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of the Sabbath argument at that time.

light on the subject.

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7.25AM

VARD.

n Dun

, Day-Valley

Phil-7, An-

, stop ckets , Van

9.42 Day alley

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.45 "

Lord, Keep me from sinking down!" of 225 acres, 2 miles west of Bethis thy song, O Soul! a legacy From days of darkness dire; The slave hath borne it up to liberty ALFRED CENTRE Through sacrificial fire!
Thou hast thy thralldoms—many a ch

and sword
Would hold thee from the crown: This be thy song, thy ceaseless pray Keep me from sinking down!"

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"KEEP ME FROM SINKING DOWN." BY IDA WHIPPLE BENHAM. o mighty patience of a captive race That triumphed o'er all wrong! That shone, like joy, on many a dusky face, And sang itself in song!

Bravely they sang, those gentle minstrel bards,

tly they sang, "O Lord, O my good

of all the psalms that came in quiet hours

To soothe their cares away, Falling upon their souls like dew on flow

Or raised a master's frown, I hold this chief and dearest: "O

The pangs of grief to drown,

Lord, Keep me from sinking down!"

EVIDENCES OF CHRISTIANITY. Delivered Defore the Theological Class
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The argument of to-night will this: 1st. That the Being who made man and endowed him with his capacities and wants as a religious being, alone is able to supply those capacities and wants with a suitable religion. 2d. That the Christian religion

does supply those capacities and

3d. Therefore the Christian religion is a religion supplied to man by the Being who made him. There will be little difficulty in

proving the major premise of the syllogysm to those who have carefully studied and adequately comprehended the nature of man, and his wants as a religious being. Our first inquiry, then, must be of the wants of man as a religious being, with a view of finding whether they are such as to justify the proposition that none but the Being who created him can answer the religious wants, that lie deep in the centers of his being.

That man is a religious being, is a fact as patent as is his being itself, and more than this, it is equally patent that man's religious qualities and wants are his great and characteristic endowments. The great, all-pervading want of a rational, is the human soul, is that of an end or object of being. Looking back wonderful and complicated being, where he finds such a profusion of the want of the blood for more oxygen, inquires, Why all this? Whither tend these lofty aspirations, these uplooking hopes, these never-satisfied desires for something beyond? Can it be, he says, that all this skill of construction and of adjustment tends to nothing? Here is clear proof of design. One part fits so perfect unity, that there must be, back of all this, above it all, some answering end of being. It could not have come to being and order, and unity, by chance; but if not by chance, then by intelligent design; but if by intelligent design, then for

telligent, responsible personality.

Sabbath

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

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 24, 1876.

CHURCH MUSIC

RY EATHERING MAILEDONS

O! tell what myriad heads are bent.

t dies. The last low strain departs.

THE LIFE AND THE LIPS.

Every Christian is bound to be

reacher of the gospel. But remem-

ber that there are a thousand ways

of preaching Christ's gospel, with-

out choosing a text, or address-

preached God's truth on the floors

Florence Nightingale in a hospital

here for the very end that I may

in the forecastle, soldiers in the tent.

A Christ-loving heart is the true

ordination, after all. It is higher

than the imposition of any human

nest talk in a mission school, or by

a faithful private conversation with

and draw him to the Savior. Any

way, so that he "who heareth says

But there are other methods of

saving "come," besides the voice

and the printed page. Holy living

God. Godly example is the power

ful attractor toward heaven. Even

on one day of the week does not

counteract the practicing of selfish-

ness, or censoriousness, or coward-

ice, or compromise with wrong, on

the other six days. If we say "come'

with the lips, it is well; if we say "come" with the life, it is still bet-

ter. Religion made attractive to

others is the most potent instrument

for the conversion of souls. But

few men are eloquent with the lips,

yet every Christian may rise to the

eloquence of example. If you can not

utter a truth from the desk or the

platform, you can live the truth;

and that is the best preaching, after

all. No infidel ever attempts to

answer that. It requires no defense.

It draws silently, but surely. It

says come, by showing the way.

The "living epistle" never needs a

translation, or a commentary. It is

slaves on the plantation.

commend my Lord and Savior.

-Christian at Work.

The peace of Eden fills our hearts.

Recorder

example, when he said. "Be ve fol-

lowers of me." Even the lips of the

divine Savior have not such persua-

ing is what this poor world is dving

is instinct with the very power of

God. If the vital union of believers

with their divine Head moons any

thing, it means that Christ pours

himself into the world through the

lips and the lives of his earthly rep-

women. "It is not I that live,"

WID IE THE MOUL

my commandments and keepeth

again, "If a man love me, he will

keep my words, and my Father will

him and make our abode with him."

There is not in these passages any

to rise upon the evil and on the

good, and sendeth rain on the just

even among the North American

Indians, no gross misconception of

simplest, the most ignorant, the fee-

blest men and women who can make

right superior to self, God is very

near. Experience teaches that not

only of immortality were spoken

of the others.

WHOLE NO. 1647.

TERMS-\$2 50 A YEAR, IN ADVANCE,

ber to thank God for the mercies past, as well as to ask blessings for the future.—Presbyterian.

English blacksmith, was in the habit of praying for persons by name, with what some would regard as undue familiarity. The late "Billy Dawson," who knew him personally, mentioned in my hearing, for example, that stopping once at the house

resentatives-of Christ-like men and "O my Lord, convert Betty—she'll look five pound betther!" and thus said the hero spostle, "but Christ that liveth in me."—Bastist Weekly. "My Lord, bless-bless-thou know-To the sincers Christian of whatman that lives at the top o' the hill!"

experienced by almost every one, Sammy should go to a nobleman in and seems to be the normal condi- the neighborhood to solicit aid totion of a few, is prized higher than | ward the erection of a chapel. Con any other earthly condition, and senting to the proposal of his breth sometimes even overbalances the ex- ren, on condition that they would pectation of a happy immortality. go to their knees and continue in It is longed for, sighed after, sought prayer until his return, the simpleby thousands and millions to whom minded, zealous man went to seek the hope of success in gaining so an interview with the nobleman. great a prize is triumpliant over His lordship was at home. With lope deferred for years and even great difficulty Sammy got ushered lifetimes. Yet setting saide those into his presence, when this scene cases, evidently counterfeit, in which occurred: Sammy-"My lord, the people overexcitable imaginations are

wrought up to what is a semblance in - are very wicked; and if we of the reality without possessing any | don't get a chapel, they'll go to hell of the marks of genuineness, we are | and be damned. Now, I am to ask sure to discover that there is but one your lordship to give us a sub way to the desired attainment, and scription to build the chapel." t was announced in that great un- Nobleman (eyeing his strange burdening of the heart of Christ visitor)-"O, you may go about which is recorded in the fourteenth your business; I have no money for chapter of John: "He that hath vou."

he that loveth me shall be loved of it. And you know, my lord, they no money."

Nobleman-"I don't want your prayers." word upon which to base a hope of the indwelling Christ being gained do to part without prayer."

nim that heavenly commands that are laid upon every one who has felt the love of Jesus in his soul. Know the laid upon every one who has felt the love of Jesus in his soul. Know the laid upon the love of Jesus in his soul. Know the laid upon the love of Jesus in his soul. Know the laid upon the love of Jesus in his soul. Know the laid upon the love of Jesus in his soul. Know the love of Jesus in his soul. Know the laid upon the laid Christ has made this atonement, and ing the gospel, fixes at once an obligation. The many-sided, sym- all go to hell and be damned. Thou for him to escape. It makes the swered this great want of sinful gation to make it known to others. metrical nature of Christ and his knowest that his lordship here has merchant wasteful of time; it saps. teachings forbid us to believe that | plenty of money if he likes to give | the business reputation of a lawyer, man for somebody to bear his case If I have found the well of salvation, to the presence of a pure but of. I am bound to call out, "Ho, every to the presence of a pure but of. I am bound to call out, "Ho, every to the presence of a pure but of. I am bound to call out, "Ho, every to the presence of a pure but of. I am bound to call out, "Ho, every to the presence of a pure but of." words means any less than the recand let him give us a sub- I chanics who mis ognition of all his teachings as bind- scription to build the chapel." ng, and the conscientions following

ther than his own heart and its ex-Nobleman-" Well, there are five periences. Nor need this method of proof be confined to the Christian pounds for you. Will that do?" alone; for no one can deny that eleheart is growing soft. Now, Lord, tomers in paying up accounts. With touch him again, and let him in sound policy do the banks insist, unvation of soul has speedily followed good deeds cheerfully done, personal faults bravely fought to the end, crease the subscription." personal sacrifices made for unselfish

This petition also was granted

the character of Diety could prevent the discovery and recognition of this To Christians, who have the Great Exemplar always in sight, who are not in ignorance as to his will, and are not compelled, in struggling toward the light, to overcome any obstacles but those reared by selfishness, the method of securing the companionship of the heavenly guest can never be doubted. It is within the power of every one, whatever his earthly duties and surroundings, to attain to greater intimacy with the Eternal Goodness. The opportunities are as various as human beings and human actions; they are constantly present in the countin plain English that every child ing-room and the workshop, the parlor and the tenement-loft. An enlightened selfishness may not perceive them, nor may the most powerful utilitarian intellect; but to the

to prepossess in the young man's the kingdom of God." Nor was he far it turned out that he would not encause he was not equal to the personal sacrifice which, in his case, Jesus required as a test of his sincerity. He turned away from the the words, "He that loseth his life gate of the kingdom, just as it was being opened to receive him, because

of the ground on which the temple stood, and of the local circumstan-SAMMY HICK'S PRAYER ces that governed its construction. Sammy Hick, the good, eccentric It was not, indeed, till the spot was surveyed by the late Mr. Catherwood, in 1833, and his plan published on a sufficient scale in 1862, that restorers has such a map of the of \_\_\_\_, in Lancashire, Sammy prayed thus at family wership for perfect considering the circumstant pe for the brother-in-law of his host, Major) Wilson, R. E., in 1864-5, est I forget his name—the big fat in this respect. It can be depended

To the sinesse Carrier, of what every need by almost every one lifting of soul which is occasionally every need by almost every one.

Sergeant R—, an English Method in the hill?

Sergeant R—, an English Method in the hill in the soul in the soul. Whether it is looked in the soul in the s

my commandments and keepeth sammy—"But my lord, you have them, he it is that loveth me; and plenty of money, if you like to give worthy of Solomon, in all his glory,

Sammy—"Well, my lord, you won't hinder me praying with you?"

So saying, he fell on his knees.

by bare morality, or by strict churchhim that heareth say come." These the purpose of earning celestial not a little amused by this time.

you. Now go about your business." destructive habit.

Sammy—"O Lord, he has got a In mercantile a of these gracious words of the Mas- touch.

urposes. He who "maketh his sun for you. Now are you satisfied?" were they to do otherwise, commer-

and on the unjust" does not alter his truths regarding the human soul, whether it be Christian or heathen; lordship here has plenty of timber brought on the ruin of a score of so we find this great law of spiritual reward for heartfelt obedience exemplied in the sacred and profane records and traditions of every heathen and pre Christian people; in Rome, Sparta, China, India, Egypt,

> WHY HE COULD NOT BE SAVED. How mighty and malignant is the money lust, in opposing the entrance of religious light, the coming in of the or (as put in the other form) how it impedes a man's approach to it, obstructs his going toward it, and getting into it. It sends him back to his miserable confidences, tied and bound to the car of his idol!

for my sake shall find it."-Chrisit was not large enough to admit both him and his wealth. He I CAN NOT PRAY FOR FATHER ANY lute, zealous; but beneath and un-More.—She knelt at the accustomed | derlying all appearances, there was one bosom sin-he loved his money, example is a "means of grace" to of the day, and pray for care through that whole family; they get no better preaching from any quarter. Her deep, tranquil joys beside the mother and"—but the prayer was with which to take hold of heaven stilled! The little hands unclasped, too. So that slipped away from him, a look of agony and wonder met the and he from it. One bosom sin, de. denied. The poor fellow was weak mother's eye, as the words of hope terminedly retained, will harden the less sorrow burst from the lips of heart, stupify the conscience, darken endure this assault? Who of as feelings of religion were made the kneeling child: "I can not pray the mind, and damn the man! It stronger by seeing that truly pious for father any more !" Since her will resist and overcome inward mopeople had a true happiness that little lips had been able to form the the things of this world could not dear name, she had prayed for a give." It was always admitted in Dundee that the life of Robert close after mother's name, for he agood and hely man." He heard faith to doubt, masterful courage to M'Cheyne, even more than his elo- had said that must come first; and him, was touched; "he heard him cowardice? At one moment we are quent discourses, impressed and now to say the familiar prayer and moved the community around him leave her father out! No wonder "did many things" in consequence; from generosity to selfishines zeal We might multiply illustrations of that the new thought seemed too but there was one thing he would to indifference, tenderness to cold the same truth from biographies and muchfor the childish mind to receive. I waited for some moments that she Herodias. And she, his bosom sin The best defense of the Lord's might conquer her emotion, and then personified and embodied, led him tempter assails us in the moment of day is found in the higher lives and urged her to go on. Her pleading at last to send an executioner to be weakness we easily fall into sin and eyes met mine, and with a voice that head John in prison. And so here folly. If we do fall, so Peter fell faltered too much, almost for utter. The young man had done much, and we should not fail to weep at Peter. ance, she said; "Oh, mother, I can seems ready to do more—ready to wept.—Baptist Union.

tunstely, it may be added, more that is wild and untenable. This last peculiarity arises from several causes. First, because all the earlier restorers were entirely ignorant

ground as would enable them to adjust their measurements to the locality with anything like certainty. ces under which it was made, it has been superseded by that made unwhich leaves nothing to be desired upon almost to inches, and has been

THE TEMPLE AT JERUSALEM

It is probably no exaggeration to say that more has been written w

parding the temple at Jerusales

han in respect to any other build

ing in the known world, and unfor-

their own invention, and utterly unlike the temples of the nations around them. It certainly, at all events, was quite unlike the temples of the Egyptians or Greeks. It may have had affinities with ians; but notwithstanding all that know so very little of what the

temples of Mesopotamia were that these hardly help us even at this day, and the assumption that this might be so was of no use whatever. to early restorers. Having thus no not one stone remains on another of the Temple properly so called, it is not to be wondered at that early restorers failed to realize the truth and indulged in fancies which were utterly untenable. In nine cases my Father, and I will love him, and manifest myself to him." And Nobleman—"Then I'll give you scribed in the Bible.—Contemporary

> PUNUOTALITY. It is astonshing how many people

there are who neglect punctuality. Thousands have failed in life from liness, or by good works done for his lordship sitting still in his chair, serious vice in itself, but it is the fortune-in a word, there is not a Nobleman - "Did I ever hear such | profession, nor a station in life which of each one of them without neglect | prayers! Well, there's a pound for is not liable to the canker of this

In mercantile affairs, punctuality of these gracious words of the Mastouch. Now give him another is as important as in military. Many ter, no Christian who is more than touch, for thou knowest he could as are the instances in which the negformal believer need go any far- easily give us ten pounds as one lect to renew an insurance policy of city merchants are now suffering Sammy-"Bless the Lord, his tuality among their Western cusder penalty of a protest, on the Nobleman-"There are ten pounds | punctual payment of notes; for Sammy—"Glory to God! Ten cial transactions would fall into inpounds will go a great way to build extricable confusion. Many and the walls; but, Lord, what will we many a time has the failure of one do for the roof? Thou knowest his man to meet his obligations

on the estate, growing and dry. others, just as the toppling down, in Now touch him again, and let him give us the timber for the roof." others, just as the toppling down, in a line of bricks, of the master brick, causes the fall of all the rest. Perhaps there is no class of men and Sammy "went on his way re- less punctual than mechanics. Do you want an upholsterer! He rarecome when he agrees. So with the carpenters, painters, and nearly all others. Tailors and shoemakers

often do not have the articles home in time. The consequence is that kingdom of God, into a man's soul; lives, who, if they were faithful to their word, would secure a large run of custom, and so make their fortune. - Scientific American. THE DENIAL -Peter said. "Though The last instance to which we have I should die with thee, yet will I not referred is very suggestive and very deny thee," and in a few hours he monitory! All appearances, to the denied his Lord with an oath! Sud

human eye, were pleasing and denly and shamefully did his cour-promising. There was everything to preposess in the young man's Savior dealt tenderly with his sin. There were mitigating circumstanthinking that he was "not far from | ces, physical causes which led to the moral wrong. Such causes breed confrom it, in one sense, for the king- tradictions in many of us. Peterhad dom of God "had come nigh unto spent a night of excitement and toil; him;" but however near it might be, was weary, nervous, cold, and perit turned out that he would not enplexed. He had seen his Lord cast out devils, raise the dead, still the storm as sea, and do many other mighty works, and it seemed unaccountable that he should now submit to the rabble that were thirsting for his blood. The situation was annoying, and fretted him. Bravely he had followed to the judgment hall, pressed through the crowd, resolved to stand by his Master to the last. A fire had been kindled, and he "warmed himself;" while warm ing, self-indulgence asserted itself. courage grew faint, physical forces influence, and sauk under clouds of doubt and fear. Just then the charge came of discipleship, and he Who of us has not exhibited just

Now come back to the question.

signed to propitiate the gods and the harmonies of good, so that he Christianity denounced in the unresecure forgiveness. Hecatombs of may go on to realize the high possi- generated heart. How different the of blood have flowed to make expia- nature in ruins. Now I have no The enthusiasm by which Moham-There is a universal conviction in else, Mohammedism or the pagan military enthusiasm. Men were our world, that man is sinful, and religions may answer, they do not drawn to it without condition of that a religion to meet his wants answer these deep, soul wants of the repentance, but with permission of must have propitiation for sin in it; race, and therefore have they all sin as a reward of faithfulness-

something to give peace to a guilty passed away, or petrified into im- drawn by the splendor of brilliant mortality. These wants are so real. | achievements. Its history exhibits universal want of the race can only so deep, so pressing, that they will nothing of the process of gradual be appreciated and met by the Law- not be put off with counterfeits, so absorption by persuasion and as Giver, against whom the sin has that the religions which fail to meet similation that was exhibited in the been committed. Only he knows these, whatever superficial wants or spread of Christianity. It drove its what terms of reconciliation will sat- | sinful lusts they may satisfy, for the | way by the sword over Arabia and | isfy the demands of the broken law. | time, will in time either be thrown | the East, and opened the whole Only he, then, can institute a relig- off, or stupify their votaries into in- range of animal indulgence to its ion to meet the case of man in sin action, non-progression, and death. votaries as the reward of adhesion. and down into the depths of his against him. Ever since the stain Not Egyptian, Chaldean, Assyrian, and thus did it root itself in the of sin went through the race, the Greecian or Roman religions ever very corruptions of the human race: conviction has been universal, that | met these wants of man so as to put | and, thus rooted, it sprung to splenmachinery, such adaptation of part help must come from above. That him upon the way to the best realidor, lit up a brilliant, but fugitive to part, man, by an act as natural conviction is the expression of eter- zation of perfected manhood. There bloom of civilization, and then stagas that of inhaling the air, to satisfy nal truth. Where, then, shall man have been fitful starts toward the nated forever. Where are the Mofind that which answers to his wants, best good of man under other than hammedan nations to-day? Where his religious wants as a sinner? He been like flashes of meteors that have Alraschid? Where is Bagdad? wants a God to worship; he wants for a moment glared in the dark The soil in which the Mohammedan

to know the end of life and being, and then left the darkness deeper civilization was planted was rich and to be set in the highway of its than before. There has been initial because rotten, warm because shall realization. He wants some object progress in other than Christian low; the growth was therefore rapworthy of the powers that stir with- lands, but it has soon appeared that | id, the flowers brilliant, the decay in him some valid promise of the the deep sea of human wants was certain and sudden. It met man's exactly into another, and all parts immortality that his very nature all unfathomed. The structure has superficial want to sin, but left his of truth, commensurate with his has not found the life for permanent from sin all unsatisfied, and hence growing, evergrowing immortal growth. A worm was at the root of its doom of decay. Come now down capacities. The great problem to the best civilization the world has to the test, by its effect on individube solved by a religion, then, is this: ever produced without the Christian | al and national life, and you have What will meet the wants of man, inspiration. This great fact is now the wandering Arab, the thieving both on the plane of his constituted clearly historical, viz: There has Moor, the lying Turk, the proverbi-I now turn to find the true answer Constantinople for its heart, had, it to man's wants in that other and ments of parts and powers, can not not, what religion will gratify the is true, an existence for many cen- rival system—a system which at the turies, and made some progress in very start recognizes the hurt of sin.

civilization under the forms of the and lays the ax unto the root Mohammedan religion, but it should of the evil upas to hew it down. Of be noticed that it was Christianity course here in this refined audiunder the ribs of death that gave dience, in this town of schools, is, for a religion that will lay the ax to Mohammedism its lease of life. this county of wealth, of farms, of monotheism of Judaism and Chris- opments of society in intelligence, want of the religious human nature, the higher wants of man. Chrismen, put Mohammed in his place, possibilities. It removes from the

From the polytheism of Paganism schools, baptized in a Christian religion; but Mohammedism, in put- that compass, gave that art of nav-

there is another great want which healthy appetite is to give to it that heaven to consist in the perpetual inman feels as a fallen and sinful be. which, while it meets all its demand dulgence of these passions. He from heaven. Let its results an All down the siele the sunlight raise. ing. The fall of man into sin is the for gratification, goes right forward makes it fall in with the whole swer to its high claim. Such have And sets in red and purple stains. great fact of history, voiced in the to build up a healthy structure of course and tendencies of depraved been the phases of society during And mid this glory from the structure of the structur great fact of history, voiced in the to build up a hearthy structure of course and tendencies of deprayed over the phases of the phases of the Christian is ague chills and agony groans of the all the tissues, and stimulate to human nature, and blends those in the eighteen centuries of the Christian its wings the waking spirit tries: world. The universal unrest, the healthy action all the functions of dulgencies with religion, making great disorder of the world is the life. In this true sense of the term them a part of religion itself. With law been suited to the wants of our wors, our joys, in these once more everpresent witness; the universal statisfy, (and it is only in this sense these prominent facts before the humanity daries that period it may consciousness puts in the confession. that I use it;) tebacco and whisky mind, the explanation of the spread be safely location to al, and the race stands up to plead never satisfy a healthy demand of and permanence of this system is man in all time. Here we stand on rind thee their all-revening roce. guilty. The remedy for this is to the system, and therefore are never easy; and indeed the wonder is that the overlooking pinnacle of the nine. Air, all the soul's unuttered things be found somewhere in religion. good to take, while good food it has not spread farther. How dif. teenth century, and most confident. Up, up until the arched roof rings. The conviction of depravity takes and drink do satisfy these demands, ferent from a system of poverty, ly do we repeat the answer of Philip Now soft—as when for Israel's king, humility, and self-denial—a system to Nathaniel, when he asked. "Can with no military glory, originated any good thing come out of Nazanot by a splendid conqueror, but by reth?" "Come and see." We have, of tell what myriad hearts repent. He will look down; He will relent. one who was poor and despised, and however, an argument which neither human depravity; none which does wants of some revelation to itself, at length doomed to the deep, kill- Philip, nor Paul, nor any other not, in some form, make arrange- which will answer the ever-recurring ing infamy of crucifixion. Chris- apostolic defender of the new faith tianity demanded a renovated heart. had. They had no historical record religions are religions of sacrifice, of immortality, of atonement for renunciation of self, a pure life. to point to. They could not point to penances, pilgrimages, tortures, de- sin, something to put him back into | Mohammedism pandered to all that | regenerated humanity, to Christian nations, and say "See what it hath done." We have this historical victims have been offered, and rivers | bilities and prophecies of his great | appeal these two make to mankind. | evidence of the power of the new religion to reconstruct and regenerhesitation in affirming that whatever | medism conquered was mainly a | ate society, its power to civilize, educate, make men, societies, nations. In this trial, Christianity has of legislative halls. Hannah More most triumphantly proven itself to preached Christ in a drawing-room; be, in its adaptation to the wants of man, just such as he had been of Norwich. Halyburton, when struggling, panting for in all the laid aside by illness, made the sickages, and over all the world. It has bed his pulpit. "It is the best one shown itself able to do and has I was ever in," said he; "I am laid shown itself able to do, and has done for man what, after the most persistent, oft-repeated, and agoniz- Sailors have been eloquent preachers love him, and we will come unto ing struggle, man has proven himself totally unable to do for himself; and this is its proud vindicadeep-seated want to be cleansed al sick man of the world. This is the very best it can do.

ligion sent down from God. ZACOHEUS. This is the want; this the proposed prophet or word of God, through all that adorns, beautifies, empowers Zaccheus at once made confessions best answer to these wants will be the maxims that go along with its the isles thereof. Christian civiliza- have seen him look over and take church. But what has he on board? Christian civilization printand his theology takes this interre- tion will carry the food to its result and gives to Mohammedism im- ed those books, bound those Bibles, is considerably reduced. He calls mense advantage as a propagandist made that telescope, that quadrant, first at Mr. Zebedee's, and hands him

quired, the object or end of this im- with the tissue. He who eats well, backward, and in choosing his meth- great ocean. He will set up his only \$5." Zaccheus insists, and mortal being. Deep in the mind of breathes well, sleeps well, works od of propagation, the false prophet Christian press, write out and print Zebedee refuses, until he says, "The Master staid at my house last night, and I told him where I had been overpaid I would return fourfold:" and so it is settled. This was one of the kind of men being, is the first great want of in- i. e., is doing for his body that has been triumphantly referred to civilized life, the sciences that show who, when they make a profession, which will make the very best of it, as evidence of its power to satisfy God through the things he has made, are in earnest. Such men are need-Very clearly this great religious or most perfectly realize its design the wants of man, and therefore of preach the gospel, and show God ed. If we only had more of them, Only the designer can reveal the de- is its best food which will carry it divine origin. There is another and the ocean the source of that which that "the earth is the Lord's and

Zion would lengthen her cords and strengthen her stakes, and we INFIDELITY AND PHILANTHROPY.

ing lectured at Deptford, was re-

The great central power of hand. "As ye go, preach;"-"Let fended God, and make there a satis- waters!" God has a great variety factory offering for the offense. This of pulpits for Christians to preach religion, thus beginning in the great from. A minister's may be in yon-initial want of the race, starts on der church. Yours may be a Saband up before the race, anticipating bath-school teacher a seat, or it may every want, in every age, in every be a work-bench, or a desk in an new phase of society. It keeps up office. You may preach by a tract, and goes before the progress of the or a Bible, or a loaf of bread laid world; stands, still in advance, bec. on a poor widow's table, or by earoning the world still on, still up. Unnumbered millions have found it the impenitent. Any way that will an answer to their life questions, to give you a hold on a sinner's heart their heart yearnings, to their soul wants. It has given peace to millions of troubled hearts; to consciences troubled by sin it has said, 'Peace, be still," and the waves have sunk to rest. It has shivered is a mighty magnet to draw men to the manacles from millions of slaves,

come ve to this fountain.'

opened the door of knowledge to the most eloquent pastor will find millions in darkness, wiped awaytears that his people look at him during from sorrow's eyes, given support to the week to find out what he means millions in the trying hour of death, on the Sabbath. Preaching piety and lit up the dark valley before them, and therefore must it be a re-Drawn to repentance by the kindness and condescension—the frank call sinners to repentance," and should have been chosen above all present-many of whom made a

great show of righteousness, as well he did not acknowledge fraud, but he said, "If I have, I will restore it fourfold." Not stopping at the per-centage Moses enjoined, but he money was not so much of an object We would like to have gone out From Simon Zebedee, \$5:" \$20 is counted out and sealed up in an envelope and endorsed "Simon Zebedee." "Judas Maccabeus (a rich man) \$25 extra;" a hundred is put by for him. And so on-some more, some less-until his balance at bank the envelope, saying he finds on his book that he has been overpaid. says, "This is too much: it was

from observation.

plied to by a well known resident, If you wish to move others, move not bear to leave him all out. Let me do anything. He stands listening something shall be, and unto what his worshipful nature shall strive to attain, lies alone in the counsels of him who made him. If he do not chose to reveal it, man can never limited to the counsels of the Byzantine Emperor was as bosom sin, which lay at the country of the Byzantine Emperor was as there is sustained progress in all the country in a something shall be, and unto what sense be satisfied with this. There of the Byzantine Emperor was as there is sustained progress in all who contrasted the work that Christ, looking up to him with a

well of salvation are a constant Cecil used to say that "his first

> loftier characters of those who remember God's day to keep it holy. Actions speak louder than words.

can understand. wearing away her young life long and all the night, for weary weeks and months, the patient suf-ferer suffers on. But she bears the sorrow of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such patience of hope and such quiet trust in Him whos strong arm is beneath her, she lives out so much religion in that chamber, that her worldly-minded father and her frivolous sisters are all touched by it. They feel it. Her hour, to thank God for the mercies

TOPICAL SERIES—No. 1, "My Holy Day;" No. 2, "The Moral Law," by Rev. James Bailey. 28 pp. each. in the future. Now does not answer. There is that in the constitute religion must supply. Before an whom God should be realized to humanity to rise to its very highest and promises or professions. True, Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILL-MAN, Alfred Centre, N. Y. tion of man which looks to and de- swering, let us illustrate the quesmands a future state, and a contilition of want and supply, as it lies up and that is the difference. Christ heart of man the worm that is sapnuity of being in that state, in which here in the religious realm of man's tianity sums itself in this formula: ping the fountains of his spiritual to find and realize the end of being. nature. The body of man has cer- There is one God, and Jesus Christ nature, and thus it meets man at the to find and realize the end of being. nature. The body of man has cerBut in this finding of design in contain wants, which lie in the necessiis his prophet, priest, and king. Movery deepest depth of his want. It per cent. He evidently was in ear-The Sabbath Regonden, stituted capacities and wants, the ties of its nature, to be perpetuated hammedism is this: There is one breaks the chain that holds him great constituting intelligence has and grown to its best possible con- God, and Mohammed is his prophet. down. Look at that missionary ship PUBLISHED WERKLY. been found, but found only in the dition of health and strength. The It stole from Christianity many of as it steams across the ocean, away to with Zaccheus the next morning, to BY THE AMERICAN SABBATH TRACT SOCIETY. Here, then, stands man, startled, found in the most faith ul adherence monotheism, or idea of one God, tion built that model of beauty and extracts from his book of the ALFRED CENTRE, ALLEGANY CO. N. Y amazed, bewildered on the confines to all the laws of life under which and thus offered something to satis- power. The missionary himself is of a boundless realm. Somehow, by the body is put upon its probation fy the religious want which the Pa- the noble product of Christian As the Denominational Paper of the Seventh-day Baptists, it is devoted to the the spontaneous action of his powers or trial. A healthful meal of vicexposition and vindication of the views of that people. It will advocate all reforms of mind, he has born within him the tuals will satisfy a healthful appetory measures which shall seem likely to great realities, the fundamental con- tite, and the process of digestion, improve the moral, social, or physical condition of humanity. In its Literary and ceptions of God and immortality, circulation, absorption, and assimila-Intelligence Departments, the inter-

gation formula. Given, God, the in- of life and strength. Healthy actelligent designer, man, the won- tion of the respiratory organs, actof being for future unfolding; re- | gen to its life, imparting connection

know it. This religious want in meal of victuals, with a glass of tage over Cæsar and Alexander. vital union by a living faith. Such rescue and bring them to our Boys' stay here any longer, I shall become know it. This religious want in meal of victuals, with a glass of tage over Cæsar and Alexander. Vital union by a living faith. Such rescue and bring them to our Boys' stay here any longer, I shall become man exists in two forms, (a) as es- whisky than with a glass of water. He summoned and led his hosts in a religion eternizes whatever it persential in his nature, as just now They are satisfied with these; whs, the name of the one God, and thus meates. It does not, like the Mo. ited some of the lowest lodging Paul acknowledged the power of sential in his nature, as just now They are satisfied with these; why, the name of the one God, and thus meates. It does not, like the Mo-shown. God made man with this then, are they not better than food struck a deeper chord in the human hammedan, blaze up for a day, and seen the Scripture reader engaged in him, but from the very beginning satisfies the burning appetite of the ever struck before. One great, deep the centuries; not like the Fooism of walked through the streets, I have sions as his marvelous life. Holy live tion. This want must be met in any system of religion that man can ac none the less true that whisky is cept, and be so satisfied with as to life-destroying while motor is life. Christianity: and now turning down manufacture is thus an on human nature is thus an o

great want of God and immortality and water? I grant that whisky soul than any mere conqueror had then go flickering on up and down in his work for God; and as I have designed to answer it by a revela- tippler, for the moment, better than want of human nature is thus an- China, the Buddhism of India, ad- seen the female missionary dealing

of the race in all time and place, wants of the system. To satisfy a the depraved soul of man, and make key of human nature, and enunciated on the religious form the world and therefore are good to take. over. There is no religion on earth for perfectly holy beings. None Here are these great, deep-seated renot founded in the convictions of ligious wants of the soul of man, ments for deliverance from sin. All questions of end of being, of God,

tion for human guilt.

combine into such a beautiful and foreshadows to him, and of a range not touched the rock for foundation.

faculties and of his fallen state, so been no "sustained historical proga purpose; but if for a purpose, for as to put him in the way of realizing ress" except in Christian nations. what purpose? Very clearly this the very best possibilities of his con- The old Byzantine Empire, with being, with its wonderful endow- stituted being? The question is answer its intelligent end of being, low, sin-struck faculties of fallen by simply being. To say that I am, | man; not what will feed and satisfy because I am, answers nothing; to his low animal appetites, pander to say that I am, that I may be, only his lust. All these debase, destroy goes in a circle; it does not go ahead | him. The question is, the demand Thus it is, a single reflex look into unto the very root of these and ex- Mohammedism at the best was only churches, of happy homes, this state the throbbing, aspiring, longing, tirpate them, and reinstate man on a debase offspring of Judaism and of growth, this country of liberty, hoping, fearing, thinking, acting the platform of his God-given nobil- Christianity; it was not an independ- here in the blaze of Christianity,

soul of man, sends that soul out in- ity of nature, and then, by the right ent religion. It seized upon the surrounded with the highest develquiring, why, whither, to what end | culture of all his faculties, carry | tends all this? And right at this bim right on and right up to his cor- tianity, it proclaimed the one God, literature, science, and arts, I need wondering that he a great sinner, point of search comes in the revela- onation, and perfect him on the and in so much met the one great not prove that Christianity meets tion that whatever be the end of be- | plane of his constituted human naing it must be realized somewhere ture in the image of the divine. and then rejecting Christ as the tianity is projected on the line of as by the remarks of the crowd,

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cept, and be so satisfied with, as to life-destroying while water is life- Christianity; and, now turning down monument of effeminacy, a petri- said he, "have I seen an infidel out hold on to it through the ages. (b) sustaining. Whisky satisfies only a from this high, real want of man to faction of bygone things. By its at these hours ready and willing to But besides this original want, this fictitious and abnormal appetite, the low clamors of the fallen soul, fruits ye thall know it. Eighteen afford even temporal help to those high religious yearning for God and while just beyond, it-goes crashing the false prophet goes on to offer hundred years who were in need."

who were in need."

who were in need."

who were in need."

conscience. Now this deep-seated,

gan religions had all failed to offer. | culture, educated in Christian to the monotheism of Mohammedism is a long step in the right direction. derfully designed, and immortality ing upon healthy air, will carry oxythe true one, took a long stride reaches his speck of land in the the designer must lie hidden the de- well, can hardly fail to be well, and showed as much sagacity as depray- out the native language, open a sign of the being he has constituted. have the best body he is capable of ity. The conquests and spread of school, found a college in due time, But to know the design of being, having. In doing thus, he is satis- Mohammedism, until it rules a hun- put his telescope, his quadrant, his and to know God the designer of fying the normal wants of his body, dred and sixty millions of people, compass in; he will teach the arts of want of the race can only be sup- or end as a body. Thus are the its sufficiency as a religion, and as through the things he has spoken. plied by a revelation from God. wants of the body satisfied, and that evidence of the truth of its claim to In short, he will show to isles of sign of being. But if this design of most directly and certainly to its end more obvious explanation of the has transformed the Huns, the Goths, being be not revealed, man can not of being. But there is such a spread of this religion. It propatithe Vandals, the Saxons, the Celts. be held to work for its realization. thing as these normal appetites so gated itself by the sword, and as of ancient Europe, into the civilized Man is a religious being in the very lapsing from their true position as such, its conquests are no more dif- nations of Germany, Holland, constitution of his nature. He will that they will crave that which will ficult of explanation than were those France, and England of to-day. worship something. What that destroy the body, and in a very low of Alexander or Casar. The sword When this religion has taken root,

## ger All communications, whather on business or for publication, should be addressed to "THE BARRATE RECORDER, Affred Centre, Allerny Co. N. Y. THE CHRISTIAN STANDARD ON THE

SABBATH. The Christian Standard, in its issue of August 12th, under the heading "Bible Readings," "The Sabbath," puts together several passages referring to the Sabbath, with brief explanations, making them read in support of its theory that the Sabbath was only a Jewish ordinance. We propose to take these passages and notes, and put them together, with passages of our own tions of our own, which we think place. will present the subject more in harmony with Bible truth.

The Sabbath was the seventh day. Ex. 20: 10.

These "readings" should have commenced with Gen. 2: 2, 3. "And | whatever is said about "the Chrisural and intelligible.

It was first enjoined on the Jews in the wilderness. Ex. 16: 23-26. It could not have been "enioined" on them before, because here was their beginning as a nation. In the wilderness they spent the infancy of their national exist-

It was afterwards made a part of their national covenant. Ex. 20: As were each of the other com-

mandments of the Decalogue, no more and no less. other people (Mal. 4: 4), nor was

the sin of Sabbath-breaking ever that this meeting was commenced charged against any but the nation | immediately after the close of the

creator of the world. The Sabbath death is what we joyfully believe, fact. See Ex. 20: 8-11.

Egypt. Its observance was to be marked,

(1) by a cessation from labor. Ex. 20: 10. They were not even to kindle a fire. Ex. 35: 2, 3. Or gather sticks. Numb. 15: 32-36.

The command simply says, "in it thou shalt not do any work." The case of the kindling of a fire in the wilderness refers probably to "cooking and smithing purposes," as fires were not needed for other uses in that latitude. In the instance of the gathering and bundling up of wood, it was a case of simple defiance of God, an inexcusable transgression, and hence the punishment imposed.

2. By every man remaining in his Because that neither God's honor

nor the creature's comfort required them to go out of their places.

3. By avoiding to do their own ways, seek their own pleasure, or think their own thoughts. Isa. 49:

For both God's glory and their own good would be enhanced by diers were so sadly defeated oc-

The Sabbath was meant for the benefit of those to whom it was given, especially as a day of rest from labor. Mark 2: 27

Yes, the Sabbath was made for man, that is, in his interest—to be his servant. This is both the testimony of Christ and human experience. Does it seem reasonable to suppose that Christ would abolish an institution which divine goodness the race?

The law of the Sabbath was not 13: 11-17; Matt. 12: 5-7.

It could not in reason be, because it was itself an institution of mercy. It was made for man.

But our Lord based his violations of the letter of the Sabbath law on his divine authority to override it. Matt. 12: 8.

the maker of the Sabbath, and was worship might have been far more therefore its Lord. He also knew than a day of enforced idleness. It its nature and the object of its appointment. He well understood the mistaken use the Pharisees made of it, and this act of his he defended on the ground of his divine "au-

Jewish covenant, was done away with the rest of it. See proofs sub-

the Sabbath ceased to be binding on men at the time of the crucifixion, so did the others. They all stand meats, and drinks, and new moons, oretation the Standard's quotation The Christian's day of rest and

rejoicing commemorates redemption. and not creation. Matt. 28: 1-8; Acts 20: 7; 1 Cor. 11: 20; 16: 12.

on the seventh day God ended his tian's day of rest and reining." rested on the seventh day from all word of sine. The keeping of a day of the week the Sabbath. his work which he had made. And to "commemorate redemption" is a thou blessed the seventh der, and thing unknown to the Scriptures. sanctified it; because the in it he But to these passages named by the had rested from all his work which | Standard, take Matt. 28: 1-8. and God created and made." This is let the reader read it over carefully. beginning where the subject com- and see if anything is said in it mences, and is therefore more nat- about "the Christian's day of rest and rejoicing." See if anything is flect on the power of the imagination! Nor does Acts 20: 7 say

anything about "commemorating redemption" by the keeping of a day. From the seventh to the twelth verses we find that in the night part of the first day of the week the disciples at Troas came together to break bread, as a part of their religious exercises, in con- any direct condemnation of the nection with Paul's departure from them on his journey. Nothing is

said about the sacredness of the first day. The supposition is reasonable Sabbath, and continuing all night; For God had no other people. in the morning Paul departed, oc- day-school Union," the advocates of All the other nations had covenant- cupying the light part of the day in the former often laid stress upon its ed with idols. It was a matter of journeying to Assos. 1 Cor. 11: course that God having chosen the 20 makes no reference to the "Chris-Jews to be his witnesses, should tian's day of rest," but refers to the give to them his Sabbath. The giv- order that should attend the celebraing to them his Sabbath was proof | tion of the Lord's Supper. That in | that he who called them was the the Supper we celebrate the Lord's was God's appointed witness of this and that through his death we have redemption we also joyfully confess, on this subject? In our reply let it Its observance was based (1) on but what has this to do with the be remembered that the question is

God's rest from the work of creation. sacredness of a day? Let us not be as to the name to be given to the Ex. 20: 11; (2) on their deliverance misunderstood. We believe in celfrom Egyptian bondage. Deut. 5: ebrating the work of redemption. For this purpose, baptism and the bly speaks of this as one of "the since Christ is our "Sun of Righteservants rest on it (Deut. 5: 14, 15), or support of that life. These or which applies this name to the first dency in religion. The English because that God had given them dinances are of divine appointment, day of the week. In the Old Tes-

> Thus we have not only the Lord's table (1 Cor. 10: 21), and the Lord's week. During the life and minis-

> know, and we also know something on the lips of himself and his dis concerning its object, but what is ciples, what it had in the writings the connection between it and the Christianity had been set up, and "Lord's day?" By the phrase, historical and didactic books were who knows certainly whether any written respecting its institutions day of the week is referred to? If if the Jewish Sabbath was retained any day of the week is distinguished and simply transferred to the first by it, it is the seventh, if we are to some of the New Testament writers interpret scripture by scripture. In would either distinctly note the fact the Bible, there it no intimation or would imply it, by applying the that the first day is referred to. It is in no way distinguished from the other secular days of the week.

THE WRONG DAY. The terrific fight in which General

Custer and his small band of sol-

curred on the 25th of June-the 17: 2; 18: 4, compared with 20: 7) Sabbath day. Throughout the land it was a day of peace, passed in the worship of God, and in the quietness of sheltered homes. In the narrow defiles, or on the bare hills where Custer and his gallant men were posted, it was a day of fierce battle-of blood, and carnage and death. The sun, which set that day elsewhere on scenes of hallowed peace, threw its last rays on one spot where there were heaps of the dying and the dead. We do not an institution which divine goodness and the dead. We do not as well as the date of the two days, and provided for the necessities of under the necessity of fighting is different—that Paul speaks of under the necessity of fighting "the Sabbath days" as belonging day, or to the command which made to be pressed against the claims of it a sacred day. We judge him not necessity or of meroy. Luke 6: 9; in this regard. We know not the circumstances which impelled him to the attack. But it is a mournful thing to read now, in the dispatches which come from the commanding officer of the department. that had General Custer waited another day, other forces would have joined him, and that the battle which ended so disastrously might have been a triumph to the national Our Lord was in his divine nature arms. A Sabbath spent in rest and might have insured combinations leading directly to a signal victory.

The above is transferred to the columns of the Christian Secretary without a note of dissent, and therefore, we conclude, with approval, The Sabbath being a part of the Jewish covenant, was done away to the Secretary is a Baptist paper, from the primitive age, in countries of rest. When all the nations have to be seen that the secretary is a Baptist paper, from the primitive age, in countries of rest. When all the nations have to be seen that the secretary is a Baptist paper, from the primitive age, in countries of rest. When all the nations have to be seen that the secretary is a Baptist paper, from the primitive age, in countries of rest. When all the nations have to be seen that the secretary is a Baptist paper, from the primitive age, in countries of rest. When all the nations have to be seen that the secretary is a Baptist paper. The secretary is a Baptist paper, from the primitive age, in countries of rest. When all the nations have the secretary is a Baptist paper. The secretary is a Baptist paper, from the primitive age, in countries of rest. When all the nations have the secretary is a Baptist paper. The secretary is a Baptist paper, from the primitive age, in countries of rest. When all the nations have the secretary is a Baptist paper. The secretary is a Baptist paper and an excellent one too, still we where the two historic branches of ing become idolatrous, it pleased the conditions of the challenge can request to have the letters forward- is calculated to be a taking number once or twice, as the other boy ap. nellsville, N. Y., committed suicide have a right to be stirred at seeing the Christian church, the Greek and the Creator to raise up a peo- not be met. But that the case be ed to Bro. Platts was made at the for the Centennial year, the "Old peared to deny it, or to regard it as on Thursday, Aug. 17th, by cutting coverants. Also, Col. 2: 14-17. It this blunder in it. We had thought the Latin, have held steady sway, ple to witness for him; he gave fairly met we ask the Standard suggestion of one of our brethren '76 Medley," comprising Washing- too mean to own. I passed on re- his throat with a razor, in a barber's coverants. Also, Col. 2: 14-17. It this blunder in it. We had thought and have preserved ancient usage. Thus, in modern as well as in an them this institution, making it fun- whether the Scriptures say anything who has an eye to business, and as ton's March, Gen. Washington's flecting, and took courage to think shop. The cause is supposed to be attributable to the nee of intoxicate. the Baptists a Bible reading and Bible reading and Thus, in modern as well as in anBible loving people, that they were cient Greek the word Sabbaton damental in their system, declarabout the Christian "Sabbath." whether the Scriptures say anything who has an eye to business, and as ton's March, Gen. Washington's necting, and took courage to think whether the Scriptures say anything who has an eye to business, and as ton's March, Gen. Washington's necting, and took courage to think whether the Scriptures say anything who has an eye to business, and as ton's March, Gen. Washington's necting, and took courage to think whether the Scriptures say anything who has an eye to business, and as ton's March, Gen. Washington's necting, and took courage to think we suppose for the following reashout the Christian "Sabbath." we suppose for the following reaabout the Christian "Sabbath." by the first properties of the Courage to think we suppose for the following reaabout the Christian "Sabbath." by the first properties of the Courage to the first properties of the Courage to the courage to think about the Christian "Sabbath." The Sabbath was no more a part conscientiously opposed to all sorts means the last day of the week, or ing him to be the creator of We offer no reward nor make any son which we consider a good one, of the Ocean, E Pluribus Unum, tion and profanity of these boys, ing drink. The Sabbath was no more "a part conscientiously opposed to all sorts means the last day of the week, or standard, whether that was the brother's idea could reach Chief. Jefferson and Liberty. Our understand that "chewing tobacco" Henry U. Bonnett, an employee. atther of the other nine commandresentations of its doctrines and orthe Protestant religious newspaper named in the dinances. When we look over the published at Athens, in Greece, inpublished at Athens, in Greece, inthe Decalogue and in the dinances. When we look over the published at Athens, in Greece, inthe Decalogue and in the dinances. When we look over the published at Athens, in Greece, inthe Decalogue and in the dinances. When we look over the published at Athens, in Greece, inthe Decalogue and in the dinances. When we look over the published at Athens, in Greece, inthe Decalogue and in the dinances. When we look over the published at Athens, in Greece, inthe Decalogue and in the dinances. The dinances of the Decalogue and I decalo

because the passage evidently re- readers on their guard. The term takes would be equally puzzled, for are described in their order as first fers to the institutions of the law of rific fight" referred to did not, if primitive usage and word word way, &c. In the Scriptypes and shadows that were ful- we are rightly informed, occur on have a Spanish religious paper also filled in Christ, among which were the "Sabbath," but on the first day at hand, issued at Seville, as it deseveral annual sabbaths. These, of of the week, and therefore it oc- clares, every Sabado, or Saturday. week. Nor on its introduction as a course, were abolished with the curred on the right day, if any day was the right one for such an ocand holy days. Not so with the currence. At any rate, God has founded by insisting that the peoweekly Sabbath, which stood upon commanded us to work on this day, ple shall revolutionize their lananother character. We offer in fighting day, then this battle oc. and religion! proof of the correctness of our inter- curred on the right day. Will the Secretary be a little more careful of be our guide. As we have adopted, of Heb. 4: 4-11. which makes the its selections from the Presbyterian? irrespective of their derivation and self as never hereafter to be led into work which he had made; and he Natin the whole risk is there a the mistake of calling the first day

SUNDAY, SABBATH, AND LORD'S

Certain Presbyterian brethren sembly, desiring action by that body day," to denote the first day of the said in it about commemorating the week; and that body so far yielded work of "redemption," and then re- to the pressure as to take action, in "And, to the end that the sacred char-

acter of this day may in every possible way be kept before the minds of our people, we would further commend to our ninisters and Sabbath-school teachers and day in the designation of this divine in-

There was undoubtedly learning enough in the Assembly to prevent attended with most undesirable implications. The same question has often been raised; and a few years since, when there was a society called "The Massachusetts Sabbathschool Society," in the rivalry be-"more Christian title"—the name "Sabbath" being so regarded, in comparison with the "heathenish name "Sunday." And so ever and anon there comes up a dispute whether we should denominate our schools for religious instruction on the Lord's day "Sunday-schools

or "Sabbath-schools." What is Scriptural truth and common sense

it in the New Testament, which is ment of our privileges. Indeed, the no reference to a celebration of re- the more specific guide of the Chris- action of that body is not the voice ment; but, strange to say, is never once applied to the first day of the ism which is still so characteristic Supper (1 Cor. 11: 20), but also the try of Christ, Judaism being still the divine economy, it was to be ex-

That we have the Lord's table we pected that "Sabbath" would mean, of the Old Testament. But after day, it might be supposed that word "Sabbath" to the first day of resurrection is called "the first day of the week" and "the Lord's day,

> as it was by Moses or the old prophdirect Scriptural authority for calling the day kept in honor of the resurrection of our Lord "the Sabbath day." This is true even if it were demonstrable that it is substantially the Jewish Sabbath with a change of the day. Still more force has the fact when it is observed that the occasion and object, to the past, and being "a shadow of things to come " (Col. 2: 16, 17): and that a multitude of Christian scholars are of opinion that the "Lord's day" stands, as a distinctively Christian institution, on its own basis, as do the Christian church, ministry, and ordinances, each of which has its types and hisish name recommended by the General Assembly for our rest-day, un-"the Passover," and the Christian church "Israel." Why Judaize in

part, in a mistaken attempt to be

statements, and when we "clip" sadly confused if the editor was ble narrative, it bears this sacred from it for the readers of the RE- under the General Assembly and name, "the Sabbath day." This corder we feel a confidence that we confidence that we the week by the same name! How We hope that no Presbyterian churches will be planted in Spain, were held, was it regarded as a sa-What, then, shall we call our week-

ly rest-day? Common sense must

heaven and not a type of Christ. that can Presbyterians in some of the year and of all the days of the type certainly can not pass things copy too much from that the week from the second to the selecting, accompanied by explana- away until the thing signified takes condemned mother, and so spoken seventh, there would seem to be no that as a guide for itself in the fu- who can say January or Tuesday, they could scarcely agree in any-In the above quotations, nothing tire, so that ir case of any momen- out the Prayer-Book, never once more than formally unite in one its services. This usage may have ried with them their prejudices, existed also in the early church, as assemble together on Sunday, he God changed darkness and matter, logue with Trypho," the Jew, he argues in behalf of the Christians

But. as John (Rev. 1: 10) calls

be bondage in this respect? One, surely, may have some regard to the custom of those with whom he chances to be. If sojourning among the denomination of Friends, he may conform to their "First-day phraseology, knowing that they are numerically right, and can also plead abundant Scriptural authority -far more than the General Assemoly can produce for the name Sabbath. And yet even that really unscriptural title may pass, especially a little modified, as "the Christian Sabbath." since the word has become precious through modern associations, ancient analogy, and the phraseology of many sweet songs of Zion. And then for general propriate. By long ecclesiastical week. Of this, there is not a par-The action of the General Assem- from its heathen character, and,

teachings of a Judaic exegetical The foregoing article was found in the Independent of Aug. 10th. ry. In his remarks he says some guments, but by quoting corred depression, but she begins to feel it wish to be captious about children's things that those who apply the sponding passages from the Bible. now. While large mercantile houses stories described above, and yet do week ought to remember, but there would do him good, perhaps in sev- dumb, in other cities, from the blow for the monotony and drudgery of I passed down a very reputable about forty on the list. There are the week. Not a single instance of are many things that ought to be eral ways, one of which would be of the panic, the government em- their daily tasks? Besides this, it street, not far from my resident either course, however, can be point- said about it which the Doctor has in teaching him how to sympathize ployee, who is the typical citizen leads us all to shrink duty. The in- dence, when nearly opposite the the bread of life. left out. What a muddle the Prot- with his Presbyterian brethren, beestant world is in on the subject. cause of finding himself in the same ly stipend. There is nothing so impracticable and visionary. In gyman of this city, (Syracuse,) my School House and the Summit will but never "the Sabbath." This last | They profess the greatest reverence term is as carefully restricted to the for the Scriptures "without note or seventh day by the author of the comment." They denounce the Acts (13: 14, 27, 42, 44; 15: 21; Catholics for putting contempt upon "God's word," either by suppressing its use, or adding to it or tak-There is thus an entire absence of ing from it, or misinterpreting it, and then in their own use of it vio-late, in spirit if not in letter, all parently, and which offers the fol-

simply an echo of that Sabbatarian-

they have said in its interest. For illustration, let us take the matter under discussion by Dr. Patton. The most far reaching perhaps, of all the institutions of the Bible, all things considered, is the Sabbath. It was born to man as a part of his inheritance from the beof creation, mingling its blessings in the river of time from its rise. No greater blessing could happen to the race through any observance and offer a reward to any one who than understandingly to keep the will find a single text of Scripture torical analogies under the previous its abrogation. In the Scriptures, economy. It may, therefore, be the Sabbath sustains an orderly and as these "tent" people are the atnecessary relation to creation, nor tacking party, it would be time can that relation be changed withless we conclude also to call our out irredeemably breaking that orministers "priests," our baptism der. The seventh was as much cre-

from Col. 2: 14-17 is mislesding, case, however, we must put our ters? The Italians and the Spanbecause the passage evidently rereaders on their guard. The "ter jards would be equally puzzled, for their languages likewise retain the tures, no sacred character or name is given to the first day of the day on which religious services the Centennial city. It is supposed cred day in the Scripture sense of Washington except in winter, and ference. It is not claimed that there that word. We doubt whether it during the height of the fashionable another foundation and possessed and if a working day may be a guage, as well as their government was even a holiday. It was rather season, but this summer is an excepa festival day than anything else, tion. Congress is here; the Presiafter the heathen style, as it origi. dent, for the first time in eight hibited, and it seems to us that such nated with that side of the church years, is compelled to remain in the is a most desirable channel in which which was gathered from among city to sign bills, enacted by this to carry out the will of the Confer-Sabbath a type of the saint's rest in It is known that we Baptists think original meaning, the secular and the heathen, and was evidently sug- long winded Congress, and shake ence as expressed in the resolution once heathen names of the months gested by their former habits. The hands with the almost interminable quoted. case fairly stated is this: Between stream of summer tourists who the Jews and their heathen neighagainst by the Revelator! By the reasonable objection to do the same bors, bitter feuds, oppositions, and other "sights" when they come way, we suggest to the Secretary with the first day. The minister strifes had existal for ages, so that the National Capital. Then we are that as a guide for itself in the fu-ture it put at the top of each of its Sunday. The Episcopal church uses thing, and it would seem that save during the appendix age did they here, as the headquarters of the pages the fourth commandment en- theword Sunday invariably through. during the apostolic age did they here, as the headquarters of the tary sourcesion, it has so correct it- saying Sabbath, in the arranging of body as Christians. They still car- political sentiments of the country Justin Martyr, in his celebrated and, so to speak, only coalesced to tion here, it would be easy to fore-Apology for the Christians," ad. a limited extent and during a com cast the result of the election. dressed to the Emperor Antoninus
Pius, before the middle of the second century, says: "We all of us
assemble together on Sunday has

Christianity of their old relig. Almost every State has its represencause it is the first day in which long, and the Jam were corrupting tative Republican campaign club, true as the historical relations of it with their Judaism and Gentiles with a large room full of political and made the world. On the same with heathenism. In these early pamphlets, and furnished with we are apt to forget, and to esteem day also Jesus Christ, our Savior, times, this festival was called by its tables, chairs, pens and ink; and all stories not historical as equally heathen name, Sunday, and by no nightly, government clerks, from fictitious. But there is a wonderful other. For its use, it did not claim the respective States, employed in distinction between the two kinds. persistently against observing "Sab- divine authority. It was simply the different government offices A mere arrangement of facts in a baths," urging that they were im- voluntary in its character, and, in here, assemble for the purpose of series to represent some doctrine, or posed upon the Jews because of so far as we can learn, opposition directing these documents to indi- to produce a certain pleasurable or their sins. Tertullian, too, writes to the Jews was the leading motive viduals, or to supply the wholesale moral effect is perfectly allowable, for its introduction. The Christian Jews kept the Sabbath, and this

need not be so invariably pressed as then governed more by their prejusublimation of ignoring the politics dices than by their reason. But Dr. Patton, in his criticism up of its employees, only in theory and ences in society, I consider wrong; on his Presbyterian brethren, though in political platforms; in practice and the greater part of modern litlargely just, teaches errors, if we it is somewhat different; I fear, just erature consists of such fiction. It understand him, of a most danger- the reverse. I have seen but one commences in childhood in the form ous character, which is, that we may Tilden and Hendricks banner, and of fairy tales, and such stories as somehow so Christianize a heathen that on F street in front of the are contained in the "Arabian name as to both exorcise its heathen- Democratic Congressional Cam- Nights," and in the writings of ism and impart to it a truly Chris- paign Committee rooms. Washing- Grimm. All narratives filled with tian character. This is not only ton, as the capital of the greatest the presence of impossible influences, falicious, but corrupting, sapping republic, is in a somewhat anomal and whose lessons possess inconceivthe very foundation of the Chris lous condition politically; she is able powers or own things of intian system, and against it it is the neither a state nor a territory, and credible qualities are illustrations of duty of every lover of a pure relig- is without representative govern- this kind of fiction. "The Seven ion to protest. Besides this, the ment. Her rulers are the Senate League Boots,""The Wishing Cup," Doctor is in fault when he teaches and House of Representatives. The "Aladdin's Lamp," and "The Magic speech, suited to all times, places, that the phrase Lord's day in Rev. members from Oregon and Florida Star" are among the examples of and companies, Sunday is ever ap- 1: 10 is applied to the first day of have a voice in her affairs, while this fiction in children's stories. In ticle of proof. Nothing can be in which they lived five or ten years is this kind of fiction even more gain will make more of a man of The Sabbath had its rise in God's Lord's Supper were appointed. The Scriptural terms." It would have ousness," it has gained a new and day of the week, it is the seventh, Washington that there is no reprerest from the creative work, and the first of these symbolizes life out of been helpful to perplexed minds had Christian meaning. It preserves the day of which Christ said he was sentative government here. The ture, in which evil life is represented Lord; the day which Jehovah re- experiment has been tried with not as not bearing it legitimate fruits. peatedly and always called his. It very encouraging success. Much tales of the attainment of worldly language in this, as in other re- was not until two hundred years of the insubstantial public improve- wealth and honor by modes which and meet the whole case. There is tament there can be no doubt that spects, has the advantage of nu- after Christ that in any Christian ment of streets and parks was never succeeded in life, relations in The keeping of the first day, at its seventh day of the week. How is hardly spilled to work any abride. writing this phrase was applied to when laborers imported by the the human heart are presented as merous synonyms, and the authori- writing this phrase was applied to effected during the Shepard regime, which morbid and wrong states of Doctor surely, in this instance, has thousand from Maryland and Vir- worthy of exercise and ambition, demption. This was an after tian church? The word occurs of modern critical scholarship or of strained at a gnat or not. It is sin- that squandered millions on flimsy which convey false ideas of life, or swallowed a camel, whether he has ginia elected a district legislature and, in a word, any descriptions gular that on Scripture grounds he wooden pavements and inoperative of the laws actually in this inner should reprove Presbyterians for sewers. Although much of this way. Notice that this fiction is not

of Scotland, and which was prevalent in our own land, under the day. Certainly, there is no more wretchedly worn condition, and it agination of facts and characters in Scripture authority for the latter of | will be necessary to entirely repaye | a way to be acceptable in natural these than the former. If the Doc- them, for they have been patched man. This kind of fiction is terri-The Doctor handles his Presbyterian | tor does not think us correct in our | until they are in a state of uniform | bly pernicious in its effects on human brethren with refreshing vigor on criticism, we invite him to try his ruin. their attempt to discredit the term | band at defending himself, not by Sunday in their religious vocabula- bare assertions or round about ar- widespread financial and industrial dislike for life's duties. I do not word Sabbath to the first day of the We think an exercise of this kind fell, and factories were stricken they not induce a state of distaste

FIVE HUNDRED DOLLARS REWARD -The venerable friend for whom we sometimes make room on our seventh page, has placed in the hands of the editor, a letter from Elk Point. Dakotah, in which is inclosed a slip lowing challange:

\$500 reward will be paid to any clergyman or local elder, or to any other person living in or out of the city of Elk Point, for one single text of Scripture that says It seems that the Adventists are

holding a tent-meeting in that place, and among other things are mainginning, being included in the work taining that the seventh day is the Sabbath now to be observed. Hence this challenge. Now, if we belonged to the tribe of Dakotahs, we should answer this challange with another Sabbath, nor could any woe equal | that says that the seventh day of the week is the Christian "Sabbath."

enough to talk about the other The notice above is from the "circumcision," our Lord's Supper ated a rest-day as either of the six Chicago Standard of Aug. 10th. Platts, New Market, N. J., we have the purification of our spiritual atpreceding days was made a work- "The Tent Elders" are safe in received two or three letters look- mosphere, and we shall have de- ancient or modern times, his opin- might hope to see a strong society ing day. In the Scriptures, it is offering the reward named, as ing to a correction of that direction, called the rest day. On it God every one at all conversant with onthe ground of the resolution passed whose influence is only to lead us er," to prove which he enumerated would be a light to the wanderer, A historic and linguistic proof of rested from his great work of creather Scriptures knows they say nother at the last session of the Conference downward. the correctness of this view is found tion, and having rested on it he ing about the keeping of the first requiring "that the communicain the name of the seventh day of the week. The retort of the tions from the churches be hereafter tions from the churches be hereafter Peters' Partor Music.—No. 21 closing with the charge, "chewing the week. The retort of the tions from the churches be hereafter to the charge, "chewing the week."

WASHINGTON LETTER

WASHINGTON, Aug. 16th, 1876. To come from Philadelphia to merous parks of the capital are in marked contrast with the narrow, cobbled stoned, ill swept streets of that but little interest attaches to "take in" the White House among Republican political army. If the were reflected in the local popula-

demand of branch organizations in the different States.

and considering solely the efficiency

Washington has long escaped the cultivates in the heart a thorough here, continued to receive his month- fluence of such stories is to make us stately mansion of a prominent clerstable as taxation, the fund from stead of putting our hands into our attention was arrested by very loud be remembered by us and we hope which he drew, but many of these treasury and giving our mite for and boisterous talking across the by others. There are Sabbathclerks will now be discharged, and good, we dream over what we would street. Gazing through the dim keepers in the adjoining districts the pay of those who have a salary do if we were worth more, and if we light of fading day, I discovered who would welcome a religious visit. of more than \$1,800 per annum will commanded the resources of the naseveral half-grown boys, respectably Indeed this is a good field for minbe reduced 10 per cent., and the tion. Instead of fighting with the dressed, and of rather genteel bear isterial labor. They have enjoyed

LETTERS TO CONFERENCE—CORletters to Conference to be sent to the Recording Secretary, Rev. L. A.

time, and relieve the Secretary from an appropriate prece to present at Dedication and Revival in Second. Very or fall together. The quotation are not misleading them. In this could be be understood by his read.

Or fall together The quotation are not misleading them. In this could be be understood by his read.

Order of the days of the creation washington is a change somewhat in preparing the minutes of the sixteen pages of music, and is furmeetings is very desirable, if not nished for 25 cents, by the publishabsolutely essential. It would also er, J. L. Peters, 843 Broadway, New cleanly swept avenues, and nu- insure a prompt presentation in their York.

regular order at the proper time for their reading, and afford him time to become familiar with them beforehand, thereby enabling him to read them to the edification of the Conis any action of Conference requiring letters to be sent to the Recording Secretary, neither is it pro-

FICTION. FORT BROWN, Texas, July 20th, 1876. There are two kinds of fiction: the first is manifested in fictitions characters and circumstances, and the second in fictitious principles. A story of persons who have never existed as to fact, and of events that are not historical is called a fiction. But if its relations are according to the laws of life, and the principles Hayes and Wheeler banners are prevailing in them are correct, it is not internally selection; if is a truth. The parables of the Lord are as so long as their historical accuracy is not pretended. But the other. the day "the Lord's day," it ob- associated them with the habits of The Democrats make but little kind of fiction, the presentation of tained that title commonly in the their nation, and hence the Sabbath display; if there are any Democratic false laws of life as though true, is early church, and has retained it to became a stumbling block to those clerks in the government offices, exceedingly pernicious. This play of tian discourse and in ecclesiastical who had been taught from their they are not very solicitous, just imagination is a lie indeed, and is connections one may freely and infancy to detest both the Jews and now, to have their politics known. filled with subtle poison, leading word "Sunday"—an act which, as Scripturally use that term; only it their customs. As now, men were The civil service has reached the him who partakes of it to spiritual lethargy. This interior kind of fiction, and its pernicious influesident citizens repair to the States | books addressed to the adult reader falsely calling the first day of the street paving has been done in the a false doctrine, whose proofs are atweek the Sabbath, and then attempt last five years, the streets paved tempted, but is the assumption of to justify the calling it the Lord's with the Nicholson blocks are in a an untruth, and clothing it with imour violation of God's Sabbath. We marry out or move out, and then

> pinch of hard times is beginning to evil, we think how nice it would be ing, in a desperate quarrel, and the faithful labor of a number of It is well enough for the student once without our effort. This a fight. And, as the police seldom self-denial. This only makes them of his country's institutions, and of substitution of our invention for or never come to this quiet part of more hungry for the bread of life. her "great men," as they are called, the real laws of order ordained the city, I resolved to wait, and into spend a few months in Washing- by the Lord brings discontent and terpose, should the circumstances cause in this section is a faithful ton. It is an excellent place to have unhappiness. We are disappointed appear to call for interference. But, minister—a man who loves the the illusions of hero worship dis and dissatisfied that life does not after some of the most desperate missionary work, who in self-denial pelled, operating somewhat like a come to us as related in the romance threats and outlandish profanity I and cross-bearing shall be to them sea voyage upon billionsness. But, with which we have been poisoning ever listened to, with two or three an undershepherd who shall feed for the man who wishes to live in our minds. This fiction also appeals advances indicating an encounter of the membership with the word of the world, and act his part with to self-love. It seeks to take from fists, and prospective bloody noses God and labor to unite them in one political and social identity, it is life everything that is disagreeable and softened pates; the leader, and body. What a privilege to aid in better to "go west," or to any other to the natural man, and represents largest boy, his voice still choking the religious education of the chilcardinal point, and come to Wash. all things as subserving our selfish with rage, started along the walk, dren and in leading sinners to the ington only when he is elected to affections. It is a good sign of the the others following, in the direction fountain of life. A man here would

characters. In the first place, it

Congress, or gets a contract to pave times, that the public are demand- tion I was going, and now, patient find his heart and hands full. Suping a more healthy literature; and reader, comes the moral. As we pose a minister should go under the that when society eliminates from passed along the opposite walks, great command, trusting the people its life all fiction in reference to its this boy, no longer making demon- for whom he prays instead of de-RECTION CORRECTED.—Since writ- laws or principles, and leaves only strations with his little white fists, pending entirely upon the Missioning the correction requesting the truth and honor, and heavenly teach- expressed, in the most clear and de ary Board, do you not suppose he ings in the stories it reads, then we cided language, and with an elc- would be cared for? Certainly be shall have taken a step forward in quence that would have thrown into would. Settled here with perseverstroyed a potent emissary from hell, ion, that his antagonist was a "loaf- with a good house of worship, which

ments of the Decalogue, and in the dinances. When we look over the forms its readers, as a copy in our large sway of that covenant they affected precisely as was it. If the find them filled with trustworthy as was it. If the find them filled with trustworthy as was it. If the find them filled with trustworthy as was it. If the letters could reach the Bible say apything about or not. If the letters could reach the Bible say apything about or not. If the letters could reach that "chewing tobacco" any other day of weekly rest than the Recording Secretary in time for Flag is There, Star Spangled Banking Sabbato. The readers would be this time on to the close of the Bible say apything about or not. If the letters could reach that "chewing tobacco" any other day of weekly rest than the fourth him to prepare the statistics and list ner, Hail Columbia, and Yankee of delegates in advance of the ses
Doodle, occupying most of the room.

The readers would be a floater?"

E. 2. M.

Does the Bible say apything about or not. If the letters could reach that "chewing tobacco" any other day of weekly rest than the fourth him to prepare the statistics and list ner, Hail Columbia, and Yankee of delegates in advance of the ses
Doodle, occupying most of the room.

E. 2. M.

Does the Bible say apything about or not. If the letters could reach that "chewing tobacco" any other day of weekly rest than the opening of the Bible at Athens, in Greece, in any other day of weekly rest than the opening of the Bible at Athens, in Greece, in any other day of weekly rest than the opening of the Bible at Athens, in Greece, in any other day of weekly rest than the opening of the Bible at Athens, in Greece, in any other day of weekly rest than the opening of the Bible at Athens, in Greece, in any other day of weekly rest than the opening of the Bible at Athens, in Greece, in any other day of weekly rest than the opening of the Bible at Athens, in Greece, in any other day of weekly rest than the opening of the Bible at Athens, in Greece, in any o

sion, it would save much valuable Gen. Custer's Funeral March is also For a long time, this church is been in a weak and declining state until the labors of Bro. D. H. Davis under the blessing of God, resulted in a more hopeful prospect. Men.

HOME NEWS

ures to rebuild their house of wor.

ship were begun at the time of the

labors of Bro. J. L. Huffman there.

one year ago the present summer.

During the past spring and early

summer some \$600 were expended

in thoroughly refitting and beauti.

ing completed, Bro. Huffman was

invited to revisit Verona and lead

in the re-dedication of the church to

"HOW CAN THEY BE SAVED?" I was glad to see the article in the RECORDER of Aug. 3d, by "G. M. C. " and extended by the editor. Both the writers raised questions worthy of our serious thought. Some twenty years gone, a brother wrote a number of articles on the fying the building. The work be. things worthy of thought, and yet I have feared that some of these efforts have tended to frame excuses the worship of God, which took for those inclined to leave the Sab- place on the 22d of July, in the bath for worldly gain. Our people presence of a large and interested

audience, both of the Verons nish places for our young men, that churches uniting in the exercise. those men have come to feel that Bro. Huffman preached from the they are more than half excused if text "Prepare to meet thy God," places are not found for them; they Amos 4: 12. The lesson from which are excused for leaving the Sabbath was that all done by, and in the church of God, is to train men for not made for them. The manner in usefulness here, and to meet God in which these kind-hearted men have peace hereafter. A deep religious plead the cause of those young per- interest was manifest, and by invisons has been much comfort to them tation Bro. Huffman followed it up in their disobedience to God. I fear with a series of very interesting that persons held to the Sabbath meetings some three weeks, result. truth by such motives are not worth ing in much good to the church and the price we pay for them. Do they the cause of Christ in general. Six keep God's law for the love of it? were baptized by him before he left Are the motives such as will stand and some others are expected the test at the last day? If we follow soon. Near the close of his love the world more than we love labors, he presented the claims of the Lord, we are not worthy of him. God's holy Sabbath to a large and I was once in one of our wealthy attentive audience, in a clear and establishments, and there came in a affectionate manner. All appeared young man seeking labor. He could to give attention to the subject in get six cents a day more in a Sun- the same kind spirit in which it wa day firm than in a Sabbath-keeping presented. Two have embraced the one, and he accepted the six cents, Sabbath, and others are investigatand went from the Sabbath, half ing that subject. Bro. Huffman justified by the pleas made for such closed his labors on the 15th inst. voung men, and I would not be disand has gone to Watson, Lewis appointed if that same young man county, for another revival effort. did pay four times that amount for and may the Lord bless him in his tobacco or some needless dress. I labors. He is accompanied by Sis. think there are two sides to this ter Huffman, and Bro. Judson G. question. There are obligations Burdick, of Alfred Centre, as leader on both sides. What made these of the singing in his meetings. He capitalists men of wealth? They, proposes to devote a year in this or many of them, were as poor as manner, and depend entirely on the these day laborers are, and by rigid voluntary donations of the people economy, hard labor, earnest appli- where he goes, for his financial supcation, have hewn out a foothold in port. the rock of success, and by long New London, N. Y., Aug. 18th, 1876. and steady labor they have gained their present position. Let their example be remembered. I do not The Quarterly Meeting held last think this "raising men by hand" is month at Oswayo was led by Bro. always the best way. Let one show himself worthy of help and he will find friends among us I have no doubt. If not, let him feel he is a Judson G. Burdick, was an item of man and can carve out his own for. interest. At the close of the meet. tune, and he will feel himself more ing, appointments were made for

plead those circumstances in exten-

uation. I have no right to expose

myself or family in any such man-

ner. I should keep away from those

OHEWING TOBACCO.

Sabbath-breaking alliances.

Huffman, assisted by Brethren W.H. Ernst, W. F. Place, and I. L. Cottrell. from Alfred. The singing, led by East Hebron, and the Summit. These appointments cover nearly him. This world is a broad one; the field occupied by Sabbaththere are many chances. Let them be looked up, and not wait to have keepers in this section, embracing them look him up. "A living dog about forty families. The Hebron is better than a dead lion." Do not church is the oldest and strongest understand me as objecting to what point of interest for the defense of "G. M. C." says. I am not. I like the truth. On this pleasant Sabthe spirit. Let us do all we can for bath morning, their good sized our young people, encouraging them, helping them, but do not let generally have a good congregation them feel if somebody don't feed when preaching is announced. The them that they are therefore justified in leaving God's law and trampling it under foot. One thing more:

C. M. Lewis.

Hebron and Vicinity.

school house was well filled. They Sabbath-school numbers about fifty. Here is a company of earnest workers. Perhaps the church has never we ofttimes fix our circumstances. been as strong and prosperous as at and then plead them as justifying present. They have been encouraged by additions under the labors of Eld. Sammerbell during the past winter. The following Sabbath we met Bro. A. A. Place at the East Herron society, who, by appointment, led in the services of the morning, he having also a meeting at Oswayo in the afternoon. The society of East Hebron is trying to

maintain their worship, and we As the shades of evening were think they are extending their influhearts here who are hungering for

if God would only destroy it at making demonstrations, indicating ministers, men of hard work and the various characteristics and hab- and a strong defense for our comits that went to constitute him one, mon cause.

Little Lindness Late Stan of Shiloh, & A same do hot accept a bisk it well to give him a An Official T I w Jany. Glospester, New Jersey settated over the enforcem prohibitory Sunday law. Ti of Gloucester sets forth his the subject in the annexed

> MAYOR'S OFFICE, June 15 To the honorable the President an emen. - Whereas a handed to your honors st your last meeting, requise instruct me to order th of all tobacco, confection ice-cream stores and drin loons on Sunday, which pet very properly referred to out instructions, and as I h considered that petition, not see my way clear and feel it a duty I owe to the tioners to give them my through you, as a matter First, then, the Mayor o

should do that which con

oftisees and as this petit throughout our city, with to of obtaining the names of one-tenth of the voters, as one-eightieth part of the po I do not feel obligated to proplamation in favor of so minority, and against so lar jority; and as the leader name upon said petition is Hines, my immediate pre in office, I would ask why he enforce the Sunday law? just as proper then as now. Secondly, was not the lishing religious as well as liberty? And was not the conscience to be free from ters holding it to the obser any religious institution. or cardinal points aimed at by riot fathers in establishing ernment? Is not the Sur an instrument to force peop serve a religious institut not the observance of Sund ligious institution? I have examined our Sun

and find that it coincides a with the "Blue Laws" of tiont, and that it is nothing form of religion by person not approve of it: and if. b genious quirks, it can be c o be constitutional it is diametrically opposed to the ples upon which the Con and the Bill of Rights are I would say to you w signed the petition and earnest in the matter, will for once lay aside your int face, and draw your de know that a large majorit people are almost every posed to observing Sunday day, npon what do you presumption that they our forced by law to think

think? Have not they right to believe it tial to observe Sunday have that it is? They ask you to think like Why should you compel law to think like you? Do lieve that all men are crea equal rights? There is no law to make you act differen what you think. You can h meetings on Sunday in p quietness, preach what relig and the law protects you made you to think one w those opposed to you to other way? Do you not, by law you could force me serve Sunday against their you only make them pers hypocrite? Are you ign the fact that neither faith anity, charity, morality, or ance can be enforced by law; but that hypocrisy-there one word in all the

of the New Testament t -should be used to compe observe any part of the religion? All the force make men Christians is th ings of Christ and his apo their examples. The tene please. The Almighty Make could as well have given h to think always in the ri as to think as he pleases; man, if he could not thin would have been a mere not responsible for his ac stead of being a moral ag his thoughts, and not to S ans. I would also ask y what do you found your b Sunday should be kept a day more holy than the

by which nature exists, or science with which I am so and I think I can safely de int me to one sentence the lide of the Bible, that smallest indication that Su sacred day. I can almost hear you say: Why, does Remember the Sal and keep lit holy ?" Bu with Sunday? If you loo Book you will find that really the first day of the eaventh day. No doubt t you would make would !! that all Sabbatarians mak Oh, well the time to charged; and I think if w day, that is all that is req just the same, so as we day," Let us see. Do

Troverts day, and the he time has been chang And I it is quite appared to change it, still one and our Center Aire day of the week; bu Plant total mic The harman God's

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furnishe d is furpublishbeen in a weak and declar until the labors of Bro. D.: ander the blessing of Geo in a more hopeful prosper ures to rebuild their hos ship were begun at the time ship were begun at tuo, labors of Bro. J. L. Harris 1 One year ago the proie editor summer some \$600 were in thoroughly refitting and fying the building. The thought brothe ing completed, Bro. Huffman invited to revisit Verons in the re-dedication of the characte the worship of God, which took place on the 22d of July, in the presence of a large and interested audience, both of the Veron churches uniting in the exercises Bro. Huffman preached from the text "Prepare to meet thy God" Amos 4: 12. The lesson from which was that all done by, and in the church of God, is to train men for usefulness here, and to most God in peace, hereafter. A deep religious interest was manifest, and by invi-

man' excuses the Sabr people d to furien, that eel that Sabbath anner in en have ing pertation Bro. Huffman followed it up to them . I fear with a series of very interesting abbath meetings some three weeks t worth ing in much good to the cause the cause of Christ in general. Six were baptized by him before he left I stand and some others are expected to If we follow soon. Near the close of his ve love labors, he presented the claims of God's holy Sabbath to a large and attentive audience, in a clear and affectionate manner. All appeared o give attention to the subject in the same kind spirit in which it was presented. Two have embraced the Sabbath, and others are investigatb, half ing that subject. Bro. Huffman closed his labors on the 15th inst. be disand has gone to Watson, Lewis ng man county, for another revival effort. unt for and may the Lord bless him in his labors. He is accompanied by Sister Huffman, and Bro. Judson G. Burdick, of Alfred Centre, as leader of the singing in his meetings. He proposes to devote a vear in this manner, and depend entirely on the voluntary donations of the people where he goes, for his financial and port. C. M. LEWIS. New London, N. Y., Aug. 18th, 1876.

long gaine Hebron and Vicinity. their The Quarterly Meeting held last month at Oswayo was led by Bro. Huffman, assisted by Brethren W.H. Ernst, W. F. Place, and I. L. Cottrell. from Alfred. The singing, led by Judson G. Burdick, was an item of n for interest. At the close of the meeting, appointments were made for more Hebron, Greenman's School Hame, may East Hebron, and the Samuit. an of These appointments cover nearly one; the field occupied by Sabbaththem keepers in this section, embracing have about forty families. The Hebron g dog church is the oldest and strongest o not point of interest for the defense of what the truth. On this pleasant Sah-I like bath morning, their good sixed an for school house was well filled. They eging ot let generally have a good congregation feed when preaching is announced. The justi Sabbath-school numbers about fifty. Here is a company of earnest workers. Perhaps the church bas never been as strong and prosperous as at ying present. They have been encour-We aged by additions under the labors of Eld. Summerbell during the past then winter. The following Sabbath we ctenmet Bro. A. A. Place at the East Herron society, who, by appointment, led in the services of the morning, he having also a meeting at Oswayo in the afternoon. The society of East Hebron is trying to maintain their worship, and we think they are extending their infuence. Their Sabbath-school has about forty on the list. There are resi- hearts here who are hungering for

7hile the the bread of life. The meetings at the Greenman School House and the Summit will my be remembered by us and we hope by others. There are Sabbathdim keepers in the adjoining districts vered who would welcome a religious visit. Indeed this is a good field for minably isterial labor. They have enjoyed and the faithful labor of a number of ting ministers, men of hard work and dom self-denial. This only makes them t of more hungry for the bread of life. in- The real want of the friends of the uces cause in this section is a faithful But, minister a man who loves the missionary work, who in self-denial ty I and cross-bearing shall be to them an undershepherd who shall feed of the membership with the word of s God and labor to unite them in and body. What a privilege to ald in g the religious education of the children and in leading sinners to the fountain of life. A man here would it find his heart and hands full Sap pose a minister should go under the great command, trusting the people for whom he prays instead of depending entirely upon the Minde ary Board, do you not suppose le would be cared for? Certainly be would. Settled here with personal ing effort, trusting the Master Remight hope to see a strong scale with a good house of worship water would be a light to the and a strong defense for our mon cause.

DR. HENRY C. WARD, of Hor nelleville, N. Y., committed anticle on Thursday, Aug. 17th, by cutting his throat with a razor, in a best shop. The cause is supposed the attributable to the use of interior ing drink,

Henry, U. Bonnett, an ear in a foundry at Millport, N. Y.

Dispatch of Philadelphia, has come want of money, could I make him Sabbatarianism—An Official Voice from seventh that we can get. And now New Jersey.

Cloucester, New Jersey, has for should keep, if any. Who shall de- question. some time past been considerably cide it? Suppose we leave it to agitated over the enforcement of a God himself. He says, Exodus 20: prohibitory Sunday law. The Mayor of Gloucester sets forth his views on thou shalt do no work, thy man serthe subject in the annexed message: | vant, or thy maid servant." &c. MAYOR'S OFFICE, June 15th, 1876.

To the honorable the President and Members Gentlemen,—Whereas a petition was handed to your honorable body, at your last meeting, requiring you to instruct me to order the closing of all tobacco, confectionery, and our Sunday law makes an exception ice-cream stores and drinking sa- in regard to milk. Now all milk loons on Sunday, which petition you contains sugar, and ice cream is very properly referred to me withconsidered that petition, and can not see my way clear and right to but it is generally made on the order the closing of such places, I Sabbath day. I mean God's Sabfeel it a duty I owe to these peti- bath, Saturday; but the so called through you, as a matter of cour-

First, then, the Mayor of a city Will you please tell me why it is should do that which conforms to that milk at the temperature of the wishes of the majority of the thirty-two degrees Fahrenheit's hean circulated for a long time deal in on Sunday, while above that throughout our city, with the result temperature it is not? There was of obtaining the names of less than a time when the seventh day of the one-tenth of the voters, and about week was given as a sign to a cerone-eightieth part of the population, tain people, to keep as a Sabbath; I do not feel obligated to issue a but when Christ came, that time proclamation in favor of so small a | was ended, as he taught the people; ninority, and against so large a ma- and he used all argument to conjority; and as the leader and first | vince them, and every opportunity name upon said petition is that of to trample upon Sabbath customs to the honorable ex-Mayor James L. set them example; but their prejulines, my immediate predecessor dices were like at present: too in office. I would ask why he did not strong; and he could not convince; enforce the Sunday law? It was but they accused him of being just as proper then as now. econdly, was not the American our petitioners, that did we live in Revolution for the purpose of estab- the time spoken of above, when the

lishing religious as well as political command was that whosever doeth liherty? And was not the right of any work on the Sabbath day conscience to be free from all fet- should be put to death, I should at ters holding it to the observance of once close all places of business on any religious institution, one of the that day. Now, gentlemen, look at cardinal points aimed at by the pat- the effect of setting up opinions riot fathers in establishing our gov- without foundation, and then trying ernment? Is not the Sunday law to sustain them by prejudice, and to an instrument to force people to ob- force them upon others. The result serve a religious institution? Is is, we have over six hundred differnot the observance of Sunday a re- ent religious denominations. Each ligious institution? I have examined our Sunday law.

and find that it coincides quite well with the "Blue Laws" of Connecticut, and that it is nothing less than | agree with you that all the others a law to force the observance of a are wrong. It is as well for themform of religion by persons who do selves as for us that a majority of not approve of it; and if, by any in- the people will not imbibe these genious quirks, it can be construed he constitutional, it is certainly did, we would soon butcher each liametrically opposed to the principles upon which the Constitution if they had the power, not only close and the Bill of Rights are founded. I would say to you who have signed the petition and who are ever their notions might lead them earnest in the matter, will you not to do. But as it is with the small for once lay aside your intolerance, pox, cholera, &c., so we have peri-

dice? Let me ask you: When you In a few weeks, or months at most, know that a large majority of the it will pass away and become people are almost everywhere op- healthy again. I would say, gentlemen, that when posed to observing Sunday as a holy day, upon what do you base the you look at all the facts, I hope you presumption that they ought to be will excuse me closing up those forced by law to think like you places on Sunday. For any violathink? Have not they the same | tion of law or order on that day, my right to believe it non-essenoffice is open to hear your complaint tial to observe Sunday that you I am, very respectfully, yours, John GAUNT, Mayor. have that it is? They do not ask you to think like they do. Why should you compel them by NON-RESIDENT MEMBERS. law to think like you? Do you believe that all men are created with To the Editor of the Sabbath Recorder: equal rights? There is no Sunday

that his persuasion is the true doc-

trine that he is willing to risk his

soul upon it, and he will quickly

superstitious notions-for, if they

country, just as we have at

Some time ago I noticed in the law to make you act differently from | RECORDER an article on non-resident what you think. You can hold your | church members. I have been anxmeetings on Sunday in peace and liously waiting since, expecting to quietness, preach what religion you see a response from some D. D. and the law protects you from all worthy of a place in the RECORDER, like, make all the noise you like, harm. Did not the same God who pointing out a remedy how these made you to think one way, make "non-residents" are to be retained those opposed to you to think the in the church; and as we are of that other way? Do you not see that if class would like very much to hear by law you could force men to observe Sunday against their wishes, something more about it. I think you only make them personate the it quite as important to retain all hypocrite? Are you ignorant of we have as to make new conthe fact that neither faith, Christi- erts to the Sabbath. Many go ance can be enforced by the civil out from their homes and church relations, and away from Sabbath law; but that hypocrisy can? Is there one word in all the teachings privileges, and finally abandon the of the New Testament that tells Sabbath that might have been kept, you that the law-or any other force and perhaps made good home mis--should be used to compel men to sionaries, with no expense to the observe any part of the Christian religion? All the force used to Board, had some communication make men Christians is the teach- been kept up between them and ings of Christ and his apostles, and the church where they are members, their examples. The tenor of the thereby strengthening the bonds of whole work is to let men think as they church relationship. For instance, please. The Almighty Maker of man could as well have given him brains a child goes from home. He has to think always in the right way, loved that home and all its members | sota. as to think as he pleases; but then dearly; perhaps he never realized man, if he could not think wrong, how much he loved them until sepwould have been a mere machine, arated. He settles away from home not responsible for his actions, instead of being a moral agent, as he and its influences, and as time passes now is, responsible only to God for he longs to hear from them; but his thoughts, and not to Sabbatari- from his experience, when others of ans. I would also ask you, upon what do you found your belief that the family went away, he has little reason to expect it; he knows that Sunday should be kept at all as a probably his name will not be menday more holy than the rest? I can not find in any of the principles | tioned, unless it is to tell how large by which nature exists, or of which the family number. New relations moral ethics are made up, or in any are formed and new friends, that science with which I am acquainted. threw around them their friendly and I think I can safely defy you to point me to one sentence between influence, saying, Make our house the lids of the Bible, that gives the your home; we will be like your smallest indication that Sunday is a former brothers and sisters. Persacred day. I can almost imagine I chance he has heard by way of hear you say: Why, does not God

others how the old family have disgraced themselves by some misconduct. Sad thought. He will say, I'm glad that I'm away from them. When I make this application to church, my very soul is filled with indignant sorrow, and I feel to pray you would make would be the one God give us such love for thy truth, that we may not forget the truth

"Remember the Sabbath day

and keep it holy?" But suppose

he did say so, what has that to do

with Sunday? If you look at your

Book you will find that Sunday is

really the first day of the week, and

that Saturday, or the Sabbath, is the seventh day. No doubt the answer

I have heard a thousand times, and

that all Sabbatarians make, namely:

'Oh, well! the time has been

changed, and I think if we keep one

day, that is all that is required; it's

just the same, so as we keep one

day." Let us see. Do you affirm

taught by the people and in thy But right here comes up another thought that appeared in the RE-CORDER, since the above, that peothe seventh day, and then tell me ple should not separate themselves the time has been changed to the from Sabbath privileges, or somefirst? It is quite apparent that you thing to that effect. Well. I can have tried to change it, for you pe- say from experience, that it is not missioners are fighting hard for the pleasant to do so, but I have not first day of the week; but will you decided as yet that it is not right. please to tell me who has the au- We should commit our ways unto charter of the Freedmen's Savings hailed by one of the men, who said, thority to change God's command the Lord, and if we are cast among and Trust Company. from the seventh to the first day? Sunday-keepers, then go to work,

until seven days after, perhaps after Bailey when I was bidding some of The following, from the Sunday his note had gone to protest for my Milton friends good-bye. They said to Brother B., "What do you Dispatch of Philadelphia, has come believe it all the same? Not at all, think of our people going off among their respective interests, and re- because in business matters he would think of our people going off among deem the same when sold for taxes. oners an board. E. Davis, Esq, of Shiloh, N. J. We use the reason God had given him, of course do not accept as true all instead of the blind prejudice that to think it was right," said he, positions taken by Mayor Gault, but he would have appealed to in relig- "but I don't think so any more; let think it well to give him a hearing. ious matters. Remember that the first is the farthest away from the are good stuff." Will the churches let us see which of these days we help us to be "good stuff" is the tion.

ing customs.

tennial Exhibition.

lands in that State.

south-east Atlantic seaboard.

There were also various bills in

THE FENIAN EXILES.

to whom they told their suffering in,

the penal colony, which is highly

interesting and sensational. When

The Catalpa is a slow sailer, hav-

lowance. They all arrived, howev-

evidently enjoyed the trip. The

only unpleasant incident in the voy-

age was the death of Mr. Farnham.

health, and was consigned to a wa-

tery grave on the 8th of August.

Captain Anthony, who commanded,

smile calculated to win confidence.

One of the most touching inci-

convicts as brother freemen. The

Thomas Henry Hassett, one o

from prison. We always kept on a

were confined in Freeman prison, at

Swan river, about twenty miles in

the whale boat from the Catalpa was

crew were then in charge of an of-

The next morning a man from the

ficer from the vessel. During the

they will temporarily remain.

Moscow, Iowa, Aug. 15th, 1876.

10, "But the seventh day is the Sabbath of the Lord thy God; in it CONGRESS Congress having finally come to an agreement on the appropriation How about the cooks who stay at bills has adjourned. Some political home and do more work on Sunday, buncombe was indulged in at the while Sabbatarians are in church, last, but the desire to get away cut than on any other day? I hear few Sabbatarians find objection to that. that branch of Congressional busi-Your petition speaks of ice cream ness short. The President approved shops being closed on Sunday, and the appropriation bills by his signature, but found it necessary in the case of the River and Harbor, and go over. Consular and Diplomatic bills to simply milk with a little more sugar ont instructions, and as I have well put in and frozen. The largest accompany the approval with mesquantities are used on Sunday; sages of explanation. As is usual. many measures have been introduced, discussed, and acted upon | American barque Catalpa, landed at tioners to give them my reasons, Sabbatarians think it sinful to deal by committees, and one or the pier 1, North River, New York, in the article on the first day of the week: but it is lawful for milk.

other branch of Congress, which have failed of final action. Among the bills which, having passed the During the day a large number of House, go over on the Senate's cal- the organization called upon them, thermometer is a sinful thing to endar are the following: The Bounty bill.

The Steamboat bill. The bill to reorganize the United | the ship arrived, dispatches were States judiciar<del>y</del>. To repeal the Bankrupt law. For the further distribution of he Geneva award. To compel the Pacific railroad

for the repayment of their indebtedess to the Government. Declaring railroad land grants ibject to State taxation. The House joint resolution to pro-Sabbath-breaker. I would say to ide for the protection of the Texas

> The following Senate bills, recommended for passage by committees emained on the Senate's calendar on the voyage. After two months the at the close of the session: that the men were put on short al-To establish an educational fund

from the proceeds of the public

Relating to telegraphic communication between the United States and foreign countries. one of these sectarians feels so sure To regulate elections and elective

ranchise in Utah. Providing for the appointment of commission to investigate the oper ation of the several statutes relative to bankruptcy, and to recommend legislation thereon. To provide for and regulate the ounting of electoral votes and the ecision of questions thereon.

other. These people would to-day, The following are the most imall places on Sunday, but would pending in the House for action, make us go to church and do whatbut were not acted on at the time

citizenship, and to define certain her mission and bade her God speed, rights of citizens of the United and to-day he welcomes his fellow States in foreign countries. For a commissioner to ascertain men disembarked from the vessel

on what terms a mutually beneficial this morning and proceeded to the treaty stipulation. The docucan be arranged. To repair and rebuild the levees

In relation to the infringement of patents. To allow all persons charged with crimes in Federal courts to be competent witnesses. To amen I the laws relating to vantage. We were notified of the

internal revenue, known as the sailing of the Catalpa, and expected Mesde bill To utilize the products of gold and silver mines, known as the Bland | before the 17th of April, the day on

To relieve certain ships and vessels from compulsory pilot fees. To authorize claimants upon evennumbered sections of land within the about ten minutes to eight o'clock, wenty miles limits of the Northern | we left the prison gates unobserved, Pacific Railroad to make proof and and entered carriages provided for inimum rate of \$1 25 per acre. Establishing post roads; amended by the Senate so as to restore fast

mails and revive the franking priv-Concurrent resolution proposing and refusal of the brave Captain a common unit of money and accounts for America and England. The Senate bill authorizing the President to appoint commissioners to attend an international conference on the subject of the relative

value of gold and silver. The Senate bill supplementary the present statutes in aid and defense of the constitutional rights of

The Senate bill for the relief of settlers on certain lands in Minne-The Senate bill to amend the law relating to counterfeiting coin.

The Senate bill to limit and fix the Signal Service. The Senate bill to allow a pension of \$37 per month to soldiers who suers were destroyed and we were have lost both an arm and a leg. To confirm to the city of Chicago the title to certain public grounds. For an agreement with the Sioux | Catalpa and made for her. When |

Nation in regard to a portion of their reservation. To amend the act for the collection of abandoned property. For the relief of purchasers and owners of lands sold for direct taxes kept the Catalpa in sight while the in insurrectionary States. To apply the proceeds of sales of then twenty miles from land and

public lands to the education of the | near Rottenness, and rowed with Granting pensions for service in the Mexican, Florida, and Blackhawk wars. To provide for the expenses of District Judges when holding court

out of their own districts. To provide for arrears of pensions. To re-enact and continue in force | board. The crew of the barque gave the act of June 23, 1870, to authorize the settlement of the accounts of officers of the army and navy. In relation to the Japanese In demnity Fund.

To provide for the cheap transportation of freight between tidewater on or near the Atlantic coast | vessel and bade the police good bye, and the Ohio and Mississippi Val- saying, "We have emptied six cells To revise and simplify existing ette was commissioned by the government officials to follow us. laws imposing duties on imports,

and to reduce taxation. To grant lands to Dakota, Montana, Arizona, Idaho, and Wyoming for university purposes. To amend the act amending the

To allow the owners of undivided from us. He called a record time. interests in real estate in the Dis- "heave to," when the cartain of the trict of Columbia to pay taxes on Catalpa asked "what for " Georgette-You have twalve pris-To reduce the expenses of collect-Catalpa-There are no prisoners

Providing for a commission of G -Can I come on board? killed mechanics to attend the Cen-C.—No, sir. G.-If you don't heave to I'll blow your masts down. For the relief of the Choctaw Na-C.-I don't care; I'm here. see; if you fire on this ship you fire | that's sc; but it's no use. I feel To grant to the State of Ohio the

unsold and unappropriated public on the American flag. G .- I will give you fifteen min-Incorporating the Sioux City, Black Hills and Pacific Railway ntes to consider.

The Georgette stood off that ength of time. The captain of the Chartering a passenger and freight railway from Lake Michigan to the Catalpa had his hatches open and whaling lances and other gear in

the hands of committees, the titles of which have not become public captain of the Georgette saw the through the records of the House, while over two hundred private bills portant occurred since.

Four thousand dollars have ready been subscribed for the relief The Fenian prisoners who escaped of the escaped prisoners, names are Thomas Hassett, carpenfrom New South Wales on board the chaplain's clerk; Michael Farrington, constable of a quarry party; Aug. 19th, and were met by a large Robert Transton, who was employe number of sympathizing friends. in the prisoner's store.

ORIGIN OF THE BERVO-TURKISH

The Turkish Mainter at Washington, Arislarche Bev, has received an official declaration of his governsent over the city to members of the ment, dated Constantinople, Aug. committees appointed to receive the 19th, giving a history of the commen, and shortly after daybreak the mencement of hostilities with Servia reading room free. It sensibly recommittee assembled at the battery and Montenegro. The strife, it companies to create sinking funds and boarded the vessel. There was states, was caused by a few restless tailor's bills, as to pay for their a hearty, whole souled greeting, and ambitious men, who sacrificed newspapers.' but after the first burst of feeling of the country, and from the beginwas over the conversation turned on ning of the insurrection in Herzeadventures and experiences of the govina have by every means in can to give away their products. Notwithstanding their attitude the afford it, for to give away one newsby the Porte, and taking advantage may stop the sale of a dozen or a stock of provisions was so meagre er, in good health and spirits, and plain the reason for concentrating for a little while." Servian troops near the Turkish second mate of the barque. He for vilayets. Prince Milan in reply some time has been in delicate charged the responsibility of the military measures upon the Porte, and addressed a letter asking that his troops be allowed to assist in reled in Montreal, and called in four and now returns to Mare Island has a daring mien, tempered with a dents of the reception was the meet- ingly. In the meantime his agent

ing with William Foley. Foley at Constantinople requested that was a soldier in the British army Servia be given the administration and had seen hard service. In 1866 of Bosnia, on condition of paying portant of the measures which were he was tried on the charge of trea- an annual tribute. Without awaitson and felony, found guilty, and ing a reply the Servians invaded sentenced to ten years' penal servi. Turkish provinces and the Prince tude. He served his hard term with of Montenegro also declined hostilithe men who have now arrived, and ties. The Porte was therefore comment to the Constitution concerning Foley's time expired, but he knew The declaration then goes on to say how the Porte had religiously adhered to the treaty of Paris and places on the princes of Servia and Montenegro the onus of breaking

"Trusting to the justice of our cause, all our efforts shall tend tothe most intelligent prisoners, said: ward a rigorous prosecution of the "We were expecting for about two struggle waged against us, and try vears that we would be rescued to bring it to a speedy close. By lookout for a movement of any kind which could be turned to our adereign has a firm will to introduce in the empire, and which shall give her about March, but we did not to our population the material and which we effected our purpose. We

majesty, the Sultan."

land. After breakfast on the 16th, "A special to the Standard from Rasavci reports that Eyoub Pasha finally left Gurgusovatz and repayment for their claims at the us. Our party numbered eleven, in- turned to Gramada. From Gramacluding outsiders, who kept in the da he marched to Rasavci and then front and rear, to keep a sharp look-out for enemies." He then gave in towards Alexinatz. His vanguard attacked three Servian battalions on detail the full history of their final Friday, and drove them to the sscape, the overhauling of the vessel Ogrine mountains. His headquarers are now ten miles from Alexi Anthony to deliver them up to the natz, which town, with Deligrad, British, defying them to fire on the will surely fall." American, all of which has been

printed before. They reached DEATH OF SPEAKER KERR. Rockingham at 11.30 A. M., where A Washington dispatch of Aug. lying and got on board. The boat's 20th, gives the following account of the death of Speaker Kerr, and cir-

cumstances connected therewith: journey by land, we were not molest-Speaker Kerr died vesterday aftered though we met several policemen. When two and a half miles from noon. An embalmer was sent to shore, police came up and captured Rockbridge Alum Springs last night to embalm the body of the late. our horses and carriage which had been left on the beach. We had great trouble in finding the Catalpa, and the police got a boat and were party accompanying it, included searching for us. A storm arose Representatives Sayler, Speaker pro and blew us out to sea, and our purtem, and Casey Young, of Tennessee, together with Mr. Adams, Clerk all wet. Night came on and we of the House. Ex-Speaker Banks was invited to go, but was obliged were in a deplorable condition. When daylight broke, we saw the to decline, owing to engagements requiring him to leave Washington to night for the east. This is the about seven miles from the vessel. only case where a Speaker of the we saw the colonial steamer Georg ette and a police cutter searching House died occupying the position. for us, but they could not see us ow HOW HE DIED. ing to a rough cross sea. The police

ROCKBRIDGE, ALUM SPRINGS, W. Va... To the Public .- Our friend Mr. Kerr died about seven this evening. have been by his side for two days. His last hours were painless, as he

steamer went to land. We were all our strength to the barque. At this time both the Catalpa and the police had discovered us, and the was as remarkable as it was heroic. latter was fast pulling toward us, He was thoroughly content and prebut owing to the energy of Mr. pared for the unseen world. He Smith, first mate, we headed the was conscious and intelligent, genpolice cutter off and reached the tle and brave to the end. His dis-Catalpa first, and scrambled on ease was consumption of the bowels. but toward the last the lungs were a cheer, and we rushed over to the involved. He has been for days other side of the deck and drew our past, in fact, a disembodied intellirevolvers and presented them at the gent, a mere skeleton. Everything heads of the seven men in the police possible to be done at this remote spot, to soften this blow to his fam-Mr. Collins, who assisted our esily, by throwing the tenderest care cape, leaned over the side of the around his dying bed, has been done, and the last offices will be performed with all the thoughtfulthis morning." The steamer Georgness they could ask. We have sent to the officers of the House at Washernment officials to follow us. The barque could not go to sea that night, as the wind was dead ahead.

mast head reported the Georgette COMMODORE VANDERBILT is not bearing down upon us, and we were likely, from present indications, to Boys, get your tools ready, for the be able again to resume the manage-To provide for the erection of Georgette is bearing down on us." ment of business or horses; and military fortifications on Galveston We all sprang up and got our weap-lead. Texas. We all sprang up and got our weap-ons. The Georgette came alongside from the report of the interview I should promise to bring a keeper of Sunday a sum of money due him the harvest. I have many times to Sunday a sum of money due him on a certain day, but did not come thought of a remark made by Elder penses incurred in the late rebellion. ahoy," but there was no response called upon him recently, it would er August 14th.

S. S. Cox.

seem that the Commodore held the same view. To Mr. Weed's inquiry of "How do you feel to-day, Mr. Vanderbilt?" the Commodore despondently replied: "The race is almost run." "But." said Mr. "But," said Mr. Many a good horse has won on the moved his hand significantly, and

out of the race."

common occurrence for a society, or intermarriages. some benevolently disposed individreadiness, and heavy logs of timber | ual, to write a very flattering letter preparations to receive him, turned individual, with the hope that it Hagan, painter; Thomas Darragh, wrong to deprive the individuals for the object proposed. The fol-

with thanks the invitation of a nature," and that "a corps of womwestern Young Men's Christian Astern Y sociation to send that paper to their marks that 'they might as well ask the afflicted.' us to pay their board bills or their This is very true, but their power aided the insurgents. Indeed he can perhaps even better ask the Belgrade authorities to ex- simple experience of publishing one

An Affair of Honor Inglori-OUBLY ENDED. - Two Frenchmen. named Vaudrey and Ronet, quarthe pacification of Bosnia, conclud- friends to do the honors for them. ing by declaring that in case of re-fusal he was resolved to act accord-Vt., Friday, Aug. 11th. Shots were exchanged at thirty-five paces, and one of the marksmen was shot in the leg. There were four seconds. but no surgeon, and accordingly a Yankee physician had to be summoned to dress the wound. While for once lay aside your intolerance, pox, cholera, &c., so we have periand look the truth squarely in the face, and draw your deductions lepidemic to spread over parts of our
face, and draw your deductions lepidemic to spread over parts of our

To carry into execution the provisions of the Fourteenth Amendvisions of the Fo the County Court in St. Albans. They were amazed when the justice lodged in jail if bail were not furthat they had incurred a penalty of

> THE WEATHER, that inexhaustithis means we shall be able to exe- ble subject of conversation, is not cute sooner the reforms and im- without interest here. The season provements which our august sov- has been one of uncommon his wife and daughter, and the stew- Kenyon. We also invite brethren and heat, but until recently there has ard were drowned. been no lack of water. Now, howhear of her arrival until a few days moral comforts they have a right to ever, there is a general dearth, with expect from the government of his no prospect of rain soon. Clouds, apparently charged with a good sections, carrying 5,000 passengers, A London dispatch of Aug. 21st supply of the aqueous fluid, have appeared on our horizon, or, more properly, above our hills, but have somehow kept at an undesirable distance, though not so far away as to be without effect, for through their influence, we suppose, the tem. perature has been reduced from 98° in the shade to the point of a slight frost in some places on the morning

> > of the 21st.

\$1,000 fine, or a term of imprison-

NARROW ESCAPE.-The St. Louis Express on the N. Y. C. & H. R. railroad narrowly escaped being wrecked near Lincoln Creek bridge, a few miles east of Rochester. on the night of August 19th. The embankment at this point is seventy. five feet high. A rail was placed in such a manner as to make it an absolute certainty that the whole train would go over it. Fortunate his remains was forwarded. The ly a man walking on the track discovered the men at their work and he notified a farmer near named Wright, who succeeded in stopping the train just in time by swinging an old red lantern. About one hundred passengers were on board at the time, unmindful of the fearful danger they barely escaped.

THE INDIANS .- The questionable report of Gen. Terry's complete victory over Sitting Bull, which was published last week has not been confirmed. The variations of the report have furnished matter for conjecture, but the probability is that it will be some little time before the most wonderful healing virtues, ef so much desired. His composure any deciisve action will take place, though there is a liability of it at as if by magic. At last the demand became so great I found myself called upon THE HEALTH REFORMER IS A

ably edited and admirably conducted journal of health, and we believe that our families would be benefited by its study. We should be glad by its study. We should be glad by its study. We should be glad and when calomel and other poisons of the mineral kingdom were unknown.

At his residence in Hounsfield, N. Y., quite suddenly, Aug. 6th, 1876, Delos the mineral kingdom were unknown.

27 days. The deceased was a man of gento see it in all our households. Specimen copies can be obtained free by addressing the publishers at Battle Creek, Mich. "Instice" will please notice the

rule, that communications intended ington for an escort. His body will for publication must be accompabe taken to New Albany on Mon- nied by the name of the writer, and to this rule there will be no exceptions in cases where communications which have been published over the signature of the authors are called in question.

cure Scurvy, Syphilis, Salt Rheum, Boils, Tetter, Ring Worm, White Swelling, Sore Eyes, Running of the Ears, Ulcers, Fever

SUMMARY OF NEWS

There is in India a community of the blood which will nourish and invigor-lews called Beni-Israel. Their an-destors settled in India 900 or 1,000 keep it in repair until a ripe old age. It is years ago. They wear the orstome use the language, and conform to the social habits and manners of the Weed, "you ought not to despond. Hindus, but preserve the Jewish re-Many a good horse has won on the ligion. They strictly observe the home stretch." The Commodore Sabbath, abstain from unclean fish or flesh, and observe the great feasts. remarked, "That's so, Thurlow, Few of them are well versed in the Hebrew, but they have several books that I am distanced already! I am in the Marathi. There is little intercourse with the Jews, chiefly owing to the difference in costume and Two Sides to In-It is a very language, and there are but seldom

Archbishop Purcell, of Cincinnati has addressed a letter to the peopl of the United States relative to the to throw into the Georgette boats to the publisher of a paper and re- attitude of the Catholic church if they attempted to board. At the quest that a copy be sent to some toward the public school system, in expiration of the fifteen minutes the reading room, or a poor but worthy which he declares that the church has no disposition to interfere with may be an instrument of good, or that it would be worthily bestowed.

Either proposition may be perfectly try to exemption from taxation for true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of other schools, or a true, but those who make them, no the support of the supp the system. He farther says, is vessel and made for shore, after may be an instrument of good, or doubt justice and equality would enwhich we set sail, and nothing im- that it would be worthily bestowed. title the Catholic people of this counthare of the public school funds in doubt, are not aware of the extreme proportion to the number of pupils or boils. Fortunately they can be quick in the schools; but even this we are ter; James Wilson, painter; Martin general, who would feel it a great disposed to waive in your favor." general, who would feel it a great disposed to waive in your favor."

Wrong to deprive the individuals who devise such liberal things of the Bishop of Western New York, which purges the sore of its poison the only obstacle to its healing. Grow young in ten minutes with Hill's Instantianeous Hair Dyc. by paying for a copy of the paper the question of "Deaconesses and the Restoration of the Primitive Diaconate" in the Protestant Episcopal lowing from the Christian Secretary church. The Bishop thought "there gives the ideas of two papers on the ought to be two descons in every parish, to look out the sick and poor persons, assist the priest in divine "The New York Sun declines service, and do other works of a like in a reasonable time. It has also special

and ministering in various ways to ly to these cases. Here is a complicat Five years ago some of the members of the Lloyd street Jewish Syn-The men laughed and wept in turn, to vain popularity the true interests but after the first burst of feeling of the country, and from the hegin. The tailor who is making account of the introduction of new clothes can as well afford to give features in the wership—such as a great Soreness and Weakness, which I had do away a suit as newspaper publishers hired choir, an organ, etc. They for many years, and for which I had do to the company of the com formed an orthodox congregation, which increased rapidly, and now a new synagogue has been erected close by the old one. It cost \$20.ing consumed nearly four months greatest forbearance had been shown paper, especially to a reading-room, ooo, and was dedicated August 18th. of its pacific disposition they pre- bundred copies, but one suit of The Roman Catholics claim that pared to take an active part in the clothes is not sufficient for more the following members of their hie insurrection. Finally, affairs reached | than one person. The frequent no- rarchy in the United States are consuch a point that the imperial gov- tion that newspapers cost nothing verts from Protestantism: Archernment was compelled to formally can be thoroughly eradicated by the bishop Bayley, of Baltimore; Archbishop Wood, of Philadelphia; and Bishops Doyle, of Hartford, Becker, of Wilmington, Gilmour, of Cleve-

has been in commission ten vears. Cal., to be put out of the service. Though the hull is quite rotten, and the boilers worn out, the engine i reported as being as good as on the | Wisconsin will be held with the Rock day it was finished. She has steamed River church, commencing Sixth day evenabout 150,000 miles.

Recent letters from Ooroomial and Tabriz, Persia, report a steady increase in the interest of Moham medans in the Gospel. Everywhere deputy sheriff arrested the whole they are ready to listen, and, while party, and after an examination before a trial justice, they were held, prospects are good for large acces-

Houston, Texas, is reported by a nformed them that they would be dispatch of Aug. 18th. A fight took place, a general firing ensued, nished within forty-eight hours, and and several negroes were killed. THE Quarterly Meeting of Inde-that they had incurred a penalty of The trouble was not ended at the pendence, Andover, 2d Alfred, and Hartsdate of the dispatch. The Spanish brig Mayanezana

ment varying from five to ten years. N. F., laden with West Indian produce, struck a shoal of rocks in St. | 11 A. M., by Eld. T. R. Williams, followed Johns' Bay, Monday, Aug. 14th, and by communion; Sabbath, 31 P. M., Eld. L. became a total wreck. Capt. Foil, R. Swinney; First-day, 11 A. M., Eld. J. A Pennsylvania Central train

reached the Centennial grounds on Wednesday, Aug. 9th, with one hundred and ten coaches, in eleven mostly for the military encampment. It made scedule time, and delayed no regular trains.

Gov. Villagrane, of Lower California, telegraphs to the Mexican consul in San Francisco, that there is a general uprising of Indians along the Colorado river and in the adjoining county, against Mexicans. Several clerks in the United States Treasury have resigned, in accordance with an order giving leave of absence, with pay until the 10th of October to employees who resign prior to that date. Another Charley Ross has been ascertained to be some other boy;

this time at Sharon, Conn.

To Consumptives, Weakly People, and all Persons Suffering with Scrofula, Ca-tarrh, Scurvy, Syphilitic Affections, Salt Rheum, Piles, Erysipelas, Ring Worm, Tetter, Pimples and Blotches on the Face, Sore Eyes, Rheumatism, Dyspep sia, Fever and Ague, Liver, Kidney and Urinary Diseases, Nervous Debility, Heart Disease, Fits, Broken Down Constitutions, and every kind of Humor in Having suffered more or less for many

years with catarrh, weakness of the lungs

and a scrofulous disease which appeared

on my face in pimples and blotches, and after doctoring with the best physicians

and trying many kinds of advertised rem-edies (including Sarsaparilla), without finding any permanent cure, I experimented by compounding roots, using the mented 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 time effected a radical cure. I was free fecting cures of all diseases originating from bad blood or weakness of the system, to supply patients with medicine far and wide, 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

For Consumption, Asthma, Catarrh, Scrofula, Scrofulous Eruptions, Rheumatism er Complaint, Kidney and Urinary Diseases, Fever and Ague, Dyspepsis, Lost Vitality, and Broken Down Constitutions, these Root Bitters are universally admitted to be the most wonderful discovery in the world. Their searching, healing proper-ties penetrate every portion of the human frame, soothing the lungs and strengthen-ing the stomach, kidneys, and liver. For weakly, nervous young men, suffering from loss of memory, etc., caused from abuses in early life, and to delicate females these Root Bitter are especially recommended. No other medicine will

The first wire of the East River | Sores, Cancerous Formations, Dropsy, DENCE CHRESEBROUGH, widow of Barber Cheesebrough, in the Sist year of her age, tules, Blotches, and all skin diseases, so in full hope of a glorious immortality. quickly as the Boot Bitters. All diseases | She long prays have their origin in bad blood. The Root | when it came.

Bitters lay the axe at the root of the tree my desire that the suffering all over the world should receive the benefit of my

[Extract from Letters Received.] PIMPLES AND ERUPTIONS ON THE FACE. Dr. Frazier: Dear Sir,-I have been afflicted 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, I procured a supply, and in a few weeks they effected a cure. I now enjoy better health than I have for ten years. My case was one of the very worst. I can honestly recommend your bitters to all. M188 LIZZIE CORNWALL, Cleveland, O.

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

"I HAD NEVER FOUND ANTHING BE FORE THAT HELPED ME SO WELL."-Ow-Fenner's Blood and Liver Remedy and needed "for instructing the young tive action on the nerves, adapt it specivery common to females, readily relieved JAMESTOWN, N. Y., Dec. 20th, 1871.

DR. M. M. FENNER, Fredonia, N. Y. Dear Sir, -I was afflicted with Dysper a. Headaches. Sour Stomach. Constina estures in the worship—such as a great Soreness and Weakness, which I had tored a great deal, but never got more than some temporary relief. I began taking your Blood and Liver Remedy and Nerve Tonic about one year ago. I had never found anything before that helped me so well. I continued to gain steedily till well. I continued to gain steadily till thought myself wholly cured. About six months have now passed, and I have not had

MRS. ELECTA SWEET. Hundreds of cases like the above might be cited. This Remedy is a vegetable compound, so made up of the choicest plants carefully collected from every counland, Rosecrans, of Columbus, and rifying, together with Healing and Tonic or Nerve Strengthening and Restorative properties combined.

The United States steamer Saco

The United States stea

SPECIAL NOTICES.

THE next Quarterly Meeting of the Seventh-day Bantist churches of Southern ing, Aug. 25th, 1876. A full attendance is desired. J. C. ROGERS.

THE QUARTERLY MEETING of the Portville, Richburgh, Friendship, Scio, and Stannard's Corners churches will be cents, but most creameries went at 80 cts. ners, commencing Sixth-day evening be fresh make butter, from Southern tier fore the first Sabbath in September. The counties, at 26 @ 28 cents. Firkins had arrangement for preaching will be left to less inquiry, with sales 25 @ 27 cents, and invitation is extended to the friends to at 28 @ 30 cents. The heaviest part of meet with us and make it a season of special interest. THE Quarterly Meeting of Inde-

ville churches will be held with the Harts-ville church, commencing on Babbath from the West Indies for St. Johns, evening, Aug. 25th, 1876, with prayer and conference meeting. Preaching, Sabbath, sisters from other churches. Teams will be at the Alfred depot to carry those who come on the Sixth-day evening train. U. M. BABCOCK.

SEVENTH-DAY BAPTISTS visiting Chicago, and spending the Sabbath, are cordialtill twelve o'clock on the Sabbath, in the on the west side of Clark street, a few quote: doors south of Madison street.

\*\* AGENTS double their money selling "Dr Chase's Improved (\$2) Receipt Book."
Address Dr. Chase's Printing House, Ann Arbor, Mich. SABBATH LECTURES.—The friends

of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doctrine, are requested to mab heir wishes known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE, West Edmeston, Otsego Co., N. Y.

To the Donors of the Seventh. DAY BAPTIST MEMORIAL FUND .- The Treasurer of the Board is ready to receive principal or interest on notes or pledges | cents, and fair to good growths 12 @ 17 given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed Any information cheerfully given. E. R. POPE, Treasurer.

Plainfield, Union Co., N.J. A GIFT WORTHY OF A ROTHSCHILD 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. Address Dr. O. P. Brown, 21 Grand street

In Waterford, Conn., Aug. 12th, 1876 Rev. E. Darrow, at the residence Westerly, R. I., and Mrs. A. T. STILLMAN f the same place. In Sharon, Wis., Aug. 15th, 1876, by Rev. L. E. Livermore, Mr. J. K. Best and Miss Helen Ada Millmine, both of

Jersey City, N. J.

DIED. In Alfred, N. Y., Aug. 14th, 1876, in the Sd year of his age, after a brief illness, LAVERNIA, son of Michael and Betsey

At his residence in Hounsfield, N. Y.

erous impulses and honorable purposes
All who know him esteemed him highly He was a member of the Hounsfield church. He leaves a wife and children and many dear friends to mourn his death In Cedarville, N. J., MARGARET AULD of John Auld. She was 85 years of age was a member of the Presbyterian chi

of Daretown, and died in hope of a better life beyond time's tempestuous st In North Stonington, Conn., Aug. 12th, 1876, Invin K., son of Edward D. and Mary J. Swan, aged 2 years and 4 months. "Of such is the kingdom of heaven."

In Albion, Wis., July 80th, 1876, PRU-

In DeWitt, Clinton Co., leves, Aug. 4th 1876, Mysion R. Musicall in the 6th was of his age. This young man died from injuries received by the explosion of the boiler of a steamboat on the Cedar River July 3d, 1876, seven miles above Ceda world should receive the benefit of my remedy, and particularly such persons as have given up all hopes of ever being cured.

G. W. FRAZIER, Cleveland, Ohio.

[Extract from Letters Personed] man dying in about three hours after the accident. His face was badly injured, his jaws broken in six places; his body and limbs scalded from his neck to the top of his boots, the flesh sloughing off, leaving the veins and sinews bare ; yet, strange t say, he lived thirty-one days, suffering in-tensely, but bearing it with uncommon ourage, not uttering a murmuring nor com

courage, not uttering a murmuring nor com-plaining word, but cheerfully saying that he should get well. The explosion took place about seven o'clock P. M., blowing this young man with others on above, where in the darkness and drenching rain of the night, they lay several hours before help arrived. One man, badly scaled, walked back to town seven miles for re-lief which did not arrived. lief, which did not arrive until about 18 o'clock at night. His great anxiety to reach home at Welton while living. caused his physician to consent for him to be carried on the train, feeling that he could not survive but a short time whet er moved or not. He seemed somewhat revived when first brought to the open air on a stretcher, but while waiting for the train on another road at De Witt to take him to his home, he died about three hours after his arrival at that place. So his cherished idea of reaching his carthly to say that through timely preparation and a faithful, consistent Christian walk,

he was fully prepared for such a sudden sermination of his earthly pilgrimage. He was traveling in the interest of a firm of dealer its mustal intelligence as two lines and the sum of the Baptist church of Welton and the pecial promptness in duty had and the him to his Christian associates and friends. His funeral was attended on Sabbath day at the church, where a large audience attended to express their sympathy for the bereaved family, and the in the deceased brother.

J. B. Clarke, A. B. Prentice, D. E. Maxcampbell, L. C. Rogers, A. L. Dimmick, Lois Babcock, "Justice," A. J. Willard, G. W. Monroe, L. E. Livermore, E. Darrow, V. Hull, D. H. Davis, Horace Stillman, H. B. Lewis, C. M. Lewis, E. R. Maxson RECEIPTS. All payments for the SARBATH RECORDER.

are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl-edged, should give us early notice of the omission. H. Case, Ceres, R. Green Adams Centre, A. North, Mapleton, Pa., 100 33 50 Lois Babcock, Townsend, O., 250 83 55 Mrs. E. Sweet, Jamestown, G. W. Monroe, Moscow, Iowa 2 00 82

WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese, etc., for the week ending Aug. 19th, 1876, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates RUPPER \_Receipts for the week wew

22,711 packages. Exports, 6,590 packages. With light arrivals, markets bare of stock, there was a good business, and the daily receipts were quickly taken. There were selections of finest creamery at 31 @ 32 the week's business, however, was in good solid, yellow Western butter for export sales reaching as high as 7,500 packages. at prices ranging from 16 @ 19 cents. Mar-

Finest creamery, full flavored dairy Tier counties, New York.....26 @ 28 

CHEESE.—Receipts for the week were 63,598 boxes. Exports, 59,528 boxes. Gold 111. Cable 48s. There were lighter rey invited to spend the hour from eleven | ceipts and less business than previous week. Fancy factories in good order sold Lecture Room, lower, Farwell Hall, in the readily at 91 @ 10 cents, and the bulk of Bible class, held there by the Seventh day sales were for good, useful cheese at 8 @ Baptists. Entrance through Arcade court 9 cents. Stocks going over are light. We

> Skimmed cheese and damaged stock1 @ 5 Eggs declined to 16 @ 17 cents for nearby marks, and 13 @ 14 cents for best marks Western. BEESWAX.-Pure wax, 30 @ 31 cents.

BEANS are dull, but firm. We quote:

Mediums, per bush., 62 fbs.... 90@1 00 Marrows, "...1 40@1 50 TALLOW sells quick at 81 @ 81 cents. Hops.—Few bales new hops arrived this week, and sold at 30 @ 85 cents. Prime old hops are selling at 18 @ 20

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the world—Importers prices Larg-est Company in America staple article pleases everybody—Trade continually is creasing—Agents wanted everywhere best inducements—don't waste time—send

INTERNATIONAL LESSONS. 1876.

THIRD QUARTER, LESSON X.—INTEMPERANCE. For Sabbath Day, September 2.

PROV. 23: 29-35. PROV. 23: 29-35.

29. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt 4 not: when shall I awake? I will seek it yet again.

TOPIC.—"Touch not, taste not, handle not."

TOPICAL READINGS.
Total abstinence. Jer. 35: 1-10.
Rxample. Luke 1: 15-17.
Results. Dan. 1: 8-21.
Intemperance. Prov. 23: 29-35.
Example. Dan. 5: 1-6.
Woes. Hab. 2: 15-17; Prov. 20: 1.
Exhortations. Luke 21: 34; Eph. 5: 18.

GOLDEN TEXT.—"Be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5: 18.

OUTLINE. I. Warning against intemperance

1. Against excess. v. 29, 30. 2. Against moderate use. v. 31, 32. II. Fruits of intemperance. v. 33-35. 2. Vain conversation. v. 33.

3. Ignorance of danger. v. 34. 4. Insensibility to shame. v. 35. i. Increasing degradation. v. 35. QUESTIONS. I. v. 29-32. What is a warning? Is it the act of a friend or an enemy? How ought we to

receive a warning? What six things are mentioned in v. 29? Tell what is meant by each one of them. Which would you like to have? Who will have all of them? v. 30. What is the only way by which they can be avoided? Against what is v. 29 and 30 a warning? (See Outline I.1.) What kind of wine is meant in 2.31? What are we forbidden to do with it? What harm could there be in "looking" upon ther described in v. 32? What is the only safe II. v. 33-35. Into what kind of company does tions defile a man's heart? v. 33. How does v. 34 show that such a person is ignorant of his condition? Does his ignorance increase his danger? How does the drunkard treat

## Miscellaneous.

TOM'S COME HOME. BY J. T. TROWBRIDGE.

With its heavily rocking and swinging The stage-coach rolls up the mountain The mowers lean on their scythes and say

"Hullo! what brings Big George thi The children climb the slats, and wait To see him drive past the door yard gate When, four in hand, sedate and grand, He brings the old craft like a ship to land. At the window, mild grandmotherly eyes

Grow wide with wonder, and guess, and Then a quick, half-stifled voice shrieks out, "Tom! Tom's come home!"

Beam from their glasses with quaint sur

The face at the casement disappears, To shine at the door, all joy and tears, As a traveler, dusty and bearded and

brown,
Over the wheel steps lightly down.
"Wall mother!" "My son!" And to his A forward-tottering form is pressed

While he winks hard one mizty eye); Then calls to the youngsters staring nigh Quick! go for your gran'ther! run, boys, Tell him your uncle—tell him his son—

Our Tom's come home! The stage coach waits; but little cares sh What faces pleasantly smile to see Her jostled glasses and tumbled cap. Big.George's hands the trunk unstrap And bear it in; while two light-heel

Young Mercuries fly to the mowing field, And shriek and beckon, and meet half-way The old gran'ther, lame and gaunt an gray, Cost on arm, half in alarm, Striding over the stony farm.

The good news clears his cloudy face, And he cries, as he quickens his anxious pace, "Tom? Tom come home?"

With twitching cheek and quivering lid (A soft heart under the hard lines hid), And "Tom, how d'e do?" in a husky He grasps with rough, strong hand the

A boy's no more. "I shouldn't have That beard." While Tom's fine barytone Rolls out from his deep chest cheerily, You're hale as ever, I'm glad to see In the low back porch the mother stands

And rubs her glasses with trembling And, smiling with eyes that blear and

Chimes in, "I never!" and "Only think Tom's come home! With question and joke and anecdote, He brushes his hat, they dust his coat, While all the household gathers near-

Tanned urchins, eager to see and hear, And large-eyed, dark-eyed, shy young Widow of Tom's unlucky brother, Who turned out ill, and was drowned

The stricken old people mourn him still, And the hope of their lives in him undone But grief for the dissolute, ruined soneir best-beloved and oldest boy-Is all forgotten, or turned to joy, Now Tom's come home.

Yet Tom was never the favored child.

Though Tom was steady, and Will wa But offen his own and his brother's shar Of blows or blame he was forced to bear; Till at last he said, "Here is no room
For both—I go!" Now he to whom
Scant grace was shown has proved the o
Large-hearted, upright, trusty son;
And well may the old folks joy to find
His brow so frank and his eye so kind, No shadow of all the past allowed To trouble the present hour, or cloud His welcome home.

His trunk unlocked, the lid he lifts, And lays out curious, costly gifts; For Tom has prospered since he went late his long self-banishment. Each youngster's glee, as he hugs

Of affectionate pride in a son so good, Thill him with generous gratitude.

And he thinks, "Am I that lonely lad
Who went off friendless, poor, and sad
That dismal day from my father's door?

And can it be true he is here once more In his childhood's home? Tis hard to think of his brother dead, And a widow and orphans here in his

So little seems changed since they were of pegs where the hats were

The sober old clock with its lonesome And shrill, loud chime for the flying time;
The stairs the bare feet used to climb,
Tom chasing his wild bedfellow Will;
And there is the small low bedroom still, And the table he had when a little lad;

Ab, Tom, does it make you sad or glad,
This coming home?

Which are so simple that 1 am sure to know how to spell them.' There to kn

that which has ruined him? v. 35. Read 2 Pet How does this lesson teach-I. The doctrine of total abstinence

2. That sin will not go unpunished BIBLICAL COMMENTARY.

ance. v. 29-32. 1. Against excess. 29.30. "Woe unto them that rise up early in the morning that they may fol low strong drink; that continue until night, till wine inflame them; . . . that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5: 11, 22. · Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, . . . so that day come upon you unawares." Luke 21: 84. , 2. Against moderate use. v. 31, 31. "Wine is a mocker, and strong drink is raging, and whoseever is deceived thereby is not wise." Prov. 20: 1. "Be not among wine bibbers, . . . for the drunkard . . . shall

I. Warning against intemper

come to poverty." Prov. 23: 20, 21. II. Fruits of intemperance. 33-35. 1. Lust. v. 33. "And I find nore bitter than death the woman whose heart is snares and nets, and her hands as bands: whose pleaseth God shall escape from her; but the sinner shall be taken by her." Eccl. 7: 26.

2. Vain conversation. v. 33. "But for-

nication and all uncleanness or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor oolish talking, nor jesting." Eph. 5:3,4 Let no corrupt communication proceed out of your mouth." Eph. 4: 29. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

3. Ignorance of danger. v. 34. "He hath said in his heart, I shall not be moved; for I shall never be in adversity." Psa. 10: 6. "When they shall say, Peace and safety: then sudden destruction com eth upon them." 1 Thess. 5:3. 4. Insensibility to shame. v. 35. "Hav ing their conscience seared with a hot

iron." 1 Tim. 4: 2. "Who, being past feeling, have given themselves over unto lasciviousness,to work all uncleannesswith greediness." Eph. 4: 19. 5. Increasing degradation. v. 35. " Evil men and seducers shall wax worse and worse." 2 Tim. 3: 13.

NOTES AND SELECTIONS. The whole chapter containing this lesson is one of warning and dissuasion from the various evil indulgences so prevalent among men, and so ruinous in their results. Gluttony, covetousness, vile conversation contempt for parental counsels, wine-bib-

But go now and show me the sheep and And the cattle-where is that colt of

And the farm and crops—is harvest over I'd like a chance at the oats and clover! can mow, you'll find, and cradle and bind Load hay, stow away, pitch, rake behind For I know a scythe from a well-sweep ye In an hour I'll make you quite forget That I've been from home."

He plucks from its peg an old farm hat, And with cordial chat upon this and that, Tom walks with his father about the place There's a pensive grace in his fine youn As they loiter under the orchard trees, As he breathes once more the mountain

breeze, And looks from the hill-side far away Over pasture and fallow and field of hay To the hazy peaks of the azure range, Which change forever, yet never change. The wild sweet winds his welcome bow; That Tom's come home.

"You notice your mother is failing fast. grace And debts, and the mortgage on the place

She couldn't bear no like a man, you know. Some things in the past she seems to Herself for; what, it is hard to tell. I marvel how she keeps round so well. For often all night she lies awake. I'm thankful, if only for her sake,

That you've come home."

They visit the field: Tom mows with the to the ground. men; And now they come round to the porch again.
The mother draws Tom aside : let's sink Her voice to a whisper, and-"What do you think?

You see," she says, "he is broken quite. Sometimes he tosses and groans all night, And—Tom, it is hard, it is hard indeed! The mortgage, and so many mouths But tell him he must not worry so, And work so hard for he don't know

That he hasn't the strength of a younger counsel him, comfort him, all you can, l'om's heart is full : he moves away And now at evening all are met, The tea is drawn, the table set; In reverent, fervent tones has said

The opening phrase of his simple grace, He falters, the tears course down his face Set form is too weak his joy to hold;

The upheaved heart's deep thankfulness The supper done, Tom has his say: 'I heard of some matters first to-day

That a son, who has only to sign his name, To lift the mortgage and clear the score, Should never have had that chance before. Your troubles I share; your burdens

So promise to quit hard work, and say That you'll give yourselves a holiday Now, father! now, mother! you can't r For what's a son for, and what's the use

And so there is cheer in the house to night. It can hardly hold so much delight. Tom wanders forth across the lo And, under the stars—though Tom is not So pious as boys sometimes have been— Thanks Heaven, that turned his thoughts

from sin,
And blessed him, and brought him home once more. And now he knocks at a cottage door, For one who has waited many a year In hope that thrilling sound to hear; Who, happy as other hearts may be, Knows well there is none so glad as she That Tom's come home. -Harper's Magazine for September.

RHETORIC.—The late Fitz Green Hallock said: "A letter fell into vant girl. Its style charmed me. dered how in her circumstances in life she could have acquired so elegant a style. I showed the letter large as a spermaceti whale, and of State at Virginia City, Nevada, to some of my literary friends in the city of New York, and they sure to be slippery, to be addicted to State she represented on the occaunanimously agreed that it was a model of beauty and elegance. I appearances; and is hard to hold, even State; I was a sort of half-way then determined to solve the mys- with a harpoon. While the former is thing-I was a territory." tery, and I went to the house where a clumsy kind of beast, with big claw she was employed, and asked her feet, made for taking a good hold his wife, "let me tell you that how it was that in her humble cir- of the ground, and a rough shaggy facts are very stubborn things."

cumstances in life she acquired a hide, which gives large opportunities style so beautiful that the most cul- for catching and holding him. tivated minds could not but admire it. 'Sir,' said she, 'I came to this trust their money to folks because country four years ago. Then I they have magnificent banking houscould not read or write. But since es, or other places of business, splenthen I have learned to read and did residences, retinues of servants, write, but I have not yet learned to high stepping horses, glittering spell; so always when I sit down to coaches, flashing diamonds, gauzy Tom's heart is moved. "Now don't mind | write a letter, I select those words | laces, rustling silks, shimme which are so simple that I am sure satins and sweeping velvets, so long | you have uttered them.

ing, and drunkenness (v. 20, 21) are all de- eth. "Suggests the idea of 'poison nounced by the wise man. Finally, as 'sprit' into a system by a venomou though the dreadful vice of intemperance | reptile," working sure and dreadful ruin. was the most to be dreaded and the greatest cause of woe, he returns to raise a further last it is fatal as viper bite or adder sting. warning by means of a vivid picture of its | So with all sin. It opens up bright as ruinous results. The earnestness with morning, but closes dark as midnight. which he speaks against intemperance Whoever does not heed these warnings. everywhere reveals his firm conviction must expect the that the only way of safety is to "look not apon the wine." I. The warning. v. 29-32. Woe, to the fire of lust."-Henry. "Behold

"grief," etc.; literal, anxious care,) . . | effect of drinking much wine."-Pool. wounds without cause, (i. e., re- "Lust . . . bringeth forth sin, and sin ceived in causeless or unprofitable conten- when . . . finished bringeth forth death." tions, drunken brawls,) and the blear, Jas. 1: 15. Thine heart . . . utter. beastly redness of eyes; all these are Drunkenness lays open the heart, and sure to follow those who tarry long at | when a man loses his wits through it, he the wine. Who are excessive in their uses filthy and perverse speeches. Vain use of it. Those who allow such a habit conversation is a characteristic of the to bind them must expect that such things | drunkard. Shalt be as one in . . wll come upon them as a result, just as sea . . . top of a mast. "As unsurely as harvest follows seed sowing. | conscious of his danger as a drowned man "Whatsoever a man soweth that shall he | lying dead in the sea."—Hitzig. A lively also reap." Mixed wine. " Made strong | image of the condition of a drunken man and inebriating by the addition of drugs, who is utterly regardless of danger. such as myrrh, mandragora, and opiates." -Kitto. "The Greeks and Latins under- damnation, lie as much exposed as though stood by 'mixed wine,' wine diluted and | asleep upon the top of a mast, yet are lowered with water. But the Hebrews secure and sleep on."-Pool. Their giddy, meant wine made stronger and more in uncertain way is a dangerous one, and toxicating by the addition of higher and | they realize it not. They have strick. more powerful ingredients."-Lowth. Let en . . . beaten . . . I felt it not. those who are thus using to excess take He is "past feeling," and has given himwarning, lest wee and "grief" overtake | self up "unto lasciviousness, to work all them. As the only means of safety, take uncleanness with greediness." Eph. 4: Solomon's warning against even a moder- 19. Therefore "will seek it yet again." ate use. v. 31, 32. Look not thou | "Worst of all, the heart is hardened and upon the wine. "Shun every ap- | notwithstanding all these attending mispearance of evil." "Those who would be chiefs, obstinately persists in sin, and kept from any sin must keep themselves hates to be reformed."—Henry. Intemfrom all the occasions and beginnings of it, | perance, then, "inflames the passions. and be afraid of coming within reach of its | lays open the heart to vile conversation. allurements, lest they be overcome by produces insensibility to the greatest danthem." - Henry. "If we do not let | gers, and debars reformation under the sin enter at the window of the eye, or the severest sufferings."-J., F. & B. Drunkdoor of the ear, it can not enter our hearts." | enness is no new thing; it prevailed in -Trapp. When . . . red. "The Solomon's day, or he could never have color denoting greater strength."-J., F. described it so accurately. This inspired & B. Giveth . . . cup-"literal, writer commends total abstinence. as a showeth its eye," i. e., "sparkles."-J., F. | remedy for this great sin, and security

& B. Moveth . . . aright-"glideth | from its many evils. Would you enjoy the smoothly" (Lange's translation); "literal, goeth straight." Some interpreters hold that reference is had to its smooth, oily movement in the glass, and others make it refer to "the smooth, pleasant flow when swallowed, as it goeth down aright." | soul (Gal. 5: 21); (3) against society (Hab. In the next verse, "the acute miseries 2:15); (4) against God (1 Cor. 6:10) resulting from drunkenness are contrasted with the temptations" just mentioned. At last (literal, "its end") it biteth. Brings fearful afterpangs when its ruinous influence has permeated the soul. Sting- | overthrow (Joel 1: 5, 14).

handle not.

eat them.

PRACTICAL SUGGESTIONS.

oppose it (Dan. 1: 8); (4) pray for its

If I ever get a hundred dollars

and put it into a bank, and Jenkins

was the observed of all observers at

Madame Dorothea Diamond's ball.

in gave the following advice: Make

and do unto all men as you would

that they should do unto you. If

else is in your power to do cheerful-

ly, but if you can, help the poor and

unfortunate. Pursue this course

diligently and sincerely for seven

years, and if you are not happy,

comfortable and independent in

ODDS AND ENDS.

There have been plenty of Indian

A train was carrying a clergy-

my children." "Why shall we

meet again?" said the leader of the

A good story is told of Spurgeon

wishes to see him." The message

A little girl who was in the Car

"Madam," said a gentleman to

chaplain," was the reply.

"Because I am a prison

will pay your debts.

densed a world of rhetoric into a right to complain when the eaters

OUT OF REACH.

Jessie McDonald was hard at columns of the morning paper, that work at the washtub one day, when | Mr. B., my banker, has purchased a her little son Fergus came rushing fancy team, or that the lovely Mrs. B. into the room, crying as if his heart "Daddy'll die up there," he

on account of her exquisite blue sobbed; "they can't get him down." satin dress, point lace, and pearls, I "Die up where?" exclaimed Jes- will be one of the first visitors to ie wringing the soap off her Lands the bank that day; and what I shall want will be my \$100, and all the and wiping them on her apron. "On the top of the factory chiminterest, if there is any, due on it ney; the roap has slipped down, and and, if I can find no place that apthey can't get up another, and the pears safer than that bank, I will ladders are all too short."

roll it up in a rag and risk the burg-Jessie flew out of the house and lars. She covered her eyes with her hands. "Lord, help me!" she prayed from the depths of her anxious heart. a full estimate of all you owe, and

A sudden thought came as an anof all that is owing to you. Reswer to her prayer. duce the same to note. As fast as "Angus," she called, "unrave you can collect, pay over to those your stocking, man, and tie a bit of mortar to the yarn, and let it down your note every year, and get the

best security you can. Go to busi-Off came one of 'Angus's blue ness diligently, and be industrious; socks, knitted of the best yarn spun waste no idle moments; be very by Jessie herself. He raveled it out, economical in all things; discard all tied on the mortar, and let it down pride; be faithful in your duty to Meanwhile Jessie had sent for a

ball of stout twine. The end of the and meeting regular every Sabbath, twine she tied to the end of the "Now, draw the yarn up slowly,"

she said. Angus followed her directions: as the varn went higher and higher, she let out more twine from the ball in her hands. What steady hands they were, not tangling the twine or dropping the ball. If she had been unrolling a clothes-line, she could not have done it more quietly. At last Angus called out:

"All right; I've got the twine; now what are you going to do?" "Tie on the rope," exclaimed Jes-

braves at the Exhibition, but the first genuine feathered, moccasined, There was not a sound among the crowd; you could have heard a pin deer-skinned squaw made her apdrop, as, with breathless interest, pearance only the other day. That she was a thorough-bred member of they watched Jessie at her work. Sitting Bull's family was put beyond She tied the rope and the twine to gether as firmly as a sailor could doubt when she yelled at an urchin have done. Eager eyes watched it who steathily pulled a feather from ascend higher, higher, higher, until her head dress, "Bad luck to ye, Angus called out,
"All right, I've got the rope;

ye pale faced spalpeen ... Here she recovered her native tongue. 'Uugh!" she exclaimed, clenching stand from under." He secured the rope, came down ponderous fist. "Bad little brave. hand over hand—ah! one can't tell about such a thing! The workmen man, and five or six youths, who cried like children, and pressed kept scoffing at religion, and telling around Angus and Jessie with words of praise and affection. Then some endured it all, simply remarking as one wiser than the rest said. he got out: "We shall meet again,

"Let them go home alone.' In the little kitchen, the husband wife, and child knelt, and thanked God that their home was not made desolate! - Christian at Work.

SHARP WITTED WOMAN'S VER-

Mrs. Jane G. Swisshelm, who has a way of expressing her sentiments with manly emphasis, is writing letters from Europe to the Chicago was delivered, and the following re-When she visited the turned: "Tell him that I am en-Bank of England, she was struck | gaged with his Master." by the ugliness and the unpreten- | A baby was out with the nurse, tiousness of "the Old Lady of who walked it up and down the gar-Threadneedle Street," and thereup den. "It's a laddie?" asked the on proceeded to moralize as follows: gardener. "A laddie," said the If one bone of an animal betrays maid. "Weel," said he, "I' glad the secrets of its life, the anatomy o' that, for there's ower mony womof that right arm of British finance en in the world." "Hech, mon," S. H. RANSOM & CO., Manufacturers, has a lesson for us; and that is, that said the girl, "dinna ye ken there's security and splurge belong to dif- aye maist sawn o' the best crap?" ferent species. The latter may be as brilliant as a dying dolphin; but it is on the Fourth, was asked what sudden plunges and mysterious dis- sion. She said: "Oh, I wasn't a

"What a fact you must be," quoth the lady. So long as the American people "My lord," began a pompus young of nature" - "On what page, sir? judge, with pen in hand. The best prayers are those which FOR SALE. you try to answer yourself, after

NEW ADVERTISEMENTS. From Bauchy & Co. FANCY CARDS-1 Though the beginnings be pleasant, at the

styles with name 10c. Post paid .. B. HUSTED, Nassau, Rens. Co., N. Y. A GENTS .- IF YOU WANT the best selling article in the world and a solid gold patent lever watch, free of cost, write at once to J. BRIDE & CO., 767 II. Fruits of intemperance. Broadway, New York. 33-35. Thine eyes, etc. "Wine is oil TOR COUGHS, COLDS . . . trouble, (Lange's translation for with evil intent, or lustfully, which is the AND ALL THROAT DISEASES, USE WELLS' CARBOLIC TABLETS. PUT UP ONLY IN BLUE BOXES.

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But work while still the sun is sh Love will make friends with de Trust thou the promised end of b

Will live true glories thou art se For Love will find its own. ALPERD A. EVIDENCES OF CHRISTIAN

as vin each and all the control of t

fair Eden's bowers at Adem turned away.

To these it was to fight with average the Love hold its away.

There is no time for idle musing

Delivered before the Theologica. BY REV. D. E. MAXSON, D. NUMBER V. From Prophecy and Mirael The internal evidence th Bible was written by divine it tion is most abundant. T

branch of the evidence, I she vote this lecture. The gross a upon the Bible, by the Tom and Voltaire school of atheir bullies of literature, have their day and retired from the trast, leaving the field to a m fined, though not less dan class of assailants. The b treated as good enough for and children, and the objecti it are founded mainly upon conceptions of what it our teach. The main objection to oppose to these criticisms i they are inappropriate, as should complain of a steambo cause it will not run on a re It was not made to run on a re and so it is no cause of cor against it because it won't. It admirably where it was m work, and this is the most t severest criticism has a right

shoot with, or an iron foun weave cloth in. The Bible i mere charm, a fetish, to be the person, and by its mere r to work good to the wearer horseshoe is believed to by th ing Jews he says, "Searc Scriptures," and in his to prayer for his disciples, he Sanctify them through thy thy word is truth." The man in the desert must drink he comes to the spring, or be thirsty still. Nor will h reason to complain of the

they drink of it. No more d Bible profess to meet man's ual want, and work his sancti and perfection by his simpl ing at it; he must drink of ennial fountain, imbibe its pri live by its precepts, before claim its benefits. A ms starve his soul to skeleton in a land of Bibles, and it fault of the Bible, any mo it is the fault of a good din it does not feed a man look It will feed all who properly and it does not profess to than that. Right in the sai where there is a repository o there may be a crowd of robbers, villains, profane v

love, and revere the Bible? ly the reverse. Is the Bil vorite book in grog-shops, stores, gambling houses, an els? Is it the pickpocker book, the swindler's hand b plague is raging in the ci sands are dying daily, thoughtful physician disc remedy, and every one who and die just as if it had discovered, and then others complaint that the medicin

> has it not, or that does I and reverence its teaching will rest our claim for th There is some complain the Bible as an un bock, because it is not on chain of chapters and b ing the reader smoothly boat glides down a smo es not profess t book It was given to through, many

TRY time and

for nothing. So it is alwa who reject the Bible who against it. They are not a for it, and all because the drink of its waters, eat of of life. That is the test; judged by the rule of com esty, and there is no do reault. Contrast any I community or nation tha reverences the Bible, wit

of witchcraft, or the medic by the Indian. So far as it presence is concerned, the A A Night's Entertaiment " wou just as well. It is the doctrine Bible, what it teaches, what mands, which must be brough contact with the rational so receptive spirit, so as to be woven with the very texture minds, and become the alim our soul-life, to sanctify and This is the testimony which has left of the character and of the Scriptures. To the un

> he refuses to drink of it. It do profese to slake men's thirst

of it. What if the Bible d teach systems of science; it made to teach them any mo a mariner's compass was 'm