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The Sabbath Recorder.

BY FANNY PRECIVAL.

Up to the window are three little heads, Lucy's and Willie's, and two year old

What are they doing there all in a row, Bobbing up, bobbing down, every way so

Watching for papa to come home to tea,

Dear is their papa to all of the three; Which pair of little eyes, sparkling and

bright, Think you will be first to see him to-night?

Hark! who is that now whose footstep

Far out are heads stretched to see him

Somebody's papa, perhaps, but not theirsin to the three eager faces he stares.

Back from the window bobs each little

" Papa make haste now," says dear baby

Now they all see him just coming in sight:

Hark, how they clap hands, and scream

Happy at last, not a moment they wait,

gate.
Joyfully papa the little troop meets,
Each rosy mouth with glad kisses

Willie and Lucy go dancing ahead:

p in his strong arms he takes little Fred,

Into the house now all four of them come

Mamma stands smiling her bright wel-

Pulling and tugging they make him sit

One brings his slippers, another his gown

Round him they hover and chatter with

Little they know how their sweet, loving

ways, Comfort him after the wearisome days;

Arms full and lap full of dear little pets

RELIGIOUS AMENDMENT OF THE

CONSTITUTION.

BY SAMUEL T. SPEAR, D. D.

as to establish "a Christian govern-

ment." The amendment proposed

make the preamble read as follows:

States, 'acknowledging Almighty

God as the source of all authority

and power in civil government, the

among the nations, and his revealed

will as of supreme authority; in or-

der 'to constitute a Christian gov-

ernment,' to form a more perfect

United States of America."

"Christian government."

sense the Constitution would estab-

Constitution" (section 462), says:

"We, the people of the United

-Congregationalist.

they hear?

draw near:

with delight.

-Rural New Yorker.

Her voice was sweet as a ban go-lin; Her mouth was small as the head of a pin

Oh, she was the belle of Yeddo town.

Fell dead in love with a Turkish man.

This Turkish man was sly and bad; He whispered unto Miss Waska Wee

And robes of gold I'll give to thee—

A girale of pearl and love for life, If thou wilt be my eightieth wife.'

Now simple Waska Singty Wee,

So good to hear, so fair to see, Resolved behind her bashful fan

To be eightieth wife to this Turkish man

She hung her head and said to he:
"If thou shouldst die, my Turkish beau,
Where would poor Waska Singty go?"

Then this horrid, sly old Turkish man,

Then flew the maid to the Mi-ka-do,

Declared he'd die on the English plan.
"And so," said he, "my bright-winged bird

And told the plan of her Turkish beau.
"And now," said she, "the whole thou's

How much will it be this widow's third?

Now the Mi-ka-do was wondrous wise.

He opened his mouth and shut his eyes

Vhatever the law will allow to thee."

Then flew the maid to the Court of Lords

And bade them name what sum would b

-SABBATH DISCUSSION.

consideration is increasing:

The Sabbath Ouestion.

thers.

Where every man wore a brace of swords,

The widow's third, O daughter, will be

But though her heart was full of glee,

Now lovely Waska Singty Wee,

So good to hear, and sweet to see, The fairest maiden in all Japan,

This Turkish man a turban had,

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y. FIFTH DAY, JUNE 1, 1876.

sense not now real, or to make the her ringing laughs, and order the proves anything with thinking peo- the passage, or its context, nor is its

THE BEAUTIFUL BALLAD OF WASKA

assumption involved in the last keep it or show from the Scriptures ment. If the Jews erred respecting statement of the article is made ap-that the Sabbath has been changed, parent by referring to the following or the law requiring its observance the right day, and do to this time. facts of revealed truth: 1st. The Sabbath institution orig-

Abraham, the father of the Jewish nation. Gen. 2: 2, 3. 2d. The Sabbath had an existence is an institution of God before the

by God at the creation as his holy original and only Scripture Sab-

What an eightieth widow's third would be;

widening, and that the number of time called weeks. "And he said unto them, the Sabbath was made for man, not man for the Sab-bath. Therefore the Son of man is Lord Being somewhat interested in the

the first day of the week.

venture to affirm that since the time our querist. of Christ and his apostles there has days and weeks, or that the Sunday have been put in a condensed form, he has been greatly blessed in life, tion did not come from heaven, but not degraded to quarreling.

Adam was created:

2. Adam was not created until

the sixth day of the week.

tion or sanctification of a day is Sabbatarians. keep it holy, does not make it the Sabbath," and that "the intention

it renders its observance a sacred Maker.

is nothing in it corresponding to them or that furnishes any method or legal machinery for their application of the creating word. If it were possible of legal machinery for their application of the creating word. If it were possible of legal machinery for their application of should raise with the creating and the creating above the creators days labor each week is as clearly the sound of proving word. If it were possible deemed the proper course to pursue, and the creating and the creating above the creators days labor each week is as clearly the could do to make the government that the roof should raise with the size qual new of effective argution. In this sense they would be "a Christian government" in any noise, she would only laugh one of ment. As if feither proves of distance they would be the term Sabbath is not found in time for both labor and rest. The proper mode of making the people any more Christian than they carpenters to fasten it more firmly ple, it will have very little influence. observance as such gard for the Sunday Sabbath if pro- kingdom of heaven" were not to be overnment "a Christian govern now are. Some might think it a re- next time. Their mirth is not riot. This method of discussing grave under consideration. The days to fessors continually throw mid at

fully made decision there was no he not know the term "Jewish" is 31. Christ also declares, "The Sab- rors are propagated respecting Sun-

It also becomes those who secu- institution?" Christ and the abostles always

> the method of keeping it; they kept absurd." &c.?

he reason for remembering and zen," recently. If your many read- and swallowing a camel?" bath; requiring them, under severe oblige. An AMERICAN CITIZEN.

> THE ART OF GUIDING INQUIRERS. Nothing in Christian work re-

idolatry from obtaining and spread- exactly the same stature.

been any confusion in the order of to the fifth, might as well, perhaps, probably be his deepest feeling. If neither saved nor comforted; and ions in a church is a sign of health

undertook to try his hand at medicould not begin until the creation on basis of imaginary difficulty were very simple and usually very of Adam.

on basis of imaginary difficulty were very simple and usually very merely, would be to disregard the injunction of Paul to Timothy (1 Tim. of the case, it was "hot water and he sixth day of the week. 6: 20) to avoid "oppositions of scibleeding." If the patient grew a. Therefore the seventh day on ence falsely so called." We contend worse, it was "more hot water and

which God rested after the six days for the observance of the original more bleeding." The moral does plainly contradicts the divine Word, all, that no real difficulty exists in If ever there is a time when mysticand that, if true, Adam was not determining the exact creation-Sab- al statements are to be avoided, it oling," and so launches out with a stitute the first day for worship, in- fly off like a rocket—into the air. thing very bad, but it may be on new delineation, viz., "The desecra- stead of the original Sabbath, as for They immediately begin to gather your account that they have not.

"Will sinners have their condi- instructing the ignorant and inquir- no knowing what queer fancies he reform a lazy, unthrifty, or drunken

it?" The same one will ask: "Are not A vast proportion of the people all these things true? Are not those have no regard for Sunday as a who come to Christ to pass through being in its proper place.

The one great objection to the govern them; they were early amendment, though, as we have taught to use their own judgment; which is a such that may be the such to the thoughtful.

The one great objection to the govern them; they were early the thoughtful.

The one great objection to the govern them; they were early the word of God sabbath can not be referred to in regarded as such that may be the velous thing? Must they not be

> If a child were about to com science. No, the teacher would doing the examples.

So of the inquirer. What is want ed is to effect the new birth, not to produce an understanding of it. may be to say nothing about itsupposed to understand it; and to efit of your discoveries. If you find birth and from which it will ineviit right, embrace it. If not bring tably follow. Faith, love, repentconvince me and the public of my to which he should be directed and in which every Christian life must recognized as such, and described as as a querist in your last issue, mis"the rest of the holy Sabbath unto apprehends, or fails to state the obothers which might be urged, is it of Christianity, that even a child ject and aim of the article in the not better to let well enough alone, may be made to understand, and 3d. In the law of the Decalogue Journal from "An American Citi- and are you not straining at a gnat some one of which, at least, will exactly answer to his "inquiry." As to the

ENCOURAGE YOUR MINISTER. Under the delusion that a cheering word may spoil the pastor, there is one book, and the man that are many parishioners who, however touches any part of the Bible touchwell they may be profited, never es it all. That's what the devil is ments in a clergyman's life, that he

the Constitution nor the Government is now Christian in the sense contemplated by this amendment. It is however, true, that the Constitution for the Government with a portion of his own authority; whether the Lord Jesus Christ is the ruler which the proposed amendment. It is however, true, that the Constitution in the sense contemplated by this amendment. It is however, true, that the Constitution in the sense contemplated by this amendment. It is however, true, that the Constitution in Scripture, but is the ruler which the proposed amendment below to identify a church divested of spirituality, bered that there is no stereotyped that it is impossible now to identify a church divested of spirituality, pastor preaches a sermon that complete might be design, Jewish, or is now by divine practice of Sunday-keeping has no this subject might be design, Jewish, or is now by divine practice of Sunday-keeping has no this subject might be design, Jewish, or is now by divine appointment an obsolete institution. Was nought but grief to the Turkish beau; For one thing it should be remembered by the Lord Jesus Christ is the ruler which the proposed amendment believed in them. He recently died forts your sorrow, or makes new in Nebraska, an old man, but vigorrevelation of your duty, or kindles ous in mind to the last. As he ripa more blissful anticipation of realms | ened in age, his unbelief caused ahead, rush out and stop his gig and great discomfort and fear, and he tell him so. Soft, meaningless adu- earnestly sought rest for his soul. lations sicken a minister, but posi- At length he fully accepted the tive statement of good done is to a Savior whom he had maligned, and preacher, and pastor, inspiration. found peace. While lying upon his Here and there a minister may be dying bed, he called his son, and so well pleased with his own ser- a lawyer to his side, and said: "I mons, that his self-conceit and vani- | feel that I am approaching my end, ty applaud him so loudly any other and desire that you should receive praise would be supererogation. But my last words. I wish you to witthe most of clergymen whom we ness that I die in the full and firm have known, feel, after preaching, belief in Jesus Christ, and in the a depression of soul. They think faith and love of his religion, as rethey have come short of the theme | vealed in his life and works as deremarks of your correspondent, "H. D. C.," and of an inquiring mind withal, I have concluded to address myself to him with your permission. In this age of "Jesus." it is refresh
In the meant interested in the part of the centuries has been aiming at tence and lorgiveness; every one dominion over the true Sabbath, and is dominion over the true Sabbath is uncontainty of the occasion. This is a nervous or the occasion. This ing which is the seventh and which orate creation, and thus prevent which requires everybody to be of to walk up some unfrequented street, and mercy, and in full faith of a so that we may see no one in what future and better life. I am sorry the first day of the week.

If he had accepted the inspired ing—but has afforded sad evidence Now, nothing can be clearer than We have gone home from services last years of my life I have striven where we did our very best, to to undo the harm I did, by doing all not phases of experience differ? groan over our failure to do the I was able to serve God, by showing When the article referred to in Surely, nothing can be plainer than Generally the saddest moments of Son Jesus Christ. I wish you to no restraints, and contains no provision for the organization and advision for the organization of a government. Except in connection with what follows in the several articles of the several articles to the solid wind mill, for such is the several articles of the several articles of the several articles of the several articles of the solid wind mill, for such is the several articles to the solid wind mill, for such is the several articles of the several articles of the several articles of the several arti day from all his works," Heb. 4: 4. the merits and truthfulness of those which has been predominant in his in about six weeks we feel delighted tist Union. with our own sermon, in which case Discussion.—Live men diagree, The questions he propounds down wicked man, conviction of sin will service was nearly fruitless, souls dead ones are quiet. Diverse opin

by manly courtesy; stubbornness is need strong aggressive men, that poses, and desire to have their own or confidence by collision of plans.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." VOLUME XXXII.--NO. 22

perfectly useless government "a Christian government" according to the model pro- ligious ornament to the Constitutions; their wit is keen and fine, they and important vouestions does not posed is to adopt an amendment tion; yet a much greater number are young and strong, and the flatter the heart or head of him who clated with the eating of meats.

Laughing and shouting they rush to the lows: Section 1. It is hereby declared that God is the source of all authority and power in civil government, that the Lord Jesus shown, it would be legally meaning-Christ is the ruler among the nations, and that his revealed will is of supreme au Section 2. Congress shall have power,

by appropriate legislation, to enforce the provisions of this article. Sixteenth Amendment, would cer- a very large perponderance, and in tainly gain the end proposed on the this sense they may be justly spoken basis of the three religious doctrines of as being a Christian people; and affirmed. But, in securing this end, yet nothing is more conspicuous in glee, While they are waiting the summons to whole theory of the Constitution in | than their general refusal to incorligious despotism. The doctrines, peing thus constitutionally affirmed and thus accompanied with an en- is that of the most perfect religious forcing power in Congress, would ment" in a sense that might well and, in order the more effectually fill the country with alarm. If, to gain this end, they have denied It is the opinion of a portion of the | however, these doctrines were sim- to civil government any jurisdicply in the preamble, dissevered from | tion in matters of religious faith American people that our National

for this purpose, if adopted, would theology. were added to the preamble, and all systems to the attainment of purely the other parts of the Constitution temporal ends, and, hence, omitted were left unchanged, there would be to place in them any affirmations or no authoritative method of determin- denials of religious dogmas. Lord Jesus Christ as the ruler ing their meaning, or in what sense

posterity, do ordain and establish could arise over which it would the following 'Constitution for the The words single quoted are the ones which the advocates of a relig- thorized interpreters of the Constitution. Their meaning would be ious amendment to the Constitution desire to insert in its preamble. The purely a matter of private interpreobject is to make the Government tion, and no such interpretation method of doing it is to assert these words would be in the preamble; the source of all authority and powthe Lord Jesus Christ is the ruler on their import. Whether God is among the nations. 3. That his re- | the source of all authority and power in civil government, merely in the vealed will is of supreme authority. It is undoubtedly true that neither general sense of creation and provi-

to that department of Christianity which relates to the interests and Constitution already provides for a

Let us then see in what further lish "a Christian government" if

adapted to secure them. Justice import. Story, in his "Commentaries on the "And here we must guard our-

shall ever be required as a qualifica- not build a church or raise a dollar Yes, there is pride in the blood, tion to any office or public trust un- for religious purposes. It would doubtless, but there is nobility as day above another; another esteemder the United States;" that "Con- not control the legislation of the well. The little house is clean and eth every day alike; let every man gress shall make no law respecting government or furnish any guaranty well furnished; pictures every- be fully persuaded in his own that the legislation would be just where; a great book-case full of mind." hibiting the free exercise thereof;" and right. It would not add to the books, history and poetry occupy- I understand that "H. D. and that "the powers not delegated sense of God in the councils of the ing a large place. The most pleas-to the United States by the Constination or in individual hearts. It ant, best furnished room in the tution nor prohibited by it to the would not purify political parties or house is the mother's room, where the Bible where God ever changed states are reserved to the states re- make officeholders more circum- all are free to come and go. The the day. We also defy any one to spectively or to the people." These spect. We are at an utter loss to house is well warmed in winter, and show the Sabbath commenced as provisions would remain in the body see how the simple creed contained the doors opening from room to given to any but the Jews, or given of the Constitution; and unless we in the words proposed—unaccom- room are always kept open. Everyadopt the false doctrine that the panied by any enforcing power, as preamble is itself a grant of powers it would be if found merely in the general government the preamble, and as it must be, or be is full of fruit and all good things,

that would substantially read as foi- would regard the ornament as not mother rejoices in their youth resorts to it, or commend itself to which shows that they were core-

less and powerless, consists in the principle which underlies it and which those who framed the Constitution meant utterly to exclude. The American people, so far as they This, which might be called the are religious at all, are Christian by t would fundamentally change the their political and civil institutions regard to religion and, in the powers | porate pro forma their Christianity Congress, establish a complete re- into the language of their constitutions or laws. The great idea which they have sought to realize liberty and equality among all the constitute a Christian govern- citizens of one common government; any enforcing power, they would and practice, beyond that of extendhave no more legal significance than | ing an impartial protection to all if they were found in a treatise on the people. Adopting this principle have with scrupulous care "Oh, fly with me to my own Turkee! limited their consititutions and legal

There can be no doubt that the they would make the government "a | amendment proposed, though con-Christian government." Congress fined to the preamble of the Consticould not legislatively express any tution and really granting no power opinion on the subject, since it would to the general government, would, union, establish justice, insure do have no power of legislation in ref- nevertheless, be a departure from mestic tranquility, provide for the erence to it. The Supreme Court of this principle. By it the people of common defense, promote the gen- the United States could not judicial- the United States, not as individueral welfare, and secure the bless ly expound or apply the proposi- als, but in their political and corings of liberty to ourselves and our tions, since no case under them porate capacity, would place a confession of religious faith in their have jurisdiction. Ecclesiastical National Constitution. This would courts could not determine their be a step in the wrong direction, meaning, since they are not the au- provided the doctrine of absolute religious equality is to be maintained. The next step would be to clothe the government with power in respect to this confession; and this 'a Christian government," and the would have any authority. The would at once erect a religious despotism. The safe course for the three propositions: 1. That God is | but, as a national confession of faith, | people is not to take the first step; they would be accompanied by no and if they do not propose to take When her Turk should go to his fore fa r in civil government. 2. That legislative or judicial commentary the second step there is no occasion for taking the first. When they are They sat in council from dawn till night, prepared to make Christianity a And sat again till morning light—legalized system, then, and not till Figured and counted and weighed to see then, will it be seasonable to stamp

ernment" in the sense of providing | sense than that in which he is the | not resist the conviction that its adruler over the fowls of the air and vocates are engaged in the most present welfare and hap the beasts of the field; where his re- hopeless of all undertakings. In piness of society. Unity among the vealed will is to be found, and for order to succeed, they must persuade people, justice, tranquility, the com- what purposes and in what relations two-thirds of both houses of Conmon defense, the general welfare, it is to be applied—these and the gress to propose the amendment, or and the blessings of liberty are enu like questions would be open to all two-thirds of the legislatures of the merated as ends to be attained. sorts of answers, according to the several States to ask Congress to These, surely, are not anti-Christian ends; and it is not straining the im
varying notions of different persons, ends; and it is not straining the im
varying notions of different persons, and it is not straining the im
varying notions of different persons, and it is not straining the im
varying notions of different persons, and when they have gained this papers opening their columns to its

interpretations; and, hence, in the fourths of the States to ratify the absence of an authentic expounder, proposition. This is the constituthere would be no means of deciding | tional method of changing the fun- also of the Sabbath."—Mark 2: 27, 28. in what sense the people use them in damental law of the land. Does any Nor do we see any reason why, if | amendment in question can be carthe door is to be opened sufficiently | ried through this process? Nothing | withal, I have concluded to address | the preample were amended in the wide to admit these three religious short of a largely predominant pub- myself to him with your permission. manner proposed. What would be dogmas, it may not be opened wide lic sentiment could secure the rethe legal effect? In answering this enough to admit forty—indeed, to sult. No such sentiment now exists, ing to turn from the conflicting arpermit the ingress of all the cardinal and there is not the remotest probadoctrines of Christianity. Why bility of creating it by any amount chivalrous championship of the obtution is simply an enacting clause, not also declare that Christ died for of discussion. The tendency of dis-solete Jewish Sabbath. There is a analogous to the title of a legislative our sins, according to the Scriptures, and some sins, according to the Script makes no grants of power, imposes | that he ascended into heaven; and on the basis of such an amendment | Quixote, as he tears along the dusty Constitution, it is as meaningless | truths may just as well be extended | amendment may as well save their lative act if the whole of it consisted upon itself no limitation. Indeed, the attainment of more practical ob-

in its title. The preamble, for ex- it would be a question of interpreta- jects.—Independent. ample, declares the establishment of tion, without anybody authorized justice to be one of the ends sought; to answer it, whether the phrase, yet this mere statement would be "his revealed will," would not by utterly inoperative if the Constitu- implication embrace the whole cirtion, in the legislative, executive, cle of Christian doctrine and pre- lives in a little house. She is not rich, and judicial grants of power to the cept as given in the Bible. Words, and she is not poor. She lives in a general government contained no when used in constitutions, are gen- pleasant village on a pleasant street; provisions for the attainment of the erally interpreted to include every- a village with pleasant homes and church celebrates as a Sabbath be end. The same would be true of all thing to which, being taken in their streets, fine churches, and cultured

the other objects specified in the natural sense, they are applicable; society; a village with one or two preamble, if divorced from these and under this rule the phrase resolutions, a licensed bar, and, as a provisions which are designed and ferred to would have a very broad natural result, a lock-up. The little What practical service would the ters, deprived of a father's care insertion of these words in the pre- | when Annie, the youngest, was but amble, with no power in the govern- three years old. The little mother selves against an error which is too ment either to explain them or put lived alone and brought up her often allowed to creep into discus- them into legal execution, render to large family; led them in paths of sions upon this subject. The pream- either God or man? A church virtue on to prosperity. Not one of ble never can be resorted to to en- | creed is operative for its appropri- | those sons ever had the slightest inlarge the powers confided to the ate purposes, because behind the clination to join the low society of general government or any of its creed we have a church organization the village—society which often departments. It can not confer any to work it; but such a creed, either draws to itself promising youth power per se; it can never amount in whole or in part, in the constitution from lofty homes. Not a young by implication to an enlargement of | tion of a government, without the | lady in the village but is proud to any power expressly given. It can power to work it, would be of no receive the attentions of these young never be the legitimate source of productive value. It might gratify men; they are gentlemen indeed. any implied power when otherwise the wishes of a certain class of the withdrawn from the Constitution." people, while it would be contrary home, or what were the means It hence follows that if the pre- to the convictions and wishes of a used? I will tell you all I can find amble were amended as proposed, much larger class; but it would not out about it, and perhaps some not the slightest practical change make one Christian more or one sin- mother heart can tell the rest. When would be made in the Constitution | ner less. It would not increase the | it was remarked to Herbert, the | the Jews in Josephus. itself or in the character of the gov- religious zeal of the people or add youngest son, that it was remarkernment. The added words would to the general influence of Chris- able that all of them had grown up avails nothing only as a quibble. be in the preamble; but the govern- tianity upon the popular mind. It exemplary young man, he laughed, The desecration or sanctification of ment would be no more "Christian" would not make the careless and glanced at his mother, saying, a day is seen only in the intention. The desecration or sanctineation of a definite, well-framed, and in-care of them. Do not let them stir and ennobling than the struggle to than it is without them. It would still be true that "no religious test and Deists to the faith. It would deal to do with it."

"O, natural disposition has a great This we admit and claim, and would deal to do with it."

port of the term to say that they are anywhere to give the true answer. end, they must persuade three-Christian, considered with reference | The words themselves are sufficient- | fourths of the legislatures of all the ly elastic to be capable of different States or conventions in threeman in his senses suppose that the remarks of your correspondent, "H.

no restraints, and contains no pro- that he will come again to raise the would not live long enough to be road with spear in rest, against the This feeling amounts nearly to and powerless as would be a legis. to the whole system. It imposes time and money, and apply both to awe as we recollect how difficult it is now to identify the day on which God rested, or the number of times the calendar has been changed, the ages in which no record was kept, or the difficulty in saying whether I know a little woman, and she the first day might not be the sevwe may both be right or both wrong. If the day which the Christian

really the first day of the week, this would be in accordance with Bible history, as we will show. All will admit that we could comwoman has five sons and two daughpute no time, or have no system of chronology before man existed to

Adam was created on the sixth day; before him was eternity, not time. Adam was created the last of God's handiwork. We may suppose at the close of the sixth day, the next, the seventh of creation, was the first of his existence, and as chronology began with his existence, this seventh day of God's work was the one which he blessed and sanctified, and was also the first day of the week and year, being the first What were the attractions of this day in the history of time, it was strictly the first day of time.

That time was thus completed the curious may see by looking at Gen. 5: 1. 3. Also see the genealogy of It may be answered that this repeat the words of Paul, Romans 14: 5. "One man esteemeth one

throws down the gauntlet of defiance, adjuring any man to show in as a command previous to the Dec-

From the Meadville Republican

THE SABBATARIANS.

heart say, but that it is wise to give ment," nor ever employed to distint the entire race of man. all that is best in herself to her guish between it and any other median in conclusion, I will children—that there is health and morial institution whatever, and strength for herself in the giving? whenever the term Sabbath is em- day observance as a Sabbath, to be such! ployed as descriptive of the day of show from the Scriptures some re-New Testaments invariably refer to the last, or seventh day of the week? | larize the day set apart by God and The groundlessness of this and the enjoined upon us as the Sabbath, to kept it according to the command-

> abrogated. We wait the response. Negatives and denials will not support or upinating in the divine act of appointment and consecration, existed hun- hold the Sunday festival. Direct dreds of years before the call of proof is wanted.

law was given at Mount Sinai and the Lord." Ex. 16: 23.

seeping holy the Sabbath of the ers are interested to know the end the world, about two thousand five will see that it discusses the quesweekly cycle is, in every instance, of Pennsylvania does against sever-

5th. Christ affirms that this day and degrading penalties, to cease was designed and given as an insti- from all labor and secular business tution for all times and all men, by on a day on which God commands declaring that "the Sabbath was men to "labor," as clearly as he made for man."

Sabbath.

thought on the Sabbath question is

guments of theologians to such a

was God's rest day, and which the traditions. first day in at least as late a period

Your correspondent virtually denies and contradicts the record of as he has commanded, it is of course tion will do the same. inspiration as given in the first chapter of Genesis, by affirming that instead of resting on the seventh day

six days in the creation of the world | and original order. and rested on the seventh, time

of creation was the first day. He fails to see that the first prop- as enjoined by the fourth com- Another thing. Counsel to incosition is a naked assumption which mand, and wish to state, once for quirers should be in the concrete. created until the sixth day of the bath in each locality of the globe is then. There is a certain class of creation week, the seventh day must | where society exists. All nations | Christians—as often as otherwise be the second instead of the first everywhere agree that the first day they are earnest Christian workers day of his self-invented week be of the week is "Sunday," and the —who have no conception whatever feeling that his treatment of the assumed to fix the time of the resurpce people in such a state of mind. Let something wrong if you do. To be church relations with men of many question will be regarded as "quib-rection by those who claim to sub- an inquirer come to them, and they sure, you never saw them do any minds.—Baptist Union.

to desecrate it renders it null and void, while the intention to observe

WHOLE NO. 1635.

phe, that he does not and can not "Will unbelievers keep their re- understand. As if to enter "the which reference is made are asso- it?"

taught to use their own judgment; virtually ignoring the word of God to govern themselves, appealing to as the legitimate authority; makes this passage, for the author of the an author of the an author of the an author of the inconsistency of professors in once uttered was never twisted into the Bible Sabbath, by saying, "the observance of the author of the people remaining in unbelief, viz., and put under the ban of disrepute once uttered was never twisted into the Bible Sabbath, by saying, "the observance of the claiming for Sunday attention to obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in obsolete Jewish Sabbath is not made void, but rather of the inconsistency of professors in other in

appeal. Now she is reaping her re- never used in the Bible to describe bath was made for man, i.e., an day being ordained as a Sabbath, it mence the study of arithmetic, his ward. And what does the mother the "Sabbath of divine appoint institution consecrated by God for is not wrong to attempt correction teacher would not undertake to tell of those errors. No more harm to him in metaphysical language the In conclusion, I will say, that it explode them than to tear up a mental state that must be produced becomes those who advocate Sun- counterfeit bank note, knowing it to in him in order to a mastery of the "Did the apostles, or did Christ say nothing about it; but would the week to sal observed as the quirement or doctrine favoring it, observe the seventh day in accorde aim to produce the state by setting Lord's Sabballand both Old and or else to forever abandon it. I ance with the Jewish notion of the him to learning the principles and

"Is not your way intricate, if not especially as the inquirer can not be New." The very passages that some

Your correspondent who figures error.

Is it well enough when the true Lord thy God is that God appointed proposed in its publication, and Sabbath is almost entirely disre he will understand the meaning of and sanctified it at the creation of will give it a careful reading, they garded? When Sunday is made a them a great deal better in retroday of recreation, pleasure riding, spect than in prospect, after he has hundred years before the giving of tion of constitutional liberty, and visiting, etc., when there is more acquired them than before.

that law at Sinai. Ex. 20: 7-11. equality of religious rights; and as-pleasure riding on one first day than We make these two points: 1 hat law at Sinai. Ex. 20: 7-11. equality of religious rights; and as pleasure riding on one first day than 4th. The term Sabbath as used in the New Testament about 58 against one class of religionists in 1f to raise a voice of warning is to favor of another, as the Sunday law strain at a guat and swallow a cam- later. 2. A doctrine or truth may said, "As Jonah was three days and said," "As Jonah was three days and said, "As Jonah was three days and said," "As Jonah was three days and said, "As Jonah was three days and said," "As Jonah was three days and said, el, tell us how. I can not be certain be Biblical and true, and yet very used to describe the day consecrated al denominations who observe the what is your meaning; advise me, unsuitable to impress upon some inand the public, if you please, and quiring minds.—Independent.

commands rest and worship on the quires more wisdom, tact, and de-6th. Christ, by affirming the perpetuity of the law, affirms also the perpetuity of the Sabbath, for it perpetuity of the Sabbath is perpetuity of the Sabbath in the Sa vas a part of that law. Luke 16: 17. based on a stealthy misapplication truth is there is almost nothing It is a perversion of sacred history of the fourth commandment, by about which good people are more to assume that God's holy Sabbath those holding Puritan views in the apt to talk at random. And it the Constitution nor the Government is now Christian in the sense of in the se

> the day on which God rested, that the calendar has been changed, etc. He should have known that with him, and Paganism; that the think that every one must come in The following articles come to in all ages of the world the natural (so-called) church of Christ yielded just the manner they did. Their us from the Winfield Standard, day has been and must continue to more to heathen power in the experience is the only test they know showing that the area of active be a period of twenty-four hours, events characterized as the conver- of a genuine conversion. And, whatregularly marked by recurring intervals of light and darkness, and ism conceded to the gospel; that ment of the individual, they have also he should have known that no the policy of the unholy connection for each a fixed one set of experichange of calendar or lapse of ages has been to divorce the professed ences that must be gone through has disturbed the original order for "body of Christ" from the word with. One person went through a the division of days into periods of and spirit of God, and wed her to season of harrowing convictions; tradition, error, and spiritual idol- every one else must do the same. The different languages, spoken atry! In a word, that Sunday, the Another comes calmly and judicially and written by the nations of the day which receives its name from to the cross; every one else must do earth, have defined and established Pagan worship of the sun, is a hu- just as he did. One person's parthe fact, that the days of the week man institution merely, which for ticular experience is that of penihave, all along down through the fifteen centuries has been aiming at tence and forgiveness; every one

Now will "Forx" or any one else papers, and the ingenuousness of past life shape the character of his inquiry. If he has been a very we always find afterward that the

of our times is not the same day of as follows: Is it not evident that a sense of divine love may be upperthe week known in their time as the Jehovah has commanded men to most. If he has been afflicted, subperform impossibilities? If the mission will open to him the door Sabbath can not be known and kept of life. If very worldly, consecrannreasonable to enjoin it. But if Therefore, nothing can be clearer Eden, in Persia (where it is suptained than that these various cases require cardial grasp of a parishioner's hand sposed to be situated), is taken for different methods of treatment and might do much to lift them. If a way; but are often destroyed by of the first week of time, God rested on the first. To justify his denial ginning there, and light advancing upon them. The diagnosis of reof things plainly written, he assumes that there could be no such thing as ward on its axis, there is no difficulars of physical diseases; and to distribute the majority. There are several the time; but ask the minister's types of earnest men, and all are a division of time into days before ty in fixing a beginning of light for regard it in treatment is no less diseach point of longitude, and form- astrons. There is no possible sense bundred times before his congregation and ways. Some work well while He probably reaches this conclu- ing subsequent septenary cycles as in putting to every case one set of ion thus:

1. Though God may have worked

2. Though God may have worked

3. Though God may have worked

4. Though God may have worked

4. Though God may have worked

5. Though God may have worked

6. Though God may have worked

6. Though God may have worked

8. Though God may have worked

9. Though God may have worked

1. Though God may have worked

2. Though God may have worked

3. Though God may have worked

4. Though God may have worked

4. Though God may have worked

5. Though God may have worked

6. Though God may have worked

8. Though God may have worked

9. Though God may ha To follow these queries, resting cine, the instructions he received

Sabbath at every point of longitude not need to be stated.

appointing and consecrating the good, bad, and indifferent in it that stractions. They ply him with conSabbath as his holy day, and his
Sunday is a Romish imposition, and fusing statements. They solemnly them where they ought to be. Never turning into a new path is more and command to men to remember and that Saturday is the true and only assert the necessity of doing things mind your own business—that will more difficult; therefore, it is often keep it holy, does not make it the Sabbath?" Yes, if it will improve that no living man can get at. If take care of itself. There is a man harder to unlearn than to learn; and people to know and practice truth, there is a passage of Scripture that passing along—he is looking over on this account a famous flute play-the fence—be suspicious of him; er used to charge double price to intelligent and obedient to his experiencedChristians—they at once perhaps he contemplates stealing, those pupils who had been taught some of these dark nights; there is

preamble is itself a grant of powers to the general government the words proposed to be added to it would be legally a dead letter. The Constitution is not constructed to any effect to such words or give any effect to such words or the ideas which they convey. There

things, though it may not be a benefit to yourself or any one else par-If, after all your watchful care, you can not see anything out of the way in any one, throw out hints that they are no better than they should be; that you should not won-der if people found out what they were after a little while then they may not hold their heads so high. TERMS \$2 50 A YEAR, IN ADVANCE Baptist Union

> THE PRAYER OF THE SOWER, Day by day, and year by year, Late and early, far and near, At thy bidding, O my Lord, I have sown thy precious word. Give the increase! let me know

Thou hast chosen me to sow; Bid me come with joy again, Bringing sheaves of ripened grain. For the earnest thou hast given, For souls garnered safe in heaven, Lord, I praise thee, and I pray There to meet them in that day.

In some hearts if hid there lie Good seed slow to fructify, This, thy power can quicken still, And the reaper's bosom fill. Long millenniums wheat hath lain Idle, then hath lived again: Bread upon the waters cast— Shall it not be found at last? Cheer thy servant's heart, O Lord; Give large blessing on thy word; Multiply the scattered seed,

Then shall I rejoice indeed. But if this I may not see, Lo! my work is yet with thee; And my day of joy shall come In the final Harvest-home! -Sunday Magazine

IT ALL STANDS OR FALLS TO-

There is a class of people now who say: "We believe the New Testament, but we lon't believe the Old." There is another class who And, to this end, the best means say: "We believe in the Old Testament, but we don't believe in the men try to throw out of the Old Compare it with the Book and direct, him in those simple, initial Testament are confirmed by the see. If you find it either "intricate duties, easily understood by all, New. And yet those very men proor absurd," give the public the ben which must always precede the new fess to believe in the New. A good many men say: "We believe in Jesus Christ, but we don't believe forward your "strong reasons," and ance, holiness—these are the duties in the flood;" but Christ said: "As it was in the days of Noah, so shall t be with the coming of the Son of Man." He put his seal to that. People say they don't believe the story about the destruction of Sodom and Gomorrah. They don't-but Jesus Christ believed it for he said: "new birth," and kindred terma. 'Remember Lot's wife," and "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." Men say, nights in the whale's belly, so also shall the Son of Man be three days and three nights in the heart of the earth." There is not any portion of the Old Testament but Christ con-

firmed when he came. Therefore it

Barker was a renowned infidel. For

we then suspect that the commenda- and sharp discussions do good if arose from the opposite direction. If the veil were lifted from the experience of the majority of pastors, carnal and destructive. Churches you would find that at times they suffer disheartenments from which a | have deep convictions, resolute pursermon was good, tell him it was such men when they lack grace to wife whether it made any impres- aggressive. Some work openly, and doing this amid rushing tides just life enough to grumble, but of iniquity all about him, the forces lack the heart to work. Some are of darkness at times seeming to as infallible as the pope, and have triumph, needs all you can do and no respect for any opinions or plans say in the way of approbative ex- but their own. A few, who have pression. The soldiers who go into strong convictions and resolute purbattle do not forget the three cheers poses, have such a mastery over which rang in their ears, months be- selfishness that they work in harfore, when leaving the depot of their | mon on plans they do not prefer; native village. Where there is one maintain friendship with brethren minister ruined by too much praise, with whom they do not agree; keep there are a hundred ministers crip- perfectly sweet through sharp displed and swamped by too little ap- putations; suffer no loss of respect preciation. - Christian at Work. How to Make Mischief.—Keep ture, the fruits of active church life. your eye on your neighbors. Take There is no discipline more refining He is impressed with the natural This position is as necessary to be telligible course to be parsued by without watching. They may do work kindly and effectively in

around the inquirer-who is proba. Perhaps, if it had not been for your before you are twenty you must esseen only in the intention," which is as much as to say, "God's act of prove the world by convincing the a mist of uncertain, bewildering abBRITISH CORRESPONDENCE

Bey. J. B. CLARKE, Cor. Sec'y American Sebath Tract Society:

Dear Brother,-Under date

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, June

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

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

REV. W. D. LOVE ON THE LORD'S We take the following article on which we comment, from the

Detroit Tribune of May 19th: THE LORD'S DAY. The following is an outline of the

paper read by Rev. W. D. Love, of East Saginaw, at this point on the " Lord's day:

Have we the substance of the Sabbath of the old dispensation in the Lord's day of the new? The appointment of the seventh day for rest, as recorded in the second chapter of Genesis, was one of the first events relative to man after his crea

1. The Sabbath is thus clothed with divine authority.
2. Its reason — "God rested".

appeals to the human understand 3. It was probably given to man as soon as there was man to under stand it.

4. In blessing it he made it blessing to man.

5. In sanctifying it at creation, did he keep it two and a half thousand years from the only beings

capable of observing it? 6. The divine reason for appointing it, "rest," applies equally to all

7. Being once given to man, it would continue in force unless re 8. Its designs for rest and religious

service will always be needed. We find that weekly time was very early observed. Probably at Cain and Abel's offerings. Certainly by Noah in sending forth the dove from the ark. Did we observe weekly time without having the Sabbath? Improbable. The Israelites knew the Sabbath at the time of gathering manna.

1. That occurred before giving the law at Sinai. 2. The Sabbath is spoken of there

as though known before. 3. Some Jews were rebuked for going out to gather on the Sabbath, as though they ought to have known better.

4. The reading of "a holy Sabbath" instead of the, does not show recent appointment, for the sabbatical year and day of atonement were sometimes called Sabbaths. 5. The Sabbath was probably pre viously known to them, for they evidently knew of the "sixth" day, one

of the seven. 6. The heathen very early knew of weekly time. Did not the Hebrew know of it earlier? And did they know it without knowing the The fourth commandment seem

to indicate previous appointment of the Sabbath: 1. "Remember" implies retro-

spection as well as anticipation. Doubtless none of the co mandments were then new to the Jews, but newly engrossed. 3. The reasons then given for the

Sabbath are the same as those at creation. The reasons given then. did not the law begin then? 4. Christ, and his apostles after him, spoke of the ten commandments as still binding. Had the Sabbath been chiseled out? 5. Christ renewed the amplitude

of the Sabbath for the race by saying it was for man. 6. Christ being "Lord" of the

Sabbath, we should suppose he would continue it while man needs it.

To the above sentiments we cordially subscribe.

In the new dispensation we hear o the "Lord's day," and the primitive saints call it the "Queen of days," the "Pearl of days," the "Day o of the seventh day, in its spirit and substance glide into the "Lord's

The phrase "Lord's day" once occurs in the New Testament (Rev. 1:10) but is not described as being the first day of the week. The other phrases occur at a later period any one, that it was sinful to work in the history of the church, and on this day. therefore are of no account in this Dr. Neander, "was always only a the Jewish economy was then fully human ordinance."

1. Nothing in the nature of the Sabbath forbids a change of time.

Just the opposite of this is the truth. The commandment, in all the keeping of the seventh day.

3. Exact identity of time with all

always has been possible.

3. The essential of the fourth command is not keeping the seventh day, but devoting six days to labor and the seventh to rest.

It is essential to obedience to the Sabbath commandment that we day time, nor is anything said about that wisdom dwells with them. We ing of the churches, and in the keep the seventh day, for it says the its sacredness. seventh day is the Sabbath.

4. Its object, for rest and religious service, could as well be secured by

But God has ordered the keeping of | ings on each day of the week, but no other than the seventh day, nor each of these days was not therecould any other be a fit memorial of fore a Sabbath. Only one day was the work of creation. God rested the Sabbath, and that was the sevon the seventh day, and blessed and enth day. sanctified it.

5. The fourth command does not preclude a change of day, since it | much at least a day of rest. does not say keep the "seventh" day, but the "Sabbath day."

But the fourth command says the the Lord's day, but many instances seventh day is the Sabbath, there- are named of holding meetings on fore, to keep the seventh day is to keep the Sabbath day. To keep an- the book of Acts. other than the day commanded is not to keep the Sabbath day.

6. A change may be made to commemorate a greater event than the sacredly regarded.

does not.

7. A greater event has occurred first day of the week. in the resurrection, which is the climax of the redemption work.

work was the crucifixion. On the oross Christ said. "It is finished."

8. The new day will better develop and sanctify the nature of man Mr. Love and not God savs so religious festival, a rest and deliv-

Which knows best? 9. Christ's lordship of the Sabhath

That Christ redeemed the Sabbath from Jewish perversions is true, but nothing is said about his changing

Now, what do we find the Lord's day to have been during the apostolic and succeeding age?

We find nothing about it in Bible, our guide book. 1. Christ emphasized the day of

his resurrection by appearing on it five different times to his disciples. Christ emphasized the fact of his resurrection by his appearances, and not the day on which it occurred. 2. Not appearing again, so far as

we know, for the next six days, he did appear again on the next first

But it was to convince Thomas of the certainty of his resurrection, and spirit and substance of the original Sabbath inhered in the Lord's day, not to celebrate the day of its occur

3. He probably ascended on that

This is pure conjecture, without particle of proof to support it. 4. At least the descent of the Holy

Spirit at Pentecost was on that day. This is not certain, as many of our best commentators show. See Hackett and Barnes. 5. The primitive church, led

the apostles, religiously observe that day. See Acts 20: 7.

In Acts 20: 7-12, not a word said about religiously keeping the first day, but an account is given of the holding of a meeting in the night, before or after the first day. for the purpose of breaking bread, bread being broken after midnight, as all can see who read the verses that time its chief defender. In named.

6. Paul singled it out for religious alms-giving.

Paul ordered the churches of Ga latia and the church at Corinth to lay by themselves at home alms for | tively recent date. a particular occasion, which is directly opposed to the idea of holding a public service for this purpose. The time for this private work was the first day of the week. All know

7. The apostle John called it the There is no evidence in the Scrip-

sumed, not proved. 8. The early fathers, cotemporary

with and succeeding the apostles speak of the first day as religiously bserved. Their testimony is very distinct on this point. Ignatius, the epistle of Bomaboz, Justin Martyr, Dionysius, Milito, Irenæus leave no place for doubt. overthrow the testimony of the fa- have contributed to create false impresthers, but it is too late for that. The younger Pliny, a pagan author, confirms the fathers.

That public religious festivities were held on the first day of the week, dating from about the middle of the second century, by some of the Western churches, is not denied. But that these assemblies were so hela by divine or even apostolic direction there is not a whit of evidence. Nor in these early times was any such claim set up. All evidence goes to show that the transaction was a purely human invention. Nor until the close of the

The early Christians continued also to observe the seventh day, to a controversy. They are themselves wide extent, until after the destruca part of the history of the aposta- tion of Jerusalem, when they genersy. "The festival of Sunday," says ally ceased, it being considered that

> There is no evidence to show that serve the seventh day until a later period than the one here mentioned. Ceasing to observe was the result the first day was its child.

But some Lord's-day, yet antimen, is, and ever has been impossi- Sabbath men, hold that we have tion comes to have a lodgment in But the identity of the day is and the first day. We reply: 1. The deep will boil! Among them are of the Association; has held over Lord's day" religious services with the early Christians were fully equal to those of the original Sab-

During the first century, there is

2. They did hold so many services on every day of the week. The first converts in Jerusalem did for a time hold religious meet-

3. So many services on the Lord's day necessitated making it very

Nothing is said in the Scriptures about holding religious meetings on the Sabbath, as see the Gospels and 4. The terms "Lord's day,"

"Chief of Days," "Day of Heav-

evidence there that it refers to the has been raised just where it has, and land can play it upon the piano or freedom of style in which I write.

But the climax of the redemption | Sabbath

rance from secular bondage. But the non-Sabbath men say that the 'fathers rejected the Sabbath as indicated in redeeming it from features in the Lord's day. We Unristians who believe state of God's Jewish perversions, indicates that he reply that they only plead against Bible contains the whole of God's revealed will. Also, that he has features in the Lord's day. We Christians who believe that the er, 278 W. Sixth St., Cincinnati, up Seventh-day observances in distinction from and diminution of the Lord's day worship and observance. The anti-Sabbath, though Lord's-

day views of Dr. Hessey in his day of the week, but the change is Bampton lectures, and of Prof. Honkins, in his Pittsburg Evangelical Alliance address, were here considered, and the quotations they make from the fathers or against the original Sabbath, were shown to be only against the Judaistic tendency and practice of continuing self-righteous observances of the seventh to the first day. Passages from Ignatius, Justin Martyr, Irenæus, Clement, Tertullian, and Apostolic constitutions were here considered, with this aspect of their meaning. The early Christians did not call the Lord's day the Sabbath. because the seventh-day men ab- To call the first day the Sabbath sorbed that name, and "Lord's day," and "First day" were sufficien title for their purpose. But the and ever will, and therefore we may appropriately call it the Christian Sabbath. As the passover of the old dispensation is fulfilled in Christ, our passover in the new, as circumision of the old has baptism as the real thing in the new, so the Sab-

All that the fathers said upon the subject above named was to show that the festival of Sunday was not a Sabbath day. They claimed it to be a festival of human appointment and only such. On it, men might work and not sin. This was the doctrine they held, and Mr. Love does them wrong in these statements. Dr. Neander says it is a false doctrine to hold that it is sinful to work on Sunday, and that its first the service continuing all night, the appearance was in the year 200. Tertullian seems to have been at 360, St. Crysostom dismissed his assemblies to go about their ordinary occupations on that day. The idea that there attaches a Sabbath character to first day is of compara-

substance in the new dispensation.

WHAT SHALL WE CALL IT?

There is a very grave agitation going on in the Presbyterian General Assembly, about the proper designation of the First or that sacred time is not required for Lord's day. Which shall it be such a purpose.

designation of the first of the Lord's is gained by calling it the Lord's day? There is no evidence that the The first comes down from ortho- phrase "Lord's day" means the first dox Jewish tradition, the second from pagan usage, whereas Christians have very appropriately desigtures that John here refers to the nated it as the Lord's day. From at no time has the judgment of the

> exhibition on Sunday, comes this than Saturday, and has been abrogated in | before the increasing light on the the new dispensation. This is not the place to inquire how far the growing use-or misuse of the word 'Sabbath' may sions in the minds of many, and led them away from the true spirit of Christianity to follow after those 'traditions of men' that are so often denounced in the New

And from Cincinnati, the following overture has been sent to the

" Resolved, That it is the sense of this assembly that there is a propriety and significance in using a proper Scripture name to designate the Lord's day, in pref erence to the heathen name Sunday, and we would recommend that in all our pubications the name Sunday be excluded and the sacred and more appropriate name Sabbath be substituted therefor, and that our ministers and Sabbath-school superintendents be requested to use their influence to correct this error and tendency, even in name, to conform to the practice of those who violate God's holy day, all of whom call it Sunday."

second century was the idea held by Now if in strict acceptance, folowing the Jewish practice, the word Sabbath becomes the adopted designation, will that change the usual observance to the seventh instead of the first day? We have not yet caught up the arguments urged in the Assembly in favor of the change. We do not know that discussion has been had on the question. But we easily discern that

the early Christians ceased to ob-serve the seventh day until a later nity to an unlimited amount of The above is from the Elmira its attending circumstances, requires of the apostasy, as the keeping of Advertiser of May 25th, and is very significant. Surely, the leaven is working. When the Sabbath quesnothing of the original Sabbath in the Presbyterian household, the thousands upon thousands of learned lovers of the word of God. No class | visiting, talking and praying with of Christians are by profession more thoroughly committed to the Prot-

no account of even the holding of estant principle than they, and none has seen fit to bless in the quickenone meeting on the first day in the | we think more firmly than they think | ing of believers, in the strengthendo not say this with an offensive pur- awakening and conversion of scores pose, but with a firm conviction of of souls. The people where the the truthfulness of the utterance. work hasbeen performed are contrib-With no sect in Christendom has uting quite liberally for the support the doctrine of the change of the of this work. What we wish to say Sabbath found more unfaltering ad- is briefly this: as no agent has visitvocates than with the Presbyteri- ed the churches soliciting aid for ans. In truth, the doctrine may be this cause during the year, and as I mire of popish falsehood? But so said to be specially theirs by adop- expect, as an agent of the Board, friend, and Bible-reading man too, tion. It is true that Nicolas Bound, who may be said to be its author. was of the church of England, but | we hope the pastors and churches | did not mind it, until my good friend the Puritans accepted it, and with will remember this pledge and come and brother Hampton completely great fidelity have maintained it. up to the gathering with an abund-But of late, their ranks have been shocked, if not broken, for among themselves men have appeared who work. have with great steadfastness and ability advocated other views, and this strife has gone on until it has posed by J. Wymond. There has reached the highest court of this been nothing published this season en," shows that it must have been strong body of Christians. But which has gained such immense scarcely at a more vulnerable point popularity in so short a time. It is to do so when I return from the Only one of these terms is found | could this battle have been set in ar- | written in the key of G. Simple | west of Ireland. I leave in the Mr. Love says so, but the Bible in the Scriptures, and there is no ray. It is well that the question enough so that every person in the

6. The original Sabbath was not name is, which we take it, is equal very popular. Price 30 cents. Both burden, as some suppose, but a to saying, that it is not certain of the above pieces will be sent to whether it has got any name. The case may be stated thus:

here is a leading denomination of changed the Sabbath formerly commanded to be the seventh day, to be under the new dispensation the first not recorded. Indeed, nothing is said about it. Everywhere in the Bible the seventh day is called the Sabbath, and yet the first day has come to be the Sabbath, and that too without any record of the transaction. But the case is still further involved from the fact that although the change occurred at the time of Christ's resurrection, yet the seventh day continued to be called the Sabbath, and the first day to be so called to the end of the volume. when the Bible does not seems a bold assumption; but when it is remembered that the Scriptures call the seventh day the Sabbath, and we call the first day the Sabbath, it amounts to a plain contradiction. To take the heaven-given title from follows: "Although I have not disthe seventh day and give it to the first, is to take the honor deserved by one and give it to the undeserv- been the most memorable of all to ing. Jehovah rested upon the sev- the cause. We have had synods, bath of the old has its spirit and enth day, and blessed and sanctified and I was among the clergymen and it, because in it he had rested. To had the painful pleasure of handing the first day he did not thus. He our tracts to many of them. One called the seventh day his holy day, said, 'We know all about it,' and and pronounced a blessing upon handed me back the tract." Speakthose who delight in it, but he nev- ing of Mr. Mcphial's case he says,

> What, then, shall we call the first day? Sunday? But this again is | is Free churchism! The inclosed affront the Scriptures by taking from the day the name God gave it, and in its place give it the name of a heathen deity. Is not this a plain him no quarters. What a shame to renunciation of the idea of the Sabits place a heathen idea? God appointed the Sabbath to be a memorial of his creative work, but to sub stitute for this memorial a heathen festival, is to deny not the seventh day alone but also the doctrine it declares.

would be put off."

two other places; Friday next, twice.

er so spoke of the first day.

Guinibert and myself will advertise We do not wonder that this quesshortly at our own expense, and so tion has come to be agitated, and we hope to be lively all along the that conscientious persons are growline." He has since sent me a copy ing timid about calling the first day of the Free Sunday Advocate which the Sabbath or Sunday. . But what contains a review of my tract No. 4 (or a quotation from it), which I Receiving through Bro. Jones the day of the week. It occurs but once address of another commercial agent in that form in the Scriptures, and in Belfast, who has lately embraced the Sabbath, I wrote to him, and who favors opening the Centennial it to the first day. In the earlier ages, opinions upon the subject were this we think largely from the fact plied to the first day are vanishing

day before yesterday received reply just as we returned from B., which I will quote (omitting the perhaps more divided than now, and name). Though it was not written day of religious observance in the new this we think largely from the last for publication, I law is Sunday, or as Christians have called that the other religious epithets apdon this liberty: for publication. I trust he will par-"Reverend Sir and Brother -Yours of the 23d of April was daly subject, and because a mist can be received and duly appreciated. I made to hang over it by a peculiar suppose you are aware that I am a ommercial man, and travel all over use of words and construction of Ireland, from Derry to Skibbereen, sentences, which, however, only miscorresponded a good deal with our Christian readers to the fact that they are guilty of a wide departure from Scripture usage in this particular. The false claim of the first day to a sacred character has its hold on the public conscience only because

good brother Jones. I have had a large parcel of tracts of various kinds from him. I exceedingly regret that I was from home on Friday when you and Mr. Anthony would indeed have been delighted of the appropriation to it of false to have met you both, especially the and expenses; and sent my receipts sleep no man awakes, save by the and chest, which increased in section the lesson, and their investigaauthor of "Nature's God and his religious names. Let it be called Memorial," a book that I am much by the name given it in the Scripindebted to. It has been a mental tures, and by that only, and its eye-opener to me indeed. In the sacred character would hastily de- parcel sent me by Mr. Jones, I repart. God named it the first day of gret I had only two copies. Perhaps you can send two or three dozthe week, and so let it be called. ens of them. I will be glad to pay for them. I have a large circle of friends, and good Bible-reading friends too. Help me, brother, to MISSION WORK.

" Resolved, That we commend the effort of this Association, and we suggest them the name of J. L. Huffman as suitable person to appoint, and we hereby pledge to them our hearty co-operation."

The above resolution was adopted

by the Central Association in its

and pledge therein stated, the Board immediately called a meeting and secured the person named in the resolution as a missionary. He has been on the field during the year, laboring the most of the time in revival efforts with the feeble churches without pastors, within the bounds three hundred meetings, besides hundreds of persons and families, which labor we believe the Lord to be at the gathering of the Association, at West Edmeston in June, thought it was a craze of his and ance of means, already set apart to which I am happy to say, left no

sustain the Board in this noble resting place but the old, old truth J. L. HUFFMAN. Music,—Centennial March, combefore it is ended we judge it will organ. Price, 25 cents. Embel- I am, dear brother, 5. In the Lord's day, then, we have the spirit and substance of the thing in a name." But only think an American flag with stars and of its here is a religious ordinance stripes,

Nothing is said in Scripture about appointed it is said by God, as old our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianity itself, and yet down our having the "spirit and substance as Christianit of the Sabbath" in the Lord's day. to this day it is not certain what its composition which is destined to be subject pass, or to investigate more before seeking acquaintance.

> welcoming into that little church two more converts to the Sabbath: Robert Corruther, a school teacher, and Miss Maggie Pelan, a worthy 5 N. E. PARK STREET, Dennistour, GLASGOW, May 11th, 1876. young lady. Bro. John Chisim's wife would have gone forward with them. but for the sudden and severe illness of her babe. That little church has April 27th, Bro. Scott wrote that he now reached the perfect number, had had a contest with Mr. Mcphial. seven. A Baptist minister happened the Free church minister of Elgin. to be passing as we were getting They were having a disestablishready to baptize and turned in and ment meeting that evening, and witnessed the ordinance. He in-Bro. Scott stationed himself in the formed me that he heard one of my street to distribute tracts; as the ectures in the Abercorn Hall last reverend gentleman passed he gave Fall. He admitted that we had the him one, who, in turn said, "I will Bible on our side, and said the only not allow you to distribute tracts question was whether the difference here, they are opposed to our views." of days was of sufficient importance He said he would station one of his to warrant the disturbing of estabelders there to tell the people not to lished customs. I replied that if accept them. Mr. S. replied that it the difference between a little water would only increase their desire to and more water in baptism was of get and read them. An elder was sufficient importance to disturb the sent who "shoved him off the pavecustoms of society, there was suffiment." But he d his ground and was cheered by the bystanders. cient reason in the day of the Sabbath; that when God, in infinite On the first of May he wrote as wisdom, considered such distinctions of sufficient importance to make tributed so many tracts this week them the subjects of special revelaas on some former weeks, yet it has tion, it is not for us to question its importance. He promised to meet with our folks next Sabbath and get some publications to read. I was afterwards told that he is a man of good character and good abilities. No review of my letter, published in the Govan Chronical, has yet appeared. One of the principal own The town is all in a flame about ers of a shipyard in Govan bought it. He is laughed to scorn. This two hundred of that number and advertisement gives him a treat that sent them right and left; and others I hope he will not forget. When a I learn, are still inquiring for them A man living in the central and man denies the Bible I will give western part of Scotland, sent for 200 each of our new tracts to disorder me off the street with the bath of the Lord and a putting in threat that if I would not go, I tribute in his district. Yesterday, there came a call for 100 of each from Dalmuir, a village four or five Under date of April 26th, Bro. miles below Govan, where Bro. H. Barber writes: "Was out on Sundiscussed the question two or three day with your tracts; Monday hight months ago. The Catholics and at the Baptist Union: to-morrow.

> > tion of authority for Sunday keeping, which is driving the latter to investigate. It proves out that publishing the 40,000 of my tracts will cost double what was expected. The party who was to help pay the bill has paid for the rest. The next four numbers will be printed in a few weeks if I

am prospered. Bro. Haye is to have a more con-Chronicle than heretofore, of which he will inform von in his next retracts could be printed and sent to could print them there.

Last week I received a letter from Dea, I. D. Titsworth, with another quarterly remittance for Bro. H., out of which I paid him his salary for April, and will pay him at the close of each month. If the Board continues to employ Bro. Scott, it would be well to forward his pay in the same manner, so I can pay him monthly. I received also a remittance for my last quarter's salary for both remittances to Bro. Burdick. Kind regards to all.

Yours as ever, N. WARDNER. The following is a claim for the

tract, and his reply to it: 6 GARMOYLE ST., Belfast, Ireland. Mr. Chisim, Dear Sir,-You want Lord changed the Sabbath day from post them up about our grand old Sabbath as soon as you can. I have the seventh to the first day. You read and studied our old Bible since was ten years old. I have read it pretty closely for the last twentyfirst day of the week, very early in ive years, but especially for the last five years in a way I never did the morning, they came unto the before, and now I am quite in love sepulchre, bringing the spices which session last summer, at Adams Cen- with it. The rainbows of God's they had prepared, and certain othfrom the seventh to the first day. providence to my wondering gaze Before this it was on Saturday, but as never before, and I read on enafter the resurrection of Christ it I doubt not but the blessed Jesus first day of the week, Sabbath. will some day send for me or come Yours truly, JAMES MILLAR. for me to be where he is. Hallelu-

> "In early life, when I was twenty Dear Mr. Millar,-I have your years of age, I read the Scriptures independently. I held myself acproof text for the change of the Sabcountable only to And the author of bath from the seventh to the first the Bible for my teaching and the day of the week, Luke 24: 1. But, ological opinions, and would suffer my dear sir, that text neither menno man to 'have dominion over my faith.' About twenty years ago but records the event of those friends coming to the sepulchre of Book and said, this Book alone shall him they loved, to perform a work be my credo. Here I stand. God they would not do on the Sabbath. nelp me. I received with hearty thanks your instructions about our grand old Sabbath, and by God's help I shall stand or fall by it. for I the twenty-third chapter: "And am fully persuaded that it is God's that day was the preparation, and sole appointed Sabbath and has the Sabbath drew on. And the possible that our churches have so long trampled it in the dust and held the sepulchre, and how his body was laid. And they returned and mentioned it to me: but I then the morning, they came unto the sepulchre, bringing the spices which settled my ideas about the first day as it is now, and he wrote this book Gen. 2: 2, 3, and the fourth com twenty-eight years after the resurmandment. I must say that the rection of Christ: that was twentyhistory of the Sabbath is astounding eight years after the docrrines and ndeed. In a month or two I hope to be able fully to grapple with any opponent. I have not yet called on Mr. Chisim of Belfast, but purpose Sabbath day, according to the commandment, was the seventh day, (Ex. 20: 10,) the day before the morning and shall be glad to hear from you soon again. Excuse the

of the Apostles to call the day, Bro. H. and I spent last Sabbath any portion of the United States on at Belfast and held three meetings, receipt of 50 cents. Address, F. W. and broke bread. On Second-day. I before he wrote, as the commandments of men now teach it did? Helmick, Music Dealer and Publish- had the pleasure of baptizing and Surely the Holy Spirit would no you may give more attention to the commandments of men, I remain, dear sir, Yours very truly, Angus Chisin

CATECHETIC VS. ORITIQUE.

To the Editor of the Sabbath Recorder:
As my friend "Westerly" come vonr issue of May 18th, under the mental principles of religion and the ticle, under the head of "Queries," of view, and also asked a few ques. a catechetical method of arguing." tle more proof on the points made these days to enlighten us. by him before adopting his instructestimony if you are to instruct the at the truth.

not believe in a conscious state of Protestants are disputing the quesaccountable only for deeds done in and it is appointed unto him once to port. According to present arrange die, and after that the judgment. had any) during that time. ment, the probability is that our A resurrection is promised through the power and resurrection of Jesus the United States cheaper than you Christ. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. This promise is to all men, as God has created them, and as he holds them accountable. Consequently, all this talk

countable being

prepared spices and continents and Patmos, or whether it is yet to take family, consisting of a good wife, world is studying the same truth rested the Sabbath day, according to place? "And I saw the dead, small and five children, one of whom, a The International Lesson System is the commandment. Now upon the and great, stand before God; son, died young; the four daughters used in Canada, United States, Mexifirst day of the week, very early in and the books were opened; and grew to womanhood, and were well co, England, Ireland, Scotland, Noranother book was opened, which is settled in life; all passed over before way, Sweden, Denmark, France, they prepared, and certain others the book of life: and the dead were him, except Mrs. J. B. Wells, who Switzerland, Germany, Italy, Greece, with them." Remember Luke did judged out of those things which remains to mourn the loss of a good Turkey, Syria, Burmah, China, Jap not divide it into chapter and verse, were written in the books, accord- father. traditions of men now teach that the to their works." Fourteenth verse: ministered by Eld. Arnold Bliss, and and even the ministers do not know. Sabbath day was changed; yet noth- "And death and hell were cast into united with the Seventh-day Baptist where to look for the proof texts, ing could be plainer than that the the lake of fire. This is the second church of Newport, R. I., and al- for they do not so much as know first day of the week; (Matt. 28: 1,) hurt of the second death." Prove N. Y., his next church relation ap- they become the power of God in the day before the one that Constan- this to all have taken place at that pears to have been with the church evangelizing that Bibleless land. tine afterward made the venerable time, and I will accept your instruct of Scott. He moved to Homer, These lesson leaves as far as they "Yours very sincerely."

I have not yet got any word from the clergyman named in the letter of the New Testament? In my former article. But does not the sun, and in your letter to me you call the Sabbath. Where to my reference to what John saw July of that year, the Seventh-day of the tree of life for the healing of the clergyman named in the letter name. The New Testament? In my former article. But does not the nations.

I have not yet got any word from the letter name. The New Testament? In my former article. But does not the nation of the tree of life for the healing of the sun, and in your letter to me you call the Sabbath. Where it is not construction in reference to what John saw July of that year, the Seventh-day of the tree of life for the healing of the sun, and in your letter to me you call the Sabbath. Where is the sabbath. The nation of the tree of life for the healing of the sun, and in your letter to me you call the Sabbath. Where is the sabbath. The nation of the tree of life for the healing of the sun, and in your letter to me you call the Sabbath. Where is the sabbath. The nation of the tree of life for the healing of the sun, and in your letter to me you call the Sabbath. Where is the sabbath. The nation of the tree of life for the healing of the sun, and in your letter to me you call the Sabbath. The sabbath is the sabbath in the letter is the sabbath. The nation of the sabbath is the sabbath in the letter is the sabbath. The sabbath is the sabbath in the letter is the sabbath in the letter is the sabbath. The sabbath is the sabbath in the letter is the sabbath in t

of the Apostles to call the day, resurrected man that is called to deacons, in which office he served keep, the Sabbath, (13: 14, 42, 44,) give an account to God, and that faithfully till the close of his life if it had ceased to be so thirty years the accountable man must die, (sleep lifty-six years. In 1824, he secured in death,) be resurrected from the the organization of a Sabbath-school dead, (sleep,) and give an account in the Scott church, perhaps the first guide them to deceive us. Praying in judgment. Now, if there is a among our people, in which he was soul or spirit connected with man in an earnest and efficient worker. In commandments of God than to the this life, that never dies, it can not 1830, he commenced the publication have any part with the accountable of our first denominational weakle man; for man that sinned must die, paper, the Protestant Sentinel. In 1834 and afterward the judgment. Man he removed to Schenectady, hoping was created and became a living to enlarge the patronage of the paper, soul, by the breath of life being where he continued its publication breathed into him. This was the until the Autumn of 1836. In Sep. out with quite a lengthy article in identical man that ate of the forbid- tember of 1836, he moved to Da den fruit, upon whom death was Ruyter, where he spent the balance head of "Catechetic." I take it for pronounced. Spirit or an ever-liv- of his life, nearly forty years. He granted that he sets himself up as ing entity could not eat and die for early became a member of the Sev. an educator or teacher of the funda- transgression. But what says God's enth-day Baptist church of this Word on the subject? "The soul place, of which he remained a faith-Bible. While he, in his former ar- that sinneth, it shall die." Ezek. 18: ful member till released for mem 4. I tried to learn of "Westerly" took the liberty to ask and answer something of the conscious soul or many questions, as if he was the spirit of man before entering the the ordinary measure of intellectual master, and settled the whole ques- body, and after leaving it, but as I power, and was an active and clear tion on those subjects, not being expected, he knew nothing of what thinker; and, being an earnest Bible quite satisfied, I took the liberty to he was talking. Fools can ask questimated, and, being an earnest bible student, consequently intelligent in criticise, and answered his questions tions that wise men can not answer the Scriptures, and sound in the as I understood from a Bible point sometimes. "Socrates introduced faith, his literary productions

But I must close this article, lest "Westerly's?" aim seems to be to I weary the patience of the reader. the dead, from death to the resur- your student, Plainfield. I once death as the shock of corn fully ripe rection, or final judgment; or those had a neighbor, who was accident for the garner, and is gathered to that believe in the sleep of the dead. ally struck on the head by an iron the home of his kindred and the If I rightly understand him, he be- bar, breaking the skull and render- loved ones with whom for three lieves that the soul or spirit of man | ing him insensible. He was taken | generations he toiled, suffered, and has activity, knowledge, thought, up for dead, but after a while came rejoiced. and is capable of joy or sorrow sep- to sufficiently to breathe. He lay arate from the body. On this point, insensible for several days, but the the first 20,000, and I am to pay for I take issue; and while I take this physicians finally succeeded in reposition, I claim that God never ad- moving the pressure of the skull dressed himself to the spirit of man from the brain, and in a moment he perhaps the most important, judgseparate from the body, that he has spoke, and was as conscions as ever, ing from the interest awakened and never held nor never will hold man but knew nothing that had hap the body. Man is a created being; Please instruct me where that man's the uniform series has proved sucspiritual knowledge existed (if he cessful beyond expectation almost

PLAINFIELD. MAY 24th, 1876.

DEATH OF DEA, JOHN MAXSON. OBITHARY. Dea, John Maxson died in De-Ruyter, Madison Co., N. Y., at the Philadelphia, opened the discussion residence of his son-in-law, Dea. J. by specifying the following advanabout the spirit's knowledge with B. Wells, May 19th, 1876, at 5.30 tages of the "Uniform Lesson out the body is folly. Christ, by P. M., very suddenly, of heart dis- System:" his resurrection, "became the first ease, aged about 84 years.) He had fruits of them that slept." 1 Cor. been enjoying his ordinary health 15: 20. Slept how? In death or up to the day of his death. He was ever presented for the preparation common sleep? We answer, the attacked about 10 A. M., with se of the lesson. The best scholarship sleep of death. From this kind of vere pain in the region of the heart of the country is now concentrated power of God and Jesus Christ. verity. Medical aid was called at Lazarus died a natural death; but once, and although every appliance Christ said: "He is not dead, but was made to secure relief, he consleepeth;" and to prove his power, tinued suffering until death gave re-£20 offered by Bro. Chisim in his told him to "come forth;" and he, lease. He had his reason till the the identical man, came forth to last, and passed into and through life. Query: Had Lazarus's soul or the valley of the shadow of death, spirit been away to heaven, enjoying accompanied by the precious Jesus, through the week. sweet repose in Abraham's bosom, and fearing no evil. As calmly as and now returned to his body closes the day, with the evening's will find it in the twenty-fourth again? "Tell it not in Gath," or quietly setting sun, so beacefully chapter of St. Luke, and the first in the city of Plainfield. This res closed this long and useful life, verse, reads thus: "Now upon the urrection was discussed in olden The subject of this notice was born times, and was not understood then in Newport, R. I., June 25th, 1792. any better than now. Read the He was the youngest son of Caleb thirty-sixth verse of same chapter: and Mary Bliss Maxson. His grandtre. In compliance with the desire goodness and mercy and love are ers with them." This proves that "Thou fool; that which thou sowest father, on his father's side, was the being exhibited in the sky of his the Lord changed the Sabbath day is not quickened, except it die." Rev. John Maxson, the fourth pas-We thank "Westerly" for refer- tor of the Seventh-day Baptist ence to this text. Without the church in Newport, and during was changed, and now it is on the death-planting, there can be no twenty-four years, from 1754 to ouickening to a new life, and without | 1778. His grandfather, on his moththe resurrection you can never see er's side, was the Rev. William and positive impression. God. v. 38. "But God giveth it a Bliss, fifth pastor of the same church, body as it has pleased him, and to and whose second wife was Elizaevery seed its own body." v. 42. beth Ward, daughter of Governor "So also is the resurrection of the Richard Ward, of Rhode Island. dead. It is sown in corruption; it Bro. Maxson was one of a family of is raised in incorruption." Thus we nine children, five sons and four tions the Sabbath nor the change, find that man is in a corruptible daughters. Five of these, three state until after the resurrection. brothers, J. Lucas, who died quite Does not this text prove it conclu- young, and the late Rev. Wm. B. sively? "There is no knowledge Maxson of cherished precious mem- almost every paper. See the verse preceding; or for a or wisdom in the grave where-thou ory, and Joshua B., of Stephentown, better understanding of your text goest." Eccl. 9: 10. This teach- and two sisters, passed the chilling The lessons have not been generally read from the fifty-fourth verse of ing is addressed to man as an actide before him. Three, Mrs. Mary adopted in the South, but where B. Greenman of Milton, Wis., Mrs. they are used they are doing more We read in Revelations 20: 12 Tacy W. Lewis, wife of Datus E. than all other things to unite the women also which came with him what John saw, and I ask "Wester- Lewis, of Berlin, Wis., and the Hon. South and the North. from Galilee followed after, and be- ly" whether this scene actually | Charles H. Maxson of DeRuyter, N. | 4th. It gives inspiration to know took place at the time John was on Y., still survive him. His own that nearly the whole Christian Patmos, or whether it is yet to take family, consisting of a good wife, world is studying the same truth.

> the book of life: and the dead were him, except Mrs. J. B. Wells, who Switzerland, Germany, Italy, Greece, ing to their works. And the sea Dea. Maxson made a profession At present, said Mr. Van Meter, the gave up the dead, . . . and they of religion April 6th, 1806, in the Lesson Leaves are not adapted to were judged every man according ordinance of Christian baptism ad- Italy, for these they have no Bible; death." John says, (Rev. 2: 11,) though he subsequently resided in the books of the Bible. So we print "He that overcometh shall not be Westerly, R. I., and Schenectady, every proof text in full, and thus

bership in the church above.

Dea. Maxson possessed more than

were not only readable, but instruc. tions with a view to draw out a lit. Glad that we have a Socrates in tive and wholesome in their infin. ence. For more than seventy years But to the subject of the sleep of he has been a way-mark, not only tions. While we looked for light the dead. Christ came to the house of pointing toward heaven, but, like from his Catachetic heading, we a ruler, and found them mourning | Enoch, he has walked with God find it not; neither do we find an over the death of a damsel; and wielding an influence for good, and objection to one of our answers to what did he say? "Why make ye setting an example worthy of imitahis questions. The scholar being this ado, and weep? the damsel is tion. Every reformatory enterprise taught, expects to be corrected by not dead; and they laughed him to found in him a true friend and adhis teacher, if he does not answer scorn." Mark 5: 39, 40. Can you vocate. He was an ardent lover of correctly. If not, it is taken for scorn the words of Jesus, friend the church, and earnest in all his granted that his answers were cor- "Westerly?" "Let God be true, endeavors to promote its purity and rect. "Westerly's" mode of argu- but every man a liar." But let us interest. He had a nice sense of ment seems to us very much like come down to the real common sense, covenant obligation to the church many arguments of our Sunday as we find things here in the world. which he not only taught by precept, brethren, that Sunday is the Sab- What does man really know when but exemplified by his constant and bath, which go a great way round he is sound asleep while alive? Not faithful observance of all the order and prove but little; quote Scrip- an idea of anything; can not tell or and institutions of the house of God. ture that is foreign to the subject; know when he gets to sleep. Then He was an earnest and conscientions what men and majorities say, and certainly he can know nothing while observer and defender of the Sahcall that proof. That will not do, in the state of the death-sleep. bath, and many will remember that "Westerly!" To the law and the Don't get scared, friend "Westerly," it was an item of his suffering for this truth that led to the effort that succeeded in giving us protection in the observance of the Sabbath in cast reflections upon those that do Let me give you a lesson to solve in this State. But his long and useful your next, for the special benefit of life is ended. He came down to

NOTES FROM THE S. S. CONGRESS AT

PLAINFIELD. N. J.

One of the leading topics, and the time alloted to it, was The Inpened after the bar struck him. ternational Lesson System. That every one admitted, but it was de, sired to get the judgment of the leading lesson writers and Sabbath school workers in regard to alleged defects, and how best to remedy them. Rev. Dr. Warren Randolph, of the Baptist Publication House,

> lst. It puts within the reach of each school better helps than was tions published at the lowest cost. 2d. It enables teachers to help each other as they never helped be-

3d. It makes it possible for heads of families to keep a particular line of Bible truth in their daily reading

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5th. It enables the scholar when unavoidably absent to continue uninterrupted the study of the lessons. 6th. The Superintendent can easily combine classes or obtain new teachers when all study one lesson: and at the close of the school, review the lesson, and fix upon all a direct

Advantages to the country and the world:

1st. It tends to make Sabbathschool workers mutual helpers. 2d. It makes the world think of Bible truth. The prominent secusons, and the reading world is compelled to meet the word of God in

3d. Promotes fraternal feeling.

an, Australia, and the Fejee Islands.

avoid bankruptcy has become at this early day of the Exp serious question with th keepers, restaurateurs, propri saloons, beer gardens, and est-curiosity-in - the-world " that have established thems and around Fairmount Park of them bave paid enormou for their places, indulging most extravagant expectation lation to the crowds that would to the Exposition, and, of co their booths. Their dream trate in a forcible manner verbial recklessness of A calculation. Starting with erable, inwrought illusion are "the greatest nation in tion." our Exposition was to a natural consequence, the Exposition ever exposed. T out of their calculation and nificant factors (when me this with other world fairs) Atlantic ocean, the recent and the facts that men, besid interest in the Centennial, ha some interest in their farm chandise, and wives. Rigor perience is teaching these men a lesson: the crowds come. The "largest lox world" and the "educated h not paying expenses, and the ability is that the proprieto have to eat their ox and ho eaten by them. The world w vive either catastrophe. · A ride of three miles arou

PHILADELPHIA LETTE

PHILADELPHIA, May 24th

How to get their money b

Centennial grounds, in open drawn by a steam engine, cos cents, and this ride is the fire cise that every visitor should upon his arrival within the ure. It will furnish him a and comprehensive view grounds and buildings, as of the numerous restaurants. white-aproned waiters stand ally by seductive tables and chairs. Since the opening 10th of May, there has been course of people that might any propriety be called a Many who come, and appa those in good circumstances a luncheon with them, and n seen about one or two o'clock enjoying a picnic in the suitable places which abound buildings and grounds. The Exposition is becoming

day more complete and attr but the work of grading, p building, and demolishing sti on, and four or five weeks my elapse before the arrangemen designs will be completed. while, the managers solace selves with the reflection the are making quite as good pr

as they made at Paris and Vi To give an adequate descrip such an immense Exhibition is the work of an encycl rather than of a newspaper It is difficult to know with building to begin. Artists a noissenrs will hasten first to rial Hall, where there is the display of paintings and st perhaps, than will be seen ag fore 1976. Farmers and gr will prefer the Agriculture partment, where they will fin that is new, and much that is iar and old. Manufactures chanics, and inventors will fir chief delight in Machinery the only building where the States is peerless and withou tical competition. But th Building is now and will c to be the one most attractive little of each and all. Thi

immense building of 460 b feet, covering about twenty and is of ornate iron front, w boarded, so to speak, with gl is filled with the industrial third of the space is taken by

ican exhibitors. Great Brits er the United States, occup colonies, Australia, India, et ers about one-sixth of the area. It is a significant f England has made little att mechanical display, but h wise discretion confined be those exhibits in which she At Vienna and Paris, her di machinery was very impos there are scarcely any English deed, any foreign machineshe I take to be a tacit ackno ment of the superior ingeni efficiency of American labor

well as women, sometimes their forte. England, h makes a superb display of t ticles in which she nas n there is an almost endless v earthenware, from the co pottery to the costliest and majolics. Her furnit pets, and oil-cloths throw completely into the shade. London firms have entire ro suits of rooms fitted out mirable taste; the elegance furniture, both in workman design, displays a perfe which our cabinet maker glassware, cutlery, and te rics, we are also excelled gland. But with only t exceptions to crucify our is doubtful after all if th tion will have that health

devices. It proves that nat

we are suffering. This is called an Int Exposition, but the Amer

iating influence upon u

want of which philosopher

alists (and they are righ

as they all not unfrequently are, by the vi-

HEADACHES-THEIR CAUSE AND CURE

compared to the nutriment taken into i

The system may be likened to a stove Abundance of fuel has been introduced

and burning down, the drafts become clogged with ashes and cinders, and the

fire burns only feebly. It must be cleanse then the fire will burn again. So with

the system when it becomes clogged. I must be cleansed. Some headaches are

nervous, i. c., the nerves are irritated and weakened. They need a nerve medicine, but a nerve medicine will

Nerve Tonic both cleanses the system and builds up the nerves, and so cures all

It causes the liver to throw off its bile.

t cleanses out the entire alimentary

min that inhabit an unhealthy stomac

It completely cleanses and purifies the

and heals the Stomach, Nervois system Heart, Lungs, Kidneys, and all other tis

Dr. Fenner can cure any headache in 3 to 10 minutes with his Golden Relief, but

he Blood and Liver Remedy and Nerve

GRAND JURORS.

Bolivar-Philetus Cartwright

. Fries, Henry Hobart.

Amity-Ebenezer E. Hyde, Morrilian

Cuba—George Amsden, U. A. Burn-ham, Elijah Helmer. Friendship—Darius Thurston, George

Independence-R. L. Briggs, Sidney

Scio-M. S. Davis, Wm. H. Smith. Elias

PETIT JURORS.

Amity—Chas. C. Jackson, Stephen I lard, A. L. Haynes, David Eggleston. Andover — Thomas Comstock, L

C. Thomas, Charles Stillman.

Scio-Charles Black.

Ward-Patrick Ward.

and trying many kinds of advertised remedies (including Sarsaparilla), without

finding any permanent cure, I experimented by compounding roots, using the medicine thus obtained. I fortunately

discovered a most wonderful Blood Searcher or Medical Bitters, which not only gave

me great relief, but after a few weeks'

ting cures of all diseases originating

from bad blood or weakness of the system

as if by magic. At last the demand be

o supply patients with medicine far and

vide, and I was compelled to establish a

laboratory for compounding and bottling the Root Ritters in large quantities for use. Root Bitters are strictly a medicinal

reparation, such as was used in the good

old days of our forefathers, when people were cured by some simple root or plant, and when calomel and other poisons of

the mineral kingdom were unknown. For Consumption, Asthma, Catanth, Scrof

Sores, Cancerous Formations, Dropsy, Erysipelas, Pimples, Flesh Worms, Pus-tules, Blotches, and all skin diseases, so

have their origin in bad blood. The Root Bitters lay the axe at the root of the tree

puickly as the Root Bitters. All disea

V. H. Johnson, J. A. Mead, C. E. Lesu Clarksville—John G. Jordon.

Isaac Prosser, Arthur N. Car-

Tonic prevents their coming on again b

For sale by dealers in medicine.

donia, N. Y.

Crandall

these diseases by removing the cause.

not act when the system is clogged. Fenner's Blood and Liver Remedy

lence of Catarib.

ized, he becoming one of its constit. I went members. During this year. he, with Holly Maxson, were chosen to deacons, in which office he served that faithfully till the close of his life leep fifty-six years. In 1824, he secured the the organization of a Sabbath-school in the Scott church, perhaps the first is a smong our people, in which he an earnest and efficient worker. In 1830, he commenced the publication able of our first denominational week paper, the Protestant Sentinel. In 1834 he removed to Schenectady, hoping to enlarge the patronage of the paper, where he continued its publication until the Autumn of 1836. In Sen tember of 1836, he moved to De Ruyter, where he spent the balance

of his life, nearly forty years. He calculation. Starting with the venearly became a member of the Severable, inwrought illusion that we od's enth-day Baptist church of this are "the greatest nation in all creaplace, of which he remained a faithtion," our Exposition was to be, as ful member till released for mema natural consequence, the greatest bership in the church above. Exposition ever exposed. They left Dea. Maxson possessed more than out of their calculation such insigthe ordinary measure of intellectual nificant factors (when measuring power, and was an active and clear this with other world fairs) as the thinker; and, being an earnest Bible Atlantic ocean, the recent panic, student, consequently intelligent in and the facts that men, besides their the Scriptures, and sound in the interest in the Centennial, have also faith, his literary productions some interest in their farms, merwere not only readable, but instrucchandise, and wives. Rigorous extive and wholesome in their influperience is teaching these gentle ence. For more than seventy years men a 'lesson; the crowds do not he has been a way-mark, not only come. The "largest ox in the pointing toward heaven, but, like world "and the "educated hog "are Enoch, he has walked with God not paying expenses, and the probwielding an influence for good, and ability is that the proprietors will setting an example worthy of imitahave to eat their ox and hog or be s tion. Every reformatory enterprise eaten by them. The world will surfound in him a true friend and advive either catastrophe. vocate. He was an ardent lover of A ride of three miles-around the the church, and earnest in all his Centennial grounds, in open cars endeavors to promote its purity and drawn by a steam engine, costs five s interest. He had a nice sense of cents, and this ride is the first exercovenant obligation to the church. cise that every visitor should take which he not only taught by precept, upon his arrival within the enclosbut exemplified by his constant and ure. It will furnish him a useful t mithful observance of all the order and comprehensive view of the and institutions of the house of God grounds and buildings, as well as

NOTES FROM THE S. S. CONGRESS AT PLAINFIELD, N. J.

J. CLARKE.

He was an earnest and conscientions

observer and defender of the Sah-

bath, and many will remember that

it was an item of his suffering for

this truth that led to the effort that

succeeded in giving us protection

in the observance of the Sabbath in

this State. But his long and useful

f life is ended. He came down to

death as the shock of corn fully ripe

for the garner, and is gathered to

the home of his kindred and the

loved ones with whom for three

generations he toiled, suffered, and

One of the leading topics, and perhaps the most important, judging from the interest awakened and the time alloted to it, was The Inrnational Lesson System The 's the uniform series has proved successful beyond expectation, almost every one admitted but it was desired to get the judgment of the leading lesson writers and Sabbathschool workers in regard to alleged defects, and how best to remedy them. Rev. Dr. Warren Randolph. of the Baptist Publication House. Philadelphia, opened the discussion by specifying the following advantages of the "Uniform Lesson - System:"

1st. It puts within the reach of each school better helps than was ever presented for the preparation of the lesson. The best scholarship rt of the country is now concentrated e- on the lesson, and their investigat tions published at the lowest cost. 2d. It enables teachers to help each other as they never helped be-

3d. It makes it possible for heads of families to keep a particular line of Bible truth in their daily reading

through the week. 4th. It gives the pastor the best opportunity to enforce the Scriptures in his pulpit ministrations by preaching on the subject in which thev have become interested in the study of the lesson.

5th. It enables the scholar when unavoidably absent to continue uninterrupted the study of the lessons. 6th. The Superintendent can easily combine classes or obtain new teachers when all study one lesson: and at the close of the school, review the lesson, and fix upon all a direct and positive impression.

Advantages to the country and the world: 1st. It tends to make Sabbath-

school workers mutual helpers. 2d. It makes the world think of Bible truth. The prominent secusons, and the reading world is com-

lar papers publish notes on the lespelled to meet the word of God in almost every paper. 3d. Promotes fraternal feeling.

The lessons have not been generally adopted in the South, but where they are used they are doing more than all other things to unite the South and the North. 4th. It gives inspiration to know

that nearly the whole Christian world is studying the same truth. The International Lesson System is used in Canada, United States, Mexico, England, Ireland, Scotland, Norway, Sweden, Denmark, France, Switzerland, Germany, Italy, Greece, Turkey, Syria, Burmah, China, Japan, Australia, and the Fejee Islands. At present, said Mr. Van Meter, the Lesson Leaves are not adapted to Italy, for these they have no Bible; and even the ministers do not know: where to look for the proof texts, for they do not so much as know. the books of the Bible. So we print every proof text in full, and thus they become the power of God in evangelizing that Bibleless land. These lesson leaves as far as ther

the nations.

bition predominates so powerfully, PHILADELPHIA, May 24th, 1876. How to get their money back and visitor (under the mistaken impresavoid hankruptcy has become even at this early day of the Exposition, serious question with the hotel keepers, restaurateurs, proprietors of saloons, beer gardens, and "greatest curiosity in - the-world " shows that have established themselves in s he came, full of the Fourth of and around Fairmount Park. Many July sentiment that we are the of them bave paid enormous rents greatest nation in all creation.

PHILADELPHIA LETTER.

for their places, indulging in the

most extravagant expectations in re-

lation to the crowds that would flock

to the Exposition, and, of course, to

their booths. Their dreams illus-

trate is a forcible manner the pro-

verhial recklessness of American

of the numerous restaurants, where

white-aproned waiters stand heroic

ally by seductive tables and empty

chairs. Since the opening on the

10th of May, there has been no con-

any propriety be called a crowd.

Many who come, and apparently

a luncheon with them, and may be

seen about one or two o'clock P. M.

as they made at Paris and Vienna.

that is new, and much that is famil-

iar and old. Manufacturers, me-

chanics, and inventors will find their

chief delight in Machinery Hall,

the only building where the United

States is peerless and without prac-

tical competition. But the Main

Building is now and will continue

to be the one most attractive to the

masses who are not strictly artists,

mechanics, or agriculturists, but a

little of each and all. This is an

immense building of 460 by 1,800

of various countries, and about one-

buildings and grounds.

BIBLE STUDIES,—NO. 13. Not Under Law. BY BIBLOPHILOS.

Paul says to the Christians as Rome, Ye are not under law: ye are dead to law: and that love is the fulfilling of the law. Does he mean that those who act from the general principle of love are not under obligation to obey the specific Jesus Christ, and knew nothing of precepts of the law? That he who his death. A large number of peroves the Lord supremely, may, without guilt, worship idols, or proane the sacred name? But Jesus says, "If a man love me, he will who could read, and that with diffikeep my words." This is the maniestation and proof of genuine regard, that we faithfully keep the as great. Strong drink was everyspecific precepts of the master we ove. In two respects the believer not under law; first, through faith n the atonement of Jesus he is freed rom guilt and from the penalty of the law; and secondly, the gospel, while seeking the same end as the aw, namely, specific and universal ferent class of motives. The believer, instead of being regarded as servant only, is elevated to the oles of filial love and gratitude. Those who are freed from the law of sin and led by the Spirit, do not need the coercive force of legal mo-

tives to constrain them to a course

of godly living. Supreme love to

God supersedes the necessity of such

motives as influence enlightened

course of people that might with any known duty. But every Chris- antly sell on one day as another. tian does need the precepts and instruction of the law to teach him those in good circumstances, bring what is, in detail, the perfect will of God. Moses and the prophets, the Psalms and New Testament, are all enjoying a picnic in the various needed and useful here. The right suitable places which abound in the minded Christian can say, Thy word have I hid in my heart that I might The Exposition is becoming each not sin against thee. The good citi day more complete and attractive, zen does not need the constraints of but the work of grading, paving, statutory law to prevent him from building, and demolishing still goes stealing or murder, but he does need on, and four or five weeks must yet the instruction of law to direct him elanse before the arrangements and in the performance of many and designs will be completed. Mean. various duties, whether as a private was made against retrenchment. It while, the managers solace themcitizen or as an officer of govern- was also recommended that the out elves with the reflection that they ment. And so in Eden, the divine are making quite as good progress instruction taught men how to orranize and maintain families, and To give an adequate description of when and how to observe days of such an immense Exhibition as this sacred worship. Love is the mainis the work of an encyclopedia, spring of action to the true Chris- obligations for advance credits, and rather than of a newspaper article. tian, and it is the fulfilling of the It is difficult to know with which law; for this is the love of God, building to begin. Artists and conthat we gladly keep his commandnoisseurs will hasten first to Memoments. whether moral or positive, rial Hall, where there is the finest general or specific; and the New display of paintings and statuary Testament abounds in precepts to ever seen on this hemisphere, finer, Christian men. The crimes which per Mill at Angelica, in this county, perhaps, than will be seen again be-David had committed displeased the was burned, with nearly all its confore 1976. Farmers and grangers Lord, and terrible were the corrections. Loss \$18,000, on which there will prefer the Agricultural Detions which he suffered. He was was an insurance of \$8,500. The partment, where they will find much

> need to watch and pray lest sin pre-CONGRESS.

feet, covering about twenty acres, resolution requesting the President and is of ornate iron front, weather- of the United States to take such boarded, so to speak, with glass. It steps as, in his judgment, may be is filled with the industrial displays expedient to obtain the pardon or release of Edward O'M. Condon now confined in an English prison, was third of the space is taken by Amerer the United States, occupies the mittee on Civil Service and Renext largest space; she with her trenchment, reported back the bill colonies, Australia, India, etc., cov- fixing the salary of the President of ers about one-sixth of the entire the United States at \$25,000 per area. It is a significant fact that annum, together with the message England has made little attempt at of the President vetoing the same, mechanical display, but has with and recommended that the bill be wise discretion confined herself to passed notwithstanding the objecthose exhibits in which she excels. tions of the President. Placed on At Vienna and Paris, her display of the calendar. The question of jurismachinery was very imposing, but diction in the Belknap impeachment there are scarcely any English, or in- case was discussed in secret session deed, anyforeign machineshere, which | through the week, but no decision I take to be a tacit acknowledge- reached.

ment of the superior ingenuity and In the House, the naval appropriefficiency of American labor-saving ation bill was passed. The Louisidevices. It proves that nations, as ana Investigating Committee was well as women, sometimes know authorized to act by sub-committee. their forte. England, however, Speaker Kerr resumed the discharge makes a superb display of those ar- of his duties, in apparently improved ticles in which she nas no rival; health. Mr. Harris, chairman of the there is an almost endless variety of | Elections Committee, reported a earthenware, from the commonest resolution in the South Carolina pottery to the costliest porcelain contested election case, declaring and majolics. Her furniture, car- the sitting member, Jas. H. Rainey, pets, and oil-cloths throw our own to have been duly elected, which completely into the shade. Several was printed and recommitted. A London firms have entire rooms and | bill for the relief of G. B. Tyler and suits of rooms fitted out with ad- E. H. Luckett, assignees of Wm. T. mirable taste; the elegance of their Cheatham, was passed over the furniture, both in workmanship and | President's veto, it having been predesign, displays a perfection to viously so passed by the Senate which our cabinet makers and up- Doorkeeper Fitzhugh was removed, holsterers have never attained. In and his place filled by the appointglassware, cutlery, and textile fab. ment of J. H. Patterson of New ries, we are also excelled by En- Jersey. Mr. Luttrell introduced a gland. But with only these few resolution, which was adoped, citing exceptions to crucify our vanity, it | that an article appeared in the Baltiis doubtful after all if this Exposi- more Gazette, the 26th of May,

iating influence upon us for the pended by the Pacific coast to pro-

THE SAKALAVAS, one of the three Samuel J. Frost at Worcester, for DR. SAGE'S CATARRH REMEDY is no both in space and display, that the principal tribes of Madagascar, oc. the murder of Franklin P. Towne, cupy the western and northwestern and Piper at Boston, for the mursion, that other countries, instead of portion of the country, and are under of Mabel Young. The former merely advertising certain products der Hova rule. Recently a mis- is described as a horrible scene, the which they hope to sell in this mar- sionary of the Friends' Society, and head being torn from the body by which they hope to sell in this market, have, in their comparatively
paltry shows, thrown down a gage

sionary of the Friends' Society, and head being torn from the body by the violence of the fall. Piper died aross the Atlantic Ocean on two ships."
the violence of the fall. Piper died a simple, mild, soothing remedy, a perfect specific for Catarrh and "Cold in the head," also for Offensive Breath, Loss f general competition) will depart the country, of which the Chronicle gives the following account:

> "The Sakalava people inhabit the low and unhealthy plains off the coast, and the way to them lies rail between Buffalo and Elmira through a rugged wilderness. They received the missionaries in a very friendly manner, and some of them eemed desirous of learning to read. burches have been built in various Sakalava towns, and congregations are gathered by the order of the Hova governors. At one place it was found that the secretary of the overnor was accustomed to conduct the religious service, but could not answer a single question about sons received the Lord's Supper monthly, but had not the slightest idea of what it meant. There were but four or five in the large town culty. In other places which were visited the ignorance of the people was nearly if not in every case quite

where destroying the people." THE WHISKY DEALERS OF NEW York are very much opposed to having their business stopped on Sunday. They held a massmeeting on the evening of May 27th, to protest spectability than that of saving against the action of the police in obedience to God, appeals to a dif- preventing the Sunday trafic, and speeches were made by several prominent persons, and resolutions were passed declaring the enforcement of position and privileges of a son, and an obselete statute an outrage on obedience is urged from the princi- the liberty of the people, and a committee was appointed to agitate the question of Sunday closing. It does ook a little curious that the State should sanction the crime of rum selling on six days of the week and prohibit it on the other, though it is not strange that a man who had so far lost all regard for his fellows as men who do not walk by faith. to be willing to furnish them with men are beginning to feel great ter-True love does not lead to any the demoniac beverage should fail ror. Many Indians are on the war known trespass or to the neglect of to see why he might not as consist-

PRESBYTERIAN MISSIONS.—From the annual report of the Board of Foreign Missions to the General Assembly, we learn that the receipts for the year were \$517,688 69; expenditures \$515,593 62. The debt of the Board on April 30th, 1876, was \$361,187 93, a reduction of \$2,-095 07 during the year; 32 missionaries had been sent out by the Board. In the report, particular reference was made to the progress of the work in China, Africa, Mexico, Bragoing members of the Board be reelected. The report was received. Rev. Mr. Rankin, Treasurer of the Board, said that the debt of the Board was the difference between the value in gold of the floating the value of the same in currency. This had been a dreadful incubus on the work of the Board. Expenses had been curtailed in many ways.

PAPER MILLS BURNED.-On Thursday night, May 25th, the Joney Papardoned, but not without bitter re- mill was employed in the manufact-

nentance. The best Christian may | ure of wrapping paper. not neglect divine precepts, or tres-On the 26th of May, the telepass against the Lord, without ingraph reported the burning of Holcurring guilt and exposure to corlingsworth's paper mill at North rection. Temptation is everywhere. Grelton, Mass. It was valued at and the flesh is weak, so that the \$140,000, and gave employment to heart needs to be kept with perfifty hands. Insured for \$80,000. petual diligence; and every hour we

BAPTIST ANNIVERSARY.—The Anniversary of the American Baptist Missionary Society opened at Buffalo, N. Y., May 23d, Rev. B. Sears, In the Senate the House joint D. D. of Staunton, Va., presiding. After preliminary exercises and an address of welcome by Rev. Dr. Hotchkiss, the treasurer's report was read, showing the receipts to be \$258,000, leaving a balance against the Union of \$30,000. The annual sermon was preached by ican exhibitors. Great Britain, aft. passed. Mr. Wright, from the Com- Rev. D. Wayland Hoyt, of Boston; subject, "What has God wrought," in reference to missionary work.

HERZEGOVINA.-A dispatch from Ragusa, May 23d, says that the latest intelligence from the insurgent camp indicates that in consequence of the improved position which has resulted from their recent victories, the insurgents can not be satisfied with the concessions which they demanded at the conference with Baron Rodich. They now demand absolute independence of Herzegovina and Bosnia, and scout the idea of an armistice. They are actively preparing to proclaim a provisional government.

OFFICIAL CHANGES.—The following nominations made by the President, were confirmed bythe Scnate. May 22d, within an hour after their reception: Edward Pierrepont, of New York, to be Minister to England; Alphonso Taft, of Ohio, now Secretary of War, to be Attorney General; J. Donald Cameron, of Pennsylvania, to be Secretary of War. The appointments, though quite unexpected, seem to meet with general approval.

DESTITUTE EMIGRANTS. - Thirtythree Polish emigrants, who arrived in Boston, May 21st, from New York, in destitute circumstances, were sent to the alms-house at Tewksbury. The Cunard Steamship Company, whose Hamburg agent induced them to embark for this country, will give a bond to the State for their support or take them tion will have that healthful humil- charging that \$300,000 had been exback to Liverpool. The Austrian consul has written details of the want of which philosophers and mor- cure passage of the bill to carry into alists (and they are right too) say we are suffering.

patent medicine humbug, got up to dupe the ignorant and credulous, nor is it rep-resented as being "composed of rare and orners of the earth, carried seven times across the Great Desert of Sahara on the backs of fourteen camels, and brought or Impairment of the Sense of Smell, Taste, or Hearing, Watery or Weak Eyes, Pain or Pressure in the Head, when caused

NARBOW GAUGE ON THE ERIE. The Erie Railway Company announce that the laying of the third was completed May 21st, and that test trains have been run in both directions over the entire distance. Completion of the third rail enables the Erie to run narrow gauge cars effete matter thrown off from the system between all points of the west and Philadelphia without change.

SUMMARY OF NEWS. The General Assembly of the Presbyterian church South, in session at Savannah, adjourned 27th. It elected delegates to the Pan-Presbyterian Council to be held next year. The next Assembly will be at New Orleans. Before adjournment, resolutions were adopted expressing a willingness and hope, in esponse to similar expressions from the General Assembly North, for a union of the two bodies.

Miss Arch, daughter of Mr. Joseph Arch, the agricultural laborers' riend, who is not quite twenty years of age, has just preached her first ermon at Warrington, England. In vindicating her position as a minister of the gospel, Miss Arch said she could conceive of no higher resouls, and remarked that the angels themselves would not lose caste by such an enterprise.

Three masked robbers went over from this side into Hamilton, Ont., on the night of May 23d, and attempted to burglarize the house of a Mr. Brock, who used his shot gun mont, on Monday, the 5th day of June, so effectively as to bring down one of the gang, mortally wounded. Before he died he gave his name as Flemming, but refused to give the names of his accomplices, who es-

From the Black Hills to the setlements the trail is strewn with the graves of murdered white men mostly returning miners. The ranch The military are making preparations for a change in the situation.

Among the private bills passed by the House last week, was one granting a pension of \$8 per month to Emerick W. Hansall, the attendant of Secretary Seward at the time of President Lincoln's assassination,the ension to date from that period. He will accordingly receive about eleven hundred dollars to begin

Eli Sneedham, alias John Canna dy, murderer of Marcus Louis, and convicted at the late term of the Marshal county, Miss., court, was hanged at Holly Springs, May 24th. zil and India, and an earnest plea He made a full confession prior to his ascension to the gallows, and Doty, Simon Dornow, Alonzo Crowner. housand people witnessed the exe-

A young man named Calhoun, for merly of Rochester, N. Y., who, owing to some business irregularities, was forced to fly to Canada, returned on the evening of May 24th, and visiting his wife's rooms, tried to persuade her to return with him. She refusing, he shot her in the lungs and then shot himself twice, dying lmost instantly.

North Carolina has furnished twenty recruits to the army of and a scrofulous disease which appeared on my face in pimples and blotches, and after doctoring with the best physicians crooked whisky convicts, who were mustered into penitentiary service at Albany on the 25th of May. They were enlisted for one and two years service.

The first sack of Texas flour shipped from Dallas to Galveston. was sold at auction recently for \$305. It was purchased by some Brazil coffee importers. They will time effected a radical cure. I was free send it to Dom Pedro, Emperor of from catarrh, my lungs became strong and

sound, my appetite good, and the scrofulous sores had disappeared. I then prepared a quantity of the Boot Bitters, and was in the habit of giving them away to the sick. I found the medicine possessed the most wonderful healing virtues, effective away of all diseases of signature. A terrific explosion of fire damp occurred May 20th, at the Oxford air shaft of the D. L. & W. Railroad Company, in Scranton, Pa., by which one man was killed instantly, and four others were seriously scorched, and otherwise injured.

An explosion of fire damp surred March 20th, in the old Midlothian mine, Chesterfield county, Va., by which five white and three colored miners were killed, and two seriously injured. Alvin C. Foster, a nursery agen

from Geneva, N. H., was found murdered recently, near Keene, N. .. where he was on business. He had money with him, which is gone, and explains the motive for the deed. Four men who murdered a gentleman and wife in Abbeville county, South Carolina, were taken from the sheriff and shot. One hundred

shots were fired. The Methodists have elected Hor H. R. Revels, D. D., late United States Senator from Mississippi editor of the Southern Christian

Advocate, at New Orleans. Destructive storms of rain, wind ind hail are reported over a large portion of the west and northwest on the 21st of May, causing much damage to growing crops and fruits. The Episcopal Convention South Carolina, after an exciting liscussion, refused to admit a colored

off a year. Gov. Tilden, of New York, has vetoed the bill providing for a tax of three-tenths of a mill to provide for a deficiency in the sinking-

church which had already been put

ward F. Beale, of the District of Columbia, to be Envoy Extraordinary and Minister Plenipotentiary to Austria, vice Orth, resigned. The Senate has confirmed the nomination of John E. Sherman as United States Marshal for New

The last seven verses of the last chapter of Mark's gospel have been rejected by the New Testament Revision Committee as spurious. Hon. J. A. Crawford, at Kingston, Ga., was stung on the head by a bee, recently, and died in two

A fire at Midland, Mich., May 27th, destroyed four entire blocks. Total loss, estimated, \$150,000. The deaths by yellow fever at Rio The deaths by yellow fever at Rio be attained by using Glenn's Sulphur Janeiro average from 80 to 100 dai soap, which does away with the necessity for Sulphur Baths. Try it, ladies. It is a

ate every organ and part of the body and keep it in repair until a ripe old age. It is my desire that the suffering all over the world should receive the benefit of my remedy, and particularly such persons as have given up all hopes of ever being G. W. FRAZIER, Cleveland, Ohio. [Extract from Letters Received.] PIMPLES AND ERUPTIONS ON THE FACE, The President has nominated Ed-Dr. Frazier: Dear Sir,—I have been ifflicted for over three years with a scrofulous affection on my face, which broke out in pimples and blotches. I was also weak, with no appetite. I never found re-lief till last summer. Your Bitters being highly recommended as a blood medicine,

ingily recommended as a dina few weeks they effected a cure. I now enjoy better nealth than I have for ten years. My ase was one of the very worst. I can ionestly recommend your bitters to all.

MISS LIZZIE CORNWALL, Cleveland, O Sold by Druggists, and at country tores. Price \$1 per bottle, or six for \$5. stores. Price \$1 per bottle, or six for \$5. Show this advertisement to your medicine dealer. Ask for Frazier's Root Bitters,

and accept no substitute. Send for my large circular filled with certificates of wonderful circs (published in English and German). Sent free my mail.

G: W. Frazier, Cleveland, Ohio. A skin like monumental alabaster may

SPECIAL NOTICES, EASTERN ASSOCIATION.—The East at New Market, N. J., on Thursday, June 1st, at 10 o'clock A. M. The Introductory

Sermon will be preached by T. L. Gardi-

ner: J. R. Irish. alternate.

WM. A. ROGERS, Clerk Delegates coming to the Eastern Association from the east and north, can take the usual route to Dunellen, via Central Railroad of New Jersey, or they can come directly to New Market from New York via Lehigh Valley Railroad, foot of Cortlandt street. North River. Trains leave Billious headaches are caused by the blood being overcharged with carbona-New York at 7 A. M., 1, 4, and 6.30 P. M. Delegates from the south can come the isual route to New Market, by changing cars at Metuchen, (Pennsylvania Central Railroad) instead of at Elizabeth; or they can come by the North Pennsylvania to Bound Brook, and then by the Central Railroad of New Jersey, to Dunellen, or by the Lehigh Valley to New Market.

> CENTRAL ASSOCIATION.—The Sevnth-day Bantist Central Association will convene for its Forty-first Annual Session with the West Edmeston church, Otsego Co., N. Y., on Fifth day, June 8th, 1876, nmencing at 101 o'clock A. M. I am retice, that friends coming to this Associa-7th. teams waiting for them at the Una Stillman, of West Edmeston, by postal or otherwise, and thus greatly accommodate. D. H. DAVIS, Rec. Sec.

removing the cause.

Manufactured by Dr.M. M.FENNER, Fr Vestern Association will meet with the church at Nile, N. Y., on Fifth day, June O. D. SHERMAN, Clerk. CORRESPONDENTS with the Mission LIST OF JURORS for a Circuit Court and | ary Board are requested to direct to Thos. J. STILLMAN, Rec. Sec., Westerly, R. I. Court of Oyer and Terminer to be held at the Court House, in the village of Bel-THE QUARTERLY MEETING COR

osed of the churches of Friendship, Rich ourgh, Scio, Portville, and West Genesee will be held with the church in West Genesee, commencing on the evening b fore the first Sabbath in June (3d), 1876 holding over the Sabbath and First-day The ministers expected are J. Kenyon, C Rowley, and J. Summerbell; and any others are invited who can attend with us Preaching will be arranged at the time as circumstances may require. A cordial in vitation is given to all who can come and vorship with us.

Harris.

Wellsville—Samuel Waffle.

Wirt—C. A. Withey.

Ward—Daniel B. Lanphear, James Hall, W. B. GILLETTE, Pastor. SABBATH LECTURES.—The friends f the Sabbath cause, in any locality, who he Tract Society. Address J. B. CLARKE. West Edmeston, Otsego Co., N. Y.

DAY BAPTIST MEMORIAL FUND.-The Presenter of the Board is ready to receive principal or interest on notes or pledges Friendship—Samuel T. Burdick, Josiah riven for the benefit of the different Insti-Jtter, 2d. George Scott, Daniel Kellogg, Samuel P. Crandall, Jr. subscriptions for the same. Please be Independence-Warren B. Snow, Nathanprompt in paying, as the funds are needed iel Blair, Tolbert Wildman, Edwin A. Any information cheerfully given. E. R. POPE, Treasurer.

Wellsville—A. O. Very, Amos Cole, La-Roy S. Anderson, D. L. Vaughn, Reuben Plainfield, Union Co., N. J. Willing-Azariah Butler, Lucius Ackered Shakspearian Almanac, together with a copy of his illustrated paper, the Growing World, which is devoted to natural history will be sent to any one free who will send us their address on a one cent postal card

To Consumptives, Weakly People, and all Persons Suffering with Scrofula, Catarrh, Scurvy, Syphilitic Affections, Salt Rheum, Piles, Erysipelas, Ring Worm, Tetter, Pimples and Blotches on the Face, Sore Eyes, Rheumatism, Dyspepsia, Fever and Ague, Liver, Kidney and Urinary Disease, Nervous Debility, Heart Disease, Fits, Broken Down Constitutions and every kind of Humor in Address Dr. O. P. Brown, 21 Grand stre Jersey City, N. J. MARRIED. In Alfred, N. Y., May 27th, 1876, by Eld N. V. Hull, Mr. M. L. TEFFT, of Christiana Wis., and Mise PHEBE A. SAUNDERS. In DeRuyter, Madison Co., N. Y., May 28d, 1876, by Rev. J. Clarke, Mr. HARLAN Having suffered more or less for many vears with catarrh, weakness of the lungs,

. HAKES and Miss Susie S. Coon, bot of DeRuyter. In Hopkinton, R. I., May 20th, 1876, b LINS, of Hopkinton, and Miss EMMA DAVIS. of Westerly In Westerly, R. I., March 6th, 1876, 1 Eld. C. C. Stillman, at his residence on High street, Mr. JOHN E. NYE, of Wester

In Westerly, R. I., April 12th, 1876, by Eld. C. C. Stillman, at his residence on High street, Mr. JOSEPH C. REYNOLDS and Miss Ellen M. PENDLETON, all of In Westerly, R. I., May 13th, 1876, b Eld. C. C. Stillman, at the house of the

ride's father, Mr. GEORGE F. SAUNDERS and Miss ELIZABETH M. FRAZIER, all o

DIED.

In Andover, N. Y., May 20th, 1876, he home of hisson. NATHANIEL PERKIN the 86th year of his age. He died old age. The powers of nature gradually gave out; not having any particular dis-ease, his death; was not looked for so sud-denly. He has left two children, a brothdeath, he was a member of the Methodis In Little Genesee, N. Y., May 21st, 1876, Mrs. HARRIET WELLS, relict of the late

ula, Scrofulous Eruptions, Rheumatism, Piles, Fits, Heart Disease, Dizziness, Liv-er Complaint, Kidney and Urinary Disa worthy member of the Seventh day Bap-tist church, and her life adorned the doc eases, Fever and Ague, Dyspepsia, Lost Vitality, and Broken Down Constitutions, trine of God our Savior. In Genesee, Allegany Co., N. Y., on the 16th of May, 1876, MARY MILLARD, wife of Clark Millard, aged 67 years. And on the 24th of May, the aged husband departed this life, being about 86 years old weakly, nervous young men, suffering from loss of memory, etc., caused from abuses in early life, and to delicate fe-In Otselic, Chenango Co., N. Y., May 21st, 1876, of measles, GEORGIE, son of

Fayette and Sarah Church, aged 18 years, males these Root Bitter are especially recommended. No other medicine will cure Scarvy, Syphilis, Salt Rhoum, Boils, Tetter, Ring Worm, White Swelling, Sore Eyes, Running of the Ears, Uteers, Fever 4 months, and 16 days. He was resigned to the will of God, and triumphed over death through faith in Jesus. J. C. In the town of Watertown, N. Y., May aged 40 years. The deceased was a member of the Adams church, and died trust-In Shirley, Mass., April 26th, 1876, EZRA E. WHITFORD, in the 45th year of his age. He was the son of Barton and Lucinda Whitford, and was formerly a

of disease, by searching and purifying the blood which will nourish and invigorate every organ and part of the body and resident of Adams, N. Y. A. B. P. In Leonardsville, N. Y., at the resider f Dea. G. B. Clarke, May 4th, 1876, Mrs. LYDIA BARCOCK, widow of Samuel Bak ck, in the 87th year of her age. She made a public profession of religion many years ago, and united herself with the lat day Baptist church of Brookfiel oted member until called to the member ship of the church triumphant, emplified her profession by a steadfast the exhibition of the spirit and graces of a devoted Christian life. At Unadilla Forks, N. Y., May 10th. 1876, EDITH G., infant daughter of Fran-

> LETTERS. B. Clarke, E. R. Clarke 2, J. Clarke, bcock, L. A. Platts, E. Lanphear, Ste Bardock, L. A. Flatts, E. Landnear, Stephen Burdick, A. B. Prentice, S. S. Griswold, R. Stillman, W. D. Randolph, L. C. Rogers, J. Kenyon, T. B. Brown, A. H. Lewis, C. C. Stillman, B. Lewis, F. C. Davis.

months and 9 days.

cis M. and Emergene Clarke, aged 8

RECEIPTS. Ill payments for the SABBATH RECORDS are acknowledged from week to week the paper. Persons sending money, the receipt of which is not duly acknowle

we are suffering.

This is called an International Exposition, but the American exhi
The area of Sulphur Baths Try it, ladies It is a C. F. Cobb. Scott.

This is called an International immediate investigation into the Executions on Friday, May 26th:

Long Sulphur Baths Try it, ladies It is a C. F. Cobb. Scott.

G. W. Maxson, 15 cents. Address subscription and business letters to SILAS C. BURDICE, Treasurer, Alfred Centre, N. Y.

Exposition, but the American exhi
Executions on Friday, May 26th:

Long Sulphur Baths Try it, ladies It is a C. F. Cobb. Scott.

G. W. Maxson, 25 control of Silas C. Burdices subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and business letters to SILAS C. Burdices, 15 cents. Address subscription and 15 cents. Address subs

P. Truman, Owasco, 2 15 17 18 C. West, Shiloh, N. J., M. Clarke, Ashaway, R. I., 2 50 88 M. Clarac,
A. Palmiter,
Mrs. J. R. Wells, "
Mrs. J. R. Westerly, P Brown, Hopkinton

H. Langworthy, ". E. Prosser, Wakefield, 1 75 Potter, Carolina Mills, 250 35 rs.M.A. Tefft Clark Falls Ct. 175 88 L. Gowen, Warsaw, Minn., 2 50 R. Lewis, Stone Fort, Ill., 200 F.C. Davis, Oysterville, W. T. 5 00

FOR LESSON LEAVES. G. P. Kenyon, Alfred Centre, \$ 12 W. D. Randolph, Quiet Dell, W. Va., 1 00

Review of the New York markets for but fer, cheese, etc., for the week ending May 27th, 1876, reported for the RECOR DEB, by David W. Lewis & Co.; Produce Broad street, New York. Marking plate

BUTTER.—Receipts for the week were

furnished when desired.

33.787 packages. Exports none. Price are 1 @ 2 cents lower. Finest creamer and selected high-flavored dairy make sell at 28 @ 30; good, fair State butter, 24 @ 26; grass Western, repacked, 20 cent nested to say in connection with this no- 15 @ 18 cents. The market closes with free arrivals, stock accumulating unsold tion by rail, will find on Wednesday, June and a downward tendency. Sales to-day for English export 140 packages Western lilla Forks denot, upon the arrival of the at 19 cents. As to commercial affairs gentrain leaving Utica 4.45 o'clock P. M., and erally, the hum of business is pitched or arriving at Unadilla 6 o'clock P. M. Those a minor key, and the salutations in the desiring conveyance will notify Bro. A. S. market places have a resemblance to frogs in chorus. This groaning in spirit and retching of body, and vomit of undigested speculation, consequent upon the paper money debauch, is perhaps well WESTERN ASSOCIATION. - The

> venture, they that throw the most cold water, best help the patient. However what commerce wants now to avoid is a condition of chronic "hypo," and what she wants to attain to is the sound working basis of a specie value currency, willing work, large and cheap production, free in tercourse with and exports to and liberal sales in the foreign markets. The outer world will then owe us something, in stead of our owing all the world; and should there ever be a sixpence on the right side of the account, Mr. Micawber has assured us there will then be happi ness instead of misery. To be sure, this looks like a long road and hard road, but if the country has got to travel it, may it not be as well to make a start. We quote:

enough as a symptom of convalesnence and

return to a normal condition, and perad-

Finest creamery, and selected high desire lectures upon the Sabbath doc-trine, are requested to make their wishes.

> CHEESE.-Receipts for the week were 25,695 boxes. Exports, 20,485 boxes, Gold 1124. Best cheese have been sold at 12 @ 121, some very extra at 121, but shippers have paid these prices reluctantly; and if there had been more of a supply, the figures would scarcely have been maintained Next week will probably test the market as to whether the advance shall be sus tained. On account of the low prices a the last end of the season, some English dairymen have carried over their entire dairies from last year. We quote:

New Cheese. A GIFT WORTHY OF A ROTHSCHILD State Factory, full cream stock...12 @ 121 THE "ALFRED" SPRING YOKE SHIRT fair to good 11 @ 12 partly skimmed... 8 @ 10 flat skimmed..... 2 @ 5 Eggs.-We quote:

Near-by marks, ffesh eggs, # doz.14 @ 15 Western, Canada and Southern...13 @ 14 BEESWAX.-Pure wax is worth 851 @ 36 BEANS.-We quote: Marrows, per bush., 62 fbs...1 60 @ 1 70 Mediums....... 1 10 @ 1 20

Tallow.....81 @ 81 DRIED APPLES.—We quote: N. Y. State and Southern quarters 9 @10 MAPLE SUGAR is about done. The price now 8@9 cents per pound. DAVID W LIEWIS & CO.

85 & 87 Broad St., cor. South William NEW YORK. Market your produce faithfully at market as some have suggested, nor is it a For 25 years near our present location and for the last 15 years engaged in the DAIRY PRODUCE ON COMMISSION.

N INDISPENSABLE REQ UISITE for every Teacher, Advanced Student, Intelligen Family, Library, and Professional Person, is
THE BEST ENGLISH DICTIONARY. "The best practical English Dictionary extant."—London Quarterly Review, Oct. From Rev. W. H. H. Murray, Bo

Jan. 12th, 1876: "The sermons which I have preached to my people during the last three months, have been the outgrowth of Bible meditation alone. I have ot made a library reference in construct ng one of them. The two volumes which I have by my side or on my knees when dictating them, are the New Testament find to be worth more to me, as a preache of the gospel to the people, than all the books of theology in the world. And the latter contains not only the germs, but the expressed wealth of all English literature. From the one I get my facts and inspiration, from the other I am taught exactness in definition and precision of statement. Never until I shut myself off from all ly to these two, did I-know how perfectly equipped for flight the mind is that has on either side of it these wings of power." Published by G. & C. MERRIAM, Spring field, Mass. Sold by all Booksellers.

THIS PAPER IS ON FILE WITH GEO. P. ROWELL & CO., ADVERTISING AGENTS 41 PARK ROW, NEW YORK,

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WOOD COOK STOVE

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Pays to Vol. No. &c. 16 quarto pages, Monthly (10 num-\$3 50 83 \$3 bers per annum). \$1.95. Single cordes,

BLANK CERTIFICATES OF MEMBERSHIP, with return notice T. W. WILLIAMS'S COLUMN. of the certificates' having been used, suitable for any church, for sale at this office.

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

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The best shirt I ever wore."

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CHEAPER THAN EVER.

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in fit, material, or workmanship

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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 mail, postage paid, on receipt of price. Address SABBATH RECORDER, Alfred Centre, N. Y.

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LES. XI. - APOSTLES BEFORE THE COUNCIL

For Sabbath Day, June 10.

Acrs 5: 27-42. 27. And when they had brought them, they et them before the council: and the high iest asked them, 28. Saying, Did not we straitly command your ye should not teach in this name? and plood upon us.
29. Then Peter and the other apostles an-wered and said, We ought to obey God rather awered and said, We ought to oney God rather than men.

30. The God of our fathers, raised up Jesus, whom ye slew and banged on a tree.

31. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

32. And we are his witnesses of these things; and so te also the Holy Ghost, whom God hath given to them that obey him.

33. When they heard that, they were cut to the heart, and took counsel to slay them.

34. Then stood there up one in the council, a Pharisee, named Gamallel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space:

and commanded to put the appeares form a little space;
35. And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.
36. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

persed.

38. And now I say unto you, Refrain from these men, and let them alone; for it this counsel or this work be of men, it will come God.

40. And to him they agreed; and when they had called the apostles, and beaten Utem, they commanded that they should not speak in the name of Jesus, and let them go.

41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shaue for his name.

42. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

TOPIC.-Continuing steadfast, Tim. 3: 14

Steadfastness— Steadfastness—
In faith. Gen. 22: 1-14.
In ministry of the word. Acts 20: 17-24.
Under afflictions. Psa. 137: 1-6.
Tried by fire. Dan. 3: 15-27.
Encouragement to. Mark 13: 9-13.
Unto death. Acts 7: 52-60.
Rewarded. Rev. 2: 8-11.

GOLDEN TEXT.—"If God be for

OUTLINE. I. The priest's complaint. v. 27, 28. II. The apostles' answer, v. 29-33. IV. The council's decision, v. 40. V. The apostles' joy. v. 41, 42. QUESTIONS.

I. v. 27, 28. Review the last part of last lesson. v. 25, 26. What is the meaning of "straitly" in v. 28? (Strictly.) What important ac nowledgement does the high priest make in v. 28, concerning the apostles' work? What complaint does he bring against them? What does he mean by the words "bring this man" lood upon us?" Were the members of this 27: 20, 25; Acts 3: 14, 15.

this complaint. v. 29. Was it a wise answer ceived? v. 20. What two great doctrines co cerning Jesus did they proclaim in v. 30 these doctrines? v. 31. What important wit have those witnesses now? What was the effect of this answer upon the council? v. 23 III. v. 34-39. Who prevented the counci

from carrying out their purpose to slay the apostles? What was the character and repuation of this man? What advice did he give

do to the apostles? Which of them were them alone." v. 88. "For if this counsel observable that on this occasion they had Commanded them. Intending to right and which wrong? Read Matt. 27: 15- or this work he of men, it will come to said nothing of this and that the said nothing of this and the said nothing of the said nothing of the said nothing of this and the said nothing of the said nothing of this and the said nothing of the said nothing of the said nothing of this and the said nothing of this said nothing of the said nothing of this said nothing of the said nothing of this said nothing of the said on the council by the apostles, or by themtreatment a source of joy to the apostles? What did they continue to do? Compare v.

2 and 29 with ch. 4: 19, 20. Have you courage to speak in the name of Jesus? Is it a joy to Where in this lesson do we learn 1. That it is always safe to obey God? 2. That it is never safe not to obey him? practical "preaching?

CONNECTING LINKS.

BIBLICAL COMMENTARY. I. The priest's complaint. The igh priest asked them. v. 27. "Ye shall brought before governors and kings for my sake, for a testimony against them and straitly threaten them that they speak you in their synagogues." Matt. 10: 17. Jesus, so did the apostles cleave to it. the Holy Ghost, producing conviction. they commanded them not to speak at all "Ye have filled Jerusalem with your speak in the name of Jesus, and let them doctrine." v. 28. "The people magnified go." v. 40. "They commanded them not

to the Lord, multitudes both of men and omen." v. 13, 14 "All men glorified them, they let them go." 4: 18,21. God for that which was done." 4: 21. And intend to bring this man's blood upon us." v. 28. "Ye denied the Holy One shame for his name." v. 41. "Rejoice and the just, and killed the Prince of life." 3: 14, 15. "Ye have taken, and by wicked reward in heaven." Matt. 5: 12. "Thereands have crucified and slain." 2:23. 'Then answered all the people and said, His blood be on us, and on our children." Matt. 27: 25. "That innocent blood be not shed in thy land, and so blood be upon thee." Deut. 19: 10.

of God to hearken unto you more than un. an evangelist, make full proof of thy min. did Gamaliel's great pupil (Paul) wait to LESSONS ON FAITH AND PRACTICE. to God, judge ye." 4: 19. "To obey is stry." 2 Tim. 3: 12; 4: 5. "That I see how things would turn out before he better than sacrifice, and to hearken than might finish my course with joy, and the made his moral decision."- Whedon. His the fat of rams." 1 Sam. 15: 22. "The ministry which I have received of the advice is contained in v. 34, Take God of our fathers raised up Jesus." v. 30. Lord Jesus, to testify the gospel of the heed to yourselves, and in v. 38 Whom God hath raised from the dead." 3: 15. "His mighty power which he ye slew and hanged on a tree." v. 30. Who his ownself bare our sins in his own body on the tree." 1 Pet. 2: 24. ' Him hath God exalted." v. 31. "Wherefore God hath highly exalted him, and giv. en him a name that is above every name."

Miscellaneous. child untill twelve o'clock.

CENTENNIAL HYMN. BY JOHN G. WHITTIKE. Our fathers' God! from out whose hand The centuries fall like grains of sand, We meet to-day, united, free, And loyal to our land and Thee, To thank Thee for the era done. And trust Thee for the opening one. Here, where of old, by Thy design, The fathers spake that word of Thine. Of rended bolt and falling chain o grace our festal time, from all The zones of earth our guests we call.

Be with us while the New World greets The Old World thronging all its streets, Unveiling all the triumphs won By art or toil beneath the sun; And unto common good ordain Thou, who hast here in concord furled

The war flags of a gathered world. Beneath our Western skies fulfill The Orient's mission of good-will, And freighted with love's Golden Fleece Send back its Argonauts of peace. For art and labor met in truce,

For beauty made the bride of use We thank Thee : but, withal, we crave The austere yirtues strong to save, The honor proof to place or gold The manhood never bought nor sold! Oh make Thou us, through centuries long,

In peace secure, in justice strong; Around our gift of freedom draw The safeguards of Thy righteous law; And cast in some diviner ino Let the new cycle shame the old!

AUNT PATTY'S BALANCE BY AMANDA M. DOUGLAS. "Didn't I go quick?"

"Well, tolerable," said Aunt Patty, passing the whisk she had just pulled out of the bread between her thumb and finger, to see if the loaf was thoroughly done. "And I can go to Jessie Wells's this afternoon, can't I? You prom-

"No Martha, I didn't quite prom-

"But I ran every step of the way,

indeed I did, auntie; and I made all the beds and dusted." Parker's voice, and the tears came in twenty miles, so it was not almost into her eyes. "I'll tell you at noon. There it is her in such a tranquil state. ten minutes to nine' and you will be Behind the farmer came his eld-

instant." "But! Aunt Patty"-"If you stop for another word ket. Aunt Patty began to unpack you can not go at all. How often at once. have I told you about answering Martha picked up her two books tern, but it has a pink flower instead

and whirled herself out of the door of lilac. I like it better." like a tornado, without a word of "The cross old thing !" she half | critically. sobbed as she went out of hearing. She never does let me do any

thing! I may try and try, and it cating effort to smooth matters over. doesn't amount to—to a row of pins. And if I can't go to that croquet party I'll be just as bad as ever I you had better do nothing. And

away. She climbed over the fence ple, and what with that and the eating of it she was late to school. "My aunt sent me to do an errand," she said to Miss Lewis. "You must bring a note, then, or lose a mark. I want you all to un-

derstand that school begins prompt-That made Martha stil cross. She slammed the lid of her desk and then hurried out to take her | rather have chosen it myself." place in the class. It was spelling, And so Aunt Patty went through deed, in girlhood she had been very bewitched. and at the very first word she the purchases. Nothing quite suit pretty. "I think I And then she "didn't care" in good came home from school. Tom was gear, Patty?"

did be tive dogarming his comage? v. 38, 31: Accit to yourselves what yo intend to do as Intend to bring this man's blood illustration of a clear head with a bad

faithful service should be joyfu

The events of this lesson follow imme intely after those of last lesson

II, The apostles' answer. Then Peter and the other apostles answered. v. 29. "When they deliver you up, take no will live godly in Christ Jesus shall suffer men, in which case it would fall of its own thought how, or what ye shall speak, for it shall be given you in that same hour what we shall speak." Matt. 10: 19. Preach the word; be instant in season, not be overthrown, no use to oppose it

29. "Whether it be right in the sight things, endure afflictions, do the work of rather than the decision of a sage. Not so Phil. 2: 9. "To be a Prince and a Sav-

or." v. 31. "His name shall be called . . Prince of Peace." Isa. 9; 6. "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21. "We are his witnesses of these things." v. 32. "Ye are witnesses of 'So also is the Holy Ghost." v. 32. "The

earnest, and was a very troublesomé working with a neighboring farmer.

When she went home to dinner she found Grandma Fields sitting by the open window in Aunt Patty idy kitchen. Now Grandma Fields really was not grandmother to anybody, but she was old and sweet and pretty, with a wrinkled face and snow white hair; a gown of soft drab, that, though it was made in the fashion of her young days, had almost come around again. It was sob. gored, plain waisted, and with coat sleeves; but it had no ruffles nor puffs ing late, Martha. Next time stop nor fringes nor bugles. Then she had a silvery-colored kerchief crossed over her bosom, and a white

and argue." lawn cap, and altogether she was and began to help clearing the table. as attractive looking as any grandmother you would wish to see. She had not a relative in the wide world, her soft tone. and yet everybody's house was open to her, and she visited about, sewing and knitting and darning, and sometimes taking care of sick people. She was seventy, but she did not seem old. There was always was the sharp comment. great stack of invitations ahead

her, and two months ago Miss Patty Parker had sent for her. soft rejoinder. "She does so enjoy harvest apples," said Miss Patty, "so let us have her here right in the first of them. And it will give me such a good start with the fall clothes and bedding and stockings."

Aunt Patty kept house for brother, Mr. Nathan Parker. He was a very comfortable farmer, a widower with three boys and one away, or if some one would not like girl. A very clean orderly upright woman was Aunt Patty, but some-

The children were heedless, impertinent, idle, and, try her best, she never could make anything of them. She worked very hard, and she used to get very much discouraged.

girls were having a good time at Jessie Wells's. That was her side of the story. Grandma. Father Parker came in delighted to see the placid, cheerful face of his guest. Did I tell you she was a Quaker? Well, she was, though have I told you to wash your hands you can put on that old skirt and go out and weed that row of straw-

There was a tremor in Martha there was no Friends, Meeting withher Sunday church going that kept late to school if you don't start this est son, George, about seventeen. He had been to the mill and store

that morning, and set down the bas-

was all sold. This is the same pat-"It doesn't look like a good wash

pink;" and Aunt Patty viewed it "But it was for my bed, and Iliked it," said George, with a depre-"And it is not as good quality.

If you can't do just what you are told you didn't get lemon extract?" taking up a bottle. "You said I might get lemon or va-nilla. Tom begged for vanilla."

"As if Tom's wants were to rule the household. "And here is a whisk broom You were saying that we needed one. you know." "But what made you get a red ty said as she sat sewing with Grand-

one? I have told you several times, ma. "They do not improve one bit. George, that green whisks were always the best. And there was not the least hurry about it; I would ted face. Now Miss Patty Parker

touching these men." v. 35. "Have thou upon us. "To hold us guilty of the mur- heart, a keen perception of duty with an nothing to do with that just man." Matt. der of Jesus."—Hunt. Which indeed was utter unwillingness to perform it. Beat-87: 19. "Refrain from these men, and let true: See Matt. 17: 20, 25. "But it is en them. Intending to disgrace them. or this work be of men, it will come to said nothing of this, and that they did not intimidate them. naught." "Take counsel together, and it charge it on them except in their presthe blind lead the blind, both shall fall into | Jesus! the ditch." Matt 15: 14. "But if it be of God, ye can not overthrow it." v. 89. nor counsel, against the Lord." Prov. 21: 30. "The foolishness of God is wiser than

fight against God." 23: 9. "I am Jesus, whom thou persecutest; it is hard for thee obey God, &c. v. 29. An opinion in children to-day! to kick against the pricks." 9: 5. IV. The council's decision. 'And to him they agreed." v. 40. "And seems not intended to Irritate or inflame when they had called the apostles and the minds of the council, but it is a an expression of fear. he Gentiles." Matt. 10: 18. "Did not beaten them, . . . they let them go." re straitly command you, that ye should leware of men; for they will deliver you not teach in this name?" v. 28. "Let us up to the councils, and they will scourge the council avoided using the name of henceforth to no man in this name; and "Of the Jews, five times received I forty stripes, save one. 2 Cor. 11: 24.

men; and the weakness of God is stronger

than men." 1 Cor. 1: 25. " Lest haply ye

them, and believers were the more added to speak at all nor teach in the name of exaltation of Jesus set forth as necessary Jesus. When they had further threatened V. The apostles' Joy. "Rejoicing that they were counted worthy to suffer and be exceeding glad, for great is your fore I take pleasure in reproaches, in persecutions, in distresses for Christ's sake." 2 Cor. 12: 10. "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4: 13. "They ceased not to teach and preach Jesus Christ." v. 42. "All that He supposes, (1.) "This work" may be of persecutions. But continue thou in the things which thou hast learned. . . . might be of God, in which case it could We ought to obey God rather than men." out of season; . . . watch thou in all "The non-committalism of a politician

grace of God." Acts 20: 24. Let the Title, Topic, Topical from the dead." Eph. 1: 19, 20. "Whom Readings, and Golden Text be carefully compared. Keep also in mind a solemn affair to be involved in the consethe successive topics of the Outline.

I. The priest's complaint. v. 27, 28. "The high priest (1.) charged them (apostles) with contumacy, seeing they still taught the people 'in this name,' though they had been strictly forbidden to do so. (2.) He complained of the rapid progress of their doctrines among the people. (3.) He accused them of designing to inflame the public mind against them, by teaching that they had shed innocent blood."-Kitto. Straitly. Strictly, or these things." Luke 24: 48. "With with a threat. 4: 17, 18, 21. Filled great power gave the apostles witness of Jerusalem. "This, though not so dethe resurrection of the Lord Jesus." 4:33. signed, was an honorable tribute to the zeal and fidelity of the apostles."--Spirit itself beareth witness with our spir- Barnes. With your dectrine. it that we are the children of God." Rom. Your teaching. The power and resurrec But they were unwilling to let pass so

you will be sorry for it."

"That is sewed very nicely," said

"Well, it's middling. You have soiled it a good deal; how often

efore you commence sewing? Now

Weeding was not a favorite em

ployment. Davie came presently,

half of them," she said when he

"Come in and set the table, Mar

tha," she called presently. " Now

to finish that row. You have been

"I am sure I don't know what t

do with those children!" Aunt Pat-

The sweet eyes rested on the fret

was not an unhandsome woman; in-

I think they grow worse."

bad, indolent girl to-day."

wrinkled bands.

Aunt Patty looked at it.

berries.'

that Gamaliel's advise was certainly just. tion of Jesus, and through him resurrection of the dead, and life forever more.

tion of the dead, and life forever more. III. Gamaliel's advice. "Take tion of the dead, and life forever more. spite upon the innocent apostles. A fair

"My balance?" ejaculated the as

the order. (1.) repentance. (2.) forgiveness.

enraged. Slay them. The last resort

treated Jesus, so were they ready to treat

· III. Gamaliel's advice. v. 34-39

weight, no need to oppose it, or (2) It

Theudas. v. 36. Of this incident we

have no more definite knowledge than that

given here. There is no reason to doubt

that it was entirely familiar to the council

Judas, days of taxing. Of this

full account, confirming the intimation

here given, that the insurrection was

tions of the Roman government. How

different such a case from the doings of

the apostles! Gamaliel might have seen

IV. The council's decision.

40. Agreed. They were convinced

that this work was of God.

his apostles."—Hunt.

The family sat down to their meal, and Grandma Fields said her brief. "Yes. Is thee always careful to sweet Quaker grace. give good weight? Like begets like, "Did you know all your lessons?" you know." asked Aunt Patty. "I can't imagine what you mean." Martha hung her head.

"Well, thee mustn't be offended, but I am afraid thee weighs a little "I did hope you would have one good week, Martha; you never seem too close. Thee seldom gives the children any credit for good measto get full marks." 'And she was late," said Davie. ure, and the little over makes a won-Martha swallowed over a great derful difference in the feelings of

tonished lady.

"There was no need of your be-"But you don't mean-and it does injure children to be praising hem continually," was the rather "Of course I can't go now, anyerky rejoinder.

" Has thee tried it ?" how," thought Martha; but she rose Miss Parker sat silent. "Maybe thee would like to look "Thee must not feel hurt, Patty, but I think thee means to be a just over a lesson?" said Grandma, in woman, and an ounce of feeling or kindly regard or appreciation just "There's only arithmetic this aftas much belongs to its rightful ownernoon, and geography on the big er as a pound of butter. Thee sets "And the more time children have

bad example in giving the children short weight, for they pay to play the more they want to play," Miss Patty considered grimly. "They are a good deal like kit-Wasn't Grandma right? She never tens-play comes natural," was the did let the customer scale go quite

down in these daily household mat-"You can not go, if that is what you are hanging around for," said "I suppose my temper is a little Aunt Patty presently; "and come spoiled. Nathan and the children straight home from school, too, or are very trying. But I want to do Martha went off sullenly, and aft-

right, and if you think—"
"A just balance," said the sweet er making a good deal of trouble in school, came home in the same mood. old voice. "Give what you would like to get." She wondered if she couldn't run

"O, Aunt Patty!" cried her niece flying in from school breathless to take her to tend a baby or do and excited; "the whole menageric chores; anything would be better s going to pass at the cross roads than Aunt Patty's sharpness. But ust at four. Can't Davie and I go, instead she hung up her sun hat and just for this once? There's the sat down to sew an over-seam in a most splendid chariots, and a great hateful sheet. And half a dozen

elephant and—" Davie brought up the chorus, and promised to be such a good boy all day to-morrow. And Martha would sew four blocks of patchwork the

next day. "There, children, don't be so oisy. Davie, will you promise to nind sister? and, Martha, will you keep hold of his hand, and not let him go into any danger?" It was wonderful that she did not

say, "I know that I cannot trust The children promised and ran and they began to play 'tag' around off delighted, and it was full supper the beds until Aunt Patty spied it time when they reached home again, out, and sent Davie to look for their faces attesting their enjoyeggs. "I don't believe you have found"

"Now I'll run and hunt up the eggs;" said Davie as soon as he had hed his meal. "I had to go out to the barn and did it," said his aunt.

to-morrow afternoon you will have "O. Aunt Patty, how good and kindlings," and he soon came It was so with the most of Martha tugging a great basket full, though Parker's days. And yet the neighgenerally this was one of the boy' bors, and generally Miss Lewis, hardships." "What a nice lot," said Aunt

thought her a pretty good little "But no one ever can suit Aunt Davie stared. "Isn't there some-Patty," the child said to Grandma hing else. Don't you want a pitcher Fields; "it's always something. Oh, of water?' wish you lived here and kept "George brought one." and Martha kissed the So Davie sat on the door step with

his father and told him all about the 'nagerie, and it was quite dark when Aunt Patty called him to go Martha hurried around the next norning, and found time to sew one

in such a gay, good humor all day whilst thou dost hold them fast. that Miss Lewis asked her if she was | Eph. 4: 14.

V. The apostles' joy. The effect shall come to naught; speak the word, ence."-Barnes. This man. This upon the apostles produced by this unjust and it shall not stand, for God is with name. How, in their guilty fear and hat treatment was the opposite from that inns." Isa. 8: 10. "Let them alone. If tred, they avoid speaking the name of tended. They were honored, not disgraced. They were now classed with the prophets. II. The apostles' answer. v. 29- Matt. 5: 12. And brought into sweeter -33. To the above complaints, the fearless fellowship with Jesus, being permitted to There is no wisdom, nor understanding, apostles replied, (1.) That they were under suffer with him, in the hope of being also higher authority than that of the council. | glorified together, Rom. 8: 17. Ceased (2.) That Jesus, exalted, glorified, was the not to teach. v. 42. See v. 40. "How power by which all their successes had wisely and well they inproved their rebeen achieved. (3.) That these, their own stored liberty; they redoubled their pains be found even to fight against God." "We judges and accusers, were indeed guilty and diligence in preaching the gospel."find no evil in this man; but if a spirit or of the murder of Jesus, and (4.) That God Burkitt. Would that the same earnest. an angel hath spoken to him, let us not had given the witness of his spirit that determined, faithful, wise, loving spirit these things were true. We ought to were sought and obtained by all God's

> which the Sanhedrim themselves would PRACTICAL SUGGESTIONS. concur. This answer of the apostles 1. The priest's complaint. A complaint of the guilty. A confession of weakness,

calm, determined purpose to declare the 2. The anostles' answer. A fearless re whole truth of God. Jesus. Just as ply, an unwavering purpose, a faithful entation of Jesus Christ, witnessed by \$1 50 a year. "To them it was a name above every 3. Gamaliel's advice. The counsel name."-Arnot. To give repentwisdom, approved by the judgment, con-"They commanded that they should not ance and forgiveness. To make firmed by history, enforced by the elothem possible. In verses 30, 31 we have quence of reason and an irreproachable

moral character.

4. The council's decision. A wavering in order that men might be saved. And ouncil, an approving judgment, an unthis salvation through forgiveness of sin just treatment, a deserved release, an unis offered to Jesus' murderers. "Observe merited punishment, an impotent com

-Ripley. Witnesses. v. 32. Apostles, Ho 5. The apostles' joy. Rejoicing in suffer ly Ghost, saints. Abundant, authoritative, ing, rejoicing in release, rejoicing in concompetent, reliable. Why not accept their tinued service, rejoicing in the name of testimony, believe, repent, and be saved? Cut to the heart. v. 33. Fearfully

SUGGESTIVE OUTLINES.

THE COUNSEL of WISDOM of a hopeless conflict. "As they had THE APOSTLES' OBEDIENCE, BOLDNESS, SUFFERING, JOY.

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BY REV. L. C. ROGERS. . THE LAW AND THE SABBATH.

Refrain from these men, let them LESSON VI.—THE LAW REPUB alonc. His argument, (1.) "There were LISHED AT SINAL precedents in point, (v. 36, 37,) and (2,) if it should turn out to be of God, it would be Question. For what purpose did God repu lish his law at Sinai? quences of opposing him."-Barnes. Answer. As the basis of the covenant the

children of Israel. Ex. 19: 5. 6. Q. Are God's laws found in the new A. They are. "I will put my laws into their

second incident, Josephus gives quite a Q. How were the moral laws as contained in the ten commandments given at Sinal distinguished from the ceremonial laws? upon enduring tables of stone, and by the finger of God, thus to indicate their superior ment, and by the hand of Moses, thus to indi- \$150. To also distribute specimens of cate that they were temporal and local laws.

Q. To which of these does the Sabbath ward gratuitously, to every tenth purchasbelong, to the moral or the ceremonial laws?

A. To the moral laws, and hence the Sabistered as received, a magnificent \$5 Oilo.

> It really was quite wonderful what a change came over the Parker house The children were not angels and they often forgot in the midst of their best intentions, but there was more generous allowance made for them, a good weight thrown into the balance. For sometimes the COMETHING NEW. kindly impulse, the ready will is as much as the deed itself. And she found that the generous measure reacted upon herself. The pleasant

temper of her earlier years came One morning Aunt Patty found beautiful handkerchief case lying over her plate at the breakfast table The sides were gilt bristol board with her initials handsomely worked in green, and around the edge a Philadelphia, for any one remote, either i puff of green ribbon. And inside States; also will sell Butter by the Dairy or Package, Cheese, Eggs, Grain, Flour, Hay, &c., &c. His experience in Buying and Selling enables him to get the were two pretty handkerchiefs and some neatly hemmed ruffling for neck and wrists. The donors' names were attached. George had given the material. Martha had done the

gree, thereby saving large commissions, &c. Also in Buying, thinks he can Buy at Great Advantage, having had an experiwork, and their father had purchased its contents. ence of 28 years in the Mercantile Business. Any business entrusted to his care will be promptly attended to, and Terms Reasonable. For further particulars, And Patty was so surprised that at first she could hardly speak, and her impulse was to call it a piece of foolishness; then she bent over and kissed the little girl.

"Oh, Aunt Patty, I'm so glad you like it-we all are! Gracie Conover made one just like it for her mother, and I thought, we all

thought— "That my birthday deserved remembrance? Thank you all. hope I shall grow a little better—' "But you have grown just splen did," interrupted Martha. "Some how, you make me think of Grand-

ma Fields, only she is a Quaker and an old lady-"There, don't flatter me any more The coffee will get cold. I have been using her balance lately, it gives better weight," and Aunt Patty blushed.

The children stared, but their father had a quiet little twinkle in his eye __ Methodist.

ODDS AND ENDS. While the tree-planting agitation s going on, it may be well enough inccessfully grow and serve as a

hitching-post at the same time, has not yet been invented. "Mamma, don't you want some nice candy?" said a shrewd little child. "Yes, dear, I should like some." "Then, if you'll buy some, I'll give you half!" lisped the polite

"Talk about the extravagance in dress of women," cried Martha Jane exultingly, "what do you say to were! Well, I'll bring in the chips | Tweed's six million suit, I'd like to know? He isn't a woman, I guess.' When one asked a learned physician how early the education of a child should begin he replied: "Twenty years before he is born." Good mothers make good children "My son," said an old man, "be ware of prejudices. They are like

prejudices get in easily, but it i doubtful if they ever get out." In proportion as you have the love of Christ shed abroad in your heart, in that proportion shall ye have the heart of a weaned child. Hold fast the principles of truth, block of patchwork. And she was but hold thy brother in thy arms,

rats, and men's minds are like traps

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ı	Cleveland	9.35РМ	7.00AM		.,
	Salamanca Olean Cuba Genesee Andover Alfred	5.37AM 6.15 " 6.42 " 7.32 " 8.03AM	4.05 " 4.80 " 5.20 "		9.12A 9.58 10.80 11.42 12.05P 12.27
	Leave Hornellsville Arrive at Himira Binghamton Port Jervis	8.50AM 10.38 " 12.26PM 4.45 "	6.35 PM 8.40 " 10.53 " 3.38 AM	1.32AM 3.37 " 5.43 " 10.22 "	1.50p 4.30 7.30 3.38A
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New York | 7.55PM 7.25AM 1.40PM 7.25AM 4.50 A. M., except Sundays, from Dun-kirk, stopping at Sheriden 5.15, Forest kirk, stopping at Sheriden 5.15, Forest. ville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Val ley 10.07, Carrollton 10.35, Vandalia 11.15, Allegany 11.47 A. M., Olean 12.15, Hins-dale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio 3.33 enesee 4.20, Andover 5.40, Alfred 6.30

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rapid, till he breathes out his l the wards of an hospital, or suicide in the river, if perh darker fate does not befall him the black flag is hoisted above

the earth, that this sense of acc ability should never be lost. of these is man's own consc that most sensitive mental which at once approves our go tions, and a once condemn evil. The most sensitive however, can be thrown out of and conscience may be lul sleep, waking up with a pe qualm, to slumber again. have all these great revivals but a waking of the conscience its sleep. But this periodic

Whet will it matter by and by, Whether my path below was brigh Whether it wound through dar light.
Under a gray or golden sky,
When 1 fook back on it, by and by? What will it matter by and by,
Whether unbelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh Bidding me think of the by and by What will it matter by and by,

Whether with dancing and joy I we Down through the years with a gay

The Sabbath Record

BY AND BY-5 rec

Never believing nay, not I. Tears would be sweeter by and by?

What will it matter by and by,
Whether with cheek to cheek I've
Close by the pallid angel, Pain,
Soothing myself through sob and sig
"All will be elsewise by and by

What will it matter? Naught, if I Only am sure the way I've trod, Gloomy or gladdened, leads to Go Questioning not of the how, or the m If I but reach him by and by, What will I care for the unshared si If, in my fear of lapse or fall,
Close I have clung to Christ throug
Mindless how rough the road might
Sure he will smoothen it by and by,

What will it matter by and by? Nothing but this that joy or pain Lifted me sky, ward, helped me to g Whether through rack, or smile, or a Heaven—home—all in all—by and b

-Baptist Week For the Sabbath Recorder. THE LAST RECKONING. BY A. O. HAYE.

"Every one of us shall give accomment to God."—Romans 14: 12. Our blessed Lord foretold the fenses should come; and at the when Paul was writing, offer had arisen in the church. In chapter, we find him referring the contentions which existed an the Christians relative to a dist tion regarding meats and d Paul was willing to let the cere nial law wither and die a nat death, and be buried, so that no might be offended by having for illusions broken in upon and faith perhaps shaken in the truth the gospel. But the Romans. the ceremonial law was dead, lowed it weeping to its grave, the Galatians attempted to gal ize it again into life. Thus con tions arose between the parties wished to see the law for ever away with, and those who wit to see it revived; and to throu upon the troubled waters, and store brotherly peace and cha Paul speaks to the disputants in language of ineffable tenderness love, advising the strong to leniently with the weak, and

The sense of accountability is foundation of all morality, and is, the higher is the morality. the brute creation, we find the and the elephant towering a other animals through this se although with them the question morality does not apply; but a this sense they do exceed in int gence the other animals, so man his higher sense exceeds them. is in possessing this higher s that man stands the first of G creatures. Pursuing this furt we will find that the higher sense of the accountability is am men, the higher not only is the rality, but also the civilizat The savage, accountable to no but himself, sinks into a be

weak not to cry out and abuse

strong; that in such matters of m

and days prescribed by the cere

nial law there was nothing of

portance to cause such disputati

for inasmuch "as each one o

shall give account of himself

state, while he who is account to a national law rises high in us in our infant days, when of rents, who in turn are account to God for our proper upbring As we advance in life we have account to society and to the of the realm for any breach of manners, or offense comm

ability to God. Accountability

therefore be said to be the

bulkwark and safeguard of mora

The village boy is under the not only of his parents and neighbors, but also of the clergy who perhaps has baptized him, takes the interest of a father in boy, in his native village, w sooner die than do anything w would bring him to an account his parents, the neighbors, or clergyman. But the impulsive of youth, the desire to see mo the world, and the hope of amai riches, sends him forth from th pose and innocence of his revillage, to the confusion and edness of a great city. At fin remains pure and unspotted by world, but gradually little by litt is overcome. In lodgings he ha one to give him a friendly ad no one to ask him what doest th He can come and go as he ple and so long as he pays his way world is content. His fall bec

rents in the heart of man, and

prison gate. But God has placed his vi