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Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY,

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

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 28, 1875.

reading aside from their individual

tu from lips which would not by re-

family. It only remains judiciously

to select and digest the amount

The model regulation of family

reading will always begin the day

with the Book of books. The liter-

ary foundations for the day thus

laid, oversight and interest as re-

gards what the children read be-

sides is paramount. We watch

For the family, division of labor in

and select what is particularly de-

sirable for any other member to

read. The dailies deserve to be

you without reading them.

And saw that the claw of the hammer he clapped
To a nail which the moment before he had And, drawing it out, threw it by with a jerk. What's that for?" I asked him. "Have

nails grown so cheap
That you toss them away as too worthless to keep? "No," he answered, "it bent in the driva grin, ' For we can't pull it out, once we hammer

When the nail had been followed by one that was good, I noticed beside it a dent in the wood— The mark had been made by the base of presence of his congregation. You Through the strong force exerted the bent And there the depression, to eyesight quite plain, Though twice painted over will doubtless

what goes into their stomachs; let No marvelous incident certainly, still not their mental meals be taken sur-It set me to thinking, as little things will, reptitiously. When you hide a How habits, like nails, be they wrong ones or right, Can't be drawn from their places when hammered in tight, And though drawn ere they sink to th sign that it contains more or less of head, leave behind drawing, some traces on body and

ing beside, And, quoting Ben Franklin, his meanness Does small things for pelf, and with muckrake in hand, Shane the crown overhead, petty gains to Though it end in that wealth he is anxious He has stuck a bent nail and has hammered it in.

When a young man seeks money and noth

When a dashing young man at the outset made her his wife. low, murky den. Where he drinks and carouses with disso lute men, The nail he is driving may crooken to sin

Better pull it out quickly, not hammer i When some neighbor of those sees their faults through a glass, That makes them too large for the censor to pass, with a sense of their wickedness righteously hot, Calls one a mere miser, the other a sot of theology. Indeed, his psychology He is handling a nail that is not worth a Like a corkscrew 'twill twist if he ham-

> When a girl shows the world that she surely thinks less Of her culture and conduct than gadding and dress. When she eagerly seeks for a confab with Whose talk solely runs upon dresses and beaux. Neglecting home duties some street yarn to spin--That nail will give trouble if once ham-

When a wife finds her temper grow pevish lost all their power;
When she scolds till her husband, in fury gain—
'Twere better by far did she never begin To tap on that nail, much less hammer it

When some woman-wife, widow, or spinster the same,
Too eager to blow the dull coals to s The faults of her sisters bring closer Add to these five elements into view, Calling this one street-gadder, and that one a shrew, Hernail has a flaw, is ill-shapen and thin, As she'll find to her cost when she ham

mers it in.

Enough for the lesson. The nails that we drive, Not through boards that are pulseless, but frames that are live, Examine them well, closely scan ere too Should they prove of firm metal, well cut and quite straight, Regardless of sneering, or clamor, or din. Place each where it should be and ham mer it in.

It is too much neglected, and for ception, the best preacher I have chronic apology. Yet there are ever known.—Independent. twenty-four hours in each one's day. How are they invested? Not al-

A young man had been preaching that taste is the chief condition of you may well call her, Katie, don't n the presence of a venerable di- making the requisite amount of want to help her baby." vine, and after he was done, he went reading possible. Love for a thing "How can you think such a makes a road to and room for it. And dreadful thing of any mother?" since, as has often been said, it is asked Katie, in a reproachful tone. not the amount read but the quantity appreciated and appropriated that my dear. But have you never benefits us, few are too busy to heard how heathen mothers treat man, "it took me a long time to snatch a nourishing morsel from their little children?"

and the Brahmapootra." So the old man said, "Don't you cating in the family, recommending name of their greatest god, the know, young man, that from every the same, might seem equally ap creator. Pootra, his son. It means his voice. If you hear your moth- and reverence, we cry out from the ment a current starts, and that is with the former. Overwhelmed them from the home of the gods, with newspapers-round table, once, when a great many people square table, and no table, alias were dying for want of water; calling you now by my voice. Satan; drive the enemy out, and scripts left by Richard Baxter is a chairs and the floor, piled high—that it was Brahma's son sent to He is saying to you: 'Come give the realm to Jesus fully. "Thy letter in which he says: "I heartily

They cultivate a taste for general them?" whether they were safe, the old na- this is ungenerous. This is not

crocodiles; and if they were created book, young man or woman, under for that purpose, you ought not to tered into conversation with him, your pillow or elsewhere, that is a light against the gods !" poison; at best, it is trashy. With "tell me how I can best thank God so much food that is rich and sweet, that I was not born there; and is "Well," I said, "he is bold and why live on the impalpable pulp there no way in which I can help from which you gain no strength? | them?"

tle folk will take care of The Nur- a little girl should who has been sery and St. Nicholas, though it will | taught of the love of Jesus, and | do larger ones no harm to share trying to grow like him. And you

short-lived and early doomed to destruction, but they demand a cursory glance. The pater familias gener ally gives this, and if of a social turn will communicate at table all items

reading everything, even that is like David's sheep had. I am going night there was a general cry, 'Mr. F. is not in, but the other clergood. To this end many a woman to tell you about some of these en- Willie, try it again.' Down he gyman is, if he will do.'" Paul has has a wondrous way of dispatching domestic items before "the paper' comes, and, having her work-box and darning-basket at hand, drops not like a bear, you know. He went again on his knees, and again thirst, cold and nakedness; but what down a minute, does her mending, comes so quietly, so stealthily; he on the fourth night, with the same was all this compared with the sufand gets the news by proxy. Cur- steals secretly round and round the result. And then," he said, "the ferings of a Ritualistic preacher, rent love stories and murder cases it slock, and then, when he sees a good greatest blackguard in the room is safe to omit. The main characters chance, he suddenly pounces on cried out, 'Lads, he is genuine—he in the former being mythical, we some poor little lamb, and off he stands fire,' and from that night protest against wasting tears over runs! Now, what enemy have them; and the latter, with all their | Christ's sheep that is like the wolf? | him, and began to follow his exdreadful details, being sure to reach I will tell you: The world! The ample." wolf is the world. The wicked In Birmingham, some twenty Our family reading is now re world is just such an enemy to years ago, there was a youth who duced chiefly to the miscellaneous, Christ's sheep. It creeps up, oh so came from his mother's loving home i Inis little pleasure-

aloud, one of the highest and holiest that little amusement—this trifling had been taught to "stand fire," of home pleasures. Most babies vanity—that enticing snare—the not to be ashamed of God or of And the tones that once charmed her have have a standing objection to this, 'harmless' game on the Sabbathcontriving to awake just as reading the merry dance—the amusing to rest with several other youths. begins, and infinitesimal interrup theatre! Oh, these are the pleastions annoy and hinder; still, if de ures of sin that are so attractive that termined upon it, every family can too often, without their knowing it, secure considerable of this delight- they lure men and women, and chilful exercise. Say to your daughters, dren too, to destruction, just as the good reading is a great accomplish stealthy wolf destroys the sheep. ment. They will assent. They have heard that a thousand times my?" wolf!" "And what does it represent?" "The world !" "Yes, the world ! Beware of the

without realizing it. Let them hear a reader that thrills the heart and fills the eye with appreciative tears, and tell them they can gain that gift by putting heart and understanding in their voice, and the accomplishment will seem worth striving for. Above all, save the

Christian at Work. "O mamma!" cried Katie, at this dear little baby in the water,

"I wish I had no cause to do so,

"Not much, mamma; please tell me about it."

belong to one of those heathen and he did when he died. When

"The what?" cried Jennie, at

"They say the river was sent to vou?"

appeased appetite: "Thank you, no difficulty pertaining to Mother them holv. Goose's children, viz., numerousness.

> tive nurse, springing from her sleep, loving; this is not kind. You would not act so. Would Jesus accept

> "'Ki hol, men sahib?" (What this? O, no! Don't leave it to the is the matter, white lady?) last illness, the last hours—co
> "And being told that there were now!"—Mrs. Grattan Guiness. last illness, the last hours-come procedules around the boat, she would yawningly exclaim: "' Well, they can't eat your chil-

dained them to become food for

"You can best show that you

THE SHEEP ENEMIES, AND SHEP-

Now, what is the name of this ene-And the children all shout, "The

wolf, dear children.' "The next great enemy is the bear. Now, how do you think the sweetest poems, the inevitable relig- bear attacks his prey? He hugs it. ions serial, and the sermon, for mu- Yes; he hugs it to death! The bear ships of war, there was a solitary name in the case of every sinner who tual enjoyment and interchange. is self; and you are in danger every Whatever you devour greedily, day from this enemy. Don't you himself a follower of Christ. For a substitute for his own, I become don't be selfish about these. They often feel that dreadful thing, selfwill do the most good if you enjoy will? and that other dreadful thing, them together. And when the hap-selfishness? You like to have your py voices around you are hushed own way, I know. And when mothorever here, or leading others in er tells you to do something you ceived a shadow by the side of the it a substitute for my own. I have far-away homes of their own, no don't like, or to leave off doing memories will be sweeter to your something you do like, you feel the ing along, and said, "May I come?" because of these things "I rejoice

this enemy! What is its name?" "The bear." "And what does the bear do?" "He hugs." "And what does he represent?" "Self." "Yes, self." "But there is an enemy worse than the bear. It is the lion. Ob.

what a terrible foe is the lion to sheep! The lion is Satan. He is "They don't care much for the mind—that is, his conscience—would planation of the text a very good digestion of these tidbits. There is little girl-babies, anyhow, and will called a 'roaring lion,' and he is alsome danger of reading too much as often get rid of them the best way ways seeking some precious soul to "O yes! said the old preacher, well as too little. Ideas jostle and they can; or if they let them live, devour and destroy. Sheep can't they lead a life so cruel that my fight lions, and we can't conquer standing fire, by standing firm, true revival, and work for God in their Want of means is often urged as little Katie can never even imagine | the devil. He is too terrible. But to what was his duty, God has own souls. If that deepening perthere is one who can. There is anoth-

"Ah, dear," said her mother,

"Brahmapootra. Brahma is the

value to the world, often makes the difference between a rich man and his neighbor. Some turn in the large literary and testimony, in response large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on his neighbor. Some turn in the large literary family, you feel much as the woman did on having food offered to her already life often costs mest.

"All their rivers are full of This won't do; you must come, you occasion—no occasion whatever." crocodiles, and yet, in spite of the must come to Jesus. He says, 'My Nevertheless newspapers may be danger, hundreds of men, women son give me thy heart.' It is with made a blessing, although they and children bathe in them daily, your heart, and not with your feet, have the same constitutional thinking that somehow it makes you must run to Jesus. You must "But don't the crocodiles catch your heart, give your whole heart and life to him, because he gave "Very often; but they say the himself for you. The Good Shepmerits. Ten people will read a gods ordered it, and go on as before. herd laid down his life for the sheep. newspaper thrust before them in its Only the other day I was reading in You must come to him now—in reshness where one will reach to a the Helping Hand, a missionary your young days, and so give him bookcase for a voune and read it. paper that little girls like my Katie the best of your heart, the best Paragraphs will speak out impromp- should read oftener, of a lady mis- of your life. It will never sionary, who writes how she often do to say, 'I'll come presently,' to quest read one abstract page alond. heard in the stillness of the night in spend the best of your young days So these much abused newspapers their boat the champing of the serving and following Satan, and are an auxiliary to reading in the crocodile's jaws. And when she then to give the dregs of your sprang to her children's beds to see life to Jesus who died for you! Oh.

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MORAL COURAGE A London gentleman relates the

dren unless the gods have fore-or, following conversation: I was walk ing along the Strand one night, and I came upon a fine tall soldier. I enand said, "There is one thing I can "Mamma, dear," cried Katie, not understand about the British soldier." "What is that, sir?" daring; you could not insult him

teach them those things you have been taught all your life."—Young said, "You remind me of what took said fellow-lodger was to be. It place in my own roll a few weeks turned out to my dismay that he was ago. A young fellow came into our a Dissenting minister. A clergy room, and the first night before go- house with a vengeance! Of course. ing to bed he knelt down to pray, however, I gave notice that I would and instantly there was a noise and leave. But, before the notice had "Well, now, Christ keeps his disturbance in the room. Caps and expired, there had already been two of consequence. So much eyesight saved. We must be excused from Christ's sheep have enemies, just but he did not move. The second who had called to see me, being told emies first, and you tell me their went on his knees again. Caps and told us how, for Christ's sake he ennames over again when I have done. belts were thrown again, and the dured scourging, stoning, ship-"First, there is the wolf. He is men whistled. The third night he wreck, perils of robbers, hunger and

every one in the room respected

n one of our beautiful villages. He

and I won't; or I do want to do it, and met for many nights behind the gun, take care; the bear is hugging very | came to the ears of the commander, | rock which no storm can shake.-H. hard now? Remember, he hugged | who was a Roman Catholic, but I | Bonar, D. D. Adam and Eve to death, just like mention this to his honor. The mothat I they would not give up their ment he heard that two of his sailors will to God's will, and you know were meeting for reading and of wanting a revival, men wanted what came of it. Oh, take care of prayer behind one of the guns, he more of Christ themselves; if they sent for one of them and instantly had a clearer insight into their own

that no one should molest them. felt more deeply and continuously For some nights they were the only | what a privilege it is to be allowed. occupants, but by and by the curtain | to do the poorest work, in the poorwas opened and a blue jacket said, est place, with the poorest results "May I come in?" He was wel- even; if they had a sense of divine comed. Another came, and anoth- sympathy that made the name of er, and the last account I heard Christ almost bring tears to their from that ship was this, that every eyes all the time-then they would night thirty-two were meeting for be in a condition to work for a reprayer; thirty of them believed to be | vival. In short, those who would converted characters; and there by work for a revival should forget the Katie nestled closer to her moth- er lion stronger than the devil. The made himself a spiritual father to at other, and you and that person least thirty of the men on board the come together, and if a third and

THE PRAYEE. The Lord's prayer gether, and you will very soon have Satan, cry out to the stronger than is a casket of jewels. "Our Father" so many drops that a current will "you can never be too thankful for he, Christ! Never foolishly dare brings God tenderly near, unites us start, and there will be your revidollar upwards, we can hardly con- being born in a Christian land. the lion; never risk your precious to him by a possessory pronoun; val. The beginnings ought not to ceive of the possibility of being too | Some of their rivers they think very | souls, dear children. You can't | holds him as ours, and ourselves as | be so much in the increase of mabeds I have witnessed lately, it "Hallowed be thy name" springs building. Every revival begins in from hearts eager to have the holy, "Well, now Christ's sheep hear exalted. When thrilled with love or more come together in that eleer call you, you go at once, don't inmost soul, "O, that all men knew the beginning of a revival. or him." "Thy kingdom come;" "Well, Jesus calls you; he is repossess the earth devastated by nothing new. Among the manuto me, my sheep, follow me, I will be done on earth as it is done thank you for your communication hear this voice? Will you follow devotion to heavenly wishes, sensi- house, three miles off, haunted with

Love's tribute to the dead Do not rebuke the sighing Of the poor stricken heart; Oft through a loved one's dying Life's dearest joys depart. Wise words but mock the sadness Of those who grieve in vain; No hope of future gladness Can banish present pain.

> Oh! are we fit to greet them— There in the land of rest? For some there's other greeting; Even the doomed can love What grief to think of meeting

rest from conflict, security in God. "Lead us not into temptation," sore trials, and danger, "but deliver was from evil-for thine is the king.

dom "-glorious reason!" and the power"-better still. That power

is devoted to our care. All power

in heaven and in earth belongs to

the Lord, "and the glory, forever."

From the Glasgow Mail.

BLAME NOT THE BROKEN-HEARTED.

Blame not the tears they shed-

Be to the mourners tender,

That sorrowfully render

-Baptist Union.

If it were not above! Blame not the broken-hearted, Though deeming heaven despair, If their beloved departed

Slight not the deep dejection Of love less wise than strong In this cold world affection

MARION BERNSTEIN

ion is responsible for the follow-Who can read without tears this

picture of the suffering to which a more than by calling him a coward. Ritualistic curate of the Church in amilia stanza:

THE SINNER'S PLEA -It is this prayer. The first night he retired name—the name of Him who is full the case of the soldier, he was in sinner's confidence and joy. To go stantly beset by the young fellows to God with this one name as my in the room, abusing him and ridi- plea, is all I need to secure a large culing him; and everything was and loving answer. Why, then, amdone to induce him to abstain from I hesitating? Whence so many prayer; but he "stood fire;" he was doubts? How is there so little connot ashamed of the gospel of our fidence in this heart of mine, when Lord Jesus Christ. Amongst them | I bow the knee before the God and was a strong-built youth, who stood | Father of our Lord Jesus Christ? on his right, and who said, "My It is because I falter in pronouncing mother taught me to do that. I the name He loves so well, and de have been ashamed of doing it, but lights to honor so much. If I doubt I will do it." That youth became or distrust, it must be because I the great, the noble John Angell have not fully understood the infinite value of the name, and God's Some time ago, in one of our great | willingness to give effect to that sailor who was not ashamed to own | will but consent to employ it as a long time he was alone; no other "accepted in the Beloved," and sailor joined him. His place of cannot but rejoice in that name. prayer was amid the noise and din My joy comes from what I have of the sailors. One evening he perfound in that name. I have found gun. Another Jack Tar was creep- found in it a well of holy love. And heart than those that envelop the hug of the bear of self. Your little Oh, the joy of the young sailor to all the day." When I begin to exheart says, 'I don't want to do it, have a comrade with him! They change that name for my own again, immediately doubting and dis I will. I'll do as I choose, and have reading and praying. They became quietude ensue. But so long as I my own way. I won't give up this the butt of the men in two or three set aside my own, and employ that nice thing to my brother or sister; of the messes; but still they contin- name alone, my joy abounds, and I'll keep it myself.' Ab, take care, ued bearing and forbearing. It my feet stand immoveably on the

> ordered a portion of the lower deck relative worthlessness; if they were to be curtained off, and gave orders more profoundly humble; if they blessed that solitary sailor, and sonal feeling is experienced by anfourth can be drawn into it then you will begin to have drops coming tobecause machinery has a relation to a deeper sense of God in some soul, and then in some souls. When two

SPIRIT KNOCKINGS, it seems, are

VOLUME XXXI.—NO. 44.

makes some men rich and others

poor, and the rich are sometimes

A merchant offers his commodi-

and if a proper distribution were

ceives the reward.

The Sabbath Recorder.

For the Sabbath Recorder.

"LOOK BEYOND." O, say not life is dark and drear.

To guide, to bless, and love us.

Trust Him till you hear His call

As we reach the heavenly shore :

Trials, doubts, and sorrows past

OHRISTIANILY AND COMMUNISM

BY PRES. J. H. FAIRCHILD.

It is sometimes wholesome to con-

sider what is the real significance of

the Right of Property. Christian

civilization has "sanctioned and

anctified" the principle of property,

intil we are in danger of forgetting

righteousness, but grows out of

deeper principles in which the right

of property, as well as all other

Our property is ours in the sense

that we can control and direct its

use as against any other claimant.

The laws of God and of man secure

obliged, in the use of our property,

the balance to the highest uses. We

are not permitted to devote one-

tenth, or any arbitrary portion of

our goods, to these higher claims,

and then imagine how we can best

please ourselves with what remains.

The same claim of duty covers all

that we possess; and we have mis-

interpreted and abused the right of

property when we have spent a dollar for any less worthy end than

the highest interest of mankind, and

Under this claim of duty the

holder of property is in reality a

trustee, bound to disburse his prop-

erty for the common good. If he pro-

vides for his own wants before those

of others, it is because the highest

good requires this, not because own-

ership gives him the privilege of

expending his property upon his

own desires, when there is any high-

Thus, under the law of the Christian

life, all accumulated wealth is a

common interest, not subject to the

common will, but to be devoted by

the individual owners to the com-

mon good; and this is the extent of

the property right. Ownership

gives one the power to divert his

ossessions from their legitimate

his lust, he has sacrificed the right

dividual ownership, properly limited,

subjects all possessions to the well-

being of mankind; and personal

property becomes a common inter-

est. The wants of the world are a

mortgage upon all possessions. The

mon principles of benevolence.

cally fair and just would give to figure.

society in reference to work and body in many of our churches.

established is sustained by law, both tract and interest. A prayer meet-

human and divine. No one can ing needs variety. In some churches

rightfully interfere with such pos- the same brethren offer substantially

What shall be done?

Suppose we try another plan.

principle; and the arrangements of

Wages are attempts at a realization

of the principle. These arrange-

forces which, under the circum-

inder the operation of these laws of

property. Whatever one receives doing.

stances, can be brought to bear in

property of the wealthiest is subject

er use to which he could apply it

of the kingdom of God.

rights, finds its limitations.

that it is not an ultimate fact of

e loved ones there to meet us,

O, the joy that there will greet us,

Who had only "gone before."

Resting safe from all temptation,

Saved, accepting free salvation, Safe with Jesus—home at last.

Look beyond all care and sorrow, He who loves us knows it all; Trust Him for a bright to morrow,

With Heaven shining fair above us, Where Jesus wasts our call to hear.

The Topics

THE DEFECTIVE NAIL.

business enterprises and their so utes each than for one brother or exercised faith as imagination, or as

Unseen realities were present to communicated secondary sense of Freedom should characterize the their seeing them also themselves.

heard, which we have seen with our

eyes, which we have looked upon

and our hands have handled "-this

seemed to be the language of the

preacher, though more justly it

might be said that his whole appear-

he was at that self-same moment

hearing, seeing with his eyes, look-

Of the same kind, in the fifth

ness. This was a very salient fea-

struggling resistance of

we call our own. But the moment was intrinsically just. No blame but I must take care lest 1 vio- with things that were real, however we enter upon the exercise of this can attach to him; he did not inprerogative of ownership, we are tend to rob others; but the immense met by the claims of God and of accumulation shows that he has above all, we need the power of alist in physics manipulating his man, to which all personal rights been overpaid for his work. The the Holy Ghost. This power we viewless gases under your eyes in are subservient, and find ourselves amount thus received cannot be re- must carry with us to the meeting. the public lecture room. It is an garded as the proper compensation I once heard an old and eccentric [unworthy source of illustration; but to contribute to the highest good of for his labor. It is the result of un- Methodist say that he did not modern spiritualism furnishes us a mankind and the prevalence of the equal distribution; and what he "warm his pan over another man's peculiar use of language appropriate kingdom of God. The property has received others have lost. Hence fire." There was sound philosophy to our purpose. The unseen and right does not secure to us the privi. there is a natural presumption that in the remark. We must take the eternal truths of the spiritual world By

> No wisdom but that of Omniscence can trace this wealth back to its PRESIDENT FINNEY'S METHOD IN proper sources. Human wisdom

BY PROF. WILLIAM C. WILKINSON, D. D. No analysis of Mr. Finney's pullance changed these actions of the These are the resultant of all human | pit power would be satisfactory that | senses to the present tense; and he wisdom; and the property right on did not take account of the preach. spoke to his congregation of what the part of the owner is beyond all er's personal religious character. question. No one can come for He believed God like Abraham, and, ward and claim a portion of his pos- like him, believing, he obeyed. | ing upon, and handling with his sessions. He can hold them right- God honored this faith and this obe- hands. The impression of living eously against any other claimant; dience by answering communications | reality thus produced was irresistibut a thoughtful, conscientious man of power to his servant. In the ble. cannot fail to recognize the fact present paper, however, I seek to that his wealth is not the natural name the ordinary and natural ele. place, was Mr. Finney's habit of appurchase of his own labor. He has ments of Mr. Finney's power in peal to his hearers' own conscious

harvested what others have sown.
With such an apprehension there
In the fir In the first place, Mr. Finney had | ture of his preaching. He had his will arise the question, How can a distinct and consistent theological system of psychology no less thorthis wealth be restored to those system. Ido not say that his system oughly elaborated than his system whose labor has produced it? and was true. I need not raise the questhis problem admits of no exact so- tion whether it was true or false. | was an essential part of his theology. lution. Only an infinite mind could It was a system, and it was distinct | Scripture and consciousness were compass it. Is the holder of this and consistent, whether false or sources of authority for oratorical property, then, permitted to regard true. It is not Mr. Finney's orthories or the resort of co-ordinate and equal value it as his own—to expend it upon his doxy that I am now making an ele-pleasures, or keep it for his heirs? ment of his power. It is his de-consciousness was his ever available Should be not consider it as belong-ing to the general community by He had a whole scheme of doctrine. sured his hearers what they knew whose labor it has been produced, The gospel that he preached was a and how they felt with an air of uses, but not the right. When he and hold and use it for the benefit plan, with all its parts perfectly ar- certitude and infallibility that left

has consumed his possessions upon of the community? It is his prerogative, as the dwner But it was not so much the linked right. His ascendant will overpowcould do, not what he ought to do. it shall be made to serve the com- that contributed to his form as it their part, and they unhesitatingly The property owner is bound to in-quire to what uses he can best de. dustrial enterprises under his own own. The scheme was his not be what they knew and how they felt as vote his property, as really as he direction; in public institutions of cause he accepted it, but because he | the unassailable testimony of their education or charity or religion; made it. It may have been coinci- own consciousness. Of course, Mr. nevolent purposes. He has, by virfue of the property right, a wider

in movements for the spread of civfue of the property right, a wider

ilization and religion to the ends of
schemes. Whether less or more

whether less or more

The spread of civfine was generally as accurate as
ilization and religion to the ends of
the property right, a wider

The spread of civthe spread of civt range for the exercise of his discre. the earth; or in works of private mattered nothing to Mr. Finney. preting men's hearts to themselves. charity and beneficence. Countless He neither received nor rejected a But, whether right or wrong, he was permitted and expected, perhaps re. | channels open to one who is ready | doctrine because it was in accord- | believed by them, such was the overquired, to consider first his own to inquire how these goods can be ance with standards. He put noth whelming force of his imperial asneeds, and provide measurably for restored to those to whom in equal ing into his scheme that he had not severation; and that answered equalthese; but he is not permitted, on and exact justice they belong. He himself fully tried by his own tests. ly well every purpose of his argu-

the ground that he owns the prop- can never lack the opportunity of He knew his system not as a man ment. erty, to use it for himself when it relieving his conscience and his might that had thoroughly learned would be wiser to use it for another, sense of honor. Thus the right of it. He knew it as only that man which I have analyzed the secret, on Ownership does not set aside the property, which at first view seems | could who had framed it for himself. | the human side, of Mr. Finney's obligation to use every dollar as the so absolute, is limited by the prin- He imposed it upon others with ab- pulpit power a sixth element, con highest wisdom would direct; and ciples of justice as well as benevo solute confidence, because it reflect sisting of an elocution that matched this principle holds, however clear lence. On both principles the wealth ed his own thought and experience. admirably with the intellectual and or even sacred the title to the prop. of the world belongs to mankind. erty may be. He who expends his Communism as it has appeared in Communism as it has appeared in stitution of mind that made it a and you have, I think, the chief dismeans upon personal enjoyment or history, and as it is exhibited in our indulgence, when a better use was day, is a blind and selfish and ma- complete scheme of theological doc- unless, indeed, I ought to mentionpossible, on the ground that what he owns he may use as he pleases, God nor regarding man. It would be an analytical preacher. His has overestimated the force of the sweep away all property rights as mind was of logic compact. His this paper it has been in my own-

right of property. What we own is established by the laws of God and sermons were wonderful specimens that he had a perfectly definite and, ours to use as we ought, and not as of man; but blind and false and of clear and exhaustive analysis. still more, the only right idea of the we will. Thus the principle of in- pernicious as it is, there is an in- They resembled Jonathan Edwards's object of preaching—namely, to get stinct of truth in it which Christian | in this respect. He never said any | men to obey God. ity must enforce and which the thing merely for the sake of saying world must yet learn.—Advance. THE PRAYER MEETING. The prayer meeting is an old, an perceive the relation of one thing to o this incumbrance; and they must | honored, and a wide-spread institu- | another in the discourse. The interuse it with due regard to these tion. It furnishes an excellent field est, however, was not speculative, claims. Every human need has an | for the development of the lay tal- | but practical. Mr. Finney did not | undivided share in every estate. ent in the Church. It is a kind of suffer his delight in argument to application of the sermon should be using all theirs in conforming to and the poor mother on the banks Such limitations to the right of spiritual thermometer, showing the mislead him to indulge in argument

property are involved in the com- amount of life and power in the for its own sake. The conclusion the meaning: Church. The old law that cold con- was always more to him than the There is still another limitation tracts and heat expands is generally process, while yet without due prowhich demands attention. The reversed with the prayer meeting; cess no conclusion was ever sought wealth of the world is the surplus for while it usually does best in the to be reached. He never expatiated. product of the aggregate labor of fall and winter, the summer heat He was constantly advancing. the world. A distribution intrinsi- often contracts it to a very low each according to the labor he has It is painfully apparent that the

although the best that human wis- but so saying would not help the dom can devise. The market price evil. How shall we bring them the duty and fulfilled it. In the

that no one has a right to take it | tractive, more interesting. People | it more fuel in further truth, that it from him. It is, on the whole, the will go where there is life and pow- might burn still deeper and still highbest distribution of wealth which er. Many of our prayer meetings er. His rule was: Forever more men can secure; and possession thus | are dull and cold, with little to at- | truth. Truth, therefore, he continned to deliver with all the greater industry and zeal for seeing striking results already obtained. He never the same prayers from one year's seemed distracted for a moment But the slightest examination re- end to the other, and in about the from his true aim to enjoy the spec-

veals the fact that the result is a same order. If speaking is intro- tacle of his own work. He stood very crude approximation to intrin- duced, the same brethren speak. like a worker in iron at his forge, sic justice. Under this distribution There is no variety. Now, we are constantly heaping on coal or blowmen do not receive in proportion to thankful for these faithful veterans ing at the bellows to force his fire the contribution they have made to | (though we do wish they would to its necessary heat, and then smitthe good of the community; nor sometimes get such a baptism as to ing with strength and heed to fasheven according to the effective la- forget their old prayers and launch ion the metal to his mind, but pausmen of the land are by no means face of nature is ever changing. ly put aside, and another plunged text that has not a road to Christ in systematize the remaining ones, to a better state of life."

profitable to the community at large, would soon present but few empty going out from under the preacher's personal influence, as of shame at I looked at the carpenter nailing one day, detecting himself wrought up to Some weatherboards on in a workmanlike Brevity is another characteristic those who have manipulated the of a good prayer meeting. As a hights of emotion for which he market for such a result. A man rule our prayers, our hymns and could not find adequate reason exholds a portion of land around our remarks are all too long. Better sting in his judgment. which other men gather with their for five persons to pray two min-In the fourth place, Mr. Finney

cial institutions. The situation be- sister to pray ten minutes. Better the faculty of realization, to a decomes desirable for business or for to sing six times a single verse at a gree of vividness which I think I residence, and the value of the land | time than to sing six verses in suc- never saw equaled in any other advances. The result is entirely in- | cession. Brevity refreshes and rests, | man. dependent of any enterprise or ser | whilst excessive length wearies and | labor and energy of others have ac brother who was prayed into a good and tangible. His own vision of Lest it make a bad job, to the ground it complished the work and he so that a complete the complete the complete that a complete the comp complished the work, and he restate of mind, and then prayed out them impressed his hearers with a We draw while we're able," he said with

ties in the market at such price as prayer meeting. Let all be encour- He looked and spoke and acted like the market allows, or as he judges aged to take part. Let each be free a man who was handling the invisiwill afford him reasonable compen- to exercise his peculiar gift. Let | ble and impalpable realities of the sation for the service rendered. He praise, prayer, and testimony follow eternal world there in the living to us this prerogative. By our own has no right to more. If he accu- in sweet and quick succession. judgment we are to decide to what mulates his millions it is because he Other features in the successful could no more escape the impression purposes we shall devote that which receives more for his goods than prayer meeting might be named; of the preacher's being engaged

met by the claims of God and of accumulation shows that he has lege of using for our own satisfaction he in whose hands property largely fire with us. Let us go from our materialized for Mr. Finney, and his as much as we judge ourselves capa. accumulates has received that which closets to the meeting—go in the hearers could see them, hear them, ble of enjoying, and then devoting the labor of others has produced; power of a living faith—and there handle them. "That which was will be an end of all formality and from the beginning, which we have made his wealth would disappear. | deadness.—Rev. J. S. Gilbert.

> PREACHING. has done its best when it submits

the question to the decision of the market and the laws of trade.

ticulated and mutually harmonious. them no room to doubt his being

In the second place, the same con- moral characteristics of the sermon, necessity for Mr. Finney to have a tinguishing traits of his method;

something. Not a step was taken but in the line of straight advance toward the predetermined goal. The hearer was never at a loss to

There was a moral quality in this | mon?" analytic habit of Mr. Finney's mind. His analysis of his subject was the contributed in the production of majority of our members do not at- result of conscientious painstaking. that wealth. This is a self-evident tend this means of grace. The It was not simply because his mind study it." home-guards constitute the largest | must work in this way. It was, perhaps, quite as much because his We might say that these neglec- work in this way. It was his duty ments for the distribution of the re- | tors of the social services of the | to produce thought whenever he sults of labor are very inadequate, | church are cold and backslidden;

preached, and from the beginning to the end of his sermon he recognized of labor is the result of all the within reach of the fire and power? result his duty, no doubt, became "Announce the prayer meeting his delight. every Sabbath from the pulpit; in- In the third place, accordingly, the case, and no human wisdom can vite, exhort, urge," say some. All Mr. Finney's method was to move be trusted for a better adjustment. I this many of us have done until we the heart always through the mind. These forces determine the right of | have well-nigh grown weary in the | Never even in the hight of a revival did he think it wise to use simply the emotion already engendered in trade, belongs to him in the sense | Make the prayer meeting more at | his hearers, without serking to give

PREACHING CHRIST.

Dr. South declared that the text.

to the old minister, and said: "What do you think of my ser-"A very poor sermon indeed." "Poor sermon," said the young

"Aye, no doubt of it." very good indeed." "Well then, why do you think it

the argument conclusive?"

poor sermon. it a poor sermon?' "Because," said he, "there was no Christ in it." "Christ was not the text; we are an occasional book. not to be preaching Christ always, we must preach what is in the

town and village, and little hamlet

there is a road to London?" "Yes," said the young man. "Ah," said the old divine, "and so from every text in the Scriptures,

READING IN THE FAMILY. Upon the whole, I am ready to pronounce Mr. Finney, without ex- various reasons. Want of time is a readings of the family fireside.-

ways after one's own heart. Unavoidable and absorbing duties to others may consume most of our and that great ugly monster with he theme, the language, and the time. Some make the mistake of its jaws open, all ready to eat it up, Christ. The following will illustrate the fashion of this world which pass | can do nothing for it.": eth away. We sometimes think "I am afraid the poor mother, as

many a well-spread intellectual feast within their reach. Hours of bodily "Why, did you not think my ex- activity are highly favorable to the crowd and displace each other. poor sermon? Didn't you think excuse for lack of literary matter. he metaphors were appropriate and | This may limit the food of, but need | not starve the family mind. We er, and said: "I am glad I was Lion of the tribe of Judah'-Jesus "Yes, they were very good, as far honor the poverty that wears only your little girl baby, and did not Christ. He can destroy the devil ship. as that goes; but still it was a very | homespun, and sups nightly on the ever sumptuous pudding and milk; mothers." "Will you tell me why you think but in this age, when worthy periodicals can be had from one-half

"Well," said the young man, poor to take some paper and to buy sacred; for instance, the Ganges, think what your souls are worth! his, Father and children, in a sweet, chinery—though that is not wrong, There are those to whom this cantion may seem absurd. "Reading that long name. in the Family!" A discussion on propriate, since they would dispense the son of the creator." in England, wherever it may be, with the latter almost as soon as there is a road to the metropolis of dailies, weeklies, monthlies, quarter- save them." the Scriptures, that is Christ. And lies! Ask how many papers they "O, mamma, I wish they knew will deliver you from the wolf, and in heaven." This strikes to the on the matter of apparitions, and my dear brother, your business is, take, and they fall into a hopeless about Jesus, the real 'Son of the the bear, and the lion.' Do you heart, involves consecration, entire dead men's candles. We have bor they have given to the production of this wealth. The world is full of devices for they have given to the production of this wealth. The world is full of devices for the postage bill. "Why, it's warmth, to admire the full of devices for the postage bill. "Why, it's warmth, to admire the full of devices for the postage bill. "Why, it's warmth, to admire the full of devices for the postage bill. "Why, it's warmth, to admire the full of devices for the postage bill. "I wish so, too, my child then proved a sermon running along the postage bill. "I wish so, too, my child then proved a sermon running along the postage bill. "I wish so, too, my child then proved a sermon running along the postage bill. "I wish so, too, my child then proved a sermon running along the postage bill."

"I wish so, too, my child. They him? Do you say, 'How can I?' tive desire to do exactly what nightly knockings and walkings. tion of this wealth. The world is full of devices for making money instead of earning it, and these are often successful. The rich is a wonderful charm in varieties are often successful. The rich is a wonderful charm in varieties and sparkle, or to watch the postage ont. The world is devices and sparkle, or to watch the preach a sermon running along over twenty, one says; and these then preach a sermon running along over twenty, one says; and these then preach a sermon running along over twenty, one says; and then preach a sermon running along the hold of the postage of the preach a sermon running along the north running along the hold of the postage of the preach a sermon running along the hold of the postage of the post those who have accomplished most for the material advancement of the material advancem

you are afraid of the strong lion,

would give you some idea of the

worth of your souls.

"Yes."

If you had stood by some death- familiar converse of love and trust. blessed God appreciated, honored, him, then would they love and hon-

this meeting at which I had prom- the infinite Father will give "daily fore." for the material advancement of society. Some good fortune, or a certain shrewdness, which is of no value to the material advancement of society. Some good fortune, or a certain shrewdness, which is of no value to the material advancement of society. Some good fortune, or a certain shrewdness, which is of no value to the material advancement of some time to the solution of feeling Mr. Finney did not seek they don't wait until yes, I'll go; I'm going, and yet sounding anvil. The solvent heat sounding anvil it would get at my Master, for the sondwich a book in between this sounding anvil it would get at my Master, for the solvent heat sounding anvil it would get at my Master, for the solvent heat sounding anvil it would get at my Master, for the solvent heat sounding anvil it would get at my Master, for the solvent heat sounding anvil it would get at my Master, for the solvent heat sounding anvil it would get at my Master, for the solvent heat solvent heat solvent heat solvent heat solvent heat solvent heat so

Can one at midnight borrow A ray of morning light? The lonely mourner's sorrow Is like a long dark night. How can we judge another, Or prove a soul forgiven?
What heart it's doubt can smother—

Are our loved dead in heaven? Shall we with rapture meet them ong the angels blest?

Could not be with them there.

A SAD CASE .- The Christian Un-

There are men amongst you who one of the towns of England was reading is often profitable. The lit- thank God, dear Katie, by living as would rush to the cannon's mouth, lately exposed? "I was recomeven if you knew it would be a cer- mended by the rector to lodge with tain death, and yet there are a Dissenter, as being the most eligiamongst you, men who date not ble place to be had. Well. they their delight in the former and help can pray for heathen mothers and kneel down in the barrackroom at were very good people in their way, them through the translations in the leathen children; and you can inlatter. Some leisurely member of terest the other girls to unite with mothers taught them when they By-and-by they asked me if I should the family will dispose of the theological treatises, review the reviews, books and send missionaries to
said, "That is true, sir." "What the same house. Poor innocent, I compelled to lodge in the same house with-how can we write the words?—a Dissenting minister? We can only recommend him for consolation in his sore trouble to the

> "Must I be carried to the skies On flowery beds of ease, While others fought to win the prize

WANTING A REVIVAL.—If, instead

text."

ertisements changed quarterly without No cuts or large type can be inserted ut advertisements may be displayed by acing to suit patrons. sements of objectionable charcter will be admitted. JOB PRINTING.

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misrepresented as we believed that

than try to defend them, or at least

state them as correctly as we could,

but found we had performed a work

for which we evidently were not

thanked. In many cases we know

of persons who have come to the

observance of the Sabbath through

great self-sacrifice. There is no re-

s so costly as this. There are to-

day thousands of persons we do not

doubt, who, in their hearts, believe

are therefore worthy of our esteem.

forbear all harshness toward those

sapable of being influenced by them.

the first day is made in the absence

HISTORY

Of Sunday Legislation in the Christian

Church

BY A. H. LEWIS.

CHAPTER I.

The fourth century opens a new

and of the Sabbath question. In

at once be abandoned.

EST All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

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THE BIBLE DOOTRINE OF A RE VIVAL OF RELIGION.

A revival of religion is one of the

most important and yet in some re spects incomprehensible phenomena of the human mind. Man is a being of a strangely mixed nature, and often seems at war with himself. In his heart he acknowledges God. and in his judgment and conscience he approves and even exalts righteousness, and yet in his life he is the opposite of this. But this is not all; for, in these respects, his life is often uneven in the extreme, being at one time seemingly all goodness and at another all badness. The great trouble with him seems to be the debauched condition of his appetites and affections. By these he is often led to do the things he most in his judgment and conscience condemns.

That man is by nature a religious being is a matter too plain to admit of a doubt. Of this, among other things, this is proof, namely, that for its development, appeals are always made to the pure and better elements of his nature. It is true, that, in his fallen state, false religions appeal to his baser feelings, but this does not disprove our proposition, that man is a religious being by nature. It is disputed, we know, that the idea of God is an affirmation of the reason or intuitive sense. but to this it is a sufficient answer to say, that there is something in the human mind that readily accepts the idea, when presented so that if it be not an affirmation of the mind. it is a thought which it naturally accepts, which is equal to an affirmation of the reason.

proves of the highest ideas of him,

eousness and truth. That the world ness. is full of falshood and deceit we admit, and yet everywhere do men praise justice and honor goodness. This would not be if there were no the Forres, Elgin, and Nairn Gawoven into the texture of the soul of our mind. Even the will is grounds. The case is decided bevictory save through the grace of matters are incapable of fairly called J-e-w-i-s-h. There is a vast our Lord Jesus Christ.

But up to this time, although of our natures, is at the outset conceded; but may we not also admit that the gospel is shorn of its power that the gospel is merifectly presched? May we not here raise an incomes from without. Men have put loss of another in the presence of ceded; but may we not also admit that the gospel is shorn of its power that generally presched? May we not here raise an incomes from without. Men have put loss of another in the presence of those of another in the presence of the doer of that work, namely, the companied unchanged. It was shall be just field the presence of the doer of that work, namely, the companied to the emperor, or even that pagamenremaned unchanged. It was shall be just field the presence of the doer of the emperor, or even that pagamenremaned unchanged. It was shall be just field to find a suthority as sufficient to offices of trust, but is generally the presched? May we not here raise an comes from without. Men have put loss of such offices of another in the presence of the emperor, or even that satish that the advanced the law shall be just field the law shall be just field on the support that work, namely, the companied on his authority as sufficient to offices of trust, but is generally the presched. They we not have ourself sometimes head the presence of the emperor, or even that the support the doer of adulterous and in the law shall be just, but the doer of adulterous and in the law shall be just, but the doer of adulterous and in the law shall be just for offices of trust, but is generally the presched. They we some the fourth commandment, but the law shall be just for offices of trust, and of doubt many who were ambition of such offices of trust, but the support the commandment in the presence of the law shall be just for offices of trust, and of doubt many who were ambition of such offices of trust, and no doubt many who were ambition of such offices conformed to the law shall be just for offices of trust, and no doubt many who were ambit the presence of the law shall be just for offices of

inquiry, at least? We call attention to this subject in no spirit of faultfinding, nor with the supposition that we are wiser than others. We hesitatingly make suggestions, and do it at this time because we see hat preparations are making on a arge scale to promote revivals of religion in the land. We are not opposed to revivals; they are Godordained. He does not appoint backsliding, but favors revival. The suggestion that we make is hat emotion and reform are in our

forts out of proportion. We admit he necessity of emotion in religion. but the object of emotion is to proluce action, or, more correctly, reformation. The custom, however, as ve think, is to seek to excite emoion, and then largely to leave the do not. That there is no command subjects there. It seems to us that to keep the first day all admit. the character of our revival efforts | How then do we know we are re would be greatly improved if, in an | quired to keep it? It is answered ntelligent, simple, and earnest manner, sin was placed before the mind. We do not object that the love of But we reply that we are not God is earnestly proclaimed, but it | taught religious ordinances in this should be remembered that the gospel is a remedy for sin. No man precepts. Besides, there is no in has a clear conception of the gospel who does not with equal clearness see the holiness and spirituality of The doctrine of repentance is es-

sential to the gospel, nor does any

man repent who does not see sin to

be exceedingly sinful. Let us call

your attention to the seventh and

eighth chapters of Romans, in which you have the law and the gospel put into harmonious relations with each other. You see there first, the sinner so brought before the law as to feel its condemning power and his own helplessness, and then, as sinking in despair and crying for help, Jesus Christ is presented as his complete and present Saviour. As revivals are popularly conducted, it seems to us that the effort is largely to induce the sinner, by an immense pressure, to make "a profession of religion,' and yet he knows little of what it means to make such profession. In the Bible, from the beginning to the end, the point sought in a religious revival is a revival of righteousness. Our idea is, that the doctrine, and duties of religion, as set forth in the Scriptures, should be distinctly placed before the minds of the hearers, and that they should be induced to embrace these as religion. When one makes profession of recommences as a beginner, with his school of Christ as a scholar or learner, and his life-work is to learn

and do the religion of Jesus. to say, that concerning the nature present time seems to us exceeding the first day is enforced, as we un nor will it, be satisfied with any both high and low, iniquity prevails, bent upon those who would attempt thing short of this, unless debased and a worldly policy rules in the to enforce discipline to show that by superstition and enslaved by sin. | church. That, largely, professors of the Scriptures do require the keep-Equally does the mind acknowledge religion are in alliance with the ing of this day. Doing this, they the duty of reverencing God. To world, and that its spirit and cus- would be justified in their course. do him homage is natural to the hu. toms control them, no intelligent But suppose they should fail in this. man being, as is proved by the his- Christian will deny. These things then would they not be compelled tory of all past ages. So strong is suggest to us the need of reform, to withdraw their complaint? Certhis element of his mind, that when deep and broad. Let us return to tainly, they could not proceed on all knowledge of the true God is the old paths, and conform our lives the strength of the Scriptures. But shut out from him, still he will wor- to the doctrine of the Bible. Let should they now fall back upon the ship, though for his God he have us seek after that operation of the authority of the church, they would only a stock or a stone. Man is Spirit that cleanses from sin, and re- be departing from the principle of never so fallen that he ceases to forms the life. How we need to being governed by a "thus saith worship. Worship he must, and love as Christ loved, and to rise the Lord." It would be substitutabove the world as he did. We ing human for divine authority. To think our language is not too strong, lillustrate: suppose some Pedobaptist But equally clear amid the gener-think our language is not too strong, illustrate: suppose some Pedobaptist and ceremonies. . . . Constantion of the law, except where any case all surrounding wreck does the mind when we say, we long for a revival church should make a rule that all time first adopted Christianity as a of great necessity or charity required declare itself in the interest of right. of religion—a revival of righteous- the children whose parents were

members, should be baptized; and should attempt to discipline those -"SERMON ON THE SABBATH." parents who should not bring their Some one has sent us a copy of children forward to receive this rite. and when the scripturalness of their sentiment in harmony with this zette, of Sept. 29th, containing the procedure should be called in quesgist of a sermon on the Sabhath tion, they should appeal to their of the human being. The loss to question, by Rev. John Downie, of church rule. In this case, we are the soul in the fall of man was the the Baptist Church of Forres, called sure that the Disciples would charge presence of prevailing righteousness. out by the lectures of Bro. Wardner | them with a gross departure from That he was so organized that he on that subject. The sermon shows the simple rule of Scripture. But could be reached by temptation the Mr. Downie a man of some reading we will change the case, and supsequel proved. Since the sad catas- and thought, but from the report pose that there be no other law on according to ancient heathen usage: trophe of the fall, the struggle be- given, we fear it was rather an ef- this matter than custom, and that an even later, he placed his new resitween good and evil has been con- fort to confuse and muddle the sub- attempt to discipline members for a tinued without abatement, and it is ject than lift the cloud that hangs violation or neglect of it should be everywhere seen that evil holds man over it. It is just such a course of made, would not this be taking un- and down to the end of his life, h warrantable ground? We pray the

with a deadly grasp, nor is anything reasoning as, if pursued by a Pedoclearer than man's inability to free | baptist on the subject of Baptism. himself from the dominion of sin would by Baptists be described as when left to his own resources. It an effort to hide the truth rather has penetrated his inmost being, and | than bring it to the light. There is | If the Bible teaches it to be sinful imprisons him as a captive taken a Scripture doctrine on this subject. to work on the first day, enforce it; in war, nor can anything be clearer | and it should be our effort to find | but if here the Scriptures are silent, to the mind than that he has no out what that is, and in its simplicity then let the Disciples also be silent! power that can deliver him from his lay it before the world. If the thraldom to sin. Hence it is, that | change was made in the Wilderness we look for deliverance, if it comes as guessed out by Jennings and at all, from another quarter; nor has others, why lon't the Scriptures his Maker. But even God, in work. the journeyings of Israel, who would costs a great deal to become a Sablished in the being whom he would The foundation trouble on this their practice in this matter, they save. That man has in a certain question is this: Men set out in have suffered more than the loss of mense a twofold or two-sided nature | their reasonings with so much as | one day's labor in six, they have also not naturally work in harmony with | not the Sabbath and the first day is. | here and there will one be found each other all agree. The flesh | This it will at once be seen disquali- | who will honor them for their courlusteth against the Spirit, and the fies them from discussing the subject age and manly piety. The keeping our members works against the law days are not put upon common

weighing the case on either side? there has been a constant gain in not to sift and analize the question, of the tyranny of majorities. "We rival and brother-in-law, Licinius, righteousness as to dominion, still but to confuse it. The teachings of are the people" is not only felt by in breach of solemn promise of merthe advance has been slow, and this the Bible on the Sabbath are mixed many, but openly declared, and the cy, (324). Not satisfied with this, result is perhaps in some degree in with a mass of irrelevant matter owing to the unsteady habits of in such a way as to make a jumble those who profess faith in Christ. of it-a mess of moral and religious That this result, when broadly con- chowder. In this way, the most

themselves out of connection with it, and are trying to bring it to their terms. It is as when one tests a straight edge by a crooked stick, and then declares the crooked stick straight and the straight edge crooked. We repeat, that the whole difficulty on this subject comes from without and not from within the Bible. Take the Sanday question for a moment, and consider it in this way: Let one, capable of judging, form his opinion exclusively from the Bible, would be suppose i required the keeping of the first day? Surely not! Take the pas sages quoted in its favor separately and which of them teaches this? But if neither of them taken by itself teaches it, then all put together to this: We have the example of Christ and his disciples in its favor. way. For them, we invariably have stance mentioned in the Scriptures where either Christ or his disciples sabbatized on the first day. Passages are selected, and an attempt made to interpret this sentiment into them. That is all.

NOT UNDERSTOOD.

We sincerely regret that the remarks made by us in the RECORDER of Sept. 29th were misunderstood by the Christian Standard. We lay no blame upon the Standard, as we know it would not impute to us sentiments it did not understand us to entertain. Perhaps we were wanting in carefulness, in the construcdid not faithfully represent us. We will then further explain.

sentative man during the first quartion of our sentences, so that they ter of the century. At the death of an associate ruler in the Roman We were surprised in finding the Empire, and gained full power in Standard disposed to favor the disthe year 323. He died at Constanciplining of persons who, after they tinople, A. D. 337. Constantine had observed the seventh day first began to favor Christianity as an element of social and political should work on the first day. It is power. He shrewdly seized upon inconceivable that they should do this from other than conscientious t as the only vigorous element in motives. Besides, we had supthe decaying Empire. He neither posed that the Disciples would not appreciated nor loved the truth for favor the exercise of church disciits own sake. A modern historian pline for other than violations (Phillip Schaff, Church History, of Scripture precepts, especially Vol. 2, p. 19) speaks of him in these when the matter under considerawords: tion was a religious ordinance. If "He reasoned, as Eusebius reports the act complained of was a viola from his own mouth, in the follow ligion he accepts the Bible as the tion of Scripture precept, we could ng manner: 'My father served the rule of his faith and practice. He see that discipline would be justifi-Christians' God, and uniformly prosable. We can see how upon generlife-work before him. He enters the | al principles discipline might be exercised, as in dancing, card playing, horse racing, etc., etc., but the case In conclusion, let us say, that the another character. The keeping of

pered, while the emperors who worshived the heathen gods, died a miserable death; therefore, that I may enjoy a happy life and reign, I under consideration is of entirely of the Christians, who are growing and Christianity, or the practices of ishing. This low utilitarian considand character of God, the mind ap. | ly suggestive of thought on this | derstand it, as an appointment of | eration weighed heavily in the mind of an ambitious captain, who looked question. Everywhere, in places Scripture. In this case, it is incumforward to the highest seat of power within the gift of his age."

Disciples to stand by their own

world-wide professed principles, and

not go beyond the word of the Lord.

brethren !

principle acted upon.

2, p. 13) says again: "He was distinguished by that lived itself in the Roman Empire

> "But with the political, he united superstition, and put it by the side a juridicial process and public trans of his heathen superstition, till, action." finally, in his conviction, the Christian vanquished the pagan, though without itself developing into a pure and enlightened faith. At made by the Roman laws in favor the spirit of the Neo-Platonic syncretism of dying heathendom, reverenced all the gods as mysterious Nay, so late as the year 321, he enoined regular consultations of the soothsayers in public misfortunes, dence. Byzantium, under the protection of the god of Martyrs, and the heathen goddess of Fortune: retained the title and dignity of designed to apply to it... pontifex maximus, or high priest of

the heathen hierarchy. With his every victory over his pagan rivals, Galerius, Maxentius, and Licinius, his personal leaning to Christianity, and his confidence the magic power of the cross in creased; yet he did not formally renounce heathenism, and did not

Stand by the word of the Lord, receive baptism, until, in 337, he was laid upon the bed of death. One word about the martyr spirit. . . . He was far from being so pure and so venerable as Euse-What we meant to say on this subbius, blinded by his favor of the he another helper in this case than mention it? In reading in Exodus ject was, that, in many instances, it Church, depicts him in his bombas ing deliverance for him, must work imagine that God had made the bath-keeper. In a large number of biography, with the evident in en- be observed by the general venerain conformity with the laws estab- change supposed by Dr. Jennings? cases, where persons have changed tion of setting him up as a model tion; the courts were to be closed, must with all regret be conceded, business and legal litigation were that his progress in the knowledge no longer to violate the repose of of Christianity was not a progress all must admit, and that these do this settled, that the seventh day is suffered shame and reproach. Only in the practice of its virtues. His love of display and his prodigality, increased with his power. The very the sanctity of the first day of the brightest period of his reign is Spirit against the flesh. The law in fairly, because the claims of the two of the seventh day is everywhere re- stained with gross crimes. which proached, and this sentiment is often even the spirit of the age, and the carried so far as to subject one to policy of an absolute monarch, can found too weak for the fleshly or fore it is argued. Now, who does severe trials. Both himself and the not excuse After having reached, upon the bloody path of war, the carnal mind, nor can it obtain the not know that those who thus decide day he observes are sneeringly goal of his ambition, the sole pos session of the Empire; yea, in the amount of conceit and bigotry still very year in which he summoned except that of agriculture, was The sermon referred to proceeds left in this world, nor is there little the great council of Nicæa, he or- enacted, according to the apparent

> he caused, soon afterward, on polit-Pardon us in going a little farther ical suspicion, the death of the

not produce in Constantine a thorwe could not in honor do otherwise ough moral transformation. He was concerned more to advance the outward social position of the Christian-religion, than to further its inward mission. He was praised and censured in turn by the Christians and Pagans, the Orthodox and the Arians, as they successively experienced his favor or dislike.

When, at last, on his death-bed he submitted to baptism, igious service, obedience to which with the remark, 'Now let us cast away all duplicity,' he honestly admitted the conflict of two antagonis tic principles which swaved his private character and public life." Knowing thus the character and

the seventh day to be the Sabbath who, nevertheless, decline its ob antecedents of the man, the reader servance on account of the costs of is better prepared to judge concernsuch a course. The most dissuasive ing the motives which led to the of all the arguments employed passage of his "Sunday Edict." the gainst the observance of the fourth first act of legislation which directcommandment are those which reply affected the Sabbath question. resent the difficulties attending it The edict runs as follows (Cod. We are, therefore, confident that Justin. III. Tit. 12, L. 3): those who come to its observance do might not go unpunished nor busi it from conscientious motives, and

"Omnes Judices urbanæque plebes, et cunctarum artium officia venerabili die Solis quiescant. Ruri We should honor these motives, and | timen positi Agrorum culture liber licenterque inserviant: quoniam frequenter evenit, ut non aptius alio-Any attempt to urge people to keep | die truments suicis, aut vinca conmomenti pereat commoditus cœlesti of Scripture requirement, and should | provisione concessa."

"Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the Sun. But let those dwelling in the country freely and with full liberty attend to the cu ture of their fields; since it frequently happens, that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should-not be era in the history of the Church, allowed to pass, lest the provisions of heaven be lost."

the West, through a union of church This was issued on the seventh of and state, the Papacy is born and the disastrous work of civil legislation concerning religion begins. allow the manumission of slaves on Constantine the Great is the reprethe Sunday. The reader will notice that this edict makes no reference his father in the year 306, he became Lord's day, or as in any way connected with Christianity. Neither is it an edict addressed to Christians. Nor is the idea of any moral in it. It is merely the edict of a unproductive thorns. heathen emperor, addressed to all his subjects. Christian and heathen, who dwelt in cities, and were trades men, or officers of justice, to refrain from their business on the "venerable day" of the god whom he most adored, and to whom he loved in his pride to be compared. There are three distinct lines of argument which prove that this edict was a pagan, rather than a Christian doc-

1. The language used. It speaks of the day only as the "venerable day of the Sun," a title purely will imitate the example of my heathen. It does not even hint at father and join myself to the cause any connection between the day Christians,

2. Similar laws concerning many of the Christian Church, Book 20, Dr. Schaff (Church History, Vol. | Chap. 2, sec. 2) bears the following edict under consideration:

"This was the same respect as the old Roman laws had paid to their clearly saw that idolatry had out feriæ, or festivals, in times of idoland that Christianity alone c uld Now, as the old Roman laws exbreathe new vigor into it, and furempted the festivals of the heathen from all indicial business, and suspended all processes and pleadings, also a religious motive, not clear except in the fore-mentioned cases, and deep indeed, yet honest, and so Constantine ordered that the strongly infused with the supersti- same respect should be paid to the tions disposition to judge a religion | Lord's day, that it should be a day by its outward success, and to of perfect vacation from all proseascribe a magical virtue to signs cutions, and pleadings, and business of the law, except where any case

Bingham states here clearly the fact, that such prohibitions were first. Constantine, like his father, in of their festivals, but adds, incorrectly, that Constantine made the same in favor of the Lord's day; of the sun, to whom, in the year Lord's day, but the "venerable 308, he presented munificent gifts. day of the Sun," which the edict mentions; and it is imposisble to suppose that a law, made by a Christian prince, just converted from heathenism, in fa vor of a Christian institution, should not in any way mention that were the outgrowth of a shrewd institution, or hint that the law was policy, rather than of a converted

> Millman (History of Christianity, torian can say of him, "The very Book 3, Chap. 1) corroborates this brightest period of his reign is

Christianity, claimed some deference, as it were, to the ancient reigion, in the ambiguity of their language, and the cautious terms in which they interfered with Pagansauctity as a Christian institution. tic and almost dishonestly eulogistic. It is the day of the sun which is to for all future Christian princes. It and the noise and tumult of public

> might acquiesce without scruple, in In chapter fourth of the same

book. Millman savs: "The rescript, indeed, for the re ligious observance of the Sunday, which enjoined the suspension of all public business and private labor. dered the execution of his conquered terms of the decree, for the whole Roman Empire. Yet, unless we forth the Christian reason for the sanctity of the day, it may be doubted whether the act would not something for one of one sect to worst of all is the murder of his more festival to the fasti of the

would be willingly hallowed by almost all the Pagan world, especially that part which had admitted any tendency toward the oriental theol-

Stronger still is the testimony of in English Barrister, Edward V. Neale (Feasts and Fasts, p. 6) These are his words: "That the division of days into

uridici, et feriati, judicial and nonudicial, did not arise out of the modes of thought peculiar to the Chrissian world must be known to every classical scholar. Before the age of Augustus, the number of days upon which, out of reverence to the gods whom they were consecrated, no trials could take place at Rome, had become a resource upon which a wealthy criminal could speculate as a means of evading justice; and Suctonius enumerates among the praiseworthy acis of that emperor, the cutting off from the number thirty days, in order that crime

ness be impeded. After enumerating certain kinds of business which were allowed under these general laws, Mr die frumenta sulcis, aut vincæ scro- Neale adds, "Such was the state of the laws with respect to judicial proceedings, while the empire was still heathen." Concerning the suspension of labor, we learn from the same author (Feasts and Fasts, p. 86, et. Seq): "The practice of abstaining from

various sorts of labor upon days consecrated by religious observance. like that of suspending at such sea sons judicial proceedings, was famil introduction of Christian ideas. Virgil enumerates the rural labors which might on festal days be car March, A. D. 321. In June of the ried on, without entrenching upon same year it was modified so as to the prohibitions of religion and right; and the enumeration shows that many works were considered as forbidden. Thus it appears that it was permitted to clean out the chan to the day as a Sabbath, as the nels of an old water course, but not to make a new one; to wash the herd or flock, if such washing was needful for their health, but not otherwise; to guard the crop from injury by setting snares for birds, obligation or Christian duty found or fencing in the grain; and to burn

gave birth to the "Sunday edict." That he was a heathen is also attest ed by the fact that the edict of the 7th of March, 321, in favor of Sunday, was followed by another, published the next day, which is so ourely heathen, that no doubt car be entertained as to the character of he man who was the author of both edicts. (See Rosse's Ind. of Dates, pr 380, Gibbon's Decline and Fall of the Roman Empire, etc.) The edict of March 8th, commanded that in case of public calamity, like the striking of the imperial palace or heathen ceremonies for propitiating the gods were to be performed, and other heathen festivals were com- the meaning of the calamity should mon. Joseph Bingham (Antiquities | be sought from the haruspices. The gave their answers from watching testimony, when speaking of the the movements of the entrails of slain beasts, and the smoke from burning certain portions. This way a proceeding purely heathen, and no Christian prince could have made such a law. There is an evident connection between the two edicts. that Apollo, who was honored as the god of the sun, was the patron deity of these soothsavers. He was also the patron deity of Constantine, and the one to whom he, in his bride, oved to be compared. Thus the Sunday edict, from its associations as well as its language, is shown to be the emanation of a heathen, and not'a Christian religion. Remember, too, that at least nine years later than this, Constantine placed his new. residence at Byzantium under the Fortune; that he never gave up the powers; especially Apollo, the god for we have seen that it was not the title of high-priest of the heathen hierarchy; that he did not formally embrace Christianity, and submit to baptism until he lay upon his death

> spirit of the age, and the policy of "The earlier laws of Constantine, though in their effect favorable to an absolute monarch, can not excuse," (Schaff,) we can not well claim him as a Christian prince. against heathenism, they were never ism. The rescript commanding the executed; for it was not suppressed celebration of the Christian Sabbath, in the empire until A. D. 390-sev-The few abuses against which he enthe sacred day. But the believer of the heathen rulers who had prein the new Paganism, of which the solar worship was the characteristic, | ceded him, such as the obscene midnight orgies, etc. Millman (Book stand the burning day. Many in 4, chap. 4) speaks as follows on this

nowing shovel in the bands of the "If it be difficult to determine he extent to which Constantine proeeded in the establishment of Christianity, it is even more perplexing to estimate how far he exerted the imperial authority in the abolition of paganism. . . . The pagan writers, who are not scrupulous in their charges against the memory of Constantine, and dwell with bitter re had direct proof that the decree set sentment on all his overt acts of hostility to the ancient religion, do we have been defiling "the temple check on a subject like this, and cle on Prof. Finney's Method of not accuse him of these direct eneroachments on paganism. Neither Pardon us in going a little farther and saying, that even to-day it costs of hardly eleven years. But the empire as merely adding one charge. Libanius distinctly asserts that the temples were left open and sidered, is owing to the sinfulness simple question would be confused candidly represent the sentiments of eldest son, Crispus, in 326, who had empire, as proceeding from entirely undisturbed during his reign, and but done. "Not the hearer of the the first day. We know that often in an exceedingly interesting depart

bly most of the high dignities of the State were held by the pagans. . . . In the capitol there can be but little doubt that sacrifices were offered in the name of the senate-and the people of Rome, till a much later pe-

The whole matter is tersely told by a late English writer, who, speakng of the time of the Sunday edict, says:

"At a later period, carried away ov the current of opinion, he declared bimself a convert to the church. Christianity then, or what he was pleased to call by that name. became the law of the land, and the edict of A. D 321, being unrevoked was enforced as a Christian ordinance." (Sun lay and the Mosaic Sabbath, p. 4.)

The following words of earned Niebuhr, in his lectures on Roman history, as quoted by Stan ley, (History of the Eastern Church, o. 292,) are to the same effect. of the years make known, and re-"Many judge of Constantine by

oo severe a standard, because the egard him as a Christian: but an not look at him in that light The religion which he had in his head, must have been a strange jumble indeed. . . . He was a supersti tious man, and mixed up his Christian religion with all kinds of absurd and superstitious opinions. When certain oriental writers call him could to the anostles, they do not know what they are saying; and o speak of him as a saint is a profanation of the word. It is a curious and little known

fact, that markets were expressly appointed by Constantine to be held on Sunday. This we learn from an inscription on a Slavonian bath rebuilt by him, published in Gruter's Inscriptiones Antiquæ totius Orbis Romani, CLXIV. 2. It is there recorded of the emperor, that "provisione pietatis suæ won dinas die solis perpeti anno constituit;" "by a pious provision he ap pointed markets to be held on Sunday throughout the year." His pi ous object doubtless was to promote the attendance of the country people at churches in towns. "Thus," says Charles Julius Hare, "Constantine was the author of the prac-These facts show how the heather tice of holding markets on Sunday, training and belief of Constantine which, in many parts of Europe, distributor. prevailed above a thousand years after, though Charlemagne issued a special law (cap. CXL.) against it." (Philological Museum, i., 30.) .In 'Scotland, this practice was first forbidden on holy days by an Act of James IV., in 1503, and on Sun days in particular by one of James VI., in 1579." (Robert Cox, Sabbath Literature, Vol. 1, p. 359.)

To be continued.

REVIVALS. I have been glad to see the readsider the nature and necessity of a revival of religion. I hope that question may be pressed upon the attention of the people. There has haruspices were soothsayers, who been much said on the subject of revivals that has been well said, and much has been said in too inconsiderate a manner. Shall or should we not go back and carefully inquire after the first facts or principles? We should stop and inquire as to what religion is. How can we act advisedly if we do not understand its nature? We certainly can not. There are a great many kinds of re ligions. There is a "pure and un defiled religion," in distinction from all other religions. There is but one pure religion; every other is impure. Religion is service rendered to God, or a supposed god. All service rendered to an idol is mpure. Service rendered to the true God may be impure. It does not follow that if we worship the true God, our religion is therefore true, because the question takes into account the kind of service or worship as well as the object. The lew worships the true God; so of the Mohammedan and others, but their religion is not that which James calls "pure and undefiled," because bed, sixteen years later; and you the service is not pure. The religcan not fail to see that whatever he ion is therefore impure. This prin did to favor Christianity, and whatciple is involved in the declaration ever claims he made to conversion, of our Lord, "In vain do ve worship order on the treasury for his salary me, teaching for doctrine the com mandments of men." All the service that we render to God which the first division of Bro. Bailey's for the Sabbath is properly observed, heart. And when the impartial hishe has not required is false or im- tracts, and that the number to be pure religion. Further, it is not published and style of binding be stained with crimes, which even the enough that we worship the true referred to J. B. Clarke, J. Bailey, or incorrectly named; but I think it God, but that we render to him the and D. R. Stillman. kind of service that he requires, and more, that service should be rendered with a true spirit of worship. If he made any general laws Oh, how much heartless service is offered to God, and is worse than and vicinity. lost because it is heartless; and much service may be offered with a good enty-nine years after his Sunday design and yet lost, because God a Jew," for distribution in Chicago edict, and fifty-three years after his has not required the service. Whatdeath. (See vol. 3, chap. 28, De ever is wood, hay and stubble will cline and Fall of Roman Empire.) be burned up. Good motives will never sauctify bad service. The acted laws, were those which had good will be saved, and the "bad been condemned before by the laws cast away." "The fire shall try every man's work, of what sort it is." Only the true material will

discriminating judge will soon separate the wheat from the chaff. In the light of these facts, it is o the utmost importance, then, that we stop and inquire as to the kind of religion we seek to advance. It is a late to a knowledge of the fact that of God." Let us remember that conscience can only perform its Preaching, on the first page, which or lost, of which we hear so much, however, requires the observance of tinction in his calling as a preacher of our natures, is at the outset con- and lost to sight. Than the Sab- those of another in the presence of incurred suspicion of political con the will of the emperor, or even that paganism remained unchanged. law shall be just, but the doer of articles treating upon this subject ment of that work, namely, the con-

that day will suffer loss. The win-

vival, and use the more significant word, reformation. A revival may not improve our character and standing with God; a reformation will. A revival may not reform our character; a reformation will. Revived: some "great revivals" where there R. I., Oct. 20th, 1875. was but little reformation. The years in which we live, in the midst

member mercy. V. HULL. TRACT SOCIETY—BOARD MEETING. The Board of the American Sabbath Tract Society met pursuant to the call of the President.

The Board elected at the Anni: versary of the Society consists of the following persons:

President-A. B. Spaulding. Leonardsil e. N. Y.
Vice Presidents-M. W. St. John, A. C. Rogers, Joshua Clarke, A. B. Prentice, George E. Tomlinson, A. H. Lewis, N. V. Hull, L. C. Regers.

Treasurer—Stephen Burdick, Leonards

rille, Madison Co., N. Y. Corresponding Secretary J. B. Clarke West Edmeston, Otsego Co., N. Y. Recording Secretary—E. Whitford, Leonardsville, N. Y Auditing Committee-J. D. Rogers, R. T.

R. P. Dowse, C. M. Whitford, A. C. Potter, LeRoy Max-on, I. D. Titsworth, Whitford, C. H. Maxson, B. F. worthy, Anthony Hakes.

The meeting was called to order by the President. Prayer was ffered by Stephen Burdick. After reading the minutes of the Society at its session at Alfred, the

Corresponding Secretary presented the following communications: 1. A letter from D. R. Stillman, in relation to insurance.

2 Letter from Bro. Wardner, i regard to the employment of a tract | 1875. 3. A letter from Bro. Kelly, give

ng an account of his labors i Southern Illinois for the quarter. 4. A letter from Bro. Bailey, i relation to tracts written by him and ending Oct. 1st, 1875. accepted by the Board, making suggestions for their distribution and

5. Report from the West Edmes ton Auxiliary Society for the past

6. Report from the Utica (Wis.) Auxiliary Society. 7. Report from the Milton Auxil-

Auxiliary Society. 9. A letter from Bro. Foss Burn ham, referred to the Board by Pub-

ishing Agent, calling for the publication of a tract treating of the resurrection of Christ. 10. A letter from J. O. Babcock,

in behalf of the Welton Church, proposing the employment of Bro. V. Hull for one half of the year. 11. A letter from Wm. M. Jones, suggesting the publication and dis-

tribution of the tract, "Mr. Moody not a Jew," in Chicago. 12. A letter from Bro. L. C. Rogers, giving an account of past labor. and making some suggestion for fu-

ture labor. 13. Communications were preented by the President and Corre- 1st, 1875. ponding Secretary from persons at

Adjourned to the call of the Chair.

AFTERNOON SESSION. Prayer was offered by Bro. Todd. The following action was taken:

Resolved, That the quarterly sessions of this Board beheld on the seco of January, April, and July. The Auditors to whom was referred the item of finance in Bro. Kelly's report, reported the same cor-

Voted, that Bro. Kelly have an and traveling expenses. Voted, that we proceed to publish

Voted, that the Board will em-

the time, at the rate of \$500 per annum and expenses, to labor in Iowa Voted, that we will publish 5,000

ploy Bro. V. Hull for one-half of

and elsewhere. Voted, that we employ Bro. L. C Rogers for one year from Oct. 1st, ing) is Scripturally the evening of at the rate of \$700 per year and traveling-expenses.

Resolved. That the Treasurer open fund through the RECORDER. Adjourned. E. WHITFORD, Rec. Sec.

LEONARDSVILLE, Oct. 12th, 1875. SUNDAY DESECRATION .- Many of

our exchanges are giving themselves days in undisturbed enjoyment of earnestly to the work of heading off the growing disregard of the Sunday festival, which is arising in every quarter. But essential weakfearful thing to be misled in this ness underlies all their well-meant matter. We may be awakened too endeavors, for only the power of our readers now in the ministry and conscience can hold the masses in those entering upon it, to the artipure religion is "doing the will of proper office when formed by the we take from the Independent of God." It is not a thing to be got, word of God. The Bible no here, Oct. 14th. Prof. Finney won dis.

that doeth the will of my Father in seven, whereas it specifically, which is in heaven, says our blessed quires the observance of the seventh Lord. Such a revival of religion day, and not "one day in seven," involves the necessity of a reforma- This language is evasive, and that tion. There are many revivals of for cause. These men who thus religion where there is no reforma- falsely quote the fourth command. tion. It is reformation that God ment, do it to justify their own con. desires. I think it would be well duct before those they accuse of for us to largely drop the word re- Sabbath breaking. Nothing in clearer than that many of them feel that they occupy a weak position on this subject, as they certainly do.

Triffic.

MISSIONARY BOARD MEETING A meeting of the Executive Board persons may go to ruin; reformed of the Seventh day Baptist Mission ones will not. There have been ary Society was held at Westerly

Present-Geo. Greenman, S. 8 more such revivals, the worse the Griswold, Geo. B. Utter, Geo. E. church and world. The Lord grant Tomlinson, S. P. Stillman, T. L. us a reformation in the midst of the Gardiner, N. H. Langworthy, Wm. L. Clarke, Thos. V. Stillman, and brethren A. M. Babcock and E. A. Stillman.

The minutes of the last meeting were read and approved. Letters were read by the Corre.

sponding Secretary, from 1. Chas. M. Lewis, Berlin. N. Y. Oct. 17th, 1875.

2 H. B. Lewis, Berlin, Wis., Sept. 8th, 1875. 3. Horace Stillman, Woodville.

R. I., Oct. 18th, 1875, report of labor for quarter ending Oct. 6th. 4. J. L. Huffman, Nile, N. Y. Sept. 15th, 1875, report of labor in the Central Association. 5. J L. Huffman, Cuyler, N. Y. Oct. 10th, report for quarter ending

Oct. 1-t. 6. A-a F. Randolph, Berea, W. Va., Sept. 30th, 1875, asking aid for the Church at Ritchie, W. Va.

7 N. B. Prentice, Church Clerk. Dakota, Wis., asking that a missionary be sent to that field. 8. S. R. Wheeler, Pardee, Kan.

Oct. 6th, 1875. 9. Joshua Clarke, DeRuyter, N. Y., Sept. 27th. 13. Joshua Clarke, DeRuyter, N.

Y., Oct. 12th. Voted, that the time of Chas. M. Lewis's labor commence Oct. 1st.

The Treasurer was instructed to remit to Chas. M. Lewis \$50; to S. R. Wheeler \$50; to Horace Stillman \$50; to J. L. Huffman \$213, salary and traveling expenses for quarter

Voted, that the salary of S. R. Wheeler, as missionary in Kansas, Missouri, and Nebraska, be \$600 and traveling expenses, to commence Oct. 1st. 1875, with the understanding that labor in Pardee be not considered as missionary work.

for general missionary labor by J. E. N. Backuse in the Minnesota field, 8. Report from the Leonardsville | with the understanding that he shall spend, in the aggregate, not less than three full months in such labor, between now and the Anniversary of the Society in September, 1876. Voted, that the Corresponding Secretary notify the Ritchie Church that the judgment of this Board is, that the provision already made for

Voted, that we appropriate \$150

West Virginia is as much as the Board are at present justified in making. Resolved. That in view of several com ing to their employment by this Board, we return the general answer, that while we should be exceedingly glad to employ

more missionaries, we have already et state of our funds in employing at pres Voted, that \$50 be added to the salary of Horace Stillman to Jan.

The Treasurer was instructed to Milton, and were read by the Sec- remit \$25 of the above amount to Horace Stillman. Adjourned.

THOS. V. STILLMAN, Rec. Sec. A COMMON ERROR.

It has often surprised me to hear Seventh-day Sabbatarians apply the he second Tuesdays | term "Sixth day evening" to Friday evening, and "Seventh-day evening" to Saturday evening, although recognizing Friday evening as a part of the seventh day, and practically keeping it holy, and equally recogn zing Saturday evening as secular time by ceasing their Sabbath observance at sunset. So long as the time divinely appointed perhaps it may appear to be of little. consequence whether it is correctly is of sufficient importance to deserve attention. If we are to call the days of the week by their Scripture names, we should remember that Scripturally each day begins at sunset, and each evening belongs to the day which follows it; consequently the copies of the tract, "Mr. Moody not time commonly called Friday evening is the Salibath evening, or Seventh-day evening; while the evening after the Sabbath (Saturday eventhe First-day. It is advisable to be accurate in such things, seeing that all the world is ready to sneer at any mistakes which may be made by the defenders of an unpopular truth. Would it not be just as

PAISLEY ROAD, Glargow.

their heathen appellations?

well to insist only on calling the

seventh day by its Scripture name

"Sabbath," and leave all the other

MARION BERNSTEIN.

WE call the attention of those of

MINUTES Of the Semi-Annual Meeting enth-day Baptist Churches of held with the Dodge Cent commencing on Sixth-day

ALDEN, Minn., Oct. To the Editor of the Sabbath Re As per vote of the meeting report of the session just Semi-Annual Meeting of the S Semi-Annual Meeting of the Baptist churches of Minneschen a very pleasant, and we to ble session. The attendant but mostly confined to the Dechurch, which seems to be a

caurch in a prosperous comm church is enlarging and re house of worship, which now ant location on Main Street, i of Dodge Centre. Present with this chur bers of Alden, Carlston, a churches. The introductory ser preached by Eld. H. E. T

Alden. Subject: Parity fulness of the Gorpel of C After preaching, a busin was called, and Bro. He was elected Moderator. Jones Secretary pro tem., mittee of arrangements with Henry Ernst Chair the officers of Dodge Cen composing the rest of the

Letters from the Car Alden Churches were preread. The following were ar committee on resolutie Bahcock, Z. Campbell, E.

The following religious were held: Sixth day evening, conferen Sabbath morning, preaching E. Babcock Subject: The pla

tion completed. Fermon for the celebration of the Lord After a short intermission of the Sabbath School was bath evening, preaching Campbell Subject: Who side? Sermon followed ence. First day morning, pr Eld. H. E. Bal cock. Subject: Lamb of God, a Sacrifice for preaching, continued remarks and sisters, giving unmistakely of an increase interest in the

After services, a busine was held. The report of the Com Resolutions was present

1. Resolved, That we should ever increasing interest in the the Sabbathas pressing a co mand on our sympathy and e 2. Resolved, That the deve the Sabbath School work give promise for the future and the duty of the church to cl church.

8. Resolved, That a more study of the Word of God is the advancement of his cause.

4. Resolved, That we reco up a collection in each church one Sabbath in each month vancement of Sabbath Truth. The first and second r were adopted without ren The third, after remarks Ernst and C. Habbell.

fourth, after remarks by cutt, were adopted. Voted, that when this adjourn, it do so to con the Church in Alden, at 2 M. on Sixth-day before

Sabbath in October, 1876 Voted, that Eld. J. E. preach the opening so Eld. H. W. Babcock, be alternate. Yoted, that Eld. H. E

report this meeting th SABBATH RECORDER. Meeting adjourned. HENRY ERNST. M

LETTER FROM IRE BELFAST, Ireland, Sept. To the Editor of the Sabbath 1: Below you will find a l a convert to true Salib ance. Eld. Wardner re his request, and that of

dent, Bro. Angus Chism,

Miss Sarah Lyle Courte

BANBRIDGE, Ser

you for publication.

may give my name to t society, hoping in the ha that he will enable me holv as he gave it to the genitor of our race, wh in a state of unfallen inn was the first command. precedence in point of ti the prohibition of the tr lation of a creature to creator. During the wh of the patriarchal age vo of its observance. The which its observance wand re-established before mencement of the Mosai and before the Israeli Mount Sinai, 1 rover that In my mind there was seventh day which God because that i sanctified. ed from all his work wh ated and made. Light more beautiful, nor se rest, and listened to the was, the benediction re Maker. Man was curse to toil in the sweat woman was cursed and

THE Jewish Messeng over the general celebr Jewish New Year. 1 religion needs no Monds because few Jews "ha hood to absent them worship "-once a yer the following, which little: "Critic- will urp metency of merchants their doors on Thursd will open them every The year; but so movement in favor of ing is not initiated, principles it is difficul

multiplied; the ground

and doomed to thorns;

alighted on this day of

pess, and hoping to hel

Egain. I remain vours.

MISSIONARY BOARD MEETING A meeting of the Executive Board of the Seventh-day Baptist Mission. ary Society was held at Westerly. there R. I., Oct. 20th, 1875.

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8th, 1875.

Oct. 1-t.

Present-Geo. Greenman, S. S. Griswold, Geo. B. Utter, Geo. E. Tomlinson, S. P. Stillman, T. L. Gardiner, N. H. Langworthy, Wm. L. Clarke, Thos. V. Stillman, and brethren A. M. Babcock and E. A.

labor for quarter ending Oct. 6th.

4. J. L. Huffman, Nile, N. Y.,

Sept. 15th, 1875, report of labor in

5. J L. Huffman, Cuyler, N. Y.

Oct. 10th, report for quarter ending

6. A-a F. Randolph, Berea, W.

Va., Sept. 30th, 1875, asking aid for

7. N. B. Prentice, Church Clerk.

Dakota, Wis., asking that a mission-

8. S. R. Wheeler, Pardee, Kan.,

9. Joshua Clarke, DeRuyter, N.

12. Joshua Clarke, DeRuyter, N.

Voted, that the time of Chas. M.

The Treasurer was instructed to-

remit to Chan M. Lewis \$50; to S.

R. Wheeler \$50; to Horace Stillman

\$50; to J. L. Huffman \$213, salary

and traveling expenses for quarter

Voted, that the salary of S. R.

Wheeler, as missiouary in Kansas,

Missouri, and Nebraska, be \$600 and

traveling expenses, to commence

Oct. 1st, 1875, with the understand-

ing that labor in Pardee be not con-

Voted, that we appropriate \$150

for general missionary labor by J.

E. N. Backus, in the Minnesota field,

with the understanding that he shall

spend, in the aggregate, not less

than three full months in such labor,

between now and the Anniversary

Voted, that the Corresponding

Secretary notify the Ritchie Church

that the judgment of this Board is,

that the provision already made for

Board are at present justified in

Resulted That in view of several com-

ing to their employment by this Board, we

return the general answer, that while w

should be exceedingly glad to employ more missionaries, we have already en-

Voted, that \$50 be added to the

The Treasurer was instructed to

remit \$25 of the above amount to

THOS V. STILLMAN, Rec. Sec.

It has often surprised me to hear

Seventh-day Sabbatarians apply the

A COMMON ERROR

of Bro. West Virginia is as much as the

sat labor, gaged as many as we are warranted by the state of our funds in employing at pres-

Horace Stillman.

Adjourned.

pre- salary of Horace Stillman to Jan.

making.

of the Society in September, 1876.

sidered as missionary work.

ending Oct. 1st, 1875.

Lewis's labor commence Oct. 1st,

he Church at Ritchie, W. Va.

ery be sent to that field.

Oct. 6th, 1875.

Y., Sept. 27th.

Y., Oct. 12th.

the Central A-sociation.

The minutes of the last meeting were read and approved. Letters were read by the Correponding Secretary, from 1. Chas. M. Lewis, Berlin. N. Y., Oct. 17th, 1875. 2 H. B. Lewis, Berlin, Wis., Sept.

3. Horace Stillman, Woodville R. I., Oct. 18th, 1875, report of

The following were appointed committee on resolutions: H: E. Babcock, Z. Campbell, E. R. Davis, C. Hubbell.

MINUTES

To the Editor of the Sabbath Recorder:

Baptist churches of Minnesota. It has

ben a very pleasant, and we trust a profit

been a very make a seem a very able session. The attendance was good, but mostly confined to the Dodge Centre church, which seems to be a prosperous

caurch in a prosperous community. The

ch is emarging witch now has a pleas heation on Main Street, in the village odge Centre.

H. E. Barcock.

Present with this church, mem-

bers of Alden, Carlston, and Transit

fulness of the Gospel of Christ.

ALDEN, Minn., Oct. 15th, 1875.

The following religious exercises

Sixth day evening, conference meeting Sabbath morning, preaching by Eld. H. E. Babcock Subject: The plan of salva tion completed. Sermon followed by the celebration of the Lord's Supper. After a short intermission, a ses of the Sabbath School was held. bath evening, preaching by Eld. Z. Campbell. Subject: Who is on Lord's Sermon followed by confer-First day morning, preaching by Eld H E Bal cock. Subject: Christ Lamb of God, a Sacrifice for sin. After preaching, continued remarks by brethren and sisters, giving unmistakable evide ce

After services, a business session The report of the Committee on

Resolutions was presented, as fol-

1. Resolved, That we should regard the 2. Resolved, That the development of the Sabbath School work gives abundant romise for the future and we regard i he duty of the church to cherish it and

give it prominence in the work of the 3. Resolved, That a more thorough study of the Word of God is essential to ne advancement of his cause.

4. Resolved, That we recommend ip a collection in each church as often as

one Subbath in each month for the ad cement of Sabbath Truth. The first and second resolutions were adopted without remarks.

The third, after remarks by Sister fourth, after remarks by S. R. Or cutt, were adopted.

Voted, that when this meeting adjourn, it do so to convene with the Church in Alden, at 2 o'clock P. M. on Sixth-day before the first Sabbath in October, 1876.

Voted, that Eld. J. E. N. Backus preach the opening sermon, and Eld. H. W. Babcock, of Transit, be alternate.

Voted, that Eld. H. E. Babcock report this meeting through the SABBATH RECORDER. Meeting adjourned.

HENRY ERNST, Moderator. ALVA JONES. Clerk pro tem.

LETTER FROM IRELAND. BELFAST, Ireland, Sept. 23d, 1875. To the Editor of the Sabbath Recorder:

Below you will find a letter from

you for publication. term "Sixth day evening" to Fri-BANBRIDGE, Sept. Sd, 1875. day evening, and "Seventh-day ev-Miss Sarah Lyle Courtenay,-You ening" to Saturday evening, almay give my name to the Sabbath though recognizing Friday evening society, hoping in the hand of God as a part of the seventh day, and that he will enable me to keep it holy as he gave it to the first propractically keeping it holy, and genitor of our race, while he was equally recogn zing Saturday evenn a state of unfallen innocence. It ing as secular time by ceasing their was the first command, taking the precedence in point of time even to Sabbath observance at sunset. So the prohibition of the tree of knowllong as the time divinely appointed edge. It rests on the essential refor the Sabbath is properly observed, perhaps it may appear to be of little consequence whether it is correctly Bailey, or incorrectly named; but I think it is of sufficient importance to deserve attention. If we are to call the days of the week by their Scripture names, and before the Israeli es came to we should remember that Scriptur-Mount Sinai, proves that it was an in Iowa ally each day begins at sunset, and institution previously recognized, each evening belongs to the day ish 5,000 which follows it; consequently the In my mind there was no day in time commonly called Friday evening is the Sabbath evening, or Sevsanctified, because that in it he restenth-day evening; while the evening ed from all his work which he created and made. Light was never after the Sabbath (Saturday evenmore beautiful, nor sounds more its Handmaids. ing) in Scripturally the evening of melodious than when Eden was first the First-day. It is advisable to be lighted by the dawn of this day of accurate in such things, seeing that rest, and listened to the voice that all the world is ready to sneer at blessed the first-born Sabbath. Nor was the benediction recalled after any mistakes which may be made ungrateful man had disobeyed his by the defenders of an unpop-Maker. Man was cursed and made ular truth. Would it not be just as to toil in the sweat of his brow; well to insist only on calling the woman was cursed and her sorrows seventh day by its Scripture name multiplied; the ground was cursed and doomed to thorns: but no curse "Sabhath," and leave all the other alighted on this day of rest. days in undisturbed enjoyment of

their heathen appellations? MARION BERNSTEIN. again, I remain yours, PAISLEY ROAD, Glasgow. ROBERT DOUGLASS. WE call the attention of those of THE Jewish Messenger is happy

over the general celebration of

Jewish New Year. It thinks its

religion needs no Moody and Sankey

because few Jews "have the hardi-

our readers now in the ministry and those entering upon it, to the article on Prof. Finney's Method of orm its Preaching, on the first page, which we take from the Independent of Oct. 14th. Prof. Finney won dis. tinction in his calling as a preacher at often in an exceedingly interesting departso subject | ment of that work, namely, the cony so men-ening of Christians, and the article ar that it named can, we think, be studied one day with profit.

Of the Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota. held with the Dodge Centre Church,

We fear that a great many peo ple who reject the Jew's religion practice nevertheless upon the prin As per vote of the meeting, I send you a report of the session just held of the Semi-Annual Meeting of the Seventh-day ciple confessed in the above brief

FAITH. mightily efficacious. It works pow erfully, and produces effects which nothing else can. It is in the high est and best sense rational, and is as essential with regard to things un seen as the eve is to things seen. Great events for this world as well The introductory sermon was as the future depend on the exercise nreached by Eld. H. E. Babcock of of faith in God, and things which Alden. Subject: Purity and Peace- effect vast multitudes for time and After preaching, a business session its influence which would otherwise was called, and Bro. Henry Ernst | be impossible. Faith quickens, puriwas elected Moderator, and Alva fies, and ennobles the human soul. Jones Secretary pro tem., and a com- It raises it to higher spheres, gives mittee of arrangements appointed, it keener vision and a purer atmoswith Henry Ernst Chairman, and the officers of Dodge Centre church and forward, above, beneath, and composing the rest of the commit around, and avail itself to an untold Letters from the Carlston and the hight and depth of the vision Alden Churches were presented and and knowledge, the wisdom, grace,

Baptist Church, and more to follow oon. Seven have joined the First brightest glories. By it Noah built gregation at large; and by none the promised land. It has divided seas, rolled up rivers, prostrated sun and moon in their courses. Ernst and C. Habbell, and the stopped the mouths of lions, quenched the violence of fire, locked up the heavens for three and a half years that no rain might fall. It has severed bonds, opened prison doors, swung aside massive gates and let the prisoner free. Yea, it

man can number, in strains of glory, rising higher and higher, and grow ing sweeter and sweeter as endless WESTERLY. A NEW BOOK. prethren and sisters filling the open ing to God. A generous donation to meet the expenses of the labor.

editorial work but forbear to lay ever ready and prepared to put on F. E. M.

Leonardsville, N. Y.

Ост. 16 h, 1875. The citizens of this place decided by a vote of 46 to 20 to establish Luke Hoxie. An effort to establish such a school was made two years ago but failed by three votes. We hood to absent themselves from to thank you heartily for it, and the this year, but one member of our church voted in the negative.

will open them every Saturday in the year; but so long as a general movement in favor of Sabbath keeping is not initiated, on business principles it is difficult to blame the principles it is difficult to blame the principles. Their action is without of God. It is hard to keep the Sab-th of God. I

WIDE AWAKE, the Boston juvenenth-day Baptist Church of Clarence ile magazine, for November, comes and Pendleton, being in number like a wonder-box, packed full with thirteen, six brethren and seven delightful pictures and stories and sisters, adopting the expose of the poems. The number opens with a Seventh-day Baptist General Conpoem, "The Sad Story of a Little damage he may suffer through deference as their views of the doc-Girl," by Mrs. S. M. B. Piatt, the trines and duties of the Christian most eminent of our American fereligion; covenanting to walk tomale poets. The most noticeable pagether by faith and prayer, striving per is one by T. A. Cheney, "An Afto keep all the commandments of God and the faith of our Lord. Jesus ernoon with an Indian Princess," embodying a visit with the Iroquois

THE SABBATH RECORDER, OCTOBER 28, 1875.

living at the time in one of the In

dian Reservations in New York. I

is full of interesting reminiscences

and finely illustrated. The serials.

especially the "Cooking Club," are

excellent, and eminently healthful

n tone, which may be said of the

entire magazine. We are glad te

commend it to parents, and to add

hat it is only \$2 per annum. D.

with a telling number-fresh, bright,

varied, healthy. It contains some

twenty-five interesting contribu

tions; it gives us articles from more

than a dozen of the best writers in

the country. In the excellence and

variety of its contents, as a single-

number, it could hardly be surpassed.

It crowds a strong story by one fine

a dainty poem by another; and the

gether, the November number of

promptness of appearance of this

Magazine are creditable in the high-

ERRATA.-The Treasurer of the

port as published in the RECORDER.

justead of \$632 28, and the "bal-

ance to new account" on general

fund should have been \$823 56 in-

appear corrected in the Minutes.

stead of \$323 50. The report will

The footing of 'Miscellaneous" re

for children.

Lothrop & Co., Boston.

STANLEY'S EXPEDITION IN AFRICA The New York Herald and the London Telegraph, which jointly sent out Henry M. Stanley, the discoverer of Livingstone, to complete the explorations of the great African traveler, have published two letters from the explorer, the contents of

clerk, and received the right hand

He had met with disasters, but displayed the same heroism and indomitable perseverance as on his previous expedition. Starting from Zunzibar in the fall of 1874, with over 300 followers, the greater part of them Africans, he reached the great lake on February 27th, 1875, having lost 154 men from fever. lysentery, starvation and battle and the purpose of the whole expedition not yet entered upon. The most thrilling portion of their ex perience was three days of fierce war with a tribe, the Waturn, who attacked them wan only, but whom they terribly chastised, leaving the Waturu villages for many miles along the level valley of the Leewuinbu charred heaps, but losing 20 or 25 men in the fighting. When Stanley wrote his first letter, March 1st, they had encamped on the shore of the great Nyanzi, the source, he s sure, of the White Nile, between 3,500 and 3,600 feet above the sea and draining the vast plateau of Central Africa, and he was about to annch upon its waters the English boat he had carried so far over plain

and through jungle. The second letter of Mr. Stanley details his explorations on Lake Victoria Nyanza in the sectional steamer Lady Alice. The lake, as far as explored, is fed by comparatively small streams, has a very ir regular shore, is dotted with occasional islands, and is surrounded by a very diversified country, which varies from lofty mountains to ex ensive and sterile plains. It abounds in hippopotami, which are very tame, and its shores are in various places peopled by numerous savage tribes, that live in a state of nuclity, among whom the appearance of the steamer with its load of explorers excited heat curiosity and alarm, issues of this unequaled magazine Ie was still prosecuting his explorations when he wrote last.

THE ISDIANS.—There are usually Bro. Rogers will now go on with the meetings every night, while I rethe meeting every night every night ev and then a dark picture on the part original or selected, rich. The com of the civilized American, as wit- pleteness of arrangement and The last meeting I held with the ness the following via San Fran-

A dispatch from Los Angeles re-

platform in front of the pulpit and chief of the Pala or Temcula Indians, recently reported in revolt in made a public statement of purpose San Diego county. He seems to be to follow Christ till the last. Six a man of intelligence, as are others new ones then came forward for of the tribe, whom he says have for centuries occupied lands from which they were recently ejected. They have been converted to Christianity for the divine mercy and pardon and been pea eable tillers of the soil was offered for them. Then followed | for generations, but now have been the closing season of pledges of dispersed by the sheriff on the claim of a holder of a U. S. patent and forced to leave their homes, crops and fenced fields, and become homeless vagabonds without a means of the closing season of prayer for livelihood. Their women and children are in a starving condition, and they have come to see if the government cannot help them. They have never received any blankets or annuities, but have lived by their paces about the platform and pul- own labor. They have no intention pit, knelt in prayer and thanksgiv. of revolting, but the white men of San Diego county have given out that impression to prevent the pub lie from sympathizing with them and the benediction completed the while they are being robbed of their

> BRIGHAM YOUNG AGAIN ARRESTED. -Some months ago Judge McKean made an order requiring Brigham Young to pay Anna Enza Young | the Fort." \$500 per month from the commencement of her suit as alimony, and \$3,-000 attorney's fees in the suit for divorce pending at the time of issu ing this order. The amount of ali

mony then due was \$9,500. The order not being complied with, Brigham was brought before Judge McKean and imprisoned one day in the Penitentiary for contempt in not paying the attorney's fees, which ere then settled. Soon after Judge McKean was removed and Judge Lowe appointed, and the latter was asked to punish Brigham Young for contempt in not paying the \$9,500 alimony. The decision in this case was that the order was illegal and invalid, and the case rested there until last week, when, upon aplication, Judge Boreman issued an or-Indian affairs, as it gives wide scope der, which has been served upon Brigham, commanding him to appear before the Court on the 23d of October to show cause why he should not be punished for contempt for

has been heard from, and the intelligence received has been published in the Swedish papers. The versel engaged in the expedition anchored off the western coast of Nova Zem-Josie Langmead, a school girl of Union Free School in this village, bla on the 22d of last June. From Cess, and hoping to hear from you a place in our columns, praying that cation the following persons: Edwin ion as far as the Straits of Matoschturned south and made a futile at tempt, on the 25th of July, to force a passage through the Straits of Carie, which were also blocked by in finding a passage through the Straits of Jugow, in the Sea of Carie,

the headwaters of the San Lorenzo and Boulder Creeks has a circumference only a few inches less than attached intended to remain while 150 feet as high as a man can

The Supreme Court of Vermont has recently decided, in the case of Johnson vs The Town of Wa burgh hat "one traveling upon the Sabbath without excuse can not maintain an action against the town for

fects in the highways." The new Canadian Postal law went into effect on the 1st of October. By its provisions, letters not prepaid will be sent to the dead letter office; if insufficiently paid, the receiver pays double the original Chief, "Gov. Blacksnake," who was charge.

The English Arctic exploring teamer Pandora returned to Portsnouth on Saturday, Oct. 16th, after an eventful voyage. She will go again next year, the aforesaid expe lition not having realized expectations. All on board are well. Growing religious interest is re-

orted in several towns in Maine and n one or two places conversions have been held at Durham, West Gardiner and Vassalboro, by the Society of

RELIGION OF THE ROYAL FAMILY Babcock Fire Extinguisher of England .- It is said that vari-Mr. Morse, Agent for the Bablock Ez ous denominations are represented tinguisher is traveling in this county in in the family of Queen Victoria. roducing the Extinguisher. It is a ma Kine which has been before the public The Queen herself, by virtue of her long enough, and had sufficient trial to Queenship, is head of the Episcopal ommend it to the public. It is especially church in England, and the Presbyaluab e in localities where there is an terian church in Scotland. To con nsufficient supply of water, or in villages form to this state of matters, he no small to maintain a strong fire depart re igi n must be somewhat chim lion nent and even in large places they fur ike, showing the color of the section nish a valuable auxiliary, as attested by in which she may happen to be. It lamer McQuade, Chief Engineer of the s not reported which side of the Fire Department of the city of Albany Tweed best represents her personal They are invaluable in public buildings, feelings, but it is said that she is where so located as not to be readily thoroughly opposed to the ritualreached by other means of safety. The istic tendencies of English Episco-State Normal School of Pennsylvania use pacy. The Prince of Wales has six of the portable machines, and Prof. strong affiliations with ritualism. Cooper certifies to their efficiency in Among the other members of the including those married, having saved that institution from destruction. He says of it, "The great admay be found a Lutheran, Protestvantage of the machine is, that it is portaant Lutheran, Greek Catholic, Presble, can be brought close to the fire, can byterians, and Episcopalians in reach the fire when in positions and places where water can not be used, and is ef ST. NICHOLAS FOR NOVEMBER fective in the early stages of a fire." St. Nicholas begins its third volume

Symptoms of Catarrh. Dull, heavy headsche, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenac ious, mucous, purulent, bloody, and pu-trid; the eye- are weak, watery, and in flamed: there is ringing in the ears. deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang, the breath is offensive, smell and taste are imwriter with an instructive sketch or paired; there is a sensation of dizziness, general debility. Only a few of the abovenamed symptoms are, however, likely to artistic merit of the number is equal be present in any one case. There is no disease more common than Catarrh, and to the literary. The illustrations generally are very beautiful. Altonone less understood by physicians. DR. SAGE'S CATARRH REMEDY

is, beyond all comparison, the best prepa-ration for Catarrh ever discovered. Under St. Nicholas is one of the very best the influence of its mild, soothing, and healing properties, the disease soon yields. The Golden Medical Discovery should be taken to correct the blood, which is al ways at fault, and to act specifically upon the diseased glands and lining membrane POTTER'S AMERICAN MONTHLY of the nose. The Catarrh Remedy should MAGAZINE of History, Science, and two sides to every question, and it Art, for November, is upon our be applied warm with Dr. Pierce's Nasal Douche—the only in-trument by which These medicines are sold by Druggists.

> Twenty Years Ago. WARREN, O., June 17, 1875. Craddock & Co., 10:2 Race Street Philaest degree to its editors and pub- O D., one bottle of Dr. James's tion of Indian Hemo (Canabis Indica) My mother used it with success TWENTY
> YEARS AGO, and as she is just recovering
> from a long illness, and her lungs being
> weak, we send again, after the lapse of twenty years, for your Canabis Indica.
> We know from experience that it is no Missionary Society wishes the folhumbug. I know of several cases that it has cured. Respectfully,
>
> J. C. FREER. lowing corrections made in his re

FLAT ROCK, Huron Co., O.,) Aug. 27, 1875. ceipts should have been \$621 28 Inclosed are six dollars and fifty cents for three bottles of your Canabis Indica. It is doing its work well. Yours respectfully. E T. CONSER. N. B-This remedy speaks for itself single bottle will satisfy the most skep tical. There is not a single symptom of Consumption that it does not dissipate.

\$2.50 per bottle, or three bottles for \$6 50. Pills and Ointment \$1 25 each ATTENTION is called to the " No-Sent at our risk. Address CHADDOCK & Co., 1032 Race Street, Philadelphia. ice to Teachers" in another column NOTICE TO TRACHERS.—Examinations of applicants for certificates to teach. will occur at the following times and places:

Alfred Centre, Monday and Tuesday Oct 25th and 26th. Andover, Wednesday, Oct. 27th. Wellsville, Thursday and Friday, Oct. 28th and 2 th, nont, Monday, Nov. 1.

cuba, Wednesday, " 3.
Solivar, Thursday and Friday, Nov. 4th and 5th. riendship, Monday and Tuesday, Nov 8th and 9th

Bring foolscap paper, pencil and eraser Al. are required to be present the entire time of each appointment. Class should be ready for work at 10 o'clock A. M. of the first day named. Be prompt at the hour. The object of giving two days to large classes, is to make the examination easier in-tead of harder. Trustees and patrons are invited to be present. Town Clerks will please have Trustees reports urrected, and ready for delivery. W. D. RENWICK, School Com. Friendship, Oct. 18th, 1875.

EUREKA MACHINE SILK -

Far or near, you will not find In either hemisphere, A silk so pleasing to unwind;

wonderful vegetable pulmonic.

all druggists.
Pike's Toothache Drops cure in one

SPECIAL NOTICES. SABBATH SCHOOL INSTITUTE .-- A

Sabbath School Institute, under the direction of the Executive Sabbath School Board of the North-Western Association, will be held at Carleston, Minn., on Fifth day, November 4th, 1875, commencing at 9 o'clock A. M., and continuing through the day and evening. A general invitation is extended to the friends of the Sabbath School cause to be present and participate in the exercises. By order of the Board JAMES E. N. BACKUS Chairman

SABBATH LECTURES.—The friends

T. W. WILDIAMS,

Alfred Centre, N. Y., MANUFACTURER OF FINE CUSTOM SHIRTS. All the novelties in Collars and Cuffs. Directions for self measurement, and

PRESCRIPTION FREE For the erdy cure of Nervous Debility, Week-ss Opium Eating, Drunkenness, Catarrh, Asthma and Consumption. Any Druggis can put it up. Address, PROF. WIGGIN Charlestown, Mass.

DAY BAPTIST MEMORIAL FUND.-The Freasurer of the Board is ready to receive riven for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed Any information cheerfully given. E. R. POPE, Treasurer.

Plainfield, Union Co., N. J.

particulars. Address, H. T. BOND. M.D. Penna Cancer Institute, 1838 Columbia Avenue, Philadelphia, Pa. We quote: LETTERS. J F Randolph, H Whipple, J C West Irs C Wheeler (see Recorder of Oct 7th) H Burdick, J B Clarke 3, S L Courtenay E Whitford, H H Baker, Joseph West H Potter, J Swine ev. G E Tomlinson, emjamin, W. D. Renwick, Henry Hall, ooth Bond, F.F. Randolph, J. Davis (paid

llman. H E Babrock, J Summerbel E N Backus, C M Lewis.

All payments for the SABBATH RECORDER receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this of which is not duly acknowl head hereafter, will be understood to extend back of Vol. 28, No. 27.

Wm Aldrich, Alfred Centre, \$ 50 31 52 los West, State Bridge, ACrandall South Brookfield 2 00 31 I Maxson, Portville, Bentlev. S Hazard, Scott, HI Whiting, Mrs SA Childs, Miss & Lockrow, Buffalo. H Maunder. " R F Cottrell. Ridgeway, Swinney, Harvard, Il MrsCDavis, NewMilton, WVa, 175

Amelia Potter, Boston, Mass, WE Drummond, Hacker'sCr, Mrs S A Evans, Raymond, Pa. 175

FOR LESSON LEAVES. F F Randolph. New Milton, W Va, \$ 30 Katie Davis, North Loup, Neb, 75

In White Creek, Washington Co., N. Y. Sept 23d, 1875, in the Baptist Church, by Rev. James Summerbell, assisted by Rev. Mr. Belnap, Mr. NORMAN MILLER, of Sag

30th, 1875, by Rev. James Summerbell Mr. Horacel. Wells and Miss Jose CAPE COD: PHENE TAYLOR, all of Berlin At Smithton, W. Va., Sept. 13th, 1875 he Rev S Lowther Mr WM H H Davis 85 & 87 Broad St., cor. South William. of New Milton, and Miss EMMA BOND, o

DIED. In Scott, N. Y., Sept. 14th, 1875, of consumption. JOANNA BARCER, wife of Joseph J. Burdick, in the 59th year of her age. At the age of fifteen years she professi faith in Christ, and united with the Nev enth day Bantist Church of Scott, being Eld John Green. She has ever since been a faithful and exemplary Christian, always fi ling her place in the sanctuary, and es-pecially active in prayer and conference going to the house of the Lord. During the last nine years she has suffered muc

Ordinary... .12 @ from rheumatism, but endured all without a murmur. A few hours tefore her decease she expressed perfect faith and confidence has so long trusted. Thus has passed away one whom we all loved. Funeral exercises were conducted by the pasto: assisted by E ds. A. W. Coon, and S. A. Luce, the latter of the Methodist Church At Plainfield, N. J., Oct. 6th, 1875, of

the pardoning mercies of Christ about five years ago, since which time she has lived a consistent Christian life, and in her death gave the most satisfactory evidence of going to enjoy those everlasting mansions which Christ has gone to pre-pare for those that love him. Of a kind and gentle disposition, she shared largely in the affections of all who formed her sc quaintance, and in the Public School of which she was a member, she was greatly beloved. Her name was ever found among those who for constancy of attendance, fidelity to duty, and proficiency in study, stood first on the roll of honor. Yet b one, of those mysterious dispensations of providence, the interpretation of which we see not now, but shall see hereafter, her life so full of promise for the future, and which encouraged so much of hope in her friends, has been thus early closed and what is far better for her, she is made the inheritor of life eternal and is thus safe, forever safe. As befitting the occa sion, the following from Longfellow's poem was selected by Mr. Gross, Princ pal of the Pu lic School of which she was

member, and read by him at her funeral

pors: Amid these earthly damps, What seem to us but sad funereal tapers
May be heaven's distant lamps.
There is no death! What seems so is trans tion; This life of mortal breath s but a suburb of the life elysian,

And Christ himself doth rule. n that great cloister's stillness and seclusion By guardian angels led, Bafe from temptation, safe from sin's polli She lives whom we call dead.

Day after day we think what she is doing in those bright realms of air;

Year after year her tender steps pursuing,

Behold her grown more fair.

Thus do we walk with her and keep unbroken The bond which nature gives.

Thinking that our remembrance, though unsured.

spoken,
May reach her where she lives.
Not as a child shall we again behold her;
For when with raptures wild

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oughs, Colds, Influenza, Hoarseness, Dif. ficult Breathing, and all Affections of

over middling qualities State stock, and this makes early butter and the bodies of state daries very slow sale. We note 75 packages Cattaraugus, June creamery

throat and air passages leading to the and two car loads of State stock were re-lungs. Five additional ingredients keep ported sold at 28 cents for same account: the organs cool, moist, and in healthful action. Let no prejudice keep you from trying this great medicine of a famous loctor, who has saved thousands of lives

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" PIKE'S TOOTHACHE DROPS

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> nfailing success. Examination and Advice confidential RICE OF TRUSS OR SUPPORTER, \$5 to \$20.

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Salary will be paid to good parties. For particulars, apply by letter at once to A. & C., Commission Merchants, New York

> per dozen (except Wilcox and Gibb's, 7 I ISTORY OF CONFERENCE.
> Rev. James Bailey has left a few copies of the History of the Seventh-day Baptist General Conference at the RE-

CORDER office for sale, at \$1 50. Sent by Mixed lots choice per bbl...3 25 @ 3 75 mail, postage paid, on receipt of price.

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CHORT CUT TO WEALTH. 66 TF YOU CAN'T HAVE GOOD Chances for all! Male and Female Agents and Canvasser. Free information and free Samples with every order. P. O. Box 5369. HILTON & CO., 152 Worth

ARTHUR'S ILLUSTRATED
HOME MAGAZINE, "The Household
Magazine of America." Two Serial Stories in 1876, "Eaglescliffe" by Mrs. Julia
C. R. Dorr; and "Mirian." by T. S. Arthur.
Butterisk's Newson Patterns, in grown

POR COUGHS, COLDS, HOARSENESS, AND ALL THROAT DISEASES, WELLS' CARBOLIC TABLETS.

Acknowledged to be the best and cl Shirt in the market. Directions for Self Measurement and Price List sent on application.

All goods warranted to give satisfaction.

palliation on religious and moral grounds; but now-a-days, religion seems to be reduced to a business, and must be judged by the laws of commencing on Sixth-day before the second Sabbath in October, 1875.

Trade."—Methodist.

We fear that a or

but saggestive note.

Faith is a glorious reality, and eternity are accomplished through phere, enables it to look backward extent of the length, and the breadth, and joy of God. But it is not necessary for us to know all that God will do with us in order to trust in

and obey him, or to be able to see the reasons of his declarations in order to believe them, or to understand the manner in which his promises can be accomplished in order to expect their fulfillment. There are no difficulties in believing God's declarations and obeying his commands, over which faith can not triumph; and there are no earthly sacrifices too great for faith to make in order to obey God, and no loss is encountered in such a cause which faith does not esteem unspeakable

gain. For true faith has eyes to see invisible things, and a heart to feel their power. It has a head to plan, tongue to speak, and a hand to work, and as the only foundation of human hope it regards alone the blood of Christ, and looks to it as the only safeguard from the deever increasing interest in the question of the Sabbathas pressing a continual de mand on our sympathy and efforts in its compare with those of faith. O, what has it not done, and what may it not yet do with the aid of an everliving, Almighty Being? By it. Enoch of old walked hand in hand with God, and on its strong pinions rose shunning the death valley to the summit of heaven's the ark, and Abram reached safely

has wrenched from death's cold embrace the departed, and restored them again to life and friends. Its full and mighty triumphs no earthly tongue can speak, or pen describe. They are written in the Book of Life, and will be told with immortal tongues by multitudes, which no

ages roll on.

We take pleasure in calling at tention to the notice below, although a convert to true Sabbath observ- we have not as yet made the acance. Eld. Wardner read it, and quaintance of the book named considers it most encouraging. By This we do for the following reahis request, and that of the Presi- sons: 1. The book covers an inter dent, Bro. Angus Chism, I send it to esting field of religious thought. 2! It is well recommended. 3. We exercises of that happy evening. are acquainted with the plan of Clark's Library, and regard it a happy conception. 4. Because we are acquainted with the publishing

house of N. Tibbals & Sons. and regard it one of the best in the country: "THE HOMILIST." by Dr. David Thomas. N. Tibbels & Sons, New York, are pub li-hing a book for clergymen on the plan of Cla k's Library. Every minister who edge. It rests on the essential relation of a creature to his glorious creator. During the whole progress of the patriarchal age you find traces of its observance. The manner in which its observance was revived and re-established before the commencement of the Mosaic economy,

Brief outline of contents of The Homilist. Homiletic Sketches on the Book of Psalms. Homiletic Glance at the Epistle In my mind there was no day in of Paul to the Ephesians. Emblems of Paradise to be compared with that seventh day which God blessed and of Thought. The Pith of Renowned Sermons. Variations on Themes from Scripture. The Preacher's Dissecting Room.
Biblical Criticism The Preacher's Finger
Post. Seeds of Sermons. The Pulpit and

> WE are frequently in receipt of letters full of cheer to us in our them before our readers; but the one their immortal garb. below is so hearty and withal is from one who has recently received the truth on the Sabbath, and has no acquaintance with our people, but is living isolated from us, that we feel it would be wise to give it the labors of this intelligent and earnest convert may be abundantly blessed of him who is the author of

NIAGARA FALLS, Oct. 21st. 1875. To the Editor of the Sahhath Recorder: I receive the RECORDER, and wish worship "-once a year. It adds tracts you sent. I sincerely hope the following, which puzzles us a the tracts may be the means of little: "Critic- will urge the incon awakening some to the glorious Sabsistency of merchants that closed bath truth and Sabbath observance, their doors on Thursday last and and trust they will by the blessing

the Sabbath.

HOME NEWS. Berlin, N. Y.

Ocr. 19th. 1875

I have this day closed a deeply interesting series of religious meet ings in the Seventh-day Baptist Church of Berlin, where I have been engaged for more than four weeks. commenced the meetings just previous to the General Conference at Alfred, and after attending that meeting, returned and resumed the Christ. They chose Samuel Hunt work about the first of the present month. I found the church had of fellowship by Eld. Leman Anbeen without preaching most of the drus. past Summer, Eld. Summerbell havng closed his labors with that hurch last Spring, and been en gaged elsewhere in preaching. Re igious interest and feeling had delined, and the prospect not as cheering as could have been desired when I commenced the effort. But God has revived and blessed his people, and to his name be all the glory Meetings have been held nearly

which are thus summarized by the New York Observer: very afternoon and evening for reaching, connected more or less with prayer and conference by the people. One hour previous to the evening service, a very important neeting has been held, by request from house to house, for special prayer for the work, and for indi vidual cases. God has manifested pecial power and readiness in anwering such pravers, to the converion of sinners. About forty persons, mostly of adult age, have written their names in a passbook, kept on the table near the pulpit for hat purpose, as those who have fully settled the question of being followers of Christ. Most of these have already found hope in Christ,

and entered upon duty. Twenty-

seven at this date have submitted to

gospel baptism, and eighteen of

hem united with the Seventh-day

lay Baptists of this village. In view of the immediate necess y of this church, prompt action was taken to secure the services of Eld. B. F. Rogers, of the Western Asso ciation, as its pastor. He has just arrived, and entered upon his duties to the great encouragement of all. His formal reception as pastor, by the church and congregation, took place on First day night, the 17th inst. First by a vote of recognition, then by request of the church the hand of fellowship and welcome by C. M. Lewis, and that followed by appropriate singing, cordial welcome, and handshaking by the conmore cordially than Bro. James Summerbell, the retired pastor. tire, and hasten to my anticipated

labors among our brethren in West people of Berlin will not soon be orgotten by me. About thirty-five of the recent converts covered the ports an interview with Olegarco, lishers, John E. Potter &Co., Phi prayer, and knelt among the breth ren and sisters, when supplication faithfulness to God, and to stand by Bro. Rogers in his work by Christian friends generally. Then came the cause, the church, for Bro. Rogers, the converts, and for the inconverted. Large numbers of the

C. M. Lewis.

Wedding Anniversary. The fifty fourth anniversary of the redding of Mr. and Mrs. Ethan Rogers was celebrated at their resi dence, in Preston, Chenango Co., N. Y., Wednesday, Oct. 20th, 1875. Quite a number of their relatives were present on this occasion. mong them, his brother, Mr. Tru man Rogers and wife from Sangerfield, Oneida county, Mrs. Newland Clarke and Mrs. J. L. Huffman, of Nile, Allegany county, and also the

children and many of the grandchildren of this aged and respected These elderly people have resided early half a century in their present home, at the lower end of Rogers street. Since their remembrance, a large Seventh-day Bantist society has sprung up, flourished, and finally almost disappeared; old neighbors have passed away, and they remain, relics of the past, scarred and whitened by the hand of time, but disregarding the first order.

Whitford, Daniel Hardin, C. H. kin, but being unable to pass Williamson, H. M. Aylesworth, and through it on account of the ice, reare pleased that on the final vote floating ice. They at last succeeded which was almost entirely open. They purposed sailing into the White Sea, where two of the savans

of this number. It was intended for insertion in last week's paper. but came too late. We publish now as it will reach many of our readers time to be of service.

STAND YOUR GROUND.-We have eccived a specimen copy of a new sacred song of the above title, published by Samuel C. Upham, Philadelphia, as a companion to "Hold

SUMMALY OF NEWS. The report of the Red Cloud In vestigating Commission has bee presented to the President, and the several Commissioners have gone to their homes. Both ex-Scretary Delano and Commissioner Smith are exhonorated from the charge of corruption which had been preferred by Professor Marsh. The evidence ras defective. A great deal of the estimony consisted of what had en told by others to witnesses, and did not rest upon facts coming inder their personal observation. Although the Interior Department and the Indian Bureau are freed from any share in alleged frauds, the ommissioners find room to condemn he present system of administering

An exchange says, "It appears that almost any sect can secure a representation in short order by a little effort among the colored Southerners. Witness the Reform Episcopalians: The first convocation of THE SWEDISH ARCTIC EXPEDITION. their colored churches in South Carolina showed seven congregat ons and 688 members." How important that this advantage should be used by Evangelical Christians before the errors of Rome take root!

> embroke, N. H., was brutally murdered on a lonely road, while on her way from her home to the Pembroke demy. A man by the name of La Page has been arrested on susicion of being the murderer, and the belief of his guilt is gaining ground in the vicinity of the trage-The largest of the grove of mammoth trees recently discovered near

On the 16th of October, 1875, the the ship continued her voyage to the reach. The hight is estimated at of the Sabbath cause, in any locality, who

prices, sent on application. SABBATH SCHOOL EXECUTIVE

BOARD.—There will be a meeting of the Sabbath School Executive Board of the North Western Association on the last First-day of October, 1875, (31st,) at the school house near Sister Emma Hull's, town of Alden. Minn. Meeting to commence at 2 o'clock F. M.

H. E. BABCOCK, Rec. Sec.

The market is dull and lower for middling qualities State stock, with ready sale for TO THE DONORS OF THE SEVENTHfresh fall make at about a cent or two off in price, and more doing in good Western occurred. Revival meetings have principal or interest on notes or pledges butter for export at the same rates as last

> car load Iowa dairy packed butter at 25 cents, 40 tubs fresh Western butter at 29 cents, 23 tubs "Elm Creek" creamery, at dies, with full directions, sent to any part 35 cents: also about 1.500 packages Wesof the world. Send for pamphlets and tern for English account at 21 @ 24 cents, and two car loads of State stock were re-

FinestOrange county or fancyCream-Vestern fresh real cream make. 30 @ 34 ". " dairy packed.... 25 @ 30 Middle and Southern tier counties to vol 31 No 45), O U Whitford, A I Smith: Katie Davis, L C Rogers, J M Thomas, Anna M Over, G B Utter, S H Babcock, P F Randolph, R F Cottrell, D P Babcock, FE Mungor, V Hull, L Andrus CHEESE -Receipts for the week were

RECEIPTS.

placed for England at above 14 cents, exhigh priced buyers made many rejections fine, and could hardly be got to look at outside lots. Early made stock is in large and indifferent, and sales have rather to be forced which breaks the price. We

Mrs L H Spaulding Otto, 50 Miss'M EWood, Bawmanville, 50

Mrs C A Chapin, Milwaukee, 50, 32, 13 Miss M Ernst Albert Lea Minn, 50 31

RICHARDS. only daughter of George Rich In Berlin, Rensselaer Co., N. Y., Sep

peritonetus, IDA R., adopted daughter of the Rev. H. H. and C. M. Baker, aged 1. years. The deceased obtained a hone

MASTER YOUR COUGH AT ONCE WILL Hule's Honey of Horehound and Tar. Every affection of the lungs, chest or throat tending to consumption, is not only

minute.

The rule of "No cure, no pay," the oldest and best hernia surgeons in the world, the only lady surgeon on earth skilled in the cure of Rupture, the only elastic truss worthy of the name, free examination and advice, are some of the advantages offered by the Triumph Truss (Co., No. 334 Bowery, New York. Send for descriptive pamphlet:

SERVICIAL NOTICES

Whose portal we call Death.
She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor prote

At Potter Hill, R. I., Oct. 15th, 1875. Irs. ANN MARIA POTTER BABCOCK, aged I years. "There remaineth, therefore, a est for the people of God." A. E. M. In Fayetteville, Pa., Oct. 20th, 1875, in ie triumphs of the gospel, Mrs. MAGGIE A. Sellers, youngest daughter of Robert Black, Esq., of Greenwood, Pa., aged 25 years, 6 months and 20 days. L. R. S.

In Jackson Centre, O., Oct. 7th, 1875, EUVERTA, son of W. B. and S. Simpson, aged 1 year, 6 months, and 9 days. S. H. B.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for but

ter, cheese etc., for the week ending Oct. 23d, 1875, reported for the RECOR

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

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

BUTTER.-Receipts for the week were

35.119 packages. Exports 1,840 packages.

week. Western butter has the preference

make, sold at 29 cents, 4 or 5 fine Remsen

State Factory fancy, September

make..... cheese partly skimmed or

hoice to extra August, make....121 @ 13

DRESSED POULTRY has arrived mor

mostly for speculative account.

DAVID W. LEWIS & Co.,

NEW YORK.

Market your produce faithfully at mark

and for the last 15 years engaged in th

DAIRY PRODUCE ON COMMISSION.

ASHES.

COTTON.

FLOUR AND MEAL.

Southern, choice to best

GRAIN.

White, new....

yellow....white

clover.....

oat..

HOPS.

SUNDRIES.

SHIRTS, COLLARS AND CUFFS,

T. W. WILLIAMS,

SHIRT MANUFACTURER

ALFRED CENTRE, N. Y.,

Sole manufacturer of the celebrated

"ALFRED" YOKE SHIRT.

Rye...... Corn, Western mixed new...

Shipping.....

Bye straw, long.....short.....

Crop of 1875.....

Live Geese Feathers.....

Cider Vinegar, # gallon... Honey, New Box.....

Saxony Fleece.....

Full blood Merino.....

Common Elecce.

No. 1 Pulled.....

Buckwheat.

fancy 6 35 @8 00

Amber..... 1 23 @1 4

t rates and promptly for cash

BEESWAY .- We quote:

quote:

GREEN APLLES

CRANBERRIES:

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OR BALM OF GILEAD. The Honey of Horehound soothes and scatters all irritations and inflammations, and the Tar Balm cleanses and heals the

by it in his large private practice. N. B.—The Tar Balm has no bad taste

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ell-meant power of asses in

For Sabbath Day, November 6.

JOHN 16: 7-14. 7. Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

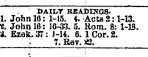
8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me:
10. Of righteousness, because I go to m Father, and ye see me no more:
11. Of judgment, because the prince of thi I have yet many things to say unto you

but ye cannot bear them now.

13. Howbelt, when he, the Spirit of truth i come, he will guide you into all truth: for h shall not speak of himself; but whatsoeve he shall hear, that shall he speak: and he will shew you things to come! shew you things to come.

14. He shall glorify me: for he shall receive of mine, and shall shew & unto you.



TOPIC.—The spiritual guide. GOLDEN TEXT.—" He shall teacl you all things."—John 14: 26.

OUTLINE. I. The comforting Spirit. v. 7. II. The reproving Spirit. v. 8-11.
III. The guiding Spirit. v. 12-14. QUESTIONS.

I. v. 7. What statement led to the us nevertheless" in this verse? What does "expedient" mean here Where was Christ going? Whom was he to send in his place? What is meant by Comforter? II. v. 8. Has the Comforter ever

promised? Did he reprove the world? What were the results?

Has the Comforter ever departed from world since its first appearance? v. 9. What is the great sin mentioned in t What is unbelief? Is it common in the world at present? Is it found in the Church?

v. 10. Of what would be next rep Whose righteousness: Has Christ's righteousness been doubted? Of what use is Christ's righteousness to the sinner?

v.11. What was the third work of the Comforter? Meaning of judgment as here used? Who is the "prince of this world?" When, how, and by whom is he judged?

Why could they not bear them? written? v. 13. How does the Spirit guide Christ's dis

III. v. 12. Why did not Christ say the "man

things" then?

Does he guide all the disciples? Whom does he not guide? What is meant by "all truth?" vealed by the Spirit? Rev. 1: 1, 19: 4: 1. In what way?

v. 14. Whom was the Spirit to glorify? How does the Spirit instruct men?

Miscellaneous.

THE OLD MAN AND THE FAST BY R. L. CARY, JR.

Young man, I am tired and weary, and I'll borrow your chair for a while golden sunbeams smile. For I've traveled some miles since morn ing, although I am old and gray, To see Uncle Sam's pet hobby, the fast white mail, to-day,

How Time keeps ringing his changes; ain't many years ago, Since I traveled this same road, youngster in a stage coach, old and slow.

There wasn't a sign of a railroad, nor a tel egraph pole in sight,

And the earth lay asleep in a mantle o

snowflakes, pure and white. A little log cabin yonder, per ped out at the Like the nut-brown face of a maiden from under a snow white hood. And there we unhitched our horses, in twi light cold and gray, log-cabin till the

dawn of another day. Then I came here again the next summer, when the meadows with grass were When the birds in the oaks were a singin', and the fish were at play in the make a bold stand.

stream,
And i built in a little clearing, way yonder over the hill, A cabin o' logs and brushwood, and, stranger, I live there still. But the cabin o' logs has vanished, and there stands in its place to-day A mansion o' brick and granite, while over

across the way My lad has built him a cottage, a cottage he calls his own. That discounts the big brick mansion where the old man isn't at home. For old dogs don't learn new habits and an old man's hard to please, It ain't easy to rest from labor when one

the fields again,

A workin' for paper dollars and a killin' both heart and brain. Once a week we got our mails then, folks

wasn't in a hurry to go. They didn't think that the stage coach was umberin', old and slow, And you couldn't have made us believe it if you'd argued an hour or more, They'd be carryin' mails by steam power and throwin' 'em off at the door.

the speed of a gust o' wind, They've left the lumberin' stage coach and the old fashioned ways behind.

And they tell me, to lands far westward, where the eagle has left its trail, Uncle Sam is a sendin' 'em letters by way | that pretty rich." of a fast white mail.

So I've driven from home since morning, although I am old and gray, To see Uncle Sam's pet hobby, the fast For in twenty-six hours, I've heard it, and thought, or pretended to think, part whatever in the burden?" it beats an old man like me,
They've the ocean mail a readin' by "the

Well, times is a changin' surely, one Though there may be flaws in the marble that my old eyes can't discern, Yet I'm tired of the deacon's croakin, and I wish that he'd "give us a rest,"
God's running the world, I reckon, and He doeth what seems the best.

Now I'll move my chair here, youngster, and sit where the bright sun smiles 'Till I hear on the curve down yonder, the whice le o' old John Miles For they tell me he's runnin' the engin one the fast white mail_to day,

And he runs like a wild young fellow, if

The old man sat by the window till he say The smoke from the engine rising like the wings of a great black crow,

Then he crept with a gait unsteady across And stood like a statue watching the train from the open door.

It came like a great white arrow tipped with a barb o' steel. Spurning the rod beneath it with a touch of its iron shod heel. Catching the mail while passing with a on's out stretched hand. To be scattered in showers of blessing, afar o'er the peaceful land.

Miles, with his hand on the lever, looked Looked out at the sunbeams stealing down Then pulled the throttle wide open, and think we had better go to bed?"

"Uncle Sam, I have run like lightning with your fast white mail to day."

The pulled the throttle wide open, and think we had better go to bed?"

"No, sir; well, meantime we have laid by money enough to buy this laid by mone toward the lake's green shore, "Unche Sam, I have run like lightning with your fast white mail to day."

The eld man looked on in wonder as they bank."

"No, sir; well, meantime we have laid by money enough to buy this house and still have some in the bank."

"No, sir; well, meantime we have laid by money enough to buy this consequent on attending the child have fallen on me. I have managed hand, than an iron heart and a soft hand, than an iron heart and a soft hand.

"The eld man looked on in wonder as they bank."

"No, sir; well, meantime we have laid by money enough to buy this consequent on attending the child hand, than an iron heart and a soft hand.

"ENYON BROS., Carbondale, Pa. W. I. BANKS & CO., Chiesgo, Ill."

"Unche Sam, I have run like lightning laid by money enough to buy this consequent on attending the child hand, than an iron heart and a soft hand."

"W. I. BANKS & CO., Chiesgo, Ill."

Have you been thus instructed? How can we determine whether we are led b Is there danger of our being deceived? Does this lesson afford us any guarante gainst deception in the search for truth?

was God's plan, and as such we accept

it, with great gratitude to the Author of

NOTES AND COMMENTS. I. v. 7. The hearts of the disciples were filled with sorrow in consequence of what the Saviour had said concerning his departure, and their persecutions by the unbelieving Jews. It is expedient. It is useful, needful, necessary. The reason follows—that in this way only would the | Holy Spirit in the conversion of sinners. Comforter come. Why the Comforter vould come only upon the departure of

our salvation for this invaluable gift. It was a great blessing to have Christ personally present, but as his kingdom increased he could be present bodily only to its marked features. Truths revealed at a few disciples, while the Comforting Spirit could be present in every heart. 'The disciples lived then more in sight than in faith, and depended too much on pare the mind for the reception of the his visible presence and his human form, like children upon the presence of their parents. They had to lose Christ as a mere man, in order to find him again as God exalted on his heavenly throne, from which he might send them his Spirit as it had never been sent before, establish his of these things were communicated after kingdom, and convert, through them, the whole world."-Schaff. The word which for us when we become able to bear them. is translated Comforter is found in the New Testament five times: John 14: 16, 26; 15: 26; 16: 7 and 1 John 2: 1. In more than a very small part of that which the first four instances it refers to the

the righteous." II. v. 8. When he is come. The first appearance of the Comforter was on the day of Pentecost. Acts 2: 4. He ance of the Holy Spirit. It is no myth or will reprove. He will convince, convict the world, i. e., sinners. v. 9. Of sin. The great sin of unbelief

rendered Advocate, meaning "Jesus Christ

is here especially mentioned. It was a sin of fearful magnitude with the Jews when true Christian experience from that day this discourse was uttered. "Unbelief in to the present time. Perhaps not as sen Christ is here taken to be the root and sibly as in the case of the apostles, yet ground of all sin; just as believing in him | none the less real. Thus the Bible, interis the necessary term of salvation and preted by the Guiding Spirit, becomes an source of holy living. This is the sin also infallible guide of religious faith and morfor which there is the least excuse, as it al practice. All truth. All needful is against the clearest light."-Jacobus. v. 10. Of righteousness. The Spirit convinces the world of Christ's righteous- Things to come. In the book of Reve-

ness as well as its own sinfulness. "Christ was treated by the Jews as an impostor; as a magician; as one possessed Universe; and Christ, the Lord's anoint. press the truths of the Bible upon the ed, the promised Messiah."-Clark

Aye! time is fast." he muttered. "for that idea ain't slow. And then as away they vanished with a flash like a comet's tail, He said, "Old Time, you're euchered by steam and the fast white mail.

ONE RIGHT OF A WIFE

-Buffalo Courier.

"John, as you go down to morrow dollars for me." "Five dollars!" and my lord money.' looked up quite astonished, "For "Wh

"Why, she is collecting money to aid that society she is secretary of, and as I always felt interested in it I should do what I do for you for a opened sufficiently to admit cool air I told her I would give her five dol-

lars." assurance, though I really felt quite | compensation as a servant; but be | are readily detected and removed, uneasy as to the reception of my re- cause the contract we have made is care being taken not to disturb or quest, for John is rather notional in lifelong and not easily broken, I do tumble over the sound apples which some of his ways; however, I had not therefore call it very magnani remain. An examination every few been cogitating some matters lately mous in a prosperous man to accept weeks during winter and spring will

"Well, Sarah," at length came that will creditably clothe me." the reply, "you need not count on | approve of that society at all, and

help it." you to leave it at her door for me." " Your money! What do you

mean?" "I mean what I say—my money. Have I no right to spend money as well as you? I do not approve of Yet I don't know as I'd be willin' to toil in | the Masons, but that does not hinder

you from spending money and time for them as much as you have a mind " John looked at me, quite amazed at my sudden outbreak. You see, I | estly. Do you work any harder or had always been the most amiable any longer now than you did before

of wives. Then he broke out quite he was born?" triumphantly: "Come, now, who earns the money that maintains this family?" "You and I tog ther," said I.
"Together! Well, I should like

in the seven years we have been over him. How much do you do cellar bottom keeps them at a low married. Together! Well, I call for him?" My spirits were visibly declining

uneer his ridicule, but I kept on as | don't do your part. From the first boldly as I could. "When we were married, you yourself very happy in assuming the care of boardbills and wardrobes. I didn't ask it of you. You asked me to be your wife, knowing well all

l that meant." "As nearly as I remember interrupted John, " you were mighty ready to accept me." "Granted-to save argument,"

said I, coloring. "Well, we stood up in church together, and you promised to love, cherish, etc., and so did I." "And obey to," said I; "but you,

in return, endowed me with all your worldly goods, and the minister pronounced us husband and wife; and so we have lived." "Yes," said John complacently;

and as I look back over the time, I think I have done what I agreed, and made a pretty good husband. I really think you ought to be thankful when you see how some wives

"Well," said I, "I think I have been a domestic, prudent wife, and itude to you for being a decent husband, than you ought to feel to me more merit that you keep your you will be clothing me in the same promises than that I keep mine?"

"Sarah, you positively are very | for so calculating a wife !" acrimonious to-night. Don't you

v. 11. Of judgment. The Spirit al o convinces the world that God will execute judgment against all the false judgments of men. The Jews judged the Saviour wrongfully, and the severe judgnents of God have, ever since, rested upon them. The prince of this

world. Satan, or the devil. He is also called the "God of this world." 2 Cor 4: 4. Is judged. Satan was judged, conquered, condemned by the death of Christ. These three things, mentioned in verses 9, 10, 11, comprise the whole work of the He is still working to convince and guide all who will hear him. He will continue thus until all the kingdoms of this world Jesus, we are not expressly informed. Such shall come in subjection to our Lord and Saviour Jesus Christ.

III. v. 12. Many things. The pro gressive nature of God's communications to man, as contained in the Bible, is one of different times were adapted to the mental and moral capacities of men. They were educatory. Much time was needed to prespiritual conceptions of the Gospel. And even at the time of the delivery of the discourse of which this lesson forms a part. the disciples were unable to receive and comprehend "many things" which were subsequently to be communicated. Some this. Probably many things yet remain Enough has been revealed for our practical use; and we can not even yet comprehend God's Word contains. If we will allow the Holy Spirit. In the last quotation it is Guiding Spirit to lead us, we will make attainments of which we have now very feeble conceptions.

v. 13. He will guide you. The Christian has a right to expect the assistsuperstition. It is ever ready to act as guide and counselor. The promise of the Holy Spirit was fulfilled on the day of Pentecost, and has been fulfilled in every truth respecting the great work of the world's redemption through Jesus Christ.

lation, the Holy Spirit revealed to John "the things that shall be hereafter." v. 14. He shall glorify me. Honor by the devil; as a wicked person, seducer, me. It is the work of the Spirit to imand destroyer of the law. His vindication press the sinner's mind with a sense of his from these charges he chiefly referred to sinfulness, and lead him to Christ for salthe Holy Spirit, the Advocate, who, by his vation When the sinner has found peace influences on the minds of the people, and in believing, he still need the comforting. by his eloquence and energy in the minis- reproving, guiding Spirit to accompany try of the apostles, convinced both the him in all the journey of life. This con-Jews and the Gentiles that the sentence stant companion he may have if he will of the Jewish rulers was unjust and infa. heed its admonitions, and live a life of mous, and that the very person whom devout faith. May all Sabbath School they had crucified, was both Lord and teachers share largely in the guiding Christ-Lord, the great governor of the power of the Spirit while striving to im-

hearts and consciences of the young. "Thanks to my hard work," chimed in John. "More thanks," said I, "to the est misfortune befallen you, I should of the basement by an eight inch "John," said I one night to my have managed some way to reduce brick wall, and has a cement bottom place of George Barker, whose term of office will expire on the last day of Decided by the signal of the said o husband, as I put my basket of sew- our expenses so that you would feel to keep the air dry enough. Win- cember next. ing away preparatory to retiring, the burden as little as might be. dows for ventilation are hung on Had I been sick, more care would hinges, so that they may be opened morning, I wish you would stop at have fallen on you. But we helped or closed to any desired degree, for Allegany, Livingston, and Wyoming.

> "Whew! Why, that is treason. But go on."

"If we occupied the respective positions of superior and subordinate, warm air; when colder, they are fixed stipend, and no questions and keep down the temperature. should be asked as to the use I made | The apples being thinly spread on I said this with quite a show of of it. Being equals, I will not ask the shelves, any decaying specimens in my own mind, and detirmened to these services and render in return keep the supply clear of rotten ap-

only my board and the least amount ples. You see, I was growing irate. mode are the readiness with which my doing any such thing. I don't John's temper, too, was on the rise. the specimens which will not keep "What do you mean by services? are separated from the others, and not one cent of my money shall go to house work? I am sure a home is only long keepers allowed to remain. as much for your satisfaction as for When fruit is kept headed up in

to do. "I don't complain of housework, think the burden of little Johnny has | mencement of decay in a few speci-

all fallen on me." "It strikes me," said he, with a provoking complacency of tone, that if you earned his living you would have less to say about the burden falling on you."
"John," said I, "answer me hon-

"I don't know as I do," said he; "I always worked hard enough."

"Well, and so do I. But now as to Johnny. I presume you will allow yourself half owner of him, as "I maintain him. I do my part." "No, John, you are wrong; you

you never have. Did not weary months go by in which you bore no "Well, that it curious complaining; what would you have me do ?" "You might have got a servant, instead of letting all the housework fall on me; or you might have kept

a horse so that I could ride out and enjoy the fine wether; but that is all past now." "I should say that it cost me enough for the doctor, nurse, etc., without talking about keeping a

horse.' "True, it cost enough; but I am talking about the division of the burden. Was the part you bore in the payment of those bills equal to my part in the matter? Would you have taken my place for that money if it were to have been paid to you, instead of those who cared for you?" "Didn't I have all his clothes to

buy ?"
"No, sir. I went without new clothes of any sort for a season, and the money saved from my wardrobe supplied all that was needed; and I might add that all his other I don't feel one atom more of grat- clothes have been got in the same

way."
"Well, really, I had no idea how for being a decent wife. Is it any much of a martyr you were. Next way. How thankful I ought to be

"Now, in these two years," said I,

work and sewing as I used. I can hardly think how it has been done. Dilit ever occur to you to think how many times I have been to

take care of a baby, would you? That isn't a man's work." "Isn't it?" said I, bitterly, "then wouldn't have a baby. I have been to church just four times, and then some visitor has staved with Johnny. How many times did vou ever get up in the night to soothe him when he has been sick and fret-

"You wouldn't expect a man to

church since he was born?"

"How do you suppose," said 'I could work by day if I didn't get my night's sleep? "Just the same way that I do when my night is broken, exactly." "Well, Sarah, what is the drift of all this talk, anyway? For I do not see any use in prolonging it." "Well, then, it is my original statement—that, as I did my share

of the family labor, and took all the care of Johnny, and you are a man in prosperous circumstances, am entitled to as much money for that as if I were employed and paid by the month for the same work and I have a right to spend money for things that don't suit you if please to do so; and I may add, said I with a sudden vehemence, "that it is mean and contemptible in you to try to oppose or try to forbid my doing so." John said no more. I saw by the

look in his eye that he was quite angry and so was I. That was the first time in our married life that we failed to kiss each other good night. Indeed, I felt guilty, though I hardly knew why, but it was late before l fell asleep. The next morning all was serene. No trace remained of the evening's storm, but nothing more was said

thanked me very heartily for doubling my money Dear John! He didn't mean to be unkind, but he had never stopped to think about such things. When his next settlement came, and he slipped a twenty dollar bill into my hand and said, "That is for your private purse," I really thought he was the best husband in the world.

ON KEEPING APPLES.

The question is often asked, what s the best way to keep apples for family use? We have found central shelves in an apartment set off or devoted to this purpose, the most convenient. The apples are spread on these shelves, only a few inches deep, so that they may be readily examined or picked over, as fast as decay commences on any specimens.

It is very important that the apples be kept as cool as practicable after gathering in autumn and before the freezing weather of winter arrives. For this purpose they are placed on the floor of an outhouse facing the north, and allowed to remain there till about the time that freezing weather commences, when erfect health we have always had. they are removed to the shelves of We made all those promises 'for the fruit-room in the basement of better or for worse.' Now, it has the house. This fruit-room (which been for the better with us all this is about ten feet wide and thirty the last day of December next time. Had you been sick, or hon- feet long) is separated from the rest Also a Justice of the Supreme Court Mrs. West's door and leave her five each other save, and now I claim an the regulation of the temperature equal right with you in spending by the thermometer. The nearer the temperature is to freezing, the better the fruit will keep. When the weather is warm outside, the windows are closed to exclude the

Among the advantages of this

be made; and while they keep better thus excluded from the air so or of doing your sewing; but I do long as all remain sound, the commens soon spoils all the rest. A little practice will enable the attendant to remove those specimens which will not keep, even be fore decay begins; and by going

over the shelves several times during winter and spring, none but sound long keepers are left. As warm weather approaches, and it becomes more difficult to keep the apartment so cool as may be desirable for the fruit, a portion of the soundest and hardest are selected and placed in shallow boxes and shoved under the lower shelves on to see the first cent you have earned the law allows you entire control the bottom of the cellar. The cold

temperature, and the shelf above serves as a cover, to prevent air cur-Baldwin and Rhode Island Greening at the middle of June, and we keep fine, hard, fresh greenings into the

month of July.

The three leading requisites for success are-1. Placing the apples in a cool outhouse in autumn till freezing weather; 2. Removal of 3. Keeping the temperature as low as practicable without freezing, by a proper adjustment of the hanging windows .- Country Gentleman.

parts of common soda, one part of pumice stone and one part of finelypowdered chalk; sift it through a fine sieve, and mix it with water; then rub it well all over the marble, and the stains will be removed; then wash the marble over with soap and water, and it will be as clean as it

Preserving Eggs. - Eggs are preserved by any process which will entirely exclude air. Keeping them in water will do this, but as the water is liable to sour lime is added. Packing eggs in lime is the method most generally adopted and is probably as good and cheap as any.

"The thunderbolt falls upon an inch of ground, but its light fills the horizon," was one of the splendid sentences in Ralph Waldo Emer-

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the thrilling history of our Country makes this the fastest selling book ever pub-lished. It contains over 400 fine historical engravings and 900 pages, with a full ac count of the approaching grand Centennia celebration. Send for a full description and extra terms to Agents. NATIONAL PUBLISHING CO., Philadelphia, Penn. WIFE NO. 19.
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DR. LEIDY'S SARSAPARILLA BLOOD PILLS Purify the blood, ast as a cathartic; and are about the obnoxious subscriptions. The best pills known. Next day I met Mrs. West, and she For sale by all Druggists.

> E LECTION NOTICE SHERIFF'S OFFICE, ANGELICA, COUNTY OF ALLEGANY. Notice is hereby given, pursuant to the statutes of this State, and of the following

notice from the Secretary of State, the the 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 named in the following notice will be elected.
S. N. BENNETT, Sheriff. STATE OF NEW YORK, ICE OF THE SECRETARY OF STATE. ALBANY, July 31st, 1875. To the Sheriff of the County of Allegany:

SIR :- Notice is hereby given, that, at the general election to be held in this State on the Tuesday succeeding the first Monday of November next (November second), the following officers are to be A Secretary of State, in the place of Diedrich Willers, Jr. A Comptroller in the place of Nelson B A Tressurer in the place of Thomas

An Attorney-General in the place 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 place of Ezra Graves: for the eighth Judicial District, in the Also a Senator for the Thirtieth Sen

ate District, composed of the counties of COUNTY AND DISTRICT OFFICERS -A member of Assembly; A County Treasurer in the place of Daniel D. Gardiner;
Two Justices of Sessions, in the place

A Coroner in the place of Selah Root Will sell a Solid Gold the last day of December next. Respectfully yours,
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Unversity.

and Adjunct Mathe Mark Sheppard, Boo A. W. Coon. Telegrap
James Davison, Steno IL Financi The following statement of the fi the Institution fre 1836 to June 30th ENDOWN Held by the Trust Principal invested . Held in trust by Invested Funds. ...

Board . Theol gical Funds Collegiate Funds. Total GROUNDS, BUILDING AND APPA . Gifte from individu Teaching and boar ments and gifts in State. Loans

Expenditures, Pres Grounds..... Buildings and fur Cabinets and appar Library 5,675 volu Paid interest. Due on loans.

Total...i

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