ENTS.

ALFRED CENTRE

(ATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

ARFRED CENTER N. Y. NATURE'S GOD AND HIS MEMORIAL. A

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As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reforms lory measures which shall seem likely to improve the moral, social, or physical con-dition of humanity. In its Literary and intelligence Departments, the interests and tastes of all classes of readers will be consulted.

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Whether it be to rear in stone
Vast pyramids of Egypt's sand,
Or girlie with defensive zone,
The boundaries on a mighty land;

Won, Recruits fill up the broken line.

nall the grandest works of time, That human power or thought hath

The hands drop off-the work goes on.

Men's thoughts reach out beyond their

Like lanterns shining in the dark,
Transmitted through the bard and rage;
Used guards with jealous care each spark.

that needs to live will live, the truth

Waits centuries for a tongue of fire,

And in its own immortal youth Springs up from gibbet, stake, and py

When not an eye but his could see, Died not, thank God, when he was dead;

Six thousand years, He said, ' for me.

see a great man die. " His p'ace

To see a great man die. "His p'ace, What living man can fill?" we say, "His thoughts, what lesser mind em brace? Such loss!" we murmur in despair;

"So much devised, so little done!"

A voice sounds through the viewtess air,

The hands drop off—the work goes

Time proves it so-no wheels are stopped Progress and Science hold their own;

The mantle that our hero dropped.

On other shoulders has been thrown;

Worn loosely for a time, perchance, But as the sire, sha I grow the son;

God leads himself the grand advance, The hands drop off—the work goes on

We lose the darling of our home, Some pure, sweet child, whose graciou

smiles
Brighten the darkest days that come,

He lifted us to higher planes, This was his mission, just begun;

And even life's dradgery beguiles.

Surprised, we find his smile remains,
His influence lives, his work goes on.

Or from our statutes wipes the stain
Of evil and oppressive laws,
Must work, and trust to God and time,

Nor hope with mortal eyes to see

Measuring thy work by life's few years Thou reckonest but by finite laws,

Thou fall'st before the day be won, Some heart inspired shall fill thy place,

The ranks close up—the work goes of

Grand hope! Sweet comfort! Rear thy

plans.
And sow thy seed with careful thought

That crowns the work so well be un:

That crowns the work of the greateful gleaners say,

"That we may reap"—His work goes
on.

—Church Union.

THE TRACT SOCIETY.

Thirty-third Annual Report of the Exec-

more vast in its claims, and more

grand in its triumphs. And so the

burden of our anxiety constantly in-

creases. If God be with us we

"can be sufficient for these things."

May he grant us abundantly his re-

newing Spirit. May he fill us all

Your Board have tried to care for

zeal and fidelity. Their proceed-

ings have been barmonious, if not

always wise and successful. Though

your plans have not been fully exe-

cial depression. The meeting of

perior to anything seen before in

our history. The resolutions passed

printing of the topical series of tracts

and their circulation within and

with his own wisdom and power.

to God.

In God's good time, if not in man's,
The miracle of growth is wrought.
Thine eyes may close before the day

The harvest, white, of victory.

Give to the wind thy idle f-ars.

Though in the conflict, face to face,

Sad leader of some hated cause,

Who rights the wrong, who breaks the

chain. From limbs long fettered without cause

We stand sometimes in blank dismay

The laws the gentle Kepler read,

The mind of Newton was to be.
I write—for r aders I can wait,

If need be, for a century ;

Eternal Patience knows no late.

Sandaria

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS 82 60 A YEAR, IN ADVANCE

VOLUME XXXII.—NO. 51.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 21, 1876.

as an invalid, hoping to be benefited cause of the Sabbath.

He possessed a clear head and generous heart, and such an upright character as rendered him useful in time his connection with it has been almost uninterrupted. In 1870 he was appointed Treasurer, and for three successive years he carried the burdens of that responsible position which were unusually heavy on acperiod. He was appointed for the fourth time, but after serving three months he prevailed upon his brethren to release him, in view of his failing health and the demands of his personal affairs. At the time of his death he was first Vice Presition since his resignation of the

association enjoyed with him in Christian work so long, he became endeared to us, and we can cheerfully bear testimony to his integrity and faithfulness in discharging the trusts committed to his hands. He uniformly had the bearing of a the spirit of the self-sacrificing friend rest a double portion of the Spirit

of God. In presenting this report we come The number of persons employed with feelings of mingled solemnity at home and abroad, as colporteurs and gladness. During the year the and lecturers, during the year, has Providence of God has afforded some | been nine-four laymen and five minnew vantage-ground in Sabbath reform. The outlook, despite many discouragements, has grown richer months. A sketch in outline of in promises of victory. The contest | their labors is all that can be given |

has become more intense and wide- in this report. spread. We have many reasons for congratulation. The year's review M. B. Kelly has been continued furnishes grounds for thanksgiving in Southern Illinois with the understanding that he should spend but The error we seek to overthrow is half the year in the service of the of no common magnitude. It bears sway throughout almost universal Christendom, accepted and received Bailey, in view of the demands of as truth. Still it profanes the halthe new mission field abroad, and lowed institution God gave the the prospect of insufficient contribuworld in commemoration of his intions. Bro. Kelly was able to lecfinite and sacred name. It breaks

ture in the Winter but a short time down his law and honors in its stead on account of sickness in his family. the authority of man. To wage war His wife and all his children, save upon this sin that has been enthroned one, were prostrated. One, a much in the creeds, and crowned in the +steemed daughter-in-law, died. With practices of the professed people of the watchings, anxieties and dis-God, is an undertaking that imposes couragements incident to so much the most trying obligations. It deaffliction, he says, "the hand of the mands the purest heroism, the deep- Lord has been heavy upon me. My est love, and the most indomitable activity. This contest is connected most vitally with the honor of our Lord and the welfare of his kingbut I will report only fifteen for the dom. From year to year it appears

quarter." Under date of July 6th, Bro. Kelly states that he has been kept at home by the necessities of his More than ever we need his presence. labor. He says:

They have been without a pastor since Bro. Milliken removed to Texas. the business entrusted to them, with I felt grieved when I learned that he cuted, the Board feel acquitted from | there still endeavoring to hold the | the sermons was on the Nature of their position in these times of finan- He was a licentiate in the First-day church for many years, previous to to visit Minnesota, in response to the embracing the Sabbath. The church request of A. North, residing near one year ago, in the attendance and have called him to ordination. I St. Peters, I came here about a enthusiasm of the people, and the advised them to wait until our Yeartokens of encouragement was su- ly Meeting which is to be held with them in October. They have moved as to be unable to make any appointtheir meetings to Alto Pass, a new village on the new railroad. provided for operations on a larger preached several times there and in

Bro. Kelly speaks of other neighborwithout our borders, and to the pur- | hoods where he addressed full houschase of a tent for use in lecturing, es, quite a number of persons rising have not been carried out, owing to for prayers, and some professing to those causes which disastrously ef- find comfort in believing. He also fected the income of the treasury. had considerable correspondence on The Board, early in the year, sought | the Sabbath question, some of which them from greatly exceeding the agement. He thinks there are severmeans provided, with what result | al promising fields for special efforts; will appear in the statement of the one in Williamson county, where number, a bereavement without a a series of meeting in their school dents of this Society for several prevented the meetings. He intends, years. Though unable to meet with the Lord willing, to occupy that field

great esteem, and his memory will believe in the Bible Sabbath. be cherished as a brother beloved in Under date of September 19th, with a suitable reference to his report he has been compelled by the learned, a Seventh-day Baptist. His

home of his daughter in that place, feeling is manifested toward the as I have been able to learn, the Ad-

by a change of climate, but his dis- JAMES BALLEY, as before stated, with considerable success. While ease rapidly advanced to a fatal has been under engagement to work professing great friendship for us, termination. From early life he for half the year. He has been manifested excellencies which won chiefly occupied in looking after the the trustful and affectionate regard | cause in Chicago and Northern Wisthe trustful and affectionate regard | cause in Chicago and Northern Wisthem. They are growing stronger | prise to say that they contributed genor of many friends in and around consin. As the result in Chicago, in Minnesota, while we are g tting | erously toward Bro. Rogers's mission. Leonardsville, N. Y., the place of the Sabbath-keepers there have been his only home on earth. His man- strengthened, and brought together hood was consecrated to Christ, and in a Bible class and an Auxiliary unfulfilled, and visions of questionto the church and cause of God. Tract Society. These organizations able authority. These fallacis are subject of the Sabbath was secured every relation. In 1863 his name in one of the leading papers of the first appeared in the list of the mem- city. This began in November and in their minds it is associated with ury. He then proceeded to Georgia, bers of the Board, and from that was kept up by Bro. Bailey for other doctrines that to them are Franklin Co., Vt., in answer to a about four months. The articles odious." appeared mostly in the Sunday edicount of the extensive enlargement fourteen articles, presenting the were willing to read them, and efforts in their neighborhood in beof the Society's business during that various points of the Sabbath doc- afterwards go over the same ground half of the truth for which they had watched he saw them thrown away. dent, having been kept in that sta- day, and several of the clergy of the parties came to him inquiring for was asked to preach at the First-day differing so much and using such arduties of the treasury. From the

2d, Bro. Bailey says: Sabbaths in Chicago in the interest Christian gentleman, and exhibited of the cause there. I found the Sabbath-keepers in good courage, maintaining with interest the Bible-class of truth. We make this record as in lower Farwell Hall. On one Sabmerited tribute to his memory; bath, there were fourteen present. and while we deplore our loss, we Two of these reside in Wheaton, earnestly pray that upon us may twenty-five miles west of Chicago. The mother of the lady is a Sabbathkeeper, and requested them to look ip the class. On the second Sabbath, Scandinavian from Hyde Park was view with me. He had seen the Sabbath correspondence in the Tribune last Winter, and became interisters. Their terms of service have ested in our people. He may, with acquaintance with the Young Men's Christian Association, and with as told that a gentleman and lady

service for themselves, are engaged in a missionary labor in the Sabbath cause. I trust the Board will pro-Society. This arrangement was vide for the following up of the and an interest was awakened also made with him and also with James | work so auspiciously begun and well | on the Sabbath question, which exmaintained in Chicago.' Bro. Bailey made an effort to get a

articles. The first one sent was St. Peter, Minn.: county, Wis., as directed, I requested friends there to arrange for lec-

consulted with the pastor and trus- well calculated, under existing cirtees of the Baptist church of Berlin | cumstances, to produce conviction city. Arrangements were made for lecture on the Philosophy of the Sabbath, the next Sunday. Notices the heart and conscience. The peowere given in the paper and church- ple seemed not only willing, but hitherto neglected farm so much as es. There was good attendance and to be able to report but one month's attention. Three minist rs were meet with crowded houses to hear the present. Some tracts were distribut- | Sabbath discussed. The candid ed. On account of the hot weather announcements have been frequently "On the first Sabbath and First- and hurry of business of the farmers, heard. I shall look into this matter: day of May, I was at Pleasant Hill. it was thought best to defer other if these things are so, I shall accept lectures until later in the season. A this truth.' And some have been leading member of the church, a able to say, 'I do accept this truth, deacon and trustee, came and offered and by God's help I intend to keep was going. May God overrule it the use of the house for other lec-An interesting letter tures when wanted. While in Berlin, was from him to the church I visited the Sabbath-keepers generread by the clerk, which was a cheer ally, and spent three Sabbaths there, ing to us all. I found the brethren and preached five times. One of blame in view of the difficulties of fort.' Bro. Dilday preaches to them. | the Sabbath as witnessed by the Law. Rec iving your instructions

week ago, and found that Bro. North had been so out of health ments. I spent the Sabbath with him, and learned a good lesson for those who have no church privileges. scale. Those looking toward the the vicinity, and visited from house At a suitable time, he read a chapter in Isaiah, and made some judimiliar way, discussed questions of a practical character in connection with the theme of the chapter. This exercise continued about as long as the usual Sabbath worship, and I think while it was a substitute for

to limit the appropriations and keep afforded much interest and encour- keepers at home on the Sabbath would do well to use the example. On First-day I preached to a small there are yet not Sabbath keepers, but bath sermon, in a crowded house at us with you in the great work of We have been called as a Board three leading citizens take the RE. Swan Lake. Some tracts were disto mourn the death of two of our CORDER. They invited him to hold tributed, and an appointment agreed upon to discuss the Sunday question parallel in any previous year of our house and built a bush arbor for the the Bible. Bro. North is out making experience. Bro. Gro. E. Tomlin- congregation in pleasant weather. arrangements for lectures in other the Sabbath doctrine by one of our us in our sessions, on account of his as soon as practicable. In his opin-tracts. By this means, he learned have made several attempts to win him to their faith, without success. the Lord. As a notice of his death | Bro. Kelly says that since his last | He is in sentiment, so far as I have

Westerly, R. I., Jan. 27th, 1876, deaths and removals. In some un- and some of them have been and equality. Though the bill was ab'e; only one or two meetings have sobs, "Brethren, pray for me, that tism was felt in every soul. Christ ventists have been making earnest l efforts to lead off our members, and they are sending their documents liberty and of God's holy day. among our people in large quantities. It is due the friends at New Enterand persuading our members to join prise to saythat they contributed gen-

> above the infid lity of materialism, and the speculations on prophecies appear to be doing good service. drifting many credulous persons Also an extended discussion of the away from trust in inspired truth ings prejudice many sine re Christians against Sabbath truth, because

signatures of "L. E. L." "E. M. D.," quire if the smaller ones had been and "Layman," furnished several in read, and if others were desired, and May 26th. His labors are detailed could secure the attention of many support of the truth. A wide spread he also solicited as much conversa- in his report of July 2d, as follows: interest was excited in the city and tion as he could secure with profit. elsewhere. The pens of opponents His address was printed upon one of for me to preach on the evening aftbecame lively in defense of the Sun- the number, in response to which er the Sabbath at a school house in ing to hear those who appeared to city came to the rescue with sermons, more. In some instances he gave Baptist meeting house at the Plains, guments in regard to the Sabbath. among whom were Drs. Kitteredge out tracts freely to the people as the next morning at the usual hour, and Fallows, and Bishop Cheeney. they were leaving places of worship, as the pastor would be absent to at-Some forty articles in all on both and they were received with apparextensively. Under date of July pages, and since he endeavored to tory. A desire being manifested for "In the month of May, I spent two who would give them a perusal, it is ed, and preached on every evening

L. C. Rogers, at the last Annichurches for contributions and to form auxiliaries. He has been confrom that evening to preach again D. Clarke, Unadilla Forks, N. Y. tinued to complete that work and to on the Bible Sabbath. During these Last April he wrote three articles labor for the objects of the Society, labors, a number expressed their deas opportunities might render advis- termination to keep the commandable. After finishing the canvass present, professedly to have an inter- and some special labors at different Plainfield, New Market, and New preached on four First day after- listed some six other writers, and flag? varied from a few weeks to twelve his family, unite with the class. The York. Meantime, the German Sabmeetings bring those who attend into bath-keepers at New Enterprise, Pa., requested that a lecturer might be there and hold some meetings, I conmany who come into the Hall. I sent to their assistance. According sented. I held meetings through ly, Bro. Rogers was instructed to the week in the Methodist house by had several times attended the class. visit them. Meetings were held Our friends, while making a Sabbath there for several weeks, concerning

which he says: "A pleasant revival sprang up, tended into neighboring churches. By following this up, an effectual door was opened for the spread of full discussion in the Leyons (Iowa) truth. Eld. D. C. Long, one of the Weekly Mirror, by request of a ministers of the church at New Enbrother at Welton. He secured the terprise, usually accompanied me to promise of the editor to admit his my appointments and assisted in the services. I preached at seven different points in Bedford and Blair printed, and others were rejected. counties, speaking every evening but Under date of August 30th, Bro. one for four consecutive weeks. Bailey reports the following from The claims of God's law and Sabbath were presented at each place with

other vital and conscience-quicken-"Before going to Green Lake ing truths. The meetings were in variably conducted as revival meetlabors have been so fragmentary ed friends there to arrange for the lings. I see no reason and tures, so that no time might be lost. truth should not be presented like other that I hardly know how to estimate This was not done. Finding no aper Bible truths. It is not a one-sided them. I spent about twenty days, pointments when I reached there, I but a many-sided doctrine. It is and lead to repentance, faith, and eager to hear. It was refreshing to

it.' The eagerness of the people to take tracts was remarkable. The interest was especially great at Roaring Springs and Martinsburg, thriving villages in Blair county. The places visited were all in Morrison's Cove, so called, a beautiful tract of country shut in by the Alleghany range, eight or ten miles across, and runing southerly for twenty-five miles, beginning at Williamsport."

In regard to Bro. Rogers's labors, Bro. Long states that several were brought to the Savior, and many were awakened to the truths of religion, and others who were standing secure in the observance of Suncious comments. I then, in a fa- day were unsettled and led to search and pray to be set aright. He says: "We are loth to have Bro. Rogers leave us. We are thankful to God for his able ministry, and also to the kind brethern who have

public worship, it was equally profit-able. Some Sabbath-keepers and good. May the Lord reward you for your kind help to us through We hope this display of feel ing for us by our English Seventhcongregation in a school house near day Baptist brethren may, under by. In the afternoon, I gave a Sab- God's blessing, more closely identify The agitation of the Sabbath

question at Harrisburg induced Bro. Rogers to visit that city. A bill was before the Senate (a similar one son has been one of the Vice Presi- But his own sickness at the time localities. The prospect has some having been introduced into the hopeful features. Bro. North is a House also,) to amend the Sunday Swede. His attention was called to law so as to exempt from its penalties those who religiously observe distant residence, yet he was held in | ion, some of the people there already | of the SABBATH RECORDER, and | be- | the seventh day. | Bro. Rogers spent came a subscriber. The Adventists twelve days in Harrisburg and vi- gathered. He has visited New En- have I witnessed such a gathering. cinity, speaking six times, once in the Court House and once in the Hall of the House of Representabrilliant and eminently useful career demands of his affairs, to spend the family, now consisting of four, are tives. Hon. Horatio Gates Jones has been given in the report of the most of the time at home. As to Sabbath-keepers. The settlement, and Hon. W. W. Brown were the Board of the Missionary Society, the prospects in Southern Illinois he which has been referred to in our champions of our cause in the Legis-

the cause involved was not lost. making that State a great battle-

weaker. We ought to lift the truth After a short season of rest from these exhausting labors, Bro. Rogers resumed the canvass for funds. He visited the churches in Rhode Island, and met with a liberal response in each locality, securing several huninto hop I ss unb lief. Their teach- dred dollars, which afforded much needed relief to the Society's treascall from there. or lectures. Bro. S. E. M. DUNN has spent a month B. Johnson and his wife have been tion of the Tribune, and received a and a half, under appointment, as keeping the Sabbath alone there for large circulation, on an average, colporteur in Chicago. His plan more than twenty years. They severally, of about forty thousand has been to go from house to house, greatly desired a visit from a Sevcopies. Bro. Bailey contributed leaving small tracts with those who enth-day Baptist minister and some trine and other writers, over the with the larger publications and in- sacrificed so long. Bro. Rogers But later in the day, when the peoreached Bro. Johnson's on Sixth-day, ple were resting in the ceats, he

> "An appointment was given out place them in the hands of those evening meetings, I readily consenthoped that fruit will appear in due First-day I discoursed upon the Sab- blesses efforts in its behalf. bath in Prophecy, and on the fourth, on Bible baptism, and the evening versary, was engaged in visiting the following, closed with a sermon on 'The Saint's Future Abode,' and

proceeded to the Eastern, and visited three miles from the Plains, pressed by several to have me come continues. On the following First-day, at the stated services, the minister who is supplying the pulpit preached a scrmon, accor

ing to previous announcement, in support of the Sunday. He attempted to make his hearers believe that sion, I followed with a discourse upon the Bible Sabbath. At the close, the week was the day that God sane | with the Spirit of Christ: ified. The Methodist minister, who on the "Sunday in Prophecy," showabbath keeping from the seventh to the first day was post apostolic. gradual, and chiefly by the power which developed into the papacy. An expression from the audience resulted in a generous show of hands for the Sabbath of the Bible. This was a day of victories for the truth which will not soon be forgotten. The Lord greatly helped me, and I freedom. Three persons had already commenced keeping the Sabbath.

received from the friends here a voluntary collection of \$15 20." Brother and Sister Johnson speak of Bro. Rogers's visit, as follows: "As our request has been granted,

able to previous engagements.

we write to express in a measure our thankfulness. Bro. Rogers labored hard, and we think that he is a workman that need not be ashamed, rightly dividing the Word of God. We could see that he had an influence with the people that was almost astonishing. A number think they have obtained hope in Christ, nd some have commenced keeping the Sabbath. We bless God and ake courage. We thank the Board for sending him, and we would willingly bear the expense of another visit if we were able, like some whom we know. We feel to praise God

Thus, it will be seen that Bro. the immediate wants of the cause, and by forming auxiliaries; channels

the prospects in Southern Illinois he further remarks here in relation thereto is deemed unnecessary.

Bro. Milton W. Sr John died at Bro. Milton W. Sr Joh

and power in the meetings have

been very marked." The Eastern and Central Associations, at their last sessions, adopted resolutions recommending the impurpose never lost sight of in all the provement of the opportunity afforded by the Centennial Exhibition for the distribution of Sabbath publications. This action was considered by the Board, and as the re-ult, Bro. I. D. Titsworth was appointed to take charge of the enterprise. As yet, he has spent but a short time in it, and asks no pay for all Mr. Moody has preached in his services. He says that on first Chicago, and it was interesting t entering the grounds in the morning he found the people so intent on sight-seeing, that it was next to impossible to get their attention. Some would take tracts, and as he text was: "For all have sinned and to the tracts and enlist them in conversation upon the subject. He found it amusing as well as distressthe neighborhood. From thence I be leaders in Christian churches He has distributed several thousides were published and were read ent pleasure. He distributed 41,774 and spoke of the relation of the law and the gospel in the Christian's vicuous by mail at his own expense. He Question—"How can expresses himself as confident that good will be the outcome, as the

for three weeks. On the second Lord is on the side of truth and meeting short, pithy, and warm, and As an illustration of what may be done by individual effort through the local press, the following facts missionary, located in the midst of for the Winfield Standard, "On ments of God and the faith of Jesus. Breaking Bread on First-day," noons, exclusively on the subject of twenty-three articles have appeared the Sabbath. A desire being ex- on both sides, and still the battle services for revival meetings." As-

To be continued. From the Independent.

TION. BY REV. ABBOTT E. KITTREDGE. My letter shall be devoted to the Christian Convention held in the the first day was the identical day was remarkable, both in the attendwhich God originally blessed and ance of pastors and delegates, and sa ctified. After a short intermis- in the deep interest sustained dur- believe in and practice dancing ing all the sessions of the three days. and card playing, what would you And first, let me give you the "call" do?" Ansicer—" Give them somewho thought that the first day of is peculiarly felicitous and fragrant the best thing, always." "Beloved Brethren, the outline

had just advocated the theory, was given above of the proceedings of then called for an expression from the spirit in which it is called. It earty response was given from all bands of Christian love and broth- unbelievers. God wants his people parts of the house. On the evening erhood. We shall experience the separated. The cry ought to be following, I preached at the Plains pure joy of Christian fellowship and raised all over this Western country praise and counsel together earnest, Separation, separation!" ing that the change of practice in ly and practically over the work of ful unity of heart amongst Evan- pour down his blessing." gelical Christians, and have resultmust do good to a Christian heart scold those that do come." was enabled to speak with great to breathe. And when our brethren Others have promised to consider the question of duty in the matter and act accordingly. With a promise to return to this field at some fu-With a promwe can not but feel that the enjoy- enough." ture time, if desired, I decided to ment and the usefulness of such a resume labor in other fields, agree-Christian Congress will be thorough have spent a little over five weeks, preaching every evening, and on brethren, and bring as many 'true yoke-fellows' with you as you can. First-days, twice and three times; Come prepared to study together in all, thirty-nine sermons. I have

> work of the gospel. Come, bring ened, burning church will reach the come with fervent pravers that the Master of Assemblies may himself it may be the occasion of a still

On Tuesday afternoon, at three o'clock, the Convention was called to order by Mr. Moody. It was long, and I must hasten to note one raining hard; but three thousand or two more striking features of this were in their seats, a very large Convention. The topic "How to number for the opening session, and Reach the Young Men," awakened number for the opening session, and considering the dark, wet day. About five hundred pastors were present, mostly from Illinois, Indiana, Iowa, Michigan, and Minnesothat he ever put it into our hearts to ta, and more than that number of write to you to send a minister to laymen; so that the expectations of those who planned the Convention were more than realized as regards numbers. And all of these men of olessing; and they left behind them

praying churches, who confidently expected their pastors to return to have been secured, we hope, for a them richly laden with the "good steady supply in the future. He things" of the kingdom of Christ. has also opened two new fields This fact was clearly brought out in where, with faithful cultivation, a held at the close of the preaching good harvest seems likely to be service on Tuesday night. Never terprise and vicinity a second time, In that crowded room were more and reports his labors under date of than five hundred ministers of the sept. 11th. We can only extract ical denomination, but the dividing jor, also Cornelius and Peter, and of the precepts of the Bible. That personally known the Lord Jenus. lines could not be seen-they were "It is to-day just a month since I all one in a common Lord and Say-

aged 51 years. He had gone to the looked for quarters, a better state of brought into their courch. So far ably advocated, it was defeated; but been thinly attended; the others, I may receive the promised blessing has been exalted and denominationfull or croweed, and at several the and know what 'passion for souls al walls lowered. A new impulse pe ple could not all get into the is," the scene was both thrilling has been given to practical Chris-The contest will only become hotter, pe pie could not all get into the work and grand. I could not but say to tian work, and we expect confidently very much indeed; have had unin myself: If the watchmen of Zion to hear of harvestings to the glory ground in the interest of religious terrupted good health; and the evi- are thus broken down in penitence, dences of the Holy Spirit's presence and are pressing up together to a great Northwest. The work is also that shattered blade shall fall the neeple will follow, and "Zion will the churches of the city.

CHICAGO, Nov. 27th, 1876. eing come and the glory of the Lord having risen upon her." The one purpose of the Convention, a

> hree days, was a more thorough reparation for successful work in he Lord's vineyard. The first hour in Tuesday was devoted to prayer and praise. Then followed Mr. Moody's talk on "How to study the Bible," which he has given in other cities. The sermon in the even watch the eager-faces of the pastor who were listening for the first time to this unlearned man, whose only ordination had been the baptism of the Holy Ghost and of fire. The come short of the glory of God." On Wednesday, the topics which awakened the most general interest were "How to Conduct Prayermeetings," and "The Importance of Inquiry-meetings and How to Conduct them." On Thursday, the richest hour was that devoted by Mr. Moody to answering question on practical work, these questions having been written out and sent to the platform. Let me give you

Question —"How can a good prayer meeting be kept up in the country, where the people are scat-tered," etc.? Answer—" Make the you will have no trouble. No more difficulty in the country than in the

some of these questions and answers.

that you may have an idea of the

quickness of thought and keenness

of wit, which surprised and delight-

Question-"How shall a home leaving an appointment for one week are taken from a letter from Herman a sparse population, secure a church from that evening to preach again D. Clarke, Unadilla Forks, N. Y. building?" Answer — "First be sure that the Lord sent you there. There are too many half-starved ministers in places where there is room only for one or two churches. Twelve or fifteen persons, mostly "Collections for the Saints on Sun-IIf the gospel is being preached and some special labors at different young people, rose for prayers at points in the Central Association, he different times. At Georgia Centre, started a controversy which has enrunning out your denominational Question-" How to begin special

> swer-"Don't like that word 'revivreally desire a work of grace, and them, life must be self-denial; gival.' Get the people together who set them to praying for themselves; THE CHICAGO CHRISTIAN CONVEN. and, depend upon it, when they be come auxious sinners will surely be anxious. The great hindrance is in the church. Question-" How to teach Chris-

tians to work." Answer-"Go to work yourself. Christ never said Go, but 'Come.'" Question-"When a congregation

I called for an expression from all for this Convention, for its language thing better, and they will go for Question-" A brother in of light wants to know if it is consistent for a Christian to take a se the only one who voted for it. I this Convention will show at once cret oath?" Answer-"I can only speak for myself; but I could never all who believed that the seventh is our hope that these days will re- join a secret society. We are comlay was the Bible Sabbath, and a new and greatly strengthen the manded not to voke ourselves with

> ly and practically over the work of Question—"Are church fairs, lot saving souls. Already the gospel teries, etc., worng?" Answer—"I thrive only on good-will. Obeying carriage of himself is according to meetings which have been in prog- am opposed to them entirely. Get the Lord, we prepare his way; reress here have occasioned a delight them out of the way, and God will fusing to obey, we strengthen the

There is an atmosphere of Christian in rainy weather?" Answer love and prayer and hope—we say "Make such meetings the richest in it with praise to God-which it interest. And be careful not to

Question-" Is it right to displace from the region round about shall the witness of the Spirit by the to hatreds. We are building up join us, when we shall learn of the Word of God?" Answer-"God's works of God among them, and Word is the foundation of the withear their best thoughts, and examiness of the Spirit. Study the Word ine the methods which have been and keep your eye on Christ, and we are refusing a little pain to con- every string, from the highest to the tried and proved in Christian work, you will have the witness fast summate that for which Christ en-

Question-"Is it not wrong to build costly church edifices, when there are ing our duty which Christ has not ordinarily called "religious," as to ly realized by all. Come, then, so many poor," etc.? Answer-This is an old controverted point, and you had better let it alone and keep busy saving souls."

ing your best thoughts and your people any way. The pews have richest experiences. And, above all, very little to do with it." Question-"How do vou endure this heavy strain?" Answer-" Bepreside over the Convention, that cause I do not carry round any burdens. The work is the Lord's. I and virtue. Take care lest your sucked out of them, and who move

make us all more wise in winning all off on my blessed Burden-Bearer. and go to sleep the instant my head slaughter," you verily believe, as live in a serene world where nothing touches the pillow." But my letter will grow to be too are as verily mistaken as was he. - emaciated, etiolated men, for the a very deep interest, and the ad- is emasculated by the modern prefix. dress of all others which thrilled the audience was by Mrs. Willing, who | your hands, ye sinners, and purify

bility of Christian women. said: "If the motherhood of this "Depart from evil and do good." city, with its immense power, now | And thus through the whole Book, to such an extent hidden away, were from Genesis to Revelation, a moral consecrated to the Lord Jesus precept is never prefixed with the tle children?" said a friend to Rogers has done a much needed God had come up to our city hun-work in canvassing for funds to meet gry and thirsty for a great spiritual pose, how quickly would Chicago be common. Just think of the Bible cause God has set no limit before revolutionized.'

suggestions. He found inquiry commit adultery," suppose we had, "Do you really love Jesu meetings in the following passages: do try not to kill, do try not to dear?" asked the mother. Luke 3: 9; Matt. 11: 3; 12: 10; 13: steal, do try not to commit adultery. 36; 17: 10; 24: 3; and then he de It is time to stop recommending exscribed very vividly a few of these perimenting in morals. None of it answer. "The sweetest fact I find in quiry meetings—such as the inter- is from above. It is all from be- in all my past life," said a very view between Nicodemus and Jesus, neath, a device from the devil to aged Christian, "is the fact that the jailer of Philippi and Paul.

WHOLE NO. 166 b

of Jehovah Jesus all through the

CHICAGO, Nov. 27th, 1876. SOMETIME. Sometime, dear heart—yes, sometime,

The brighter days will come, And floods of golden sunlight Will flash across thy gloom

Sometime for thee will open The fairest flowers that be And rometime in the future The birds will sing for thee. To all there comes a morning Who wait the end of night-

For every hour of darkness

There dawneth one of light. Then, oh, my heart, take courage, The east begins to glow.
Tis always morning som where,
'Twill come to thee I know.

LOVE YOUR ENEMIES.

Our Lord recognized and an swered our objections to loving our of the cross of Christ. It is noth-enemies, in the command which we find it hardest to obey. We are to bless them that curse us to do good to them that hate us, and to pray for them that despitefully use us and persecute us. We can not follow our weak bearts, and reply against him. "They hate us, they curse us, they despitefully use us. He had just those enemies in mind, and described the very aggravations which we plead when making exceptions to his law. And we must obey him. Our well-being, the welfare of the world, is bound up in obedience to this supreme law. Loving our friends is easy; publicans and sinners do that. Doing good to those who do good to us indicates no high virtue. Here, also, the publicans and harlots might go into

-Christian Union

the kingdom of God before us. Life, as a matter of ledgers, of exact debits and credits, as moral in the mode of some moralists-commercially moral-might be ideally good, if neither sin nor suffering were in the world. The babe wailing at your feet, the decrepit father or the sick orphan, the starving poor and the homeless wanderer, set aside commercial love. It is too scanty for our earthly need. We can no live by ledger. The sons of light are called to make the world bright and glad. Theirs is a high calling. For them life is more than com merce. When their standards drov to the level of debits and credits. their light is extinguished. For ing to those from whom they expect wretched rather than the rich

their feasts. Loving our enemies is of the same We are to love them—in esteem and good-will-as a part of our duty as sons of light, as a necessary part of our office as members of a broken moral order, as

stewards of a heritage laid waste by We shall find reasons enough. The tie of race commands goodwill. We rejoice that more and more the brotherhood of men enforces upon Christian consciences the duties of brothers. The tie of neighborhood is not less eloquent. God, who in his providence placed Samaria and Jerusalem in neighbor-

hood, laid on them a duty of goodwill. The nearer they are, these something separate from his own enemies of ours, the stranger is the obligation of the good-will. Peace is an essential condition of progress. dominion of evil. In nothing else do we quite so surely work for and ed, we believe, in many conversions. induce people to come out to church with God as in good will toward our enemies. We are reconciling emotions alone. Religion is made ourselves with that world which he is "reconciling unto himself." In. nothing else are we quite so surely moral emotions, of volitions, of eduworking with Satan as in giving way | cation—in other words, of | every-

walls of division, we are feeding

angry emotions whose hot breath

dured the pains of Calvary. We can urge nothing against doanticipated. It is easy to revile again; it is easy to answer hate with religiously who is transacting his hate; to fight fire with fire; it is proper business with energy, equity easy to move down a smooth de- and fidelity. That is a part of his scent of passionate emotions into religious life just as much as it tians can 'strive together' in the rentals right?" Answer-"A quick- chill indifference to any but those who have our views, our prejudices, our angers, and our loves. And the join in the communion of prayer and next step is the descent into bell. in fellowship. these malevolent emotions, are not, Christians. Christians are not men of the Lord! He calls you to glory wider revival of pure religion, and do the best I can, and then roll it light become darkness, while around almost without touching the make us all more wise in winning all off on my blessed Burden-Bearer. "breathing out threatenings and ground with their feet, and who

> BIBLE COMMANDS.—There is no weakness in them. No one of them ly doing whatever it is right for 'trv." The Bible says, "Cleanse spoke to mothers on the responsi-bility of Christian women. She "Cease to do evil. learn to do well." Cease to do evil, learn to do well." ion. saying, Try to depart from evil! which they may not serve him," The Convention closed with a talk on inquiry meetings by Mr. Moody, and it was exceedingly rich to another! And instead of "Do little one six years of age, in the in Bible illustrations and practical not kill," "Do not steal," "Do not hearing of her Christian mother.

break down the force and majesty from my earliest childhood I have the jailer of Philippi and Paul.

The Christian Convention of 1876

"try" in any such connection. It

THE OHUROH AGGRESSIVE. That the duty of the Christian confirmation, but rather a service of conflict and conquest, will be manifest from a brief consideration of the design with which it is perpetuated. This design is to carry out by divine authority the plan of hu-aman salvation effectually begun in Christ's sacrificial offering of himself upon the cross.

In one grand sense, it is true, the

work of man's redemption was

wrought and finished, when the

tragedy of Golgotha was enacted beneath a frightened and frowning heaven; but in yet another and momentous aspect it was incompleted and must indeed be so until the last weapon is stricken from the palaied hand of the man of sin in Lis terrihe conflict with the church. When closer walk with Jesus, then the extending with power through all work will be finished in every sense, and sin's "destructions shall come" to a perpetual end." Until then the salvation of the redeemed is finished only in the divine purpose. The energies of its accomplishment were all potentially in the atoning work of the Lamb of God, without which it could not be ackieved forever. But, practically, it is yet to be wrought out by the instrumentality of the church. Her blows are to vanquish the man of sin, to best down the citadels of his power, to strike the shackles from the souls of his innumerable victims, and to smite the crown of dominion from his proud head to the feet of ber conquering King.

To speak without a metaphor, the church is organized, and vitalized,

and perpetuated by the divine will to make known in all ages and in all lands the mission and the power those whom that cross has set free from the bondage of sin and death for the end of exalting and glorifying it before their fellow-men, for commending its matchless grace, for proclaiming the freeness and fullness of its salvation, for defending its precious and momentous doctrines from fatal perversion, for stripping it of all the disguises and meretricious veils which human wisdom, inspired by satanic subtlety, throws around it from time to time-and for diffusing, in the widest possible degree, the immortal benefits which flow from it for the whole race of

Comprehended within this broad objective philosophy of the church, there is, indeed, a narrower and subjective purpose, which is the edification and comfort of those who comose the church. The church is lessed home, but it is a home in the heart of a mighty encampment, a home not sequestered in some peaceful vale, where quiet, and enoyment, and taste are the presiding enii, but surrounded by all the apliances of toil and strife, where there are vast effects to be wrought. mighty foes to be vanquished, fierce temptations to be resisted, abundant elf-denials and sacrifices to be endured, and in the happy intervals of these tremendous duties-refreshments, solaces, delights, and raptures are to be snatched as antepasts only of future and eternal rewards. They totally misapprehend the true, nature and mission of the

church of Christ, who make it a place of rest, instead of a place of toil, a sort of spiritual hermitage, where they may nurse their own moods at will, instead of a social center from which to radiate and project continually, plans, and purposes, and forces, having for their common aim the conversion of men to Christ.

It is to be feared that the church is to multitudes the grave of their piety, and not the garner where their graces are accumulated for the spiritual succor and salvation of.

IN ALL THINGS.

Religion is not a quality exterior which we designate all right human volition, emotion, and action. certain great moral lines and emotions, he has religion—that is, he carries himself religiously; for the fullness of a religious life is not that which experiences a class of high up of intellectual elements, of imaginative elements, of profound thing. It is the whole of the mind acting rightly, for right ends under

a right inspiration, so that it is like

a harp that sounds aright through

It is just as much a man's religions duty to do things which are not do things that are. A man is acting meeting and sing sweet hymns and

Saul did, that you "ought," and disturbs them. We are not to be sake of being pure and good. The typical Christian, the ideal Christian s strong, full on every side, earnestnybody to do. Not slothful in business; fervent in spirit; serving the Lord, is the Christian's motto. - Christian Un-

> EARLY CONVERSION .- "Why do "Do you really love Jesus, my mamma, I can't tell the time when I didn't love Jesus," was the hearty

came into the Cove. I have preached ior. And not only one in him, but is now a part of the history of the knows nothing of experimental mor-

are paid, except at the option of the pu Transient advertisements will be insertnd for 50 cents an inch for the first inser-tion, and 25 cents an inch for sach subse-quent insertion. Special contracts made with parties advertising extensively, or for Legal advertisements inserted at legal Yearly advertisers may have their ad

JOB PRINTING.

AUTHORITY FOR SUNDAY KEEP "We receive from time to time

questions about the authority for keeping the first day of the week as the Lord's day. We know of none except the practice of the early Christian church, commencing on the day of the resurrection. however, decline to enter into any controversy with Seventh-day Baptists or any other evangelical de nomination concerning their peculiar and distinctive tenets."

The above is from the Weekly Witness, and seems to us an exhibition of simplicity and weakness. We knew that the attention of the Witness had been called to this question, but supposed it had concluded not to notice it, but are glad it has said even thus much upon it. There is special reason for asking below from the Independent will be the attention of the Witness in this studied with care and profit. We ness of violating it. It also is opinion that it meets the question as sions, and looks with dread upon that all Sunday laws are the outthe advance of Romanism in this growth of the religious sentiment of tion to the fact that in regard to laws would have no existence. They the Sabbath it occupies ground are the off-pring of this sentiment, largely in keeping with that occu- and in giving character to them pied by the Catholics on many this fact should always be kept in the word, involves a self-contradicpoints. We say to the . Witness mind. The effort to show that leg- tion. plainly that there is not a word in selation upon this subject has no the Scriptures in favor of keeping connection with the idea that Sunat once, admitting there is no pre- stitution of the General Government cept enforcing it. But let it be re- the states are forbidden to legislate membered how much is admitted in | in favor of any creed or system of this statement. The seventh, as the religion, nevertheless this constituday of rest, stands before us in the tional provision has been violated and the violation of which they as Bible in the most prominent manner, or circumvented by this Sunday legand is enforced not only by precept islation. To blind the public mind form in which authority can be ex- employed of saying that this legis judgment. It has a history in the does not bind people to observe Scriptures, beginning with creation | Sunday religiously, say its defendto the Witness, honored in its ob- think not. servance by the Almighty, and its keeping by men, commanded and little. Besides the Sunday, we have consequence of attempting to give watched over by him, pled for by several other holidays appointed by to our Sunday laws a character the prophets, its character defined, the civil code, but are they off. which is contrary to the facts.

first day made to take its place with-

can any man, when he fairly looks But the difference whether in moat it, believe this? It does seem to tive or character only, concerns the out preceptive authority, resting the it. But to further show the weakthis statement, the Witness speaks or Seventh-day Baptists, should ask hand, for there is nothing said of was legislating in the interest of this kind in the account of that these sects? Would they not say protecting the right of peaceable and day's doings. In the evening fol- that would be legislating in favor of undisturbed assemblage here, as or have friends prove false? Has lowing the day on which the resur- a religious doctrine? Certainly, they do elsewhere, and absolutely rection was announced, the disci- There is but one course left open to | ples were together, not for any re- us on this subject, and that is to very respectable authority on a ligious purpose whatever, but to protect as far as possible each man question of law, expressly says that hopes to pieces, as an earthen vessel partake of their evening meal. See in the practice of his religious con- Sunday laws are "mere municipal Mark 16: 14. It is altogether prob- victions, and there stop. If we go and police regulations, whose valid able that before the visit of the two one step beyond this, we are on forbrethren from Emmaus they had bidden ground. We rejoice that of rest "they enjoin "is the Sabbath Trust in God; look up from these talked of the passing events, in the day is approaching when this day (Sunday);" that, regarded "as which they were interested concern- question of Sunday legislation is an exertion of legislative authority," his smiling and assuring face. Reing the death of Christ; but that to undergo a thorough and searchtheir assembling was not in view of | ing review, and we believe the rehis resurrection is made clear by sult will be an essential modification derive none of their "force from the the statement that they did not be- of some of its most important fea- fact that the day of rest is Sunday." lieve he had risen. It was on ac- tures. It must be more strictly con- The Court of Appeals of South Carocount of this unbelief that Christ, formed to the Constitution of the lina, another respectable authority, when he came into their midst, "re- General Government, a document proved them." That there was any of wise discrimination and wondrous | State should be closed on the 8th of meeting before this assembly in the forethought. But Sunday legisla- January or 4th of July in each year, evening, no one has ever pretended, tion is not only unconstitutional, but it "would not be pretended that reand therefore this is the one claimed; unjustly affects a large and steadily and this we have shown had no relincreasing class of citizens. Those a similar regulation on Sunday? It ligious or worship character what- in this country who now observe the is, in a political and social point of ever. This fully justifies what we seventh day number many thou- view, a mere day of rest. Its obsaid above, that the Witness had sands, and as citizens have the same servance as such is a mere question never read the Scriptures on the rights by the provisions of the Consubject. In them, the fact of stitution that others have, and yet Christ's resurrection is especially by the operation of these Sunday emphasized, but the time of his res- laws these rights are abridged. We first day of the week can not be jusurrection is nowhere dwelt upon. ask, Why may not an observer of tified on the ground that such ab-The facts of Christ's death and res- the seventh day open his store for urrection, with the doctrines con- the sale of clothing or dry goods of Pennsylvania declares Sunday I will write a few facts concerning nected with them, are set forth in in the city of New York on the first legislation to be "essentially but a various ways; and to keep them and day of the week, provided he does civil regulation for the government their teachings in memory, the or | not disturb the quiet of some wor | of man as a member of society." The dinances of baptism and the Lord's shiping assembly? We believe his Because divines teach their church-Supper are instituted, but they in right under the Constitution to do no way refer to the time in which that is a clear as that of a first-day the Lord's day is an act of religious the events named occurred. man to open his store in the village worship, it by no means follows that

But we call the attention of the where we live on the seventh day the prohibition of worldly labor on that day was designed by the Gen-Witness to the fact that no such of the week. This discrimination eral Assembly as an act of religion." practice by the church is named in is unjust and burdensome. They These expounders of the law state the New Testament as the keeping ought to be permitted to follow their the principle of American Sunday of the first day for any purpose avocations on the first day of the legislation, and clearly exclude religwhatever. Nor has it any religious week under the same restrictions, title or name. It is simply and no more and no less, as those who obwhich we have any prominence given to the first day, by even one
Christian assembly, was nearly one
Christian assembly one
Christian assembly one
Christian assembly one
Christian assembly o

sabbatic character given it, even by them is to be restrained in his busihuman appointment. Nor had it | ness pursuits, the one more than the the character of a holy day at this other. No rare the religious rights and time. It was only a festival day, preferences of one to be any more and that by no other than human respected than those of the other. appointment. When, then, the Let just laws be passed, and let them. Witness charges sin against those without partiality be administered. who do not keep the first day it is a Sunday Laws.

false accuser. There is no violation Our neighbor, the Evangelist, inof the law of God in working upon sists on the privilege of saying that this day. These who do business our American system of Sunday on it may indeed be sinners, but laws means "the recognition and sanction of a religious observance." not on this account. If the Witness The "observance" thus sanctioned will prove us in error in what we consists, of course, in acts of worhave said above we will thank it, ship, public and private, especially the former, of those who keep Sunumns, and in the same issue will poly time, claiming for this day a send forth our confession of error, divine appointment on the authority asking it to give our confession a of the Christian Scriptures. This is prominent place in its columns. If the "religious observance," in whose behalf our neighbor affirms the "sanction" of Sunday laws. Very well. In what sense does

and will insert its proof in our col-

SUNDAY LAWS AGAIN.

the Witness shall fail to do this then let it not repeat the statement heading this article, but confess its he use the word "sanction?" Not error, and we will joyfully repubin the sense that the legislation "directly enjoins (not can it) a renot in the sense "that the violation of such a religious observance as re-To those interested in the quesligious" can be "punished," or is ounishable, by State laws. Both of tion of "Sunday Laws," the article hese disclaimers are made. What direction. It has a great deal to can only judge of the views of the does not enjoin this said "observsay about the Sabbath as an institu- | Evongelist by the reference to it of | ance as religious," and which does tion of the Bible and of the sinful- the Independent, but incline to the pot punish the violation of this "ob servance as religious." This strikes thoroughly committed to the Bible squarely as does the Independent, by law. The law, by the admission us as a very queer sort of sanction as our religious text book. It is whose difficulty lies in seeming to of the Evangelist, enjoins no duty decidedly Protestant in its profes- overlook, in its argument, the fact as "religious" and punishes no of fense as "religious." It steers clear of the "religious" character of the country. In these things, we are in the country concerning that day. it in this very character. We re sympathy with it, but call its atten- We venture that, but for this, these spectfully submit that our neighbor first uses the word "sanction" in an improper and false sense when

Still further, this legislation is not ought to be, or can be indifferent to he who runs may read. the first day of the week, whether as day is a religious day or institution | religion, or neutral and negative to precept or example. As to the is futile. The difficulty in this mat- about it." Putting the elements of first, the Witness concedes the point | ter is easily discerned. By the Con. | the Evangelist's creed together, we have, then, the following rather mixed proposition: Sunday laws mean the sanction of a religious observance which they carefully omit to prescribe and enjoin as religious, carefully omit to punish as relig. was about to fail us. In a time like ious, and in this way conclusively show legal indifference and neutraland example, but by almost every on this subject, the artifice has been ity in respect to "the religious observance as religious;" and yet these pressed, whether by blessing or lation is only of a civil character. It same laws are not, ought not to be, and can not be indifferent or neutral servance as religious." We submit, and reaching through the sacred ers. Now we ask, is this a full and again, that the different parts of our volume. Now this day, according fair treatment of the question? We neighbor's creed do not hang well together. The creed seriously muddles itself, by affirming and denying But let us extend our thought a the same thing. This is the natural

and its observance placed upon the spring of any such motive as that proper ground by Christ, and its sa- which appears of the State, in the case of beat ruthlessly against the objects of proper ground by Christ, and its sa- which appointed the Sunday, or is Lindenmuller vs. the People; but their hope; their prospects fail credness recognized by the apostles, their character like its? That the very carefully avoids that part of motive giving existence to Sunday the deliverance in which the Judge ful fountain, fail them, and their says that Sunday legislation "rests legislation differs from that moving out a single utterance by God, to the appointment of other holiupon the same foundation as a mul. Christ, prophet, or apostle, and all days all know, and that it essential book—such as those against gamb ing is an intelligent faith in God ! this, too, by divine authority! How ly differs from them all also know. ling, lotteries, keeping disorderly How it reassures the soul! He is houses, polygamy," etc. The founthese laws is the us an unaccountable procedure, pro- religious character of the day. If good order or society; and this, order everything, however disorderthis be true, then it is certain that theory of Sunday legislation. Such ly and harmful to us. To know. The Witness then concedes that this legislation respects a religious legislation does not enjoin any rethat he can calm the storm and hush the keeping of the first day is with- tenet of the country, and also favors ligious duty or inhibit or punish any whole matter upon what it is pleased ness of the Independent's argument, that it does not touch the religious to-call the "practice of the early let us suppose that those observing question and does not mean to do so. Christian church, commencing on the seventh day in this country, The Sunday laws of this State have the day of the resurrection." In whether Jews, Seventh-day Advents, this and no other character. They say nothing about any "religious like one dreaming. We don't be- for a law in the interest of the day week as a duty which they propose lieve it has examined the reading of they observe of the same character to enforce. They are confined exthe Scriptures on this subject, but of our present Sunday laws, would clusively to the rest element, and has taken the matter up second not the whole land cry out that that leave the religious element to take care of itself, according to the conscience and choice of the people,

stopping at this point. The Supreme Court of Ohio, a ity is neither strengthened nor these laws would have "neither more nor less validity had any other said that, if the legislature should prescribe that the shops within that day. What has religion to do with Court of Alabama said that "the legally-constrained abstinence from certain worldly employments on the stinence is enjoined by the Chris-Supreme Court of Missouri says: es that the reverential observance of

ion therefrom as any part of the only called "the first day of the serve the first day do on the seventh that our neighbor has fallen into week." The word Sabbath, when ap- day. That those who observe the "quite a mistake in construing the plied to any week day, always re- first day have no right to molest a law on this subject, and one into fers to the seventh, and hence this worshiping assembly on the seventh which those who are more versed in use of the day so popular now is contrary to Scripture usage, and minded man. But suppose it were minded to this mistake the logical misleading. The first instance in proposed that beyond this he should ornament of affirming and denying which we have any prominence giv- be restrained in the pursuit of his one and the same thing; and, hence,

the prohibition of worldly labor on

prefer not to disfigure this faith those that come after the doors are of but one weekly Sabbath, and but mense proportions, as if half a doz- him at times, through tremulous-

TRUST IN GOD. Only to the eye of faith is God

clearly seen, and yet this faith is

life we are on trial, and to him who

of infinite value to men. In thi

has no hope anchoring beyond the. shore of time, life's journey is indeed both a desert and a fitful, changeful scene. Often the heart becomes weary and sinks under the burdens that oppress it. Who that reflects on it can tell, if there be no hereafter for us, why we have a beday or the first day of the week as | ing at all? If there be no one stronger than ourselves, what weakness surrounds us, and how impotent are we in the day of trouble, and how many such days have we as our inheritance! To us, then, the idea of God, the infinite one, our Father, is important beyond description. He is the all-powerful, all-wise one, ligious observance as religious," and | full of goodness and truth and grace. He was before all things, and when time and the things of time are no more, still he will be. Having no beginning in time, he will have no we then have is the "sanction of a end in time. But this God is both religious observance" by law, which the maker and governor of this world, and of its creatures man alone was made in his image, and correspondingly was his love set upon him. If, then, God so clothes the grass of the field with beauty, which to-day is cut down and tomorrow is cast into the oven; if he numbers the sparrows, calling them observance," and yet it sanctions all by name, not forgetting the dainty portion on which they feed, surely he will not forget those on whom his image is impressed, and applied to the operation of law, and on whom his love is set. And how then, when attempting to qualify multiplied are the proofs of this! On every page of the world's history is inscribed the faithfulness of secular "in the sense that it is, or God in characters so plain that even

In this world of changes there come times when the foundations on which we rest seem to be sinking under us or floating away with us. Trials come to us on every hand. and hopes fail us in every direction. It would seem that every refuge this, the nightmare of discouragement is likely to settle down upon us. And how powerless a thing is a discouraged man! He sees nothing beyond the lowering cloud that in regard to the said "religious ob- settles down about him-a cloud without a "silver lining." Thus does the man faint and fail who only trusts in an arm of flesh, being without hope and without God in in the world."

But in the changes of human life. there are times when the strongest faith is put to a severe test. In tude of other laws upon our statute- such a time, what a priceless blessinfinite in all his attributes, and the tempest; to feel that he is interested for his children, and will make all things work for their good, is to assure the trembling heart and to bid fears depart.

And now, do any of our readers feel the need of the presence of an unearthly helper? Are you oppressed with cares and borne down with trials? Has death come near you and borne to the silent restingplace of the dead some one tenderly an unworthy son or an undutiful daughter, by waywardness or sin, broken your heart and dashed your cast upon the rock? Or does want and poverty threaten you, or any grim things that threaten you to member that it is he who is meant by the beautiful words of Jesus when he says, "After this manner pray ye: Our Father who art iu heaven," etc. Do not forget that he delights in his children and will not turn a deaf ear to their pleadings, although his answer seem to tarry. Trust in God, remembering that like a God he will be your

MOODY IN OHIOAGO. CHICAGO, Ill., Dec. 10th, 1876. In the article of J. B. C., on "The Sabbath," I saw he spoke of Mr. Moody, and quoted his saying, when in London, in regard to the Sabbath, namely, "Although I am not a Jew, yet I usually make Saturday my Mr. Moody in Chicago. At his Tabernacle here he has said: "There will be no service here on Saturday, as that is my day of rest. We are commanded to 'Remember the Sabbath day and keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not work." Is not that enough to prove to us that he observes the Bible Sabbath?

Messrs. Moody and Sankey are neeting with great success here. They hold meetings every day and evening (except on the Sabbath). After each service, every one who wishes to speak concerning their salvation can meet Mr. Moody in the nquiry rooms, where throngs are athered, after every meeting, to express their gratitude for the

daily, and it is to be regretted that they are so soon to leave this city, where they have done so much good. Nevertheless, we are skeptical about Mr. Moody being a believer in the fourth commandment. He may believe in it after the manner of the popular interpretation, but just as improper to call it "the not after the manner of the Bible. Sabbath" at the time Luke wrote We should be glad to know he really accepted the Sabbath, but he is so fearless and radical in his make-

"THE CHRISTIAN SABBATH VS. THE BIBLE SABBATH. Sabbath now. If it was not the Sab-I have been permitted to read

very interesting letter to one of my

daughters, from one whom I regard

as "a mother in Israel," in which

up, that believing it, it seems to us

he would speak out on the question.

Ghost," could call it so. she says: "I was very much impressed with that inconsistent prayer in the SABBATH RECORDER, of Nov. 16th, and I saw in the last RECORDER (Nov. 23d,) a letter from your father, where he suggests to first century, yet he calls no day the will not readily detect the lobby have the day of fasting and prayer on the 29th of December, and to follow up that season with a general and earnest revival effort, &c., true." John 21: 24. to continue on through the first week of the new year. Does he intend to follow all the subjects of venerable sister for calling attention to this matter. At the time when I wrote the suggestions to which she efers, I had not seen the programme for the "week of prayer." Although anticipated (as has been the case for years) the observance of the first lirst day commencing at sunset on ling tempters, beware, for his weakweek in the new year as a season of "Saturday" evening. I wish to nesses will soon be found out and extraordinary prayer, by the comtions were intended to be entirely attention in the RECORDER of Nov. that the seventh should be the only dangerous and revolution; but it is Dr. White, Bishop of Elv, 16th. Of course, every one will un. particular day of the week on which often purchased with a dinner, a says: "When the ancient fathers derstand "the Christian Sabbath" persons are reported as being brief period of dissipation, or the distinguished and gave proper in said arrangement to mean the brought to "believe." In conclu smiles and soft whispers of a pretty names to the particular days of the first day of the week. Now, does it sion, let me ask if it would be well woman. The choicest dinners may week, they always style the Saturnot seem strange, passing strange. that a people professing to be march

the Lord," in everything pertaining ren, pray for us. M. B. KELLY. to faith and practice, should devote God's holy day to such a purpose? I am not finding fault with any one for resolving to pray on that day. I believe we pray too little on that, and every other day of the week. Neither do I think it wrong for Christians to devote that was taught to reject everything in second Centennial epoch.

moment. The only day that I find document issued by Mr. Chandler, defray governmental expenses. authority in the Bible for designat. | Chairman of the Republican Naing as the "Christian Sabbath" is tional Committee; one insists that the one which Christ observed, Mr. Tilden, the other that Mr. Hayes, which is the only particular day of is fairly elected; and when it is rethe week of which we are informed membered that the political gulf professing Christians like that of Spirit has made particular mention "Twenty second Joint Rule," is be thing at night; at home or abroad, for it was the day preceding the noble to be a patriot than a par degrading appetite.

first day of the week. Jesus hon- tisan. ored those disciples who had paid find no intimation that they had Representatives, where the greatest their pipe.

ary.) Now, if the seventh day of having gently entered the realms of tles as it is now. If he, under the no persons having oveter-horns in inspiration of the Holy Spirit, called their possession should be admitted the seventh day the Sabbath in A. to the galleries. Mr. Holman only D. 58 and 63, most certainly at that | rose, said, "I object," and then sat time it was the Sabbath. If it was down again. One would think that, in view of the Sabbath in A. D. 63, it is the

What I have said in regard to Luke will apply, of course, to Mat thew. Mark, and John. John wrote

bath at that time, I call upon our which now agitate the entire coun-

WASHINGTON LETTER. Congressional action and inaction-Grave

probabilities-Patriots versus parti-ans -A scene in the Gallery-Tue "Lobby" spider and the fly-llow vicious legis WASHINGTON, D. C., Dec. 14th, 1876.

A few days more, and two weeks particular day (Sabbath, Jan. 13th) will have passed since Congress aso special prayer for the observance | sembled, yet little or nothing lookof the "Sabbath of the Lord our ing to the country's weal has been God," and I would be glad to hear accomplished. The intense exciteof its extensive observance by Sab. ment, caused by the existing state bath-keepers. But to devote the of political affairs, unsatisfactory day which the Lord has blessed, and | debates, pro and con, in the Senate sanctified, and commanded that we and in the House; dilatory motions shall keep it holy, to prayer, that he (known in congressional parlance) will bless and promote the observ- as "filibustering"), and partisan ance of a day which has no higher harangues have, so far, consumed traditions of designing men. I sub. been devoted to an earnest and un-

The Tabernacle has a capacity for rested on the Sabbath day accord- pens that some robust darkey will onstrated.

man to turn a back-handed somer-

how men, "moved by the Holy peaceful solution in Congress, that pungent odors! vicious element known as "the lobby" would meet with little en couragement, and postpone its oper ations till a more auspicious period his gospel very near the close of the Not so, however. The new-comer the close of the Sabbath services, the the ways and wiles of these facinatcall attention to the fact that in all be made the most of. Confiding and

tempter, Eve like, generally carries inson, in his history of baptism, the point! A book could be written on the peculiar institution known as the "Lobby," to which we are indebted that of St. John Lateraro, the mis--A scene in the Gallery-line Looply - How it operates-The story of the for nearly all the bad and vicious tress, if not the mother of all the legislation which encumbers our rest, where the pope was bishop statute books. Point me out a sin- and where himself officiated, is the gle scheme of successful public most proper to be mentioned on the plunder, and I will show the particu- present occasion. Holy Saturday. lar lobby through which it was ef- the day before Easter, was the chief fected. Unscrupulous, bold men day of baptizing." At Milan, where and dashing women come here from the liturgy of St. Ambrose was Mrs. Olivia B. Merritt, interest, all parts of the country, and, after a used in haptism, he says: "All R. W. Merritt, interest, Gen. Ed. session or two, retire with a handthings having been prepared early H. F. Clarke, Berlin, Wis., note
\$20, int \$5 57, Fract Society some competence made by success- in the morning of holy Saturday, ful "lobbying." Comparatively few the service began, and proceeded operate on their own account; as a with lessons, hymns, psalms, benerule, (at least where important dictions, and so on, till the time of measures are involved, which prom- baptizing arrived; he further adds, authority as a day of rest than the much of the time that should have ise large gains,) there is a concert "for it happened that Ambrose of action, and all plans are laid care- died on a holy Saturday, and the mit, if it is not an alarming prosti- partisan consideration of measures fully beforehand, and manipulated two services clashing, the archbish tution of God's holy day, especially that are essential to the common with a master-hand for evil. This op could not go into the water to when such observance involves the good, and closely identified with session the labby is as active as ever, baptize, as a former archbishop had degradation of the day of his own that spirit of liberty and progress, in hope, doubtless, that measures done." "In the fourth century, appointment. It was by observers which (if it does not) ought to which involve pecuniary gain to Damascees constructed a bantismal of the first day of the week that I characterize the entrance into our somebody may be "tacked onto" font in the Old Vatican church at some of the appropriation bills, and, Rome. Of this font, which was religion that has not a clear "Thus Worse still, there is no prospect in the excitement of the moment, be truly and properly an ecclesiastical saith the Lord." Now, could I be of a speedy settlement of the vexa. carried through without scrutiny. bath or baptistery, the Catholics assured that I would become postious questions now pending; in In this, it is probable they will suctell two remarkable stories. They sessed of one million of dollars in fact, it is not at all probable that the ceed, unless, indeed, the House say, Pope Liberius, in this font, gold just as soon as I would produce fourth of March next will definitely should withhold all appropriations on a holy Saturday, baptized of any more authority in the Script. settle matters. It is very evident (except pensions), with a view to both sexes and of different ranks. ures for observing the first day of that the Democrats, believing they enforce the recognition of Mr. Til- eight thousands eight hundred and the week as a day of holy rest than have honestly and fairly elected den. Should the House of Repre- ten catechumens. They add that for infant baptism, or the substitu. their candidate, will take a firm and sentatives pursue this course, the on another holy Saturday, when tion of sprinkling or pouring for decided stand; while the Republic- complicated machinery of the gov- Pope Damascees was here, the crowd baptism, or for purgatory, prayers ans are, on their part, equally un- ernment must stop running after the was so great that a little boy was for the dead, or the invocation of disposed to yield. The address is. first day of July next, unless it can pushed into the font and was saints, or priestly absolution, I sued yesterday by the Chairman of run itself on credit, for the very drowned." In describing the strictshould feel just as far from being a the National Democratic Committee good reason that there would be no ness of Rome in water baptism, he millionaire as I do at the present, has been met to-day by a similar money in the treasury with which to says: "All pagans inevitably per-

closed. The interest is increasing one commandment on that subject. en alligators were simultaneously ness, for the duties of his profession, Luke is supposed to have written replenishing their breath through at last, resolved to reform. He of the seventh century, on the day his gospel about A. D. 58 or 60, and the nostrils. It was on such an oc- reasoned in this way: "Tobacco is of his death, on Saturday, the ninth the Acts of the Apostles about A. casion that "Big Jake," a stalwart a poison, rank and deadly, and of June, said to his disciple Dier. D. 63. (See Smith's Bible Diction | negro well known in Washington, ought to produce the legitimate ef | mit: "This day is called the Sab. the week ceased to be the Sabbath Morpheus while seated in the House jure me, and the use I have made of such will it truly be to me; Gallery, just opposite to General it shows that it does its duty." He for it will put an end to my labors," deemer rose from the dead, it was Butler's chair, caused that gentle lived up to his vows. And in tri- Another version of his words is sault in his chair, and present a rest tobacco and God has given me to the Holy Scriptures call the Sabbath his gospel and the Acts of the Apos- olution, afterward, to the effect that enjoy every gool thing! In a or rest. And it will truly be my

Sabbath except the seventh. "This ist among the hundreds who daily show how strongly the sacredness is the disciple which testifieth of crowd the gaileries, passages, and of God's holy day was impressed these things, and wrote these things; even the floor of the House, before upon many members of the apostolic and we know that his testimony is and during each session; but to the church in different ages. They habitual frequenter of the Capitol, show also how it was loved by oth-I wish to call attention to another the men and women who, headed ers in the true church. We group fact. And I do this because there by "Sam. Ward," the king of lob some of their statements, that their prayer as directed?" I thank our is so much importance attached to byists, percolate all branches of our incidental testimony in favor of by the Pagan venerable day of the the one meeting mentioned in the legislature, are well known. Their Sabbath sacredness may have their sun, sometimes called Lord's day. whole history of the Christian perfidious influence makes itself felt full force in confirming the continuchurch after Jesus had ascended on everywhere, and is by no means lim- snce of the Sabbath, long after the high, which was held on the first ited to the Halls of Congress, which false Sabbath had largely taken its which seems to have been adopted day of the week, and that was a is simply their workshop. Let the place. In these testimonials we night meeting, perhaps soon after new member, who is inexperienced in recognize the hand of God in causmon consent of Christians of differ the history of apostolic labor, there unsuspicious, he is inveigled into retained its wonted credit in the ent denominations, yet my proposi- is no day on which particular men. the dangerous net before he has the Eastern churches, little inferior to tion is made of conversions occur- least prempnition of danger; it is the Lord's day if not plainly equal." independent of any programme ring except on the Sabbath. I do the old story of the fly and the spider He also says, "In the ancient which might be established by any not doubt but conversions frequent | repeated every day and hour. The church, the Saturday is called such authority. The "inconsistent ly occurred daily. About the time single vote of a Congressman is amongst them by no other name prayer" alluded to is the proposi. of Pentecost, "the Lord added to often worth many thousands of dol than that which formerly it had, the tion to observe "Saturday, Jan. the church daily such as should be lars to the parties who employ the Subbath, so that whenever for a 13th," as a day of "prayer for the saved" But if the disciples ob hobyists, so they can afford to be thousand years and unwards we observance of the Christian Sab. served the first day of the week as a liberal, and are. But very seldom is meet with Sabbatum in any writer bath," to which your correspondent day of sacred rest and regular wor- a vote bought for the actual cash of what name soever, it must be un-"W." has very appropriately called ship, it does seem a little remarkable in hand paid," because it is too derstood of no day but Saturday." presented, as follows:

for Sabbath keepers to agree on a fail, however, and wine and the day Sabbatum, the Sabbath, and the day of special prayer for the restor. | theatre may possess no attractions, | Sunday or first day of the week, ing under the banner of "Thus saith ation of the Bible Sabbath? Breth but the last and most powerful Dominicum, the Lord's day." Robsays, in reference to the baptism of Catachumens, "As there were several baptismal churches at Rome. ished. All infants dying unbaptized

GLEANINGS FOR CHRISTIANS.

a day before holy Saturday, except he makes special mention in all his between the House and the Senate, using tobacco. Many are its pitiful they were martyred, and then a

fects of a poison. It ought to in bath, that is the day of rest, and umph he said: "I have dropped "To day is Saturday, the day which word, I have become robust and day of rest, for it shall be the las healthy; and I say deliberately, I of my laborious life." Purchase's would not again come under the Pilgrimages represent the Walden

the importance of the questions First-day brethren to inform us try, and which can only find a foul pipe, reeking with nicotine and

> day Baptist Succession." Ecclesiastical writers, by their incidental reference to the Sabbath,

ing even the wrath of man to praise

In Constantine's time, Heylin save: "As for the Saturday, that

were in the same condition, and

even estechumens who had been instructed, and whose lives were holy, No evil habit, perhaps, fetters were absolutely lost if they deceased

teachings. I can not but regard it instead of getting bridged over by slaves. With them it is the first bathing in their own blood supplied as a significant fact, that the Holy the readoption of that now famous thing in the morning, and the last the want of water baptism." "In 660, the liturgy of Babbio, that some of his disciples who had coming wider day by day, each of slone or in company. The poison and used at Genoa, contained a directoenjoyed the benefit of his personal these two legislative bodies mani | nuisance must be everpresent with | ry for making a Christian of a Pa- May it not be that there are friends nstructions-those, too, to whom festing a dogged disposition to them. They cling to it as though gan before baptism, and for washing ne addressed his last discourse be- stand on its dignity and insist upon it were the sweetest of virtues, the feet after it, and there is the denominational enterprise to at fore his death, (Luke 23: 27-31,) any prerogative to which it may Deprive them of it, and they have delivery of the creed in Lent with once fill up the fund for the rested on the Sabbath day." v. 56. assume itself entitled, it must be mournings that would do honor to exhortation to competents, and suit- chair now occupied by Brother And this was after the time when, admitted that the prospect before the noblest cause; restore it to them, able collects, epistles, and gospels, Lewis to an amount equal to according to modern teachings, the us is anything but bright, and that and their joys are complete. It fills as in other ordinals, preparatory to that already devoted to the chair so called "Jewish Sabbath" was it behooves all good men and true, their thoughts continually. It dis baptism on holy Saturday." Luther, nailed to the cross. It can not be irrespective of party, to endeavor to turbs their peace in the house of in his book against the Celestial claimed that this was on what is pour oil upon the troubled waters, God, and from the sacred services prophets, says: "Indeed, if Carlnow called "the Christian Sabbath," and remember that it is far more they hurry away to indulge their stadt were to write further about endowing our Theological Depart-

A writer says that he was once at give way and the Sabbath, that is to mated. It will have to come to As was to be expected, the assem- the Lord's Supper, where certain say, Saturday, must be kept holy." such deference to the divine authori. bling of Congress under these pecu- persons whom he knew were par- John Frith, an English reformer, a ty as to suspend their ministrations | liar circumstances brought hither a | taking, and no sooner had they re- | convert of Tyndale, and his assistant | slow. of love to his own body on the Sab- much greater throng of sightseers ceived the bread and wine than the in the translation of the Bible, was bath day by first appearing to them than is usual on the opening of a thoughts of the tobacco affected burned at Smithfield, July 4th, 1553. after his resurrection. And yet in congressional session, and the gal- them so powerfully that they were Of the Sabbath he says: "The all his loving words to them, we leries in the Hall of the House of obliged to leave to seek comfort in Jews have the Word of God for a small, well-edited, whether as rebeen forgetful of anything he had excitement centers, are crowded day It is a question if such persons are seventh day, and they were com- and beautifully printed monthly, con-

taught them concerning the Sab- after day. A very large proportion really what they think they are. manded to keep the seventh day ducted by Lewis F. Charles, Niles bath. Another matter of some sig- of the audience are colored people, Paul charges as to "abstain from solemn." In Transylvania, John nificance, as it seems to me, is found but a majority of these, who belong all appearance of evil," but we find Gerendi (was) head of the Sabba. horn, of Hornellsville. We wish in the fact that this same observance to the poorer classes, probably seek those who abstain neither from the tarians, a people who do not keep these young gents abundant enjoy. is thought worthy by the inspired shelter here because it is warm and appearance nor from the evil itself. Sunday, but Saturday, and whose ment and success in their well historian to be made a matter of cozy, and better, by far, than to That they are wedded to an evil disciples took the name of Genalrecord. The very fact, too, that walk the streets or sit in a cold, com- that is injurious, physically, mental dists. Buchanan says of the Surians: Luke declares that those disciples fortless room. It not seldom hap- ly, and morally, can be easily dem- "They keep Saturday holy, nor esteem Saturday fasts lawful, but on

A physician, who nearly chewed | Easter even. They have solemn | ten to fifteen feet high. It is birth of Christ and then it had no more a consistent that these parties are to be put ligious observance of the first day can truly say, at times the streets cient, I think, to prove that at the and the august assemblage on the and spit himself to death, his nerves services on Saturday, eat flesh and to have been the most disastrous and the august assemblage on the and spit himself to death, his nerves services on Saturday, eat flesh and to have been the most disastrous and the august assemblage on the streets cient, I think, to prove that at the birth of Christ, and then it had no upon an equality, that neither of of the week, and at the same time are crowded for two blocks with time he wrote his gospel, he knew floor presently with a snore of im- becoming so shattered as to unfit feast it bravely, like the Jews." flood of the last ten years.

Columba, a leader of the Culdeen in Scotland, about the commencement bondage of this terrible tyrant for ses early in the seventeenth century all California! I am free, and I as keeping Saturday. William Cave, D. D., testifies, "The Sab. wish every other slave to the nuisbath, or Saturday, for so the word Sabbatum is constantly used in the

Abomination of abominations: a writings of the fathers when speak. was held by them in great venera-

"HOLY SATURDAY." From the unpublished copy of "Seventh-

gospel and other Scriptures should be read." The frequent use thus made of the phrase "holy Saturday," "Sat. urday," "Sabbatum," and the fre. quent reference to worship on Saturday clearly shows how sacredly it was held, even though emperors by their edicts and councils, by their canons sought to supersede it 871 MICHIGAN AVE, Chicago.

MEMORIAL BOARD MEETING. The Trustees of the Seventh day Baptist Memorial Fund met at the house of C. Potter Jr., in Plainfield. N. J., Dec. 10th, 1876. There were present, C. Potter Jr. Clark Rogers, Geo. H. Babcock, E.

R. Pope, and D. E. Maxson. The Treasurer was instructed to forward to the Trustees of Alfred University two hundred dollars. subject to the order of T. R. Will iams for service in the Theological Department, and an equal sum to A. II. Lewis for similar services.

ing of it as relates to Christians,

tion." The Council of Laodicea

decreed that "upon Saturday the

The Treasurer's report for the quarter ending Dec. 1st, 1876, was E. R. POPE, Treasurer, In acc't with the S. D. B. Mem. FD.

From Sept. 1st, 1876, Dec. 1st, 1876. Cash on hand, last report \$6,755 57 A. Brettons, Lost Creek, W. V, note, General Fund...... A. Brettons, interest, Gen. Fund.

M. H. Davis, Lost Creek, note, General Fund. M. H. Davis, interest Gen Fund S. H. Babenck, Jackson Centre, S. H. Babcock, Jackson Centre, O, interest, General Fund... Mrs. Eliz. Babcock, Jackson Centre, interest, General Fund. Rev. T. R. Williams, Alfred, int. I vear on B. and M. Theo.

interest, Theo Dept..... E. J. Davis, New Salem, W. Va., interest, General Fund.... Cornelius Maxson, New Salem, interest. General Fund..... Cornelius Maxson, note, Gen.Fd. Mrs. Olivia B. Merritt. Ashaway,

er & Hubbard, interest for 6 mouths, on B. and M. Theo'l

Disbursements. Expense, Bills, Book, J. E. Par-Rev. A. H. Lewis, expenses.... Isaac D. Titsworth, bill, D. C. Bur-

Divided as follows: Theological Department, interest \$213 50 General Fund, principal..... 29 00 Tract Society, principal..... Total receipts for quarter.... \$296 12

PLAINFIELD, Dec. 1st, 1876.

The Trustees of the Memorial Fund desire to call attention to the fact that by the liberality of the friends of Theological education, a fund of \$12,000 has been devoted to the support of one chair in the Theological Department of Alfred University, and about \$7,000 to that of that their omission se another chair in the same departproper than their publicat ment. These two chairs are essen-AYER & Son's MAN

\$7,051 69

E R. POPE, Treas.

tial to the successful opening of our Theological course of study. There should be at least \$15,000 devoted to the support of each of these chairs in theology. These two chairs are now filled with able and earnest professors, brethren T. R. Williams and A. H. Lewis, whose only dependence for salary is the income of the fund devoted to that purpose. enough of this most important occupied by Bro. Williams, so that they can work on together unemharrassed. The importance of fully the Sabbath, Sunday would have to ment of study can not be overestimaturity by growth, but we should see to it that its growth be not too

D. E. MAXSON, Sec. pro tem.

THE MAPLE LEAF is the title of their Saturday, sith (since) it is the gards original or selected matter, L. Harrison, and Charles H. Hartschosen labor.

> An ice flood at St. Louis, Dec. 13th, destroyed shipping estimated at \$200,000. The ice piled in places

THE SPIRIT. "He that has not the Christ is none of his." A

the word Spirit in this p though it meant simply d Corrupted religion has definitions to many words the Bible, which were no to those words when the translated, and which do to the sense of the origina is never used in the Bible disposition. It always distinct individual cons the Holy Spirit, the spirit an angel, a devil or oth The spirit in us will dete disposition; hence, this meaning. But it is imp have the Spirit of Christ the Holy Spirit, the Comf continue in sin. Christ b lowship with sip, neithe dwell in the heart where bored. Some seem to sr they were one day in the Christ and the next day as if they could carry t with them for some acts an him for others. The supp dishonoring to God in the He is neither mocked no with. He does not barter nor take turns with the d either abides in our hear Spirit, or we follow the l some other spirit. "W not with flesh and blood principalities, and powers, spirits in the air (or heaver can not "manifest a good S God sees, unless the spin goodness dwell in him.

manifests a bad spirit, it i a bad spirit is in him. sins is of the devil." Good desires do not "u virtue, nor do they argue ness. They simply evince enment, and may arise fro full of condemnation. filled with yearnings at while he was still in be Satan and sin-the commo ence of all who come to t God in the spirit of holiness the good Spirit took pos him, condemnation and ness left him, because he obeyed the lusts of the fler Spirit," unless expressly to the contrary, when u

CONGRESS.

Bible, refers to the Holy

appropriating \$20,000 to d expenses of the special com that body, appointed to in the recent election in the South Carolina, Louisiana, ida, with amendment appr \$50,000 to defray the exthe Committee on Privil Elections of the Schate in investigations. A bill w troduced and referred, that, from and after its en the United States shall red legal tender notes at par in of import fluties, and all of

and revenues of every kind In the House, a bill w duced, reducing letter por two cents. A bill was pa viding that silver dollars weight of 4121 grains s legal tender for all debts, private, except where pay gold coin is required by resolution was adopted for a committee of seven conjunction with any sim mittee that may be appe the Senate, to report with the measure best calcula termine the electoral vote

electoral votes. The post propriation bill was ame passed. A large share of the tin Houses was spent in the of points growing out of dential question, but which which are so various and

what are the privileges, po

duties of the House in cou

have received from N. ... Son, the well known agents of Philadelphia, for Advertisers. It is a some pamphlet of one hu since the first edition was all religious papers publi United States and Cana any value to general giving denomination, est culation, and publishers' line for advertising in of the leading failies of with estimated circulation litical tendency of each; prepared selection of l political weeklies, givin of each, its estimated and publisher's price formation about the dif of publications of

As the Manual is inter practical service to there is a very carefu a catalogue of all the ished in the states of I New Jersey, Marylan ware, and given in de Son's standard lists o dred and thirty local It also gives all the lists, now including of sand weekly papers.

very advantageous spe advertising in variou combinations of new iations;, : "Sevenththeir in

Sabbath acredness They favor of ave their continu after the aken ita nials we in caus to praise

Heylin lav. that ferior to zegual. ancient name had, the r for a writer ûrday. Elv. n hers of the

and the week. aptism. all the bishop. urday e chief where "All early turday. beneime of adds. nbrose

nd the ch bish ater to op had nturv urch at h was astical holics They font, ized of ranks. ed and id that when

fact that by the liberality of the crowd y pertized , and xcept en a

with Auitestial is to stant

nal-

Scotland, about the commencement profession, form. He of the seventh century, on the day Tobacco is of his death, on Saturday, the ninth adly, and of June, said to his disciple Dieritimate ef mit: "This day is called the Sah. the to in- bath, that is the day of rest, and e made of such will it truly be to me; uty." He for it will put an end to my lahors," and in tri- Another version of his words is: dropped "To-day is Saturday, the day which ven me to the Holy Scriptures call the Sabbath, In a or rest. And it will truly be my bust and day of rest, for it shall be the last erately, I of my laborious life." Purchase's under the Pilgrimages represent the Waldentyrant for ses early in the seventeenth century ee, and I as keeping Saturday. William the nuis Cave, D. D., testifies, "The Sabbath, or Saturday, for so the word Sabbatum is constantly used in the otine and writings of the fathers when speak. ing of it as relates to Christians, was held by them in great veneration." The Council of Laodicea decreed that "upon Saturday the gospel and other Scriptures should

be read." The frequent use thus made of the phrase "holy Saturday," "Saturday," "Sabbatum," and the freapostolic quent reference to worship on Saturday clearly shows how sacredly d by oth- it was held, even though emperors Ve group by their edicts and councils, by that their their canons sought to supersede it by the Pagan venerable day of the sun, sometimes called Lord's day. J. BAILEY. 871 MICHIGAN AVE, Chicago.

MEMORIAL BOARD MEETING The Trustees of the Seventh day Baptist Memorial Fund met at the

house of C. Potter Jr., in Plainfield, N. J., Dec. 10th, 1876. There were present, C. Potter Jr., Clark Rogers, Geo. H. Babcock, E. R. Pope, and D. E. Maxson.

The Treasurer was instructed to forward to the Trustees of Alfred University two hundred dollars, subject to the order of T. R. Williams for service in the Theological Department, and an equal sum to A. II. Lewis for similar services.

The Treasurer's report for the quarter ending Dec. 1st, 1876, was presented, as follows: E. R. POPE. Treasurer, In acc't with the S. D. B. MEM, FD.

Receipts. From S-pt. 1st, 1876, Dec. 1st, 1876. Cash on hand, last report \$6.755 57
A. Brettons, Lost Creek, W. V., note, General Fund note, General Fund.
A. Brettons, interest, Gen. Fund.
M. H. Davis, Lust Creek, note,
General Fund.
M. H. Davis, interest Gen. Fund.
S. H. Bayls, interest Gen. Fund. 3. H. Babreck, Jackson Centre, O. interest, General Fund.
Mrs. Eliz. Babcock, Jackson Centre, interest, General Fund.
Rev. T. R. Williams, Alfred, int. year on B. and M., Theo. Maria L. and H. Potter. Ashaway, - interest General Fund. L. E. Livermore, Walworth, Wis. interest, Theo. Dept E. J. Davis, New Salem, W. Va., interest, General Fund..... Jornelius Maxson, New Salem,

Cornelius Maxson, note, Gen. Fd. Mrs. Olivia B. Merritt. Ashaway, R. W. Merritt, interest, Gen. Fd. H. F Clarke, Berlin, Wis., note \$20. int \$5 57, Tract Society Spicer & Hubbard, interest for 6 months, on B. and M. Theo'l Department.... 140 00

> \$7,051 69 Disbursements. Expense, Bills, Book, J. E. Par-dick property..... Insurance on Plainfield house... Cash on hand..... \$7,051 69

Divided as follows: Theological Department, interest \$213 50 General Fund, principal. 29 00 interest..... Tract Society, principal.....

Total receipts for quarter.... \$296 12 E R. POPE, Treas. PLAINFIELD, Dec. 1st, 1976. The Trustees of the Memorial Fund desire to call attention to the

friends of Theological education, a fund of \$12,000 has been devoted to the support of one chair in the Theological Department of Alfred University, and about \$7,000 to that of Another chair in the same department. These two chairs are essential to the successful opening of our Theological course of study. There should be at least \$15,000 devoted to the support of each of these chairs in theology. These two chairs are now filled with able and earnest professors, brethren T. R. Williams and A. H. Lewis, whose only dependence for salary is the income of the fund devoted to that purpose. May it not be that there are friends enough of this most important denominational enterprise to at once fill up the fund for the chair now occupied by Brother spels, Lewis to an amount equal to ry to that already devoted to the chair occupied by Bro. Williams, so that they can work on together unem-Carl- barrassed. The importance of fully endowing our Theological Department of study can not be overestimated. It will have to come to maturity by growth, but we should er, a see to it that its growth be not too

D. E. MAXSON, Sec. pro tem.

THE MAPLE LEAF is the title of for a small, well-edited, whether as rethe gards original or selected matter, and beautifully printed monthly, conday ducted by Lewis F. Charles, Niles ohn L. Harrison, and Charles H. Hartsbba horn, of Hornellsville. We wish teep sthese young gents abundant enjoyment and success in their well chosen labor.

An ice flood at St. Louis, Dec. 13th, destroyed shipping estimated at \$200,000. The ice piled in places ten to fifteen feet high. It is said and to have been the most disastrous wa." flood of the last ten years.

worth the careful consideration of all who contemplate the expenditure "He that has not the Spirit of of any money in newspaper adver-Christ is none of his." Many treat the word Spirit in this passage as and reliable work of the kind that stay of proceeding, to allow the peothe work of the kind that simply disposition. we have seen. It contains much in- ple to make their case for the Gen. January. Ministerial aid has been invit Corrupted religion has given us formation of value to every adver- eral Term. If this is to be the end ed. A pleasant and profitable time is definitions to many words found in liser, and will meet a long-felt want. of that case, what becomes of hoped for. the Bible, which were not attached application to Messrs. N. W. Ayer the "canal thieves?" to those words when the Bible was Son, Advertising Agents, Times translated, and which do violence Building, Chestnut and Eighth Streets, Philadelphia. to the sense of the original. Spirit

THE SPIRIT.

is never used in the Bible to mean

disposition. It always means a

distinct individual consciousness:

the Holy Spirit, the spirit of a man,

an angel, a devil or other being.

The spirit in us will determine our

disposition; hence, this secondary

meaning. But it is impossible to

have the Spirit of Christ, which is

the Holy Spirit, the Comforter, and

continue in sin. Christ has no fel-

lowship with sin, neither will he

dwell in the heart where it is har-

hored. Some seem to speak as if

they were one day in the Spirit of

Christ and the next day out of it:

as if they could carry the Spirit

with them for some acts and dismiss

him for others. The supposition is

dishonoring to God in the extreme.

He is neither mocked nor trifled

with. He does not barter with sin

nor take turns with the devil. He

either abides in our hearts by his

Spirit, or we follow the leading of

some other spirit. "We wrestle

not with flesh and blood, but with

principalities, and powers, and evil

spirits in the air (or heavens)," One

can not "manifest a good Spirit." as

God sees, unless the spirit of all

goodness dwell in him. If one

manifests a bad spirit, it is because

a bad spirit is in him. "He that

Good desires do not make any

virtue, nor do they argue any good-

ness. They simply evince enlight

enment, and may arise from a heart

full of condemnation. Paul was

filled with yearnings after good,

while he was still in bondage to

Satan and sin-the common experi-

ence of all who come to the life of

God in the spirit of holiness. When

the good Spirit took possession of

him, condemnation and wretched-

ness left him, because he no longer

obeyed the lusts of the flesh. "The

Spirit," unless expressly indicated

to the contrary, when used in the

CONGRESS.

The Senate passed the House bil

appropriating \$20,000 to defray the

expenses of the special committee of

what are the privileges, powers, and

proper than their publication.

since the first edition was published.

The work contains a complete list of

one and three months; similar in-

formation about the different classes

selection of general mediums which

experience has proved to be of val-

ue to advertisers. It also includes

lished in the states of Pennsylvania,

New Jersey, Maryland, and Dela-

D. D. B.

Bible, refers to the Holy Spirit.

sins is of the devil."

The following distinguished New York and Brooklyn divines are reported in the Metropolitan Pulpit for December: A Divine Metamor-D.; Human Rivalries, by Henry C. Potter. D. D.; Serving in the Econ- special election, to fill the vacancy, omy of Divine Government, by Henry Ward Beecher; The Deliverance from Violated Law, by J. A. S. Chapman, D. D.; The Progressive glycerine into a wagon, when one Power of Sin, by William Ives Bud- can dropped. A portion of a huington, D. D.; Jonah's Dangerous Sleep, by T. De Witt Talmage, D. D.; Our Country, as Seen by Our Centennial Guests, by Theodore L. Cuyler, D. D.; Christ the Corner Stone, by W. T. Sabine; Christian Love, by J. Clement French; Sin, the Troubler, by John Hall, D. D; Caring for the Things of Others, by Charles F. Deems, D. D.; Joseph of Arimathea Confessing Christ, by John Cotton Smith, D. D.; The Body—its Dignity, Salvation, and plosion, Dec. 9th. Destiny, by Stephen H. Tyng, Jr., D. D.; and Despondency-its Cause and Help, by William M. Taylor, D

D. We have also the usual page of

themes and texts of leading ser-

mons. This monthly is published

at 96 Nassau St., New York. Price

\$1 per year; 15 cents a single

BEWARE OF HOBBIES .- This, perhaps, is not a thing easy to do. Few minds are organized evenly, and few persons see all things clearly, or estimate fairly those they do see. A certain thought sometimes becomes a center around which all others eddy, and to which they assimilate, so that whether we speak or write, this is our one theme. This is often serious fault in more ways than one. Sometimes it breaks up a system beautiful in itself, by creating unnatural contrasts, and at least seeming contradictions. It makes a sentiment beautiful in itself, of fensive, because out of harmony with its fellows. It is distasteful to orderly and cultivated minds. It makes its advocate offensive, and destroys his usefulners among those whom he might, under other cirthat body, appointed to investigate the recent election in the States of cumstances, benefit. It destroys

the Committee on Privileges and legal tender notes at par in payment of import duties, and all other dues and revenues of every kind.

In the House, a bill was intro
In the House, a bill was inth duced, reducing letter postage to opened, a voice cried "shoot," and two cents. A bill was passed pro- simultaneously a shot was fired, the viding that silver dollars of the ball passing through an officer's weight of 412½ grains should be clothing and grazing his skin. An legal tender for all debts, public or immediate assault was made, and private, except where payments of twenty shots were exchanged before gold coin is required by law. A Two were caught, but the other resolution was adopted providing three escaped. On being conveyed for a committee of seven to act in | to the station house the pair were | identified as Dan Hayes, of Cohoes, conjunction with any similar comand Tom Haggerty, of Troy, both mittee that may be appointed by well known criminals. Haggerty the Senate, to report without delay had received a wound in his bowels the measure best calculated to de- and has since died. Hayes was unharmed. The burglars expected to termine the electoral vote. Also ansecure a large sum of money, which other committee of seven to report they mistakenly supposed was in

electoral votes. The post-office ap- ating so successfully in that vicinity. propriation bill was amended and FRANK LESLIE'S SUNDAY MAGA-A large share of the time of both ZINE is a new applicant for popular Houses was spent in the discussion favor, and judging from the merits ary Board, at its recent session, and havof points growing out of the presidential question, but which have as number, its application will be sucyet resulted in no final action, and cessful. It is conducted by Rev. Dr. which are so various and conflicting | Deems, of the church of the Strangers that their omission seems more New York, and is calculated to fill Carlton churches, I hereby request all

a want long felt in Christian families, for an interesting periodical AYER & Son's MANUAL.-We of a high toned moral and religious have received from N. W. Ayer & character, and at a price which Son, the well known advertising would place it in reach of persons agents of Philadelphia, a copy of of moderate means. The first numthe second edition of their Manual ber contains 128 double column for Advertisers. It is a very hand | pages, with numerous illustrations. some pamphlet of one bundred and The magazine is furnished at \$2 50 twenty eight large octavo pages, a year. See advertisement on third

sixteen of which have been added | page. BANK ROBBERY IN OHIO. - A all religious papers published in the Zanesville, Ohio, dispatch of Dec. United States and Canadas having 14th, says: At about one o'clock any value to general advertisers, this forenoon, four masked men giving denomination, estimated cir. entered the dwelling of Wm. M. line for advertising in each; a list to accompany them to his banking of the leading dailies of the country, which they took \$10,200. One of litical tendency of each; a carefully | wife to prevent her giving an alarm. of each, its estimated circulation, she gave the alarm. Citizens are in by D. K. Davis. By order of Committee. and publisher's price for ten lines pursuit of the robbers.

WILLIAM E. CRANDALL, a son of there is a very carefully prepared recognized by his clothing. His re- at 10.45 o'clock A.M. mains were taken to Plainfield, N. J., the place of his nativity, for ina catalogue of all the papers pub. terment.

George Blair, President of the ware, and gives in detail Ayer & New York State Workingmen's As-Son's standard lists of eleven hun- sembly, estimates that there are now dred and thirty local newspapers. out of employment in New York prompt in paying, as the funds are needed It also gives all, the co-operative City, 45,000 workmen, including Any information cheerfully given. lists, now including over two thon- 8.000 common laborers; and he assand weekly papers. Scattered serts that their families, in many through the book are numerous and cases, are on the very verge of desvery advantageous special offers for titution, and that the situation is becombinations of newspapers, well the Mayor on the subject.

SUMMARY OF NEWS.

In the Lord and Leahy canal case, Justice Osborn has granted the motising. This is the most complete tion for non suit, with thirty days held at Hebron, Pa., commencing Sixth-Sent post paid to any address, upon the "great reformer's" war upon

A cable special announces that the German bark, Emma and Carl, Captain Herdof, which left New York on the 29th of September last in a hurricane off the Orkney Islfour were saved

Mayor elect Smith Ely, Jr., of has been ordered for the second of January. Daniel Smith and Mr. Humphreye,

of Petrolia, Pa., were loading nitro-Judge Bond has delivered a de-

cision discharging the Board of State Canvassers of South Carolina from custody, on the ground that Ladies' Room out of Upper Farwell Hall. the Supreme Court of the State had no jurisdiction. Wade Hampton was inaugurated Governor No. 2 of South Carolina,

Dec. 14th. At Dresden, Saxony, twenty-five miners were killed by a colliery ex-

STOP THAT COUGH .- The way to cure cough is to stop it. The lungs and throat can never heal as long as they are irritated by a constant cough. Dr. Fenner's Improved Cough. Honey will relieve any cough in one hour or less It will break up a cold in the head before any cough has ormed in two to three hours. Prevention is better than cure! In chronic coughs the system must be placed under the healing influence of Dr. Fenner's Blood and Liver Morgan, of the same place. Remedy and Nerve Tonic also. This

From the Mayor's office N. Y. City. Executive Department, City Hall.)
Office of the Mayoralty,
N. Y. Ci.y, Jan. 26, '74. Dr. M. M. Fenner, Fredonia, N. Y. -Enclosed you will find \$1 50 for which please send three bottles of your Improved Cough Honey by express.

Yours truly,
M. J. FARRELL rom John B. Miner, a wealthy Banker of I certify that I was afflicted with a har-

Who will continue to back?

tirely relieving me.

For sale by dealers in medicine. HOLLOWAY'S PILLS OR OLETHERT crofula or morbid deposits in the lunge, oints and Tissues. There medicines have endered this disease a less formidable scourge than formerly. It has been in contestibly prov. d that in Scrofulous affections they have affected thousands of cures. Sold everywhere. 25 cents per

South Carolina, Louisiana, and Flor-THE OLDERST AND BEST RESTORER Four D IN USING IT.—Wood's Im 29th, 1876, Mrs. LOUISIANA LANGWORTHY, so,000 to defray the expenses of the Complex to Complex to the Com gray hair to a glossy, natural color: Elections of the Scnate in making investigations. A bill was introstores faded, dry, harsh and falling troduced and referred, providing of Dec. 15th, at Cohoes, N. Y., at ing, and scaly dryness. No article pro that, from and after its enactment, work on a safe in the depot of the the United States shall receive the N. Y. C. & H. R. Railroad Comforwood's Improved Hair Restorative.

CURRAN & CO., New York. WHAT NEXT? - A CONSUMPTIVE CURED. -When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a and if I do not, I shall only go home the was experimenting, he accidentally made a preparation of INDIAN HEMP, which preparation of Indian Hemp, which sconer." Thus an aged companion is left to pass his sojourn lonely the remaining now gives this recipe free on receipt of two stamps to pay expenses. Hemp also miss a loving mother, B. F. C. cures night swear, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1,032 Race Street, Philadelphia, naming this

CAN'T GO TO CHURCH .- Why not? O my cough would disturb the congregation Cure it then with "Hale's Honey of Hore hound and Tar," a pure vegetable remedy unfailing as the sun and mild and harm-less as the Summer air. Sold by all druggists. Pike's Toothache Drops cur the safe. This is supposed to be the duties of the House in counting the masked gang which has been oper-

SPECIAL NOTICES.

MISSIONARY LABOR.—Having been appointed to perform missionary labor in the State of Iowa, by the General Missionand general appearance of the first ing learned from the RECORDER office that the SABBATH RECORDER is taken at ties, besides the offices of the Welton and persons desiring such labor to correspond with me at Welton, Clipton Co., Iowa, giving such information as to points of interest and feasible ground for missionary work and the dissemination of Subbath truth, as shall enable me to arrange the work on the best and most economical plan before leaving my home for the H. B. LEWIS Welton, Dec. 6th, 1876.

THE next Quarterly Meeting of the DeRuyter, Cuyler, Lincklaen, Scott, Pres ton, and Otselic churches will be held with the church at Otselic, commencing Sixth-day evening, Jan. 12th, 1877. Sermon that evening by T. Fisher, followed by prayer and conference, conducted by A. W. Coon; Sabbath morning, prayer meeting at 10 o'clock, conducted by D. K. culation, and publishers' price per Ream, at Somerset, compelled him Davis; at 101 o'clock, sermon by J. Clarke; Sabbath afternoon at 1 o'clock, sermon by A. W. Coon; evening, sermon by D. K. Davis, followed by prayer and conference, with estimated circulation and potthe robbers remained with Ream's conducted by H. Stillman; First day morning at 10 o'clock, sermon by D. K. Davis; prepared selection of literary and Ream was gagged and bound, and afternoon at 1 o'clock, sermon by T. Fishpolitical weeklies, giving character was not released until morning. His er; evening following, sermon by J. wife feared she would be killed, if Clarke, followed by conference, conducted

H I. CRANDALL.

in New York upon the Sabbath, are most of publications of the country. the late Rev. Lucius Crandall, aged | cordially invited to meet with their breth-As the Manual is intended to be of | 28 years, was one of the victims of | ren of the New York Church, in the hall practical service to advertisers, the Brooklyn Theater fire. He was ner of 2d Avenue and 11th St. Services 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 given for the benefit of the different Insti-

> E. R. POPE, Treasurer. Plainfield, Union Grant State Painting House,
>
> Address Dr. Chase's Printing House,
> Address Dr. Chase's Printing House,
> H. T. Clawson, Westerly, R. I.,
> H. Thorngate, Brookfield, Mo., Plainfield, Union Co., N. J.

THE SABBATH RECORDER, DECEMBER 21, 1876. THE Quarterly Meeting of the Hebron, Hebron Centre, Oswayo, Allegany River, and Bell's Run churches will be

CHURCH AT HEBRON.

THE Executive Sabbath school Board of the North-Western Association have established a Normal Sabbath school Institute at Alden, Minn., for a thorough and systematic study of the Chautauqua THE METROPOLITAN PULPIT.—
for Stettin, on the Baltic, capsized
the following distinguished New in a hurricane off the Order Lat ands. Eight of the crew were lost; paratory class of 21 students, who have taken hold of the work before them with earnestness and enthusiasm. The officers of the Institute are Eld. James E N New York, has resigned his position Backus, Principal and Corresponding Sec as Representative in Congress from retary; S. L. R. Main, Recording Secrephosis, by Wm. Adams, D. D., LL. the sixth district in that city. A tary; L. T. Walker, Treasurer. The present indications are that the move ment will be a success.

SABBATH LECTURES.—The friends of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc trine, are requested to make their wishes man foot and some pieces of charred known to the Corresponding Secretary of flesh are all that has been found of the Tract Society. Address J. B. CLARKE, West Edmeston, Otsego Co., N. Y.

SABBATH KEEPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the Entrance 148 Madison St.

In Scott, N. Y., Dec. 12th, 1876, by Rev. D. K. Davis, Mr. Nelson Hall, of Farmer's Village, and Miss Fidelia A. Max

At the residence of the bride's brother M. M. Dunham, in Plainfield, N. J., Oct. 4th, 1876, by Rev. S. Carpenter, Mr. GEORGE A. STEADMAN, of Elizabeth, and Miss CARRIE R. DUNHAM, of Plainfield Also, by the same, at his residence in Plainfield on the 19th of October, 1876, Mr. Calvin F. Randolph and Miss AGNES F. RANDOLPH, both of Piscataway

In Milton, Wis., Dec. 9th, 1876, by Rev W.C. Whitford, Mr. EDWIN L STONE, and under the two remedies the lungs and of Milton, and Miss LIZZIE MAY CHRISMAN of Clinton, Wis.

DIED.

In Rushford, N. Y., Dec. 3d, 1876, of capilary bronchitis, EDITH MAY, only child of George H. and Laura A. Kings bury, aged 1 year, 7 months, and 1 days Killed, near the house of Silas Stillman, in Willing, N. Y., Drc 8th, 1876, ALPHEUS W., son of Alexander and Bethrah Gardner, in the 19th year of his age. The scholars at York's Corners were intending to clean the school-house, and some of the young men went to Mr. Stillman's for a rassing cough I procured a bottle of Dr. washtub to be used on the occasion, one Fenner's Improved Cough Honey, and took three doses of it with the effect of handed to a companion, while he stepped young man having the gun raised it from the ground, when it is supposed the hammer caught in his rants, causing a dis charge ins antly killing the young man Gardner, who had but just come to assist in cleaning the house. No blame can be charged to the person holding the gun than was manifested by the friends of the deat; no words of comfort reached the wounded heart. The parents had hoped that they might have him to lean upon in their old age, but he has fallen. His

funeral was largely attended. J. K. In Hope Valley (Hopkinton), R I., Nov. wife of Capt. Gardner Nichols, aged 63 years, 11 months, and 13 days. She was a a loving sister, and a real Christian. She embraced religion when about twenty-seven years of age, and was baptized by Eld. Nathan V. Hull at the time of the great revival in Honding to the Saptist church, the only church in town at that time, excepting the Friends. Subsequently she united with the First day Baptist ty she united with the ritatuay papers church that was organized at the city, and still later in life, as there was a Baptist church organized in her own vicinity, the took an interest with the people there, and has been a faithful member of the

hraven. Thus we are called to mourn our great loss. She had recently been to the Centennial and came home sick and in In Waterford, Conn., Oct. 15th, 1876, Miss Mary BROOKS, aged 57 years. She

had been a consistent member of the Seventh day Baptist church from childhood and a quiet, regular attendant on public worship, until disease and death finished their work. What is lost here in time is made up in eternity. In Stonington, Conn., Dec. 11th, 1876 THOMAS HINCKLEY, aged 89 years.

In New Brooklyn, N. J., Nov. 18th, 1876 of pneumonia, JONATHAN B. RANDOLPH, in the 80th year of his age. The deceased had always resided in the town where he lied. He was a man of exemplary life and died in the triumphs of a Christian faith, tenderly cared for, and deeply mourned by a loving family and a large concourse of friends and neighbors.

In Shiloh, N. J., Dec 2d, 1876, HOOVER H. AYERS, infant son of Robert and Phebe Ayers, aged 6 months. that the Sabbath Recorder is taken at thirty-one different post offices in this M. daughter of James F. and Fannie R. State, in some twenty-four different coun-Kelly, aged 6 weeks. At Foochow, China, Nov. 24th, 1876 MARGARET, wife of Thomas H. Chapman and second daughter of the late Rev. W H. Black, of Mill Yard, London, in the 44th year of her age.

> T. R. Reed, Martha C. Saunders, G. Green, L. T. Clawson, R. Stillman, James McCay, D. H. Thompson, J. Wetmore Strang, L. Coon, Thomas B. Brown, W. S. Strang, L. Coon, Thomas B. Brown, W. & Wells, A. S. Tomlinson, D. B. Kenyon, A. B Prentice, J. B. Clarke 2, H. F. Clarke Mrs. C. F. Camp, J. H. Snyder, H. L. Stillman, S. Carpenter, E. R. Clarke, D. G. W. David, Stephen Burdick 2, L. R. Swinney H. Thorngate, J. H. Beeman, E. Goodrich I. B. Wells, J. Bailey, J. McFarland, D. F Maxaon, M. B. Kelly, W. C. Whitford, I K. Davis, E. Darrow, B. F (heater,

Kenyon, D. H. Davis, J. E. N. Backus. RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

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done with offerings of fairish state butter, for which there is no call, the demand being for fresh receipts of the finest qualities. Ordinary butter must therefore wait a more favorable time before sales can be made. Choice fall butter, fine entire dairies and fresh rolls and fresh packed western are the only kinds sale Finest September and October y, finest Fall...... 33 @ 30 good to choice, Fall 28 @ 3 Winter made, common stock.... 20 @ 2: Middle and Southern tier counties, entire dairies, fine...... 30 @ 39 Northern Welch dairies, fine.... 28 @ 31 New York State dairies, good to Grease...... 10 @ 1 CHEESE.—Receipts for the week were 22,036 boxes. Exports 16,300 boxes. Gold 1074. Cheese are generally concentrated at the seaboard markets. Business in them is quiet and holders firm at former prices. We quote: State Factory, fancy, Sept. and Eggs.-Strictly fresh stock is in light supply and ready sale. Limed eggs are dull and slow. We quote: Fresh eggs, near-by marks \$\mathre{\text{P}}\doz.. 30 @ 31 Vestern, Southern, and Canada.. 27 @ 28 Limed eggs...... 18 @ 22 One Dozen Best Linen Collars.... DRESSED POULTRY.—The supply has been in excess of the demand and the Six " to measure... 9 00 been in excess of the demand and the weight of stock offered carried down prices. A heavy accumulation of stock and soft weather would create a panic, because the mass of the people are light in purse and could not buy largely and freely at even low prices. Geese and Turkeys for Christmas. Turkeys for NewYears. Dressed Turkeys, per fb...... 10 @ 13 Chickens...... 8 @ 10 | Everything in the Shirt line at BEANS. We quote: Choice Marrow, per bush.,. .2 25 @ 2 40 Medium, " 2 20 @ 2 30 APPLES.-We quote: Western N. Y. selected, Fall and Winter, per bbl.....\$1 50 @ \$2 00. River and near-by fruit.... 1 00 @ 1 50 DRIED APPLES-There have been sales of heavy pressed coarse cut quarters at 51 cts for export to Germany. There was 70 bbls. choice sliced sold at 5 cts. We State apples, sliced...... 5 @ 6 Quarters...... 5 @ 6 CRANBERRIES.—We quote: GAME.—We quote: Venison, whole deer 10 @ 12 of almost Every Style and Price imagina-..... 20 @ 30 MAPLE SUGAR-Has been inquired fo this week at 1 @ 2 cts advance, two sales at 121 cents perlb. S5 & 87 Broad St., cor. South William, NEW YORK. Market your produce faithfully at market rates and promptly for cash. For 25 years near our present location for the last 15 years engaged in the stamp.

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Alfred, N, Y. TISTORY OF CONFERENCE.
Rev. James Bailey has left a few copies of the History of the Seventh-day Baptist General Conference at the RE-CORDER office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address SABBATH RECORDER, Alfred

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NOTICE TO CREDITORS.— Notice is hereby given, according to law, to all persons having claims against Parley R. Potter, late of the town of Alfred, in the county of Allegany, deceased, that they are required to exhibit the same, with the vouchers thereof, to the subscribers, the Administratrix and Administrator, of goode, chattels, and credits of the said deceased, at the residence of the said sub-scriber, Volny A. Potter, in the town of West Almond, in said county, on or before the eighth day of June next. MARY POTTER, Administratriz, VOLNY A. POTTER, Administrator. for you to see your husband with a

Dated, Nov. 24th, 1876. nicely fitting shirt on-one that DRAWING JURORS. som—one that would fit him in the neck-one that he would

love to wear to church, and

STATE OF NEW YORK,
ALLEGANY COUNTY,
88.

one that would actually Notice is hereby given that the names of twenty four persons will be publicly drawn at the office of the Clerk of said wear, than one that he County, on Saturday, the 23d day of December, A. D. 1876, at 10 o'clock A. M., to is almost choked with, and mortified about, every time he puts it on. Now, if you want Court and Court of Oyer and Terminer, to be held at the Court House, in the village of Belmont, in said County, on Monday, the 15th day of J-nuary, A. D. 1877. Also the names of thirty-six persons will, in CHRISTMAS OR NEW YEAR'S PRESENT, Jurors, at the said court.

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LESSON XIV.—THE SABBATH. For Sabbath Day, December 30. SCRIPTURE LESSON.

Gen. 2: 1-3; Ex. 20: 8-11: Isa. 58: 13, 14: Luke 4: 16: 31; Mark 2: 27, 28; Acts 13: 42, 44; 16 13: 17: 2-; 18: 4. Thus the heavens and the earth were fin-ished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the sev-enth day from all his work which he had And God blessed the seventh day, and sand lifted it; because that in it he had rested from

work:
But the seventh day is the Sabbath of the
Lord thy God: in it thou shalt not do any
work, thou, nor thy son, nor thy daughter,
thy man-servant, northy maid-servant, nor thy
cattle, nor thy stranger that is within thy

cattle, nor thy stranger that is within thy gates;
For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;
Then shalt thou delight thyself in the Lord; and i will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord thath spoken it. f the Lord hath spoken it. And he (Jesus) came to Nazareth, where no And he (Jesus) came to Nazareth, where ne had been brought up; and, as his custom was, he went into the synagozue on the Sabbath day, and stood up for to read.

And he came down to Capernaum, a city of Gaillee, and taught them on the Sabbath days.

And he said unto them, the Sabbath was made for man, and not man for the Sabbath.

Thomfore the Son of Man is Lord also of the Sabbath.

the Sabbath.

And when the Jews were gone out of the synagogue, (at Antioch in Pisidia,) the Gentiles besought that these words might be preached to them the next Sabbath.

And the next Sabbath day came almost the whole city together to hear the word of God.

And on the Sabbath we went out of the city (Philippi) by a riverside, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither.

Paul. (at Thessalonica) as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.

And he reasoned in the synagogue (at Corinth) every Sabbath, and persuaded the Jews and the Greeks.

TOPIC.—The Sabbath universal and GOLDEN TEXT.—"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." HISTORICAL OUTLINE.

THE SABBATH-L In the Old Testament. 1. Instituted at creation. Gen. 2: 1-3.

2. Given in the Decalogue. Ex. 20: 8-11. II. In the New Testament. L Observed by Christ. Luke 4: 16. 31. 2. Declared to be universal. Mark 2:27,

(NOTE.-All the texts referred to in the Outline may be found in the Scripture

Reading, at the head of the lesson. Read QUESTIONS. I. When was the Sabbath instituted? By

whom, and how? What is it to "bless" and "sanctify?" What did God bless and sanctify? Why? In what sense did God rest from his work! Whose work does the Sabbath cor memorate? Explain how the Sabbath is God's day. Where was the law given to Moses? How long after the creation? (About 2,500 years.) How many precepts are there in the law? Which one speaks of the Sabbath? What, in the fourth commandment, shows at the Sabbath was known before the giving of the law? How is the Sabbath to be observed? What is meant by keeping it holy 2 Did God intend that it should be a burden to men to keep the Sabbath? What promise did one ever think of changing it in the Old Testa-

many things which they did that were wrong, did he ever reprove them for keeping the Sabbath? In how many ways, then, did Jesus sanction the keeping of the Sabbath? For whom did he declare that the Sabbath was made? For what purposes did man need the it creation, at Sinai, or in the time of Christ? Who did Jesus say was Lord of the Sabbath? What day, then, is "the Lord's day," according to the Scriptures? Did Jesus anywhere teach that the Sabbath might, could, would rection? What was the apostle Paul's manne respecting the Sabbath? Acts 17: 2; 18: 4. Howlong was this after the resurrection Jesus? (About 20 years.) Did Paul anywher

Miscellaneous.

A SUM IN ARITHMETIC.

Said he would like to rest awhile.

Put up your bloks and take your slates, And do the sum which I will read."

Our books went in, or slates came out,

But couldn't make the answer come

And then the old man said to us, With kindness twinkling in his eyes,

"Who gets the answer first shall have

Then Tommy Dole resolved to cheat,

"And now I've got it, sir," he cries;
The teacher thinks Tom worked the sun

And tells him he has won the prize.

Those twinkling eyes had watched the

"Well done, my boy," he said, "you seen To understand Arithmetic.

And, slyly taking out his book.

A hasty glance inside he took.

At once the answer Tommy finds,

But that old man had seen it all:

"But now, before I give the prize,

I'll let you try a harder sum; Another shilling you shall have If you can tell how that is done."

And then, with kindest voice and look,

He gently said to Tommy Dole:

What shall it profit you, my lad,
To gain the world and lose your soul?

Then Tommy Dole hung down his head,

The tears began to fill his eyes, And all the scholars wondered why

He would not take the silver prize.

HOW TED FIRST TASTED TURKEY

BY MRS. M. F. BUTTS.

"I spent I don't know what to do

wis myself," said little Nell Harri-

son to her sister Sue. "Mamma

shouldn't ought to go off and leave

"Can't you make a new dress for

"Oh, they've got all the new

"Well, dear, I'm sorry for you,

Be a good little girl till I come back."

Nell climbed into a chair, and

looked out of the window. Pretty

soon she saw a little, ragged boy

come to the ash barrel, that stood

but I must go to my music lesson. bring him here, some day."

-Congregationalist.

A silver shilling for a prize

We tried and tried and tried again,

A white haired man. With pleasan

The teacher said : " Now all give heed

There came into our school one day

He greeted us, and sitring down.

'Twas time to have Arithmetic.

teach that Christians ought to keep the first serve the Sabbath. "And he came day of the week instead of the seventh? Whom, to Nazareth, where he had been brought nor was, went in unto them, and three thinks best, you shall come and be on Sabbath day at Antioch (in Pisidia)? he New Testament called "Jewish?" How the "Passover "spoken of? John 2: 13; 1:55. Did Jesus or his apostles teach that ien need not keep the Sabbath? How did the apostles speak on the subject of circumcision? See Acts 15; Gal. 6: 15, &c. What is he conclusion from these facts? Do you Remember the Sabbath day to keep it holy?" s it a delight to you? Read again Isa. 58: 3, 14. Ask your teacher to explain it.

BIBLICAL COMMENTARY. The Sabbath instituted by God. "God blessed the seventh day, rested from all his work which God creted and made." Gen. 2: 3.

Blessed and hallowed. Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11. Hence called The Sabbath of the Lord. But the seventh day is the Sabbath of he Lord thy God." Ex. 20: 10. "The eventh day is the Sabbath of rest, an ho n; it is the Sabbath of the Lord in all your dwellings." Lev. 23: 3.

God's holy day. "If thou turn the Lord, honorable," &c. Isa. 59: 13. 13: 42, 44. The rest of the holy Sabbath unto the Lord.' Ex. 16: 23. Made for man's benefit. "The

Honce, to be faithfully observed. "Re. member the Sabbath day, to keep it holy. work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-10. Its fore the children of Israel shall keep the children of Israel forever; for in six days | bath day, and hallowed it." Ex. 20: 11. | nify the law and make it honorable." Isa the Lord made heaven and earth, and on

filled." Matt. 5: 18. Its observance not a burden. 'This is the love of God, that we keep his Enforced by the prophets. Isa. 58:12, commandments: and his commandments | heavenly rest. "For he spake in a are not grievous." 1 John 5: 3. But a certain place of the seventh day on this delight. "And call the Sabbath a de | wise, And God did rest the seventh day light, the holy of the Lord, honorable; from all his work. And in this place again, and shalt honor him, not doing thine own If they shall enter into my rest. . . . For 3. Observed by the apostles. Acts 13:42, ways, nor finding thine own pleasure, nor if Jesus (Joshua) had given them rest, thou delight thyself in the Lord." Isa. 58:

13, 14, Its observance is attended with great 4, 5, 8, 9. blessing. "Blessed is the man that doeth this; . . . that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that these least commandments, and shall teach all Christian people hope to attain. Thus, each box of pills. Prepared only by J. H. and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isa. 56: 2, 6, 7.

Its profanation brings calamity. "Then I contended with the nobles of Ju. the resurrection of Christ. "In the end | Christ did not change or dehe make, by the prophet, to those who should dah, and said unto them, What evil thing delight in it and honor it? Which day is God's is this that ye do, and profane the Sabbath ward the first day of the week, came Mary resurrection; the apostles did not change perience with the Vegetine. For dyspep-sia, general debility, and impure blood. not our God bring all this evil upon us, sepulchre." Matt. 28: 1. "They returned, and upon this city? Yet ye bring more and prepared spices and ointments; and II. What was Jesus accustomed to do at wrath upon Israel by profaning the Sab rested the Sabbath day according to the Nazareth? What did he do at Capernanum? bath." Neh. 13: 17, 18. "But if ye will commandment. Now upon the first day not hearken unto me to hallow the Sab of the week, very early in the morning, bath day, and not to bear a burden, even they came unto the sepulchre, bringing entering in at the gates of Jerusalem on the spices which they had prepared." in the gates thereof, and it shall devour the passages, the writer speaks of the Sabbath palaces of Jerusalem, and it shall not be as immmediately preceding the first day quenched." Jer. 17: 27. "I would not of the week, and each day is called by its bring them into the land which I had giv. own appropriate name. en them, flowing with milk and honey, which is the glory of all lands, because the day on which the Jews worshiped is they despised my judgments, and walked or should be changed at, by, or after his resur- not in my statutes, but polluted my Sabbaths; for their heart went after idols."

Jesus was accustomed to ob-

on the window pane, and the boy

looked up, and showed a pair of

"Oh, how dirty his face is!"

thought Nellie. "There's a big

smooch under his nose, just like a

whiskerstach, and his hair is all

tangley, just as mine is when Mam-

ma combs it, and I cry. But his

eyes are booful. I spect I wish

As soon as the thought came into

the child's head, she slipped off her

chair, ran to the front door, and

opened it. "Come in here, little

boy," she called, in her clear tones,

I'm all alone, and Sae is making

music, and won't know nothing

about it, and my mamma is much as a

hundred miles way off. Come right

along, and I'll show you my picture

the big doll that turns her head-

Sarah Jane is her name."

thumb, and at last said:

bring my basket."

"Yer sure there's nobody

books, and my drawing slate, and

The grimy little fellow at the ash-

"I don't know what that means,"

said Nell; "but there's nobody to

say you shan't come in, if that's it."

the boy, "if you mean it, and I can

You would have laughed, I am

sure, if you had seen the two little

things go into the parlor together.

on pretty boots, and wore a tiny

name, was as ragged and dirty a

creature as ever you saw. His "tan-

gley" hair hung over his forehead,

little African's. But there were the

us so long. She said she'd come laughed, he showed two rows of the turkey, and the remains of the

"Put your basket down any-

"I'll cut out the stuff before I go to sofa is nice, only I s'pose you'd Ted didn't wait to be invited

"Oh, they've got all the new are a little bit coaly. We'll sit turkey very much, and thought curright on the carpet. There, that's rant jelly was exactly the thing to

"Does he live with you?"

one of your dollies?" said Sue. where shall we sit? This boo satin sandwich for Fritz."

Nellie was dressed in a bright plaid

Well, then, I'll come," replied

barrel hung his head, and bit his then?" asked Nell.

frock, and her hair hung in long I know where the key is to the clos-curls over her shoulders. She had et, and there was ever so much tur-

gold chain around her neck. Ted, Come down to the dining room, and

for that was the little scavenger's well have a lunch, all alone."

and his hands were as black as a are my company. Come along."

blue eyes, full of amazement at the | Nell went to the dining room, hand

beautiful room; and when he in hand. They succeeded in finding

back yesterday, and now it is to- teeth as white and even as teeth currant jelly, and very soon they had ness, and liker 'nough you'd let me

where," said Nell. "Let me see, said Nell, and I'll put up a turkey

smoot it; cos you know your clothes twice. He liked the taste of roast

"Oh, he don't live nowhere. He forgetting that there was anybody

bit of my dinner, when I have any." the door opened, and a voice said,

just waits round, and I give him a else in the world, when suddenly Nell.

"I'm most likely to have some up, and there stood Mamma, in her ful way.

very bright blue eyes.

he'd come in here."

up, and. as his custom was, he went into Sabbath days reasoned with them out Men did almost the whole city come togeth. the synagogue on the Sabbath day, and of the Scriptures," Acts 17: 1, 2. By to hear the word of God? Why did not stood up for to read." Luke 4: 16. "And these same apostles the first day of but he was sure it must be some Paul tell them the next day was the "Christ he came down to Capernaum, a city of Galthe week is called simply the first thing splendid. He took his basket days." Ib. 31.

The anostic Paul was accus- "And upon the first day of the week, tomed to observe it. "And on the Sab (when the disciples came together to break bath we went out of the city by a river | bread, Paul preached unto them, ready to side, where prayer was wont to be made; depart on the morrow: and continued his and we sat down and spake unto the wom- speech until midnight." Acts 20: 7. en which resorted thither." Acts 16: 13. "And Paul, as his manner was, went in every one of you lay by him in store, as unto them, and three Sabhath days rea. God hath prospered him, that there be no soned with them out of the Scriptures. Acts 17: 3. "After these things, Paul departed from Athens, and came to Corand sanctified it; because that in it he had | inth; and found a certain Jew named Aquila, ... with his wife Priscilla, ... and scripture teaching on the subject, thus: because he was of the same craft, he abode with them, and wrought, ... and he rea- God ended his work which he had made soned in the synagogue every Sabbath, and he rested on 'one seventh part of the and persuaded the Jews and the Greeks. time' from all his work which God cre-And he continued there a year and six ated and made." Gen. 2: 3. "Six days months, teaching the word of God among | shalt thou labor, and do all thy work ; but them." Acts 18: 1-4, 11.

The Gentiles observed it as convocation: ye shall do no work there- day for public worship, in the apostolic days the Lord made heaven and earth, the times. "And when the Jews were gone sea, and all that in them is, and rested out of the synagogue, the Gentiles besought that these words might be preached 9-11. "For he spake in a certain place of that when he attends church, he oc away thy foot from the Sabbath, from do to them the next Sabbath. And the next ing the pleasure on my holy day: and Sabbath day came almost the whole city wise, And God did rest one seventh part of pulpit, to save the interest on his call the Sabbath a delight, the holy of together to hear the word of God." Acts the time' from all his works." Heb. 4: 4. money while the collectors are pass-

The Pabbath celebrates the creative power and work of God, and hence, is a perpetual protest against infi- "By this we know that we love the chil Sabbath was made for man." Mark 2: 27. delity. "And on the seventh day God dren of God, when we love God, and keep ended his work which he had made; and he rested on the seventh day from all of God, that we keep his commandments, Six days shalt thou labor, and do all thy his work which he had made. And God blessed the seventh day and sanctified it; ! John 5: 2, 3. "He that hath my combecause that in it he had rested from all | mandments, and keepeth them, he it is observance is to be perpetual. "Where his work which God created and made." Gen. 2: 2, 3. "For in six days the LORD then make void the law through faith? Sabbath, to observe the Sabbath through | made heaven and earth, the sea, and all | God forbid; yea, we establish the law." out their generations, for a perpetual cov. that in them is, and rested the seventh Rom. 3: 31. "The Lord is well pleased enant. It is a sign between me and the day; wherefore the Lord blessed the Sab- for his righteousness' sake; he will mag-

It is a sign of God's sanctifying | 42: 21. the seventh day he rested, and was re- power and work. "Verily my Sabfreshed." Ex. 31: 16, 17. "Till heaven | baths shall ye keep; for it is a sign be | that and earth pass, one jot or one tittle shall in tween me and you throughout your genno wise pass from the law, till all be ful- erations; that ye may know that I am the the Lord himself, blessed, sanctified, Lord that doth sanctify you." Ex. 31:

It is a continual reminder of the a delight, attended with great blessing, while its profanation brings calamity. speaking thine own words; then shalt then would be not afterwards have spoken of another day. There remaineth therethe apostles, and by Jews and Gentiles, fore a rest to the people of God." Heb. 4: during the times of the apostles.

Christ did not change or destroy the law of God. "I am not come to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fuifilled. Whosoever therefore shall break one of do and teach them, the same shall be the Lord, and heaven is the hope called great in the kingdom of heaven." Matt. 5: 17-19,

The Sabbath was not changed at

In the Acts of the Apostles (A. D. 33-65), called, without qualification, the Sabbath. "They came to Antioch in Pisidia and went into the synsgogue on the Sabbath day and sat down." Acts 13: 14. "They came to Thessalonica, where was a syna-

din', and currant jelly. Do you

"I dunno; I never saw none, as

it; it's ever so nice with turkey."

said Ted, "but I don't know how it

"I've Leerd tell of turkey,

tastes. Jim, that's my friend that

sells Heralds, has a aunt, and she

"Wby, what a funny question!"

exclaimed little Nell. "Everybody

knows about Christmas! But tell

me what your dog looks like. This

pulled a little boy out of the water;

Ted looked at the picture, and

"Fritz like that," he said, "well.

"What makes you like him,

"Why, I don't know; I s'pose cos

like him; and cos I divide my dinner

with him, and he follows me, and

"Shall you give him some sup-

"I don't spect to have any sup-

per. I'm lucky if I get somethin' to

"Why, I can get you something,'

said Nell, springing up. "Won't

t be fun to send Fritz some supper

key left; I saw Jane put it away.

"Will Jane let us?" asked Ted.

"Why it's Jane's day out, you

So little "coaly" Ted and Miss

"Now help yourself, Mr. Ted,"

in the very midst of their fun, quite | for a boy?"

the table set in elegant style.

sce; I'll play I'm Mamma, and you

eat once a day, and so is Fritz."

I guess not; he's nothing but a cur.

is Fritz like that?"

eniffed up his pug nose.

thinks I'm his friend."

is a Newfoundland dog; he has just | full of coal yet.'

had a turkey once, for Christmas,

Do you know about Christmas?"

sweet a little; I'm sure you'd like teeth.

like current jelly?"

knows on.

Jane's lieutenant." Ted didn't know what that was;

Luke 24: 1. in second naragraph above.)

gathering when I come." 1 Cor. 16: 2.

"And on 'one seventh part of the time

one seventh part of the time is the Sab

From the foregoing Scripture we learn

It is to be observed by man

Its observance is not a burden, but

It was observed by Jesus, by

It is a type of heaven, to which

of God's people, so long will th

day is the Sabbath of the Lord thy God :

in it thou shalt not do any work, thou

nor thy son, nor thy daughter, thy man

servant, nor thy maidservant, nor thy cat

tle, nor thy stranger that is within thy

gates: for in six days the Lord made

them is, and rested the seventh day

wherefore the Lord blessed the Sabbath

too; and, Mamma, Ted didn't know

"Please ma'am, I think it's very

" And no doubt Fritz will agree

him so mussy, and smutty."

himself, and his way of living.

gives me a bite to eat, and a place

to sleep, for the coal and things I

"Oh, Mamma," whispered Nell.

you told Papa, the other day, we

"I'm very stout, ma'am," said

talking about; "I can whip every

whipping boys, if you came to live

"You would have to give up

"I shouldn't want to do anything

bad, if I lived with her," said the boy, pointing to Nell. "Not that

whippin' a feller is bad, if the feller

gits up the row; but I guess I should

"Oh, Mamma," begged Nellie

pressing close to her mother, and

ooking up in her face, "do let him

come-him and Fritz both."

"But Ted isn't big enough."

When the lady heard that Ted's

day, and hallowed it."

how turkey tasted."

like a jelly.

enough?

can pick up."

ought to have a bov."

boy in our alley."

study a little."

and hallowed : hence.

bath, made for man.

faithfully and perpetually.

all who need sanctification.

discipline of men.

The theory that "the seventh day"

ilee, and taught there on the Sabbath day of the week. (See Matt. 28: 1; and went away, with a heart full of hope, and left his little hostess at the window, watching for Papa. When that gentleman came, h heard nothing but Ted, Ted, Ted! And by the time the little hero returned, Papa was all ready to make bargain with him. BRONCHIAL TUBES AND LUNGS

"Upon the first day of the week let So Ted found a home, and kind, generous friends. And if you should go to Nell's house almost any day, you would find him busy with his duties; or, if his work is done, bendmeans simply "one seventh part of the ing eagerly over a gaily colored time," is inconsistent with the whole primer, while his dear little mistress teaches him to read. - Methodist.

ODDS AND ENDS.

An old woman who is crossing the street has a narrow escape from being run over by a hearse. not at all superstitious," she says to bath of the Lord thy God; ... for in six to her rescuer, "but it has always seemed to me that it would be unlucky to be killed by a hearse." one seventh part of the time." Ex. 20: There is a man in Newark so close

one seventh part of the time' on this cupies the pew farthest from the The doctrine that " we need not keep ing the place for contributions. the commandments of God, because we. Saturate sponges with water and are under grace" is unscriptural.

stand them on plates around and among window plants. The object is to apply monsture to neutralize his commandments. For this is the love the effects of any furnace or grate heat. and his commandments are not grievous.' A boy has written a composition

on the turtle, in which he says: "A turtle is not so frisky as a man, but that loveth me." John 14: 21. "Do we he can stand a hot coal on his back longer without squalling." A shot that hits is better than a proadside that misses.

CHENCK'S MANDRAKE PILLS will be found to possess those qualities necessary to the total eradication of all billious attacks, prompt to start the secretions of the liver, and give a healthy The Sabbath was instituted by tone to the entire system. Indeed, it is o ordinary discovery in medical science to have invented a remedy for these stub-born complaints, which develop all the It is called the Sabbath of the Lord, results produced by a heretofore free use God's holy day, the rest of the holy Sabof calomel, a mineral justly dreaded by mankind, and acknowledged to be destruc tive in the extreme to the human system That the properties of certain vegetables comprise all the virtues of calomel without its injurious tendencies, is now an admitted fact, rendered indisputable by sci ntific r searches; and those who use the Mandrake Pills will be fully satisfied that the best medicines are those provided by nature in the common herbs and roots of

the fields. It celebrates the creative These Pills open the bowels and cor power and work of God, and hence is a protest against infidelity. f calomel or other poisons. The secretion It is a sign of God's sanctifying of bile is promoted by these pills as will power and work, and hence, is for be seen by the altered color of the stools, and disappearing of the sallow complexion and cleansing of the tongue.

men so, he shall be called the least in the so long as creation remains a fact, SCHENCK & SON, at their principal office kingdom of heaven; but whosoever shall and sanctification is a work of corner Sixth and Arch Streets, Philadel phia, and for sale by all druggists and dealers. Price 25 cents per box.

Sabbath of the Lord retain its place in the THAT I KNOW ABOUT VEGETINE. SOUTH BOSTON, May 9th, 1870.

the Vegetine is superior to anything which I have ever used. I commenced The-seventh-part-of-time-theory does violence to the Scriptures; and taking Vegetine about the middle of last the doctrine that grace frees us from the winter, and, after using a few bottles, it anscriptural. Hence every Christian man. the present time. It will afford me pleas every child of God, should heed the com- ure to give any further particulars rela mandment, "Remember the Sabbath day, tive to what I know about this good medi the Sabbath day; then will I kindle a fire Luke 23: 56; 24: 1. In both of these to keep it holy; six days shalt thou labor cine to any one who will call or address ing Bow, fine steel, \$2 50. If you wish Gold, Silver, or Shell, send for price. Send and do all thy work; but the seventh me at my residence, 386 Athens street.

. Very respectfully, DYSPEPSIA.

SYMPTOMS-Want of appetite, rising of food and wind from the stomach, acidity of the stomach, heart burn, dryness and heaven and earth, the sea, and all that in whiteness of the tongue in the morning sense of distension in the stomach and bowels, sometimes rumbling and pain; rupted by diarrhoa; paleness of the urine. mouth is clammy, or has a sour or bitter taste. Other frequent symptoms arwaterbrash, palpitation of the heart, headache, and disorders of the senses, as seeing double, etc. There is general debility nice," said Ted, pulling the meat off of the spirits, disturbed sleep, and fright "It's red, and sour a little, and a drum stick with his white, sharp

Gained Fifteen Pounds of Flesh. SOUTH BERWICK, Me., May 17th, 1876. H. R. STEVENS, Esq.:

Dear Sir,—I have had dyspepsia in its worst form for the last ten years, and have

with you," said the lady, sitting down, and laughing till she shook "Then you are not going to scold taken hundreds of dollars' worth of mediare you, Mamma?" said the delightcine without obtaining any relief. ed Nell. "See, here's my sandwich September last I commenced taking the Vegetine, since which time my health him for Fritz; do you think there is steadily improved My food digests well and I have gained fifteen pounds of flesh "Oh, plenty," broke in Ted, "and There are several others in this place tak I must go, for my basket aint half ing the Vegetine, all have obtained relie Yours truly, THOMAS E MOORE, erseer of card room Portsmouth Co. "His basket is in the parlor, Mam-

ma," said Neil. "He gets coal out of ash-barrels; that's what makes ALL DISEASES OF THE BLOOD. If Vegetine will relieve pain, cleanse purify, and cure such diseases, restoring he patient to perfect health, after trying basket of coal was on her delicate different physicians, many remedies, suffer carpet, she shuddered, but she ing for years, is it not conclusive proof, i couldn't help laughing all the same. you are a sufferer, you can be cured? Why is this medicine performing such great She sent Nell after it, and asked he's so ugly that nobody else can't | Ted a good many questions about cures? It works in the blood, in the circulating fluid. It can truly be called th Great Blood Purifier. The great source of disease originates in the blood; and no "Why, you see, ma'am," Ted medicine that does not act directly upo said, "I just tucks in with an old it, to purify and renovate, has any just man who lives in a cellar; and he

claim upon public attention. CINCINNATI, Nov 26th, 1872. Dear Sir.—The two bottles of Vegetine furnished me by your agent, my wife has used with great benefit. For a long time she has been troubled with dizziness and costiveness; these troubles are now entirely She was also troubled with dyspepsis

removed by the use of Vegetine. Ted, who guessed what they were and general debility, and has been greatly THOMAS GILMORE. 229 Walnut street. RELIABLE EVIDENCE.

Mr. H. R. Stevens: Dear Sir,-I will most cheerfully add my testimony to the great number you have already received in favor of you great and good medicine, Vegetine, for ! do not think enough can be said in its praise; for I was troubled over thirty have nough to do to tend to my busi- years with that dreadful disease. Catarrh years with that dreading disease, Casalli, and had such bad coughing spells that it would seem as though I could never breathe any more, and Vegetine has cured me; and I do feel to thank God all the for business purposes, next north of

time there is so good a medicine as Vege-tine, and I also think it one of the best medicines for coughs and weak sinking feelings at the stomach, and advise every-"Oh, no matter about Fritz," body to take the Vegetine, for I can assu said the cunning Ted, "I could take isn't good for children to have so my book about animals; do you like go with it. So they chatted and in a while; he don't spect nothing laughed, and talked about Fritz; more. I could shovel in yer coal, them it is one of the best medicines that MRS. L. GORE, ever was: Corner Mazazine and Walnut street, Cam "You'd better b'lieve I do. and Nell told Ted about a party ma'am, and do errands, and—and bridge, Mass. There's a dog that I call mine; I'll that she went to, and what nice don't big folks have knives to clean, APPRECIATION. boys there were there. They were and all sorts of work in the kitchen

CHARLESTOWN, Mass., March 19th, 1869. I. R. STEVENS: This is to certify that I have used your "Blood Preparation" (Vegetine) in my family for several years, and think that, for scrofula or cankerous humors or rheu "Vegetables to clean," suggested "We need just such a boy very "Don't you always have dinner?" the door opened, and a voice said, "We need just such a boy very matic affections, it can not be excelled much," said the lady, in a thought- and as a blood purifier and spring medical states of the lady, in a thought- and as a blood purifier and spring medical states of the lady, in a thought- and as a blood purifier and spring medical states of the lady, in a thought- and as a blood purifier and spring medical states of the lady, in a thought- and as a blood purifier and spring medical states of the lady, in a thought- and as a blood purifier and spring medical states of the lady, in a thought- and as a blood purifier and spring medical states of the lady, in a thought- and as a blood purifier and spring medical states of the lady. on the edge of the walk, waiting scrap or other; I had some sausage pretty traveling dress, and her costfor the ash-man. The tiny fellow and dry bread to-day, and I give ly furs. Nell jumped off her chair anxiety and hope, at these words, such a medicine.

Yours resp bits of coal, and as fast as he found one he put it in the basket that he had roast turkey, and ever so hald on his left arm. Nellie tapped many vegetables, and a nice pud- gry, and Fritz, his dog, is hungry, and see Nellie's papa. I

FIUM AND MORPHINE HABIT ABSOLUTELY AND EN-MRS. A. A. DINSMORE, TIRELY cured. Painless; no publicity. Send stamp for particulars DR, CARLTON, 19 Russell street. Vegetine is Sold by all Druggists. 187 Washington street, Chicago.

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Almond 6.55, and arriving at Hornellsville st 7.20 P.M. 9.30 A. M., daily, from Dunkirk, stop-ping at Sheriden 9.47, Forestville 10.00 of sale, contained in said mortgage, and duly recorded as aforesaid, and in pursumith's Mills 10.13, Perrysburg 10.37, Da suce of the statute in such case made and on 10.50, Cattaraugus 11.14, Little Valle provided, the said mortgage will be fore closed by a sale of the premises therein 2.20, Carrollton 12.35, Vandalia 12.55, All described, at public auction at the front door of the Buildick House, a hotel kept in rany 1.15, Olean 1.33, Hinsdale 1.57, Cubr 2.32, Friendship 3.07, Belvidere 3.26, Phil the village of Alfred Centre, in the coun ipsville 3.42, Scio 4.00, Genesee 4.17, An lover 4.51, Alfred 5.25, Almond 5.42, arty of Allegany, in the state of New York, on the 15th day of February, 1877, at 10 iving at Hornellsville at 6.00 P. M. 6.30 P. M., daily, from Salamanca, sto o'clock in the forenoon of that day; the aid premises are described in said mortgage as follows, viz., all that tract or t Great Valley 6.38, Carrollton 6.55, Var arcel of land situate in the town of Scio, dalia 7.15. Allegany 7.40, Olean 8.05, Hinscounty of Allegany, and state of New York, being a part of lot number three, range first, of the Morris reserve, in the dale 8.32, and arriving at Cuba 9.05 P M. 940 P. M., daily, from Dunkirk, stopping at Sheriden 9.58, Forestville 10.10, Smith's Mills 10.25, Perrysburg 10.51, Day ounty of Allegany, and state of New York, being the south fifty acres of the lpt of lands deeded by Glowdy Hamilton and wife to Alfred Lewis, by deed dated the first day of April, 1857, and recorded ton 11.03, Cattaraugus 11 37, Little Valley 2.06, and arriving at Salamanca at 12.40

A. M. 1

Cleveland

Cincinnati

Leave Little Valley

WESTWARD.

No. 3* No. 9‡

27 " 2.32 0.50 " 3.03 3.48

11 25 " 3.52

11.57PM 4.15PM

1.30 " 5.45 "

3.15 A. M., daily, from Hornellsville, stop

Friendship 8.54, Cuba 9.50, Hinsdale 10.45

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

.27, Salamanca 1.55, Little Valley 2.47

Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20. Forestville 5.45.

Sheriden 6.07, and arriving at Dunkirk at

12.30 P. M., daily, from Hornells

ville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15. Genesee 1.34, Scio

.42, Phillipsville 1.51, Belvidere 2.00

riendship 2.10, Cuba 2.32, Hinsdale 2.47

Olean 3.03, Allegary 3.13, Vandalia 3.27, Carrollton 3.42, Great Valley 3.48, Sala

manca 3.57, Little Valley 4.15, Cattaraugus

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

ping at Genesee 5.46, Olean 9.22, and riving at Salamanca at 11.00 A. M.

7.20PM

5.30AM

Hornellsville 8.25Av 12.30pm

in Liber 56 of deeds, at page 399, reference being had to said deed for a more minut description of said lot, and containing fifty cres of land, be the same more or less. Assignee of the above described Mortgage A. B. Collins, Attorney, at Alfred Cen-

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ABSTRACT OF TIME TABLE,

Adopted Nov. 27th, 1876.

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EASTWARD.

1.05PM 2.47

9.5(PM

7.00 AM

Berea—Z. Bee.
Lost Creck—L. B. Davis.
New Milton—J. F. Randolph.

Rockville-James R. Irish

Marlboro-J. C. Bowen.

Shiloh-Henry Hall.

CONNECTICUT.

Mystic Bridge—George Greenman, Waterford—Oliver Maxson.

RHODE ISLAND.

1st Hopkinton—Alfred B. Burdick, 2d.

NEW JERSEY.

PENNSYLVANIA.

WEST VIRGINIA.

A. Burdick.

Jackson Centre-Jacob H. Babcock

Berlin—Datus E. Lewis. Edgerton—Henry W. Stillman Milton—Paul M Green.

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Ward on the Fourth Commandment By Geo. Carlow. Third Edition-Revis ed. 168 pp. 25 cents. This work was first published in London

n 1724. 'It is valuable as showing the state of the Sabbath argument at that time. 6.35PM 1.32AM 1.50PM 2 parts. Part First. Narrative of Recent 8.40 " 3.37 " 4.30 " 0.53 " 5.43 " 7.30 " 3.78AM 11.10 " 3.38AM Events. Part Second, Divine appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Re formed Presbyterian Church, 60 pp. 7 25AM 2 10PM 7.25AM

This work is one of decided value, not aly as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the tris and excommunication of Mr. Morton from the Presbyterian Church.

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The Sabbath Ro

What I possess of worldly sta And all my talents, less or me The whole of life vouchsafed Now, Jesus, I am wholly thin Thine waffe I live, thine whe Thine, thine, to all eternity, CHURCH AND ST

on. Felix R. Branct, President can Reform Association, Pittal Respected Friend, Th importance of the outens of the organization over preside, viz., To effect ion in the moral, politica igious condition of the claims the respectful atte charitable consideration of ple, and may excuse, nay quire a thoughtful exam to the utility, feasibility dency of such enterpr honor God aright, it is to States a Christian docu enforce religious obligat ally, by constitutional reand statutory enactments

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the legal and social polic states made to conform to The Association is und be committed to that vic matter, and to be laborin the people of the United of the states respectively esce in such change in th and state constitutions those views the force of has hitherto been believe jority of the nation to be ry and unsafe.

ties, holding substantially promulgated by the A have existed in all pori national history. Desce the Colonists in New En other sections of the Uni Union, and those who w pathy with the ecclesiasti judicial policy in vogu times, have been impres system of government is incomplete and defective Constitution is silent res essential doctrines of re while national and state are not empowered by ment to define and enfor duty. The existence of you

tion at the present period an array of talent and it presents, is proof that ant issue presented must decided by the country, distant day. A large and respects of the citizens of the Un have entertained the stated, and formidable been made to change

our constitutional policy to time, in state legislat Congress. A notable legislation for sectarian seen in the Sunday law. vania, passed April |22d said further on. In 188 existing government ha operation but little mor a century, the desire for al interference in religi found expression in states, to the national praying that body to e prohibiting the transp mails, and the opening ces, and the delivery of on the first day of the roads, to whom the mer referred, reported adver prayer of the petitione port was adopted, and rder of the Senate of States, and the com charged from the furthe tion of the subject.

> ty to say whether First enth-day, or whether been made holy by the conscience of the Jew that of the Christian, a more authority to adopt affecting the conscience individual than that of munity. That represen would violate this prin lose his delegated cha forfeit the confidence of uents. . . . If Congress clare the first day of th it would not convince

"We look in vain to

ment (the Constitution)

neither. . . If a sole islation shall in one po

law of God, or point of zen one religious duty, equal propriety, define dowments of the ch support of the clergy. framers of, the Const nized the eternal p

man's relation to his

human legislation, and Was not necessary to truth; we are conscio ness which, in defiat laws, has sustained so in tortures and flame