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The Subbath Recorder.

THINK NOT OF SELF, BUT THINK

OF CHRIST.

Think not of self, but think of Christ,

And living thoughts will grow, And words will start and run like fire,

Think not of self-what others think.

But what the people need, So shall thy speech like dew distil, And minister indeed.

Think not of self or this world's fame,

But of thy Master's praise, to shall thy words made like his own,

So shall thy words through God's own

Think not of self, for Christ's own love

Which this world's hunger kills.

Think not of self or how to speak,

Which lures the heart above

But of the Savior's love.

But of the Savior's blood,

Itself with grace fulfills, Brings its own words and that sweet bread

so shall thy words that fragrance bring,

-W. Poole Balfern.

Think not of self or thy own wounds.

So shall thy speech that unction bring Which heals and wins to God.

CHRIST OUR PASCHAL LAMB.

Our nation is commemorating the

auce from a foreign voke which cost

taken of the blood of a slaughtered

that she could not sleep. "Father,"

may be false; but it teaches a very

weighty and solemn admonition to

der the atonement of Jesus Christ.

is on the alert. Every member

the fingers and devoured. The un-

At midnight sounds the awful signal!

of his own atoning sacrifice?

"Christ hath redeemed us, once for all:

Cling to his cross, thy burden will fall;

The atoning blood is the central

The blood was never sprinkled

but once; yet the slain lamb was

partaken of and eaten whole at ev-

ery passover feast. So Christ's fol

lowers are to feed upon him spirit-

Christian growth. Jesus himself

Christ has redeemed us, once for all."

Once for all! O sinner, receive it, Once for all! O brother, believe it.

of the Lamb.

As the moon rose that night over

could not overlook it.

lamb and sprinkled it on the lintel purity of conduct and holiness of

and the posts of his door. Not a life when he calls upon the Corin-

RY THEODORE L. CUYLER, D. D.

Think not of self-of friend or foe.

With light and love aglow.

Right to his heart will go.

The fallen, broken, raise.

The rich, the great, or small,

Both awe and conquer all.

Think not of self or human praise, But of thy brother's woe; and thy true words with love and speed Sabbatto

TRECORDED S

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-82 50 A YEAR, IN ADVANCE

VOLUME XXXII.---NO. 8.

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

WHOLE NO. 1621.

If Jesus "bore my sins in his own tacks upon moral skepticism are body " on the cross, it is not need- useless. This is a fact of experience. ful that I bear them also. I need only accept him as my substitute. If we accept Jesus as our atonement, it is equally important that to the arguments which now seem we accept him as our leader and so forcible to him. Often has the lawmaker and guide. There is a enthusiastic young minister brought dangerous error afloat in these days out his choicest arguments, only to that if we accept Jesus in perfect

trust, not only will our sins be forgiven, but we shall be delivered from sinful tendencies, and from the restraints of "law." This abominable error fosters spiritual pride and self-conceit. It often leads to a shockingly loose practice. While it is true that Christ's followers are "not under law, but under grace," for acceptance with God, et every Christian is under God's commandment as a rule of duty. 'If ye love me, keep my commandments." Any professed trust in

hundredth anniversary of a deliver- Jesus which leaves out of sight and Sadducee alike appeared on the practical holiness of heart and con- banks of the Jordan confessing their eight long years of conflict. But duct is a pious fraud. The faith the ancient people of God were de- which does not produce daily good Neither the formalist's ritualism nor livered from a cruel bondage or two works is dead. A half truth is often the skeptic's negations sufficed to centuries in a single night! At sun- the worst of lies. Away with the give peace. The Sadducees were set on the evening of the 14th of the delusive falsehood that a man can month Nisan, the children of Israel truly trust Jesus as a redeemer who urrection, neither angel nor spirit;" were a swarm of serfs. During the does not follow him as a shepherd previous day every householder had and obey him as a king! The inspired apostle insists upon

drop was put on the sill, because it thian Christians to put away the prefigured what was too sacred to leaven of sin. "Know ye not that trampled under foot. Each Is- a little leaven" (of sin) doth leaven raelite, having performed this act of | the whole lump? Purge out, thereobedience, felt secure, for he was fore, the old leaven, that ye may be sheltered by the blood. The mark a new lump. For Christ our passwas there; the destroying angel over is slain for us. Therefore, let us keep the feast, not with the old science to confess its sins. One There is a legend that on that leaven, but with the unleavened earnest appeal to conscience, to those night of the exodus a young Jewish | bread of sincerity and truth. The moral sentiments which nothing maiden—the firstborn of the family word "sincerity" here means a -was so troubled on her sick bed transparent clearness of conscience: stroy," has more power to convince A state of "truth" is a state of she anxiously inquired, "are you genuine imitation of Jesus. His volumes of Lowell and Bampton sure that the blood is there?" He sacrifice for us was complete. So replied that he had ordered it to be must be our self-sacrifice for him. sprinkled on the lintel. The restless | The first lesson of the gospel is: girl will not be satisfied until her Be true to Christ! The second lesfather has taken her up and carried son of the gospel is: Be true to istry is a necessity; but the strength her to the door to see for herself; Christ! And the third lesson is: and lo! the blood is not there! The Be true to Christ! What assur- Of course, argument has its place,

haste to put on his door the sacred him?-Independent. token of protection. The legend THE MORAL NATURE THE SOURCE OF RELIEF. every sinful soul who may be near It is the experience alike of good | than to behold iniquity, and who eternity and is not vet sheltered unmen and of bad that our moral yet forgiveth iniquity, transgression, character is a most important factor and sin. The philosopher can outin determining our belief. When argue the preacher; the poet and the land of Egypt, kissing the top conscience is faithful and obedience orator can outshine him; but with of the pyramids and silvering the silent Nile, each Israelitish family s prompt it seems only natural to the simple glorious story of how elieve that goodness is divine, and God so loved the world that he is shod for sudden start. The portable bread-troughs are packed in the wallets upon the shoulders of more august than our own. But in grow tired of speculations, and nesome. There is a staff in the hand selfish and unfaithful moments, gations weary when the first novelty law. But if they were without a girdle around the waist of when we have ignobly surrendered is over. Then it is that our Master's or have tamely abandoned the glo- gracious words come home with every one old enough to travel. rious strife, then doubts take wing; conviction to the mind; and, weary With eager haste the flesh of the roasted paschal lamb is torn with and it becomes a question whether of our vain search, and tired of endthere be aught venerable or reverend less contradictions, we say: "Lord, either in heaven or on earth. The to whom shall we go? Thou alone leavened cakes are swallowed hurriedly, seasoned with the bitter low feelings to which we abandon hast the words of eternal life." herbs which are an emblem of the ourselves are sure to overpower the The right of the church to, exist nation's long and cruel bondage. ife ends in a fitting belief. The are not based upon its ability specu-Pharaoh awakes amid the shrick of man who has lopped off the upper latively to justify its doctrines, but horror through all his palace and the half of his nature, which alone upon its actual influence for good. court; and while all Egypt is wail | makes moral truth real or credible, | But all the sciences are in the same ing over her dead first-born, the gives it as his opinion that con position. No astronomer pretends hold to another: "Up! Get you deceit, and that all the high dreams tion, and many thinkers have pro gone! Go forth from among my of noble souls are downright delupeople!" At sunset the million or | sions, which advancing knowledge | tradiction. The only reason for actwo of Israelites were scattered will sufely dispel. Such a man, slaves. As the sun rose next morn- going into the observatory, comes ing it beheld them a collected nadown an atheist; going into the speculative objections will weigh laboratory or dissecting-room, he nothing. The same is true of all tion, marching away under a chosen comes out a materialist; and that, the fundamental laws of mechanics, leader toward Succoth and the sea, toward Asia, toward Sinai, with its too, by a necessity from which there and even many mathematical princiheaven-inspired code, and toward is no escape. It may be questioned ples fail to satisfy the logical under-Canaan, with its commonwealth and | whether the speculative reason | standing. They are all alike specuwould not be as well satisfied with latively incomprehensible. Faith in ries. All this deliverance was in- an impersonal principle of order, as this respect is very unequally dividwrought with the story of the pas- the ground of the Kosmos, as with ed between the sciences and religchal lamb. Shall we wonder that a personal and moral creator. At ion. No one thinks it fatal to scithe paschal supper has been so de- all events, the purely philosophical ence that every one of its fundavoutly observed by over one hun reasons, either for or against, are so mental propositions is beset with dred Jewish generations? Shall we vague and unsubstantial that one speculative difficulties; but the mowonder that Jesus himself "kept | might easily excuse himself from ever | ment religion makes statements incoming to a decision. The question volving the same philosophical difblood of the slain lamb the emblem of immortality, too, from a purely ficulties there is no end to the inscientific or metaphysical standpoint The great apostle tells us that is incapable of decisive solution. Either party can show that the con-"Christ our passover is sacrificed clusions of the other are illogical; sciences; and if it prove itself powfor us." As the blood of the Jewand there it must end, if logic alone erful to cast out devils and reform ish lamb was never sprinkled but once upon the doorposts, and that have to do with it. In both of these the devilish, it will need no other deon the night of the deliverance, so cases it is the reaction of the heart fense. And this it can never do by Jesus was crucified once for sinners. and the conscience which overturns argument; but only by direct appeal Once only was he wounded for our the balance of the reason and pre- to the moral nature, which is always transgressions, and then the atoning | cipitates it upon the conclusion. It | on God's side.—Independent. sacrifice was finished. As Mr. Sans only the shock and protest of our moral nature which can lift these key's voice has led the great multidoctrines into reality and make tudes in singing the simple refrain: them facts of our moral life. Were

EXCELSIOR.

Forgetting what is behind, and it not for love, which can never bear stretching for something higher and to lose its own, and for the con- better, is the glory of a true life. science, which revolts at denying to | The forgetting is giving up, ceasing goodness a divine authority, all to cling to, or to desire to be conviews would be about equally ac- tented with the past, as the Hefact in the gospel system. If we ceptable. The intellect alone is in- brews were exhorted to forget are justified, it is by faith in Jesus's capable of reaching any conclusion. Egypt, and press toward the promblood; if we are purified, it is be- It can always find arguments and ised land, and independent national

cause that blood cleanseth from all counter arguments, and is, like an life. Paul practiced, as well as sin; if we ever gain admission to ax which should be all edge and no preached, this doctrine of forgetthe shining ranks of Paradise, it is back, very keen and forceless. The ting and aspiring. He had much to because we have washed our robes understanding creates nothing; it forget. His wickedness; his wonand made them white in the blood | merely draws conclusions from given | derful conversion; his successes premises. If, then, the moral senti- among the heathen; his joyous exments be weak or wanting, their periences, crowded the past, but he postulates will all seem baseless; turned away and only mentioned but if the moral nature is strong, its | them as stimulants to stretch forpostulates will have almost the cer- ward for higher and better things. tainty of first truths. But it is the He had attained much, and every ually. The interior idea of every | same in mathematics. If the sense | height he reached increased his hunsacramental supper in the church of of form, figure, and number be high- gry protestation that he had not yet Jesus is the spiritual feeding upon | ly developed, mathematical truths | "attained." The enjoyment of Christ. This is the vital idea of a seem of highest certainty; but not | what he had was great, but his asliving faith; this the secret of all otherwise. We mean no insult to pirations for more grace were great-"honest doubt"—there is such, and er. Such is true Christian life.

taught the idea, and his purest, god- it deserves all sympathy; but the Thus does the grace of God operate t followers have made it actual. | fact remains that settled, abiding on the soul, and lift us higher and We must feed upon "Jesus only," doubts of the divine existence and higher. Other religions and phiif we would be healthy and strong. goodness are not born, as Prof. losophies center man's thoughts in Not upon our own experiences or Tyndall says, of "our best mo himself, or turn them to objects be past hopes of conversion; but upon | ments." They come not from our low himself. The gods of the Jesus as our substitute and savior, strenuous and loyal hours; but from heathen are meaner than the men and upon him as the one sole ground the times of ignoble and cowardly who worship them, and the ideals of our acceptance with God. We unfaithfulness. The complaints of of atheists are inferior to the enare not accepted partly for what God's goodness and doubts of the dowments of the idealist. But the Christ has done and partly for what divine existence come not from the Christian is attracted by a real life we have done. It must be the bare rock where the hunted Cove- above himself, better, more glorious whole Savior or none. Faith is a enanter hides from his enemies; but and blissful than himself, and yet whole resting on him and him only, from the pillows and shrines of lux- so near and helpful that he feels it or it can not save. Do not say: ury, whence all that is noble and rev- no presumption to aspire to become "Brother, I will do the best I can, erend has departed. And for the like his Lord. There can be no conand let Jesus do the rest." The honest doubter we are sure of one tinuous progress without an ideal part which Christ performs for us thing: that if he resolutely hold fast above ourselves, and we can not in our salvation can be shared by to the grand old landmarks of moral- fail to rise with such an ideal as the have much to learn, and you older

Often has it happened that one, having abandoned such a position, finds Baptist Union. his old comrades utterly impervious

fall." The fact that this is the only

law of which particular mention is

made at that time, is easily ac-

counted for, as it seems to me, in

the most melancholly event in the

history of mankind-the introduc-

tion of sin and death into the world.

SABBATH OUESTION. o the Editor of the Baptist Banner: Before resuming my arguments find himself striking into a fog. n the propositions I have laid down, which, while it offered no resistance wish to notice a little further your to his blows, still hung in heavy arguments in reply to my first artimasses around the mind and heart. le. Let me recall your attention to Successful appeal must take another your assertion, "that in no sense form. It must be addressed to the was man required to observe the conscience. It must aim to arouse Sabbath thus instituted previous to the moral nature. One earnest man his fall." But how are we to know on the banks of the Jordan did what this? Where is the proof of it? I all the philosophers of Greece could am aware that this seems like asknot have done. As John appeared ing you to prove a negative, but I with his sharp, rousing cry of "Ream merely asking you to prove your own assertion. You assume that pent, for the kingdom of heaven is at hand," both formalist and skeptic the Lord did not command Adam to were struck by the call, and Pharisee keep the Sabbath, but what means have we of ascertaining what the Lord did not command Adam to do? sins. The fact is very significant. We know that the Lord did bless the seventh day, and sanctified it. Also that he observed it as a holy day of rest. What authority have entirely sure that there is "no reswe for assuming that Adam could, without sin, appropriate to a comand yet before the manhood of a mon or secular use, that which the pure man their pretensions shriveled Lord God had made holy? You and perished, and with tears and quote Gen. 2: 16,17 as the only trembling they admit the power of law of the Lord given before the

the truth. The same fact was re-

peated by Wesley and Whitefield.

Appearing in an age of unbelief,

spiritual nature, testifying to those

moral truths which can never die.

and modern England, like ancient

Jerusalem, began with stricken con-

lectures.

hey had only to appeal to man's

That this was the only command relating to the pardon, I can not believe, because we learn from the "can ever utterly abolish and deverse immediately preceding your quotation, "that the Lord God took of the validity of moral truths than the man and put him into the garden of Eden to dress it, and to keep it." Gen. 2: 15. But, because we find What is thus true of natural re no particular mention of any preligion is equally true of Christianity. cept previous to the fall except the Learning is good; an educated minone you quote, are we therefore to conclude that God required of man of the church lies not in the schools. while in Eden no moral duties? The law which you mentioned applied order had been neglected, and be- ance can I have that Jesus died for and in some sense the minister is aponly to the garden of Eden. and before midnight the father makes me if I am not living truly unto pointed to be a defender of the came inoperative as soon as Adam faith; but the most important funcand Eve were driven therefrom. tion of the ministry is to bear wit-You will not maintain that it was ness to the truth. It has to repeat binding on their posterity. Yet the story of a suffering and forgivthere is no mention of any other ing God, of one who is of purer eyes law during the entire antediluvian period. And if your premises be correct, they were without laws. For if the fact that there is no record of any law enjoining the observance of the Sabbath, prove that they had no Sabbath, it follows as a matter of course that there being no that all earthly excellence is but a gave his only-begotton Son" he can record of any law whatever, from faint type of a holiness higher and do more than they all. For men the fall of man to the flood, proves that the antediluvians were without night."

were sinners. Says the Lord to Cain: "If thou doest well, shalt thou not be acceptigher sentiments, and the unworthy and its claim to respect from men ed? and if thou doest not well, sin lieth at the door." Gen. 4: 7. The apostle Jude thus testifies with regard to that age: "And Enoch, the seventh from Adam, prophesied of ing over her dead first-born, the gives it as his opinion that con position. No astronomer pretends these things, saying, Behold the order flies from one Jewish house- science is a name, that virtue is a to explain or comprehend gravita. Lord cometh with ten thousand of his saints to execute judgment upon nonneed the notion a decided conall, and to convince all that are ungodly among them of all their uncepting it is its power to explain the godly deeds which they have ungod facts; and so long as it does this v committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14. of Enoch, there were laws. What were those laws?

Again, "And God saw that the wickedness of men was great in the earth." Gen. 6: 5. Could there be vickedness "without laws?" We pass over now to the post-deuvian, or patriarchal age. Your remark in regard to this and the

bath question, if it was really instigenuity with which they are urged. tuted for man's observance and perpeculatively, religion is in no worse petuity." Was it a sin in those plight than the most assured of the days to have other gods before Jehovah, or to worship idols, or to take | The mother's face softened with an the name of the Lord in vain, or to dishonor parents, or to commit adulgoing to account for the fact that for 2,500 years we find it nowhere stated that any law existed prohibiting these things? Now I account brief chapters. The only thing which I can find in the whole book, which seems to possess the character of a general law, is in chapter 9: 5, 6. But that they had other laws is

cartain, from the following chapter, 18: 20. And the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous," &c. Jude 7. 'Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Gen. 26: 5. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." 39: 9. "How then can I do this great wickedness, and sin against God?" I here hateful in the sight of God, even in the days of the patriarchs; while you can show no law, or command in Genesis forbidding such things. Yet you deny that it was a sin to desecrate a day which God had blessed, and sanctified—made holv simply because there is not found in

M. B. KELLY. Do not let the young converts freeze out as soon as the heat of your protracted effort is over. They

the same book a command enjoin-

the present.

gone. Instruct them in the way, with the same stony face. and encourage them. - Methodist Recorder.

I'M GROWING OLD. I'm growing old, 'tis surely so; And yet how short it seems Since I was but a sportive child, Enjoying child sh dreams. can not see the change that comes With such an even pace; I mark not when the wrinkles fall Upon my falling face. Know I'm old; and yet my heart Is just as young and gay As e'er it was, before my locks Of bright brown turned to gray I know these eyes, to other eyes, Look not so bright and glad As once they looked; and yet 'tis not Because my teart's more sad. I never watchel, with purer joy, The floating clouds and glowing skies While glistering tears of rapture fill These old to k And when I mu. I the cheek, where once The bright rose used to glow, t grieves me not to see instead The almond crown my brow.

And withered more than I: I've seen it lose its very charm, And drop away and die. And then I've seen it rise again, Bright as the beaming sky, And young and pure and beautiful— And felt that so shall I. Then what if I am growing old--My heart is changeless still, And God has given me enough view of the relation it sustains to This loving heart to fill. love to see the sun go down. And lengthening shadows throw Along the ground, while o'er my head The clouds in crimson glow. see, beyond those gorgeous clouds, A country bright and fair, Which needs no sun-God and the Lam Its light and beauty are. I seem to hear the wondrous song Redeemed sinners sing; And my heart leaps to join the throng,

I've seen the flower grow old and pale,

To praise the heavenly King. seem to hear three cherub boys. As hand in hand they go, With golden curls and snowy wings Whose eyes with rapture glow. When I was young, I called them mine; Now Heaven's sweet ones are they, But I shall claim my own again,

Perhaps, when heaven's bright gate I past, They'll know from every other, The one who gave them oack to God. Oh! I am glad I'm growing old! For every day I spend Shall bring me one day nearer that Bright day that has no end.

HOW HE CAME. BY SOPHIE E. EASTMAN. "Oh! Mother, Mother, the Lord

w. they were without sin, because flush of sunset drifting in through Paul says, (Rom. 4: 15,) "Where no law is, there is no transgreslow, dingy walls in the eyes of the sion." But, it is very evident that "The Lord Jesus," she repeated, they were not without law, for they

> sin' I were a child. Did he tell you it himsel'?" " No, Mother, it was the old minister. He said the dear Lord had written to us 'Behold I come quickly;' and I ran all the way home to tell vou.

" He'll be wanting the floor clean,"

rance, and she hastened to take down mop and broom. The wooden chairs were sanded and scoured, and a fresh bright flame kindled in the old-fashioned fireplace. "Mayhap he'll be hungry and wanting something to eat," she said,

If there were sinners in the days at last. "I will bake him a little cake, for he shall na be fashed for a warm supper the nicht." Twilight waned, but still his footsteps lingered and their watch was

kept in vain. The father and Robbie were home from their work, and already Baby Annie was fast asleep; but he came not. So they placed a candle in the window to guide him preceding age, "We would be glad through the darkness, and the welif Bro. Kelly would account for coming light shone far out over the coming light shone far out over the this 2,500 years silence on the Sabdreary waste. There was one who saw it and drew near, and low and soft a knock sounded on the oaken door. "He's come," they whispered.

the baby smiled in her sleep, as if tery, or to steal? If so, how are you at some pleasant dream. Robbie and it is hoped that missionary la Once I saw her and Jessie stood on tip-toe with eager waiting eyes, as the father, trying to still the loud beating of his heart, walked slowly to the door | cessful. for this silence in this way: The and with tremulous hands unfastbook of Genesis was not written as ened the latch. Out of the gloom rule of conduct for the patriarchs, and darkness there appeared a for it was not written until after strange visitant-not the great King they had died. But it is a history of Glory, for whose coming the of near 2,500 years, containing fifty gates had lifted up their heads—but a poor lone woman, who stood shuddering upon the threshold. Her as a general term for all these und ragged hood had fallen back, and subdued dwellers on the mountains Her torn garments, dripping with by the people themselves. They revealed a dull, expressionless face. wet, hung about her in scanty folds, and her two thin hands were held out imploringly. "I'm cauld," she said. "I'd like to bide a bit," "It is only daft Jeanie." they whispered. And in the first disap-

pointed moment they had almost closed the door upon her. But better thoughts prevailed, and they brought her in and placed her gent-Their religious rites consist of y in the chimney-corner. They chafed the red hands and quivering limbs, while the mother wondered if the Lord Jesus, when he came, great ancestor or founder of their would notice the muddy tracks across the floor. "I wouldna have ness or death, or to propitiate the quoted these passages to show that him see daft Jeanie so," she said to powers that rule the weather. The fornication and adultery were sins, her husband. And he and Robbie majority of them are not idolaters, went out and walked about the strictly speaking-that is to say moor, while they bathed the poor they do not worship images-still creature, combed her hair, and put they have little or no knowledge on a clean calico dress, too large for the one true and living God, even her by half; but I doubt if the an- as revealed in nature, and they know gels saw a wrinkle in it. A half-re- nothing at all of him as revealed in membered verse came dimly into the his word, and in the person and mother's thought as she spoke work of the Lord Jesus Christ. This through the door to Robbie: "Seek | we trust, however, will not much ing its observance. But enough for | Him that's coming here to-night, if haply you may find Him." She did not know the rest, poor soul-"though he be not far from every

one of us." They gave the cake to the poor

potently is it lifted, the more eager | just about their health, or the found the same weird figure | er members of his exploring expedily does it press forward, the more weather, but their souls. They will crouched over the smoldering em- tion were attacked, with the connivaccessfully does it climb towards be greatly tempted to return to the bers on the hearth. The parritch ance and encouragement, it is bethe summit of possible perfection. - | world when the first glow of love is | was prepared, and she ate her share, | lieved, of the Chinese military au-Then Robbie went to his work, English government in this matter, and the father hastened to the old | we hope, will make it comparatively minister to tell him the sorrowful safe for the missionaries to enter

> had," he said; "and mayhap he would have left his blessing with bering from twenty to thirty thou-Reverently the aged pastor opened his Bible, and with trembling voice read the wonderful story of the King say unto those on his pared for you from the foundation of the world. For I was an hun-

seeing the Lord Jesus. "For we

wouldna grudged him aught we

naked, and ve clothed me." "But I canna claim it," he anwered, sadly, "for he didna come. There was only daft Jeanie to eat the cake and the parritch, and to wear the Missis's gown."

"Listen a little longer," and the gray-haired man read on: "Then shall the righteous answer him, saying: 'Lord, when saw we thee a-hungered, and fed thee? or thirsty, of the English Missionary Society and thee gave drink? When saw we and a native assistant have recently this course, and that my conduct or naked, and clothed thee? And some to the island, and we hope the King shall answer and say unto bringing the gospel to bear upon them: Inasmuch as ye have done it this long despised and down-trodden unto one of the least-of these my brethren, ye have done it unto me. She was his messenger," he added; the dear Lord may send his blessng through her." Home again with the wonderful

tory he turned; but as he raised the latch at his own door a strange chimney-corner sat daft Jeanie. At single incident which occurred at it. exactly so, and there was something the window Jessie was washing the It was held in an old building which like a faint apology in his smile. It smoked pane where the candle had been formerly occupied by a was on my tongue to say, 'In with stood the night before. Half way Jew dealer. The place was in a didown the ladder that led from the loft the mother was standing. But Baby Annie—she had been tied into gave us permission to occupy it any to the rear of the carriage, and said, her wooden high chair and placed as usual before the open fire. A few rude toys were in her lap. But by some sudden exertion of her litle strength she had tipped the chair forward, and now down on to the even a number of children; some dollar bank note for the streak of cruel iron and flaming wood, down happy baby face was falling. It

was but an instant, yet it seemed a life-time. Human clocks and mental time-pieces do not always keep together. The straining eyes of the mother saw some one like unto the Son of Man, with a face of ineffable sweetness, bend forward and catch pending horror; and then with a the open door that glorified the poor, dull thud she fell senseless to the

Lord Jesus himself came down and dreamily. "I haven a kenned him | saved her Annie. In vain the family assured her that it was daft Jeanie who caught the child and drew her back from the fiery death. "Nay," she answered, "it was the Christ. I dinna ken how he came; but I saw the print of the nails and

the crown of thorns." "Mayhap it was the fall that she said, in the simple faith of igno- gaven her the notion," explained the father. But she persisted still: "Dinna say that, for I know Himsel' has been here the nicht." And who of us shall say which of

the two had seen most truly?

ABORIGINES OF EASTERN ASIA. In the countries of Southern and of her feelings. Her family were Eastern Asia there are aboriginal races which have been driven from and she was as refined in every sense their ancient holdings by the press. as though of the most superior birth. ure of stronger races, and who now Nature had cast her in a rare mould, for the most part occupy the fast- and had meant her for high purnesses of the hills, or the least pro- poses. She never told me how the have had the gospel made known to life, but was too proud to turn back. them have shown a greater readiness to receive it than the civilized races who have been indoctrinated in, and are under the power of Brahminism and Buddhism. There has been a very remarkable turning to Chris. she said she was not fit to look upon tianity on the part of the aboriginal Kols, the Shanars, and Santhals of turned to her as though drawn by unspeakable tenderness; and even India, and the Karens of Burmah, the power of a strong attraction. bors, which are about to be begun MOVED OUT OF HER WHITE, STEADamong the aboriginal tribes of China

and Japan, will prove equally suc-There are no less than forty-one of these wild tribes occupying the mountainous districts of the south and general surprise and interest western provinces of China. The name Miau is used by the Chinese but it is not applied to every tribe speak several dialects, and differ among themselves in customs, gov differs entirely from the Chinese, but too little is known of it to ascertheir fastnesses. THEIR RELIGIOUS RITES.

various sacrifices of an ox, a tiger, or a dog, offered sometimes to the race, and sometimes to avert sicklonger continue, for two English missionaries have been appointed to go to one of the provinces (Yun-nan) in which they are found, via Burthe latter country. They are to go short sob. Not a single woman loco?" And Sam would reply: upon the flags representing two mah, and they have already reached famished waif, who eagerly devoured up the Irrawadd vas far as Bhamo without tears upon her cheeks! "Yes, sir, all in the cowpen, Mas- great powers. The man was saved.

thorities. But the action of the story of their disappointment at not this field. THE ABORIGINES OF JAPAN.

In the northern part of the island

sand of the Ainos, the aborigines of the Japanese islands. They have fifty or sixty years of age, who used been kept in a condition of degraded in substance the following language: the judgment day. "Then shall the chase, aided by rice which they I should make it a point to do a receive from the Japanese in return kindness to a fellow being whenever And thou art sure to prosper all the day. right hand: Come, ye blessed of my for game. Money, it is said, they I had the opportunity. I regret are not allowed to employ as a me | very much that my habit has been dium of exchange. The heavy so different, and that I have inbearded faces of the men, and the dulged feelings so unlike those gered, and ye gave me meat; I was tatooed faces of the women make which would lead to such a course was a stranger, and ye took me in; Japanese. They speak a language them foreign looking, even to the of life. quite different from their masters. By Lathan, they have been assigned the eastern branch of the Esquimaux. Their creed, also, is very on my rights, or if I suffered some different from the Japanese, if, in slight inconvenience from the deed, a few vague, religious notions may be considered to constitute a others, I was greatly annoyed, and creed. They are a race hitherto unsometimes used barsh, reproachful touched by the influences of the gospel of Christ: but Rev. Mr. Dening

> "GO IN PEACE." Record of a Memorable Prayer Meeting.

hey may have opportunities of

race.—Home and Abroad.

BY EMMA M. JOHNSTON. That was a memorable prayer meeting; memorable because of lapidated condition, and had long stand here blocking up the passage. But an influence prevailed. I went been untenanted. The owner of it time we desired it for our meetings. The light of the candles fell upon A STRANGELY INTERESTING AUDI-

gloomy and silent, others eager and sunshine that this one little act of ments felt quite at home among up of the coachman's countenance. their companions in crime.

ENCE:

room, distinct among all the rest, the way along, I can confidently say, was the face I most rejoiced to see, that I never did a kindness to any for the most: a woman of about for it. So that, if I were governed Jesus Christ is coming here to- the child just as its little frock twenty-five, elegant in form, and by mere selfish motives, and wished touched a glowing ember—catch beautiful in face. She was dressed to live the happiest life I could, I opened my mouth in any way for Was it the words or the sudden and replace it, safe from the im with a quietness and plainness that would just sim was quite unaffected, but which certainly distinguished her all the more. floor. After a little she revived; Not a single ornament about her, but all her life she insisted that the but an exquisite neatness of appear-cerity and deep conviction, which in that breast: but it was

which sets in after the will is fixed in a direction which the heart disap-

She was looked up to with a sort

of royal respect in the neighborhood; seeming like a lone, peculiar star among the crowd. And yet she lived a life of sin, like the rough warmth. ones about her. She had entered upon that life under strong protest very respectable though ordinary, ductive regions of the lowlands. first step had been taken, but said of good counsel, a seasonable and Such of these aboriginal tribes as that all along she had loathed the gentle admonition, and at others, a She said she had settled down in feeling, and was as immoveable as a rock. Never would she notice a itude. And thus every instance of child, though she admitted that she ! loved children passionately, because edged or not, opens up a little wellbeings so sinless, though all children

> FAST LOOK, when in the street a little child took fright, and fled right into her arms

This was the first time Mary had ever been in one of our meetings, were manifested, judging by the looks and whispers. But she sat like a statue. I put up a swift, silent appeal to God for special direction. After a prayer, we sang a chorus which was a great favorite among those hardened ones: "Come to Jesus."

ernment, and dress. Their language | Then I talked to my strange listeners, without fear, touching their lives, and telling them of a "new tain its analogies to other tongues, and living way." After that I They carry arms and are inclined to opened the Bible with a sense of live at peace with the Chinese, out | weight upon my heart, and lo! there resist every attempt to penetrate into | was the story of the Magdalene of old, the matchless beauty and wondrous power of which have brought so many frail hearts weeping to the feet of their Lord. When I ceased I looked up, and there, standing in her dark corner,

was my redeemed Mary, her beauty intensified almost to glory. The face was write as sculpture, the eyes luminous, the lips breaking into smiles. Then all at once her voice, always most clear and musical, rose upon the air like some fine melody, never to be forgotten; and these were the words she spoke: "Go in peace. Go in peace. In peace.' It seemed as though her spirit were caught up in rapture, and that she would never cease to repeat the words. A STRONG, ROUGH FELLOW,

it, sitting in the chimney-corner, on the Burmah frontier; and then, When I left my seat and went over ter." Sam doubtless thought his God covers us all with his banner for your sins is concerned, you must rest upon Jesus alone—completely, and forever. The Israelite was safe simply because he was shel-was safe simply because he was shel-tered by the blood on his doorway.

It is a signincant for the interest one their teachers, feature of Christian life that grace for your sins is concerned, you must rest upon Jesus alone—completely, and forever. The Israelite was safe simply because he was shel-tered by the blood on his doorway.

It is a signincant for the commey-corner, on the Burmah frontier; and then, feature of Christian life that grace for your sins is concerned, you must feature of Christian life that grace for your sins is concerned, you must be gloomy, it shall not be left forever a prey to dealt with. Your example is doing the region that Mr. Margary, the Eatler of Christian life that grace for your sins is concerned, you must feature of Christian life that grace for your sins is concerned, you must be gloomy, it shall not be left forever a prey to dealt with. Your example is doing the region that Mr. Margary, the Eatler of Christian life that grace for your sins is concerned, you must feature of Christian life that grace work the Magdalene in my develops and keeps alive a mighty of love.—Moody.

Yun-nan province. It was in this a soon as they consider it at all word, but took the Magdalene in my develops and keeps alive a mighty hundle word, but I would like to give my humble region that Mr. Margary, the Eatler of Christian life that grace work develops and keeps alive a mighty hundle word, but I would like to give my humble region that Mr. Margary, the Eatler of Christian life that grace work develops and keeps alive a mighty with her motionless stare.

Now my taste may be very location to the corner I could not speak a soon as they consider it at all word, but I would like to give my humble case worked wonders among the population.

Now my taste may be ver

speech, she now went about, speak ing to them such language as I never heard. It was as though an ange had suddenly come into their midst Her entire life was devoted to the redemption of others. Her name went forth like a charm, but she held close to her work, resisting all flattery, and remaining pure to the end.—Christian at Work.

SECRET OF A HAPPY HOME.

We were in company, the other day, with a gentleman, apparently Were I to live my life over again,

It has been too much my way to sin; Then journey on, and have an eye to. let others take care of themselves. while I took care of myself. I some little trespass was committed choughtlessness or selfishness of language toward the offender. I am now satisfied that my own happiness was greatly impaired by and example contributed to the irritation and unhappiness of others.

"It was but the other day," continued the gentleman, "that I was passing along the street, and a coach- soul towards Christ, which receives man was attempting to draw a light carriage into a coach-house. He tried once or twice without success and just as I came up the carriage occupied the whole sidewalk, and prevented my passing. The fellow looked as though it ought not to be your wagon, man! and don't let it 'Now, try again, my good fellow!' but comforted woman leaning, as a while, with the end of my umbrella, loving spouse, on the strong arm of I gave a little push, and in the carher kinsman Redeemer; or even the riage went, and out came the pleasless complete, but beautiful image ant 'Thank ye, sir; much obliged.' old and young; men, women, and I would not have taken a twenty to the blistering coals the innocent, restless. Some colored people had kindness threw over the rest of my Lebanon and the excellency of Cartimidly crept in, and in a few mo- walk, to say nothing of the lighting mel.-H. J. Vandyke.

"And when I look back upon my But in the furthest corner of the intercourse with my fellow-men all the one I had struggled and prayed human being, without being happier only obey the Bible precepts, to do good to all men as I had the opportunity." This was said with an air of sin-

ance. Not a tinge of color in the we can not give to our report of it. round with the tracts, and very soon face, and the perfect texture of the And does the experience of the I got a very nice diocese. There skin showed neither mark nor line. youngest of our readers confirm or was nobody looked after it except It might have been taken for repose, contradict the statement? Is there the expression was so still. And a boy or girl among all of them who old. They used to tell me all their there was, indeed, a sort of repose can say: "I did a kind act once to troubles, and I very soon found my my brother or my sister, or play- hands full. I had to do all sorts of had been an unkind one?"

ill requited, perhaps misconstrued but if it was performed with proper I should constantly address them happiness as sunshine is to produce

an acknowledgment of obligation. Sometimes a little help to a burdened shoulder, or a heavy wheel, will be in place. Sometimes a word or two gained and a little interest to secure t, will be received with lasting gratkindness done, whether acknowlspring of happiness in the doer's own breast, the flow of which may cool, and cautious, yet clearheaded be made permanent by habit.

WORD HUNTERS.

ers lng into their sermons so many a boy of ten years gets up in jaw-breaking words of "learned the morning, works, plays, studies, length and thundering sound?" I and I can tell you what kind of a have often been pained and amused | man he will make. The boy that is alternately by some of these word late at the breakfast-table, late at hunters. Many times they waste school, who never does anything at their ammunition, for they over | the right time, stands a poor chance shoot the game. When we consid- to be a prompt man. er the tremendous efforts they sometimes make to bring out a small face, half does his sums, half learns idea, it seems absurd. It looks like his lessons, will never make a thortaking a magazine of powder to ough man. The boy who neglects blow up a musquito-or, as one of his duties, be they ever so small, and the poets has it, "Ocean to a tempest tossed. To waft a feather or to drown a fly."

Dick Daley's stump speech when he imagined himself "standing on the adamantine throne of Jupiter." Miss Evans is nowhere to some of our orators. When I was sick in fact that we have nothing told us Petersburg during the war, a friend of the life of our Lord between the sent me "Macaria" to read. The twelfth and thirtieth years. What accomplished surgeon came round a testimony against all our striving while I was examining the book. and snatching at hasty results-our Taking it and turning to a certain | impatience, our desire to glitter bepage he said: "If you will give a fore the world-against the plucking literal translation of that passage, I of the unripe fruit of the mind, and will give you a furlough." Here is the turning of that into a season of the passage: "Perish the microcosm | stunted and premature harvest, in the limitless macrocosm and sink | which should have been a season of the feeble, earthly segregate in the patient sowing, of earnest culture boundless, rushing choral aggrega-tion!" Well, he knew that I would not get the furlough. Really to this day it reminds me of what Shakspeare so well defines as "two Cuba, during some insurrection, an grains of wheat, hid in two bushels | Englishman's life was threatened, of chaff." Perhaps there is not one and soldiers were drawn up ready grain. A friend of mine tells an to fire. The English Consul and amusing story of a gentleman who, the American Consul hurried to the when his servant asked him how spot, sprang from the carriage, each deep he must plow, replied: "Well, | wrapped their country's flag around

er's mind, and read his thoughts: and it seems to me that language is best which best presents the thought. If we look through a glass and see a beautiful landscape beyond, it is not the glass which gives us pleasure but the picture.—Religious Her-

> MORNING PRAYER. BY HENRY VAUGHAN.

When first thy eyes unveil, give thy soul To do the like; our bodies but forerun The spirit's duty. True hearts spread and Unto their God, as flowers do to the sun.

live him thy first thought then; so shalt thou keep Him company all day, and in him sleep. Yet never sleep the sun up. Prayer should Dawn with the day. There are set, awful hours Twixt heaven and us. The manna was

not good After sun rising; far day sullies flowers. Rise to prevent the sun; sleep doth sins And heaven's gate opens when this world's

Walk with thy fellow creatures; note the And whispers amongst them. There's

not a spring Or leaf but hath his morning hymn. Each bush a And oak doth know. "I am." Canst thou not sing? Oh, leave thy cares and follies! go this Way. Serve God before the world: let him not Until thou hast a blessing; then resign The whole unto him; and remember who Prevailed by wrestling ere the sun did

Pour oil upon the stones; weep for thy

ABIDING IN CHRIST.—Abiding in Christ is but another name for the exercise of living faith, emphasizing that grand element of faith, the rest of the soul in him. Faith not only comes to him, under the influence of sudden feeling and for the relief of occasional necessities, but it stays with him, as the source and center of daily spiritual life. It is not a specific exercise, whether of the understanding or the heart, in the reception of any particular truth; but rather the habitual attitude of the whatever he says, because he says it, and trusts in him as the way, the truth, and the life. The popular picture of a woman, tossed and struggling in a swift stream, and clinging with her thin fingers to a slippery rock, surmounted by a stone cross, is an image of doubt and despair. Let those who have hung that picture up in their hearts, and miscalled it faith, take it down, and put in its place one of the Bible pictures; a trustful child resting in the arms of its mother; a sorrowful,

of a fruitful bough by a well, whose branches run over the wall, and in whose clusters the dew and the sunlight have wrought the smell of How Spurgeon Became A PREACHER .- In the course of some remarks, Spurgeon said: "I was about sixteen old when I was baptized, and at the very night I-was converted I prayed at the prayer opened my mouth in any way for Christ. Then I sought out a district where I could go and distribute tracts. My time was very slender; I was teaching in a school, and had only the Saturday afternoon. I went

mate, and was afterward sorry for things. A soon as you begin to it—I should have been happier if it work, you have to work more. I It is was asked to teach in the Sundayvery likely that a kind act has been school; then I had to address the children. They ther arranged that feelings, it is as certain to produce every Sunday. By and by the adults came in, and I had more people to hear me in the afternoon than the We counsel our friends, then, to minister had in the morning. So it seize every opportunity of contribut- kept growing, and on, andon, and ing to the good of others. Some-times a smile will do it. Oftener a There are some of our young fellows kind word, a look of sympathy, or who want to put their legs on the top of the ladder at once. But, believe me, step by step is the only way to

ple seem to forget that character grows; that it is not something to be put on, ready made, here a little and there a little; it grows with the strength, until, good or bad, it becomes almost a coat of mail. Look at a model man of business -prompt, reliable, conscientious, and energetic. When do you suppose he developed all these admirable qualities? When he was a Why is it that some of our preach- boy. Let me see the way in which

MAKING CHARACTER. -- Many peo-

The boy who half washes his then excuses himself by saying, "O. I forget! I didn't think !" will never be a reliable man. We hope none I have often been reminded of of our little readers are of this class. -Children's Friend.

> YOUTH AND EARLY MANHOOD OF JESUS.—How full of meaning is the and silent ripening of the powers! -Trench.

God's Banner of Love. - In known as Hard Harry, who had been Sam, you go and plow until you the man, and, turning to the angry looking at her in wonderment, sudhear the antipodes." In the evenSpaniards, said, "Now fire." There denly lowered his head, and gave a ing he would ask: "All my cows in was a hush. No one dared to fire

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

A MISTAKEN INTERPRETATION. The editor of the Baptist Banner has generously allowed a correspondent to come in between him to secure certainty in the effort. If and Bro. M. B. Kelly in their discussion on the Sabbath question, tak- | week, and so on week by week, then ing Bro. Kelly's side in so far as the | at the apostle's coming, be it sooner matter of dating the Sabbath from or later there would be no failure creation is concerned. From this in the case—the benefaction would point, the correspondent advanced be in readiness. Of course when to the question of the change of the the apostle arrived, the church Sabbath, and upon that has offered would come together, and each man the following thoughts, which we would bring his collection with him, propose to review; and although we the "gathering" having already have no claim for space in its col- been attended to. The idea that umps, yet, if in its generosity the the day was sacred on which this Banner could lay our review before its readers, it would lay us under a debt of gratitude. And to encour- bly was held on it. How then do age it to do so, let us say, if our re- we get here the idea of a change of view is a failure, it will strengthen | the Sabbath? But how unreasonthe position of its correspondent, able to suppose the church in Corand also aid it in its discussion with | inth did not keep the Sabbath, when Bro. Kelly, when the question of Sunday observance comes jup between them. The Banner's corre-"Then we now come to the ques-

tion of controversy, what authority have we for changing the Sabbath from the seventh to the first day of the week? There is no positive precept requiring the change, but we have authority from the apostolic churches. They certainly observed this day as specially devoted to public worship. In Acts 20: 7, it is said, 'And upon the first day of the week when the disciples were come together to break bread, etc. In 1 Cor. 16: 1, 2, we have this language, 'Now concerning the collecion for the saint, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one lay by him in the Corinthians is to do a certain thing on the first day of the week, nor is this an isolated case. The same direction had been given to the churches of Galatia. The plain and was employed interchangeably and only inference is, that the churches met on the first day of the week by authority of an inspired apostle. John, who wrote the book of Revelations, about the year 98, savs, in chap. 1: 10, 'I was in the Spirit on the Lord's day.'

Thirty years had elapsed sinc the death of Paul, and it seems by this time the first day of the week called the Lord's day that John supposed that every one would understand it. Why was it called the Lord's day? I know of but one rea- and was glad." If it means one of son, namely, that it was specially devoted to the Lord's service and worship, because he rose from the day, as in Mark 2: 28, "So that the dead on that day. While, there- Son of man is Lord also of the Sabthere was in the observance of the bath," and in Isa. 58: 13, 14. Sabbath a recognition of the work and under the Jewish dispensation. in addition to this recognition, a re-Egyptian bondage, so in the Christention to an advertisement which bauchery were justly deemed infatian era, there is a recognition of the had found its way into the RECORD- mous, and universally condemned work of redemption in the celebration of the day on which Christ arose from the dead. The repeated presence of Christ with his disciples after his resurrection on the first ner, called our attention to the mat- duty in suppressing all kinds of day of the week confirms this, and ter is, to us, sufficient evidence that games, stage-plays, and abuses in them with the fact that henceforth the first was to be considered the best day of the seven. This being ation of his letter has led us into a day was observed with unusual revtrue then, that it was the unvarying practice of the early Christians to has been salutary, and for this he observe the first instead of the sevhas our thanks. enth day, and that too by apostolic direction and authority, it can not be unsafe for us to do the same to day Indeed, nothing can be safer than to through which we have received copy the example of Christ and his

1. This writer admits that there is no "positive precept" for a change of the Sabbath from the tion with it, came the statement that "seventh to the first day of the the article advertised was a "Tackweek." This is correct, for there is hammer." With this information no such precept. But is it not in advance, we did not particularly strange it should be so if any such change has been made by divine authority? If it were made by human authority we should not of course expect to find a record of it in the Bible, but what more natural

2. But this writer goes on to say, fact that an explanation was con-"But we have authority from the apostolic churches." This is new doctrine, at least, we did not know that Baptists held it. It cer- that anything improper would not tainly is not ours. If the apostolic be admitted, should have been suffichurches had power to change the cient warning to warrant its exclu-Sabbath, pray what had they not sion on the ground of its form, or as specially devoted to religious to us, that the interests of the REworship," and cites in proof Acts conden might not be jeoparded by 20: 7. But whoever reads this a suspicion that an improper article passage as a whole, including the had been brought to public notice twelfth verse, will see that only one through its columns. meeting was held, and that was with reference to the apostle's departure, and also that it was held in the night, the bread being broken after midnight. This passage then says nothing about a change of the Sabbath nor anything concerning the the sacredness of the first day or its observance. That the disciples at port of any sectarian or religious in-Troas came together the night before Paul left them to go on his journey is true. That a leading purpose of this meeting was the celof the services of this interesting occasion is placed beyond a doubt. But what has all this to do with the change of the Sabbath? or of sanctifying the first day of the week? Is the time on which the Lord's Supper is celebrated necessarily holy By no means! Then we ask again, What has this text to do with the change of the Sabbath from the sev-

2, is if possible more unfortunate gether. We do not see how a for the cause proposed to be ad- measure like this can be taken up vanced by it, because it is directly by a few individuals, and by sepa- with lewd women; and one was against the use made of it. In the rate action pressed to a successful

enth to the first day of the week?

week whatever he has to give, and | will command public respect. in the second place it limits the time in which the collection shall be made, the season ending when Paul should go to Jerusalem, as it was made in the interest of the poor saints in Judea, and was to be carried to them at this time. The reason why this collection was made up in this way we suppose to have been it was made on the first day of each

duty was done is not even hinted in the text, nor that any public assemit is borne in mind that at the time of their conversion, Paul preached there each Sabbath for a year and six months, working through the and reproach that the wit of man week, and of course on the first, as could invent. The Puritan minison the other days, at tentmaking, ters have been decried as ignorant

4. The Banner's correspondent closes his quotations by referring to said to be reduced to a mere mun-Rev. 1: 10, as follows: "I was in the ster, and that if the Goths and Van-Spirit on the Lord's day." He continues: "Thirty years had now elapsed since the death of Paul, and t seems by this time the first day of in these times, and by the men who the week was so generally and fa- then filled the University chairs. miliarly called the Lord's day that John supposed every one would understand it." This certainly is a mistake, as the earliest instance in others, who retained a high venerawhich the phrase "Lord's day" is tion for their learned, tutors after applied to the first day of the week was in the year 200. At this time Turtullian so used it. That from this time it gradually came into use with the heathen word Sunday we know. But let us return to Rev. 1: 10, and ask is it certain that the phrase "Lord's day" refers to any one of the days of the week? Why may it not refer to the season in which the things shall be accomplished, seen in John's vision? In of men were laid under a visible rewas so generally and familiarly this case it would be used as in John straint, and though the legal constitution was unhappily broken, and 8: 56, "Abraham, your father, remen were governed by false polijoiced to see my day; and saw it, the days of the week, then beyond ously executed. controversy it refers to the Sabbath

We have received from an esteemed brother a letter calling at swearing, and every kind of dethat the brother, in a private man- parishes. The magistrates did their he is a personal friend, and a friend | public houses. There was not a play to the RECORDER; and the considertrain of reflections which we believe erence; and there was a set of as

in the University as had ever been The advertisement in question "But when the legal constitution was received from an agency was restored, there returned with it torrent of debauchery and wicked more than from any other since the ness. The times which followed the publication has been in the hands of Restoration were the reverse of those which preceded it; for the the Tract Society, and one in which laws which had been enacted against we have confidence; and in connecvice for the last twenty years, being declared null, and the magistrates changed, men set no bounds to their icentiousness. A proclamation, indeed, was published against those loose and riotous cavaliers, whose note the wording of the advertise- loyalty consisted in drinking healths, ment, and it received no special no- and railing at those who would not tice until our attention was called to revel with them. But, in reality, it by our brother's letter. Although the King was at the head of these disorders, being devoted to his pleaswe hold ourself second to no one in ures, and having given himself up our desire to preserve the morals of to an avowed course of lewdness. our readers from contamination, we His bishops and chaplains said that must, on reflection, admit that the he usually came from his mistresses apartments to church, even on sacranent days. There were two play sidered necessary to secure the achouses erected in the neighborhood ceptance of the advertisement, the of the Court. Women actresses agent well knowing from the past were introduced into the theaters, which had not been known until that time; the most lewd and ob scene plays were brought on the stage, and the more obscene, the King was better pleased, who graced power to do? He further says: the insertion of as full an explana- every new play with his royal pres-"They certainly observed this day | tion in the paper as was furnished | ence. Nothing was to be seen at court but feasting, hard drinking, reveling, and amorous intrigues, which engendered the most enormous vices. From court, the contagion spread like wild fire among

the people, insomuch that men threw off the very profession of virtue and piety, under color of drinking the CONSTITUTIONAL AMENDMENT. King's health. All kinds of old To the Honorable, the Senate and Represer tatives of the United States, in Congres assembled: cavalier riotings and debauchery revived. The appearance of religion, We, the undersigned, citizens re which remained with some, fur siding in the --- of ---, believing nished matters of ridicule to liberthat all just government is founded tines and scoffers. Some who had on civil and religious liberty, and that it is unjust to tax for the supes thought they could not redeem their credit better than by deriding stitution, those who are conscienall religion, and telling or making toiusly opposed thereto, pray your stories to render their former party honorable body to adopt a resoluridiculous. To appear serious, o tion proposing an amendment to the to make conscience either of words ished Constitution, to be ratified by the or actions, was the way to be acebration of the Lord's Supper as one States, that neither the United counted a schismatic, a fanatic, or a States, nor any State, Territory or sectarian, though, if there was any other civil jurisdiction therein, shall real religion during the course of appropriate any money or property this reign, it was chiefly among for any purpose, directly or indithose people. They who did not rectly, to any religious body or sect. applaud the new ceremonies were marked out as Presbyterians, and Some one has sent us the above every Presbyterian was a rebel. petition, asking us to fill it out and The old clergy, who had been se send it on. We don't know that we questered for scandal, having taken are opposed to the sentiment it ad- possession of their livings, were in vocates, but it seems to us better toxicated with their new felicity, and threw off all the restraints that the friends of the measure shall become so familiar with the matter Baxter (Life, part 2, p. 288), protheir order. Every week, says Mr. 3. The quotation from 1 Cor. 16: that they can organize and act toduced reports of one or other clergyman, who was taken up by the

watch, drunk, at night, and mobbed

vidual addressed shall lay by him- cally, and work through an earnest self at home on each first day of the and determined organization such as

> HISTORY OF SUNDAY LEGISLATION did this profligate libertine, sur In the Christian Church. rounded by a Court like himself.

BY A. H. LEWIS. CHAPTER VI.

PURITANISM AND THE SUNDAY IN ENGLAND.

carry on his ruinous rule. Sunday

Abservance shared largely in the

general decline, especially since it

had been maintained before in a

great degree by the civil power.

day was largely ignored.

separate notice here. The church

of Scotland has been, and yet is

more Puritanic concerning Sunday.

"Meanwhile, in Scotland, the Sab-

batarian doctrines had taken deep

root, and were improved into a

elaborate system. Four examples

shall suffice. In 1644 the Six Ses-

sions ordained public intimation to

be made that 'no person, man nor

woman, shall be found vaging, walk-

ng, and going upon the streets on

ermon, keeping idle, and entertain

Concluded from last week Soon after this came the "Res: toration," under Charles II., and Popery, secretly favored by the Puritanism, as a controlling power in the government, passes out of or Parliament party, now known sight. Whatever may be said con- under the general name of Nonconcerning the course of the Puritan party as a political power, it is evilterians, Independents, Baptists, dent that the moral character of the Quakers, &c., all of whom were people was much improved during most bitterly persecuted. Among its supremacy. Rigid and intoler- these, the Quakers, holding withant, it nevertheless possessed much in their number many educated more of true religion and vital piety and influential men, though exthan the formalists did who preced- tremely strict in other respects, ed and followed it. Many of the corrupt elements in church and any obligation to observe days. state which could not be reformed, were exiled. But with the restoration under Charles II., these came ty, essay 2, chap. 1, and the Docswarming back, and in turn harrassed and drove out the Puritans. Mr. Neale sums up the case in these words (Hist. Puritans, vol. 2, p. 208): "And here was an end of those distracted times which our historians have loaded with all the infamy

nechanics, canting preachers, enemies to learning, and no better than The Universities were dals, and even the Turks had overrun the nation, they could not have church of England retains her old done more to introduce barbarism, disloyalty, and ignorance; and yet were educated the most learned divines and eloquent preachers of the last age, as the Stillingfleets, Tillotsons, Bulls, Barrows, Whitbys, and they were rejected and displaced. The religious part of the common people has been stigmatized with the character of hypocrites; their been represented in the most odious colors; and yet, one may venture to challenge these declaimers to produce any period of time since the Reformation wherein there was less onen profaneness and impiety, and more of the spirit, as well as the appearance of religion. Perhaps there vas too much rigor and preciseness n indifferent matters; but the lusts

ng impertinent conferences.' In tics, yet better laws were never the next year, the same court or made against vice, or more vigordered that 'the magistrates, atended by the ministers by course, "The dress and conversation of shall go up and down the streets the people were sober and virtuous upon the Lord's day, after the and their manner of living remarkably frugal. There was hardly a sinparticular notice of such as shall be gle bankruptcy to be heard of in a year; and in such a case, the bankhim, which he could never wipe off. Drunkenness, fornication, profane the 5th of April, 1658, this direction was issued: 'The magistrate to cause some English soldiers go along ER, headed, "Married people-new | The clergy were laborious to excess. invention," as improper. The fact chising youth, and visiting their out of their houses or out of the acted in any theater in England almost twenty years. The Lord's

"My fourth instance shall be aken from the records of the Presoytery of Strath-bogie, June 6, A. 1658: 'The said day, Alexander Cairnie, in Tilliochie was delaitit for brak of Sabbath, in bearing ane learned and pious youths trained up sheep up his back from the pasture was of necessitie for saving of the beasts lyfe in tyme of storme."

Since those years, the continental no-Sabbathism has crept into Scotland somewhat largely, and for some years past a war has been going on between it and the Puritan element. concerning "Sunday trains," and the like. The general tendency seems to be to the more liberal

OONDENSED VIEW OF THE SAB-BATH OUESTION. 1. The Sabbath was instituted at

2. It was the seventh day to be set apart for holy purposes. 3. It was ordained for mankind as

as the great cleator. 4. Though lost, to a considerable as well now as they did then.

extent, through the apostasy of man. was never forgotten by the Almighty, and at length brought out into prominent view and put into the hands of the people of Israel, who were the depositaries of truth and the will of God.

5. During the prophetic ages, it the obligations to keep it very bind-

6. When the Savior came, he reche give any intimation of a change. epeal of the original seventh day.

9. Sabbaths were abolished which were Jewish festivals; but the Sabbath of the Lord our God can not be considered a Jewish festival.

the one in question.

of manners which attended the dipping or plunging. A true Bap- natural landscapes, are the same by of its trustees, and that Institution | we expect to see them become Chrisdeluge of joy, which overflowed the tist must disdain all authority in re- night and by day. nation upon his majesty's restora- lation to Christian ordinances but what comes from God. The Bible For twenty-five years (until 1683)

alone is our text-book. GEO. R. WHEELER. SALEM, N J.

NOTES FROM A LECTURE Delivered before the students of Amhers College, by Rev. JOSEPH COOK, of Bos

King, grew strong. The Puritan NO. I. David Hume once confessed Samuel Johnson that he had never read the New Testament with informists, was divided into Presby terest. Modern skepticism, as a whole, springs, for the most part, from superficial study, and the lack of clear and definite ideas upon the fundamental doctrines of Christian faith. There are some doctrines which have moulded the world like wax, whether you believe them or the others. ignored all ideas of a Sabbath, or Webster said he gained his clear ideas by attention to defini-(For their views, see Dymond's tions. Definiteness is as necessary Essays on the Principles of Morali-

in morals as in astronomy. But some say it is impossible, since we thines of Friends, by Elisha Bates, can not comprehend God. "If we chap. 13.) Thus, between the reigndo not know him entirely, then we ing dissoluteness, and the revival of do not know anything)of him," is the earlier doctrine of "no sacred the cry of such men as Matthew time," the strict observance of Sun-Arnold. But do gnor know something of him? We understand It was not until the fifth year of enough of the moral life to distinthe reign of George I. (1719) that a guish between right and wrong. We complete recognition of the nonconknow the moral world has a plan. formists, and a general toleration of If we do not know solar radiance dissenters was obtained. There was little or no improvement in the observance of Sunday until the middle of the eighteenth century. The vet with the spectroscope we know how to resolve the ray of sunlight | vided. standards concerning Sunday. The into its colors seven; so, though we English Dissenters are now much can not comprehend God, we still less rigid in their observance of it know how to resolve the ray of than the Puritans were. The church God's white light into colors of the of Ireland has always been too heart. If in the present day we nearly allied to the church of Euwish to know the theology of the gland on this point to need any

and ecclesiasticism only as they are The following, from the pen of Doctor Hessey, (Lecture VII, p. 216,) One reason why the church will sufficiently illustrate its most weak is that it is fed on guesses. God be thanked that, in this age, nothing is taken for granted. Think syllogistically, and on your knees, and to the thirty-two points of the compass, or you do not think at all. Clear ideas and spiritual purposes are the deadly things; but like sword and arm they are not deadly if septhe Lord's day after the afternoon's | arated.

ages past, we read those books that

have been tested by the tooth of

time. I care nothing for orthodoxy

Among the causes of popular misconception of Christian doctrines

1. The omission of theological it had some space given to it eighty afternoon sermon, and cause take or fifty years ago. Once professionfound forth of their houses vaging broad upon the streets, and cause cite them before the Session to be forced upward into the professional rebuked and censured.' And on schools, yet the college goes on awakening thought, and this is at it should be, but it does not sufficiently lifest and yet is present. the streets, and those outparts above feed the growing spirit of investiwritten, both before sermon and gation, and leaves many circles of after sermon, and lay hold upon minds in society admirably instructboth young and old whom they find ed in everything except religious truth regarded as a system. The college student is thus between the millstones. The lower is his own growing inquisitiveness, the upper

the cloud of unanswered questions, doubts, and mysteries, which overshadow him; and when he is plento his own house. The said Alex- tifully equipped with questions, but ander compeirit and declarit that it not thoroughly equipped with answers, then is he between the millstones. The young lawyers and doctors are scarcely able to keep posted in the literature of their own profession, so numerous are the printed pages; and being absorbed

> know but little of theology. of their general intelligence. Our secular advances faster than our re-

ligious instruction. 3. We read such mountains of rubbish, with which our fathers were not encumbered, that we have less time than they to study the Bible. The ministry is better educated now memorial of God's creative power, than in Edwards's day; but the mass and for the celebration of his paise of the people, in spite of Sabbathschools, do not know the Scriptures

Popular misconceptions confuse with each other, but great distinc-

I. INSPIRATION AND DICTATION. Inspiration I define as the gift of infallibility in teaching religious was kept as a divine ordinance, and guaranteed by inspiration. Botanical, geographical, astronomical in- night but a moment intervenes. fallibility is not guaranteed by it. ognized the same day. Neither did | logical errors, affecting no religious 7. After the resurrection, the never have been and can not be public labors and instructions, they one moral or religious error would. mention none as sacred time, or a Inspiration of superintendence is il-8. Nothing but was symbolical in by the Psalms, of suggestion by the

the previous dispensation was abol- Prophesies. II. REVELATION AND INSPIRATION. North, south, east, and west are the same in every landscape at midnight and at noon. Revelation in cludes every self-manifestation of 10. The Sabbath stands among | God to his creatures, by his works the ten commandments, not one of | and word, in this world and in all which has ever been disputed, save worlds. Inspiration is the gift of religious infallibility to the writers 11. The resurrection of Christ of the Scriptures. If there were no one in the hour of parting and be- laden, and I will give you rest; could make no change in this com- guide books for travelers, the geogmand more than any other, nor sub- raphy of the world would remain to the mercantile business. In me, for I am meek and lowly in stitute the first day in its place ex- the same; for it is geography that 1837, he professed faith in Christ, heart, and ye shall find rest to your cept by a plain and positive com- makes the guide books, and not the was baptized by Eld. James R. souls"-may be brought to bear up-12. No change can be proved by So even if there were no inspiration, Alfred Church. He was thus closed the Alpha and Omega of the gospel divine revelation, nor be made to Christianity would stand upon rev. ly identified with all the interests of may be through this instrumentali-

III. TRINITY AND TRITHEISM.

The definition of the trinity is, est supporter. The truths of Christ laid, which is Jesus Christ." the Father, Son, and Holy Ghost | tianity and the principles of moral are one God. Each has a peculiar- ity, the honor of the house of God, ity incommunicable to the other; and its institutions, he ever held in neither is God without the other; respect. He was a conservator of and each is God. In God are not | peace and good order. During forthree wills, three consciences, three | ty years of merchandising, amid all sets of affections. The misconcepthe hardships incident to the settle- Within this field, Christians of all to you, and seems to enjoy his work. tion of the trinity consists in con- ment of a new country, and dealing founding the trinity with tritheism. with all classes of men, but few in Of the trinity, I do not like to use meu have had so little litigation the term manifestations or operaas he. As a business man he was tions, but rather, in one substance there are three subsistances.

1. Sunlight, the rainbow, and punctuality in meeting engage the heat of sunlight are one solar 2. Each has a peculiarity incom-

municable to the others. . 3. Neither can be itself without and his word as good as his note. 4. Each is a solar radiance.

Sunlight, rainbow, heat, one solar radiance; Father, Son, Holy Ghost, | years he was their trusted counselone God. 1. As the rainbow shows what light is when unfolded, so Christ reveals the nature of God.

2. As all of the rainbow is sanlight, so all of Christ's soul is God. when the Father was or from eter- | father, society an honored member,

4. As the how may be on the earth and the sun in the sky, and entirely, we still know something of yet the solar radiance remain un the science of optics. We do not divided, so God may remain in understand the great source of light, heaven and appear on earth as Christ, and his oneness not be di-

stant worshiper.

THE SABBATH-SCHOOL.

BY ALFRED A. LANGWORTHY

5. As the perishable raindrop i used in the revelation of the rainbow, so was Christ's body in the revelation to man of God in Christ. 6. As at the same instant, the sunlight is itself and also the rainbow and heat, so at the same moalive to the work? ment Christ is both himself and the Father, and both the Father and the Holy Ghost.

7. As solar heat has a property in communicable to solar color, and solar color a property incommunicable to solar light, and solar light a property incommunicable to either solar color or solar heat, so each of the three, the Father, Son, and Holy Ghost has a property incommunicable to either of the others. 8. But as solar light, heat and color, are one solar radiance, so the

Father, Son, and Holy Ghost are one 9. As neither solar heat, light or color is itself without the aid of the

ethers, so neither Father, Son, nor study from college courses, where Holy Ghost is God without the 11. As the solar rainbow fades

absent from the earth.

Christ's continued life. 14. As the relation of all vegetaso is the relation of all religious growth, in general history, in the church, and in the individual, to the

Holy Spirit a present Christ.

IN MEMORIAM.

The tree that has proudly with- examine its history, we find it to darkness into the marvelous light of in their pofessional study, they can stood the storms of a hundred win- have been founded by a Mr. Raikes, the gospel." If we are alive to this ters must fall at last, not per- who probably was alive to the fact work, why is it that within what we 2. An overestimate by the people | chance shivered by the lightning | that something should be done | boast to be our own enlightened of their religious, from the growth stroke, or laid low by the whirl- which would save the young from country sommany of its children are wind's power, but bowing before the wily snares of temptations which growing up ignorant of God's remewhat seems to us but the gentle in so many ways were spread around dy for sin? Why are so many he left his native place and sucstirrings of the breeze; and ere we them. The work has in some de- heard profaning the name of Jesus? are aware it is gone, and naught is gree matured, until to-day it is Why are so many seats vacant in left but the vacant space in air, looked upon as embracing the fu- God's house on the Sabbath, and our whose very emptiness tells us how ture hope of the church. As we ex- streets filled with children ready to much was there. So a life goes out. amine it in its various workings and commit musdemeanor and crime? So a man falls; strong and sturdy results, it would seem that none As we look at these questions, and in his manly prime, and strong and | could be so stupid as to doubt but | take them home with seriousness to vigorous in his ripened age, that that the blessings of heaven would though the frosts of winters silver rest upon it, and from it would is- shame, and feel compelled to reply in a ribbon of the Scarlet Lady in Sunthe brow, and the burden of years | sue fruits of inestimable worth to | the language of one of old: "Brethfurrow the cheek, and the measure | the community at large. It is cal- | ren, these things ought not so to be." of "three score and ten" has been culated to open a way for the ful- In the gospel by Matthew, we find more than filled up, yet we can fillment of the words which our our Savior saying to his disciples, to have worked about the quays, scarcely think of him as old; we Savior uttered, viz.: "Suffer little "Freely ye have received, freely the boatyards, wherever he could realize not that the sands are al children to come unto me and for give," and we urge that within the find work to do. But every man's most out, that the day is nearly bid them not," for by it very many field which the Sabbath school hand was against him. The Papists truths, not truths merely scientific or done. It is like the coming down children are as it were taken from opens, we may find an opporhistoric. Religious infallibility is of a tropical night, from the full the fond embrace of a mother's arms tunity afforded where we may Protestants looked on him as a Jew blaze of the day to the blackness of and instructed in those things which put forth an effort to induce ish pervert. His belief not permit But a few days ago one stood eternal. It adapts itself to the has bestowed upon us-a field If merely geological and chrono among us as marked and distinct as wants and conditions of all ranks where we may herald the blessed the stately elm on our hillside, but of society. By it the children of gospel to a perishing world; where tained a situation as shepherd or doctrine, can be shown (as they quickly and silently he has passed the poor are sought out, and even we may bestow labor upon those up stock keeper in the Eaglehawk Disaway, and the accustomed places those who, within the precinct of on whose shoulders will soon fall all trict. apostles call no other day the Sab- shown) to exist in the Bible, these that knew him so well for these their own homes, never hear a word the responsibilities of guiding the bath; and in connection with their do not impair its inspiration. But many long years shall know him no of Christian counsel given, or even more. Luke Green, or as he was the name of Jesus uttered except

universally known in Alfred and to revile it, are taught the sub lustrated by the Acts, of elevation vicinity as "Uncle Luke," was born lime fact, that he came into this inBerlin, Rensselaer Co., N. Y., in world and went about seeking to 1802. He was the son of Clark serve the lost; and that, from the and Lydia Green. He came to Al- very depths of infinite love for fallfred in 1827, bringing with him lit- en, sinful humanity, finally sealed tle else than strong, willing hands, a his mission by his death upon the lulling ourselves into carnal secu- to receive a little sprinkling of the brave heart, a resolute will, and a cross, not willing that any should rity with the idea that we have no shower over myself. The rage of determined purpose. He was mar perish, but rather that all would ried the same year to Irene Fisk. turn unto him and find refuge. Children came to gladden the house- Through the Sabbath-school instituhold, and four sons and three daugh- | tion, the blessed invitation-"Come ters gathered around the widowed all ye that labor and are heavy reavement. In 1836, he entered in take my voke upon you and learn of guide books that make geography. Irish, and united with the First on the youthful mind. In short, appear at all feasible except in the elation outside of inspiration. The Alfred. Alfred University was ty brought to have its influence reported to be drunk in the pulpit. same inferential way, as Pedo-bap. Bible is the sun that illumines the born in an upper chamber of his upon a large portion of our youth; first place it directs that each indi- issue. We must go at it systemati- Such was the general dissoluteness tists get rid of believers' baptism by spiritual landscape; but these, like house; for a long time he was one and alone on this foundation may

and the cause of education ever tian men and women. "For other found in him a true friend and earn- foundations can no man lay than is Corresponding Secretary of the

But we will now pass to notice the second division of our subject. The field which the Sabbath-school opens for Christian labor we find to be very large, and one in which nearly all may take an active part. denominations may mingle and unite By his inclosed report, you will see

" Telling the old, old story Of unseen things above, Of Jesus and his glory, Of Jesus and his love."

eminently successful. Faithfulness in the discharge of obligations, It is an ancient command of our Savior that the gospel be preached from here. Brother Haye is correments, energy, decision, rare judgto every creature, and in order for sponding to find him out, and how ment and perseverance were his that to be accomplished, surely it two weeks ago, I received a letter distinguishing traits of character. will require that many tongues be from a Mr. Isaac Hampton, 4 His note was as good as the bank, employed in heralding it before the Waring street, Belfast, which I anworld; and in and through the in-The "old settlers" of Alfred will ever hold the name of Uncle Luke struction of the Sabbath-school a ing him through Brother Chism ever hold the name of Uncle Luke struction of the Sandath-school a and have received answers from both, from which I learn that Mr. this direction. The young as well H. is a commercial agent, traveling or, their sympathizing friend, their as the old may enter in and labor. the most of the time in Ireland. A merchant, factor and banker. The If any young person will but inter- the result of his own Bible reading, products of their farms, the increase est himself in gaining a knowledge of their flocks were committed to of the multitude of children who are his hands with implicit confidence. growing up around us ignorant of been keeping and advocating it for The companion of his early life the blessed promises of the gospel, about five years, and has interested 3. As the rainbow was when light mourns for a faithful husband, his he may find the entrance to the work many others in the subject. It has was or from eternity, so Christ was children for a kind and affectionate which will enable him to obey the been only a few weeks since he command of his Lord, "Go ye into one of Elder Jones's Memorials, and the household of God a con- my vineyard and labor, and what- and now he applies for baptism. soever is right that will I pay thee." | shall probably visit Belfast again in Rich indeed will be his reward, if a few days for that purpose, and to by his efforts he save but one soul learn that another candidate will from eternal ruin. We urge there be ready also. Surely, God has not n essay read before the Union Sabbath and Sunday School Picnic, Aug. 20th, is much work to be done in this dileft his truth without witnesses, rection. There are many to be en- even of this his despised law. Mr lightened, even on the fundamental H. has obtained tracts of Brother In selecting a theme for the pres principles of the Christian religion; Jones, which he has been distributing, and now offers to-do a liberal ent time. I could think of none betand where can it be better accom- thing in helping to secure a hall, ter adapted to the occasion than to plished than in the Sabbath-school and advertising for a lecture in Belspeak first of the institution of the and Bible class? In John's gospel fast. Sabbath-school; second, of the field we find our Savior uttering the which it opens for active Christian command, "Search the Scriptures, series of our Society? No, I am labor; third, to inquire if we are for in them ye think ye have eternal writing a new series, and have got life, and they are they which testify | the third number under way. Thi As we look abroad in the worl and behold the progress of sin in of me." Within the Sabbath-school its various forms, see it blasting the we have an opportunity offered to search and investigate Bible truth, very best interests of society, laying with others to aid us in the work, and we insist that few places, if any, afford a better opportunity for the is offered through this means. Could it be perfected in its organi-

its mighty arm around the youth among us, and leading them into the broad way of ruin, it takes but a moment's reflection to convince the masses to accomplish this work, than thoughtful mind that some effort should be made to stay the dezation. Could we but induce those stroyer, and should be put forth in who are professed disciples of the such a manner as to reach the young; for it has been wisely and truly meek and lowly Jesus to put forth said, that "just as the twig is bent, so will the tree incline," and as this is true in rearing and training the encouragement thrown around them in their homes and every-day assoplants produced by the earth, even so we urge it is very largely true in ciations in this direction. But we reasonable. Miss Bernstein's book rearing and training the youth of inquire, are we alive to this work is in press. I received the paper our land. Would we have a Chris- and duty? As we look at the com- you sent, but no extra RECORDERS. tian generation follow us, duty de. munity, even that portion of it who took pains to come to Glasgow last 10. As solar heat, light and color mands that we should throw around profess to have given up all for week to assist us in getting things al study had its outline drawn in are each solar radiance, so Father, them Christian influences. In the Christ, how many do we find that for housekeeping at reasonable rates. tender years of youth, when the are willing to engage in such a labor mind is most easily impressed, truth of love? How many are willing from sight, and the light continues should be stamped upon it. Even to go out into the byways and highto exist, so Christ ceases to be man- wise Solomon considered this to be ways and seek to save some poor so near a general truth that he said untutored child, and bring him 12. As the rainbow is sent from "Train up a child in the way he within the influence of a Sabbathsunlight and returns to the general should go, and when he is old he school where he may be pointed to bosom of the radiance of the sky, will not depart from it." The the Lamb of God who taketh away. so Christ comes from the Father, apostle Paul also touches upon this the sins of the world? Indeed, it appears for a while, and yet is not subject in unmistakable language would seem, were we to judge from being of great intelligence, acted as when he says, "Train up your chil- their appearance, that they felt that an altar boy. He could both read 13. As the influence of the heat dren in the nurture and admonition they having obtained peace and par- and write. Some one—in all probis that of the light of the sun, so are of the Lord." And as we look don, nothing more was required at the operations of the Holy Spirit abroad and examine the various their hands. We send out our mismeans which may be used to attain sionaries, and contribute to their heard of the Bible, and in spite of this end, outside of family training | support, and as it were look to them | the penalty attaching to its possesble growth to solar light and heat, and influences, one which will be to Christianize the world, while pergeneral and wide-reaching in its haps even within our own neighborpurposes, perhaps we find no insti- hoods we forget the neglected child tution which has done more or has who, could he but be brought with- and he not only gave up his "dufairer show of success in the future, in the influences of a Sabbathif properly managed, than the Sab- school, alive to its work, might dacity to attempt to enlighten the bath-school organization. As we thereby be brought "out of natures our hearts, we can but blush with

> In conclusion, we repeat here is a field which is ripe and ready for a harvest, and are not the laborers should devolve upon the many? Christians, one and all, and especful consideration, and one which demands that we should

"Be up and doing With a heart for any fate. Still achieving, still pursuing. Learn to labor and to wait.'

LETTERS FROM SCOTLAND. Brother Wardner writes to the Tract Society as follows, under date

No. 5 North East Park street, Den. nistown, Glasgow, Jan. 27th, 1876. "We have just taken possession of our new quarters, but have not got settled. nenced working with me as expectthe history of another bold, faithful

witness for God's Sabbath, whom he accidentally got trace of. "Elder Fulton and wife have

called upon us twice since we visit ed them, and he reports a lone Sah bath keeper some twenty miles swered, and also inquired concernhe was lead to the Sabbath, without knowing that there was any body of Christians who kept it. He has learned of us, by getting hold of

"You ask whether the tracts am printing are selected from the work is now interrupted by moving and furnishing my house, etc., and hope to be further hindered by looking up and baptizing new converts to the truth. You also wish to know how the expense of this issue of tracts is to be met? I expect to see to that matter myself. besides what is not, and will not be provided for. Brother Cimiano, of Westerly, sent £2, and Sister S. which I most heartily thank them in the name of my Master. "Inclosed you will also find Bro. an effort to gather in those who are Haye's proposition with reference destitute, and fail to have proper to laboring for the Tract Society. Considering the advantages for publishing he secures to us, and his

qualifications, I think his offer is

The report referred to by Brother Wardner is given below:

4 Broomloan, Govan, Jan. 17th, 1876. Mu Dear Elder Wardner,-I have to report the following case A man named Patrick Kane, be-

longing to a Parish in Ulster, Ire-

ability an Agent of the British and read it, and then a better feeling influenced him to close study. scales fell gradually from his eyes, ties," but had the unparalleled aupriest's knowledge, he ordered Kane to give up the Bible, and return to his duty. The answer was a blank refusal. The Major Excommunication was then fulminated against him from the altar steps, ceeded in reaching Scotland. Here he was taken in hand by some Antipapists, went much among his countrymen, and appears to have been most diligent in trying to lead them into the right path. But the continual study of the Bible, and his increasing knowledge of the errors of Popery, brought out the fact day observance, instead of the Sabbath. These views and his ignoring the sanctity of Sunday, alienated his former patrons. He now appears scouted him as a renegade, false to to know aright leadeth unto life others to seek for that which Christ ting him to work on the prohibited day, he lost place after place, till finally, as late as 1874, he managed

> When I inform you that it took me three days in the inquiry, which went about in the same fashion that I would get up a legal case, and had to see people twenty miles apart few? Are we not depending upon | against him. It was more from the just a few to do this work which passionate denunciations of those of whom I inquired, that I gained my information, than from a forward talent to labor in this vineyard, al. one man would have been simply together too much regardless of the the height of comedy, had I not interest of those around us? Should thought of what poor Kane must have suffered. It must be rememwe not arise, and whatsoever we bered that the Major Excommunicahave to do do it with our might, | tion is no joke. The creature water is looking unto Jesus as the author and | commanded not to slake the unhapfinisher of our faith? Fellow py wretch's thirst, and the creature ire forbidden to warm him. These elements, however, appear to have ially to the young do we commend turned Protestant and disobedient, this subject as one worthy of prayer- | for I happen to be myself under the Major Excommunication under a bull levelled at certain societies and persons for writings, and I can not say that I have yet had reason to complain of that comforting creature water, and the fire has never withdrawn its virtue from me. But

THE SABBATH AS ENJOINED DEUT. 5: 12-15.

to a Papist it is an awful curs

I shall write to Eaglehawk

Kane, and am in good hop

finding here some one to who

may have imparted his views o

words may have fallen upon

soil, that will yield a plentiful

Who can tell by

Faithfully yours A. O. Ha

ng a like fate upon any of a like fate upon any of a like fate upon any of a like in a

I do not understand that gave the Sabbath to the Je Sinai; they had it before. The bath was common to all. Jews or as Gentiles, but to n

man. Nor do I understand God ever gave it to any peo any special sense. Nor has God rendered but one reason who gave the Sabbath to any or all There might have been other re why he gave it, but he has n my recollection mentioned the one rendered was enoug God would have rendered more had them, of which I have no d The reason why that day was pointed, and the reasons we should observe it, may be are quite different. Moses does say in Deut. 5: 15, that God pointed that day because he brought them out of Egyptian h age, but renders their deliver as a reason why they should his Sabbath. Not that it was only reason, but one of many. would have been bound to kee if they had never gone into Eg Their merciful deliverance simply an additional reason they should do so, and that is understand Moses to say here. was not an additional reason that day was appointed, but an ditional reason why they [the J should keep it. God had displ his special goodness, and by it had been laid under special ob tions. God's goodness repeated creases our obligations to obey Paul says, Rom. 2: 4:- Or de est thou the riches of his good and forbearance and longsuffer

Men are bound by the simple of of God to repent. But God's g ness is an additional reason, the all I understand by Moses; he u that one reason why they sho obey him, and that was all deemed wise then to urge, altho they were bound by other and vious considerations why should obey God. Take a par case, Deut. 24: 17, 18: "Thou s not pervert the judgment of stranger, nor of the fatherless, take a widow's raiment to ple but thou shalt remember that wast a bondman in Egypt, and Lord thy God redeemed thee he therefore, I command thee to this thing?" Had the Israelites right to "pervert the judgmen - the stranger" before they went Egypt, or to defraud "the fat

less," or take the "the widow's

ment to pledge." No one will

dertake to ay that the law pro

iting the oppression of anyb

grows out of the fact that the

anyone else have been oppres

The law prohibiting oppres

antedates all oppression, and

not knowing that the goodnes

God leadeth thee to repentant

hibits it because it is wrong per All then that any one should derstand by the text is simply, because God had been merciful their deliverance from their su ings, adds another reason why should not oppress others. doctrine proceeds on the com idea of gratitude for mercies sh or favors bestowed. Everyl knows that Jefferson Davis is under great obligations to the eral government for having spi his miserable and traitorous r from the much-deserved halter, it is an additional reason why should respect and obey the law the land. When I say, because this mercy he ought to obey, no would understand me to say that fore this mercy he had the righ rebel, or that his obligation for inated in the fact his life was spr him. Because I say he is by fact bound to obey the laws of United States, I am not to be un stood that others who have not belled are released from obedies

WRITING POETRY.—To write

V. HUL

etry, two qualifications are in pensable: One must be born t and cultured in the art. He attempts this exercise, having o studied the rules of poetic comp tion, after having thoroughly m tered the rules of grammar, only write in a stiff and life manner. On the other hand, who has the true poetic inspirati enable him to compose, who stantly violates the rules of gr mar, can never instruct and ple the public. We frequently rec ing unexceptionable rentiments, as we would be glad to lay be our readers, but are forced to them aside because of the sadly fective form of their clothing. were only bad spelling, we c remedy that, but when the gr mar is bad, the rules of poetic position are frequently and so times glaringly violated, the of mending has to be abando only destruction follows. Wri poetry is one of the fine arts.

THE EVENING JOURNAL ALMA compliments of our ial Member of Assembly, Ho

Baldwin, is among the most account

LETTERS FROM SCOTLAND Brother Wardner writes to the Corresponding Secretary of the Tract Society as follows, under date No. 5 North East Park street, Dennistown, Glasgow, Jan. 27th, 1876: "We have just taken possession of our new quarters, but have not got settled. Brother Haye com. nenced working with me as expected, the Monday after my last date to you, and seems to enjoy his work. By his inclosed report, you will see the history of another bold, faithful

witness for God's Sabbath, whom he accidentally got trace of.
"Elder Fulton and wife have called upon us twice since we visited them, and he reports a lone Sah. bath keeper some twenty miles from here. Brother Haye is corresponding to find him out, and how and when we can visit him. About two weeks ago, I received a letter from a Mr. Isaac Hampton, 4 Waring street, Belfast, which I answered, and also inquired concerning him through Brother Chism, and have received answers from both, from which I learn that Mr. H. is a commercial agent, traveling the most of the time in Ireland. As the result of his own Bible reading, he was lead to the Sabbath, without showing that there was any body of Christians who kept it. He has been keeping and advocating it for about five years, and has interested many others in the subject. It has been only a few weeks since he learned of us, by getting hold of one of Elder Jones's Memorials: and now he applies for baptism. shall probably visit Belfast again in a few days for that purpose, and to learn that another candidate wil be ready also. Surely, God has not left his truth without witnesses, even of this his despised law. Mr. H. has obtained tracts of Brother Jones, which he has been distributing, and now offers to do a liberal thing in helping to secure a hall and advertising for a lecture in Bel-

"You ask whether the tracts I am printing are selected from the series of our Society? No. I am writing a new series, and have got the third number under way. This work is now interrupted by moving and furnishing my house, etc., and I hope to be further hindered by looking up and baptizing new converts to the truth. You also wish to know how the expense of this issue of tracts is to be met? I expect to see to that matter myself, besides what is not, and will not be provided for. Brother Cimiano, of Westerly, sent £2, and Sister S. Stillman \$2, for this object, for which I most heartily thank them in the name of my Master. "Inclosed you will also find Bro.

Have's proposition with reference to laboring for the Tract Society.
Considering the advantages for publishing he secures to us, and his qualifications, I think his offer is reasonable. Miss Bernstein's book s in press. I received the paper you sent, but no extra Recorders "I wish to state that Mrs. Fulton took pains to come to Glasgow last week to assist us in getting things Such friends are precious.

for housekeeping at reasonable rates. The report referred to by Brother Wardner is given below: 4 BROOMLOAN, Govan, Jan. 17th, 1876. My Dear Elder Wardner,-I have to report the following case for your information A man named Patrick Kane, benging to a Parish in Ulster, Ireland, was reared as a Papist, and being of great intelligence, acted as an altar boy. He could both read and write. Some one-in all probability an Agent of the British and Foreign Tract Society-presented him with a Bible. He had often heard of the Bible, and in spite of the penalty attaching to its possession, his curiosity prompted him to read it, and then a better feeling influenced him to close study. scales fell gradually from his eyes, and he not only gave up his "duties," but had the unparalleled audacity to attempt to enlighten the neighbors. This coming to the priest's knowledge, he ordered Kane to give up the Bible, and return to his duty. The answer was a blank refusal. The Major Excommunication was then fulminated against him from the altar steps, and no one daring to give him "fire or water," i. e., shelter or assistance, he left his native place and succeeded in reaching Scotland. Here he was taken in hand by some Antipapists, went much among his countrymen, and appears to have been most diligent in trying to lead them into the right path. But the continual study of the Bible, and his increasing knowledge of the errors of Popery, brought out the fact that the Protestants were flaunting a ribbon of the Scarlet Lady in Sunlay observance, instead of the Sabbath. These views and his ignoring the sanctity of Sunday, alienated his former patrons. He now appears

to have worked about the quays,

find work to do. But every man's

hand was against him. The Papists

scouted him as a renegade, false to

his Pope and the church. The

Protestants looked on him as a Jew-

ish pervert. His belief not permit-

ting him to work on the prohibited

day, he lost place after place, till

the boatyards, wherever he could

finally, as late as 1874, he managed to emigrate to Australia, and obtained a situation as shepherd or stock keeper in the Eaglehawk Dis-When I inform you that it took me three days in the inquiry, which went about in the same fashion that I would get up a legal case, and had to see people twenty miles apart from each other, you will understand the bitterness which exists against him. It was more from the passionate denunciations of those of whom I inquired, that I gained my information, than from a forward statement, and I was not surprised to receive a little sprinkling of the shower over myself. The rage of one man would have been simply the height of comedy, had I not thought of what poor Kane must have suffered. It must be remembered that the Major Excommunication is no joke. The creature water is commanded not to slake the unhappy wretch's thirst, and the creature are forbidden to warm him. These elements, however, appear to have turned Protestant and disobedient, for I happen to be myself under the Major Excommunication under a bull levelled at certain societies and persons for writings, and I can not say that I have yet had reason to complain of that co

ture water, and the fire has never

withdrawn its virtue from me. But

faithful who dares to help the I shall write to Eaglehawk about Kane, and am in good hopes of finding here some one to whom he may have imparted his views on the Sabbath. Who can tell but his words may have fallen upon good soil, that will yield a plentiful har-

God leadeth thee to repentance?"

Lord thy God redeemed thee hence;

therefore, I command thee to do

this thing?" Had the Israelites the

right to "pervert the judgment of

the stranger" before they went into

Egypt, or to defraud "the father-

less," or take the "the widow's rai-

poetry is one of the fine arts, and

to be successful needs to be finely

to a Papist it is an awful curse, en-

tailing a like fate upon any of the

Faithfully yours, THE SABBATH AS ENJOINED IN gotten nor lost. It is a work that charming, fruitful country, not sub-I do not understand that God | means, but they are applied to obgave the Sabbath to the Jews at jects not as worthy nor as remuner. railroads in hearing distance, and a Sinai: they had it before. The Sab- ative, in my opinion, as the pubhath was common to all, not as lishing of a Sabbath school paper lows or as Gentiles, but to man as | would be. There is nothing, in my man. Nor do I understand that opinion, more needed for the future us," and your help will be duly ap-God ever gave it to any people in and certain success of our people preciated. any special sense. Nor has God ever than this. We want a generation rendered but one reason why he of people better and wiser than we wave the Sabbath to any or all men. have been, and how can this be un-There might have been other reasons less they be religiously educated? why he gave it, but he has not to Our country abounds in publicamy recollection mentioned them; tions, many of which have in them the one rendered was enough, or more falsehoods than truths. As God would have rendered more if he one of them says in the exposition had them, of which I have no doubt. of a Sabbath school lesson, "When The reason why that day was ap- the children of Israel came through pointed, and the reasons why the wilderness, the manna fell every we should observe it, may be and day except Sunday. Sunday was the are quite different. Moses does not Sabbath, and none fell on that holy say in Deut. 5: 15, that God ap- day." Those papers are read by pointed that day because he had our children, and such heresy they brought them out of Egyptian bond- | are taught. Now ought we not to age, but renders their deliverance give them something better? Why as a reason why they should keep do we delay? If it can not be done his Sabbath. Not that it was the by the denomination, why will not only reason, but one of many. They some zealous individual undertake would have been bound to keep it it in good earnest? I believe it if they had never gone into Egypt. | would meet with encouragement Their merciful deliverance was enough to cover expenses, with persesimply an additional reason why verance and proper management. they should do so, and that is all I We may send out our lecturers, understand Moses to say here. It and pay heavy bills for railroad was not an additional reason why travel, and hotel expenses, and octhat day was appointed, but an ad- casionally gain a convert, while, for ditional reason why they [the Jews] | the want of proper instruction to should keep it. God had displayed our children, we may lose two where

his special goodness, and by it they we gain one. In my opinion, it is had been laid under special obliga- pouring in at the spigot, and lettions. God's goodness repeated in ting it run out at the bung hole. creases our obligations to obey him. How important that we husband all Paul says, Rom. 2: 4: "Or despis- our resources so as to accomplish holding it. That they may be est thou the riches of his goodness the most general good. We have blessed of God for their kindness, is and forbearance and longsuffering; libraries in our schools, but many the pastor's earnest prayer. not knowing that the goodness of of them are not read. We have access to our town libraries, that are Men are bound by the simple edict | better, besides it is more expensive of God to repent. But God's good- keeping up a library than it would ness is an additional reason, that is be to sustain a paper. Why will all I understand by Moses; he urges not some brother shoulder the whole that one reason why they should thing, go at it, and give us such a obey him, and that was all he paper as is needed, and every minisdeemed wise then to urge, although ter, Sabbath-school teacher, superthey were bound by other and pre- intendent, and others interested, vious considerations why they say, We will help and do what we should obey God. Take a parallel can, and it will be done. It would case, Deut. 24: 17, 18: "Thou shalt | not pay a fat salary, neither would | not pervert the judgment of the it demand all of one's time.

take a widow's raiment to pledge; some of my thoughts, hoping that seems necessary to secure the object but thou shalt remember that thou others may be induced to act, and wast a bondman in Egypt, and the that very speedily.

W. B. GILLETTE.

HOME NEWS. Welton, Iowa.

ment to pledge?' No one will unmeetings, looking to the idea of dertake to ay that the law prohibsecuring my labors as pastor of this iting the oppression of anybody church, I arrived here Dec. 23d, grows out of the fact that they or 1875. Found the people anxiously anyone else have been oppressed. waiting my arrival, as they were The law prohibiting oppression feeling lonely in the absence of their antedates all oppression, and prolate and much-esteemed pastor, Eld. hibits it because it is wrong per se. V. Hull, who had left for another All then that any one should unfield of labor. We at once comderstand by the text is simply, that menced holding such extra meetings because God had been merciful in as the circumstance of very bad their deliverance from their suffertraveling would allow. Upon preings, adds another reason why they senting the idea that if my coming should not oppress others. This should be like that of Peter to Cordoctrine proceeds on the common nelius, "well," it would be necessaidea of gratitude for mercies shown ry that there should be much prayer or favors bestowed. Everybody and co-operation on the part of the knows that Jefferson Davis is laid membership of the church. I found under great obligations to the genthem largely ready to respond in eral government for having spared those directions. Our meetings were his miserable and traitorous neck from the much-deserved halter, and muddy, or in case of sudden freezit is an additional reason why he should respect and obey the laws of this society are quite scattered in the land. When I say, because of their locations, yet we felt that this mercy he ought to obey, no one God blessed the efforts made in would understand me to say that bepreaching the Word, and the faithfore this mercy he had the right to ful discharge of duty on the part of rebel, or that his obligation orighis children. The membership were inated in the fact his life was spared much revived, and some who had him. Because I say he is by that been much on the background acfact bound to obey the laws of the knowledged their wanderings, and United States, I am not to be underreturned to duty. Sinners were led stood that others who have not reto inquire what they should do to be belled are released from obedience. saved, and upon being recommend-V. Hull. ed to Christ, were so enabled to believe in him as to receive pardon WRITING POETRY.-To write po and adoption into the family of the etry, two qualifications are indis redeemed. Let God have all the pensable: One must be born to it glory. The meetings were finally and cultured in the art. He who postponed for one week, and last attempts this exercise, having only week resumed. The interest seemed studied the rules of poetic composilargely on the increase, as evidenced tion, after having thoroughly masby the number who arose for prayers, tered the rules of grammar, will and a new consecration to a life of only write in a stiff and lifeless holiness and duty from among all manner. On the other hand, he denominations in the community. who has the true poetic inspiration, But just as we were to assemble on but lacks the training necessary to Third-day evening, a heavy thunder enable him to compose, who constorm came upon us, followed by stantly violates the rules of grammar, can never instruct and please that in this rich, black soil of Iowa, the public. We frequently receive the roads became next to impassable, articles for the RECORDER contain- and the meetings were thinly ating unexceptionable sentiments, such | tended through the balance of the as we would be glad to lay before week. Arrangements had been our readers, but are forced to cast made for baptism last Sabbath, as them aside because of the sadly de- five candidates had presented themfective form of their clothing. If it selves for that ordinance, but in were only bad spelling, we could consequence of the condition of the remedy that, but when the gramroads, and especially the stream mar is bad, the rules of poetic comfrom the large drainage of so many position are frequently and somehundreds of acres of plowed lands, times glaringly violated, the art rendering the water unfit for use, it of mending has to be abandoned, only destruction follows. Writing

place I go to-morrow, after my fam-

ly, to return and settle as pastor

able favors of the season, affording a | who it is believed will be ready to large amount of valuable statistical go forward with the others by the information, to which we have fre- time the ordinance of baptism shall be administered, for which we quent occasion to refer pledge ourselves to pray and labor vised statutes of the United States, SABBATH SOHOOL PAPER.

PORTVILLE, N. Y., Feb. 17th, 1876.

as we may be able. In conclusion, I will say that we CORDER some intimation of a move- snow of any account, no sleighing, ment in reference to our having a much of the time fine, open Spring-Sabbath-school paper, I was truly like weather, but mud and hubs are glad that the subject was not for | the order of the day. This is a | period than twenty-four consecutive should be done. We have the ject to the failure of crops as in Wisconsin or Nebraska, with four station in about one-third of a mile from our church. We raise the Western cry, "Come over and see H. B. Lewis.

> FEB. 13th, 1876. Brookfield, N. Y. The Women's Sabbath Tract Society of this place held a public session on the evening after last Sabbath, Feb. 12th. The exercises consisted of reading the Scriptures, prayer, sacred songs, address by the President, a resume by the Vice President, calling roll of members with Scripture response, recitations by some of the little folks, and an original poem by Mr. F. E. Mungor. It was all highly creditable as a literary entertainment, and all who were present must have felt that these Christian sisters had in view a higher and worthier purpose than

the exaltation of self, viz., the glory

of God in helping to spread abroad

the knowledge of his rejected Sab-

bath. The Treasurer's report shows

that \$20 were the receipts of the

adopted.

repeal section 2,303 of the revised

statutes of the United States, mak

ing restrictions in the disposition of

public lands in the State of Ala-

Florida, with an amendment pro-

by this act shall be offered at public

time to time, according to the pro-

not be subject to private entry.'
The Conference Committee on the

made a report, which was accepted

agents, to file sworn statements of

the value and description of the

property owned by them, on which

In the Senate, Mr. Conkling per

number of business men of Troy, N

Y., in favor of a repeal of the bank-

iary Committee. Various resolu-

In the House, the bill for extend-

constitutional convention.

CENTENNIAL ROLL OF HONOR .-

We have been requested to notice

riotic or unselfish purpose.

Mr. Jenkins, 57 Bible House.

POTTER'S AMERICAN MONTHLY.

of children in attendance was re

duced from ninty to thirty. These

copy the conduct of the priests who

incited the horrible massacre at San

patches were received, a rising

FATAL BUNGLING. - Austin T.

which was passed.

sub agents and special

WEDNESDAY, Feb. 16.

West Edmeston, N. Y. A donation visit, held recently in this place, for Eld. J. B. Clarke, resulted in a benefit to him of nearly \$100. The people here know how to be generous and cheer their pas tor with a bright sunnyside. This is the opinion of the pastor, and he thinks he has the best of reasons for

AN ERROR CORRECTED. A statement clipped from some paper has been sent us with a request that it be published in the RECORDER, with a view to the correction of erroneous statements which found their way into Chicago newspapers. Although none of the errors complained of have been published in the RECORDER, and probably but few of its readers have seen them, for the gratification of stranger, nor of the fatherless, nor In this sketch I have presented for so much of the article sent us as friends, we cheerfully make room

CHICAGO, Feb. 2d, 1876

Mrs. Burdick : Dear Madam,-Mr. Welkins has handed me your letter, in which kindly reference is made to me. I can not feel that any thanks are due me, I only wish Being invited by the Seventh-day it had been in my power to do Baptist church here to make a visit much more for the friends of one who, though dead, will ever live in to this place and hold a series of the memory of many who knew his excellent qualities of head and heart. It was my privilege, during nearly three months prior to his death, t be associated with your brother Courtland in a relation closer than that of ordinary friendship, and to hold daily converse with him, and I know his fixed determination to live a sober and upright life-A determination which he very often expressed, and which, during my acquaintance with him, he fully exemplified. I know he was faithful to the end. He was always present at morning devotions and manifest ed great interest in all the religious meetings of the Home, after speaking to Mr. Wilkins and expressing an earnest desire to live a Christian life and die the death of the righte ous-a consummation which I firmly believe he attained. No one who knew your brother, has any doubt of the purity of his life during its much interrupted by the intolerably latter months, and I have yet to find any one who speaks in other than ing, rough roads, as the families of the highest terms of his general character and disposition during any part of his existence. Like many others he may have erred, but he confessed more than was charged, | beauty and appropriateness of illusforsook his errors and was forgiven The cloud, which, during the last hours of his life, surrounded the death of Courtland, have been re moved and the subtle disease which perhaps for years had been destroying a noble and generous heart has been revealed, and the only cause of his death made known, the autopsy revealing the fact that the cause was organic disease of the heart.

Yours, &c., W. H. Arnett. STEAMER SUNK .- Dispatches from London of Feb. 17th and 18th, contain the information that the steamer Strath Clyde, which sailed from London for Bombay on the ly the entire time of the school by Admiralty Pier, she was caught by of education. In return, the friars of over 300 varieties. a strong tide, which turned her bow toward the southeast. The steam down the channel, ran into her with another on Fifth-day evening, so great force, on her port. The collision occurred at 4.30 P. M. Two expel the foreigners, and seemed to minutes afterwards, the boilers of the Strath Clyde exploded, and the steamer went to the bottom. Accounts of the number on board the Strath Clyde are conflicting. The against the Protestants was apparthirty seamen and twenty-six passengers, of which eleven were saved at Dover. The total number who parighed was put, at nineteen. An quest on the bodies of the victims of the disaster was opened at Deal. while acting as a "stool-pigeon" The captain complained that the in the employ of the police, whom Franconia never attempted to assist he had informed of the plans of his people, not even a rope was burglars. Mr. Sullivan, the propriwas deemed prudent to omit it until thrown to save the drowning. my return from Wisconsin, to which

plundered, and who shot Rugg, ATTENTION .- Will the person who sent us a quotation from Rev. Reu-Baldwin, is among the most accept- in the direction of seeking Christ, correspondent.

DEATH OF DR. BUSHNELL.-This eminent divine and theological MONDAY, Feb. 14. The Senate passed the bill to writer died at Hartford, Conn., on

amend certain provisions of the re-Thursday, Feb. 17th. He was a native of Litchfield, Conn., born in relating to the transportation of animals. The amendments reported in 1827. Wesleyan University con-Having seen in the SABBATH RE- have a very singular Winter here; no by the Judiciary Committee to the ferred on him LL.D. in 1874. He effect that animals shall not be conwas a tutor in Yale after graduation, and also literary editor of the New fined in any railroad car, or vessel, York Journal of Commerce. He without food or water for a longer studied theology and became pas-tor of the North Congregational hours, and that they shall have time church of Hartford and in that position passed all his years of usefulfor rest and water of at least seven He ranked as an eloquent consecutive hours, providing that and convincing preacher, and was the amendments shall take effect an able writer on religious and philosophical subjects.

In the House, the following bills A MOUNTAIN OF SALT.-A mass were introduced and referred: In relation to bounties to nine months of ninety million tons of pure, solid, compact rock-salt, located on an volunteers; to provide for payment of United States notes and strengthisland 185 feet high, which rises en the public credit; to repeal the from a miserable sea-marsh on the third section of the act of 1874, route from Brashear to New Iberia, establishing the National Bank up the River Teche, in Louisiana, Redemption Agency; for repeal of is one of the wonders of the world. How this island, containing over the resumption act, and for the purthree hundred acres of excellent pose of preparing the way for the land, ever came into existence in resumption of specie payment. Sevsuch a locality is a matter of conjecture. Vegetation is prolific, and eral resolutions of inquiry were the scenery is beautiful and varied. Here is an immense bed of pure TUESDAY, Feb. 15. rock-salt whose extent is as yet only The Senate passed the pension estimated, and scientific men are appropriation bill and the bill to

puzzled to know what produced it. CONSUMERS OF COAL will be interested to know that an importbama, Mississippi, Arkansas and ant meeting of the several great coal producing companies of New viding 'that public lands affected York and Pennsylvania has been in session in New York, at which a sale as soon as practicable from permanent organization of a socalled "Board of Control" visions of existing law, and shall effected, and a series of rules regulating the coal traffic of the sea board, and a schedule of prices for disagreeing votes of the two houses on the bill to pay interest on the 3.65 District of Columbia bonds, government of trade for the ensuing vear, were adopted. It was agreed that contractors' prices for the month of March be as follows; free In the House, the Committee on on board in New York: Lump \$4 40, Indian Affairs reported a bill requiring sureties for all Indian steamer \$4 50, grate \$4 60, egg \$4 70, stove \$5 30, chestnut \$4 50. THE TURKISH NAVY is composed

fifteen large vessels, valued at they became sureties, which was \$2,000,000 each, which lie idle in passed. The Committee on Appropriations reported the fortification bill which appropriates \$315,000, only use being to fire salutes every Friday when the Sultan goes to the Mosque. They rever go to sea, and if they did they would be likely to sented a petition signed by a large founder in the first gale, for they are clumsy affairs, and the Turks are poor sailors. The only voyages rupt law. Referred to the Judicthey make are when in the spring they are taken out of the Golden tions were introduced, and motions Horn and anchored in the Bosphomade, but no important action was rus, a distance of about two miles and when in the fall they are taken back to their winter quarters in the

ing the time for filing claims for additional bounties to July, 1880, was passed. The Committee on Terri-TWO STEAMBOAT DISASTERS.—The tories reported a bill to amend the act of the 3d of March, 1875, for the steamboat Mary Lowery, from Red admission of Colorado as a State, River to New Orleans, with 1,300 which was passed. The only changes bales of cotton and other freight, have been engaged in securing made by this bill in the enabling act of last March, are a provision that took fire at Carrollton, Feb. 20th, and burned to the water's edge. all voters under the laws of the territory shall be entitled to vote on small portion of her cargo was the question of ratification or reject thrown overboard and saved in a tion, and provision appropriating damaged condition. No lives lost \$20,000 to pay the expenses of a Total loss about \$40,000. The steamboat Lotus, from Jef

ferson, Texas, for New Orleans, with 1,000 bales of cotton, recently sank on Lake Charles. The boat is believed a total loss. Her cargo will be saved in a damaged condi-

a plan for a memento of the Centennial year, devised by Mr. Charles W. Jenkins, proprietor of Work DAVID .-- We have received from and Play. It is a Children's Roll of Henry Hoyt, Publisher, 9 Cornhill, Honor, an illuminated parchment Boston, Mass., a copy of "David: scroll, inscribed with the names of A Sunday-school Concert Exercise, children who undertake during the vear some special reading of Amerby Rev. W. F. Crafts." It is a ican history or biography, and who pamphlet of 16 pages, containing a also devote, regurlarly, a part of set of exercises for a Sabbath-school | from the Indian Territory. their earnings or savings as a entertainment or concert, compiled "Centennial offering" to some patfrom the International Lessons of 'Roll," contained in a beautiful the present quarter, with such other casket, will have a place at the exercises, musical and recitative, as Philadelphia Exhibition, and when are calculated to form an interest that closes, will be deposited with ing programme for a general review some Historical Society. Several at the end of the quarter. Centennial bands are already being organized in furtherance of this

emonstration. The offer is open Spain.—An official dispatch from to all, without restriction. Further Madrid was received in Washington particulars may be learned from stating that Gen. Primo de Rivera sent a telegram Feb. 19th, from Monte Jura to the Minister of War, informing him of the surrender of The March number of this truly Estella at eight o'clock that mornvaluable magazine is before us, and ing. The fall of this most importas regards the variety of matter (all ant Carlist stronghold is considered good though varied), the number, the end of the rebellion.

THE REGENTS EXAMINATION fo trations and mechanical excellence Academic Scholarships, so much of the typography, etc., it is highly dreaded by those who are not "up' creditable to the editor and publishin the fundamental branches of ers. The monthly has no rival with solid education, and yet aspire to which it can be compared, nor does academie honors, occurs, we underit require one to induce its editor and publishers to do their best. The stand, on Thursday and Friday of contents comprise choice original papers on attractive, interesting.

Correction .- In the "In Memoand well chosen subjects. John E iam," in the RECORDER of Feb. 17th Potter & Co., Publishers, Philadelit should read that "Mr. Crandall and wife came to 'the valley' to live when THE SCHOOL QUESTION IN PANA- there were only two (2) houses MA.—A teacher of a boys' school there." at Chitre objected to the use of near-

Roses.-We have from the Dir 17th, had been into Dover Bay to two Spanish friars in giving religious gee & Conrad Co., West Grove, land her pilot. As she was steering instruction, thus nearly precluding Chester Co., Pa., their "New Guide out again, about a mile from the instruction in the ordinary branches to Rose Culture," with a catalogue denounced the "godless" school, in consequence of which the number The Shepherd of the Valley re

ports the Archbishop of St. Louis

friers also urged the Catholics to as saying: "We acknowledge that the Roman Catholic church is intolerant of control; but this intolerance is a logical and necessary se- pectora Elixir. Sold by all Druggists. Miguel. At the time the latest dis- quence of her infallibility. She alone has the right to be intolerant. since she alone possesses truth. The church endures the heretics only in so far as she is compelled to do: but she has a deadly hatred for them, and makes use of every artifice for Rugg was shot at Dobb's Ferry, N. their annihilation. As soon as the Y., on the morning of Feb. 17th, Catholics here have attained a sufficient majority, religious freedom in the United States will have an end." The Nagasaki Rising Snn savs

etor of the store which was being the Buddhist religion is fast declining. In Yamashima Ken alone it testified at the inquest that he had is said that seventy-one Buddhist not been informed by the police of temples have been turned into dwell with this church. Two of these can- ben Westcote's Sabbath Manuel the circumstances of Rugg's pres- ing houses and made use of in other THE EVENING JOURNAL ALMANAC, didates are converts to the Sabbath. have the kindness to send us his ad-

SUMMARY OF NEWS.

At Keokuk, Iowa, a few days ago, they met in a union mass-meeting, bserving a whole day in fasting, humiliation and prayer, in the midst of their revival meetings, which in 1802, a graduate of Yale College have been in progress for six weeks past. These meetings are still in progress, and the audiences overflow, so that two or three contiguous churches are called into requisition to hold them. Methodists, Baptists, Presbyterians, and United Presby terians are all working together and God is greatly blessing that

> An ardent partriot, either male of female, in Cincinnati, has sent to Mrs. President Grant one dollar for the purose of establishing a sinking fund to pay off the national debi She is directed to deposit it with the Secretary of the Treasury, and gave notice to receive contributions for the fund from one cent upwards. 'Despise not the day of small things" is the motto of the writer, who confidently expects that a big piece will thus be taken out of the

> As an indication of the increase of the religious sentiment, workshop meetings are being held in different parts of the country. The hour o noon is selected, and workmen the workshops spend their noons prayer and praise. These meetings originated in the workshops of Bos-Dominica Darina, Antonio Cata-

> lano, and Bastiano Lombard, three Italians who were convicted in October last for waylaying and assassinating Francisco Pattermo. in the northern part of St. Louis, in April, 1874, were hanged in that city Feb. 18th. A memorial church was dedicated

last month in Cawnpore, India. It stands on the site of the intrench ment where Gen. Wheeler and his soldiers kept the army of Nana Sahib at bay, and where so many English men, women and children were murdered. Advices from the Cape of Good

Hope report that the Zambesi mission has succeeded in placing a steamer on Lake Uganza. Seven hundred natives were employed to carry the vessel past the Murchison

Great frauds have been discovered n Prague. Certain parties succeeded in obtaining large advances from the Bosphorus all summer, their bankers upon securities which turned out to be fictitious. The total amount obtained by the swindlers exceeds a million of francs. The Temperance Brotherhood

Newark has gone into the detective husiness in earnist, and have evidence against three hundred rum sellers for violation of the Sunday Hamilton College recently r

ceived a gift of \$10,000 to be used for completing the endowment of the Maynard Professorship of Law, History, Civil Polity, and Political The historic elm on Boston com-

mon, above two hundred years old, was blown down last week. An immense amount of relic hunters ported favorably the bill enabling bondholders in the Erie or any other

railroad, under financial embarrassments, to have a voice in its reor ganization. The captain and five men of the ship Enrico Merello, from Philadelphia to London, were swept over-

cently The bill abolishing the death penalty has finally passed both houses of the Maine Legislature. Imprisonment for life at hard labor is sub-

board and lost during a storm re

Six murderers were sentenced to be hanged at Fort Smith, Arkansas, recently. Five were hung there only a few weeks ago. They were all It is said that about forty-thre

have not a Bible in them. The Bi ble Society of the city is making an effort to remedy this sad case. A bill has been introduced in the British House of Commons to devote £4,080,000 to pay for the Khedive's Suez Canal shares

per cent, of the families of St. Louis

The Democrats of the House have voted three times solidly against resumption, during the present ses-General Cowan is to retire from the office of Assistant Secretary of

the Interior. Cause, private busi-

The Lieutenant Governor of Mississippi is to be tried by the Legislature of that State, for misde-Winslow, the Boston forger, was

arrested, in London Feb. 15th, by direction of U.S. Minister Schenck and formally arraigned. The Italian Cardinals are frantiat being required to pay income tax to the Government of Victor Im-

Reports come that in Australia accepted the Christian religion.

IF you have a discharge from the no offensive or otherwise, partial loss of the sense of smell, taste, or hearing, eyes wa-tery or weak, feel dull and stupid or debilitated, pain or pressure in the head, take cold easily, you may rest assured that you without manifesting half of the above end in the grave. No disease is so common, more deceptive, or less understood by physicians. R. V. Pierce, M. D., of Buffalo, N. Y., is the proprietor of Dr. Sage's Catarrh Remedy-a perfect Specific for Catarrb, " Cold in tarrhal Headache.

"MY COUGH SHAKES ME TO PIECES gasps the victim of that distressing visitation. Shake it off, then, with Hale's Hon ey of Horehound and Tar. Any cough can be put to flight with this wonderfu Pik-'s Toothache Drops cure in 1 min

tive cured. When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of Canabis Indica. He now gives this recipe free on receipt of two etamps to pay expenses. There is not single symptom of consumption that i does not dissipate—Night Sweats, Irrita-tion of the Nerves, Difficult Expectors tion, Sharp Pains in the Lungs, Nausea the Stomach, Inaction of the Bowels, an Wasting of the Muscles. Address CRAD-DOCK & CO., 1032 Race Street, Philadelphia, Pa., giving name of this paper.

THE rule of "No cure, no pay." oldest and best hernia surgeons in the world, the only lady surgeon on earth The Evening Journal Almanac, with the compliments of our genial Member of Assembly, Hon. S. Baldwin, is among the most accept-

Sore Throat, Cough, Cold, and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. Brown's Bronchial Troches give almost instant relief.

O CONSUMPTIVES, Weakly People, and all Persons Suffering with Scrofula, Ca tarrh, Scurvy, Syphilitic Affections, Sal Rheum, Piles, Erysipelas, Ring Worm Tetter, Pimples and Blotches on the Face, Sore Eyes, Rheumatism, Dyspep sia, Fever and Ague, Liver, Kidney and Urinary Diseases, Nervous Debility, Heart Disease, Fits, Broken Down Constitutions, and every kind of Humor in the Blood. Having suffered more or less for many In Brookfield, N. Y., Feb. 16th, 1876, by Rev. J. M. Todd, Mr. Osmer M. Nash and Miss Hattle A. Walters.

and a scrofulous disease which appear on my face in pimples and blotches, and after doctoring with the best physicians and trying many kinds of advertised remedies (including Sarsaparilla), withou finding any permanent cure, I experi mented by compounding roots, using the medicine thus obtained. I fortunately discovered a most wonderful Blood Search er or Medical Bitters, which not only gave me great relief, but after a few weeks time effected a radical cure. I was fre from catarrh, my lungs became strong and sound, my appetite good, and the scrofu-lous sores had disappeared. I then pre pared a quantity of the Root Bitters, and was in the habit of giving them away to the sick. I found the medicine possessed the most wonderful healing virtues, effecting cures of all diseases originating

n attendance upon his funeral, especially from bad blood or weakness of the system when the almost unprecedented as if by magic. At last the demand be came so great I found myself called upo came so great I found myseir carried upon to supply patients with medicine far and wide, and I was compelled to establish a laboratory for compounding and bottling the Root Ritters in large quantities for use. Root Bitters are strictly a medicinal Near Ashaway, R. I., WILLIAM JOHN ON, Jr., aged 34 years. At Potter Hill, R. I., Lors LANG VORTHY, born Aug. 7th, 1789, died Feb 11th. 1876. The deceased was a daughte preparation such as was used in the good f Thomas and Abigail Sisson, the widow old days of our forefathers, when people were cured by some simple root or plant, of Robert Langworthy, to whom she was married Jan. 8th, 1818; and a member of the First Seventh-day Baptist church of and when calomel and other poisons of the mineral kingdom were unknown. Hopkinton, with which she united by bap tism April 27th, 1832. Blessed must be For Consumption, Asthma, Catarrh, Scrofula, Scrofulous Eruptions, Rheumatism, the memory of the mother whose children can say of her, She was a devoted Chris Piles, Fits, Heart Disease, Dizziness, Liver Complaint, Kidney and Urinary Distian and a good mother, and she never seemed old to us. From the peaceful re-mains of those who fall asle-p in Jesus eases, Fever and Ague, Dyspepsia, Lost Vitality, and Broken Down Constitutions, these Root Bitters are universally admitted there seems to come a voice silently whi to be the most wonderful discovery in the world. Their searching, healing proper-ties penetrate every portion of the human frame, southing the lungs and strengthen-'There is no death! What seems so is transi tion.
This life of mortal breath
is but a suburb of the life elysian,
Whose portal we call death."

A. H. M. ing the stomach, kidneys, and liver. weakly, nervous young men, suffering from loss of memory, etc., caused from abuses in early life, and to delicate fe In Hopkinton, R. I., Jan. 15th, 1876 males these Root Bitter are especially Mary Allen, aged 42 years. In early life he professed Christ and united with the 2d Seventh-day Baptist church of Hopkin death. He bore his sufferings with a pe

cure Scurvy, Syphilis, Salt Rheum, Boils, Tetter, Ring Worm, White Swelling, Sore Eyes, Running of the Ears, Ulcers, Fever Sores, Cancerous Formations, Dropsy, Erysipelas, Pimples, Flesh Worms, Pus tules, Blotches, and all skin diseases, so quickly as the Root Bitters. All diseases have their origin in bad blood. The Root Bitters lay the axe at the root of the tree of disease, by searching and purifying the blood which will nourish and invigorate every organ and part of the body and keep it in repair until a ripe old age. It is my desire that the suffering all over the world should receive the benefit of my

> G. W. FRAZIER, Cleveland, Ohio. [Extract from Letters Received.]

remedy, and particularly such persons as

have given up all hopes of ever being

PIMPLES AND ERUPTIONS ON THE FACE. Dr. Frazier: Dear Sir,-I have been lous affection on my face, which broke out in pimples and blotches. I was also weak, with no appetite. I never found relief till last summer. Your Bitters being highly recommended as a blood medicine, Your Bitters being procured a supply, and in a few weeks they effected a cure. I now enjoy better health than I have for ten years. case was one of the very worst. I can honestly recommend your bitters to all. MISS LIZZIE CORNWALL, Cleveland, O. Sold by Druggists, and at country stores. Price \$1 per bottle, or six for \$5. Show this advertisement to your medicine dealer. Ask for Frazier's Root Bitters, large circular filled with certificates of derful cures (published in English and German). Sent free my mail.
G. W. FRAZIER, Cleveland, Ohio.

SPECIAL NOTICES.

arouse him, but he was gone at once, with THE FAIRBAIRN FAMILY-There is out speaking a word. He had complained at times for a few months past of pain in always a peculiar interest and facination in the music and poetry of "bonny Scot Yet the very few knowing this, had no land," and to hear those old Scottish songs thought of such a sudden termination of life. Dea. Saunders was a man firm in his can not fail to please all. The concert of the Fairbairn Family, billed for Tuesday convictions of right and duty, and unyield ing in his adherence thereto. In early life, he took a decided stand in favor of night, Feb. 22d, is comprised largely of Scottish melodies, to which are added temperance, which brought upon him the English and Irish ballads. This concert sneers and jeers of almost all his associ ates, yet he never was moved a particle. He exhibited just the same bravery in the company comes highly recommended by the press, and all whe have listened to unsettled affairs here when proslaver their entertainment pronounce it worthy border ruffianism threatened death to every of patronage. Go to the Chapel Tuesday free state man, and in this regard hi worth to this settlement and to this coun ty will probably never be known.

night, and you will be highly entertained THE next Quarterly Meeting, composed of the Seventh-day Baptist churches of Friendship, 3d Genesee, Portville, Richburgh, and Scio, will te held with the church of Scio, commencing March 3d. at 7 o'clock P. M., with prayer and conference, conducted by W. B. Gillette; Sabbath morning, at 11 o'clock, preaching by James Summerbell; at 7 o'clock P. M. preaching by the brother that ministers to the Friendship church (if they have one); First day morning, by J. Kenyon, preaching First day and other exercises will be arranged to suit the occasion. We extend a general invitation to all, and especially to our working brethren and sisters. Come over and help us. Come in the fullness of the blessing of the gospel

of Christ. By order of the church.

CHARLES ROWLEY.

THE next Quarterly Meeting of the churches of Preston, Otselic, Lincklaen, DeRuyter, Cuyler, and Scott, will be held, ing on Sixth-day, March 3d, at 74 o'clock P. M., with sermon by Eld. J. L. Huffman, f llowed by exercises in prayer and conference. Sabbath morning, at 101 o'clock, sermon by Eld. Joshua Clarke, foltwelve hundred persons have lately lowed by communion service; First-day morning, at 101 o'clock, sermon by Eld. J. . Huffman. There will also be preaching on Sabbath and First day evenings, followed by prayer and conference. A full attendance from the churches is most earnestly solicited. On Sixth-day, at 2 P. M. is the time for our covenant meeting, and we shall be happy to have a goodly number of brethren and sisters from the other churches present with us on that D. K. DAVIS. TO THE DONORS OF THE SEVENTH

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

DAY BAPTIST MEMORIAL FUND .- The

SABBATH LECTURES,-The friends trine, are requested to make their wishes known to the Corresponding Secretary of

Plainfield, Union Co., N. J.

West Edmeston, Otsego Co., N. Y. CANCER Cured by Dr. Bond's Discovery. dies, with full directions, sent to any part of the world. Send for pamphlets and particulars. Address, H. T. Bond, M.D. Penna Cancer Institute, 1838 Columbia Avenue, Philadelphia, Pa.

the Tract Society. Address J. B. CLARKE.

A GOOD WORK.—A Startling Cause of Debility and Sickness fully explained

SEVENTH-DAYBAPTISTS visiting Chic go, and spending the Sabbath, are cordialinvited to spend the hour from eleven ill twelve o'clock on the Sabbath, in the Lecture Room, lower, Farwell Hall, in the Sible class, held there by the Seventh day Baptists. Entrance through Arcade court on the west side of Clark street, a few

At Ashaway, R. I., Feb. 10th, 1876, b Rev. A. E. Main, Mr. Pardon M. Cray

DALL, of Westerly, and Miss MARY M. NEWTON, of North Stonington, Conn.

At Albion, Dane Co., Wis., Feb. 16th, 1876, by Rev. V. Hull, at the residence of the bride's father, Mr. J. SUMNER GIL

SERT, of Utics, and Miss EMMA OVIATT.

DIED.

of scurvy, or some disease closely resembling it, Mr. JEREMIAH HALSEY, in the 55th year of his age. He had from his youth lived in the community where he

died, and was greatly respected, as was shown in a marked degree by the numbers

and expressed an abiding hope and coufi dence in the Savior, not seeming to fear to

pass through the shadowy valley of death

and resignation becoming to a Christian By his death, a widowed mother is beref

of her entire family, with the exception

Very suddenly, probably of heart disease, on Feb. 8th, 1876, at Pardee, Kansas, Dea. Dennis Saunders, aged 68 years and

6 days. The subject of this notice was born in Rensselaer county, N. Y., where

he embraced religion in his youth. After

ward he removed to Genesee. Allegany

Co., where he was ordained deacon. Thence he removed to Farmington, Ill.,

and was one of the constituent members of that church, serving it as deacon until

Pardee settlement was founded by him

and as soon as the church was organized

he was at once accepted to hold the same sacred office he had held in the other

churches. His death was most unexpect

ed, giving especial emphasis to the admonition: "Be ye also ready." During a por

up some haystacks which the wind had

P. M., he drove over to the village for the mail; returning, he took care of hi

stock, and finished up his evening choring

was passed in reading until about 8 o'clock

prayer, committing himself and family to God, and then laid himself down to rest

for the night. He soon fell into a sleep from which he never awoke. About hal

past 9 o'clock, his wife, the only one in the house with him, was startled by a slight

struggling for breath. She endeavored to

many years he had been so hard of hear

sufficient distinctness for him to receiv

the benefit of the discourse. This, togeth

arciety in which his lot was cast, was no

favorable to religious growth, yet he held tenaciously to the faith: Salvation by

resting on Jesus Christ. He was always

for some months past, this interest had

considerably increased, and in the absence

of a pastor he had conducted the Sabbatl

the edification of the congregation. His

last work of this kind was on Sabbath

Jan. 22d, less than three weeks before hi

death. His habit of thought as well a

his manner of expression was somewhat

peculiar, and he was not always under stood. He was a man of excellent habits,

strict integrity, interesting in conversation, and much respected by a wide circle of

acquaintances. His funeral called out

large congregation, and was indeed a sol

emn occasion. Sermon by the pastor.
"The righteous hath hope in his death."

C. A. Burdick, R. Hoag, E. R. Crandal

Webster, R. Stillman, Wm. E. Hornblo

er, J. Bailey, C. M. Allen, J. B. Clark

Whitford, O. W. Babcock, A. Emerson.

B Prentice, R. Dunham, Jepthah F Randolph, J. L. Hull (book sent). D. H. Davis,

Loofboro, Mrs. S. Curtis, H. P. Burdick

was paid to end of volume) Geo R Whee

A. E. Main, S. R. Wheeler, W. B. Gillet

er, H. B Lewis, J. M. Todd, Chas Rowley

2. V. Hull, E. S. Bailey, A. A. Langworthy, W. B. Vanhorn, D. C. Frazeur.

RECEIPTS.

All payments for the SABBATH RECORDER

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(John 11: 41; 17: 1). No posture is any-

where enjoined. Prayer should never be

a mere form, but the heart's sincere de-

such condescension to persons so humble as

What God has laid out upon his people is

Thy word . . . established.

prayers, and then they shall be turned in-

Found in his heart. That prayer

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NEST WORKERS.

ment, or on a general knowledge of the

ing. Dr. Eddy once said that he found it

ing he had to meet no objections or ex-

chosing; but in teaching he had to be pre-

realizing the value of the souls under

infinitely more.—Henry.

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X.-GOD'S COVENANT WITH DAVID For Sabbath Day March 4

2 SAMUEL 7: 18-29. 18. Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God 19. And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O

of thy servant's house for a great while to come. And is this the manner of man, O Lord God?

20. And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21. For thy word's sake, and according to thine own heart, hast thou done; all these great things, to make thy servant know them.

22. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24. For thou hast confirmed to thyself thy people Israel to be a people unto thee forever; and thou, Lord, art become their God.

25. And now, O Lord God, the word that thou hast spoken concerning thy servant and con-

as thou hast said.

20. And let thy name be magnified forever, saying. The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee. 8. And now, O Lord God, thou art that God. ised this goodness unto thy servant.

29. Therefore now lot it please thee to bless the house of thy servant, that it may continue forever before thee: for thou. O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed forever.

1. 2 Sam. 7: 18. 19. 4. Isa. 25: 1-9. 2. I Kings 8: 22-30. 5. Psa. 46: 1-11. 3. 1 Kings 8: 54-61. (6. Psa. 112: 1-10. 7. Heb. 6: 11-20.

TOPIC .- A faithful God. GOLDEN TEXT.—"Of this man's seed hath God, according to his prom-se, raised unto Israel a Savior, Je-us."—Acts 13:23.

OUTLINE I. Humility of David. 1. Who am I? v. 18. 2. Thou knowest thy servant. v. 20. 3. Make thy servant know. v. 21. . Let thy name be magnified. v. 26. II. Omnipotence of God.

1. Thou are great. v. 22. 2. None like thee. v. 22. 3. Neither any beside thee. v. 22. 4. To do great things. v. 23. III. Praise for the past. 1. Hast brought me hitherto. v. 18. 2. Thy people . . . thou redeemed

3. Thou hast confirmed. v. 24. And promised goodness. v. 28. 5. For thou hast spoken it. v.2 IV. Entreaty for the future. . Do as thou hast said. v. 25. 2. Let thy servant be established. v.: 3. Forever before thee. v. 29.

4. With thy blessing. v. 29. QUESTIONS. Preliminary. What had David desire to do? 1 Kings 8: 17. Why did he not do it ! on. 22: 7.8. What promise did God make him? v. 12-16. To whom did this refer? Who was called the "son of David?" Where did David sit "before the Lord?" 1 Chron. 15: 1 I. Humility of David. If you was a king

Miscellaneous.

BY JOHN H. YATES.

Lay by the weekly, Betsey, it's old like

"How'd I get it?" Bless you, Betsey, you

The mail that Jonathan got up about

Quick as a flash from thunderin' cloulds

whose tempest swept the sky, The bags were caught on board the train

We are seein' many changes in our fas

Strange rumors now are soundin' in ou

Ere the sleep that knows no wakin' com-

Some great rower may be takin' all the self-conceit from steam.

nest lovers then—
For our letters, comin' slowly, many mile

Many times, you know, we missed them

or the postman never came;

Then not knowing what had happened v

Long those lover quarrels lasted, but the

to waft us o'er the stream

the lonely Indian trails:

through wood and glen.

did each the other blame.

the faithful postman fell

terrific vell

luxury and ease.

threescore years and ten-

embittered half our joys.

hung beside the way;

declinin' years :

ard-of-hearin' ears.

printing them to-day,

ancement? What did he call himself? How any times does he call himself God's servnt in this lesson? Are you God's servant? II. Omnipotence of God. What is the eaning of omnipotence? (All powerful.) How was God's omnipotence shown in the ife of David? How in his people Israel? Name ome acts of God to your nation; also some

God done for David's house? v. 18. See v. 8. What had he promised? v. 19, 25, 27. See 12. 13. 16. How many things does David of the things for which you praise God? Read Psa. 107:8; 117: 1, 2.

IV. Entreaty for the future. What rayers are in this lesson? What does David sk concerning God's word? v. 25. What conerning God's name? v. 26. What concern ing his own house? v. 26, 29. On what does ie base his prayer? v. 27, 28. What promise of God should give you confidence to pray? Jatt. 7: 7. 8: John 16: 23. Do you pray with PRACTICAL SUGGESTIONS.

 Before the Lord. v. 18. Where the fu eart delights to come. Psa, 42: 2, 2. Who am It v. 18. Contemplation nakes us humble. Psa. 8: 3. 4. 3. Brought me hitherto. v. 18. How little we owe to our own exertions: how much to God. for us in the past, though great, is small compared to what he promises for the future. 1

5. The manner of man, v. 19. God's love and ounty are beyond measure. John 15: 13. 6. According to thine own heart. v. 21. "For so it seemed good in thy sight." Matt. 11: 26; 7. What nation like thy people. v. 23. God's Titus 2: 16.

8. Thy people forever. v. 24. God will always have a people. Luke 3: 8. 9. Let thy name be magnified. v. 26. The prayer also of David's greatest son. John 12 8. So he taught us to pray. Matt. 6: 9. 10. In his heart to pray. v.27. How much greater boldness ought we to have. Heb.

11. With thy blessing, let the house of the servant he blessed. v. 29. Confident faith asks largely, but finds its chiefest good in the blessing of the Lord. Prov. 10: 22.

CONNECTING LINKS. After David had brought the ark to Zion, and placed it in the tent prepared for t, he blessed all Israel, giving "to every one a loaf of bread, a good piece of flesh, and a flagon of wine," that they might rejoice with him. May not this remind us of the Son of David, who, when he came cup of the new covenant," that all might partake?

David also appointed Levites, priests gate-keepers, singers, and players upon Paul says, "By him [Jesus], therefore, let | 45: 21.

See 1 Chron. 16. David desired to build a house for God should build it. He reminded David of the Lord helped us." 1 Sam, 7: 12. his many mercies; and promised him an

Jesus Christ. 2 Sam. 7: 1-17; 1 Chron. 17: 1-14: Acts 2: 30. Then follows our

BIBLICAL COMMENTARY. I. Humility of David. 1. Who am I, and what is my house? v. 18. "I am not worthy of the least of all thy mer cies, and of all the truth which thou hast showed unto thy servant." Gen. 32: 10. What is man that thou art mindful of him? and the son of man that thou visitest him?" (Psa. 8: 4.) " that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" Job 7: 17. alted." Luke 14:11. "Humble your-

He that humbleth himself shall be exselves therefore. 1 Peter 5: 6. "For . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa, 57: 15.

2. Thou knowest thy servant, v. 20 The Lord knoweth them that are his," (2 Tim. 2: 19,) " for he knoweth the secrets of the heart." Psa. 44: 21. "For he knoweth our frame: he remembereth that we are dust." Psa. 103: 14. "Be 4. A small thing. v. 19. What God has done not deceived, God is not mocked." Gal.

3. Make thy servant know, 7.21. "Show me thy ways, O Lord, teach me thy paths." Psa. 25: 4. "Teach met Q Lord, the way of thy statutes give me understanding." Psa. 119: 33, 34 Teach me to do thy will." Psa. 143: 16. "If any of you lack wisdom, let him ask of God . . . and t shall be given him." James 1: 5. 4. Let thy name be magnified. v. 26.

Not unto us, O Lord, not unto us, but unto thy name give glory." Psa. 115: 1. "Father, glorify thy name." John 12:28. 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." 1 Tim. 1: 17. II. Omnipotence of God. Thou art great. v. 22. "O Lord, my God, thou art very great; thou art clothed with honor and majesty." Psa. 104: 1, 'Thou art great, and thy name is great in 4:17.

2. None like thee. v. 22. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praise, doing wonders?" Ex. 15: 11. Who is a God like unto thee, that paro dwell at Zion, gave his own flesh and doneth iniquity?" Micah 7: 18. "Who blood as the "Bread of Life" and the keepest covenant and mercy with thy servants." 1 Kings 8: 23.

might." Jer. 10: 6.

3. Neither any beside thee. v. 22. There is one God, and there is none othminister before the ark continually. So | Savior; there is none beside me." Isa.

is offer the sacrifice of praise to God con- 4. To do great things. v. 22. "The inually, that is, the first of our lips, giving | Lord hath done great things for us, wherethanks to his name." Heb. 13: 15. David of we are glad." Psa. 126: 3. "Go home also at this time wrote a number of his to thy friends and tell them how great beautiful psalms, the 30th, 105th, 96th, &c. | things the Lord hath done for thee." Mark 5: 19.

III. Praise for the past. 1. Hast him to dwell in a better house than the from the sheep cote . . . to be ruler over one he had provided for the Lord. But | my people, . . . was with thee whithersohands were stained with blood, (1 Chron. | thine enemies, . . . and have made thee a 2. Thy people which thou redeemedst.

ment for this the old woman would she was sorely troubled; and when take the necessary care of Alice. you and I,
And read the morning's daily, with its to go to the poor house, as she was to get the housekeeping

Next came the work of stocking

the cupboard, which care Bertie

would use this fund to start Aunt

Margy in her housekeeping, and

then they would set to work to earn

something for a regular supply.

They had such a good time buying

the groceries, but oh! what funny

mistakes they made. They knew

that in mamma's pantry there was

their minds were suggestive of many

goodies produced on baking days, so

what should they do but buy a box

But together with the spices they

moved to the new quarters. Bertie Now Aunt Margy had a great knew that he could not do that himmany comforts in her little home; self, and he did not want to beg the though everything was very old, favor of any one, because taking and plain, there was enough to make | care of Aunt Margy is my job, he one old woman very comfortable. would say. You must remember that Bertie was but nine years old, they had twenty-seven dollars and possible and sent it as a Christmas and that taking gare of an old helpless woman was something of a task, our man Jim do the moving, and ed that now that Aunt Margy was then Bertie might "paddle his own | well fed and comfortable she might clothes. We all felt very unhappy canoe," and rough rowing it would do a little something herself to aid about our poor old friend's going to sometimes be for the little fellow in her support, and Fay soon decidthe poor house. papa well knew.

Bertie, our nine year old boy, felt highly indignant that Aunt Margy's son should have left her in such a shared with Fay, because that was spared, and there were a great many 'fix "-he thought that "staying at really a "girl's business." The chilhome and taking care of his poor dren had a little money which they of dresses for many seasons. She old mother would have shown him had begun to save for Christmas,

her head on my shoulder, and in the Well do we remember, Betsey, when the postman carried mails, Ridin' horseback through the forest, 'long losest confidence told me that "she did not think she could ever be happy after she knew that Aunt How impatiently we waited—we were ear-Margy was in that horrid poor We all said that we would think about it, and the next morn-

Brought our strayin' hearts together and let sunshine through the cloud. Then, at last, the tidings reached us that Before the forest savage, with his wild,

the sweet birds sang above,
And I was sayin' bitter things about Long and tedious were the journeys, few and far between the mails, In the days when we were courtin'-whe Now the white winged cars are flyin' 'long the shores of inland seas, And younger lovers read their letters 'mid We have witnessed many changes in our We no longer sit and wonder at the dis In the shadows of life's evenin' we rejoice that our boys
Are not called to meet the hardships that Like the old mail through the forest youth ful years go slowly by;
Like the fast mail of the present, man

We are sitting in the shadows; soon shall break life's brittle cord-Soon shall come the welcome summons l -Rochester Democrat.

AUNT MARGY.

hood's years how quick they fly!

Aunt Margy was not a real aunt to think it is, so that afternoon Bertie any of us, but was an old woman | found what he sought. Mr. Barker, who lived in our village, and had the baker of our village, had died, many good friends among the and Mrs. Barker was trying to carry children, who all called her "Aunt- on the business; but her great hin-

though she had once had a snug at all, and whom she could not lived very comfortably. She had a store and went out on her errands. son who used to live with her, and She thought if she could only boy was restless and discontented: world than he could see in his own a child, and a strong working womto look for a lot of young men to talking over her plans to a woman could make for the fair. work on the great railroads, Tom in the store, when Bertie happened

passed and no news came from him, the man who owned her little house THE FAST MAIL AND THE STAGE.

pages scarcely dry.
While you and I were sleepin' they were too old and weak to work. In the city by the ocean, several hundred needn't doubt and laugh.
It didn't drop down from the clouds nor Ever since Tom went away mamcome by telegraph; I got it by the lightnin' mail we've read ma had been in the habit of sending Aunt Margy a basket of such things as she could spare, but it was not enough for her entire living; then, We farmers livin' 'round the hill went to too, she must have fuel, light and the town to day,
To see the fast mail catch the bags that

to be far more of a man than run-ning off to look at the big world." | after emptying their banks for Fourth of July, but Christmas was

At bedtime, sister Fay nestled a long way off, so they thought they ing we found that Bertie and Fay always a box of spices, which in and that to some good purpose.

Bertie said she should not go to the poor house; if Tom would not each of cinnamon, cloves, pepper, take care of his poor mother there and allspice. Poor Aunt Margy! was another fellow who would do the spices bought for her scanty larit, though he thought he should der were enough to pickle the old need a little help.

woman. Now we all felt interested in Aunt Margy. Years ago when we bought many things that were just right; so mamma took the spices, paywere babies she used to come and work for mamma, and many were | ing them the same amount that they the punishments she saved us by had paid for them. The following making right the mischief we had day Aunt Margy was comfortably done. Mamma said she would con- settled in her new home at Mrs. tinue to send her usual weekly bas- Barker's, and the children were to ket of goodies, which always concontrive a way to earn her living. tained a loaf of home-made bread, How? That was the question. a few fresh eggs, a little bundle of Bertie had a large brood of chickens, tea and another of sugar; and "all his own," that he had taken sometimes when she had been bak- care of ever since the old mother ing she would put in a loaf of cake, hen had died in the spring. Mama pile of cookies or a share of what- | ma said if he would fatten these ever she had made. When Bertie chickens she would buy them from aid his plan before papa in the even- him at the regular market price.

ing, papa said he thought the first | Bertie thought he must save one and thing to be done was to find a place have it extra fat and fine for Aunt where Aunt Margy could live with. | Margy's Thanksgiving dinner. out paying rent. Now this was a | So the children took great care of task that Bertie hardly knew how the chickens till the cold weather to set about, but he had made up should come, when chickens begin his mind to take care of his old to hold up one leg and grow slim, friend, and he did not mean to be then they would have them killed so gy's long-missed boy! and how discouraged at the beginning of the as not to lose on them. Mamma gave glad we were to know that he had both Bertie and Fay many a job of "Where there is a will, there is a work, which kept them busy and

way" is not all talk as some folks happy, and then paid them for their When they told the children at school of their plan to support Aunt | that his mother must be dead and Margy they all became greatly that some one else was getting the interested and wished they had a money, he came to see about it. share in the work. Bertie said he When he learned that no money or drance was an invalid daughter Alice, who could not help herself "did not want any meddling in his letters had ever come to Aunt Marbusiness," but if the children would | gy, he understood something that little home of her own where she leave alone while she waited on the do anything under his leadership they might go ahead. How could while he was West. He was workthey all work together for Aunt | ing a long way from the post office, then he earned a steady living, and get some one to sit with Alice she Margy? A fair! Yes, they would and his letters were always sent by paid her rent and gave her many a could carry on the business without have a fair under the trees in the one of the men who went to the dollar to help her. But this young hiring anp one to help her, and so school garden some Saturday after- town with a team on railroad busicould make it pay better. She noon, and would invite the ladies to ness. he wanted to see more of the big | could not trust Alice in the care of | come and buy their pretty things. | This man always seemed very All thought this a good idea, and anxious to carry Tom's letters for little village; so one day when there an must be paid well for the simple home they went to contrive with him and was never willing to accept came along a man from the West, task; what could she do? She was mamma or big sister as to what each any favor in return. Now Tom

Dollies were dressed, pincushions man had kept it all; knowing that thought it was a chance for him to in to get some biscuits for supper. and tidies, needle books and pen. Tom always sent money in his letters make a start, and off he went, leav. Just the thing for Aunt Margy, wipers made, and in three weeks all to his mother, he had pocketed them ing promises to send money back to thought Bertie, and he asked Mrs. was ready. The Sunday-school lent instead of mailing them.

everlasting kingdom through his seed, 23. "In his love and in his pity he re- Joshua, David, Ezekiel fell upon their deemed them." Isa. 63: 9. "Which in faces (Num. 16: 22; Josh. 5: 14; 1 Chron. times past were not a people, but are now 21: 16; Ezek. 9: 8; 11: 13); Solomon, the people of God; which had not ob David, Daniel, Ezra, Stephen, and Paul tained mercy, but now have obtained mer. | kneeled (1 Kings 8: 54: 2 Chron. 6: 13: Psa. cy." 1 Pet. 2: 10. "Purchased with his | 95: 6: Dan. 6: 10; Ezra 9: 5; Acts 7: own blood." Acts 20: 28. "Fear not, for | 60; 20: 36); Christ kneeled (Luke 22: 41), I have redeemed thee . . thou art mine." | fell upon his face (Matt. 26: 39), and stood Isa. 43: 1.

3. Thou hast confirmed to thyself.

24. "Though it be but a man's covenant,

vet if it be confirmed, no man disannulleth or addeth thereto. Gal. 3: 15. "He shall confirm the covenant . . . for one week." law.) Is it customary for men to show Dan. 9: 27. "Who shall also confirm you unto the end." 1 Cor. 1: 8. 4. And promised goodness. v. 28. " Be hold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to

the house of Judah." Jer. 33: 14. " And this is the promise that he hath promise us, even eternal life." 1 John 2:25. greater than I can express.-J., F. & B. 5. For thou hast spoken it. v. 29. hope in thy word." Psa. 119: 81. "The word of our God shall stand for ever." Isa

40: 8. "For the mouth of the Lord of hosts hath spoken it." Micah 4: 1-4. IV. Entreaty for the future. Do as thou hast said. v. 25. "Be merciful unto me according to thy word." Psa. 119: 58. "I beseech thee, let the power of my Lord be great according as thou hast spoken." Num. 14: 17. 2. Let thy servant be established. v. 26.

Believe in the Lord your God, so shall ye and the two following verses, David exbe established." 2 Chron. 20: 20. "If presses the same wonder at the riches of ye will not believe, surely ye shall not be God's grace, and the same expectation established." Isa. 7: 9. "But the God of | founded on that grace, which St. Paul all grace . . . make you perfect, stablish, does in such passager as Eph. 1: 5-7; 2: strengthen, settle you." 1 Pet. 5: 10. 3. Forever before thee. v. 29. "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psa. 27: 4. "So shall we ever be with the Lord." 1 Thes.

4. With thy blessing. v. 29. "Thy blessing is upon thy people," (Psa. 3: 8,) for "thus saith the Lord, . . . I will pour my spirit upon thy seed, and my blessing ipon thine offspring." Isa. 44: 2, 3

NOTES AND SELECTIONS. Sat before the Lord. As to the particular attitude, David sat, most prob pared for any questions his pupils might ably, upon his heels. It was the posture of ask, and very unexpected questions they the ancient Egyptians before the shrines; would be sometimes. Knowing all this, er but he." Mark 12: 32. "There is no it is the posture of deepest respect before psaltries, harps, trumpets, and cymbals, God else beside me; a just God, and a superior in the East.—J., F. & B. It may your care, and feeling the responsibility denote the frame of his spirit at this resting upon you to teach them the truth ime. He went in and composed himself in all purity and faithfulness, you inquire before the Lord; thus we should do in all | how shall I, busy as I am, find the necesour approaches to God.-Henry. Modern | sary time for all this preparation? It commentators mostly take the word here may necessitate some self-denial, you in the sense of abiding, waiting, not sit- | may have to give up some favorite readting; but sat is the natural rendering, and ing or amusement; but the gain to your is expressed in all the versions. It does own soul will be great in proportion to the not necessarily follow that the prayer was sacrifice required. There are, however, o dwell in. He could not feel it right for brought me hitherto. v. 18. "I took thee uttered sitting. David may have sat down many spare moments, not now used, which to meditate and then rose up to pray.—Spk. with a little care can be utilized for this Com. As to posture in prayer, Moses, purpose. We know many earnest work-God told him he must not do it, for his ever thou wentest, . . . have cut off all David, and Elijah sat (Ex. 17: 12; 1 Kings ers who do a large part of their studying 19:4); Abraham, Solomon, Elijah, the peo- at such times. You will be surprised, on 22:8,) and promised that his son Solomon great name." v. 8.9. "Hitherto hath ple of Israel, the Pharisee, and the publican looking into the matter, to see how large stood (Gen. 18: 22; 1 Kings 8: 22; 19: 11-14; a part of your time is made up of "spare Neh.9: 2; Luke 18: 11, 13); Moses and Asron.

but Fay soon managed a way out of

it. She would start fifteen minutes

earlier for school each morning and

stop and thread a number of needles

leaves of a book to keep them from

. Now, this idea of Fay's' helped

have time to go for papa's morning

paper, which was generally deliv-

would get the pay that the carrier

not been as unfaithful to his old

mother as we had supposed! Reg-

ularly had he written and sent a

share of his wages, but never had

would have.

and some of the big boys sent lem- left the man had disappeared. Of onade. Then what a lovely surprise | course he knew that Tom would find | Mrs. Barker was greatly pleased they had! Papa had not dressed out the mischief when he got home, told her she must leave it if she with this idea, and said that Aunt any dolls or made any pincushions, so he fled. Now, how thankful the could not pay her rent, she came around to see mamma and tell us that big mountain in Bertie's way for the good cause. He sent from Annt Margy out of the poor house, way, New York. that she thought she should have dwindled to a mole hill, which was the city a can of ice-cream to be for here was Tom back again to take ch was all clear gain for care of her; but if she had gone into the fund, as it had cost them noth- the poor house, even for those few ing. This surprise was a great de- months, she would have felt ashamed light, and earnest thanks were given and disgraced, and now she could to papa from many glad hearts. live out the rest of her days in com-After the fair was over, and Ber- fort and happiness. She finished tie reckoned up accounts, he found the quilt as neatly and prettily as

> forty-three cents, which amount present to Bertie and Fay, and they would provide for Aunt Margy for cherish it dearly and mean to keep so papa said that he would have quite along time. Mamma suggest- it forever, as a remembrance of the happy, busy days when they worked for Aunt Margy's support and kept ed what it should be. She would select from mamma's patch-drawer all the pieces of calico that could be A GENTS.—100 ELEGANT OIL CHROMOS, mounted, size 9x11, for such the remnants of the makings \$4, or 20 for \$1. Chromos of every d cription. NATIONAL CHROMO CO. would take them to Aunt Margy and she would piece them into bed quilt covers, and Fay felt sure the adies would buy them; indeed,

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MOR COUGHS, COLDS ob" they shouldered so willingly. HOARSENESS. They made up their minds what AND ALL THROAT DISEASES, USE pattern the quilt should be, and be-WELLS' CARBOLIC TABLETS. PUT UP ONLY IN BLUE BOXES,
A TRIED AND SURE REMEDY gan to cut the pieces—then arose a difficulty: Aunt Margy could not For sale by Druggists generally, and W. F. KIDDER & CO., New York. thread her needles, even when she wore her spectacles. At first thought this seemed a great trouble,

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ly considered, they are the lea the three classes, and but for inborn power which develops dictates of conscience, they w soon dwindle to insignificance. The temperates include the mass of humanity, who, with numberable shades of belief resp ing how far the use of alco drinks may be indulged before becomes an abuse, yet agree they may be temperately used beverage without injury, and s times with benefit. An overwh ing majority of those who ma and rule the affairs of the bus world must be classed with t

Here are found tens of thous who never gave an hour of ser thought to the demands which perance work justly makes upon time and attention; who see in abstinent only a deluded fan and in the intemperate only graded wretch, for whom they no sympathy, with whom they no intercourse; who, blinded avarice and ambition, find time to answer all who appeal to the behalf of the inebriate, in t words, "Am I my brother's k er?" who, desiring to excuse t dwn indulgences, and relying security upon the strength of t individual will, declare those to cowardly who flee to the abstin that they may escape temptat indeed, in this class do we find world's great majority. But who shall justly determ

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