E. Tom-Treasurer-Geo. B. Utter.

Directors-Jonathan Maxson, S. S. Gris old, Wm. L. Clarke, D. E. Maxson, A. E. Main. Charles Potter. Jr. Auditors-N. H. Langworthy, H. S. B. F. LANGWORTHY,)

The congregation sang "Nearer my God to thee;" and the Corre-

sponding Secretary concluded the reading of his report. The report was adopted, after re-

marks by L. C. Rogers and L. A.

made the following report: 1. Resolved. That we express to the

Board our earnest sympathy for the em-barrassments under which they have labored the past year.
2. Resolved, That we urge upon the our churches the duty to furnish, the year to come, larger contributions to aid the Missionary Board in carrying on their

work.
3. Resolved. That as a Society we hereby express our appreciation of the character and labors of our deceased missionary Mrs. Lucy M. Carpenter, our sympathy with Bro. Carpenter in his bereavement, and our devotion to the mission to which

A. B. SPAULDING, N. V. HULL, G. E. TOMLINSON, Visiting brethren were invited to

Voted, to consider the report of

the Committee on Resolutions by The first was adopted after remarks by W. C. Whitford and N.

V. Hull. The second was adopted without The third was adopted after re-

marks by D. E. Maxson, L. Cran-The fourth, after remarks by T. R. Williams. A. R. Cornwall, L. Crandall, V. Hull, O. U. Whitford, C. M. Lewis, Geo. E. Tomlinson, S.

The Auditor's report was present-Corresponding Secretary. ed, and adopted, as follows:

Your Auditor would respectfully report that he has examined the Treasurer's Re-port, with vouchers, and finds the same N. H. LANGWORTHY, Auditor.

Voted, to adopt the report of the reasurer. Voted, that the thanks of the

Society be extended to the President for his many years' service. Voted, that the Committee on Religious Exercises be requested to provide for a collection for the missionary cause, after the discourse Sabbath morning.

The minutes were read and ap preved: and after singing, and prayer by Lucius Crandall, the So ciety adjourned to meet in connec tion with the General Conference

GEO. GREENMAN, President. A. E. MAIN, Rcc. Sec. pro tem.

The Education Society. The Seventh-day Baptist Education Society met for its Twentieth Annual Meeting at Alfred Centre, N. Y., Sept. 24th, 1875, at 11 o'clock

Meeting called to order by D. E. Maxson, 1st Vice President. Prayer by A. R. Cornwall. By vote of the meeting, the Chair.

appointed the following Commit-On Nominations-E. Lanphear, O. D. Sherman, Ezra Crandrall.

On Finances—Geo. H. Babcock, I. D.

Titsworth, John A. Langworthy.

On Resolutions—J. Allen, Wm. C. Wh. ord, A. R. Cornwall. The Treasurer's Report, with ac-

ompanying vouchers, was presented y E. Potter, Treasurer. Remarked upon by Geo. B. Utter. be requested to take measures to publish and circulate, in and out of the denomina-

E. Potter, and J. Allen, and referred to the Committee on Finance. The report of the Executive Board was presented by the Corresponding Secretary, J. Allen, and,

pending its consideration, the Socie ty adjourned until 2 o'clock P. M. AFTERNOON SESSION. The consideration of the report o

Remarks were made by Wm. C. Whitford, D. E. Maxson, and James Bailey, and the report was adopted The report of the Committee on Resolutions being called for, the committee asked permission to pre sent, in the place of other resolutions, the subject of the Kenyon

the Executive Board was resumed

Memorial. The request was granted, and remarks were made by E. P. Larkin, Wm. C. Whitford, Lucius Crandall, J. R. Irish, L. M. Cottrell, A. R. Cornwall, D. E. Maxson, and Var- was adopted.

num Hull.

The Committee on Nominations eported as follows:

President-N. V. Hull. Vice Presidents-D. E. Maxson, N Vardner, T. B. Brown, A. B. Prentice. randall, O. D. Sherman, I. D. Titsworth The third resolution was Directors-B. . F. Langworthy, M. J.

Green, Clark Rogers, E. A. Green, J. A. Langworthy, L. R. Swinney, D. R. Stillman, I. J. Ordway, S. N. Stillman, T. R. Recording Secretary—Silas C. Burdick. Corresponding Secretary—J. Allen. Treasurer—Elisha Potter.

The fourth resolution was read remarked upon by V. Hull, A. R. The report was adopted as read. The Committee on Finance reand A. B. Spaulding, and adopted. The Committee on Finance reported as follows:

orted that they had examined the report of the Treasurer and his vouchers, and found them correct, which report was adopted. The Treasurer's Report was

In acc't with the S. D. B. EDUCATION Soc. then adouted. Principal Fund. V. Hull presented the following resolution:

eceived on Endowment Notes. \$ 950 00 nvested on Loan..... Interest Fund.

nterest on Mortgages and Loans, \$1,614 66

Paid Alfred University...... \$2,872 66

The bequest by Will from A. D. Titsworth was \$100 less for legacy \$6, balance \$94, which was kept on interest till the amount reached \$100, the interest of which has been applied in accordance with the The Mechanical Department by the be

est of which the past year amounted to \$681, and the same has been paid to the eacher of said department.
E. E. E. POTTER, Treasurer.

The minutes were read and aproved, and the Clerk instructed to repare them for publication. Adjourned to meet with the Gen-

ral Conference at its next session. D. E. Maxson, Chairman. Silas C. Burdick, Recording Secretary.

The American Sabbath Tract Society. The Thirty-second Annual Session of the American Sabbath Tract Society convened at the 1st Seventhday Baptist Church of Alfred, N. Y., on First-day, Sept. 26th, 1875. and was called to order by the President, A. B. Spaulding. L. A. Platts offered prayer.

The Recording Secretary being bsent, Edwin Whitford was appointed Secretary pro tem. On motion, the Chairman appoint-

ed the Standing Committees, as fol-Freenman, S. W. Maxson.

On Finance—G. H. Babcock, Edgar to. The English Committee has

On motion of S. Burdick, the regular order of business was waived, to listen to the Annual Sermon by D. E. Maxson. After sermon, a collection was taken, amounting to

Williams, S. D. Davis, A. H. Lewis, A.

presented and read by J. B. Clarke, We believe that these translations will tend to unity in the churches On motion, it was resolved to now and to soundness in the faith.

> CORRESPONDENCE OF N. WARDNER 51 WEST REGENT ST., Glasgow,)

Since my last to Bro. Clarke, there have been some developments which will be of interest to our friends in America. After sending off Mr. Ranken's letter and my reply, I received another, courteously declining further correspondence on the subject, being perfectly satisfied with things as they are, besides being a very busy man. He said he thought better of my advertisement after learning my motive, it being in the interest of the institution instead of trying to break it down, etc. Thinking it would be casting pearls before swine to try to force light upon one who does not want it, I concluded not to waste any more time on

I told Bro. Clarke of an arrange ment for an interview with a Glasgow man as the result of these advertisements. At the time appointed he called, and we spent an hour discussing the question. He seemed honest and open to conviction. His arguments were in substance as follows: 1st. The Bible says, " Oursed is ... av ery one who continueth not in all things written in the law to do them." We can not come up to that standard, and therefore can not avoid the curse; bence should turn from the law to Christ. 2d. The Sabbath was a type of the rest in Christ-we rest in him.

I replied thus: What you say of the law is correct, and of our inability in ourselves to keep it perfeetly. But in turning to Christ, do we turn away from the moral law? If we turn to him as the Scriptures require, we must turn to him as our Exemplar as well as Redeemer; or turning to him will be in vain. He says, "If any man will be my disciple, let him deny himself and take up his cross daily and follow me." "I am the way, the truth, and the life." "If ye love me ye will keep my words." He was "God manifest in the flesh." Hence the precepts of the Decalogue were his words, the description of his moral, divine character; and his example was a perfect exhibition of every jot and tittle of that law in letter and spirit in practical life. And after having On the first resolution, remarks exemplified it in his life, he prays were made by S. D. Davis, James that his disciples may be sanctified through the truth, as he had sancti-S. H. Babcock, and V. Hull, and it | fied himself, and also all who should believe on him through their word, At the suggestion of S. D. Davis, which includes both Jews and Gen-

Subscriptions for the Kenyon a prayer of thanksgiving was offered tiles. And, seemingly to guard in accordance with the resolution, by against any chance for misapprehension, he added, "thy word is truth." The New Testament scriptures did and remarks were made by J. Bai- not then exist, and therefore he ley, L. Andrus, O. U. Whitford, L. | must have had reference to the word C. Rogers, and V. Hull, and the which the Lord proclaimed from Mt Dinal. No one can turn to Christ read. without turning to the Decalogue and, after remarks by L. Crandall, that was written in his heart, nor L. C. Rogers, Geo. E. Tomlinson, imitate him without obeying it in C. M. Lewis, and J. B. Clarke, was letter and spirit. He was the living embodiment of that law. In this consisted all the difference in character between him and Satan. Take Cornwall, D. M. Canright, J. Bailey, that law out of him and this difference would cease. It is only by being transformed into this element of his character that we can be delivered from sin and the power and likeness of the devil. Hence to pudiating all that is godlike in his | produces. character. As well talk of turning from God to Christ, who "was in him," as to talk of turning from the moral law to Christ, since it is in him. The law out of Christ can not save us, we having broken On motion of J. B. Clarke, the it and incurred its curse; nor can God out of Christ save us, for the ing by D. E. Maxson, was requested same reason. But in Christ God is reconciled to us when we are recon-

ciled to his authority. Thus in him "mercy and truth are met together, righteousness and peace have kissed each other." The law is honored in the pardon and sanctification of the sinner, because it brings him into harmony and loving obedience to it; and this constitutes reconciliaof God that ye keep his commandments, and his commandments are not grievous" to those who truly The minutes were then read and love him. That the Sabbath was a type of Christ, because we find rest and peace in him, is altogether a human conception. The Scriptures do not say so. What God has redeem worthy of a place in your colments of God which he has given ment. Even so, come Lord Jesus. Noah, an Old Testament Christian,

September, 1876, after prayer by vealed belongs to us, and not what he has withheld. Men may draw very beautiful illustrations from Scripture, but that don't make them Scripture, much less justify us in as the rule for us to walk by. He | Pray for us. will judge us by his Word, and not by our inferences. If the Sabbath had been designed to be a type of Christ, the Scriptures would have told us so. But we have no right to make Scripture, or substitute anything in the place of what God has put there. The Sabbath being instituted before the fall, was therefore in full force and binding on man by virtue of his original rela- It opens with a spirited paper on tionship to God, before and independently of all types, and would cut of the building, and a life-like have remained so, had he not sinned, picture of its occupant. The papers none said that ought of the things sation;" but failed to say what part or no types ever existed; and when of Hon. E. H. Goss and Mr. Morden he possessed was "his own;" dis was saved from the general wreck; the world shall be restored back to are invaluable contributions

ken from the Indpdendent of Sept. he being the Restorer.

yet we can only imitate him imfail in keeping those commandments. So that the rule we find in him condemns us the same as does the Decalogue, for it is the same—spirit and all; for love to God and man is the pardoned for our failures in followobeying the commandments. But the fact that we can not obey perfectly no more excuses us from trying than our inability to follow Christ perfectly excuses us from trying. If we followed his example perfectly we should obey those precepts perfectly in letter and spirit, Sabbath and all. Supposing you were an apprentice, learning a trade. The rules of the trade were laid down for you, but in consequence shows us in his example how to obey at Mt. Moriah

away from his example. other similar passages.

The brother listened to these re-

Last First-day I attended a Bapommanded men to keep holy, and tried to impress the same upon his congregation.

How long will those who stand Word which they profess to teach costly sacrifice, a very costly sacrideclares directly the opposite? Many fice, being of every clean beast, and no doubt do it ignorantly, and many of every clean fowl. Taking one do it knowing that it is a lie, for individual of a kind, Noah must they acknowledge that there is no have sacrificed three hundred beasts.

This morning as we sat at break- it will not do to take a single one of fast a letter was handed in from these for sacrifice; we must seek Miss 2. L. Courtney, of Belfast, in first, all these things, and then, the which she says their meetings are kingdom of God and his righteousincreasing in attendance and inter- ness; we must have something to est, and that many intelligent, read- live on. But no. "By faith, Noah, ing persons there are examining the being warned of God of things not Sabbath question. It contained also seen as yet, moved with fear, prea specimen copy of a new edition of pared an ark to the saving of his Mr. Villiers' Sabbath tract with a house; by the which he condemned new preface referring to their time the world, and became heir of the and place of meeting, and a general righteousness which is by faith." invitation to attend and to call and obtain that and other publications on the Sabbath question gratis. sevens, the unclean only by pairs; Also a pithy little article from Mr. a hint from the Creator that the V. to an editor in reply to his com- clean might be used without detriplaint of Sunday-Sabbath desecra- ment to the species. Noah took tist Banner, in reference to a debate tion by excursion trains. It also the hint; and moved by faith and on the Sabbath question between contained a letter from a Mr. Doug- holy fear, he determined to honor Elds. Threlkeld, Sabbatarian, and lass, who has embraced the Sabbath God with his substance. He did Morris, Sunday advocate, in which and applies for membership in their not feel so poor as do most people it is claimed that Eld. M. gained a Sabbath-keeping society. The let- now-a-days after a frost or a freshet. decided victory over Eld. T. I also ter shows that he is a young man of After his generous sacrifice, there was present at the discussion alludense, and knows what he is about. She proposes to forward it to von for publication in the Sabbath Re- clean fowl left. We are never really somewhat different light. Bro.

Yours for truth.

POTTER'S AMERICAN MONTHLY.-The demand upon our space was a notice of the timely appearance of this exceedingly interesting Monthly for October. It is rich in contents. and complete in its arrangements. of the Holy Spirit, the primitive close. He, however qualified this "The Hermitage," with an excellent ceed to the Psalms, after having God, the Sabbath, as then instituted, to the literature of the times, will be recognized and observed as which, with the"Notes and Queries"

sacred pieces for the children and His prayers and his alms came up perfectly as yet. And we fail to their teachers. One can not intro- for a memorial before God, and the imitate him just in proportion as we duce a new Sabbath School Song Lord smelled a "sweet savor" in Book as being very distinctively his sacrifice. Noah gave until he different from all others. Quite a felt the loss, only that loss was his number of Americans have the gain. To the cheerful giver, God "trick" of writing this kind of mu- gives back good measure, pressed sic, and do it, we will venture to say down, shaken together and running spirit of both. And we must be as well as anybody else in the world, over. We gave for our last year's and prominent among these are the anniversaries; some of us have ing him, as well as our failures in Messrs. Perkins. This little work given for this; but let us distinguish seems fresh and pure as the emblem | between our "offerings" and our adopted for its title.

THE SACRIFICE OF NOAH.

"And Noah builded an altar unto the every clean fowl, and offered burnt offer-ings on the altar. And the Lord smelled sweet savor,"—Gen. 8: 20, 21.

sweet savor" of this offering? We may conclude, first, that it was made in a public, solemn and orderly of vour inexperience you were unable | manner. An altar was built. Order to follow them perfectly. So your is heaven's first law. "Let all things of lung fever. My health has been master shows you how, and tells be done decently and in order." you to do as he does. Would that I Cor. 14: 40. Public worship is of but weak as I am, I must say a few signify that you were no longer to divine origin and appointment. regard those rules because you are God is a spirit; and they that spoken of in the last RECORDER. imitate his example? No. He worship him must worship in spirit copied from the Banner. simply shows you how to follow the and in truth." John 4: 24. Attest I think that some of our Seventhules and thus helps you to over- the offerings of Cain and Abel, of day brethren that were present come your difficulty. Thus Christ Jacob at Mizpah, and of Abraham should have reported the debate. I thank offering, prompted by a to all who seek it to enable them to grateful sense of God's preserving get well. When it commenced, I do so. But it is a slander upon him mercy. "The waters were dried was just beginning to walk about, to say that he gives grace and up from off the earth." "And God strength to enable us to disobey the spake unto Noah, saying, Go forth commandments of God and turn of the ark, thou, and thy wife, and thy sons, and thy son's wives Regeneration gives men a dispo- with thee. Bring forth with thee gathering from long distances, manition to obey God, and to seek every living thing that is with thee of ifesting deep interest, so I went into grace and wisdom to know and do all flesh." What a great and happy his will perfectly, and thus makes deliverance! What an occasion for them disciples or learners of Christ. thanksgiving! "And be ye thank-It is this which constitutes the dif- ful." Col. 3: 15. Thirdly, it was erence between a truly regenerate a "burnt offering"-a whole burnt and an unregenerate man. In this offering, expressive of the entire lies the explanation of those scrip- | dedication of the offerer to the sertures which say that Christ "came vice of God. "I will go into thy to destroy the work of the devil," house with burnt offerings." Ps. which is "enmity against God" and 66: 13. Fourthly, it was a sin offer- this proposition (this was the only prosition to his law; that "God ing, to make a way of access to God, affirmation I had), and had every vas in Christ reconciling the world by acknowledging the sinfulness of argument and proposition so supanto himself," subjecting them to the offerer, and the necessity of the ported by reason and logic, together is government or laws; and many atonement. It was an offering of with quotations from, and principles

blood, "and without shedding of of eternal truth, that I know I speak blood is no remission." Heb. 9: 22. advisedly when I say my opponent. marks as altogether different from Fifthly, it was a freewill offering: what he expected to hear, and gave it was long anterior to the observencouragement of calling again. I ances of the ceremonial law; it was Sabbath of the fourth commandment gave him "Nature's God and His a spontaneous expression of love of the Decalogue was a Jewish in-Memorial," which he promised to and gratitude, under an enlightened stitution and pertained to the Jews conviction that such an offering only." Morris affirmed; Threlkeld was honorable, and acceptable to denied. All I did in this, and all I tist meeting, and in the opening God. "God loveth a cheerful needed to do, was to follow him in prayer the minister took consideral giver." 2 Cor. 9: 7. Sixthly, it his quotations and show their irrelble pains, I thought, to inform the was a select offering; it was of clean evancy; but my weakness prevented Lord that Sunday was the day he beasts, and clean fowl; it was a had sanctified for the Sabbath and choice and comely offering; a distinct amount of energy, which a certain tion based upon the nature and hab its of these creatures, and therefore consonant with the inherent fitness of things. God will have the best, or before the people as mouthpiece for none. "Present your bodies a living God, continue to hold up that lie sacrifice, holy, acceptable unto God, right in the face of the God of truth, which is your reasonable service." and charge it upon him, when his Rom. 12:1. Seventhly, it was a

such statement in the Bible. But and a hundred and seventy-five there is coming a reckoning day and | birds: what a waste! say the Judas they will have to answer for this. Iscariots. How natural, as most of The reverend gentleman seemed to us would say, would it have been have had his feelings somewhat for Noah to have said. Now, I am stirred on the subject; and finding to begin life anew; I have loss out his address by a directory I sent | everything by this deluge, except a turn from and despise that law, is him a grist to grind during the week, half dozen kine, as many sheep and to turn from and despise Christ; for | and I propose to go again next Sun- | goats and fowl of various kinds: it The report of the Treasurer was it would be despising and re- day and see what kind of meal it will be well nigh a year before any crops can be grown from the ground Heb. 11: 7. The clean beasts and birds were taken into the ark by were eighteen hundred clean beasts, ed to by Bro. Throgmorton, aud and ten hundred and twenty-five must confess I saw the matter in a corder, which I am sure you will so poor as our fears and our faithless- Morris made an attempt to prove, ness make us. How often may God | first, the Sabbath was given to comsay of us, "Ye have robbed me." Thus the work is going on, and Noah had escaped a great peril; he from Egypt, (Deut. 5: 15.) distinctthe truth is winning its way, and offers a great sacrifice. Whoever ly denying that the Passover was turning away from the command. the God of truth is coming to judg- is forgiven much, loves much. If

N. WARDNER.

dispensation is the grace of liberali The above interesting item is tay Christ recognized and observed it, are of themselves richly worth the ty; not liberal views of Christian vored very much of weakness and

"tithes;" between our gifts and our dues. We have done well that we have come thus far in our contributions; let us still advance.

THAT DEBATE Wherein, let us inquire, was the Between Elds. Threlkeld and Morris. HARRISBURG, Ill., Sept. 29th, 1875. To the Editor of the Sabbath Recorder:

I am just beginning to sit up a few minutes at a time from a long spell poor since the first week in August: words about the debate that I see

not give a full account of it until I having been quite low from a spell of flux and fever, but I summoned all the strength I would, got to the appointment in time, found people it with what little strength I had. The first proposition was, "The Sabbath of Eden as observed by the

Creator is of universal obligation upon the children of men." Threlkeld affirmed; Morris denied. 1 had studied the subject well. and fortunately for my weakness, I had manuscripted all my work in

never touched my position at all. The second proposition was, "The amounts to signal victory on the other side.

The last proposition, "The first day of the week is the Sabbath of the New Testament, to be observed throughout the Christian dispensation." To my surprise, my night's rest so much refreshed me that I felt like I could get along much better to day. Eld. M., being in the affirmative, opened. I noted every quotation. My strength enabled me to day to stand square by him in every position he took, and so far as I am concerned, he is perfectly welcome to every inch of ground he gained in this part of the fight. If I had strength, I would give a few of his quotations and arguments, . and my answers, but I must close

Now, my brother, I am so far from seeing this matter just as Bro. Throgmorton reported it to the Banner, i. e., that Eld. M. fully sustained himself, I say I lack so much of believing it that I don't believe that he (Throgmorton) himself can do it. If he does, if he will just wait till I get well, he can select his time and place, and I will try and hear him. If some of the other brethren do not report in full, I will when I get welk

Yours in hope.

C. W. THRELKELD. STONE FORT, Ill., Sept. 28th, 1875. I notice in the RECORDER of Sept. 23d. a communication from Eld. Throgmorton, taken from the Bavmemmorate the deliverance of Israel given for that purpose; and to support this denial, strangely enough, and in the childhood of the world read Ex. 12: 11-17. Second, that and immediately after its destruc- the Sabbath was never given to any tion by the deluge, could make one till it was given to the Jews in such an offering out of the sevens- the wilderness, Ex. 16: 23. And giving one-seventh of everything | third, that the law of the Ten Comworth giving, what ought not mandments and God's Covenant with such last week as to force us to omit | Christians of this age to give? | Israel were identical (Ex. 34: 28), "Distributing to the necessity of and that the Decalogue was theresaints." "Showing mercy with fore abolished at the bringing in of cheerfulness." Under the baptism | the New Dispensation. Heb. 8; 6 to church "had all things common;" last statement by saying, it was abnot a community of goods, but be- rogated "only so much of it as was ing "of one heart, and one soul," | brought over into the New Dispentribution was made as there was that the Sabbath perished he was "need." The grace of the new very sure. Col. 2: 13-16.

The whole effort, to my mind, sadoctrines and ordinances; not lati- unsoundness. Eld. Threlkeld may ter of the first day he bi ward most of the scriptu quoted to sustain this from which he inferred arose on the first day of That being admitted, he, ond place, inferred that that account became ho in its turn might be adm the third place inferred in the place of the Sabbath T. followed his proof text ly, and so completely expo ductions, that to my m him not one plausible stood upon. And this. as stand it, was very genera pression of the audience. What a string of inf

this Sunday sanctity ba And how strangely con this is to the oft repeated of our Baptist brethren. will have nothing in I practice for which they c a plain "thus saith the OPENING MUSEUMS ON "A public hall and n chased and fitted by the of Sheffield at a cost of

000, were opened to to-day," Sept. 6th. In t the corporation were ent a dinner, when Mr. Rock spoke at length on the advantages of the muse the course of his speech to the frequently moote of opening museums of and pleaded quite ear them to be opened to the that day. Herewith is graph of the address cli the Daily News of the which, if not too lengt RECORDER, will give some idea how the subject here at times, and how respectable people are be a little more fair play. Sabbath keepers, we show we have not already lear sorrow, that Sunday works mischief with the the people, and robs the Christian Sabbath-keepe sixth of their lawful time oppression of soul liberty Of all denominations ought with voice and test against Sunday legis with more vigor than done against laws comp to have their infants eithe or sprinkled. There was a general the Brighton Aquariu

remit fines levied in the the Sunday laws. This the prosecutor must p costs! Few zealots and be found willing now to stock in trade in defendir day edicts of Charles sneered at the wife of J. the martyr (the first pas church), when she pleaded don for her husband. supposed that the Sund is vigorously at work tor day legislation void, and Day Rest Association de tend to labor for the en of penal or human law ag fickers on the first day, by lantern pictures they picture wherein Nehemia seen rebuking the SUNDAY Jerusalem !! Wife and some mouths since, one o hibitions at Exeter Hall a picture on the canvas, b

prosecution a few weeks

fine, £200, was remitted

er, by a recent act of Par

we have looked at man and even made them, we see the Sunday in that or MILL VARD, Sept. 7th, 1875 Mr. Roebuck, M. P., at Sheffie night, Sept. 6th, 187

Now there is one thing

sav which I fear may ra

thing like a dispute and d

I will say it because the

be propounded before t

ceived by the community

forth as pioneers of t there are pionecus in t parts of America. Nov friend, Alderman Fisher that it was to be open days in the week-every Sunday-I said: "I a hear you say that, for Si very day on which it or opened." (Hear, hear.) Fisher replied, and I be plied truly, "Public opin go with us." But let us opinion. Let us see if pul cannot be made to the man who has his b his side and goes out to t moors to fight the bull hunt a rabbit, may be go aside into the park, himself like a civilized m ilized community. Do him good thereby ?--(c cannot we believe that b park in that way we m service, and that in ou him we may benefit What renders it still n is that my friend Alde has just told me that th be opened on Sunday, What would they see in that would render a Christian, a less go Worthy member of se sees that wondrous eff man intellect, beauti kind ideas, and bring mind considerations wh man being anchorite

and make him a better the community. You out and look at the t God has made them,

can admire God's cre than I do, and when a itated the trees and pu do no men harm to lool.
Therefore they see the
made between the pr museum which is to n ment. (Hear.) I can ing it, and I hope th

THAT DEBATE Between Elds. Threlkeld and Morris. HARRISBURG, Ill., Sept. 29th, 1875 o the Editor of the Sabbath Recorder I am just beginning to sit up a few minutes at a time from a long spell of lung fever. My health has been poor since the first week in August: but weak as I am, I must say a few words about the debate that I see

L. C. ROGERS.

spoken of in the last RECORDER. copied from the Banner. I think that some of our Seventhday brethren that were present should have reported the debate. I by a not give a full account of it until Ierving get well. When it commenced I was just beginning to walk about. having been quite low from a spell of flux and fever, but I summoned all the strength I could, got to the appointment in time, land people gathering from long distances, manifesting deep interest, so I wendinto it with what little strength I had. The first proposition was, "The

Sabbath of Eden as observed by the Creator is of universal obligation upon the children of men." Threlkeld affirmed; Morris denied. I had studied the subject well, and fortunately for my weakness. I had manuscripted all my work in this proposition (this was the only affirmation I had), and had every argument and proposition so supported by reason and logic, together with quotations from, and principles of eternal truth, that I know I speak advisedly when I say my opponent never touched my position at all. The second proposition was, "The

Sabbath of the fourth commandment of love of the Decalogue was a Jewish institution and pertained to the Jews only." Morris affirmed: Threlkeld denied. All I did in this, and all I needed to do, was to follow him in his quotations and show their irrelevancy; but my weakness prevented me from doing this with my usual amount of energy, which a certain elass of people seem to think other side.

The last proposition, "The first day of the week is the Sabbath of the New Testament, to be observed throughout the Christian dispensation." To my surprise, my night's rest so much refreshed me that I felt like I could get along much better to-day. Eld. M., being in the affirmative, opened. I noted every quotation. My strength enabled me to day to stand square by him in every position he took, and so far as I am concerned, he is perfectly welcome to every inch of ground he gained in this part of the fight. If I had strength, I would give a few of his quotations and arguments, and my answers, but I must close

Now, my brother, I am so far from seeing this matter just as Bro. Throgmorton reported it to the Banner, i. e., that Eld. M. fully sustained himself, I say I lack so much of believing it that I don't believe that he (Throgmorton) himself can do it. If he does, if he will just wait till I get well, he can select his time and place, and I will try and hear him. If some of the other brethren do not report in full, I will when I get well. Yours in hope,

C. W. THRELKELD. STONE FORT, III., Sept. 28th, 1875. I notice in the RECORDER of Sept. 23d, a communication from Eld. Throgmorton, taken from the Baptist Banner, in reference to a debate on the Sabbath question between Elds. Threlkeld, Sabbatarian, and Morris, Sunday advocate, in which people it is clarmed that Eld. M. gained a freshet. decided victory over Eld. T. I also there was present at the discussion alludbeasts, ed to by Bro. Throgmorton, and nty-five must confess I saw the matter in a somewhat different light. Bro. aithless- Morris made an attempt to prove, iay God first, the Sabbath was given to commemmorate the deliverance of Israel eril; he from Egypt, (Deut. 5: 15.) distinct-Thoever ly denying that the Passover was given for that purpose; and to support this denial, strangely enough, e world read Ex. 12: 11-17. Second, that destrue- the Sabbath was never given to any I make one till it was given to the Jews in evens the wilderness. Ex. 16: 23. And rything third, that the law of the Ten Comtht not mandments and God's Covenant with Israel were identical (Ex. 34: 28), and that the Decalogue was therey with fore abolished at the bringing in of baptism the New Dispensation. Heb. 8; 6 to rimitive close. He, however qualified this mmon;" last statement by saying, it was abbut be- regated "only so much of it as was brought over into the New Dispensation;" but failed to say what part ;" dis was saved from the general wreck; re was that the Sabbath perished he was very sure. 'Col. 2: 13-16.

The whole effort, to my mind, savored very much of weakness and not lati- unsoundness. Eld. Threlkeld may in giv. have failed to show the fallacy of ng and his arguments as thoroughly as ist. | could have been wished, yet I am to the persuaded the cause suffered little sisters. in the discussion of even this propoworks. sition. To prove the sacred charac-

ter of the first day he brought for | come when this wonderment will ward most of the scriptures usually cease. Now, I think, I have said quoted to sustain this proposition, from which he inferred that Jesus arose on the first day of the week. to you do all you can to put before That being admitted, he, in the sec- the people of Sheffield and the peoond place, inferred that the day on ple of England means of this sort the United Kingdom. The article that account became holy. If this in its turn might be admitted he in the third place inferred it had taken the place of the Sabbath. But Eld. T followed his proof-texts so closely, and so completely exposed his deluctions, that to my mind, he left him not one plausible inference to stood upon. And this, as I under stand it, was very generally the impression of the audience.

What a string of inferences is this Sunday sanctity based upon! And how strangely contradictory this is to the oft-repeated assertion of our Baptist brethren, that they will have nothing in faith or in practice for which they can not show a plain "thus saith the Lord." ROBERT LEWIS.

OPENING MUSEUMS ON SUNDAY. "A public hall and museum, pur-

chased and fitted by the corporation of Sheffield at a cost of nearly £30-000, were opened to the public to-day," Sept. 6th. In the evening, the corporation were entertained at a dinner, when Mr. Roebuck, M. P., spoke at length on the educational of opening museums on Sunday, a few remarks, took his seat. and pleaded quite earnestly for that day. Herewith is sent a para

the Brighton Aquarium Sunday costs! Few zealots and bigots will him. be found willing now to risk their stock in trade in defending the Sunday edicts of Charles II., who sneered at the wife of John James, the martyr (the first pastor of this tend to labor for the enforcement of penal or human law against traffickers on the first day, but in their lantern pictures they advertise a picture wherein Nehemiah is to be seen rebuking the Sunday traders in Jerusalem!! Wife and I attended. some months since, one of their exhibitions at Exeter Hall and saw the picture on the canvas, but although

see the Sunday in that one. AV. M. Jones. MILL VARD, Sept. 7th, 1875. Mr. Roebuck, M. P., at Sheffield, Monday

night, Sept. 6th, 1875. Now there is one thing I mean to say which I fear may raise something like a dispute and discord, but be propounded before they are reforth as pioneers of thought, as there are pioneers in the western parts of America. Now, when my friend, Alderman Fisher, told me days in the week-every day except Sunday-I said: "I am sorry to hear you say that, for Sunday is the very day on which it ought to be opened." (Hear, hear.) Alderman Fisher replied, and I believe he replied truly, " Public opinion will not go with us." But let us try public pinion. Let us see if public opinion cannot be made to feel that the man who has his bull dog by his side and goes out to the Sheffield moors to fight the bull-dog or to hunt a rabbit, may be induced to go aside into the park, and behave imself like a civilized man in a civilized community. Do we not do him good thereby ?-(cheers)-and cannot we believe that by opening a park in that way we may do good service, and that in our service to him we may benefit mankind? is that my friend Alderman Fisher has just told me that the park will be opened on Sunday, but that the Why not? that would render a man less a Christian, a less good or less worthy member of society? He sees that wondrous effect of human intellect, beautiful pictures kind ideas, and bringing to his mind considerations which as a human being anchorite his feelings, and make him a better member of God has made them, and nobody can admire God's creation more than I do, and when a man has im-

enough to recommend this park to vou. If I have any power, if my voice has any authority, I would say to raise them in their condition; make them good; make them worhy; make them good Englishmen. Don't teach them to aspire to inordinate wealth, and fancy that because some men have suddenly risen up from the condition of humble railway servants, to be railway lords, and have their hundreds of thousands, that they should imitate them, or that they should expect to thanks are due to the editor of the

be in their position. That cannot | Herald for his impartial and kind be. The large body of mankind are doomed to labor. The large body of mankind must win their bread by the sweat of their brow. Doing it, they may be good citizens; doing it, they may be good men; doing it, they may be kindly creatures one toward another, and they may hold up their faces before the Lord of us all, and say, "We are worthy of being upon this earth that you have made." (Cheers.) With these few words. I desire to propose "Success to the Sheffield Free Public Museum," and I beg you gentlemen, to believe that there a no more ardent friend of the Suseum of Sheffield than I am.

MEETING OF OLD STUDENTS. At a meeting of the old students of Eld. J. R. Irish, held at University Hall, Alfred Centre, Sunday even. | to restore the observance of the advantages of the museum, and in ing, Sept. 26th, 1875, on motion, the course of his speech he alluded Eld. Varnum Hull was elected to the frequently mooted question Chairman for the evening, and after order to avoid losing their lives and

President Allen made the openthem to be opened to the public on ing speech, alluding to his early impressions and experiences with him, graph of the address clipped from whom he called Father Irish. He the Daily News of this morning, said that he felt that he owed very which, if not too lengthy for the much of what he was to the faithful RECORDER, will give the reader instructions and inspirations of his some idea how the subject is treated early teacher, and should never here at times, and how eager even cease to honor and love him for They also advocate adult baptism. respectable people are becoming for what he had done. President Allen | Every expression of their views was a little more fair play. As for us was followed by Eld. Irish, who said, Sabbath-keepers, we should learn, if | in all his teachings he had a love for we have not already learned to our the work, and a desire that all those sorrow, that Sunday legislation under his instructions might not works mischief with the rights of only be instructed but be inspired have flourished, and now, after the the people, and robs the Jews and to live for God and for truth. Christian Sabbath-keepers of one- Sometimes he had watched the sixth of their lawful time, and is an course of his pupils with sadness, enpression of soul liberty in general. but generally with joy, and he Of all denominations, Baptists thought the fact, that of those beought with voice and vote to pro- fore him ten were ordained ministers test against Sunday legislation even of the gospel of Christ, was eviwith more vigor than they have dence that he had not toiled in vain, done against laws compelling them and that he should go down to the to have their infants either baptized | grave with joy, feeling the place he left vacant would be better filled by There was a general fuss about those who should follow him.

W. C. Whitford, President of prosecution a few weeks since; the | Milton College, alluded to the tenfine, £200, was remitted, and the der care and faithful instructions of Attorney General has now the pow- our beloved teacher, and thought er, by a recent act of Parliament, to that the best part of his life was remit fines levied in the interest of before him, in seeing the fruit of the Sunday laws. This means that his labors, and receiving the honors the prosecutor must pay his own of those who delighted to honor

L. M. Cottrell expressed his thanks for the good he had received from Eld. Irish's instructions, and hoped we should all meet in heaven. church), when she pleaded for a par- for this opportunity, thought he don for her husband. It is to be owed nearly all to the instruction attend to the work in the vicinity supposed that the Sunday League received from this teacher, felt his of Pardee. Two of my children s vigorously at work to render Sun- spiritual influence constantly. He day legislation void, and the Lord's said also that his rebukes were kind, Day Rest Association do not pre- and related an incident from his own experience as proof of it.

Mrs. T. R. Williams felt she had the right to call Eld. Irish father. had been a member of his family and received great good from his wife as well as from himself. G. H. Babcock thought he should

never tire of talking of his old teacher, said he loved him, and expected that in the world to come he we have looked at many pictures, would receive the welcome, "Come ye blessed of my Father." and even made them, we failed to Dr. T. R. Williams said he had

occasion to write his old teacher concerning his becoming a minister of the gospel of Christ, and the answer was, "If you can be as wise as a serpent and harmless as a dove all will be well." Had often thought I will say it because the ideas must of it since, and wished that young men might feel its force, and lay it ceived by the community. Men go to heart. Spoke also of his early experience under his instructions. The time to which the General Conference had adjourned having that it was to be opened for six arrived, Rev. L. C. Rogers presented the following resolution, which was

unanimously adopted: Resolved. That we heartily unite in expressing our gratitude and affection in Eld. Irish.

On motion, the Clerk was requested to prepare an abstract of the proceedings of this meeting for publication in the SABBATH RE-

Adjourned.

G. J. CRANDALL, Secretary. REPLY TO BROTHER CARVER, My Dear Brother,-I have read your response to my article on the subject of the "Kingdom of God." For some reason, you have mistaken my name for that of my uncle, What renders it still more curious (Varnum Hull); and also the date of the paper which you notice.

confirm even the most sensational The spirit of your response was good, but it appears to me that you ired houses only five are left stand-What would they see in the museum | hardly talk to the question. As I view it, it is not whether we are able to point out the kingdom, but storm was at its hight, water rose whether the Scriptnres teach that it over six feet in two hours, the wind is in existence. I am not at liberty olowing eighty-eight miles an hour, driving the water through the city rendering to him glad thoughts and to follow you in the discussion of at the rate of fifteen miles an hour your question, because it is not, sweeping everything in its way, and properly speaking, a criticism of my article. You, evidently, have city for ten miles a depth of several the community. You let him go read only one of my articles. There out and look at the trees. Well, was one in the issue of Aug. 19th, ing a total population of one hunas well as Aug. 26th. Please read both carefully. The question you

itated the trees and put them upon noticed in your article has reference hundred and fifty lost at Indianols, ital letters, are without spaces be glowing canvas I think they can to the authenticity of the Scriptures, a total of four hundred lives lost tween the words, and have no marks do no men harm to look upon them. Therefore they see the distinction made between which is to me a wonder-museum which is to ment. (Heari) I cannot help seeing it, and I hope the time will and hard the state of affined with the

in the city from the putrefaction of these bodies and from dead animals Under this caption, the Aberdeen was almost intolerable. Herald of July 31st, 1875, furnishes

It is also stated that a party of its readers with a pretty fair ac-Mexi ans on Sunday began robbing count of Seventh-day Baptists, and the dead bodies washed to the plain of the fact that they are alive in four to six miles back of the city. The scoundrels chopped off fingers, hands and ears from the men and will be found below. I suggest women to obtain jewelry. As soon that where it can be afforded. Seventh-day or Sabbath newspapers of citizens went out and killed five should be sent for a time to those of the Mexicans whom they caught papers in this country which have at the work.

Thousands of drowned cattle are exhibited, and which shall herestrown over the prairies south of after show us the courtesy of a fair notice in their columns. Our by the current, and several light coasting steamers are lying in the same direction, from six to ten miles inland, having been left high and dry two thousand white men in the article on the Seventh-day Baptists by the receding waters. and their mission to Scotland and

other parts of these Islands.

"A NEW MISSION."

seventh day (Saturday) at the time

of the Reformation, but who were

obliged to fly from their country in

liberties. In the unchristian perse

cutions of two centuries ago, many

of this denomination were impris

as marturs to their peculiar opinions.

They were persecuted alike by Pa-

pists and by Protestants, though

estant Christians only in their stead-

fast observance of the seventh day

instead of the first day, or Sunday.

this country.

cable.

S. R. WHEELER.

PARDEE, Kan., Sept. 19th, 1875.

seemed to indicate.

masses in the streets.

THE STORM IN TEXAS.

entirely destroyed. Lighthouses

vharves, business houses and dwell-

The telegraph office is gone, the sig

al office is damaged and telegraph

ines down for miles. Railroads are

count of the great excitement it was

impossible to obtain the correct num-

per. Dead bodies were strewn for

The town of Saturia was washed

away, and only two houses remained

of what had been Matagorda. Stand-

ing Town, Cedar Lake, was washed

Point was entirely swept away by

the storm. The U.S. Revenue cut

A special dispatch to the Cincin

nati Times says parties who arrived

from Ind anola and who were there

during the terrible cyclone, fully

During Thursday night while the

beed abandoned by the crew.

TO WHOM IT MAY CONCERN.

oned and tortured, and many died

Information received at Washingis a great deal of dissatisfaction and come to an end, though not without "A NEW Mission.—British so uneasiness in Cuba among the considerable disturbance on the part cieties are continually sending mis wealthy Spaniards, at the prolonga- of the leading strikers, who inter sionaries to all parts of the world but very few missionaries are sent tion of the insurrection, by which from other lands to Great Britain immense damage has resulted to all yet recently a mission has been commenced in Scotland by the material interests on the Island, the American 'Seventh-day Baptists'injury being incalculable. They denomination numbering over have therefore united in a remontwenty thousand in the United strance to the Spanish government against a continuance of hostile this side of the Atlantic. [This movements to suppress the insurrecnumber refers very probably to tion, believing that by a wise policy peace may be reached between the day Adventists. w. m. J.] They de ontending parties without further scend chiefly from English and olood shed Scottish forefathers, who endeavored

Not succeeding in their efforts for conciliation and relief in that direction, a story comes from sources which are said to be reliable, that these wealthy Spaniards have either, directly or indirectly, proposed to the Cuban Junta at New York to co-operate with it in such measures as may effect an accommodation beween the contending parties; but that the Junta declined their overture, declaring their determination to continue the war until their object in commencing it, namely, the independence of Cuba, shall have been secured. There are no means of ascertain-

EXPENSE OF THIS WAR utterly silenced by the severities to on the part of Spain, further than which they were subjected, but in America (to which land of the free that \$40,000,000 were expended for many of them fled on their banishmilitary purposes in one year, name-

ment from Britain) they appear to ly, in 1870-'71, in Cuba, to say

nothing of the fleet of gunboats in elapse of two centuries, we find Cuban waters. The same official source says that the descendants of these exiles estheir forefathers. It is not general- ceeded one hundred thousand men, more than half of whom were reguly known that there has always been small remnant of the Sabbatarians | lar troops, and that the losses of the army of Cuba exceeded eighteen xisting in Great Britain. They thousand men. The insurgent have only two churches—one in forces at that time did not number London and one in Natton, near more than six thousand of all arms. Tewkesbury—but there are many

It is in view of such vast expenses olated Sabbatarians in different parts of England, Scotland, and Ireprominent Spaniards both in Cuba land, and we are informed that it is through their influence that the and Spain are anxious for a cessa-American co-religionists have been tion of hostilities, but it is the opinion of gentlemen at Madrid, as exinduced to commence a mission in pressed in the correspondence from government and the prevalence of ides a con-I have accepted the invitation of the Missionary Board to labor as Cuba. general missionary in Missouri,

LATEST FROM THE INDIAN COUN-Kansas, and Nebraska. Some communications have already been re- TRY.—An Omaha dispatch of Oct. ceived from localities where my 2d, says that the farm of John Philservices are desired, and I have lips of Wyoming, an old frontiersbeen urged to come as soon as man on the road between Fort Larpossible. I can not now write to amie and Chevenne, was raided O. D. Sherman said he had longed the different individuals, so let me Sunday last and all his stock carried off by Indians. He is in the city here say that at present I can only with a petition numerously signed, asking for government authority to raise a company of volunteers to are now lying prostrated with ty- protect themselves against Indians. John Lutterel, hay cutter, was killed, phoid fever, and in a critical situascalped, and his nose and ears cut tion. We are praying and hoping amidst great anxiety that they may west of Fort Laramie, Sept. 29th. be spared to comfort us and glorify God. Such being the circumthat serious trouble with the Palla Indians in the mountains in the stances, I feel that both churches and isolated Sabbath-keepers will be patient with my delay. In the

north-eastern portion of that country, is apprehended. They have remean time, let all such communicate Tennecola Ranche, which they had long occupied and to which they with me with reference to labor, are evidently justly entitled, and and as God shall permit, I will atthreaten reprisals. They number tend to the work as early as practibetween 300 and 400 able bodied men, and owing to the remoteness of their locality, about 80 miles inland, the sparseness of the white settlements there, a grave difficulty seems imminent. Governor Pachro The storm in Texas proved even and Gen. S. Schofield have been more disastrous than the first reports telegraphed for arms and troops. Great apprehension is felt in San The town of Indianola was almost

ANOTHER CALL FOR BONDS.ings, were broken to pieces or swept The Acting Secretary of the Treasaway. There are only three houses ury has given notice that the princiremaining which are not damaged. pal and accrued interest of the following 5.20 bonds of the issue of June 30th, 1864, will be paid at the washed away, and houses, fences Treasury at Washington, on and and trees are piled up in broken after January 1st, 1876, and that interest on said bonds will cease on Reports of the loss of life are conflicting, but all agree there were from 100 to 150 lives lost. On ac-

Coupon Bonds-\$50, No. 3,301 to No. 3,700, both inclusive. \$100, No. 10,501 to No. 12,000, both inclusive. \$500, No. 15,301 to No. 18,000, both inclusive. \$1,000, No. 59,701 to No. 68,000, both inclusive. Total, \$2,500,000.

Registered Bonds-\$50. No. 69 o No. 150, both inclusive. \$100, away and all the people lost. The No. 601 to No. 1,000, both inclusive. town of Velasco was swept away, \$500, No. 482 to No. 750, both in clusive. \$1,000, No. 2,651 to No. 4,900, both inclusive. \$5,000, No. out no lives were lost. Christians 1.551 to No. 2.100, both inclusive. ter lying at Velasco was capsized \$10,000, No. 3,751 to No. 4.600. and carried to sea, supposed to have both inclusive. Total, \$2,500,000 Grand total, \$5,000,000.

oldest Bible manuscripts in existonce is supposed, by Tischendorf, its disreports of the destruction of life and coverer, to be one of the fifty conoperty there. Out of three hun- ies of the Scriptures which the Emperor Constantine directed to be made for Byzandtium, in the year 331, under the care of Eusebius of Cæsarea. It consists of 3451 leaves of very fine vellum, made either from the skins of antelopes or of asses, each leaf being 147 inches high by 13½ inches wide. The early his tory of the Vatican manuscript is covering the plain in the rear of the not known, but it appears in the

first catalogue of the Vatican Library in 1475. It is a quarto vol-Several small settlements numberume, containing 146 leaves of fine thin vellum, each 101 inches high dred and fifty, were also swept out of existence, making with the two are written in Greek uncials, or cap-

STEALING FROM THE INDIANS. - \$1,205,531,580, is assessed in the city It would seem that the Indians are of New York. not always the guilty parties in cases of horse stealing and violation of

treaty stipulations, as may be seen by the statement of Special United States Commissioner Shanks who reports eighteen hundred horses stolen from the Indians while on their resas it was heard of in the city a party ervation near Fort Sill, and only forty recovered and returned to them. The United States, by treaty, have promised to return them or pay for them. One party in Texas said to have taken four hundred Indianola, where they were carried and others have been driven to Kansas. The Indians complain of the depredations of bad men, and ask to be protected. There are nearly

Chickasaw nation, in violation of the intercourse law. THE LONG STRIKE of the operaton from Havana shows that there tives in the Fall River mills has fered quite extensively with those wishing to work, in sorting to violence. The militia was

> and, after a fev the mills are at seeistaace attempted 🐭 🐽 neighborin: iocașii a more sympathe" of that city forbade 🗔 Newport Committee to solicit of for the strikers, and ordered them arrested if the attempted it.

held in readiness

THE INDIANS.—Dispatches from Red Cloud agency report that the council closed without results and every indication of failure. The feeling among the wild Indians of the North is openly hostile. Spotted Tail seemed completely overawed by a chief named Little Big

Man. The attack on the commissioners by young men of the Chevenne, Arapahoe and Ogalalla tribes was prevented by the coolness and promptness of a young chief "Afraid of his Horses," and Sitting Bull, whose warriors drove away the vicious Indians, and afterward formed in battle array about the commissioners and their cavalry escort and prevented the conflict.

RE-OPENING OF THE GUIBORD tablishing a mission in the land of the aggregate force under arms ex. | CASE.—The Guibord case was ar gued before the courts Sept. 27th. The "Fabrique" were required to show cause why they should not be condemned to pay two thousand dollars for the gates of the Catholic cemetery being closed to the remains of Guibord. The "Fabrique" without corresponding results that have paid the costs awarded to th "L'Institut Canadien." amounting to over six thousand dollars. Messrs. Jette and Doutre argued the case efore Justice Johnson who gave judgment dismissing the motion, Spain, that want of stability in the each party to pay their own costs.

> A CLEAR STATEMENT.—The Cathsideration of the pacification of olic Tablet of New York, in discussing the religious status of Protestants, no authority in religion, and pany. of propagandism, and religious lib erty is in no sense violated when the national authority, whether Catholic or pagan, closes their

THE Hartford Courant says: "The whole spirit of the railing against these Sunday meetings in the mountains is unchristian, btt the promioff by Indians, twenty-five miles uent geniv to the subject by the reply | River strikers. of Mr. Beacher will tend to broader A dispatch from San Diego states | discussion of the Sabbath question cently been ejected from lands on have prevailed for many years lenders don't like the security. among some denominations.

journal devoted to Southern agriculture and horticulture and to immigration is published by Chas. W. Blew, at Jacksonville, Fla., at \$3 a the interests of Florida, and is inis typographically a credit to its

THE HEBREW NEW YEAR .-- The Thursday, Sept. 30th, that being the died. first day of the month Tishri. This is one of the most important of Jewish feasts, and the services are said to be very solemn and impressive. Sabbath day Oct. 9th.

THE ILUSTRATED HOUSEHOLD MAGAZINE for October embraces, in its table of contents, several articles on each Thursday. of interest, and furnishes pleasant

THE FAST MAIL.—The letter bags rom Chicago and the West which they desire to get to New York in the shortest possible time, are quiety transferred at Dunkirk from the Fast Mail train" to the Erie road. THE CODEXSINALTICUS, one of the two and reach New York more than five hours ahead of the "Fast Train" by way of the Central.

> SPAIN.-A Madrid dispatch Sept. 28th, reports that dissensions have occurred among the Carlist leaders Dorregary, Mendera, and Perula, which Don Carlos himself is unable to reconcile. The Carlist leader Gamemdi has been defeated at Castello in Catalonia. ATTENTION is called to the adver-

isement of Eld. Bailey's History of tisement of Eld. Balley's History of does not dissipate—Night Sweats, Irrita the General Conference, in our adtion of the Nerves, Difficult Expectora tion, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and vertising columns. We have frequently been applied to for the book Wasting of the Muscles. Address CRAD-DOCK & Co., 1032 Race Street, Philadelphia, and in order to accommodate those Pa., giving name of this paper. wishing it have procured a supply. CAN'T GO TO CHURCH.—Why not ? O!

SUMMARY OF NEWS. The grand jury of the District of Columbia have returned, in the Criminal Court, a number of indictments against Chas. G. Fisher, late U. S. District Attorney, Wm. M. Evarte, counsel for Snyder, Benj. F. eighton, formerly assistant clerk of the Police Court, John Green, and Mary Miller, growing out of the release of Edward W. Snyder, the alleged Perry burglar, on a

bogus bond.

The New York Advocate says The many friends of Dr. J. H. Vincent, the indefatigable and successful Sunday School and tract editor and secretary, will be sorry to learn that he is now suffering from exhaustion and deperssion. His excessive abors during the summer are now telling upon the nervous system, and immediate rest is necessary. The following are the expendi-

tures for carrying the mail for the fiscal year: Railroads, \$3,193,951; steamboats, \$59,685, star service, \$5,152,851; mail messengers, \$633, 493; total, \$15,583,518. Starservice s service in which the mode of carrying the mails is left to the disretion of the contractor. The Secretary of the Treasury has viven directions for the retirement of

\$304,584 of the outstanding legal enders, that amount being 80 per ent, of the national bank circulation sued during the past month. Un il further orders the outstanding egal tenders will amount to \$373, A dispatch from Jamestown, N.

Y., states that the steamers James town and M. Griffiths were burned Friday night. Cause unknown. The Jamestown was worth about \$25,000; insured for \$15,000; and the Griffiths was worth about \$10-000; insured for \$5,000.

The Supreme Court of the United States has decided that lands granted by the Government as a subsidy n aid of railroads are, after the title has passed to the companies owning the road, liable to taxation by state authority for state and municipal purposes, like any other property. The latest reports of the Fiji Islands represent the ravages of the measles as simply dreadful. It is estimated that one-third of the population have been carried off. and the danger is now that the whole

population will go unless something s done to check the disease. The Papal Nuncio has given the Spanish Government to understand that it must submit to the Concordat. i. e., be perfectly obedient to the dictation of the pope, or incur his opposition, and find him aiding Don Carlos. The government is quite alarmed by the threat.

Five years have already been devoted to the revision of the New Testament, and it is believed that the work will require five years more. pletely revised, with the exception of two disputed points.

At the suit of the Erie Railway Donohue has granted an attachment against the property of the New ants, says: "They have, as Protest- Jersey and New York Railway Com-

The trial of John Siney, president God. They have from God no right of the Miners' National Association, for conspiracy in connection with the miners' strike of last spring, has commenced at Chesterfield, Ps. Ex-Senator Carpenter, of Michigan, is mouths and their places of holding of the counsel for the defendant.

The Park Commissioners have refused the application of Swinton Ward and others asking the use of Tompkins square, in which to hold a meeting of New York workingmen to sympathize with the Fall

The little state of Honduras, with an annual revenue of only about Thereare many eminent clergymen \$388,000, has since 1867 succeeded who are not strict Sabbatarians, and in incurring a public debt of \$29,can find no warrant in the New Testa- 000,000. The state would like to ment for the stringent ideas which borrow \$72,000,000 more, but the "Don't give up the ship!" Com-

modore Perry's flagship Lawrence, THE SEMI-TROPICAL, a monthly which was sunk in Erie harbor sixty-two years ago, has been raised, and the bottom found to be in a good state of preservation. She is to be exhibited at the Centennial. The total receipts of the New York vear. It is a vigorous advocate of State Fair held at Elmira last week were \$14,114, which it is estimated, tended to induce immigration. and | would have reached very nearly \$20,-000 had it not been for the storm

of Friday. been received in London, dated on the Victoria Nyanza, March 1st and year 5636 of the Jewish Calendar, May 15th. Two of his white comommenced with the evening before panions, Barker and Podock, had

The New Haven Web Combany's works, the needle works of Card & Morse, and the shear works of J. T. Henry, all in Centerville, Conn., were burned Sept 27th. Spontane The day of atonement occurs on ous combustion. Loss \$100,000.

The Assistant Treasurer at New York has been directed by the Secretary of the Treasury, to sell four nillion dollars of gold during the present month, one million dollars The Bank of California has re-

and instructive reading for the fam- sumed business, under very promisily circle. Published by the House | ing circumstances. The deposits exhold Publishing Company, New ceeded the checks paid on opening day by about \$750,000, confidence seeming fully re-established. Dong Gong, a Chinaman, was ordained in Oregon as a Baptist min-

ister, after due examination by a council of ministers. Several of his countrymen were present. He is to Centre, Trenton, Carlston, Transit, engage in missionary work. The number business of Canada i in a bad condition. Several mills have shut down, and many workmen

have been thrown out of employ-Indictments have been found against thirty of the Guibord rioters n Montreal.

A MAN OF A THOUSAND.—A CONSUME tive cured. When death was hourly ex pected from Consumption, all remedic having failed, accident led to a discover whereby Dr. H. James cured his only chil with a preparation of Canabis Indica. now gives this recipe free on receipt of tw

LIST OF JURORS for Circuit Court and Court of Oyer and Terminer, to be held at the Court House, in the village of Belmont, N Y., in and for the County of Allegany, on Monday, the 18th day of Oc tober, A. D., 1875: preached by O. U. Whitford, of Farina.

GRAND JUBORS Amity—Eben Wright.
Andover—Uriah Davis.
Alfred—Peleg Thomas.
Alma—James Welch, Ittal Elliott.
Bolivar—D. C. Ackerman, Lucius

Clarksville-Anson Congdon Cuba—Charles Guilford, Elijah Helmer. Friendship—George Tompkins, Perry Atlen, Abel Hosley.

Genesee—Joel B. Crandall.

Independence—Lester Stone.

Scio—Benjamin Palmer, William

Lewis.

The Sabbath as shown from the New Testament. O. U. Whitford.
Different orders of the Ministry, if any.
W. F. Valcleve. ickerson.

Wellsville—Alexander Smith, Dickinson Clark, Ezra Devore.

Wirt—Hiram Dimick, John S. Rowley. Willing—James R. Wood. Ward—Ferris F. Margeson.

PETIT JURORS. Amity-Miles E. Davis, James M. Sto D. H. Bradley, Leander Gorton, J. N. Midlaugh, V. B. Coleman, E. F. Willets. CANCER Cured by Dr. Bond's Discovery. Reme Andover—Calvin Wood.

Alfred—Frederick Sherman, Thomas

dies, with full directions, sent to any part urdick, Halsey M. Burdick, Silas C. Burlof the world. Send for pamphlets and particulars. Address, H. T. Bond, M.D., enna Cancer Institute, 1838 Columbia ard.

Clarkeville—Clinton Millis, M. M. Cong-Avenue, Philadelphia, Pa.

Cuba-J. H. Hallack, James McMonigal Hiram Reynolds.

Friendship—George C. Champlin, Willam H. Wells. In Bolivar, N. Y., Oct. 3d, 1875, by Rev Y. W. Eston, Mr. CYRENUS PERRY, of Al-red, and Miss FLORA CORWIN, of Sharon, Genesee—George N. Smith, John H. randall, John Gleason, Myron P. Keyes. In DeRuyter, N. Y., Sept. 16th, 1875, by Rev. J. Clarke, Mr. KENYON P. CRANDALL,

Brookfield, and Miss M. EMERGENE Burnick of DeRuyter. In Albion, Wis., Sept. 24th, 1875, by Eld ock. *Wellsville*—John A. Armstrong.

Wirt-Morris H. Coats, B. F. Stanton ima, and Mrs. P. Louisa Fuller, Orson M. Witter.

Willing—Robert Palmer. In Willing, N. Y., Sept. 12th, 1875, HER-

S. S. PAPERS FREE!-The Little Sow Cheapest, Handsomest, and Best Sunday School Paper. Christian, undenomination-In Hornellsville, N. Y., Oct. 1st, 1875, l, anti-sectarian. Weekly, 60c. per year; emi-monthly, 80c.; Monthly, one year, after an illness of more than two years continuance, Mr. SOLOMON N. PETTI-The Morning Watch .- Lesson Paper BONE, in the 45th year of his age. contains hits, hints, Notes, Outlines, and

In Scott, N. Y., Sept. 23d, 1875, Hon Lessons. 50c. per year.

The Lesson Leaf.—8 pages monthly GEORGE S. GREEN, in the 88th year of his age. He was born in Hopkinton, R. I., and with each Lesson on a separate leaf.
"Best in the world!" so people say. \$1
per 100; \$9 per year. The All these
papers free for the rest of 1875 to those
subscribing now for 1876.

W. W. DOWLING, Publisher, Indianwas married to Amelia Maxson, of Truxton, N. Y., March 8th, 1821. For a num-Jenks of DeRuyter, whence he came to business, which he successfully carried on for many years. In 1838, he was elect-

SPECIAL NOTICES.

Rev. John Green. Thus one of our most MISSIONARY BOARD MEETING .- A aged citizens has fallen asleep in Jesus, honored and respected by all who knew eeting of the Executive Board of the Sev enth day Baptist Missionary Society will be held at Westerly, R. I., on Wednes-25th, 1875, of consumption, CARRIE F. F. EDWARDS, wife of Lafayette Edwards, day, Oct. 20th, at 9 o'clock A. M.

THOS. V. STILLMAN, Rec. Sec.

aged 22 years, 1 month, and 29 days. Although Sister Edwards's name was not en-INFORMATION WANTED .- During rolled on the record book of any church, he General Conference some one paid to she died in the triumphs of the Christian faith, and in the full and happy conscious the undersigned the sum of five dollars, ness of the presence of her Saviour. Her disease was of short duration, yet during at the same time stating what he wished done with it. What it was, or what was that short time, her soul growth was rapid, richly developing itself under the warm influence of the presence of the divine wanted, I can not now tell. If the one handing methe money will communicate spirit. Jesus was precious to her, and her consciousness of his presence was unmistakable. Her last word on earth was Jesus. Her funeral was held in the house with me respecting the request, I will try and perform the duty assigned me.

G. J. CRANDALL Richburgh, N. TRACT BOARD.—There will be

meeting of the Board of the American Sab-

bath Tract Society in Leonardsville, on Company to recover \$26,398 22 for Tuesday, the 12th of October next, at 10 will give you rest." Theme, rest; or the o'clock A. M. All member are requested to be present. A. B. SPAULDING. President MINISTERIAL CONFERENCE.—Provdence permitting, the annual meeting of

day Baptist Church of Andover, commenc-

ing Oct. 19th, 1875, at 74 o'clock P. M. The ollowing is the programme: . Davis, T. E. Babcock, T. V. Stillman, C Crandall, J. Kenyon, A. W. Coon, S. Friswold, R. Lewis, T. W. Threlkeld. Introductory Sermon, L. R. Swinney. What is the doctrine of the Old Tests nent concerning a future life? T. The Bible doctrine of a revivaFof re All payments for the SABBATH RECORDER

ligion. N. V. Hull.

Who are to be considered as composithe eldership of the church? W. B. G are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl edged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to extte. What is the best method of conducting public worship? G. J. Crandall.

What is the true doctrine of Christian V. R. Barber, Alfred,

union? J. Kenyon. W. B. GILLETTE, President. G. J. CRANDALL, Sec. THE QUARTERLY MEETING of the

churches of Hebron, Hebron Centre, Os wayo. Allegany River, and the society at Bell's Run, will be held with the Hebron. Church, commencing Sixth-day, Oct. 8th, at 7 o'clock P. M., with a prayer meeting. reaching Sabbath morning, at 101 o'clock, by Eld. W. B. Gillette; evening after the Sabbath by Eld. L. M. Cottrell, followed by lowed by a conference meeting. It is hoped and expected that a Sabbath School Institute will be held immediately after

M. Mullet, Delmar, 175 B.D.Randolph, Plainfield, N.J., 193 THE IOWA YEARLY MEETING will be held with the Carlton Seventh day T. R. Reed, Watson,
W. R. Prentice, Alfred Centre,
S. C. Maxson, DeRnyter,
Mrs. T. O. Barker, North Loup, Neb., Baptist Church, Tama Co., Iowa, commencing on Sixth day evening before the third Sabbath in October next. Teams will meet the brethren from a distance, at NEW YORK MARKETS-00T. 2, 1875 Toledo on Fifth and Sixth days before the meeting. A cordial invitation is ex Pots...... 5 00 @ 6 00 tended to all. Cy order of the Church. Pearls.....

B. C. BABCOCK, Clerk.

NOTICE TO THE SEVENTH-DAY BAP TIST NORTH-WESTERN ASSOCIATION. The funds due on apportionment from the churches in arrears are very much needed to pay off the indebtedness of the Assocition. Please forward at the earliest time possible to the Tressurer, J. C. ROGERS. Milton Junction, Wis. As per vote of the Association, the 

churches are requested to continue and forward their contributions for missionary purposes to the Treasurer, until the pres ent indebtedness is canceled, which about \$75. NOTICE!-Providence permitting

the Semi-annual Meeting of the Dodge

and Alden Seventh-day Baptist Churches of Minnesota, will convene for its next session with the Dodge Centre Church on Sixth-day before the second Sabbath in October next, at 2 o'clock P. M. Appoint nents: Eld. H. W. Babcock, Introductory discourse; Eld. Z. Campbell, alternate. 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.

PRESCRIPTION FREE.—For the

edy cure of Nervous Debility, Week-

ness, Opium Eating, Drunkenness, Catarrh, Asthma and Consumption. Any Druggist can put it up. Address, Phor. Wiggin, Charlestown, Mass. DAY BAPTIST MEMORIAL FUND.-The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Insti-

HISTORY OF CONFERENCE.
Rev. James Bailey has left a few THE SOUTHERN ILLINOIS YEARLY MEETING will be held with the Stone ropies of the History of the Seventh day Buptist General Conference at the RE-Fort Seventh-day Baptist Church, Saline County, Illinois, commencing on Sixth-day CORDER office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price.
Address SABBATH RECORDER, Alfred before the fourth Sabbath in October, 1875, at 10 o'clock A. M. Annual Sermon to be

A MONTH TO \$200 A MONTH TO AGENTS everywhere. Address EXCELSIOR MANUFACTUR. be held the day before, at 10 o'clock A. M., ING CO., 151 Michigan Av., Chicago, Ill. write, and themes to be written for criti-

A Minister's and Deacon's Meeting wil

at which the following are persons to

Sacrifice and Atonement, their naturand extent. N. Wardner.

Duty of the Church to its Pastor.

Duty of the Pastor to the Church.

Mission Work. M. B. Kelly. An Exegesis on Matt. 5: 17. A. C. Ain-

MARRIED.

ed a member of the State Legislature. He

rofessed religion some time after he came

Scott, and was baptized by his brother,

Sabbath a symbol of heaven.

Mrs. C. F. Camp, J. B. Henry, L. A. cofboro, J. Clarke, S. C. Maxson, Mrs. T. D. Barker, O. U. Whitford, H. M. Utley

racts sent), R. Stillman 2, M. Babcock, I

Prentice, W. C. Webb, Mrs. C. T. Roger Mrs. C. S. Williams, M. V. Burdick, J. M.

RECEIPTS.

Paya to Vol. N

tend back of Vol. 28, No. 27.

Saunders, Richburgh,

P. Dye, " H. Green, Little Genesee,

C. D. Lewis, Stevens' Mills, 2 50 E. L. Maxson, S. Dansville, 50

Mrs. E. Goddard, Otego, 250 33 A.R. Crandall, Lexington, Ky., 250 33 A. R. Cornwall, Albion, Wis., 175 31

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" fancy...... 6 15 @6 45
Western shipping... 5 50 @6 10
" choice..... 6 10 @7 70

St. Louis extras..... 7 25 @9 00

Minn., com. to best... 6 10@10 25

Mrs. C. A. Chapin, Milwaukee, 50 McFarland, Springfield,O., 50 B. Richards, Poncah, Neb., 175

J. T. Davis, Toledo, Iowa, 300

C. Crandall, DeRuyter, Church, Otselic Centre,

R. Vaughan, Springville, Miss M. Hopkins, East Otto,

Pope, S. Elizabeth Goddard 2. N. E

ROBERT LEWIS, Clerks. C. W. THRELERLD,

W. Threlkeld

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LERK'S OFFICE. 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 Selmont, N. Y., on Monday, the 18th day of October, A. D. 1875. Also the names of thirty-six persons will in like manner be drawn to serve as Petit Jurors at the said Court. Given under my hand this 6th day of September, 1875. W. H. H. RUSSELL, County Clerk.

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FOURTH QUARTER, REV. L. E. LIVERMORE. LESSON XLII.—MANY MANSIONS.

For Sabbath Day, October 16.

JOHN 14: 1-7.

1. Let not your heart be troubled: ye be-leve in God, believe also in me. To prepare a place for you.

3. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

4. And whither I go ye know, and the way ye know. know.

Thomas saith unto him, Lord, we know twhither thou goest; and how can we know the control of the control . 4. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but he ma the Father, but by me.
7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

DAILY READINGS.
John 14: 1-14. 4. Matt. 25: 31-46.
John 14: 15-31. 5. Eph. 2: 13-22.
Rev. 21: 10-27. 6. 1 Pet. 3: 8-22.
7. Matt. 11: 25-30.

TOPIC .-- The heavenly home GOLDEN TEXT.—"But now the desire a better country, that is, heavenly."—Heb. 11: 16.

OUTLINE. I. The Father's house. v. 1-3. II. The way thither. v. 4.8 III. Unity of Father and Son. v. 7. QUESTIONS.

I. v. 1. When and where was this discours uttered? What had occurred to trouble th disciples? Does this verse suggest a remedy for heart trouble? What is it to "believe i God?" Do any now believe in God who do not believe in Christ? Do you believe in Chris in the sense of this verse? v. 2. What place is meant by "my Father's Why does Jesus speak of heaven as

a house? What is the meaning of "many mansions?" Do you think heaven will er cced all we can anticipate of its glories? See 1 Cor. 2: 9. For whom is such a house pre pared? What did Paul say about his heaven! house? 2 Cor. 5: 1. Have you asked Christ to "prepare a place for you" in his Father's v. 3. Does "if" in this verse express any

doubt about Christ's going or coming again What does he mean by "going?" What by "come again?" What high privilege is here promised the disciples? II. v. 4. Did they know whither he was go ing? What does "the way" mean here? v. 5. Who was Thomas? Mention some trait

# Miscellaneous.

THE BONNY HANDS.

I own the charms of rounded arms. Of raven hair and tresses fair, Of cheeks that toy with white and red Of pouting lips where Cupid dips The arrows that to hearts are sped; Yet none of these my fancy please
Like the bonny hands that make good

Some hands have art to move the heart, By waking music's sweet appeal; Some borrow dyes from perfect skies, And through the canvas make us feel Some make the dress fair forms caress, To win the heart and turn the head; For me, more rare beyond compare Are the bonny hands that make good

Gay maiden, vain the rustling train. Those jewelled hands so idly crossed, That idler mind can pleasure find In every hour ignobly lost! Your jewels shine, your looks are fine, But I'll not seek, whene'er I wed. For jewelled hands or gold and lands; But for bonny hands that make good

## THE CHICKADEES.

"Hello, Joe! What are you go ing to do with your gun?" cried Rufus Randolph, as he passed a neighbor's house on a wintry day, and saw one of his mates preparing to load an old fowling piece. "Come here, and you'll see," re-

plied Joe, pouring a charge of powder into the barrel. Then ramming down a wad. "See those birds!!I'll pepper 'em."
"Why, they're chickadees!" said

Rufus. "You wouldn,t shoot a chickadee! They're the dearest little

"But just see what they're about!" said Joe, with flashing eyes, as he

dropped the rattling shot into the merry little creatures on the fruit trees in Joe's yard, flitting from

bough to bough, briskly seeking their food, and uttering from time dee!" Spring was at hand, but snow was still on the ground, and the twelve feet from the ground, and I should have delighted the eyes and into it, and hearing the young ones first branching, but after starting the that!" To which a venerable min-

was not a bad fellow, and Rufus them. It was very like a woodpeck-He watched carefully, and saw that they were actually tearing open the disturbed by my presence; and out fruit buds! One would alight on a of pity to them I sl pped to the twig, hanging perhaps head down- ground, and went to a log a little wards swing a moment, put his sharp | way off, where I sat and watched little bill into a bud, then hop them. It was some time before skill and quickness.

ting a cap on his gun.

"We can frighten them away. gone several minutes, while the oth-They may go to our orchard—I don't | er kept guard outside. I stayed till believe father will care. Why, we they got used to seeing me there, feed them around the door every win-ter, and think so much of the dear as a friend. Two or three days aftlittle things! O, there goes Cous- er, I was there again; and on the in Tim! he'll know if they do the third visit, I was delighted to see

to the spot. When he saw the birds, | tree close by their home. They were and heard what Joe proposed to do, about two thirds grown-just large he looked at him pleasantly, and enough to fly a little, but not to was beautiful. I assure you, boys, to

"Of course you want to save your trees; that's natural. guess the fruit's of more consequence

"You think they eat the buds?" "I know they do! You can see catching worms and caterpillars,

"Yess, I see," said Cousin Tim, with a smile; "but after all, they do not eat the buds. "Don't-eat-the buds?" Joe

stared. "What then do they eat. "Something in the buds," replied. "Something that should fall. The old birds were the "supply." would do your trees a great deal themselves so small, that this little Yes, Tommy, "good articles are for traffic, and the first tramore harm—a thousand times more family scene made a very charming always in demand." This is true 10 hours to travel 103 miles. harm-than the birds do. Every bud the chickadees pick open has in it an insect. The perfect bud they do not touch. But watch them; isn't the buds alone they are search tree. He is finding the eggs and grubs of insects in the crevices of the bark, where you would never | ward—it may have been a month, think of looking for them. Save I was passing near, when I thought your trees? Why," cried Cousin that, seeing the birds were hatched sale. They may go a begging. Men others Tim, "if you wish to destroy your and flown, I would try and see what don't want them. The lazy, the disworms, and the fruit wormeaten- the of the soft wood around it with hands may be had.

of his character. Was he more doubtful than of his coming, we are not competent to afthe other disciples? Was he too cautious?
v. 6. What was Jesus's reply? Was this a Iow was he "the way, the truth, and the

ninds of my unconverted scholars?

III. v. 7. How could knowing him cau them to know the Father? In what sense had they seen the Father? Are Christ and the Faher one? Are they also two persons? What are the chief lessons to be drawn from Teacher's question: How can I most success fully impress the truths of this lesson upon the

"the way." NOTES AND COMMENTS. v. 5. We know not. Thomas, one of the apostles, had some marked traits of I. v. 1. Let not your heart be troubled. This discourse, so full of character. "His character is that of a man slow to believe, seeing all the difficulcomfort and divine counsel, was spoken on the night before the crucifixion. They ties of a case, subject to despondency, viewing things on the darker side, and yet were still at the place where the passover had been observed. The disciples were full of ardent love for his Master."-Smith. He seems not fully to compregreatly troubled at what he had said about

my Father only." Matt. 24: 36.

may seem strange to us that the disciples

should be so much under the influence of

so long in accepting Christ in full faith.

But it is not an easy task to rid ourselves

education. We now have greatly the ad-

seen him. This must have greatly per.

versy, great is the mystery of godliness.'

about two-thirds the length of my

amine it, when to my surprise I

"That the bottom was half cov-

ered with eggs; there were five of

them. As I had never seen a chick-

adee's egg, I took one out as care-

it was like. It was nearly round,

faintest reddish tinge, and little

brown sepcks at the larger end.

"Come, Rufe, let's go out behind

the barn and fire at a mark."—St.

THE OLEANDER.

The oleander is a very ornamental

plant when properly grown, but we

is scarcely one of my readers who

Take a healthy cutting, place it

main there till roots appear; then

try to have it branch until it blooms.

plant you desire. After blooming,

three shoots will start; allow these

shoots; but after these have bloomed,

Two years ago we had a plant

the plant blooms.

has not seen dozens of tall straggly

Nicholas.

"What was it?" cried Rufus.

mide a discovery."

hend the scope of his Lord's reference to leaving them. But the fact that their his departure. daster was about to leave them, was not the only cause of their distress. What he had said to them of the treason of Judas, and the denial of Peter, doubtless had greatly increased their anxiety, and left hem on the very borders of despair. Now he bids them be of good cheer, and accept the Christian's chief consolation—the hope of a heavenly home. Ye believe in God. The Jews had firm faith in God is revealed in the Old Testament. Even but by him. "He who is the Way cannot Christ's disciples were very slow to belead us astray; he who is the Truth canlieve in him as they did in the Father But they are here asked to believe in the Son, not simply as a representative of the | not desert us in the darkness of death." Father, but as the Lord himself. III. v. 7. If ye had known me. I

v. 2 In my Father's house. This loubtless, means heaven. Just what or where that may be we cannot tell. It is enough for us, at present, to know that it s a place prepared for God's children, after the toils of this life are ended. Many mansions. This indicates at least, that there will be ample room for all his disciples. It carries out the figure, that heaven is a house with ample apartments, horoughly furnished for the comfort and nappiness of all who will enter its spacious

v. 3. If I go. As sure as I go, I will come again. Not that his going was doubtful, but his coming was certain. His going was his ascension to the courts above; not to rest from his finished work, but to carry it on-to make ready for his coming again, and the reception of all his | not comprehend it. "Without controblood-washed followers. As to the time

ground, and looked Kufus was delighted. "Yes, it is the birds that preserve

our orchards; and the bright little chickadee is among the most useful of his kind. Summer and winter he s at work for us. Nothing escapes his sharp little eye. He peeps under a leaf, and in an instant a cluster of eggs, that would have hatched a swarm of noxious insects, disappears down his throat. You may have some cause of complaint against | badly, though, but I could see what the robin, the cherry bird, the oriole, and some others of their tribe, that a little more than half an inch is rob your cherry trees, strawberry diameter, nearly white, with just the beds, and patches of early peasthough the worst of them, I believe do more good than harm; but don't My dear little chickadees, having flannels. accuse the chickadee, my boy; the given one family a start in life, were only suspicious thing he does is the going to raise a second brood the destruction of these buds, not one of same season. I trust they did; and which, probably, would produce boys, I hope you will not kill them.'

sound fruit." "If that's so, I won't shoot 'em," and as Cousin Tim walked off, h replied Joe. "I kind o' like to see | could hear Joe mutter in a low em around. They're so chipper! | voice: It's fun to watch 'em in a snow

"But what becomes of them in sammer?" Rufus asked. "I don't remember seeing much of them

"No; is is only in the winter that they come much about the door. ard in summer; then they sing 'Phebe, phebe,' more plainly than the phebe bird itself. They retire into the woods to lay their eggs and raise their little families. Two summers ago I discovered a chickadee's nest in a bottle of water, and let it re-

look like?" inquired Joe, interested. "That I can't exactly say; for I never saw it. "Then how did you discover it?" said Rufus.

have a nest in there, and I felt a strong curiosity to see it, but I couldn't have got at it without cutting a bigger hole, and that I could not bear to do. It was only ten or blue bird had not yet come; so that | climbed up to it. I tried to put my the presence of these bright winter | hand in, but the hole was too small; songsters, in so numerous a flock, so I contented myself with blowing peep inside, no doubt thinking the But what were they doing? Joe old birds had come with food for

could not conceive of his killing these er's hole, made in the soft wood of a owner all summer, and then after doing better during the following summer for its long rest. While growing it requires an abundance of water. It would be a good plan or dart to another with surprising they ventured to go to their nest; stantly full of water till after bloomto allow it to stand in pans conthey seemed to be afraid of showing ing, when water should be gradually "They're eating off all the buds, and me how to find it. They flew all withheld till cut in, and then we sha'n't have a mulberry or a around it, and finally darted near should be put into the cellar and no cherry at this rate!" said Joe, put- enough, I suppose, to hear the peepmore water given it till the following inside. At last' after I had waiting spring. It is well to re pot the "Don't shoot!" pleaded Rufus. ed a long time, one went in, and was plants every three years (just before starting them in the spring). If you do not wish them in larger pots, pare the ball of roots with sharp knife on the sides and bottom, re-pot in strong, rich loam, and set in a shaded place, and in a few weeks the root will form anew.my two old birds feeding four young Kitty Clover in Floral Cabinet. An eager cry brought Cousin Tim ones on the branch of a little birch take care of themselves. And it

see the care the old ones took of

thought those tiny breasts could show

were constantly flying to and fro,

bringing them to the branch, and

dropping them into one of the little.

upstretched, open hungry mouths.

fly, the motner flew with it, darting

around beneath it, as if it would

encourage it, and catch it, if it

"Why didn't yot take me to see

"Because you were away at the

"Yes, two or three weeks after-

picture, I assure you.

it?" said Rufus, regretfully.

mountains with your mother.'

And when one of them attempted to

so much tenderness and love. They

IN DEMAND.

One day Tommy had been asked to do several "chores" about the He was wanted to bring in wood, hunt eggs, run errands, etc. "Course I do!" said Joe. "I their darlings. You wouldn't have He grew tired of it at last, and upon some new request he said, half-impatiently, half-jokingly, "Well, I think here's a boy that's in pretty good demand to-day."

"Good articles are always in demand," replied one who heard him. "Oh! yes, I s'pose so!" said Tommy, as he marched off to do this favor also, evidently thinking it was | py impute all their success to prua little tiresome. The "demand'

the world over. People like to choose the best they can find, not only the best things, but the best men. Good lawyers, good doctors, good teachers, good merchants. "And didn't you ever go there good mechanics, good farmers, good gain?" good preachers, will all find that the great world has plenty for them to do. They are in demand. But worthless things have poor

trees—if you wish to have them eaton up with caterpillars and canker to the hole, carefully cut away a litoften asked to do much when better

Don't wait for somebody to lift
often asked to do much when better
you up to the place you aspire—lift yourself. then, I say, kill off the birds."

my knife, and put in my hand. It

Joe set the butt of his gun on the

was larger inside, and reaching down be counted a useful member of so
ernment.

firm; for, "of that day and hour knoweth helpful, and careful. Learn to d no man, no, not the angels of heaven, but | with your might what your hands find to do. And this must be done II. v. 4. Whither . . . ye know. not merely for the sake of being They were students of the teachings of the | praised or receiving ready pay, but Old Testament scriptures. Hence they because it is right, and manly, and knew something about his Father's house. Christ-like. Do it bravely and They had also been with Christ; he had 'heartily, as to the Lord and not taught them the way. They should unto men." Men will often be have known, therefore, both whither and | thankless, but the Lord's reward is

> member all. He who serves most shall be ac counted greatest. But only he who loves much can serve much, without growing weary and "giving up." But if we love Christ, we shall be strong to do all duties and endure all things.—Era.

just the right time; God will re

JUST SUCH NEIGHBORS.

v. 6. I am the way, &c. Jesus A man stopping at a tavern for makes no reply to the inquiry whither, im rest and refreshments began to talk bout his journey. He had come plied in the last verse. He wished to convey no further information respecting the from a neighboring town; he was moving away, and glad enough to place itself. The question of most im get away, too. Such a set of neigh portance was the way thither. Hence bors as he had there, unkind, cross, special attention was directed to Christ as and contrary, it was enough to make any one want to leave the place, and man cometh, &c. Christ is indeed the way.since there is no access to the Father he had started, and was to settle in another region, where he could find a different set of inhabitants. "Well." said the landlord, "you not deceive us; he who is the Life will will find just such neighbors where

you are going." The next night, another man stopped at the inn. He, too, was on a journey—was moving. On inqui-ry, it was found that he came from their Jewish ideas of the Messiah as to be he same place from which the former traveler had come. He said he had been obliged to move from of the errors and superstitions of our early where he lived, and he did not mind leaving so much as he did leaving vantage of the disciples of Christ's time. his neighbors; they were so kind, Christ here asserts that to know him was considerate, accommodating, and (and is) to know the Father. They were generous, that he felt very sorrowessentially one. John 10: 30. So that ful at the thought of leaving them Christ could affirm: From henceand going among strangers, especial forth ye know him and have ly as he could not tell what kind of

plexed the disciples. They were not quite "Oh! well," said the landlord, prepared to accept the astonishing mystery 'you will find just such neighbors of God in Christ Jesus. We may accept where you are going." it as the Word declares it. But we can-Does it not seem possible that men will generally find such neighbors as they are looking for? Some people are always in trouble; others follow peace with all men," Who knows but we can have just about fore arm, I touched something soft. such neighbors as we wish for, sim-I was going to take it out and exply by treating them as we ought

neighbors he would find.

RECIPES. CREAM CANDY.

Two cups white sugar; one-half cup water; one tablespoonful vinefuly as I could; but I am sorry to gar; one-half teaspoonful cream tarsay, I broke it in so doing-not so tar; flavor to taste.

> Scald flannel before making, as it shrinks in the first washing. This shrinking is usually caused by using too much soap and washing in too cool water. Never use soda for

PEACH JELLY.

Wash, without removing skins or pits; cover with water, boil until Rufus smiled with bright eyes; gar to a pint of juice; boil twenty

Roaches may be exterminated by taking flowers of sulphur one half pound, potash four ounces. Meli in an earthen pan over the fire; pulverize and make a strong solution in water and sprinkle the places they

spoonfuls of butter; boil up twiceplants. I propose to give a few cool it. Add one teaspoon saleratus, directions by which fine plants may a tablespoon ginger, salt, flour to roll it out. It should be rolled very

A SIMPLE WOLD Wrap any firm, smooth paper pot it, shifting into larger sized pots about a round stick. Remove it as its roots require room. Do not and pour the melted beeswax into the mould. When cold, tear off the It will then have a long straight stalk—a good foundation for the stick of wax, to be cut in any length.

Some "earthen vessels" are too cut back all the shoots to within contracted ot be made reservoirs of four or five inches of the former | gospel "treasure," and their limited branching place. Do this each time | contents are soon exhausted. We ours express great astonishment that a Princeton graduate should make given us which was four years old, a Princeton graduate should make and several feet high. In the au- such a poor attempt at preaching. tumn my husband remorselessly cut | "Seven years studying," said she, it down to within five inches of the | "and can't preach any better than following spring it grew rapidly. ister made answer: "My good wom-The oleander has many good quali- an, you might try seventy-seven ties. It will bloom well for its years to put a cannon ball into a

It belongs to every large nature, put in a dry cellar for the winter, when it is not under the immediate emotions, to suspect itself and doubt the truth of its own impressions. conscious of possibilities beyond its own horizon.

One good action, one temptation resisted and overcome, one sacrifice of desire, or of interest, purely for conscience' sake, will prove a cordial for low spirits beyond what either indulgence, or diversion, or compa-

The surest way to spoil a firstclass public man is to pat him on the back and tell him he would make a good President. Unless he is proof against flattery, his useful

ness is ended. Arkansas has just been subjected to a law against carrying dangerous weapons, and the inhabitants feel uncomfortable in being deprived of their native "toothpicks.'

If every time conscience was vronged it sighed, and every time eason was perverted it uttered complaints, no one could live for the Speech is as a pump, by which ve raise and pour out the water from the great lake of thought, whither it flows back again.

The power of fortune is confessed only by the miserable, for the hapdence and merit.

vard Island was recently opened The empire of woman is an empire of softness, of address, of complacency. Her commands are ca-

There is a pleasure in contemplating good; a greater pleasure in receiving good; but the greatest pleasure of all is in doing good. We can never die too early for others when we live only for our-

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ANGELICA, COUNTY OF ALLEGANY, Notice is hereby given, pursuant to th tatutes of this State, and of the following notice from the Secretary of State, tha he general election in this State will be held in this County on the Tuesday suc-ceeding the first Monday of November next; at which election the officers name 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 (Novembe

second), the following officers are to b elected, to wit: A Comptroller in the place of Nelson I An Attorney-General in the place of

A State Engineer and Surveyor, in the place of Sylvanus H. Sweet.

A Canal Commissioner, in the place of Reuben W. Stroud. An Inspector of State Prisons, in the Also a Justice of the Supreme Cour

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 A member of Assembly; 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 e last day of December next.

Respectfully yours, DIEDRICH WILLERS, Jr., Secretary of State

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the watery and unnutritious portions of the food, and in carrying it off by its proper Whatever portion of our food is unser viceable should be passed off in the water. these useless matters are retained disease

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videre 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30,

Almond 6.55, and arriving at Hornellsvill

at 7.20 P.M.

9.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.45, Forestville 9.56, Smith's Mills 10.08, Perrysburg 10.30, Dayton 10 40, Cattaraugus 11.10, Little Valley

11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, 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, ar-

131, Miles 3.25, Million 3.42, arriving at Hornellsville at 6.00 P. M.
9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Dayton 10.25, Cattaraugus 10.55, Little Valley

STATIONS. | No. 1 | No. 5 | No. 3\* | No. 92

Port Jervis 12.13eM 3.22pM 10.55 "11.35 "Horn'llsville 8.55 " 3.00AM 8.25AM 12.30 " 13.4 " 4.00 " 9.30 " 13.4 " 4.00 " 9.30 " 13.4 " 4.00 " 10.55 " 10.27 " 2.32 " 10.53 " 3.02 " 10.53 " 3.02 " 10.53 " 3.02 " 10.53 " 3.02 " 10.53 " 3.02 " 10.53 " 3.02 " 10.55 " 3.47 " 5.57 " 11.25 " 3.47 "

Leave Little Valley 12.22am | 6.27am | 11.57pm | 4.15 " Arrire at Dunkirk | 2.20 " | 7.50 " | 1.30 " | 5.45 "

ADDITIONAL LOCAL TRAINS WESTWARD.

Valley 6.27, Cattaraugus 6.42, Dayton 7.03

Perrysburg, 7.09, Smith's Mills 7.24, For estville 7.32, Sheriden 7.40, arriving at

12.00 NOON, daily from Salamanca, topping at Little Valley 12.40, Cattaraugus

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 He

nellsville, stopping at Almond 5.00, Al fred 5.25, Andover 6.10, Genesee 7.00, Scio 7.35, Phillipsville 8.05, Belvidere 8.27,

Olean 11.25, Allegany 11.47 A. M., Van dalia 12.11, Carrollton 1.07, Great Valley

1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.80, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville 5.45,

Sheriden 6.07; and arriving at Dunkirk at

1.42, Phillipsville 1.51, Belvidere 2.00 Friendship 2.10, Cuba 2.32, Hinsdale 2.47,

Olean 3.02, Allegary 3.10, Vandalia 3.20

4.32, Dayton 4.53, Perrysburg 5.00 Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35

and arriving at Dunkirk 5.45 P M.

1.10 P. M., daily, except Sundays, from

Hornellsville, stopping at Genesee 2.38, Belvidere 3.24, Olean 4.45, Carrollton 5.19,

Salamanca at 5.38, Cattaraugus 6.25, Pay-

ton 6.54, and arriving at Dunkirk 8.00

4.00 P. M., daily from Hornellsville, stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friend-

9.40, Allegany 9.58, Vandalia 10.23, Car-

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argument yet published. The author wa 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 argument 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 notion relative to Sunday, with great candor kindness and ability. We especially com nend it to those who, like Mr. Brown have been taught to revere Sunday as the

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

Sabbath.

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There's a funny tale of a sti Who was none-too good, b been worse, Who went to his church night, And carried along his wel

The Sabbath &

THE PENNY YE MEAN

When the sexton came with plate, The church was but dim dle's light; The stingy man fumbled

It's an odd thing now that g So like unto pennies in sh I'll give a penny," the st The poor must not gi The penny fell down with And back in his seat lean

man.
"The world is so full of thought,
"I can't help them all Ha, ha! how the sexton To see the gold guinea fa

"No matter," he said; "in That guines of gold is set They lend to Him who give It will not so bad an inve "Na, na, mon," the chu "The Lord is na cheated-

How generous we really And will give us credit in I

and published by request

will build my Church future tense: will b therefore not then buil ing, or to be built; a unique; it was to Church, and evidently Christian age, which ar departed from the fait "Ye are my friends if soever I command you 14. "Then said Jes my disciples indeed: know the truth, and t make you free;" (Joi and it is related of t stituted Christ's Churc continued steadfustly i doctrine and fellowsi 42. But "the Spirit pressly, that in the lat shall depart from the fe 4: 1. It is of the fir then to know what C

"And I say also unt

Ha, ha! how the stingy me wrung, Perceiving his blunder,

He knew it was only by acc.
That out o' thy fingers th

" He keeps an account, na puir; But in that account He'l thee
Na mair o' that golden guid
Than the one bare penn
gi'e!" There's a comfort, too, in A serious side as well as a In the comical words the A comfort to think that

For all the pennies we l -St. Nicholo THE SCRIPTURAL Of the Denomination, and to the Individual C An Essay read before the Baptist General Conferent Alfred Centre, N. Y., S.

BY. KLD. L. COURTLAND Among those pro Christian faith, there ar ing forms of church ord ernment, viz: the Papa copal, the Presbyteris Congregational. If the thing besides experime to test the value and portance of these form found in the New Tests Christ's Church.

To Simon Peter,

(Matt. 16: 18,) "Upor

will I build my Church

expression "I will

Church." It is a clear

independent, proposition

is, and how to distin every other church. observe, as promised, an intangible someth by the eye of reason, it was, by way of n put together as a b Christ himself was t will build my church be built upon a r Peter, for Peter is, i ent words. This connection shows, is of Christ and the Cl other, as in the case Peter saying, "Thou the Son of the livin ye that I am;" and

art Peter:" Peter new name which C when he called hir margin. In replyin says, "Blessed art jona: for flesh and revealed it unto the which is in heave rock. this mutual confession between and the Christ-like this rock," says Chr my Church, and th shall not prevail a serve, Christ does will build my churc church; employing pral. Christ hurch. The elsewhere in the ori Testament translat classic, the called o

Christ instituted w his disciples; called their former eccle tion with the rites of the antichristi called them out fr erate world; called

all religious and