GENTS WANTED-IN EV. For terms adhicago.

RY OF THE

MOODY and

and America.

Set Has double re and better il.

way superior.

WANTED—IN EV.

A ery county of each State, for a new National Book. (The Lives and Portains of the Presidents.) with fac simile opposite the Constitution of the United States, and Washington's Farewell Address, with 19 fine steel plates. For Circulars and Terms address JOHNSON WILSON & CO., 27 Beekman St., N. Y. pest. Has double re and better il-way superior 12. Be not de-

TOR SALE AT THIS OFFICE THE CONSTITUTIONAL AMEND.
MENT; OR THE SUNDAY, THE SABBATH, MENT; OR THE CUMPAL, ARE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the christian Statesman. 384 pages, Price cloth \$1; paper 40 cents. Mailed, post paid, on receipt of price. Address SARRATH BECORDER, Alfred Centre, N. Y.

LOR SALE CHEAP!

RECORDER.

AGENTS.

A DAIRY FARM

of 225 acres, 2 miles west of

ALFRED CENTRE

one mile from a first class cheese factory well watered with living springs, good fruit, a comfortable house and good barns. If desired, the stock on the farm, c.n sisting of 25 cows, and a flock of choice cheen will be sold with the place. sheep, will be sold with the place.

For further information inquire of D.

R. STILLMAN, at Alfred Centre, N. Y.
or of the owner, CALVIN HALL Scio

ATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY ALFRED CENTER N. Y.

NATURE'S GOD AND HIS MEMORIAL, A NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner late missionary at Shanghai, China, now engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cts.

THE SABEATH AND THE SUNDAY. By Rev A. H. Lewis, A. M. Part First, Argu ments. Part Second, History 1tmo 268 pp. Fine Cloth, \$125. This volume is an earnest and able pre sentation of the Sabbrth question, argu mentatively and historically, and should

be in the hands of every one desiring light on the subject. THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor kindness and ability. We especially com

WAY

Room and

, and New

(0.4 No.8

ASTWARD.

from Dun 5.15, Forest

Great Val ndalia 11.15, 12.15, Hins-nip 2.10, Bel-

kirk, stor

g10.37, Day ittie Valley

reat Valley

8.25, Phil-

manca, stop-ng Tickets, 12.20 P. M.,

No. 1\*

8.55PW

2.30 "

ABLE.

Sabbath. DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment By Geo. Carlow. Third Edition—Revis ed. 168 pp. 25 cents.

mend it to those who, like Mr. Brown

have been taught to revere Sunday as the

This work was first published in London n 1724. It is valuable as showing the state of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, in

2 parts. Part First, Narrative of Recent-Events. Part Second, Divine appoints ment of the Seventh Day, by Rev. J W. Morton, late Missionary of the Re-formed Presbyterian Church. 60 pp. 9.12AM 10.01 " 10.33 " 11.42 " 12.05PM 12.27 "

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

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above named books, and a liberal discount to the trade.

Other works soon to be published. TRACTS

No. 1-Reasons for introducing the Fourth Commandment to the consideration of the Christian Public. 28 pp. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3—Authority for the change of the Day of the Sabbath. 28 pp.
No. 10—The True Sabbath Embraced and

and German.)
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 18—The Bible Sabbath. 24 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 23—The Bible Doctrine of the Weekly Sabbath. No. 25—The Day of the Sabbath, 16 pp.

TOPICAL SERIES—No. 1, "My Holy Day," No. 2, "The Moral Law," by Rev. Orders for the Society's Publications occurrences, for the society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILL MAN, Alfred Centre, N. Y.

### The Subbath Regorden,

ALFRED CENTRE, ALEEGANY CO., N. Y

improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be

No paper discontinued until arrearages

ADVERTISING DEPARTMENT

spacing to suit patrons.
No advertisements of objectionable char ecter will be admitted. JOB PRINTING.

## The Subbath Recorder.

NOT KNOWING. .

BY MISS M. G. BRAINARD. A well known clergyman from Plainfield, N. J. asks: "Are we to have anothfeld, N. J., asas: Are we to have another case of disputed authorship in the matter of the poem, 'Not Knowing?'" He mentions that he has seen the poem in several collections ascribed to M. J. Brainard; but collections ascribed to in J. Brainard; but that a writer in one of the religious papers has claimed its authorship for Mr. if. L. Franklin, of Geneva, N. Y., while the Sunday-school Times affirms that it written by Miss M. G. Brainard. Moreover, he has noted variations in its form in different editions; and he wants form in distribution to know what is the correct version, as well as to be assured of the authorship. don, Conn. We have her authority saying that it was composed by her in the Winter of 1868-9, and first published is

We can speak without any question in our mind on this point. The poem was written by Miss M. G. Brainard, of New Lon-The Congregationalist, in March, 1869. It was afterwards issued on a leaflet from the was after wards assessed on a leaster from the Willard Tract Repository, Boston, and included in compilations of poems published severally by the American Tract Society, the Evangelical Knowledge Society, and A. D. F. Randolph, of New York. The poem, as we print it below, is in the form in which it first appeared, with the exception of a few words changed by Miss

"Not knowing the things that shall hefall me there."—Acts 20: 22. know not what shall befall me, God hangs a mist o'er my eyes, and thus each step of my onward path, He makes new scenes to rise, and every joy he sends me comes As a sweet and glad surprise. I see not a step before me,

As I tread on another year;
But the past is in God's keeping,
The future his mercy shall clear; and what looks dark in the distance May brighten as I draw near. For perhaps the dreaded future loss hitter than I think: The Lord may sweeten the waters

Before I stoop to drink, Or, if Marah must be Marah, le will stand beside its brink. It may be he keeps waiting Till the coming of my feet, Some gift of such rare blessedness Some joy so strangely sweet, That my lips shall only tremble With the thanks they can not speak.

0 restful, blissful ignorance! Tis blessed not to know t holds me in those mighty arms and hushes my soul to rest n the bosom that loves me so So I go on, not knowing;

would rather walk in the dark with Goo Than go alone in the light; I would rather walk with him by faith, Than walk alone by sight. My heart shrinks back from trials Which the future may disclose Yet I never had a sorrow t what the dear Lord chose: So I send the coming tears back. With the whispered word, " He knows."

THE DOOTRINAL TEACHINGS O OUR LORD. A course of lectures delivered before the Theological Class of Alfred University, June 25-28, 1877.

BY REV. A. E. MAIN.

1. In the teachings of Christ, the doctrine of sin is presented in the light of a holy law, and the spotlessness of his own life. The reader of sin holds him in thraldom; and he an account; in the day of judgment blind, he replied, "Neither hath ward separation. Thus, by a selfhis sayings is constantly impressed is in the realm of spiritual death, it will be more tolerable for Tyre this man sinned, nor his parents; seeking spirit, and a false idea of with the idea that he ought to do which gives way to life only when and Sidon and Sodom than for but that the works of God should liberty, was he led on step by step do and be something else, which is John 8: 34; 12: 35; 5: 24. This um; for had the mighty works 9: 3. The calamity was not to be in deepest misery. he exact opposite. This is especial- is the universal state of man; the which were done in the latter been referred to any special sins, but was 10. In the doctrine Christ, in intention or deed. Matt. | men are more upright, well disposed.

and receptive of divine impressions than others; the seeds of truth fall 19: 11. 2. By an examination of the different words used by our Savior, we into different kinds of soil, and the shall be able to contemplate sin on | call to repentance is differently re- | springing out of the morally corclearer idea of its nature. Hamar- deserving. Matt. 19: 17; 5: 45; those passages which teach that the arouse within the transgressor such damnation," and adds, as the occas- cause men refuse to come to Christi clearer idea of its nature. Hamar- deserving. Matt. 19: 17; 5: 45; those passages which teach that the tia (sin) is a mistake, a missing of Luke 8: 4-15; Matt. 9: 13. Some heart is the fountain of evil thoughts but have the freedom of the neighthe mark, a failure to reach the right end, or to obtain what one sought. The spiritual perception of divine end, or to obtain what one sought. The self-sacrificing love of the spiritual perception of divine end, or to obtain what one sought. The mercy of God, but have the freedom of the neighted and deeds; and of those which results of the suffering be merely the results of the suffering be merely the results of the suffering be merely the entreaty of the Spirit can article of food, and the superstitious It sets sin before us as a disappoint- instruction, because wholly alienated all men. And the view that man, ally refers to sinful acts. Mark 2: 8: 47); while others, in whose the divine life is an essential factor 5; Luke 24: 27; John 16: 8, 9. hearts the gospel finds points of of the doctrine of the new birth as Anomia (iniquity) denotes conduct contact, apprehend the truth, be- taught by our Lord in the third which is contrary to law; it is law- cause, conscious of their blindness, chapter of John. "That which is a servant wanting in fidelity. 12: 47; 14: 6.

and Pharisees were far from God, and, "Now have they both seen and | Spirit." On John 3: 6. of their selfishness that those who Pharisees into condemnation: sin over men); but woe to that man inner drawing and leading to Christ ness, which consciously and deliber-

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

# Sabath

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

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 26, 1877.

be of you that forsaketh not all that not attained thereunto, a result for ways real. To the man whom the hearts are won to the Son. In the of God's revelation in Christ, and New Testament gives us our charter morning sun and evening star. The he hath, he can not be my disciple." which ye were not to blame. But Savior cured of the palsy, he said: consciousness of those who are the efficacy of God's Spirit among to cry out "Our Father," the Old Matt. 21: 38; 22: 5; Luke 15: 12, now ye assert we see (profess to be "Thy sins are forgiven thee;" and thus won, this represents itself men, who can commit the sin of Testament gives us our charter to possessors of divine truth), the con- to the man who was healed of an as a holy necessity, to which they blasphemy against the Holy Ghost. ness which must be subdued before sequence whereof is, that your sin infirmity of thirty and eight years' have yielded." The divine drawing And the sin is unpardonable, be hard, relentless and unsympathizing remaineth (is not removed), i. e., standing, "Behold, thou art made is not compulsion, it does not ex- cause they who commit it have, by God may have come from, it is not eyes, come to his mind with a new neighbor as ourself, for it is that that your unbelief in me not only is whole; sin no more, lest a worse clude, but presupposes man's own their own deliberate choice of a sin- fairly derived from the representasinful, but also this, your ain con-thing come unto thee." Luke 5: 20; agency and freedom; it is a gracious ful life, destroyed all capacity for thousand the sacred writers of the Old Testaprinciple of Christianity, love. It tinues to exist, remains undestroyed, John 5: 14. Respecting the second influence upon the soul, persuading it repentance, and their susceptibility ment books.—Christian Union. is the unselfishness of Christ after because your conceit is a perpetual of these cases, Meyer remarks: to believe in Christ as the only way of divine impressions. An unwillwhich the believer's life is to be ground for rejecting me, so that you | "Jesus therefore knew (by direct to the Father. It is needed because linguess to come to God through

the doctrine of God, and therefore become blind, i. e., those who teachings of our Lord. "Suppose son, Theology of Christ, p. 74. ten, "He that believeth not shall be divine truth, might not become par above all the Galileans, because en, falls more and more completely damned;" but the publicans and ticipators therein, but be closed, they suffered such things? Or under its control. He who has a harlots believed John the Baptist, blinded, and hardened against it those eighteen upon whom the desire for knowledge of divine because they were willing to walk (like the self-conceited Pharisees)." tower in Siloam fell and slew them, things and a disposition to use it, Meyer on John 9: 39. Guilt exists, think ye that they were sinners shall receive fresh supplies of grace above all men that dwelt in Jerusa- and truth; otherwise these will be demn the conduct. The time was lem? I tell you, nay; but, except withheld, and the capacity for re-John 16: 9; 7: 17; Mark 16: 16; to come when men, because they did | ye repent, ye shall all likewise per- | ceiving divine impressions finally not know the Father nor the Son, ish." Luke 13: 2, 4, 5. "In this lost. Matt. 13: 12. Men are rewould think that it was serving God passage Christ teaches," says Ne- peatedly warned; but if they refuse to kill the disciples of Christ; and ander, "that the evil which befell to hear, it shall come to pass, by the when on the cross Jesus prayed for the individuals did not necessarily divine judgment, which, however, is his crucifiers, saying, "Father, for measure their individial guilt, but always, in its working, in harmony Luke 15: 14, 24. A reference to give them, for they know not what that their particular sufferings were with the nature of moral things, the figurative terms employed by they do." They were guilty, be- to be traced back to the general that their hearts will wax gross. Christ will help us in forming a cause they needed forgiveness, but guilt of the nation." Life of Christ, their ears become dull of hearing, correct idea of his views of the na- their ignorance mitigated their guilt. p. 144. Guilt was common to the and their eyes closed, lest they ture of sin. The sinner is a slave John 16: 2; Luke 23: 34. There whole people; and these events were should be converted and healed. who has surrendered "himself to are degrees of guilt and punishment, signs of the universal wretchedness Matt. 13: 12-15. The career of the the continual torment of having but no distinction of kind. There that would come upon them if they prodigal son strikingly illustrates restlessly to pursue an ever-receding are varying states of anger and hos- did not repent. Again, when the the growth of sin, as a ruling princigoal;" he walks in darkness, self- tility expressed by words translated Savior was asked, in regard to a ple in the heart and conduct. There glement and the tyranny with which and "fool," for which we must give his parents, that he had been born from the father, and then the out-

the universal reign of sin over the entirely satisfactory explanation of do no more. Matt. 11: 28-30; Mark people never dare to treat them ment and fraud. This word gener- from God (John 3: 20, 21; 6: 45; in the natural birth, is destitute of race, then each individual should these solemn and weighty words; 1: 15; John 6: 33-38; 12: 32, 47; 17: behold in it the prophecy of that but, after first acknowledging my 21; 16:8-11. misery which shall finally come on obligations to others, especially to 8. The sinner is a slave of sin, and | Sin, for the substance of the remarks lessness, alienation from the holy they desire to see. John 18: 37; born of the flesh is flesh, and that can not possess real freedom, which below, I present the following view law of God. Matt. 7: 23; 13: 41; 9: 39-41. Still, repentance, self- which is born of the Spirit is spirit." "consists in communion with God, of the nature of sin against the 23: 28. Paraptoma (trespass) is denial, and the bearing of the cross "Taken in connection with what wrought by the agency of the Holy Holy Ghost as appearing to be transgression. Matt. 6: 15; Mark darkness and enter the kingdom of man nature, seeing that he makes free as to be responsible for his re- blasphemy against the Holy Ghost, 11: 25, 26. Kakos (evil) refers to God must be born again, and be- participation in his kingdom de- jection of salvation; for Christ that reveals a state of willful, deterthe absence of qualities which con- lieve on the Son of Man, who is the pendent upon a thorough renewal would have brought peace and safe- mined, open opposition to the Spirdescribe an unskillful physician, or 1: 15; 6: 12; John 3: 3, 5, 14, 15; this beginning and development of ior clearly recognized the sinner's he is describing not a particular spea new life, implies not only that sin moral freedom when he commanded cies of sin into which a sinner's Trench, New Testament Synomyms, 5. The world's unbelief is not a is already present in every human men to ask, seek, and knock, and to capricious will might suddenly lead p. 298. Poneeros (evil) describs necessity, but involves guilt; the being, but that it has struck its roots strive for an entrance through the him, but rather one that is the rethat which causes hardships, sorrow, sinner is justly exposed to punish- deep into the nature which man in- strait gate; and in his blessed prom- sult of developed depravity, the pain; and hence the conduct of a ment; for sin is a power which sub- herits from his birth." On the ise, "He that cometh to me shall culmination of a sinful career; wicked, evil-disposed person, the jects man to itself, and renders him Christian Doctrine of Sin, vol. II., never hunger; and he that believeth for all other forms of sin can acts which proceed from an evil deserving of eternal judgment. p. 276. And Meyer says "The on me shall never thirst;" and when be forgiven. A measure of moral 7: 11, 17; 9: 4; 12: 39. And nothing to pay; he is deserving of ture, consisting of body and soul, will to do the will of God he should velopment is presupposed; for, be-Phundae (avil) contamplates sin stripes, because he has not done the which is alien and hostile to the di-Trench, p. 299. Moral evil is there- Luke 7: 41, 42; 12: 47; John 3: ing with the principle of sensible ye might have life (John 5: 40), It is not the sin of recklessness, nor though they drew nigh unto him hated both me and my Father,"

7. Sin did not originate with God sult of the misuse of freedom. pression of this hatred, but in a "He shall feed his flock like a shep-

heart proceed evil thoughts, murgered Revealer of the Father. John but a great hindrance to man's morger for all that the have attentively observed the deputing of every believer; for all that the have attentively observed the deputing of human department of human d heart proceed evil thoughts, murders, adulteries," etc." Luke 6:
5; Matt. 7: 17, 18; 15: 8, 19.

derst proceed evil thoughts, murders, adulteries, etc."

derst proceed evil thoughts, murderst proceed evil thoughts proceed evil thoughts pr And selfishness is the essence or snic work of Jesus, in their midst, tempter of man. It was an enemy, How disciples are given to Christ fact, that they who have sunk to heart it is the one afforded by that into the treasury of the temple. Not seldom we may see the gradual life of sin; it was this principle their sin would not have been with not a friend, that sowed the tares; by the Father is thus explained: those depths, can never rest in their other inimitable parable in the same of the priests, so far as I can learn, do mellowing of character, like the doubt whether he be their friend or reigning in the hearts of the hus- out some excuse. Meyer, in his ex- and the Savior said, "Woe unto the whole core who hostility to what is holy and divine, who was a substitute of the hus- out some excuse. Meyer, in his exbandmen which led them to say, cellent note on John 9: 41, very world, because of offenses! for it the Father which hath sent me draw but are irresistibly impelled to give the acorn cut open one finds the "Let us kill the son, and let us seize clearly sets forth the nature of the must needs be that offenses come him." John 6:44. Meyer defines waves clearly sets forth the nature of the must needs be that offenses come him." John 6:44. Meyer defines waves clearly sets forth the nature of the must needs be that offenses come him." John 6:44. Meyer defines waves clearly sets forth the nature of t on his inheritance." It was because guilt which brought the hostile (that is, because of the power of this drawing of the Father as "an trolling motive is unyielding selfish- complete, so this parable may be found enfolded in the seed that David Were invited to the marriage of the "Alas! Jesus intends to say, Ye by whom the offense cometh!" through the working of divine grace ately opposes itself to God and his planted. "Like as a father pitieth king's son, went one to his farm, are not blind. Were ye blind, that Matt. 13: 39; 18: 7. The devil (compare Jer. 31: 3), which, howev- holy law, because they demand a them that fear him."

acknowledged to be difficult of infoundation on which to rest a hope that can not elsewhere find anything to which it can cling, in the teachings of him who said to the Jews. "If ye believe not that I am he, ye shall die in your sins;" (John 8: 24;) and of the way of life, "few there be that find it," and of the gate " that leadeth to destruction," " many there be that go in thereat." Matt. 7: 13, 14. And, according to Dr. Lightfoot, quoted by Dr. Adam Clark, (on Matt. 12: 32) it was a doctrine of the Jewish schools that But love is faithful to its source, blasphemy against the name of God was a sin that could only be expiated by the death of the offender; and it was to refute this tradition that Christ said of sin against the Holy Ghost, "It shall not be forgiven. neither in this world, neither in the world to come; that is, neither be

are as large as the needs of mankind; and there is no limitation in for it promises, upon reasonable conditions, light and life to all men.

TAMENT. It is apparently a very comp and love, and the Old Testament of mercy, the Jehovah of the Old Testament a God hard, inexorable, unsympathetic. There is, perhaps, some of purer eyes than to behold iniquity can forgive it. Moral indifference is inconsistent with pardon. But it is very certain that, historically, those representations of God that Jesus himself does but develop in a perfected form the germ truths Moses, of David, and of Isaiah. home and summons his neighbors

other ministers of love more con- even amid the weakening of both

WHOLE NO. 1695. her sex have their place in the

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

mighty sway which she holds over his spirit. The lessons of recorded

ty, the gentle nurse of his sickness,

and the constant agent of those

naameless, numberless acts of kind-

rendered, because they are unpre-

tending, but expressive proofs of

NO ROOM.

charm, as blended with the beloved melody of her voice. He scarcely knows a weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitali-A SONG OF ALLEGIANCE.

Wherever, then, the notion of a

BY A. L. WARING.

But oh! the health it had to bring.

It may not find an easy course. here is a stern restraini That it must needs obey. But still it has its way. How often from a sunny height It has not learned to bear, lood angels drive it out of sight In God's protecting care, And sinking under that which seems,

follow. Lord of all that sways Thou glory of the hidden ways
We have no need to see.
Love can not separate from love,
Or lead apart from thee. Mere will, that clears a bound by force Howe'er it dive and bend. t is a minister for God,

And it will gain his end -Sunday Magazine HINDOO SUPERSTITION AND MO

Just on the bank of the river is

shallow well of filthy, stagnant

water, into which great multitudes more from those who profess it, of people plunge, imagining that all yet let their business careers their sins are left behind when they run counter to it, than from emerge. There is another well in downright infidelity itself. Christ one of the temples which we visited, To be free from the destructive called "The Well of Knowledge." must come into men's bargains before the world will be led to Him at and enslaving power of sin, to per- Into this the people are constantly the invitation of ministers. Let sonally enjoy the blessings of the throwing offerings of various kinds those who name His name depart kingdom of God, which begin here stench of the decaying matter is example to the from the usual iniquities of their down-town lives, and the unbeliever tremely offensive. But the water is ill see and accept the doctrine as by apparent in the Sermon on the world, using the term with reference witnessed in the former, they would designed to be the means of display- there is one sin distinguished from the gospel of the kingdom; he lived, continually drawing up the putrid worthy. Sermons have been preached stuff, which he sells to devotees, so silly is the superstition of these people. Indeed, it is impossible for me Matt. 4: 7, 10; 21: 28; Lüke 10: 28; opposed to God (compare John 16: value wild suffering, "All manner of sin and blasphemy stroyed; that this salvation might be to convey to my reader any just John 15: 10, 12. We shall find that 25; 6: 12 with 17: 14; 15: 19); and the convey to my reader any just moral evil relates both to the state all men belong, by nature, to the he who knew it not, shall recieve but namely, that the "universal evil instance of the world. The provisions view of the many silly things conof the heart and to outward acts; kingdom of darkness, though they few, the degree of our light being troduced by sin is so distributed in blasphemy against the Holy Ghost made by divine love and compassion nected with the religion of the Hins good, but practice is the soul of it doos, or of the extreme to which the silliness is carried. They have sa-And Jesus claims a place in the cred rivers, sacred trees, sacred respect to the offer except in men's bulls, sacred everything, almost. unbelief. The plan of redemption The monkey is especially sacred. is wide-reaching and all-embracing. Images of the "monkey god" are very numerous. Here in Benares there is a "monkey temple," which with His friends, and consented corsuffering is therefore the conse- the world to come." Matt. 12: And the only reason why the king- there are hundreds, perhaps thouwe visited. About this building shall be able to contemplate sin on call to repentance is differently re-springing out of the morary corvarious sides and from different ceived by men, according as they rupt soil of humanity, must itself quence of sin. If it be due to per31, 32. Mark says, "Hath never fordom of heaven will not at last emsands, of monkeys. They are all of points of view, and thus obtain a are self-righteous or consciously ill- be impure. This is the doctrine of sonal transgression, then ought it to giveness, but is in danger of eternal brace all in its blessed reign is best one species—a very common and uninteresting species. Being fed twelve to attend places of improper

rudely. As the custom of visitors is, dividual heart has its inner promptwe purchased a few cents' worth of scrambled for it and fought over it Muller in his Christian Doctrine of THE TENDERNESS OF THE OLD TES as if they might have been mere brutes: but these Hindoos have built them this temple and do actually impression that the New Testament worship them. Yet there are not is full of tenderness, and gentleness wanting educated Englishmen who write flattering things of Brahmanism, and hold that one form of religion is about as good as another. Surely, no such degraded objects of devotion can tend to anything else but degradation in the worshiper. share the burden. He lingers near, But, if the silliness of Hindoo superstition were the worst of it, it ever and anon knocking, knocking, would, though inconceivably degrading, be, yet, a noble thing com-pared to what it really is. The popular religion of India is in the last

degree depraved. It is, beyond conception, evil in its moral phases. Starting out with a high conception in the New Testament which are the of life, it fell to worshiping the it has gone on in a descending scale until it has deified lust. The Hindoo trinity are Brahma, Vishna, and Mahadeo. The sympathy under dignified and gentle in the experi-Moses, of David, and of Isaiah, which this last is worshiped are too ence of aged believers whose serene Where, for example, will one find a gross to be named. Yet these are piety and mellowed characters deence of aged believers whose serene these symbols receive a more en- is fully ripe. How beautiful is that other images. The ardor of women Apostles: "And Mnason, an old to their tears and distresses; he wept in these devotions is a more notice- disciple." That is all we know

THE OLD DISCIPLE.

There is something peculiarly

men in India. As for the women, will stand as long as the world lasts. no man will trust his wife outside a monumental inscription more enwith them who are said to be mar- there is a "second childhood" which ried to the gods. This is considered is the beautiful childlikeness of the

every day makes it more ready for the sickle. Infirmities of the flesh

serene and happy contentment. And then, when sickness brings the latter day visions of eternal things close to view, how gently does the Lord our Shepherd lead down into the valley, and beside the still waters, for his own name's sake! Surely, the old age of such beievers is more than venerable. It is apostolic, saintly, Christ-like.— Christian Intelligencer.

FINING THE SOIL.

I believe one of our greatest mis-takes in farm business is made in our undue haste when sowing and cultivating our crops. We are in so much hurry to get the seed into the ground that we do not take time to properly fit the soil for its recep-We plow the land, run a pul verizer or harrow over it once, sow or plant the seed, and cover it as quickly as possible. Sometimes we lo not do as much as this. I have known a man to plow heavy land for oats, and sow the seed on the furrows. Of course the surface was very rough and broken-nothing but a succession of ridges and hol lows and large clods—utterly unfit to receive the seed. But the farmer was in a hurry, and could not stop to harrow the land before sowing. ness which one chiefly cares to have Planting is very often done on land that it not half fitted. And, as it would be natural to expect, a man who is in too much hurry to get his land in good order to plant is generally in too great haste to thorough-Ever since the time when the Di-vine Child was born in the City of runs the cultivator or horse-hoe be-

David, out among the patient cattle | tween the rows once or twice during of the stalls, because "there was no the season, and thinks this is all he room for Him in the inn." men have can afford to do. But here he makes not ceased to neglect Him. From a great mistake—one of the greatest His rightful home in the affections mistakes which he can make in his and thoughts of His redeemed ones, whole business. By this course he He has been crowded out by the van- greatly diminishes his crops and reduces his profits, for the profit of ities, the business, or the sorrows of life. His presence, which farm crops lies in a large yield per acre. A small yield only pays exbrought the riches of foreign lands into the humble Judean stable, and penses. And it is the haste with graced it with the high honors of which the land is prepared and the Oriental learning, is capable yet of neglect which the crop receives bestowing far greater glory upon the which occasion the low yields of heart into which it comes; but alas! which so many farmers complain, what with the many allurements and which har the way to success

from without and the evil sug- in their business. I am convinced gestions from within, there is no both by experience and observation, The Savior asks for admission into land. We ought not to plant more whatever quarters the human soul than we can cultivate thoroughly. is forced. Wherever it must go He can go! Is it to the counting house, area planted, let us hire extra help the store, the factory, the tedious and cultivate the crop well. Another route by rail in the pursuit of honest | year we can plant less. Less plantgains for the necessaries of life? | ing and more cultivation would be He will be there, and will make the a good motto for the average farmer. labor lighter and the way shorter The soil contains many of the elewith His gracious consolations. He | ments of plant food, but it must be will make the accounts balance just- pulverized before the crop can obtain them. The finer we make the ly, the weights and measures respond correctly, and save the business soil, the nicer the bed in which to traveler, away from home, to a put the seed, the easier and faster course of rectitude and Christian the plants can obtain their food. dealing. He is needed in business. This is a principle of which we have Where he is not, there is scheming, been slow to take advantage, but extortion, double-dealing and fraud. one which we ought to understand Christianity to-day is suffering and apply. It certainly lies at the very foundation of economical and successful cultivation. - Practical Farmer.

SAVING THE CHILDREN.

On this subject the pith of the effective and powerless because it is aimed at the conversion of those for the cause of truth than the who are intrenched in their earthmost elaborate discourses from the works of long continued habits of unbelief and sin. We are aiming our artillery in the pulpit at the impregnable old gray-headed sinners. There is a pleasure and excitement in firing away at them from Sabiple. These were always approved bath to Sabbath that can hardly be Him while on earth, so long as resisted. But the time spent in trying hey were free from objection to demolish the strongholds of an they were free from objection-able features. He visited weddings cient unbelief, and of lifelong habits of impiety, is nearly wasted. If we

dially to be present at dinners and can reach the children, they will be feasts. True, we have no record of reached also. So to aim lower is Jesus being invited by any of the better. The interests of the Church are soon to be committed to the comamusements. The dignity of His ing generation, and the trust is the amusements. The dignity of His presence, and the matchless purity of His life precluded the possibility, and if a disciple went to such places he must go alone. To this day the case remains the same. Every individual heart has its inner prompthes. has earth and heaven, too. All the ing. If it were left uncertain, the matter would be a sad one; but the energies of Christian usefulness are brought into action for scores of heart always knows. So here arises the rule: If the Master can go too, years when a child is brought to the and bless the pleasures and diver. Son of God, and if the Church and bless the pleasures and divershould address itself to the conversions, no danger can be incurred, but if not, the disciple should not venture. Where the Savior is crowded out, his soul will not be dealt with safely, even in amusement. He is needed always and at all times—in sickness, grief, and anxiety. He should be allowed to

and grieving that other guests are the cell of the hermit, had his name within, while he must stand with written in the calendar, his praise out; sorrowing because of the harm | chanted in the churches, and his those guests are doing, while He bones carefully gathered after his would give joys and all good gifts. death and laid up in golden altars Let Him come in, oh, every heart! whither mitered bishops and high officials came kneeling to touch them no room- no room!"—Methodist in solemn devotion. But God does not mean that we should be morose and misanthropic eremites, but bold active confronters of the trials and evils of life, men and women who shall act well our parts in the common relations in which he created man, and earnest copyists of the example of that Holy One "who went about doing good," Jesus did not from intercourse with men; he remained among his fellows! Hevisited with them when they wept, he reof him, but that is enough to let his whole life was one everbloom-The moral effect of this is seen us see "the crown of glory" ing charity. And the spirit that:

everywhere. There are no virtuous silvering his noble head. There it was in the Master is that which constitutes the most heavenly goodness in his followers: "Love thy broduring than brass. "Second child-hood," in the common meaning of the self;" "Love thy neighbor as thy-self;" "As ye would that others should do unto you, do ye even so unto them."-Dr. Seiss.

TRUE RELIGION.—There was a

LOVE AND FAVOR.-Get and keep assurance of a neculiar interest in acount precious. They that know God to be their enemy, they that They are all vile.

They are all vile.

This picture is a black one, but before the breeze as readily as when that can groundedly say with David, "I am thine," may go on as he doth, "Lord, save me." He that can say with the assurance of faith, The Lord is my Shepherd," may confidently add, "I shall not want." The spouse may go "leaning upon her

PUBLISHED WEEKLY. BY THE AMERICAN SABBATH TRACT SOCIETY.

As the Denominational Paper of the eventh-day Baptists, it is devoted to the that people. It will advocate all reforms tory measures which shall seem likely to

Per year, in advance. \$2 50
To ministers and their widows. 1 75
To the poor, on certificate of Local
Agent. 1 75

Transient advertisements will be inserted for 50 cents an inch for the first inser quent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal

Yearly advertisers may have their ad extra charge.

No cuts or large type can be inserted but advertisements may be displayed by

The office is furnished with a supply jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with

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

VOLUME XXXIII.--NO. 30.

13: 14: 33. It is the heart's selfish-

we can love God supremely and our

which opposes itself to the essential

"Not as I will, but as thou wilt."

A few passages which appear to

upon an analysis of the thought, not

to be at variance with it. It is the

work of the Holy Spirit to convict

the world of sin because they be-

lieve not on Christ; but it is man's

refusal to do the will of God.

in "the way of righteousness,"

while the proud and selfish priests

and elders repented not nor believed.

4. Sin makes a man miserable.

throws the inner life into disorder.

and the sinner, though in the world,

is lost and dead. Matt. 6: 23, 24;

Matt. 21: 31, 32.

though the conscience ceases to con-

December 3

moulded. He did not come to be can not attain to faith and the for- intuition) that the sickness of this men love darkness rather than light faith in Christ has developed into ministered unto, but to serve others, giveness of sin." Again, our Savior sufferer had been brought about by (John 3:19); but though the Savior an inability to come; for, "the way Amidst a press of troubled thought, and give his life a ransom for many. says, "I judge no man; and yet if He sought not his own glory, but I judge, my judgment is true," appear); and this particular form of except it were given unto him of no one who does not close it against And touched me in the throng. the glory of him that sent him, and [John 8: 15, 16,) meaning that it sin is what he refers to, not gener- my Father," (John 6: 65,) he no- himself." in the hour of trial he could say, was not the object, habit, or ulti- ally to the universal connection be- where teaches that there is an arbi- 11. The words, "it shall not be formate end of his mission to condemn | tween sin and physical evil, or be- trary selection on the part of God, a given him, neither in this world. The fainting hope it fed, Matt. 20: 28; 26: 39; John 7: 18. men, but rather to bless and save; tween sin and sickness, which would choice of some as heirs of life, and neither in the world to come," So free among the dead! still he did come (compare John 3: not be in keeping with the charace an exclusion of others from the must be understood to give For it was of a human voice. oppose this view of sin will be found, 17) "for judgment." John 9: 39. ter of this private interview, the de- kingdom of heaven. "Hence, while a conclusive answer to the question He came to bring about, as a mat- sign of which was the good of the it is true that all who come to Christ relating to the final restoration of Hald a power of blessed birth, ter of fact, a judicial decision. He man's soul. The man's own con- are drawn of the Father, it is still fallen beings. There is a sin that Have charge to keep for God. came, namely, ir. order that, by science would necessarily give an true that others perish, not because can never be forgiven; there are sin- There is a path no fowl has seen means of his activity, those who see individual application to the sin no they are hindered or neglected of ners who will forever remain in That all the tyrannies of earth not might see, i. e., in order that more." But the narrow idea that God, nor because they are not solic- their sins. But these words appear This tide of life wichin my heart. those who are conscious of the lack every misfortune is the punishment ited by the gospel and wrought to imply that some sins can be par. When it withdraws me I depart, grounded in his selfishness. which of divine truth might be illumined of a specific sin committed by the upon by the Holy Ghost, but be doned in the future world. A single And where it leads I go. shuts him out from a knowledge of thereby, and they who see might sufferer, finds no support in the cause they will not come." Thomp- passage, however, which must be The love that gave it strength to springers. from belief of the truth. It is writ- fancy themselves in possession of ye that these Galileans were sinners 9. The sinner, if sin be not forsak- terpretation, does not offer a sure

deceived, blinded to his self-entan- in Matt. 5: 22, by "angry," "raca," blind man, who had sinned, he or was first the inward estrangement fore death, nor, as you dream, by

and be something, and ought not to the words of Christ are received. Chorazin, Bethsaida, and Caperna- be made manifest in him." John from sin to sin, until finally plunged Mount, but it is everywhere true, to the moral condition of men, is have repented; the disobedient ser- ing God's saving power and mercy. all others as the one which alone labored, suffered, and was glorified, Matt. 4: 7, 10; 21: 28; Luke 10: 28; opposed to God (compare John 16: vant who knew his lord's will shall Here is the key to the true nature must forever remain unforgiven. that sin and misery might be de-

and, therefore, that the sinner is one do not all stand in the same relation the measure of our ill-desert; and detail as to aid in preparing the soil shall not be forgiven unto who disregards and transgresses the to it. Though absolute goodness our Savior said to Pilate, "He that of men's hearts to receive and apmen. And whosever speaketh a law of God and the commands of can only be affirmed of God, some delivered me unto thee hath the propriate redemption and salvation, word against the Son of man, it greater sin." Matt 5: 22; 11: 22, and in further purifying the hearts shall be forgiven him; but whosoev-24; Luke 12: 47; John 15: 22, 24; of those who have already become ever speaketh against the Holy partakers of the divine life." Ne- Ghost, it shall not be forgiven him, ander's Life of Christ, p. 144. All neither in this world, neither in the

a slip from the path, a mishap, or are required of all men; Christ came precedes," says Muller, "this dec- Spirit, and in unison with his holy essentially the one that the teaching rigor, of justice and of punishment; fall; and its use views sin as mani- to save the world; every one who laration of Christ clearly proves the will," until made free by the Son. of our Lord requires us to hold: It that the Jesus of the New Tesafesting itself in different forms of would escape from the kingdom of fact of corruption attaching to hu- John 8: 33-36. Still, he is so far is a course of conduct described as tament represents a God of infinite. the absence of qualities which con- lieve on the Son of Man, who is the stitute worthiness. Matt. 24: 48; only way whereby man can come to wrought by the Holy Spirit. This ty to Jerusalem, but her children it's manifest presence and power. is the foundation on which mercy Mark 7: 21. It would be used to the Father. Matt. 16: 24; Mark universal necessity for a new birth, would not. Matt. 23: 37. Our Sav- The language of Christ shows that must be built. Only a God who is (kakos) habit of mind. Matt. 6: 23; Man is in debt to God, and has sarx (flesh) is that human na- he said that if it were any man's and religious enlightenment and de- which are hidden in the writings of Phandae (avil) contemplated sin stripes, because he has not done the which is alien and hostile to the disconting representation of the the very symbols which abound velop the child sdirit of the genuine more touching representation of the the very symbols which abound velop the child sdirit of the genuine more touching representation of the the very symbols which abound velop the child sdirit of the genuine more touching representation of the the very symbols which abound velop the child sdirit of the genuine more touching representation of the the very symbols which abound velop the child sdirit of the genuine more touching representation of the the very symbols which abound velop the child sdirit of the genuine more touching representation of the the very symbols which abound velop the child sdirit of the genuine more touching representation of the the very symbols which abound velop the child sdirit of the genuine more touching representation of the the very symbols which abound well as the very symbols which abound well as the committed, one more touching representation of the the very symbols which abound well as the very symbols which abound well as the committed, one more touching representation of the the very symbols which abound well as the committed, one more touching representation of the the very symbols which abound well as the committed of the child sdirit of the genuine more touching representation of the the very symbols which abound well as the committed of the child sdirit of the genuine more touching representation of the the very symbols which as the committed of the child sdirit of the genuine more touching representation of the child sdirit of the genuine more touching representation of the child sdirit of the genuine more touching representation of the child sdirit of the genuine more touching representation of the child sdirit of the genuine more touching representation of the child sdirit of the genuine more touching representation of the child sdirit of the genuine more touching repr nothingness, the impossibility of perishing forever by the sentence of springing from the power of sin, the unbelieving Jews, Christ said, relations with goodness; so great a parable of the lost sheep? The at Benares, and in many other ing on the golden grain; the shock any true gain ever coming from it." a righteous Judge. Matt. 25: 46; whose seat it is, living and operat- "And ye will not come to me, that fall must be from some height. shepherd comes after the sheep!

fore absolutely without value and 15: 5: 24, 29. True, Christ said, life, the psukee (spirit). What is thus setting before them, in a strik- of those who crucified the Lord, not to rejoice with him. This picture without use. John 3:-20; 5: 29. "If I had not come and spoken unto born of human nature thus sinfully ing manner, their freedom as the knowing what they did, nor of a has so appealed to the sympathies of 3. The heart is the seat of sin. them, they had not had sin; and, constituted (and, therefore, not in ground of their condemnation for Saul, hostile to the name of Christ men that it has been repeated in able fact. Of the abundance of the heart a "If I had not done among them the way of spiritual life from God,) unbelief. Van Osterzee has an and his disciples when blinded by sermon, song, story and picture, man speaketh. The heart is either the works which none other man is a being of the same sinfully condia good tree bringing forth good did, they had not had sin." But he tioned nature, without the higher stantially as follows: The not being dient unto the heavenly vision. "Its Deauty or its power. And yet good tree bringing forth good and, they dad not have a contract tree bearing evil adds to these declarations, "Now spiritual moral life which springs willing to come to Christ, is an act essence," says Muller, "is hatred of he found upon David's canvas, of the zenana, except the very poor, during than brass.

Solution of the declarations, "Now spiritual moral life which springs willing to come to Christ, is an act essence," says Muller, "is hatred of he found upon David's canvas, of the zenana, except the very poor, during than brass.

Solution of the declarations, "Now spiritual moral life which springs willing to come to Christ, is an act essence," says Muller, "is hatred of he found upon David's canvas, of the zenana, except the very poor, during than brass.

The Lord is my shepherd, I shall whose women are compelled to lafruit. The hearts of the scribes they have no cloak for their sin; only from the working of the divine of freedom, the not being able to whatever is known to be divine and the scribes they have no cloak for their sin; only from the working of the divine of freedom, the not being able to whatever is known to be divine and bor for bread. The Lord is my shepherd, I shall whose women are compelled to la-bor for bread. The temples have a the words, indicates the painful come without the Father, is the re-bor of densing of the divine of freedom, the not being able to whatever is known to be divine and bor for bread. The temples have a the words, indicates the painful come without the Father, is the re-bor of densing of the divine of densing of the divine of freedom, the not being able to whatever is known to be divine and the words indicates the painful come without the Father, is the re-bor of densing of the divine of freedom, the not being able to whatever is known to be divine and the words indicates the painful come without the Father, is the re-bor of densing of the divine of the divine of freedom, the not being able to whatever is known to be divine and the words indicates the painful come without the Father, is the re-bor of densing of the divine of freedom, the not being able to whatever is known to be divine and the words.

with their mouth. And, that there showing that the reference is to the as something essential to the good Therefore divine grace and human much profounder sense than would herd; he shall gather the lambs might be no possible room for doubt sin of the unbelieving Jews in hathere, Christ said, "Out of the ing and rejecting Christ as the represents sin as being not a help,

here, Christ said, "Out of the ing and rejecting Christ as the represents sin as being not a help,

here, Christ said, "Out of the ing and rejecting Christ as the represents sin as being not a help,

here, Christ said, "Out of the ing and rejecting Christ as the represents sin as being not a help,

here, Christ said, "Out of the ing and rejecting Christ as the represents sin as being not a help,

here, Christ said, "Out of the ing and rejecting Christ as the represents sin as being not a help,

have attentively observed the depths have

are not blind. Were ye blind, that and body the refining process the self-seeking son that said to his father, "Father, give me the portion of goods that falleth to me."

And it is the selfishess of our hearts that refuses to receive the saying of Christ: "Whosoever he saying of Christ

truest and the most sacred to us are source of life. From this beginning horrowed from the Old Testament: takes it upon his shoulders, bears it its beauty or its power. And yet

this distinction. These girls perof form indecent dances in the temple not merely growing old gracefully. We neither trust known enemies nor

A GOOD DAUGHTER. There are scarcely touch the spiriual past, and

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 26.

REV. N. V. HULL, D. D. - - - EDITOR.

ness or for publication, should be addresse of "The Sabbath Reconder, Alfred Centre Allegany Co., N. Y."

explanation should be demanded.

My readers will observe that I have

not followed anybody's line of argu-

ment. And I have endeavored only

to make suggestions for those who

are interested, and furnish hints for

be no better place to stop than here,

in favor of the day the Lord hath made, that all his saints should re-SIXTH LETTER FROM W. O. PHILjoice and be glad in it. From the The Sabbath controversy will nat- | very beginning a high estimate was put upon this day. That most suburally continue so long as the praclime and glorious vision of the betical outcome of a diversity of opinion on the part of good men and loved in Patmos was on this day. able scholars puts on the aspect it | Irenæus, who lived and wrote at now does in certain localities. There least a hundred years before Conwill be, if I may judge from the stantine, said, "The mystery of the working of my own mind on the Lord's resurection may not be celequestion, a continued unfolding of brated on any other day than the new queries and new suggestions as Lord's day." Tertullian, born about to the ground of Sabbatarian ideas, A. D. 160, says, "We have nothing wherever the Christian element is to do with sabbaths or other Jewish thus divided. I have not in these | festivals, much less with those of papers intended to convey the idea | the heathen. We have our own sothat the practice of keeping Satur- lemnities, the Lord's day, for inday as Sabbath is founded on illus- instance, and Pentecost." We find ory or wholly unsubtantial an Epistle of Barnabas not later grounds. Nor would I resort to than the middle of the second cenirony or ridicule as if to underrate tury, in which it is said, comment the strength and reasoning of an op. ing on a passage in Isaiah, "Ye ponent. But I have gone over most | perceive how he speaks; your presof the arguments extant, on this ent sabbaths are not acceptable to subject, and am by far more fully me, but that is which I have made decided in the opinion that it is the [namely this] when giving rest to Lord's will that one day of the week | all things, I shall make a beginning be in all ages set apart for religious of the eighth day, i.e., a beginning another world. Therefore also we duties, and that under the gospel dispensation this day be the first keep the eighth day with joyfulday of the week, than when I began | ness, the day also on which Jesus rose again from the dead." We the discussion. But I propose to might quote also from Justin Marmake an end of what I have to sav. tyr, who wrote in this same period, in this number, unless some special

and others; but

further study; and since there would above the Bible; why, Poperv

IV. You will say again "to the

law and to the testimony.", "Wha

have we to do with the command

ments of men to teach them for

doctrines?" If we put the Fathers

Now on this I have a word to say.

Logicians (if I have not forgotten

the fourth commandment or not.

or one where we might hope for betabout what was memorized thirty ter results, therefore, as the preacher says, a few thoughts and "I am | years ago,) put among their fallacies the "argumentum ad verecundiam." This is it, "there is danger I. In reference to Sabbath reform which is with you a favorite phrase. of speaking thus, lest you adopt by so doing, some error which the I would say two things: 1st. It whole world abhors." So we are seems to me quite absurd to sup frightened away from the real quespose that the esteeming of one tion. We might give illustrations day above another in this relation but it is needless. Popery! If it has has any tendency whatever to make the truth in it, why not follow its us more holy, inasmuch as there leading? And that the Roman Cathcould be no sacrifice, no crucifying olic Church has held the truth in of the flesh, no self-denial whatever reference to very many things, who in making the change. Grant if shall doubt? If it has taught that you please, that Constantine decreed | the church is above the Scriptures. the heathens' day of the heathen's we will not receive the dogma, but if it has taught and does teach that worship of false gods as a day for reason, common sense, sound judg rest and worship, throughout the ment, and above all, the Holy Spirit Christian world, and what under are all essential to the right under the canopy could be suggested as an standing of what God has revealed objection. We have said that Chris tian worship can not make the day | We have quoted from those living | what we ought to adopt and follow. more holy, and now say that heathen within half a century and a century ble way to put the question out of the Gentiles, but that is a very dif-serted therein his right to change its own story. By a private letter idolatry could never have done the of anostolic times. If these fathers of sight. No stone has been left un. ferent thing from the Sabbath of it, which was not the matter under day any injury. 2d. The facts in the church did not get their ideas turned to accomplish this object. Jehovab, sanctified at creation. It consideration. When he said he the case will, if I do not greatly err, from whom did they get them? Inprove that this dividing of the day asmuch as nothing is found in the is a necessity, is admitted in one quote Paul's remarks concerning the vindicating his disciples from the between opposing sects which agree New Testament that proves their form or another by all parties, and annual sabbaths and holy days of charge of Sabbath-breaking in the on all other points of doctrine and sayings false, inasmuch as nothing yet for the sake of opposing the the Jewish economy. This our cor- instance of rubbing ears of grain in duty, shows quite the reverse of a can be shown as probable in reference to the motive of this change reform tendency in any community. -that it was to gratify the flesh On this I could not speak without that it was in the interest of an interest of the no-Sabbath doctrine. offending, and so I forbear, hardly counter to that liberty in which confident still that I do not shrink from saying what should be said in Paul exhorts the Galatians to stand II. You say God rested on, blessed or if not confirmatory, at least in a

the first week of time. And in that these fathers have written, paragraph you quote from the 20th their testimony is in so far cumulattherefore the evidence in favor o Now, is there no significance in the litive. fact that the phrase "seventh day of the week" is not found in the swer to your question as to whether the Scripture says anything "about Bible, and that the first day of the a change in Sabbath week is used in the New Testament ance." I admitted as much as I not repeat this only to enlarge a by referring to what I have already said in reference to the change—a change in the penalty of its violalittle on what I may have hinted before. That the Jewish seventh day tion, a change in the manner of its observances which nowhere obtain under the new covenant. Who contends that the Jewish feasts, the passover, or circumcision are binding on Christians? But point me to the scripture that tells us of the change more than it tells of a Fathers is the simplest one in the change in the matter in question. world." And you say "that the one It was enough for Paul to say that and only sentiment held by them Christ our Passover is sacrificed was that the Sunday was a festival for us, and it was enough to say, let no man judge you in respect | find me a remark from any one of of a day, etc. I grant you on this the fathers indicating that aught point I should destroy what I built | that was addpted by them, and beup in reference to the perpetual binding obligation of the Sabbath, but for the explanation in my last paper. . But this is the ground now taken by all European scholars, both No, my brother, the early fathers English and continental. They generally agree in this, that the Sabbath of the Decologue is no longer in existence as a divine institution. Dr. Hersey, in his Bampton Lectures, for the year 1861, has advocated this view with great learning, ability and earnestness, and yet he maintains that the Lord's day is a divine institution to be perpetually the first day of the week is admitobserved. This is his principal proposition, "That the Lord's day is a (a festival on the first day in each | Sunday the Lord's day. week in memory of our Lord's resurection,) is a divine institution, and | you chose to call a fanciful idea, that peculiarly Christian in its character,

by implication in the New Testa-

the Jewish Sabbath.

III. But whether the law is found shipers of idols was one in seven, is easy to show that the transgresand that both forms of worship fel alike on the same day, and that day for the welfare of society, for the put one day back for Jewish observ defenses of morality, and the higher ance and restored to its original nterests of man in all respects, we place on the day of Pentecost, which feel authorized to speak, and eager | was the Lord's day. And the change was made in accommodation to the facts of longitude and the earth' speak in highest terms and with most emphatic utterances rotundity, which were not known by man at the time the day was insti tuted. I must insist the idea is not

all so fanciful. VIII. And now I thank you, Mr. Editor, most sincerely for the space you have given me for this friendly iscussion. If in your answer to my suggestions von may have asisted any of your brethren to a more full and firm persuasion in their own nind on this subject, or if I have contributed aught that can be of interest or profit to those who desire to pursue the subject further, our discussion has not been in vain. It will be seen that I have for the most part pursued a line of argument that is not hackeneved stale. I would refer the readers to Jonathan Edwards' three sermons on the subject, A. N. Arnold, in Christian Reniew, April, 1868, and what I regard as the soundest and most conclusive, a brief article in Smith's Bible dictionary, Olshausen, Lange, and a multitude of comnentators which I have consulted but not followed in these letters. have tried in my own peculiar method to suggest and hint rather than expand and elaborate.

Should I write further on the subject it should be in the interest of those who labor for the more holy and sacred observance of a day for Chris tian improvement, and restraining instruction, and careful and diligent self-restraint and holy consecration as one of the most effective of all the customs and observances on which

a reasonable hope for our country and our race can be predicated. W. C. Phillips. I. The Sabbath controversy will. pevond all question, continue until the teaching of the Scripture shall be respected as they now are not. Here, and here alone, is the difficulty. Let the question be submitted to the Scriptures, "without note or comment," and there is not a particle of difficulty about it. Scarcely they have done on this subject. The most artful dodging upon the terances have found their way into the public prints. At times, as we Sabbath of the Bible, Christian men That God rested on, blessed, sancti- culty, and that is, they contradict

is no positive directions as we have said before, either by Christ or his apostles as to how the Sabbath shall VI. But you say the doctrine of a change in the Sabbath was not The seventh day was crowned in they do not say one word about the earnestness, that if he will procure lives dear unto them" while they held by the early church, and "that this question of reference to the of the church, resting wholly upon human authority." Now, if you will came a custom of the early church, rested wholly upon human authori ty, I will stop all pretentions to be-Jericho until my beard be grown. represents God the creator, and the Sabbath of Jehovah. got their lessons from Christ and first-day Sabbath or the Sunday III. We are glad that our correhis apostles, and did not admit that this and that was wholly by human authority. That's what the Pope don't admit if I am rightly in-My quotation above from the epistle of Barnabas is in answer of your assertion. But that there was nothbath observances from the last to Scriptures, which treat only of the as if he were God, we know, and the days is that by Dion Cassius in ted. In the Greek church the two days are regarded as distinct. Saturday is called the Sabbath and those who keep the Sabbath build ance, began its career, we also know. upon the names of the seven planets ble maladies, and the remedy is to help but think that in that thing VII. Now, I would repeat what stantial." Well, what is there more we say is, that it is an appointment tronomers, which they arranged as any use for fire and water and a sheet that is not of Christ. "One man established that the institution of the miss use for fire and water and a sheet that is not of Christ. "One man established that is not of Christ." the Egyptians and Assyrians and Saturday above another bath has never been changea," nor man origin, said to be in some sit on; or if the patient can not sit Saturday above Sunday—"another the original weekly reckoning lost. The resurrection as a greater event the Egyptians and Assyrians and as being indicated in the New Testament, and having been acknowltament, and tament, and tame edged and observed by the apostles and containing his pretended revelor and containing his pretended revelor and containing his pretended revelor and severy man be fully persuaded in his thorough sweating by steam or other leads point in this control and containing his pretended revelor and containing his and their immediate followers as modern Parsees observed and Sabbath reform movement. It is vals, was always only a human ordinate of these planets presided in distinct from the Sabbath (a Jewish reverenced in the same manner as whether we shall have any Sabbath nance, and it was far from the in- of these planets presided in

to work on the first day of the week. seem at any period of the ancient lows: "In the year 1869, I discov Sabbath before the public, but to cupations." The fact, then, is simthose who have in the name of God | ply this: When the festival of Sunplace of the day he has commanded.

then guilt rests upon us. Nevertheinasmuch as the Scriptures are silent | is all! upon the subject. II. Nothing can be plainer as a fac than that God rested on the seventh day of the first week of time. We see a Baptist minister take the posi- tence: "Lay by him in store; Six days shalt thou labor and do all do not wish to give offense, but who does not know this to be true? We fourth head. Scarcely could any go space to follow him here and know that the word week is not further than he has in disregard can at present only say that his thou, nor thy son, nor thy daughter there, but the thing is, and is not of the fundamental principle of "Sabbath Manual" is a book that thy manservant, nor thy maidserv that enough? We wish we knew the best words to be used here, but and the Bible only, is the religion of know of none more appropriate than Protestants," and we call his atten- anxious to make out a case. He was those once employed by the Hon. Gerrit Smith, when he described it on the subject of quoting the Fa- unsafe for the jury to follow until as the silpperyness of the pettifor- thers. He says, "But of these we they had for themselves the testimo ger rather than the broad and manly course of the lawyer. Nothing truth in the most orthodox creed, The article referred to in the can be fraught with more mischief that can not be proved by their au- Christian Review, we do not re- enth part of the time, in all the range of religious discus. than an attempt to be smart with thority; nor a heresy that has dis- member to have seen, and therefore works six days, and then keeps as millions, that may learn what you sion is there a question where the the words of the Almighty! Nor graced the Romish Church, that can not offer an opinion on it. ingenuity of men has played such do we see any significance in the may not challenge them as its abet- There is no call for our correspond fantastic tricks as here. It would fact that the phrase, "the first day tors. In points of doctrine, their ent to write in the interest of keepseem impossible for either learning of the week" occurs eight times in authority is, with me, nothing. The ing holy the first day of the week. or duliness to do more than the Bible, for in every instance it is Word of God alone contains my as God has laid no such requirement put as a matter of fact in contrast creed."

with the seventh day of the week. V. It being admitted that the one hand has been practiced, while which is always the day before the doctrine of a change in the day of upon the other the most stupid ut first day; at least, it always has been Sabbath observance does not appear since the close of the first week of in the Scriptures should settle it, we time. But if our memory serves us, think, that no such change has been have for these forty years waded the word Sabbath is applied some effected by divine direction. As to through volume after volume of sixty times in the Bible to the sev- the matter of a change in the man these works, asked ourselves the enth day, and is there no signifi- ner of Sabbath observance under question, What does all this mean? | cance in that? The idea that the | the gospel, that is not pertinent to How can men, with the Bible before seventh day had temporary elements this discussion and only appears them, professing to respect its teach. in it is not the fruit of any Bible here because an attempt was made ings, say such things about what it statement, but is purely a conject. to construe words employed by plainly says, as they do? Men | ure. We certainly do not contend | Christ concerning the nature of Sabhave seemed to try in every possi. that the Jewish ritual is binding on bath observance to mean that he asrespondent seems to see, as he con | order to procure something to satisof high standing will argue in the fesses that in it he contradicts him. fy their hunger, showing that the self. This should certainly restrain usurping priesthood, that it ran We think, however, we have learned him. We are not uninformed of interest of humanity. This conwhere the difficulty really lies. The the position taken by English and cerned the method of Sabbath obwhole struggle is to get around the | Continental divines on the Sabbath | servance, and not the question of its day involved in the controversy, question. They all have one diffi. change or abrogation.

named after him, and was ordained manded to be kept, for this was by again quote as authority Dr. Justin a festival to celebrate his triumph a special act of God himself made Edwards, nor any others he has over chaos in the creation of the holy. Not only was it made holy, named, on this subject. Nor will world. The Sunday obtained its but it was commanded to be kept he after that doubt the truth of the celebrity by being named after the holy. That the New Testament statements we have made concern-

VIL A very good account of the represents the idolatrous sun-wor- spondent respects the Sabbath prin- origin of the names of the days ship of the heathen. We are not ciple, but are sorry that he does not of the week among the Egyptians surprised that our correspondent apply it to the Sabbath of Jehovah, and other Eastern nations is found should be rather strengthened in his That at a somewhat early day in the lin the New American Cyclopedia, in faith in the Sunday Sabbath, as he history of the Christian Church the an article under the heading Week, evidently has studied with more mystery of iniquity began to work, as follows: "The only explanation care its supporters than he has the and the man of sin began to speak of the origin of the names given to Sabbath of the fourth command- that at this time the heathen Sun- his Roman History (book 37, c. 18, ment, and yet he confesses that day, as a festival of human contriv- 19), they were founded, he says,

published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the sixth to Jupiter of 204 pages, by Frank Beard, published in 1846, Vol. 2, p. 270, to Mercury, of the 1846, Vol. 2, p. 270, to Mercury, of the 2046, Vol. 2, p. 270, to Mercury, of the 2046, Vol. 2, p. 270, to Mercury, of the 2046, Vol. 2, p. 270, to Mercury, of the 2046, Vol. sion of the law of God is sin, but says, under the heading, "Lord's and of the seventh to Venus." Conthe transgression of human laws, day," "To return, however, to the cerning the Sabbath among the anwhether of the church or of the nature of this observance in the cient Assyrians there is an interest state, is not necessarily sin. But Christian Church, we will merely red ing statement made in a book called every well-informed person on this mark that in later times we find Assyrian Discoveries, by George subject knows that nowhere in the considerable reference to a sort of Smith, and published by Scribner. Scriptures is it declared to be sinful | consecration of the day, it does not | Armstrong & Co., in 1875, as fol Our correspondent himself knows church to have assumed the form of ered among other things a curious that should he declare a man a sin- such observance as some modern re- religious calendar of the Assyrians ner who worked on the first day of ligious communities have contended in which every month is divided the week, he could not sustain the for. Nor do these writers in any into four weeks, fand the seventh charge by a single passage in the instance pretend to allege any di- days, or 'sabbaths," are marked out Bible. In the end it will be found vine command, or even apostolic as days on which no work should that we are to have no Sabbath, or practice, in support of it." "In the be undertaken." The spirit of the we must accept the one appointed laws of Constantine (A. D. 300), a closing remarks of our correspond by God. The attempt to impose on | cessation from work on the Lord's | ent is excellent, and we assure him the Christian world the heathen day was first enjoined, but with an of our hearty good will. We are Sunday in the place of the Sabbath express exception in favor of the sorry, however, for his reference to God has appointed will in the end labors of agriculture." (See Jortin's Jonathan Edwards. His book upon fail. And this prepares the way for Remarks on Eccles. Hist. iii., 236.) this subject we have read. and we saying that what is called Sabbath "Chrysostom (A. D. 360) concludes are forced to say that it is not only desecration is not to be charged to one of his Homilies by dismissing partizan in its character, but unre those who are bringing the Bible his audience to their respective oc- liable in regard to some of its most important statements and quota tions. He also, in one instance imposed upon men the keeping of a day was introduced into the church contradicts statements of his outday not commanded by him in the it was by men upon their own au- side of this work. In his book he thority, not as the Sabbath nor in seeks support for a Sunday Sabbath But we frankly admit that if God the place of the Sabbath, but as a from 1 Cor. 16: 1, 2, on which he has appointed the keeping of the festival. In these times there was says, "This laying by in store was first day in the place of the seventh, not set up for it even the plea of not at home, for that would not spostolic example. It was simply prevent gatherings when he should less, we can not see how this can be, and only a human ordinance. That come." In the note on this passage supposed to be by him, in a book IV. Yes, we do say again, "To entitled, "Testament with Notes," the law and to the testimony," and | published by the American Tract we are filled with mortification to Society, we have the following sen

tion our correspondent has under his at home." But we have not Protestantism, namely, "the Bible, criticism. He was altogether too tion to a remark of Dr. A. Clark, a faithful lawyer to his client, but may safely state, there is not a ny offered on both sides. on any one. The way to keep it according to the Scriptures is to attend to the business concerns of life

ent is prepared to honor Jehovah in the keeping of his holy day, and to urge that duty upon others, our col-Sabbath was an institution in the

wealth of Peunsylvania, for although no well informed and well disposed person would, under ordinary circumstances, seek its enforcement, VI. That our correspondent will there are always enough "of the and sanctified the seventh day of way of sanction and favor of what fied, and commanded to be observed and misconstructhe Scriptures. The have to revisit Jericho is certain, we baser sort " whose highest ambition the seventh in the order of days, as trouble is, the fourth commandment think, as we have proved beyond is to "play in dirty water," to work they occurred in the first week of condemns them, and they wish to question in another paragraph that evil with it. After all we are not of Exodus at considerable length. | ive and but little short of proof pos- time, is certain from the reading of get rid of it, and this they seek to in the beginning of its observance | disposed to complain much at these the sacred record. To get rid of do by their cunning, but false in no claim was set up for Sunday as annoyances as we fully believe they V. I misspoke myself when in anthis simple statement, men have terpretations. With all their talk, an institution of divine appointment. will, through God, work for good. wriggled and turned this way and they have never yet proved that the As Dr. Neander says, "It was like Notwithstanding Satan often seeks to that, until one is filled with shame | phrase "Lord's day-" means the first | all other festivals, an ordinance of | appear as an angel of light, yet he and amazement! Outside the day of the week, which is essential human appointment. "In Dr. Pres- frequently defeats his own ends by no less than eight times? I would did. On this I need not dwell only Scriptures, in the world, another to the argument. They seek to sense's "Early Years of Christian- his overdoing, and in this we reday comes up as the rival of the make us take for granted the very ity," Vol. 2, p. 368, he says: "No joice. What a relief to know that one named in the Bible, and with a thing they ought to prove, which claim to a divine institution of the God makes the wrath of man to boldness and persistency that is they can not do, and then they pro- Lord's day was advanced in the praise him, restraining the remainhad temporary elements that were observance. But you-will note that strange beyond expression, seeks to ceed as if they had. If the doctors early ages." We know whereof we der. We trust these dear friends not to be binding forever, will not the change spoken of by Christ and clothe itself with the powers and you name would give us Scripture, affirm when we say that in the be who are "hunted as partridges upon be denied. It is classed with those his apostles is all nugatory. There honors only given to the day it seeks instead of their tedious and un- ginning of Sunday observance it the mountains" will have the grace to rob. Of the seventh day only scriptural homilies, it would much was only treated as a festival of the to suffer the extreme penalty of this does the Bible speak. Its rival, the better meet the demands of the case. | church, and not an institution of unjust law without a murmur, takfirst day, is not even named as a Now every one knows who is ac- divine appointment, and say to ing the "spoiling of their goods joyday blessed and sanctified by God. quainted with the Scriptures that our correspondent, in all candor and fully," moreover "counting their Eden ere the deceiver had beguiled divine institution of the Sunday a copy of J. N. Andrews' History of suffer for conscience sake. We the fountain of our humanity. The Sabbath, but all know that many the Sabbath, second edition, pub- commend their case to the rememfirst day had its source in heathen- times they do speak of the seventh- lished by the Seventh-day Adven- brance of our Zion, asking that truth, and love him with all your dom, where reigned darkness and day Sabbath. If there is a moral tist Publishing Association, at Bat- prayer may be offered to God in heart, there is no doubt but that he dislike of the Creator of the world. element in the Sabbath command- tle Creek, Mich., and carefully read their behalf in all the churches, and The day blessed by Jehovah was ment, it is certainly in the day com- it, he will, in our opinion, never around every altar of prayer, and in be, we hope that collections will be taken in the churches to relieve them from any pecuniary sufferings that sun, the chief idol of the heathen treats as of no account the Jewish ing the nature of Sunday observ- may be brought upon them in title world. The seventh day Sabbath sabbaths we admit, but not so the ance in the early days of its exist-struggle against the oppressions of you. But in a matter of so great tyranny, sectarian prejudice, and satanic hate.

HYDROPHOBIA AND PNEUMONIA. WESTERLY, R. I., July 4th, 1877. To the Editor of the Sabbath Recorder: When I think of 2d Kings 2: 9 and the connection, I feel that I am not doing well, as I read from time to time of deaths by hydrophobia and by pneumonia if I remain silent, when I know of a remedy that will speedily cure either of those terriupon ground not wholly "unsub- This we never have disputed. What known to the ancient Egyptian as- be found in every family that has festival on the seventh day in each | Christians do the Bible. But it is at all. The Sabbath is an appoint- tentions of the apostles to establish | turn over some hour of the day; | ways that in sweating by steam or | Let us therefore follow after the week), the obligation to observe the opinion of all antiquarians that ment of God, and can only be main- a divine command in this respect, and thus each day came to be other means, the internal heat must, things which make for peace; and business, and of preparation for a enth day of the week in all parts of the opinion of that book is horrowed. which is denied both expressly and very much of that book is borrowed tained by an appeal to his authority, far from them, and the early apos named for the planets to which be kept as high as the external heat from the Old Testament. Dr. Baum-and his mind can only be learned tolic church, to transfer the laws of its first hour was dedicated. Com-and all is safe. I have read many tament." But I incline to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains docirines and facts actually by an appeal to the Bible. It is impossible to the opin- tains to the opin- tains docirines and facts actually by an appeal to the Bible tains to the opin- tains docirines and facts actually by an appeal to the Bible tains to the opin- tains docirines and tains actually by an appeal to the Bible tains to the opin- tai ion that there is a moral element in borrowed from the Jews. Now the possible to control men's consciences at the end of the second century a hour of the first day, and allotting phobia but have no confidence in dated Rochester, May 20th, 1873, day in honor of the resurrection, or availed nothing toward its design. C. C. STILLMAN.

what is said in the New Testament as far as does that of the Jewish. State laws or municipal regulations, to take place; for men appear by mamed, the first hour of the second that the patristic writings against ural supposition than in the original to take place; for men appear by mamed, the first hour of the second that time to have considered labor. sabbatizing has reference only to division of time, the day of the wor- and all is lost, and that authority is ing on Sunday as a sin." Kitto's Sun, of the third day to the Moon, THE BLACKBOARD IN THE SUNDAY shipers of God and that of the wor. only respesented by the Bible. It Encyclopedia of Biblical Literature, of the fourth to Mars, of the fifth School is the title of a neat volume | Dear Sister, -Yours of the 15th sign and means of being made holy not apply with equal force against

lished by Jesse, Haney & Co., 119 Nassau St., New York. This book will prove a great assistant to those having charge of the blackboard exercises of Sabbath-schools, and will enable a person with a taste for this | mand. Read it carefully-Exod. invaluable department of Sabbathschool work to acquire, readily, a degree of proficiency which, unaided, would require much time and toil. It is copiously illustrated, and should be regarded as an indispensable adjunct of every school.

Editorial for April, 1866, in Earnest Christian THE SABRATH

an act of disobedience in us to observe the seventh day of the first day of the week as being holy to the week in all parts of the world. This day Adventist, but a member of the Methodist Episcopal Church, and an earnest inquirer after all truth. Will you not give us some light through the Earnest Christian on this subject

We would not knowingly pervert the Word of the Lord. Our aim is lay upon him. Give him love from to understand the Bible, and we lever hesitate a moment to receive ts teachings because they come in conflict with any of the notions or practices of the age. We do not feel afraid of the truth. It is that which makes us free. The question asked by our brother is an important one. It has been suggested to our mind, and we doubt not to the minds of many of our readers. Let us consider it candidly. The fourth commandment reads: the Sabbath day to keep it holy. thy work; but the seventh day the Sabbath of the Lord thy God in it then shalt not do any work can not stand the ordeal of sound ant, nor thy cattle, nor thy stranger that is within thy gates; for i six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day

wherefore the Lord blessed the Sabbath day and hallowed it." Exod. 20: 8-11. What is the es sential thing in this command? is evidently to keep holy one sevsacred unto the Lord one day, meets
the letter and spirit of this command. He keeps the seventh day not say this, and who have not the Lord thy God, Saturday, the Jewish mand. He keeps the seventh day holy. The proportion of time between the working days and the day of rest is the main thing. It is change of observance from the last upon it. Whenever our correspondworked six days, and then rested. days. He requires of us to do the same. He that works six days, and umns will be open to him, and we the day following, keeps the sev-will bid him a God speed in his enth day. Should he work nine that he is the Lord that doth sanctify and decide that Friday "was the them" (Ex. 31; Lev. 19, 23, 26; preparation day, 2 c., the day be-In this week's RECORDER there of the Revolution, he would abro. than many, having set it forth more and, so far as we are informed, will should be observed as the Sabbath

FRUIT AFTER ITS KIND. pears a letter of a correspondent of the Crawford Journal, of Meadville, Pa., of July 5th, which tells is evident; for, as he made the we learn that other persons than those named in this article have been threatened with prosecution for working on Sunday, one of whom is Eld. Joel Greene, who worked in his garden on that day. This shows gaging in secular avocations. . . shall make it good," declaring what is not the Bible Sabbath, and hence clearly the danger of allowing the Sunday law of 1794 to remain on the statute books of the common voyage around the world in an eastbath day to keep it holy. And our ability to do this does not depend

observe Sunday as a day holy to the Lord-if you abstain from all secular labor and worldly pleasure on ways, nor finding thine own pleasure, nor speaking thine own words," victory over the world, triumph over every place of secret retirement for | death, and an abundant entrance incommunion with God. Also, if need to his everlasting kingdom on high. But if you conscientiously think day holy to the Lord, if you observe it with all strictness and fidelity, I do not think the Lord will condemn hortation applies: "Let us walk by

> personally witnessed, quite likely to We feel a great respect for those the Lord, subject themselves to all Sabbath. But, beloved, we can not you are doing a work of supereroga-

answering questions respecting the for any other reason, without Bible I have read carefully several times, Sabbath, after her husband had be authority, instead of the seventh in and I see no argument against the gun to keep it:

ined the Sabbath question thoroughlv. and I am sure I have light upon it-true light from the Lord. The We are obeying the original com-20: 8-11. What does it command? That we are to keep holy the seventh day, i. e., every seventh day. The addition of seventh day "of commands us to keep holy the seventh day of the week. Not one. What God requires is one-seventh every seventh day. That is all. There would be an impossibility for I show in an editorial in the Earnest Christian for April, 1866. Read it carefully. Compare what I say with the Bible. You will find scriptural one. I want your husgreat respect for him, but he is under a bondage that God does not

> Your brother in Jesus. B. T. Roberts. BEACH POND, Wayne Co., Penn.,

know how the matter looks to you.

God bless and lead you into all truth.

Dear Bro. Roberts,-Before me ies your letter of May 20th, 1873, in reply to my wife's of May 15th. You speak of the Sabbath, and of your editorial in the Earnest Chris. | Saturday the Sabbath, and Sunday tian for April, 1866, which you wish the first day of the week. I see not me to read carefully. I have done the force of the objection, since the so, and my wife wished me to answer the letter. If I do so, you would not expect me to adopt your reasoning and deductions unless my reason and conscience are satisfied therewith. Will you allow me, with the little acquaintance between us, the same freedom as with any familiar friend?

You have examined the Sabbath question thoroughly. You ought, therefore, to be well informed. And Whoever as there are thousands, and perhaps "true light which lighteth every not necessary to prove that the having never read the Bible through, to the first day of the week was nor had their attention turned much made by competent authority. God to the subject of the Sabbath: and day, which is the only weekly Sabas the Sabbath is of great impor-He rested one day after working six tance, being designated "a sign be- day, "leaving us an example that tween God and men throughout ye should follow his steps." then observes as holy unto the Lord their generations that they mayknow days and observe the tenth as a Isa. 56, 58; Ezek. 20); and as you fore the Sabbath;" that the seventh day of rest, as was attempted by the French infidels in the bloody days rate the Sabbath. That God did not clearly on some points, declaring the forever be the Sabbath; that, a intend that the same absolute time | Bible to be "the only rule, and the cording to history, not only the disworld, it is impossible. Time varies practice; and as your influence is cording to the commandment, but with every variation of longitude, extensive, you ought yourself to Christ also did this, and, having At the very moment while we are follow the light, and speak and finished his work on the sixth day, worshiping God on Sabbath even- write God's word according to the lay down and rested in the grave ing, the Christians in China, who inspiration of him, "who has said during the whole of the seventh day design to keep as Sabbath the same day as ourselves, are en and shall do it, who has spoken and only; that the first day of the week Let a person who is strict in the you now say to my wife, to all that can not be a Christian Sabbath, but observance of the day which we call that can hear or read, that the Sab- is a mere sham, and hence no intel-Saturday, as the Sabbath, make a bath has never been changed. You erly direction. Let him keep an ought to be able to say, and make for the Sabbath in good faith. The accurate note of time; when he it as plain and sure as ink on pa- idea of substituting it for the Sabreaches New York he will find him. per can make it, "We are obeying bath did not originate in any obediself keeping the same day for Sab- the original command, Ex. 20: ent, docide reading of the Bible, but bath that the people there generally observe. What is he to do? Shall 8-11, 'Remember the Sabbath probably in the idea of doing somehe change his day, and for once day to keep it holy. Six days shall thing honorable or meritorious, or keep the sixth day instead of the thou labor and do all thy work; opposing the Jews. But however seventh? Was he guilty of the sin but the seventh day is the Sab- it may have arisen, there is no probof Sabbath breaking while doing the bath of the Lord thy God; in it ability of its being in accordance utmost in his power to keep the Sabbath? Was it possible for him thou shalt not do any work," &c. with God's will in any way to do better than he did? And has It commands that we are to keep pressed. God so arranged it that his children | holy the seventh day, i. e., every can not keep one of the most im- seventh day; not a seventh day portant of his ordinances, under hebdomadally from any point of ing "the Sabbath day according to circumstances which often do arise, hebdomadally from any point of ing "the Sabbath day according to even when they try to the utmost of reckoning which any man or set of the commandment;" but the diffitheir ability? The very idea is men may choose, and for any reason culties do not release the clearly as preposterous! God's words can be which they may choose, as a thing pressed obligation. Union, human kept. We can remember the Sab- for commemoration, but from God's sympathy, influence, harmony, and upon the fact whether we travel to which he gives in the commandment, suffering with Christ, and being his he east or west, or whether we stay and with the design given in Ex. friends while doing whatsoever he

man's abrogation and substitution, terred by the difficulties. that day not doing thine own the week. There is not one what I say? If so, I should like to will accept you, as he has done "What God requires is, one-seventh terests all appear to be, only that thousands of others; give you the of the time—every seventh day," the Word of God excludes it. You you ought to observe Saturday as a er shall, in some positive way, annul of Sunday) before you can stand importance, uniformity is desirable, once, and first day perpetually there edge, ever attempted. As if it can be had without a sacrifice after, whenever and as long as a abundant, proof wanting. of principle. Here the apostle's ex- backslidden church or ambitious the same rule." A community brought up to observe both days is. in the second generation, as we have or social standing, or for the pur- opinion in this, that the seventh historical event.

the inconveniences and the reproach | day according to the Bible; and I and was therefore Lord of, and conarising from keeping Saturday as myself believe, without the least sequently this was the Lord's day pneumonia. It has been proved in the that regardeth not the day to tally thrown it away—trampled it.

You say: "There would be an expectation of the that regardeth not the day to tally thrown it away—trampled it." many cases. But remember al- the Lord, he doth not regard it. under foot—made it a day of extra impossibility for us to keep the sevthings wherewith one may edify and day no otherwise made holy than the world." Do you indeed show by men's view of propriety. But this in the Earnest Christian for

with deep interest. I have exam- rest with him in his kingdom; and who call the first day of the week the Christian Sabbath and the Sabbath has never been changed. Lord's day are disobeying God, and teaching for doctrine the command. ments of men. I believe you might do much toward encouraging and bringing about obedience and a proper regard for Bible designation. the week" is man's addition. There The F. M. Church ought to take is not one passage in the Bible that this view to be consistently above other denominations, for they certainly are so in some things. If you of the time—every seventh day, not are not thus minded, it is incumbent every sixth day, or tenth day, but upon you to show clearly from Scripture, history, or something else, why the first day of the week should be observed. Show one side or the other clearly-fully. Reckon it not little, unimportant, or contentious. For the question appears that the view which I present is the not to be, What day is the Biblion holy day? but, What shall we speak band to read it carefully. I have a or how shall we clear ourselves without the Bible to rest upon? And you propose the puzzle of the earth's revolution as a confounding argu. me, and drop me a line and let me ment against keeping the seventh

You object to the phrase, "of the

week," after "seventh day," he.

cause it is not found in the Bible We might exclude many terms now in common use, and adopt many uncommon terms, if we followed the Bible fully. We should always call word week in Bible translation and in common language always includes the idea of seven days, the last of which is God's, universally designat. ed Sabbath. I see no possibility of mistake or difference of opinion aris. ing from reading the Bible. All must agree with you that "the Sal. bath has never been changed," We might safely add, "and never can be," and, therefore, necessarily ey. ery one who keeps the first day is disobeving the original command The Bible Sabbath, the seventh day, "light from the Lord" except the Sabbath, is the only Christian Sabbath. Its obligations are not transman that cometh into the world." ferable. God has made and authorized no change, and therefore there can be none. He calls the seventh bath hinted at in the Bible, his holy

Every intelligent reader must see sufficient rule, both of our faith and ciples rested the Sabbath day, acligent Bible reader can keep Sunday

-An intelligent reader may see the great difficulties in the way of keepbeginning point, and for the reasons help may seem very desirable; but 31, a sign of sanctification, and with he commands us, is much beiter. It So, dear brother, if you carefully his reckoning continued, without is not acting in good faith to be de-

or addition of the first day of | Can you prove the contrary of passage in the Bible that commands see it; for then you will settle my us to keep holy the first day of the mind on that side of this question, week; not one. How, then, can on which my education, natural inthere be any such obligation? clinations, friends, and worldly inperpetually, from the beginning to will prove what I think you are unthe end of time, or, at least, "till der the strictest obligation to prove all be fulfilled;" or till the law mak- clearly (if you advocate the keeping or tenth day, but every seventh day; world; yet what I think no man that is all." Not any eighth day for ever did prove, or, within my knowlonce, and first day perpetually there- edge, ever attempted. Assertion is

In conversing with men on this men may devise it out of their own (in their view) very odious subject, heart, for the purpose of honorable I find very little if any difference of pose of celebrating some important | day-Saturday-is the only Sab bath spoken of, hinted at, or kept in Such language as this might be Bible times; that this was the Sabused by one observing the seventh bath which Christ made for man, room for doubt; and, as far as I spoken of by John (if he speaks of have yet been able to judge, every- any special day of the week); and If not, then the seventh day of the than the creation; and that the

remembrance of the Creator as a seventh day of the week which does

cessive week, is God's S. order, the only day o and there is no reasonabl ical argument against i men circumnavigate the ward the east, they make day, so that those statio on that the seventh day or the last day of March circumnavigators reckon day of the week, or the April, when the months in 1877. But if they sail they lose a day, so that enth day will be called the by those stationary. [In at your article in the Ear. tian, you will see your reversing the increase an of days.] What then? did men refuse to obey G Galileo proves that the round, and that all parts not lighted at the same because, when they un keep the Sabbath of the ing to the east, they can keeping what their frie the sixth day; and when the west, they finally kept at home called the eigh day? Let no rebellious tice, or institution be because men sailing east not come around with the of the week, month, or ye settled in one place. be as submissive to the wiitings as they are to written reckonings, and they come around the docilely to the observ compare reckonings, control, but to submit. can sail again, not with a

the first day of the Wa

day of man's appointme

God a How much

fairet it would be to sey.

enth day the seventh

week the last day of the

and so on perpetually for

more or less revolution of than it has really made reckoning compared and is simply an acknowled; that fact, and not a basis ing God's order. It is i unless we have perfect in chronometrical, and ma instruments and calculatio the seventh part of the impossible for all to keep time in different meridian there is no such comman necessary to study out a possibilities of an imagi mand. The real comman holy the seventh day in o Scripturally and revolution sents itself, according to physical and moral laws. six working days of the s is easily understood and practicable.

but with a true, correcte

ing. By changing places

ridians, they have with

The seventh day in di or reckoning (and tha enough, so that we need find a better), was made ] seventh day's failure of n in the New Testament, by of proceedings of precise en of by the four evangel the Acts of the Apostles no one really doubts the reckoning has come dow that the world, head church, backslidden the have become, are keepin ally what they believe that day universally sp the Bible as the Sabbati nowhere hinted at as in cred—the first day of th "One man esteemet

above another "-Satur Sunday-" another ester day alike. Let every n persuaded in his own m nest Christian. What tion of Paul? Do you wish others to think, as tion to the text plainly he intends either to reb servance of the Sabbat to the commandment; what day was kept as a whether any day at a only let every man course as will satisfy h and it will, in every ca Sabbath of the Bible. er day, with no Sabbat equally acceptable to G contrary, is not the moon, or set days for c another regards all the Or, to apply it to ou one esteems Christma Friday as holy days gards them like other are not enjoined, so " be fully persuaded in h

Certain regulations l joined, and consequent atory, and not sinfu they were all fulfilled, so suddenly, fully, pe evidently passed awa it plain that the man regard them, or t did, was better or wo view. Like esting n they were left to ever ment. But did God any such license w logue? Did they to indifference that cer which binds God and in one bundle of life rest, in perpetual mer and all creatures original God's sanctifying m be fitted to inherit that remains to the of which the earthl type?

1 have compared With the Bible, and 

and read like him, and fitted to keep the final rest with him in his kingdom; and who call the first day of the week the Christian Sabbath and the Lord's day are disobeying God, and teaching for doctrine the command. ments of men. I believe you might do much toward encouraging and bringing about obedience and a proper regard for Bible designation. The F. M. Church ought to take e Bible that this view to be consistently above other denominations, for they cerone-seventh tainly are so in some things. If you enth day, not are not thus minded, it is incumbent nth day, but upon you to show clearly from Scripture, history, or something clse, why the first day of the week world. This should be observed. Show one side or the other clearly-fully. Reckon it not little, unimportant, or contentious. For the question appears not to be, What day is the Biblical holy day? but, What shall we speak. I have a or how shall we clear ourselves without the Bible to rest upon? And you propose the puzzle of the earth's revolution as a confounding argument against keeping the seventh

> week," after "seventh day," because it is not found in the Bible We might exclude many terms now in common use, and adopt many incommon terms, if we followed the Bible fully. We should always call Saturday the Sabbath, and Sunday the first day of the week. I see not the force of the objection, since the word week in Bible translation and in common language always includes the idea of seven days, the last of which is God's, universally designat. ed Sabbath. I see no possibility of mistake or difference of opinion arising from reading the Bible. All must agree with you that " the Salbath has never been changed." We might safely add, "and never can be," and, therefore, necessarily every one who keeps the first day is disobeying the original command. The Bible Sabbath, the seventh day, the Lord's day, the Sabbath of the Lord thy God, Saturday, the Jewish Sabbath, is the only Christian Sabbath. Its obligations are not transferable. God has made and authorized no change, and therefore there can be none. He calls the seventh day, which is the only weekly Sabbath hinted at in the Bible, his holy day, "leaving us an example that ve should follow his steps." Every intelligent reader must see

23, 26; preparation day, i. e., the day before the Sabbath;" that the seventh the truth day was the Sabbath, is the Sabbath. orth more and, so far as we are informed; will laring the forever be the Sabbath; that, acand the cording to history, not only the disfaith and ciples rested the Sabbath day, acfluence is cording to the commandment, but Christ also did this, and, having peak and finished his work on the sixth day, ing to the lay down and rested in the grave has said during the whole of the seventh day poken and only; that the first day of the week iring what is not the Bible Sabbath, and hence to all that can not be a Christian Sabbath, but at the Sab- is a mere sham, and hence no intelged. You ligent Bible reader can keep Sunday and make for the Sabbath in good faith. The nk on pa- idea of substituting it for the Sabe obeying bath did not originate in any obedi-Ex. 20: ent, docile reading of the Bible, but Sabbath probably in the idea of doing somedays shalt thing honorable or meritorious, or thy work; opposing the Jews. But however it may have arisen, there is no probod; in it ability of its being in accordance with God's will in any way exto keep | pressed.

An intelligent reader may see the great difficulties in the way of keeping "the Sabbath day according to the commandment;" but the difficulties do not release the clearly exa thing pressed obligation. Union, human om God's sympathy, influence, harmony, and e reasons help may seem very desirable; but andment, suffering with Christ, and being his en in Ex. friends while doing whatsoever he and with he commands us, is much beiter. It without is not acting in good faith to be destitution, terred by the difficulties. Can you prove the contrary of

not one what I say? It so, I should like to commands see it; for then you will settle my ay of the mind on that side of this question, then, can on which my education, natural inoligation? clinations, friends, and worldly ine-seventh terests all appear to be, only that ath day," the Word of God excludes it. You ginning to will prove what I think you are unast, "till der the strictest obligation to prove law mak- clearly (if you advocate the keeping ay, annul of Sunday) before you can stand enth day; world; yet what I think no man h day for ever did prove, or, within my knowlilly there- edge, ever attempted. Assertion is long as a abundant, proof wanting.

ambitions In conversing with men on this their own (in their view) very odious subject, nonorable I find very little if any difference of opinion in this, that the seventh mportant day-Saturday-is the only Sabbath spoken of, hinted at, or kept in might be Bible times: that this was the Sabseventh bath which Christ made for man, le; and I and was therefore Lord of, and consequently this was the Lord's day far as I spoken of by John (if he speaks of any special day of the week); and weighed that the institution of the first day the Sab- of the week as a day of rest is of huiged," nor man origin, said to be in honor of ning lost. the resurrection as a greater event lay of the than the creation; and that the th. But great and good have been blessed with seccess in keeping it.

You say : "There would be an impossibility for us to keep the sev-I have read carefully several .t ator as a seventh day of the week which does made holy not apply with equal force against

the first day of the week, or any to the examination of my wife and hav of man's appointment as well me, and ask an expression of views. day of God's. How much clearer and I may say that when a man has befairer it would be to say: "The sev- fore him the task of explaining the enth day—the seventh day of the Bible so as to make it harmonize with the customs of society, and and so on perpetually for every suc- finds that the plainest reading is nessive week, is God's Sabbath, his contradictory of such customs, he order, the only day commanded; must either abandon the task as and there is no reasonable or phys- hopeless, or throw away the evident ical argument against it." But as reading, and get some kind of view, men circumnavigate the earth to- far-fetched or forced, which will ward the east, they make one extra harmonize. There seems a neday, so that those stationary reck- cessity for such harmony, but

of the week, month, or year as those with or without authority from God

settled in one place. Let them set up a new day unauthorized by

be as submissive to the inspired | Scripture, and make the obligation

witings as they are to their own equal to that of the Snbbath perpet-

written reckonings, and then when ually, universally, and without a word

on that the seventh day of the week, it is not absolute; for a man or the last day of March, which the may break away from human ambiircumnavigators reckon the first tions and fashions, and rest on the lay of the week, or the first day of solid foundations of the sure Word until when the months so come as of God that shall stand forever. I June, instant. It appeared on the in 1877. But if they sail westward, find nothing Scriptural in your view. trial that Mr. Waldo was seen to they lose a day, so that their sev- If it is so, I do not see it. Would anth day will be called the first day any candid and free reader get the those stationary. [If you look idea that those who knew more conrarticle in the Earnest Chris- about Jesus than any other men tian, you will see your mistake by ever knew, as much of the commandreversing the increase and decrease, ments as any, felt the obligation of of days.] What then? Shall can- obedience as much, rested the Sabdid men refuse to obey God because bath day according to the command-Galileo proves that the earth is ment, and, when the Sabbath was could rely on the fact alone that the round, and that all parts of it are past, came at the rising of the sun not lighted at the same time; or on the first day of the week, to perhecause, when they undertook to form a work appropriate to the six lic or private. keep the Sabbath of the Bible, sail- working days, but not appropriate ing to the east, they came around to the seventh, and found an astonkeeping what their friends called ishing miracle performed, which the sixth day; and when sailing to they were not disposed but joyfully the west, they finally kept what those | forced to credit, and which has, in at home called the eighth or first later centuries, become the basis of day? Let no rebellious spirit, prac- a weekly memorial day; and whose tice, or institution be entertained all was involved in their devotion to because men sailing east or west can God, ceuld or did trample under not come around with the same day | foot the fourth commandment, and,

docilely to the observatory to mitted to the future by tradition or compare reckonings, not to writing to show any such acts? control, but to submit. Then they | The plainest and only view which can sail again, not with a deceitful, a free, unbiased reader would get is, but with a true, corrected reckon- that "the seventh day is the Sabing. By changing places and me- bath," and always has been; and as ridians, they have witnessed one the institution is perpetual with all more or less revolution of the earth its obligations, the reckoning must than it has really made. Their be God's, for no other can establish reakoning compared and corrected the day, nor fix any obligations is simply an acknowledgement of Knowing the seventh day, and that fact, and not a basis for refusknowing that men have professedly turned away from God's holy day ing God's order. It is impossible, unless we have perfect mechanical, and stigmatized it as Jewish. bechronometrical, and mathematical cause they indged that they had found instruments and calculations, to keep an event more worthy of commemothe seventh part of the time, and ration than the thing upon which impossible for all to keep the same God bases his Sabbath, no man, time in different meridians. But as thoroughly read, and having well there is no such command, it is not | weighed the matter, should attempt necessary to study out all the im- a reconciliation between God's resents itself, according to God's own first day can be Scriptural." To physical and moral laws, after the live in good faith, he must speak six working days of the same week, this out and act it out; and, at is easily understood and perfectly whatever cost of influence, support, or circumstantial comfort, come out The seventh day in divine time from the backslidden church, and, or reckoning (and that is good as far as possible, have compassion enough, so that we need not try to on the ignorant, and those that are find a better), was made precise and out of the way, and teach them the absolute at the six days' fall and | way of the Lord more perfectly. seventh day's failure of manna; and Then, instead of holding out to the in the New Testament, by narratives | world simply the bold profession of proceedings of precise days spokthat the Bible "is the only rule, en of by the four evangelists, and in and the sufficient rule, both of our

that the world, headed by the You say I am under a bondage. church, backslidden though it may | Why so? Because I receive God's have become, are keeping intention- Word as true and obligatory, withally what they believe to be not out hesitation, studied or reserved that day universally spoken of in explanation, or fear. I have tried the time for such labor; has orthe Bible as the Sabbath, but a day to reconcile the Word with the popnowhere hinted at as in any way sa- | ular practice. I never saw any harmony between them. Whenever I "One man esteemeth one day examined the First-day observance, above another"-Saturday above I felt that here was a lame or dark Sunday-" another esteemeth every | point in our faith and practiceday alike. Let every man be fully something not in any way deducible persuaded in his own mind."-Ear- from the Word of God. But as I nest Christian. What is the inten- supposed that some unknown or uution of Paul? Do you think, or written history might possibly clear wish others to think, as your addi- it up, I fell back on my ignorance, tion to the text plainly shows, that | not seeing any way out of the diffihe intends either to rebuke the ob- culty of following the Bible and the servance of the Sabbath according dfficulty; for, though I am a solto the commandment; or to show it to be a matter of total indifference dier, I have voluntarily enlisted to what day was kept as a Sabbath, or | war "not after the flesh, . . . castwhether any day at all was kept, ing down imaginations, and every stitutional, notwithstanding the and a Christ-like pity for men who only let every man take such a high thing that exalteth itself course as will satisfy his own mind, against the knowledge of God, and and it will, in every case, with the bringing into captivity every Sabbath of the Bible, with any oth- thought to the obedience of Christ." er day, with no Sabbath at all, be 2 Cor. 10: 5. I feel, therefore, equally acceptable to God? On the that I am not free from righteous contrary, is not the view plainly | ness, but am in complete subjection. Namethalass, I feel a freedom which I never felt in keeping Sunday, and moon, or set days for certain duties as useful helps to a religious life; hardly think it possible for any another regards all the days alike. thoughtful man to feel in keeping Or, to apply it to our own times, it. The truth makes me free from one esteems Christmas and Good a fashionable observance forbidden Friday as holy days; another re- by the commandment; but both the It is a distinguishing part of the

faith and practice," they will see

empty profession.

no one really doubts that the true | that he has the substance, and not an

the Acts of the Apostles ( I suppose

reckoning has come down to us), or

cred—the first day of thy week.

are not enjoined, so "let every man interest me. be fully persuaded in his own mind." I think everybody believes that the Certain regulations had been en world are keeping the first day of joined, and consequently were oblig- the week in honor of the resurrecatory, and not sinful; and now if tion, or of something else, and not hand on these men for asserting they were all fulfilled, they were not | the seventh day in memory of God so suddenly, fully, peremptorily, or the Creator, as commanded. And I evidently passed away as to make find not that any intelligent man it plain that the man who did not believes that he can prove from regard them, or the man who Scripture, or anything else, either did, was better or worse for such a that the change was made before view. Like eating meat or herbs, the last writing of the Scriptures, or they were left to every man's judg. that it was made with the sanction the first day of the week. It was Nay, it would anticipate them. The Brother Backus may see fit and be ment. But did God or Paul give of God or any of his earnest follow because, as they say, "Sunday is financial pressure of these years enabled to commence systematic not known in that instrument as a has something to do with lessening operations on that plan in our State logue? Did they treat with such to do it, he may suggest some way

in one bundle of life, in work and ing. God's sanctifying man that he may say writing in favor of keeping it, it be unconstitutional to legislate in their hurtful ones. Few women terest to be paid at the Treasury on

Seventh-day Men Prosecuted and Fined. To the Editor of the Journal: The demon of malice, for more

From the Crawford Journal, July 5th.

SUNDAY LAW IN PENNSYLVANIA.

Religious Persecution in Cussewago—Two

again at work, as appears from the fact that our quiet, peaceable, and respectable fellow-citizen, Daniel Waldo, and his bired man, Albert Wood, were prosecuted on the 11th its observance on those who keep a inst., and tried on the 16th, before day made sacred by the Almighty, Joseph Blystone, Esq., of Venango and would secularize this civil holi-Boro, for violating the Sunday law day as commanded by their Maker. of Pennsylvania, by working in the planing mill of Mr. Waldo and cultivating potatoes on his (said Waldo's) land on First-day, the 10th of enter his mill with some wood in the morning, and that his hired man went through some potatoes with a Was it not fortunate to have one cultivator late in the afternoon, on his ground. The prosecution failed to show that any religious meeting had been disturbed, there having lious legislation," and another on the been none in the place, or within been annoyed by such labor; and law was literally and technically Like the zealous church member deep, true, spiritual life. disobeved, while no one was disturbed in any religious service, pub

regulation."

constitutional because to enact a law

in favor of "Sunday was not relig-

same bench at the same time, to

sustain it because it was "religious

who often responded audibly when

pleased him, and sometimes in the

wrong place, was reproved for it

and requested to cease, after sup-

pressing his emotions for some time,

cried in response to a stirring sen-

Judge Conlter must have Sunday a

holy day, whether his notions accord

Judge Bell renounces all claims

to Sunday sanctity, to keep the act

who studied himself to death on the

proposition: "A man says, I lie;

now, if he does lie, he tells the truth;

The verriest smatterer in legal

knowledge need not be told that

there is not a vestige of support for

the Sunday law of the State, in the

BY A. H. LEWIS.

Fluctuations come in all human

Enforced retrenchments in mis-

harvest waits. The Master calls for

reapers. More reapers could be found

if the means were at hand to send

them forth. A Christ-like life in the

hearts of the people would respond

and if he tells the truth he lies!"

tence, "Amen, hit or miss."

for many years past a steam saw erated in the place, running all the first six days of the week when necessary or as the proprietor chose; but that no complaint of annoyance from any quarter had been made with divine law and the constitution entil now. It was claimed and of the country and decision of his proved that the defendants were chief or not. connected with a religious society who observe the seventh day of the week religiously as the Scripture of 1794 in countenance, and sustain Sabbath; habitually abstaining from the law; and Judge Coulter repudiecular labor and business on that ates the argumentation of his prinday, in obedience to the fourth cipal to keep Sunday in countenance command of the Decalogue; and as a divine institution, leaving those that the defendants so believe and not schooled in such practice to they come around they will go of command, will, or history trans- practice; and that to devote to labor ruminate on the logic of the man and secular business the first six days in each week, is believed by them to be as imperatively required by the Almighty, as to keep the seventh day holy; that the act of 794, under which this complaint is prought, is opposed to the Sabbath f both dispensations, law and gosel. allowing the Bible Sabbath to fundamental law of the country; be secularized and requiring a week and that under the rule of sectarian day to be kept holy, and oppressive | zealots our Bill of Rights would be

It was shown by the defense, that

o those who respect said Sabbath a mockery, and our Constitution a aw, by taking from them one-sixth rope of sand! part of their earnings if the law is Rev. R. Pearse, pastor of the beyed; that the Sunday law is hos- Baptist church, who assisted P. Cole tile to the fundamental law of the and others in the defense, made an nation; that in former decisions in eloquent and cogent speech in favor favor of the constitutionality of the of religious liberty, and in denunci-Sunday law, the wish that it might ation of the malicious spirit which continue to be so regarded, was characterized the prosecution. Of 'father to the thought." The de- all the persecutors of the Seventhfense urged that though several de- day Baptists in the vicinity, for the cisions of the Supreme Court had sus- last half century, not one is believed tained the law, that those decisions to have made any pretensions to rehad been made under circumstances ligious standing or character, or to which rendered a revision of the have shown much practical regard possibilities of an imaginary com- quirement and men's performance, same proper and necessary to pro- for Sunday keeping. Of their demand. The real command to keep but say plainly: "The Sabbath has tect citizens in their rights. In meanor as citizens, it is not neces-Rawles, pp. 48, 50, the

holy the seventh day in order as it never been changed, and no expla- Commonwealth vs. Wolf, Sergeant sarv to speak. ground on which the conviction was | was denied, and the defendants fined amrmed, is, in the words of the four dollars each. They propose to the great subject of salvation, and has since transpired which has tioned reliable and potent remedies. For court, as follows: "The defendant's go to jail, and try "hard labor on are expressing a decided adherence brought it about, and it is not the full particulars of their properties and counsel has not contended that the prohibition of work on Sunday im- and see if they are compelled to mediately opposes the received doc- work on Sabbath day or Sunday, or trine of the Jews as disclosed in the five books of Moses: but has assert-WHAT IS THE TROUBLE? ed that there may be persons of that

religious persuasion who may suppose that the command in the De logue, "Six days shalt thou labor and do all thy work," imperiously binds them to work six days in each week; and firmly believing Saturday to be the day set apart for rest. this law of varying progress. We they can only cease to work on that day consistently with their ideas of religious duty." In Specht vs. Comtions before us, not forgetting that monwealth, pp. 312-326, the same every cloud has somewhat of "silhypothesis is made the pivot on ver lining," and that there is much which the case turns, and is pro- to be thankful for and to give hope duced as authority for a like occisfendants to reply, that Jehovah has commanded man to labor: has fixed dained a Sabbath of rest; has fixed the time for that rest, and the reasons for both labor and rest; and it is not competent for any human

true that there is now an unwarrantable ebb in the denominational life which is represented by the tribunal to decide contrary to the readers of the RECORDER. The esmandate of the Most High. Fursential trouble in the case is, a want thermore, defendants urge that it is of deep spiritual life. The proper competent for any court, with the elements in such a life are intellilaw and the constitution before gent, abiding faith to God, unthem, to hear and determine whether wavering confidence in truth, broad alleged offenses are really such in view of the fundamental law in its charity and deep love for humanity. letter and spirit. If the court is True spiritual life implies humilty satisfied that the constitution, when self-forgetfulness, and sincere deproperly understood, entitles these men to exercise their own religious votion to all good works. It is eager fashion. Now I am freed from this privileges and rights of conscience to bring honor to God. and to as to the Sabbath, it may dismiss push the cause of truth forward. It the case as has been frequently done justices in other States. We by justices in other business, think the Sunday law clearly unconover a world lying in wickedness, high legal authority brought to are bound in slavery to sin. In a word, deep spiritual life lays all sustain it, as above. Those decisions were made on hypothetical things upon God's altar, and counts grounds merely, in opposition to it joy to give itself in his service. fact. The evidence before the court is that these defendants and the Its first question is, "What does people to which they are attached, God ask of me?" and its last prayer believe the command to "labor" as is. "Lord, teach me thy will." authoritative as the command to Among the evidences that the high-"rest," and that the time for both er type of such a life does not preis fixed by the Almighty's unalteravail in the hearts of Seventh-day

ble decree. The unconstitutionality of the law is proved from the con-stitutional inhibition of all legisla-Baptists as it ought to, the following is worthy of note: tion respecting "religion" or "prohibiting the free exercise thereof.' gards them like other days. They knowledge and ignorance of men religion of defendants and of the society to which they belong, to keep the seventh day of the week holy, and secularize all the other days of the week. When the Sunday law of Pennsylvania lays its their conscientious rights respecting demand. The fields are ripe. The

the Sababth, it flies in the face of the fundamental law, and virtually establishes a state religion. Congress interpreted the inhibition, and decided the whole question in 1830, by refusing to pass a law to prevent the transportation of mails and opening post offices on oly day. The conscience of the funds and empty treasuries, but it is very soon. Jew or Seventh-day Baptist is as which binds God and man together proof everybody feels to be wantis as sacred as that of a whole uries feel. People are not poor. rest, in perpetual memorial of man's I never knew any man but myself and all creatures' origin as a sign of God's sanctifying man that he man and therefore unconstitutional." Can and the community. To pass such law would be legislating on religion, and therefore unconstitutional." Can and the community and therefore unconstitutional." Can and the community and the community and the community.

cedes and decides that Sunday has Truth is unheralded, and souls are 24,000; \$100, Nos. 29,001 to 40,000; no sacred character above any other unfed with the Bread of Life. Highweek day; that the law is "a civil ly developed spiritual life would enactment merely," and admits if Specht had proved that he and his keep God's treasuries full by ablabor and perform secular business ful expenditures which the love of than half a century past, active, at on all days of the week other than gain, the pride of life, the demands intervals, in persecuting Seventh- the seventh," as fully as to rest on of fleshly lusts, and the clamors of the seventh, that the Sunday law fashion now consume. If the money 5,900: \$10,000, Nos. 4,453 to 5,354, he and three others had placed the would be "an invation of their conwhich is being spent for tobacco and all inclusive. scientious conviction," and by just inference unconstitutional. And yet for useless jewelry alone, were poured into the Lord's treasury to- BRO. WARDNER'S RETURN FROM he decides it constitutional to force morrow, our treasurers would hold their breath for wonder, and the angels which wait to aid in the work of God would shout for joy. Justice Coulter concurred in the If those who thus waste God's bounality of the law, but dissented from ties were drawn near to Christ in the reasoning that it was "only a civil real, true heart union, and conse-He held it to be con stitutional " because it guarded the quent purity, such waste would soon cease. For surely no one is a bet-Sabbath from profanation and prohibited work on the Lord's day." ter business man, no one is a better scholar, no one a better Christian judge on the bench to decide the law because of such wasteful indul

> HOME NEWS. New Auburn, Minnesota,

> > JULY 8th, 1877.

gence. The Gospel of Christ

teaches better ways and purer. The

presence of the evil and consequent

absence of the good is said proof

o the Editor of the Sabhath Recorder: The grasshoppers which have pened, are now on the wing! They have destroyed nearly all the crops n this vicinity. An occasional piece of oats or corn partly eaten up are rare exceptions. Still the people are boreful, and there is but little talk about abandoning the counrv. Sowing buckwheat and Hun garian grass is the order now. Eld. J. E. N. Backus made us

lying visit on the 16th of June, for which, in behalf of our people and community, I wish here to exrealize how insufficient our unfeigned gratitude is to support his that in spiritual comfort and heavenly honors his reward may be very discourses.conducted covenant meet- his service. ing, administered baptism to eight happy converts, six of whom are late converts to the Lord's Sabbath, and officiated in receiving nine persons into the church, and in the ad-

bread and water only," for six days, to Seventh-day Baptist doctrine. By our request, Brother Backus came one week shead of his appoint- Pennsylvania roads are in advance ment, to avoid a collision with the of the Erie in time, extent, and Advent camp meeting which was to probably in violence. At Baltihe held near by: but when he got more, on the 20th, eight persons here he found three Advent were killed in a conflict between ministers holding a quarterly meet- the mob and military. The military enterprises. All plans must be laid in view of this fact, and all conclu- ing with their church which was or- forces are being called into requisisions should be drawn in view of ganized the 8th of last April, and tion at all the principal points of opconsisted of six members, four of erations, and there is apprehension shall write with these considera- whom-Eld. Babcock's son and his of still more fearful consequences, as wife, and her mother and sister—had it is thought that the result of this formerly been connected with the effort is to determine whether mob Seventh-day Baptists. Three others | violence is to become the business united with them at that quarterly law of the land or not. In some meeting, by baptism. Up to that places only freight cars are detained, in the present state of things. But when due weight is given to the time, the Sabbath-keepers here had while at other points no passenger fact that the tides of life do not held union meetings, but the presi- coaches are permitted to pass, which flow with steady sweep, it remains | dent of the Minnesota Adventist con- is the case at Hornellsville and Salference told his people that they amanca on the Erie, thus shutting up ought to hold their meetings by the Buffalo and Western divisions themselves, and of course they have of the Erie, and the Atlantic and done so since then. So it will be Great Western. Ostensibly there easily understood that, though our is no interference with the postal people here may have given just cars, but the blockade of freight cause for our brethren in the East to and passenger business so interferes regret our affiliation with the Ad- with all the operations of the roads ventists, they do not propose to affili- that the mails, when passing at all, ate with us any more, and, when we are so irregular as to be entirely unrealize how very seldom our own reliable. We shall issue the REpeople are able to send a shepherd CORDER as usual, and forward it as even to inquire after the scattered far as practicable, but we can not sheep on the frontier, and that by even hope that it will reach many their systamatic benevolence the of the subscribers on time. Adventists are able to keep two or It is reported that the employees involves deep yearning of heart three hard working ministers right of other roads are intending to join in our little church, four and a half in the strike, making the matter months at a time, delivering on an general one. average nearly a discourse a day, our great wonder is, that only four of our people are enticed away,

and persuaded to believe that all re- sively discussed, and various arguligion is vain save that alone which ments presented for and against the is prefaced with the peculiar view measure. The great amount of the of a "Third angel's message," and property invested in churches, and heralded under the superscription of for the support of church services, Seventh-day Adventists. But I re- is urged as a reason for its taxation, joice in being able to say that our in which line of argument the New church now is more united in relig. York Tribune says that "no taxes ious sentiment, more substantial in are paid on \$137,000,000 of church sionary publishing operations. The the pure Seventh-day Baptist doc- property," in that city, to which the "missionary spirit" is born of deep | trine, more devoted to God and to | Advance replies: spiritual life. The two are insepar- his precious cause generally, than it and look it in the face. The first able. The first will always produce has ever been at any previous time the second, and the second can not since its organization, and we do continue without the first. The lack | earnestly pray that through God's persons have voluntarily can not be found in the absence of a matchless grace and mercy, some

G. G. Coon.

system may be devised by our people by which the scattered lambs of their flock may be better cared for, and fed with the bread of eternal life. We are more decidedly in favor of the circuit plan, as we think us like a good showing. Nobody is to the calls which press upon us. of it more, and sincely hope that that the secular authorities have not CALLED BONDS.—The Treasury seen fit to impose a tax on the two weeks. Department has issued a call for the churchs's contributions to Home Missionary Societies."

be fitted to inherit the holy rest until some time after I began to favor of Sunday in Washington, and lack for fashionable finery, or usethat remains to the people of God, keep it, and very little since, but I constitutional to do so in Pennsyl- less jewelry because the times are interest to cease at that time. The of which the earthly Sabbath is a type?

I have compared what you say with the Bible, and as you submit it

I A. BALDWIN.

Vania?

Vania?

In the Supreme Court, Justice Bell, to avoid the imputation that the law relates to "religion" and is "therefore unconstitutional," con
With the Bible, and as you submit it

Vania?

In the Supreme Court, Justice Bell, to avoid the imputation that the law relates to "religion" and is "therefore unconstitutional," con
With the Bible, and as you submit it

Vere fighting; and camp life, with the direction of God's cause rather than in matters of personal intertests. Hence the cause languishes.

Vania?

In the Supreme Court, Justice Bell, to avoid the imputation that the law relates to "religion" and is the description of the lack of healthful provisions and santation that the law relates to "religion" and is ests. Hence the cause languishes.

Vania?

In the Supreme Court, Justice Bell, to avoid the imputation that the law relates to "religion" and is ests. Hence the cause languishes.

Vania?

In the Supreme Court, Justice Bell, to avoid the imputation that the law relates to "religion" and is ests. Hence the cause languishes.

Vania?

In the Supreme Court, Justice Bell, to avoid the imputation that the law relates to "religion" and is ests. Hence the cause languishes.

Vania?

Vania?

Vania?

In the Supreme Court, Justice Bell, to avoid the imputation that the law relates to "religion" and is ests. Hence the cause languishes.

SUMMARY OF NEWS. An attempt was made on the Nos. 52.001 to 64.000, all inclusive. Registered Bonds, redeemable at of twenty cars off the track of the the pleasure of the United States, Jong Island railroad, at Highbridge ociety "believed it their duty to staining from those selfish and hurt- after the first day of July, 1870, as An iron rail had been fastene follows: \$50, Nos. 701 to 900; \$100, across the track. Ten cars jumped Nos. 6,401 to 8,550; \$500, Nos. this obstruction before the train 5,201 to 6,150; \$1,000, Nos. 16,501 stopped. Thomas Kelley was arto 19,850; \$5,000, Nos. 5,051 to rested Sunday, and confessed that

Bro. Nathan Wardner arrived this country the last of June, his wife having preceded him early in April. He has spent about two years in Glasgow, and leaves the field when it is more inviting apparently than ever before. The tracts which he has scattered so widely seem to be producing good effects, as they have already won several new friends to the Sabbath, who are manifesting their interest by becoming active in its advocacy The prospects, therefore, of the mission would encourage its vigorholy day, and protected it as such? that the trouble comes from want of ous continuance; but Bro. Wardner felt the necessity of coming home, chiefly to restore, if possible, the health of his wife, and secondarily in view of the depressed condition of the finances of the Tract Society. In that foggy climate Sister Ward-

ner experienced a return of an affection of the lungs in the form of peen with us ever since spring ulceration, and her removal to ated, it is said, by the discovery of America was deemed needful in gold in Oldtown, near Bangor, Me. order to avert a fatal termination. Notwithstanding some reverses which have attended our efforts in Great Britain, there have been so such an important part in life's drama, many cheering results that we are disease. What husband or wife can be glad those efforts were undertaken, cheerful, smilling, and pleasant, when and believe that the future, under some dread disease? Perhaps the hus the divine blessing, will develop band's liver becomes torpid, and he expemany more evidences that they were not in vain. Though mainly were not in vain. Though mainly of his body, pain in his sides, shoulders, or back, eyes and skin are tinged with abandoned. There are true friends of the cause who will continue their of the cause who will be caused the caused th press sincere thanks; and while we of the cause who will continue their zealous labors for its sake, and as temper. Instead of resorting to so reliable soon as practicable that field should be removed as a few small doses of Dr. Pierce's Progrative Pallets and following family while he is making such sac-be reoccupied with redoubled inter-we her action with the use of Golder Medical Discovery, to work the biliary pray God to keep those steadfast who have embraced the truth, and rifice for us, we continually pray est and energy. Meanwhile, let us great. Though he was with us but lead us all to greater holiness and a cost of these medicines. one day and night, he preached two more self-sacrificing consecration in

J. B. CLARKE, Cor. Sec.

A short time ago it was an ministration of the Lord's Supper, be organized by the brakemen of and went rejoicing on his way to other duties. Surely, we thought such zeal and untiring energy in was generally supposed that there Favorite Prescription, it will in due time, the Master's work accomplishes was no further probability of such the Master's work accomplishes was no further probability of such ties, restore her health and transform her great things, even in a single day. an event. It now seems that the from the peevish, scolding, irritablethe great subject of salvation, and has since transpired which has Erie men alone, or first.

The Baltimore & Ohio, and the his life, the pit falls and snares in his pathway, and the deadly miasmas of the marshes that surround it, still how often

TAXING CHURCHES -This question has for some time been exten-"Now let us turn this fact about

held in the lecture room of the Baptist church. All interested are most cordially feature of it is this, that religiously invited to attend and otherwise benevolently dispose hemselves to the amount of one MEETING will meet with the Church at hundred and thirty seven million Enon. Johnson Co., on Fifth day before dollars to build churches for the the fourth Sabbath in August, 1877, at moral and religious education of 11 o'clock A. M.: C. W. Threlkeld to the city, and the general protection preach the Introductory Discourse. Perof social order and of property sons living at a distance can reach the throughout the city. That looks to place via. the C.& V. R. R. Should leave the cars at New Burnsides, at which place, harmed, and everybody is benefitif they shall have given previous notice ted by this form of voluntary taxato W. F. Vancleve, they will be met with tion for the public good. As well conveyances to take them to the place of tax the court house as the church. We shall expect to hear next time THE ALLEGANY COUNTY TEACHsome superserviceable advocate of ERS' INSTITUTE will be held at Friendship. utter secularism bewailing the fact beginning August 20th, and continuing

Treasurer of the Board is ready to receive principal or interest on notes or pledges Any information cheerfully given. Plainfield, Union Co., N.J.

SABBATH-KEEPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M. in the

and, although it should end in death.

Church of Friendship, of which she re mained a worthy member until death. For

some ten years past, her home was at Al-

fred Centre. On her death, she was car-ried back to Friendship and buried by

the grave of her son, who died son

other relatives. His funeral was ver largely attended. J. K.

In Brookfield, N. Y., May 26th, 1877,

faith in Christ, and united with the Firs

Seventh-day Baptist Church of Brookfield

Subsequently, he removed to Persia, and became one of the constituent members of

moved his membership. For the last six

years, he has lived in the family of Bro. C. M. Whitford, in Brookfield. He often

night of July 14th, to throw a train Ladies' Room out of Upper Farwell Hall Intrance 148 Madison St. At Alfred Centre, N. Y., July 18th, 1877 imes, for a good many years past, she has for long seasons been confined to her house by sickness, and for the last six or eight obstruction on the track, their obnths, at times, has been a great suffe ject being to plunder the dead, they This state of things continued until it seemed a relief that it should come to an

A fearful tornado, accompanied with hail as large as hen's eggs swept over Montague township Sussex County, N. J., on the after unroofed, trees uprooted, and crops and yegetation completely destrov-The storm lasted nearly an

having calculated at least twenty

An examination into the affairs In Willing, N. Y., July 14th, 1877 MATTHEW WILSON, in the 84th year of hi of Rev. A. J. Lamson, of St. age. Mr. Wilson was born in Massachusetts, and came to this place when a Albana Vt. shows him to be a defaulter to the amount of \$10,000 to young man. One of the most remarkab several estates for which he has acted as trustee, executor, etc. nealth, never having been sick a day, and The annual income of the English was confined to his house only four days Established Church is \$36,000,000 and respected by all who knew him. He leaves four children and a large circle of

It has 16,000 religious edifices, including 30 cathedrals, 10,000 glebe 1,000,000 acres of land. The trial of Bank Superintendent

STEPHEN WHITFORD, in the 80th year of his age. Bro. Whitford early professe Ellis, by the New York State Senate, in Special Session, is in progress at Saratoga. It is an attempt at impeachment for maladministra-

Much excitement has been cre-

expressed his faith in Christ, and in that faith he departed. As he had lived s Christian, dying was but going home. Funeral services were conducted by Eld. Cross Husbands and Scolding Wives. " Domestic infelicity," which newspaper In Brookfield, N. Y., July 11th, 1877 Mrs. Phebe Spencer, in the 87th year of her age. She was a native of Rhode Island, and came to Brookfield in early life. She was married to Jeremie Cran twenty years ago, she was married to Dea. Silas Spencer, and soon after made pro-fession of faith in Christ, and became a riences bitter, disagreeable taste of member of the Second Brookfield Church. She was cared for by her son and his wife with great heat and dryness of the surface in these last few years, since the death of Dea. Spencer. She suffered much, yet her faith looked over the dark river to the sweet fields that lie beyond, and so took In Shiloh, N. J., July 13th, 1877, PHILIP Pierce's Purgative Pellets, and following and Phebe Howel, aged two and a half months. "The Lord gave, and the Lord hath taken away."

he mind must be exerted for the needs of

do they enfeeble him for all life, so that

in after years good mother Nature must

keep constant guard to protect him from the foes, to the attacks of which a weak

ened constitution would make him an easy victim! All know that children when

ones, when exhausted by nervous irritation and debility, sleeplessness, diarrhea,

lysentery, summer complaint, colic, holera infantum, etc., etc., but revive and

future weakness, get of your druggist, for twenty five cents, a bottle of Dr. Bell's

Rhubarb Cordial, around which is a

SPECIAL NOTICES.

REV. LEMAN ANDRUS, D. D., re-

SEVENTH-DAY BAPTISTS IN HOR-

NELLSVILLE, N. Y.—Religious services are

Sabbath-school at 2 o'clock, and preach-

ing service at 21 P. M. The services are

To the Donors of the Seventh

DAY BAPTIST MEMORIAL FUND.-The

E. R. POPE, Treasurer.

T. R. WILLIAMS.

held in Hornellsville on the Sabbath-

quests his correspondents to address him

at Farina, Fayette Co., Ill.

At Farina, Ill., July 1st, 1877, Mrs. 64th year. In her youth, she united with the Seventh day Baptist Church in Berlin, N. Y. From Berlin she moved her standsuffer his nervous system becomes it fit subject to become embroiled in "do-mestic infelicity." Or the good wife may, ing to Adams; from Adams, to Farina, and remained a member till her death. from her too laborious duties or famil Sister Whitford was an esteemed sister, cares, have become subject to such chronic beloved in the Lord affections as are peculiarly incident to her sex, and being reduced in blood and JOHN W. KNIGHT, at his residence i Carlton, Tama Co., Iowa, July 4th. 1877. strength, suffering from backache, ner-vousness, headache, internal fever, and Monongalia county. Va. Dec. 13th. 1804

and was married to Mary, daughter of James and Elizabeth Davis, March 25th 1827. Three years after, he made a profession of religion, was baptized by Eld.
L. A. Davis, and joined the Seventh-day
Baptist Church of Middle Island, Va. moved to Clark county. Ohio, and united great things, even in a single day.

And still there are several others

And still the Church of Pike township. After labors of Elds. S. Babcock and L. A. Davis. the church now known as the Jackson Centre Church was organized, of which Bro. Knight was a constituent member. full particulars of their properties and uses, see Pierce's Memorandum Book, which is given away by all druggists. In 1850, he went to California in search of gold, but not being very successful, returned in 1853. In the Fall of 1861, he This is Nature's first visible step preparing the infant for maturity. This is her first positive promise of a future.

moved to the then pioneer settlement of Carlton, Iowa By the blessing of God, under the missionary labors of Eld. C. A. Burdick, the Carlton Seventh day Baptist Church was organized in 1863, of which Bro. Knight was a constituent member, and the first of that number called away consent to ordination. In the Spring of 1873, he had a stroke of paralysis, from white mile stones of infancy, to be suc-ceeded by more durable ones only when the broad highway of manhood shall be shock on the first of July resulted in his death on the evening after the fourth. He shall note not only his progress but the end of it—his grave. Even though at last the little wanderer may escape with

TREASURER'S REPORT. PHEN BURDICK. Treasurer. In acc't with the AM. SAB. TRACT SOC For quarter ending June 30th, 1877.

TO GENERAL FUND. Balance reported April 10th, 1877..\$24 Seventh day Baptist Church, Wel-

poisonous effect for ever. Parents, if you would not only save the lives of the little ceeds of one acre of land devoted Adams.....Social Aid Society, Adams Centre, Seventh-day Baptist Church, West

pamphlet-treatise containing much fuller lescription of its properties. Bell's Rhuberb Cordial Co., proprietors, Buffalo, N.Y. Hopkinton, R. I., to constitute Mrs. Martha A. Wells, M. Jerusha EVERY LADY HER OWN PHYSICIAN .-Ladies' own Prescription. Information of great value to every lady sent free, by addressing Dr. W. C. STEVENS, 911 Arch St., Philadelphia. Moore, and Nettie Chester L. M. . 63 collection at Sabbath school exer connection with the Annual Meet

' How I wish that my skin was as white and soft as yours," said a lady the other day, to a female friend. "You can easily Society, Brookfield, N. Y....... 18 00 Collection at Eastern Association at ' How?" inquired the first speaker. " Use Society, Berlin, N. Y......... 9 55 S. W. Maxson, Adams, N. Y., to gists.
Hill's Hair and Whisker Dye, black or constitute himself L. M., \$20; to apply L. M. of his wife, \$5..... 25 0 Collection at South-Eastern Associa-

Society, 2d Alfred, N. Y..... Women's Auxiliary Sabbath Tract Society, West Edmeston, N. Y. 10
Mrs. Amy Babcock, Westerly, R. I.
Mrs. B. R. Champlin, Westerly,
R. I.
Seventh day Baptist Church, Wel-

purchased, if not, for genera 

Or.Cash disbursed as follows: I. B. Kelly, on order.....

N. Wardner, on salary and expenses, £65—\$339 30; £22— \$115 35; £25—\$131 08.......585 73 Becorder fund, as deducted by N. Wardner from amount due for quarter ending Dec. \$1st, 1876; Bill of J. B. Clarke for postage and 

To-PUBLISHING FUND Balance reported April 10th, 1877, \$283 00 RECORDER FUND.

28 . 1.

Balance reported April 10th, 1877.. \$82 37 Morton S. Wardner, Recorder sub-Angus Chisim, " MissMaggiePelan," Clarke, Adams Centre, N. Y., Re-David Orsborn, Harrisville, N. Y., Recorder subscription....... 8 74
R. S. Geer, Harrisville, Recorder early life, she came to love the Savior, and inited with the Seventh-day Bantist

TENT FUND. lance reported April 10th, 1877...\$3 37 F. F. JOHNSON FUND.

SENERAL FUND—REPORTED BY GENER AL AGENT. alance reported March 31st, 1877, \$77-91 st Alfred Church, \$10 50, \$10 39.. 20 89 eatures of his life was that of good

lance reported April 10th, 1877...\$5 87

D. B. Carpenter, Ashley, Pa ..... 1 00 1st Church, Genesee, N. Y...... 23 16 8149 **9**8 Publishing Minutes of Anniver-

Tressurer's orders, \$13 79, \$14 07. \$26 75, \$15 75.....ecorders to G. Hider and J. J. Kiddle, England, on order of Corresponding Secretary...... 2 50 ostage paid for the quarter..... 4 45 alary of General Agent...... SUMMARY. Balance to Publishing Fund....\$288 00
" " Recorder " .... 184 44

" Tent
, " F. F. Johnson Balance against General Fund....108 44 Balance of all funds in hands of

E. & O. E. STEPHEN BURDICK, Treas. LEONARDSVILLE, N. Y., July 10th, 1877. AUDITORS' REPORT. Audited July 10th, 1877.

MORELL COON, Auditors.

Clarke 3, Rosannah Green,

Lewis, D. M. Canright, B. D. Maxson. Maxeon, R. Thompson, J. Bailey, L. E. J. T. Rogers, Thos. H. Tucker, E. J. Green ley, A. P. Harris, W. C. Phillips, D. H. Davis, J. M. Todd, J. Kenyon, U. M. Babcock, G. G. Coon, J. A. Baldwin, W. B.

All payments for the SABBATH RECORDER are acknowledged from week to week in

G. D. Maxson, Hartford, Kan., 5 00 34 R. Green, Transit, Minn., R. Lewis, Stone Fort, Ill.,

A. P. Harris, Venango, Pa., CITATION.—PROOF OF

Meridan, Ingham Co., Mich.; Charles Potter, East Berkshire, Tioga Co., N. Y.; Mary Cook, Palmyra, Wayne Co., N. Y.; Altazera Wilcox, Norwich, Chenango Co., N. Y.; Catharine Jacobs, Coventry, Che N. Y.; Catharine Jacobs, Coventry, Chenango Co., N. Y.; Augusta A. Norris, Green, Chenango Co., N. Y.; Newton B. Norris, Fairfield, Tanawee Co., Mich.; Henry W. Norris, St. Frederick, Nemaha Co., Neb.; Ira A. Potter and Henry A. Potter, both of Watertown, Jefferson Co., N. Y.; Lorancy Wright, Copenhagen, Lewis Co., N. Y.; and Milan Norris, residence, unknown, and mondaye and dillen. Lewis Co., N. Y.; and Milan Norris, resi dence unknown, and upon due and dili-gent search and inquiry can not be ascer tained, heirs at law and next of kin of ANN SHERMAN, late of the town of Alfred, in Allegany County, New York deceased, greeting: You, and each of you are hereby cited and required personally to be and appear before our Surrogate of Allegany county, at his office in Angelics, in said county, on the 10th day of September, 1877, at ten o'clock in the forenoon of that day, to attend the proof and probate of the last Will and Testament of said deceased, which relates to personal

In testimony whereof, we have caused the seal of office of our said Surro.

[L. 8.] gate to be hereunto affixed.

Witness, James S. Green, Surrogate

of said county, at Angelica, the 12th day of July, in the year of our Lord one thousand eight hundred and seventy-seven.

J. S. GREEN, Surrogate. DAIN KILLER...

FAMILY MEDICINE OF THE AGE. ysentery, Cholera, Diarrhoa, Cramp, and Pain in the Stomach Bowel Complaint,

Painters' Colic, Liver Complaints Dyspepsia and Indigestion, Sore Throat, Sudden Colds, Coughs, &c., &c. TAKEN EXTERNALLY, IT CURES

oils, Felons, Cuts, Bruises, Burns and Scalds. Old Sores, Sprains, Swelling of Joints, Toothache, Pain in the Face, Neuralgia, Rheu tism, Frosted Feet,

PERRY DAVIS & SON, Proprietor

F. BURNHAM'S "1874" WATER-WHEEL is declared the "STANDARD TUR-BINE," by over 650 persons who use it. Prices Reduced. New pamphlet, free. N. F. BURNHAM, York, Ps. NIEW AND THRILLING

Millions Eager for it! 3,000 Agents wanted for the CROSS AND THE CRES CENT, by the eminent L. P. Brockett. Unfolds the strange social, political, and religious peculiarities and History of the Russians and Turks; cause of the war mighty interests at stake; Biographies of Rulers, etc. Richly illustrated. For terms, address quickly, HUBBARD BROS.;

CLENN'S SULPHUR SOAP Thoroughly Cures Diseases of the Skin, Beautifies the Complexion, Prevents and Remedies Rheumatism and Gout, Heals Sores and Abrasions of the Cuticle and counteracts Contagion.

SOLD BY ALL DRUGGISTS.

Prices—25 Cents per Cake; Box (3 Cakes) 70 Cents.
N. B.—Sent by mail, prepaid, on receipt of price. C. N. CRITTENTON, Propr., 7 Sixth Avenue, New York.

> TRIFLING WITH A COLD IS WELLS' CARBOLIC TABLETS.

Balance in treasury.....\$108 44 C. N. CRITTENTON, 7. Sixth Avenue,

on for a enth day of the week in all parts of oly than the world." Do you indeed show ty. But this in the Earnest Christian for and say April, 1866, as you say you do? If the first | you do, then my careful reading has ection, or availed nothing toward its design. eventh in and I see no argument against the

have examon thoroughen changed. fully—Exod. command? oly the seneventh day. nth day "of lition. There oly the sev-That is all. pssibility for

day of the n the Ear. esent is the your husbut he∙i love from and let me ks to you. to all truth. You object to the phrase, "of the COBERTS. Penn., }

Before m 20th, 1873, May 15th. th, and of iest Chrish vou wish so, you dopt your uniess my me, with etween us any famil-

Sabbath du ought, ned. And d perhaps what you who can e not the xcept the th every world, through. ned much bath; and ı sign beroughout

mavknow h sanctify and decide that Friday "was the

the Sabe., every enth day point of ny reason

day of

the purthe least

have toampied it

of extra

not tell a lie. So he blushed and

Wife in the Christian Union.

ERS

The Laplanders are very lean in

the high and mighty Father, the

worshipful Father (as if he were one

then can they set up for themselves.

presents they have made. The

sense of the word, a moral race.

bestow on their infant, if it be a fe-

she cuts her first tooth, which they

call pannikeir-that is tooth rein-

deer; and he who first spies the

tooth is entitled to a reindeer calf.

tion becomes the guardian.—Our

How to TREAT FOLKS .- The evi

s not at all in talking about people,

but in doing so ungenerously. If

our sewing society will keep to the

bright side of Mrs. Grundy's charac-

ter, they may hold her up in as

ing is nobler than the study of peo-

ple. They are the lights and shad

ows of ideas. The parterre is more

interesting than the seed store, and

humanity than philosophy. To be

the small critic of human weakness.

touching no character without sting-

ing it, is one thing. To be the gen

other. We would far rather study

erous admirer of whatever is true

Own Fireside.

to notice it.

OF THE

THIRD QUARTER. LESSON XXXL - PAUL SENT TO MACEDONIA.

For Sabbath Day, August 4. ACTS 16: 1-15.

l. Then came he to Derbe and Lystra: an

1. Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed, but his father was a Greek:

2. Which was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek:

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. ich were at Jeru 5. And so were the churches established is the faith, and increased in number daily, 6. Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia;
7. After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not. 8. And they passing by Mysia, came down to

Troas.

9: And a vision appeared to Paul in the night: Therestood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11: Therefore loosing from Troas, we came with a straight course to Samothrais and a colony: and we were in that city abiding certain days.

13. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and wesat down, and spake unto the women which resorted thither.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unso the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there: And she constrained us.

TIME.-A. D. 51. PLACES.-Syria and Cilicia, Asia Minor, and RULER.—Claudius Casar, Emperor of Rome TOPIC.-The gospel extending

TOPICAL READINGS Holy Ghost promised. John 16: 7-15. The disciples to wait for it. Luke 21: 36-49. The Holy Ghost given. Acts 2: 1-13. Missionaries chosen by the Holy Ghost. Acts 13: 1-4. Visions of Cornelius and Peter. Acts 10 1-20. Visions of Paul. Acts 18: 7-11; 27: 21-25. Walking after the Spirit. Rom. 8: 1-17.

GOLDEN TEXT.—" I came to Tross to preach Christ's gospel, and a door was opened unto me of the Lord."?—2 Cor. 2: 12. OUTLINE.

THE GOSPEL SPREADING-I. By new converts. v. 1-4. II. By new workers. v. 5-14 III. In new fields. v. 6-13. QUESTIONS.

To what place did Paul come? Whom did he find there? What is he called elsewhere? 1 Tim. 1:2. What was his mother's name? Tim. 1:5. Whose son, in the faith, was he council held at Jerusalem. Acts 15: 20-1 Tim. 1:2. What are we to understand b his mother being a Jewess? What was his reputation? What did Paul desire? Why did Paul have Timothy circumcised? Was it wise in Paul to do so? Was circumcision Where did they go? What did they do? What decrees? Acts 15: 23-31. What was the result of their labor? What is meant by established in the faith? How may churches grow and become strong?

## Miscellaneous.

BY ALFRED B. STREET. At the foot of a bank with its pond spread

ing wide, The mill gable rose from the shade When the wheel was let loose how the echoes flew out To the music the broad buckets made! The pond broke in furrows, the lilies they danced, The lilies that grew by the flume; The bubbles, the ripples, how gayly and bright They shot their white light in the

The pond was a crystalline picture of Tree, blossom, and islet of green; How glossy its surface when lying in

When roused, what a chaos was seen! The bank broke apart, the tree crookedly The bloggom in wavelets was lost

And the islet that looked like an emerald dark And blurred into fragments was tossed But then, when the sundown lay leve and soft,
And the mill ceased to rumble and roar The water rat cut his slight wedge as he

skimmed From his den, in the coze of the shore. With his bright burnished feet, shot the wild duck along;
The snipe tripped and dipped at the Where the moose heads rose purple, the from the crossing. She had heard

pickerel glanced,
And the gem-eyed frog croaked from the sedge. And the mill was another live picture-Of rafters and pillars and straps,

Full of nooks, and white angles, and ave-And bins with the grain in their laps.

Those bins and their grain! some piled Brown with buckwheat, and pearly with

And the sacks ranged in rows, and piled Now a lane, a blind alley, a street. A dangle and tangle of cobwebs hung o'er

Or stretched like gray maps on the wall, Here glazing a corner, there filming a nook. Here spread in an indistinct scrawl. A gliding of straps all about, and warm

scent
Of the meal in the air thick and gray, With wasps buzzing deep in the dim, dusty panes,
And birds around darting astray.

And the miller, a figure of mezzotints, "No I didn't neither. Ketch mo Lifting sacks, and now bent o'er a bin ; bein' such a fool! I blowed on it. A ghost, now in meal mist, now fringed round with light an' made believe I licked it." From the sun hazes streaking within.

And his men in perspective, massed atoms Less human resemblance they wore

As they glimmered by backgrounds, or shoveled the grain,

Than spectres chalked out on the floor. The picture is changed, the old mill is away;
A busy road passes the scene Roofs, meadows, and grain fields encircle

The forest once zoned with its green. As I traverse the spot, youth again is my On my heart light and shadow are cast, Half gloom and half gladness—the cheq.

uer of hues Time ever spreads over the past.

COALS OF FIRE

"O my! O jolly!" and Dick Blair, a round-faced boy of nine, threw back his head and laughed. "What is it?" asked Susie Wilson, coming up. "Tastes so funny !"

"Frost on this post." They were going home from To her it seemed a duty to expose school. It was a bitter cold January day. The wind cut like a knife, sight of freeh blood stains on the and the iron fence where Dick stood snow increased the generous indig-was white with tiny frost crystals. snow increased the generous indig-susie; "how did it happen?" Struck old hickory—dunne

How did these churches grow? Through what provinces did Paul and his companio What did the Holy Ghost forbid? Why? To what place did they next go? Where were they not suffered to go? Can you tell why! While at Troas, what vision appeared to Paul? What was the vision? There was Macedonia? What did they gather from the vision? Through what places did they pass in going to Philippi! How long did they tarry? What did they do on the Sabbath? Was this the first day of the week? Is this an apostolic example for Sabhathand worship? To whom did they preach? Who was converted? How did the Lord affect her heart? What was the result? Can you tell anything about the dyes she was Assayed. Attempted. Suffered selling? What gospel ordinance did she them not. Directed elsewhere. Passobey? Who besides her were baptized? Who ing by Mysia. That is, as regards are subjects of baptism? Mark 16:16. Is there, then, any valid reason for believing there were infants in her household? What through it to reach Troas. - Abbott. Came

the Lord?

did she desire? What is it to be faithful to down to Trons. This was a small country lying on the west of Mysia, upon the Hellespont, now called the Ægean CONNECTION. Sea Pierce A vision appeared. Our last lesson closed with the apostolic settlement of the vexed question of cir A man of Macedonia stood before him with the touching and direct appeal, cumcision, leaving the apostles in Antioch Come over and help us. The for a brief season, "teaching and preachvision was accompanied with evidence ing the word of the Lord." The second that it came from God. Macedonia missionary tour was planned by Paul and Barnabas, who disagreed in regard to tak | was a large province in the north-rn part ing with them John Mark, and as a of Greece. Help us. Come, teach us the way of life. Endeavored to go. consequence they separated, each choosing Made the needful arrangements. Ashis own fellow-laborer. Paul chose Silas, and from this time we shall find them suredly gathering. Being firmly convinced by the vision. Had called associated. Barnabas went to Lvatra us. Luke here for the first time speaks and Paul and Silas went through Syria and Cilicia, confirming the churches. of himself. Loosing from Troas A seaport from which they sailed. Sam-NOTES AND SELECTIONS.

othracia. An island in the Ægean The second missionary journey of Paul. Sea. Neapolis. A maritime city of hesides its wide extent and long duration. s also remarkable for its introduction of Macedonia, near the borders of Thrace. Christianity into Europe, although the It is now called Napoli.-Barnes. And apostle's labors were mainly confined to from thence to Philippi. Formerly called Dathos. It was repaired and pire which was marked by the Adriatic. adorned by Philip, the father of Alexan. The journey extended over the space of der the Great, and after him was called three or four years, of which eighteen Philippi.—Barnes. The Epistle to the Philippians was written to the church in months were spent at Corinth. Beginning this place. On the Sabbath. The at Antioch, it embraced Cilicia, Lycaonia Phrygia, Galatia, Mysia, and the Troad; seventh day, the day on which the aposand in Europe, Macedonia, Athens, and tolic church worshiped. Chapters 13: 14, Corinth, whence Paul crossed the Ægean | 42, 44; 15: 21; 17: 2; 18: 4. It is always applied to the seventh day in the to Ephesus, and thence sailed to Cæsarea, and so, after a hasty visit to Jerusalem, New Testament, and never to the first returned to Antioch.—New Testament Hisday of the week. Prayer was wont tory. Then came he to Derbe to be made. Accustomed to be offered. and Lystra. That is, Paul and Silas. Spake unto the women. Preached the gospel to them. A seller of pur-The places mentioned were cities of Lycaonia, in Asia Minor. Chap. 14: 6. There | plc. A valuable color, usually obtained he met for the first time with Timothy. from shell fish .- Barnes. Thyatira but whether at Derbe or Lystra is not cer- | was a city of Lydia, now called Ak hisar. tain. Jewess. Of Jewish origin. A | Worshiped God. A woman of piety. Greek. A Gentile, or heathen by birth. Heart opened. By his Spirit, and so Well reported of. A young man of she was prepared to candidly hear the gospiety and promise. He had been taught pel. Baptized. This was according the Holy Scriptures from a child. 2 Tim. to the command of Christ, Matt. 28: 19 3: 15. Both mother and grandmother And her household. The whole were pious. 2 Tim. 1: 5. Him would family believed and were baptized. Faith Paul have. That is, as a fellow labor- in Christ carries with it obedience to all er. Circumcised him. Not that cirthe commands of God. cumcision was binding, but as he was go-

ing out to preach the gospel, not among

would meet Jews who believed it still

as that at one lick," pointing to a

bare round spot on the top of the

Thus challenged, Susie came slow-

"Won't it hurt?" she asked,

"Hurt? O my! Why should it-

Alas for the little warm, red, con-

She thrust it out quick. It touched

the post and stuck fast, while a pain

shot through her as if she had laid

She gave a smothered cry and

Poor Susie! She screamed, clapped

her hand to her mouth, and started

for home, dropping her books as she

"O my! O jolly! Who'd

thought it? O crickey!" and Dick

gazed after her, and, with that cry of

pain still in his ears, bent himselfnear-

ly double, and laughed till he was

Blair?" demanded Gussie Stevens,

the cry, and seen Susie run away.

"What are you laughing at? If

"Look a' there !" and he pointed

Gussie went up and looked. The

to the post. "Who'd ever 'a' thought

that anybody'd be so jolly green!'

little patch of skin, that a few mo-

ments before had been part of Su-

sie Wilson, told the whole story.

on that little girl! You wicked.

"I didn't tell her to do it. She

needn't 'a' been such a goose," re-

"You cheated her into it in some

"Didn't neither. I only said she

"O! so you did cheat! And now

minute!" And indignant Gussie

stooped to pick up the books Susie

"I'm going to carry these to her

father. You can't scare me l'

a few weeks before, and Susie was

still "the new scholar." Gussie

Stevens had never spoken to her yet,

but she was warm-hearted and im-

pulsive. She had known Dick all

couldn't lick off as big a place as

torted Dick, not a bit ashamed.

way; I know that much.'

other one-what I made.

"So you licked that off?"

"And you've played off that trick

Gussie's face blazed.

cruel boy!"

had dropped.

whip, and "-

"Now what's the fuss, Dick

tore away, leaving a patch of skin

as big as an old-fashioned three-cent

piece sticking to the post.

it against a piece of red-hot iron.

fiding tongue! Foolish Susie! Fool-

you'll see how funny it tastes."

lv back.

doubtfully.

ish little tongue!

red in the face.

Christian churches, but in new fields, and

SUGGESTIVE THOUGHTS. 1. The greatest blessing of youth-pious parents, and a training in the fear of the

Galatia and Cappadocia east, and Lydia

Mysis west.—Barnes. Forbidden

of the Holy Ghost. Probably by a

direct revelation. The reason of this

done if they had remained in Asia Minor.

the continent, or even Asia Minor; but the

region of Ionia, of which Ephesus was the

capital.—Ripley. Mysia, Bythinia.

Adjoining provinces of the same region

Barnes. In Asia. This does not mean

binding, he could not expect to reach 2. If we wish to be well reported of by them if he was accompanied by one uncirthe good, we must be worthy of the good cumcised. They delivered them the decrees. The decision of the - 8. We should heed the intimations of the Holy Spirit. 29. To keep. To observe, Ordained.

4. When God shuts one door, he opens Determined, Established, Confirmed in better one. the belief of the gospel.—Barnes. Daily. 5. Two things are necessary to make A continual increase as the result of the true believers, the grace of God and honpower of the gospel. Phrygla. The largest province of Asia Minor. It had est endeavor. 6. The blessing of hospitality. Bythinia north, Pisidia and Lycia south,

Her mother had taken her on her lap, and was trying to understand what had happened, when Gussie came in. The impulsive girl poured out the whole story without pausing to take breath. "I would send for a policeman, more'n to eat snow? Tickle a little, if I were you," she cried, "and give maybe. Just put your tongue out quick, and give one little push, and Dick a good scare. There is one

bleeding and the smarting. Susie's

tongue made poor work of it.

now-shall I call him in?" "No, dear," and Mrs. Wilson smiled at her impetuosity. "You mean a kindness, and you have been very kind to Susie in bringing home her books. I thank you, and I'm sure Susie would, too, if she could speak. Dick did a very cruel thing, but I think we won't try that sort of punishment."

And Gussie went away wondering now Susie's mother could take the matter so quietly, and what sort of punishment she would try. Susie could hardly manage supper, though there was custard,

and she had some toast, as soft and nice as toast can be. But after it was over, they had a good twilight talk-or rather Susie listened, with her head on her mother's shoulder, while her mother did the talkingabout returning good for evil. And one little Bible verse she repeated over and over, till Susie thought she could never forget it. It was

"Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt It was well all this happened Friday night. By Monday, though every word gave her a pang, Susie plucked up the courage to go to school.

It was dreadful to have to explain in the reading class why she lisped so; but it was worse yet to feel Dick Blair's eyes on her, and read the glee in his face; but to have him put out his tongue at her behind a book, whenever the teacher wasn't looking-oh, that was the very worst of all !

But Susie's turn came at last. One night, after school, she went out for a half-hour's coasting down the hill and over the frosen pond, all alone, for as yet she had found no playmate. She reached the top of the long slope, brought her new sled. the Swallow, into position, seated I'll tell you just what I think. I herself and tucked up her cloak. think you're the meanest, hatefulest | Hitch, hitch, and she was off, skimboy I ever saw, and it would be good ming down the hill in fine style. hope her father's got a big black into the gulley there! Susie glanced "Ho!" chuckled Dick, with a that lying all in a heap, so white toss of his head, "she hain't got no and still? Was it Dick Blair? She urged her sled down, jumped off, It was true; there was no earthly and scrambled round the foot of the stranger, too, for they—that is, her moment Susie thought he was dead, mother, herself, and two-year-old and her own face grew quite white. Robbie-had come to the place only | Then she heard a groan, and, kneel-

head. Another groan, and Dick opened his eyes to see a kind, pitying face bending over him. "Are you hurt very bad!" his life, and scorned his baseness, asked, in a soft, gentle voice. " Dunno — ankle's broke. him and bring him to justice. The smashed, or somethin'." "Sprained, maybe," suggested

"Struck old hickory—dunno what knocking me into the fire. Next talk gather around persons as much and Dress or Manufacture Cloth for Cus-

"Poor boy! don't, I'll help you," transformation is wonderful. Little said Susie, tenderly. She was not a beauty—far from it; she had freckles and a pug nose. they remain for a full minute after doubtless was that it was the intention of But in Dick's eyes she looked per-God to extend the gospel farther into the fectly level; as she said these words. that they have been regions of Greece than would have been He made an effort to rise, and fell hold a family council as to the de-

> "It's no use," he said, despairingy, "I can't move that foot." 'I'll draw you," said Susie. "My sled's broken to flinders." "Mine isn't; it's right here," and he conducted prayers, and I said, apologetically, that I hoped the she drew it alongside. "But you can never drag me up children did not disturb him. Poor

the hill. "No, I know an easier wav round their work, they must have passed to our house. It isn't far; now try, do. Just get on the sled, I'll help but he hoped he should be able not you all I can," and she tugged and "There, now! if you can hold on,

ve'll soon be there, and mother'll do the rest. She knows how, I can tell you! Why, when my tongue was so sore—" Susie stopped and bit the heedless tongue. "Say!" said Dick, "I'm sorry played that trick on you. It was awful mean and no mistake."

"O, it's all well now-never mind that," and she strained and pulled with all her might. She was a sturdy little maid, but more than once she had to stop to get breath. Dick clung heroically in spite of pain and faintness. It would soon e dark and bitter cold; what if she had not found him, or had not taken they will draw to the full, the arrow pity! he must have frozen in that onely spot!" Ah Susie, Susie! how hot the

coals were! At last they reached Mrs. Wilson's door. Susie ran in, and in a trice her mother had come out, had lifted him in, and made him a place on the lounge, had removed his most superstitious they boot and stocking, and bound up the sprained ankle-more coals; a whole shovelful! while Susie ran as fast as her willing feet could carry her a good half mile to let Dick's mother know about it, and get her to come with the carriage to fetch him home. And when the carriage had come, and they lifted him in, it was Susie's shawl that was wrapped so warm about him, and Susie's helpful hands that brought pillows and cushions to prop up his foot! No, his brown curls were not all burnt off his head-not even singed; but from that hour the love of giving pain was burnt out of his heart. You see, he had never before known what it was to really suffer. He was not half so bad as Gussie Stev ens declared, for he never forgot to

be grateful to Susie, and from that

hour the little girl never lacked a champion.—Christian Standard. BABIES IN PRAYER TIME. flesh, and many other dainties. If I think I should feel easier about she accepts the presents, the future marriage is arranged; but if she remy two youngest-aged respectively 1 and 3 years—if I could account jects his suit she casts them down for their wickedness upon general at his feet. The full approbation principles. But how on earth such of the marriage and the celebration ancestries as theirs-two long rows of the wedding is often deferred for of unspotted deacons and ministers | a considerable time, which they emcould ever produce such little imps is quite beyond me. All the wild oats that have been smothered bridegroom to the fullest extent points throughout Western New York. under white ties for a couple of cen-turies have cropped out in my two uries have cro ped out in my two before the marriage the relations boys, and all I have to say is, 'tis and friends of the bride and bridevery hard on me. I have borne groom resort to the bride's hut to to engage in a light, honorable, and goo with them until patience is no long deliver their presents. The bride-er a virtue; and now I bring them groom is bound to present the fath before the religious public for disci- er with a silver cup, a kettle of coppline. Solomon says, "Spare the per, or alchymy, a hed, or at least a rod and spoil the child;" but he was handsome bedding, the mother a a wise old gentleman not to commit girdle of silver, a robe of honor, he have us do if, after an unsparing

imself any further. What would which they call vospi, a whisk which they wear about their neck, and use of the rod, the child is still | which hangs down to their breast, spoiled? From the time my small interlaced with bosses of silver, called men step out of their respective krake. In addition, he gives prescribs in the morning, till they tuments to the brothers, to the brothble into them at night, our house is ers' sisters, and all near kindred, in one "scene of confusion and creathe shape of silver spoons, silver ture complaints." One eternal howl. bosses, and other ornaments of silrising and falling, changing from ver, for each of them must have a book millions need now. Wanted instant sad to gay, from mad to repentant. present if he means to obtain his but never dying away till the little bride. All things arranged, they eyes are closed and the fat fists proceed to the church in the follow ounched into the pillow for the ing order, and are married according to the Christian rite. The bride We always have morning prayers | is led by two men, her father and in the sitting room. There, in front | brother, if alive, otherwise by two of of the blazing fire, are two great her nearest relations. She is dragged

easy chairs, dubbed respectively, to the church by them, showing saders. Beware of imitations and infringe the big bear's chair." and the ness and dejection, and great uniments. Manufactured solely by FOY & the big bear's chair," and the ness and dejection, and great unmiddle-sized bear's chair." Then willingness and reluctancy to her there are two crickets for the "little marriage. A wedding feast follows. bears." After we have had our Each person invited contributes his breakfast, and the two youngsters share of provisions. At the feast have eaten a miraculous quantity table no person helps himself, but of oatmeal, they know that the next receives his meat at the hand of a hing on the programme is to go Laplander. If the hut is not large into the sitting room and seat our enough for the company, they climb selves for "prayers." So they start up to the roof of the hut, mostly pell-mell, trip over one another, and boys and girls, and thence let down a prawl headlong, one on top of the fishing line and hook up the food. other, through the doorway. The The married couple must remain a upper one pounds the under one, year in the service of the father; nd the under one roars and howls. Then we sit down, in which process The father then bestows upon his the baby is always sure to come daughter the reindeer which are her short of his cricket, and sit down a due, given to her in her younger little on one side, with a thump and days, also furniture, and a dowry of a roar. Then each must have some a hundred or more reindeer. Then sort of a book for a Bible. Baby all their relations return all the prefers "Keble's Christian Year," because it has a red cover whilst Charles has a leaning to "Wild Sports in the Far West," because They have no school-masters. The now and again he can steal a peep father instructs the boy, the mother at the bloodthirsty engravings. We the girl. Soon after baptism, they are about to commence. Paterfamilias looks solemn. "Charles," male, a female reindeer, and upon he says, "if you are not a good boy, the horns they engrave her name, so papa will have to punish you after as to prevent all controversies or prayers." Charles looks awestruck

and the baby's lip quivers. We all feel solemn enough to commence. We have read a dozen verses and the children still sit motionless. I fall to thinking what a beautiful If the parents die, the nearest relathing it is to have the little ones worship with us. Their memories may treasure up words that are empty now, but in after years may enough for you if your tongue was Half way down, a hickory log lay be full of meaning. We read a few all skinned. And I wish it was, this slantwise, firmly bedded in the froz- more verses. Bless me! The crickets en soil. Have a care, little maid! and their owners have disappeared, Steady, Swallow! Steer clear of the They have "hitched" along noiselog, and keep well to the right! A | lessly, and are punching one anothlittle too far the other way, and you er behind the desk. A few more and I'll tell all about you; and I may find yourself crashing down verses and they crawl around behind my chair, tandem fashion. "Children," I say, in an agonized whisper, "go back; don't you remember what papa said?" But they are deaf to remonstrance, and the next thing they do is to get the tongs father to avenge Susie. She was a hill. Yes, it was Dick; and for a and poker and beat the londest kind of a reveille on the coal scuttle. "Children!" I shout, "go back to erous admirer of whatever is true your seats this minute." They go, and good and worthy, is quite an ing down, she put her hand on his and we all kneel down for the prayer. They are worse than eyer. American history through Irving's Baby turns Methodist, and his re- Life of Washington, than through sponses come near drowning the an abstract history, and the Reforprayer. Charlie finds a pin, and is mation in life pictures of its leaders about to stick it into baby's leg, than in a discussion of its principles. when I restrain him. Then they Let us teach our children a generboth stand upon their crickets and ous appreciation of goodness and make a simultaneous dive for the greatness and a sovereign scorn of

C'CHENCK'S SEA WEED TONheads are bent and hands folded here during the Summer months, the leth decorously, and in that attitude argy produced by the heat takes away the desire for wholesome food, and frequent we are on our feet, as proof positive perspirations reduce bodily energy, p good." We ularly those suffering from the effects of debilitating diseases. In order to keep natural, healthful activity of the system gree of badness that merits a whipwe must resort to artificial mean this purpose Schenck's Sea Weed Tonic is very effectual. A few doses will create an ping, and end with giving them a solemn lecture and a free pardor. appetite, and give fresh vigor to the ener vated body. For dyspepsia it is invalua We entertained a minister, not

long since, for a week. Of course ble. Many eminent physicians have doubted whether dyspepsia can be permadoubted whether dyspepers which are gen-nently cured by the drugs which are gen-that purpose. The erally employed for that purpose. The Sea Weed Tonic in its nature is totally different from such drugs. It contains no corrosive minerals or acids; in fact, it as man! Like George W., he could said they did distract him a little, sists the regular operations of nature, and supplies her deficiencies. The Tonic in nice that it is almost identical with that Can not any one who reads this fluid. The gastric juice is the natural tale of woe suggest a remedy? I solvent which, in a healthy condition of the body, causes the food to be digested appeal to those who have no chiland when this juice is not excreted dren; their theories are always best, sufficient quantities, indigestion, with al to tell me what to do. - Clergyman's its distressing symptoms, follows. The Sea Weed Tonic performs the duty of the

OURIOUS OUSTOMS OF LAPLAND Druggists. NEW ADVERTISEMENTS. From Dauchy & Co.

schenck's Sea Weed Tonic sold by al

flesh, having thick heads, prominent foreheads, hollow and clear OF FANCY CARDS. ALL eyes, short, flat noses, and wide Styles, with name, 10 cents, post paid. J. B. HUSTED, Nassau, Rens. Co. mouths. They are swift of foot and

very strong, so that a bow which a Norwegian car scarcely half bend GREAT OFFER!!! We will during these Hard Times dispose of 100 Pianos and Organs, new and second hand, of first-class makers, in reaching to the head. The usual exercises are running races, and climbing inaccessible rocks and high trees. cluding Waters' at lower prices for cash or installments, or to let until paid for, than ever before offered. Waters' Grand Though nimble and strong, they never walk apright, but always Square and Upright Pianos and Organs including their new Souvenir and Boustooping, a habit they get by frequently sitting in their cottages on doir) are the best made. 7 Octave Pianos the ground. Originally pagans, and \$150. 71 do., \$160, not used a year. "2" quently sitting in their cottages on Stop Organs, \$50. 4 Stops, \$58. 7 Stops, \$68. 8 Stops, \$75. 10 Stops, \$88. 12 Stops, bave for some centuries been Christians, and have produced many eminent and der and warranted. Local and traveling intelligent men. The manners and agents wanted. Illustrated Catalogues customs of the Laplanders in regard mailed. A liberal discount to reactions, the music at the mu sailed. A liberal discount to Teachers, half price. HORACE WATERS & SONS they seek for a maiden well stocked Manufacturers and Dealers, 40 East 14th with reindeer-which in case of St., Union Square, N. Y. marriage, is secured to the child by her parents-and then comes the of-

RIFLES, SHOT GUNS, REfer. Accompanied by his father and one or more friends, who are to intercede for him, he makes for the but of his intended, and waits at GREAT WESTERN GUN WORKS, Pittsburgh, Pa. the door until he is summoned. His best man addresses the father, dis-

OPIUM AND MORPHINE
HABIT ABSOLUTELY AND EN closes his strong affection for his daughter, and trusts he will give her | TIRELY cured. Painless; no publicity Send stamp for particulars DR, CARLTON in charge to him. He styles him as 187 Washington street, Chicago.

\$55 to \$77 A WEEK TO Agents. Samples FREE. P.O. VICKERY, Augusta, Maine. of the Patriarchs), the best and most illustrious Father. He gives his consent. The loving couple then CIX SPLENDID SHIRTS FOR meet. Then come the presents, the rarest delicacies that Lapland affords-reindeer tongue, beaver

denerals: All Richly Illustrated. The

ly, 8,000 Agents on very liberal terms. Address HUBBARD BROS., Publishers,

MADAME FOY'S CORSET SKIRT SUPPORTER increases in

Popularity every year, and for Health Comfort, and Style, is acknowledged the

Best Article of the kind ever made

733 Sansom St., Philadelphia

HARMON, New Haven, Conn.

TOB AND BOOK WORK

NEATLY AND PROMPTLY DONE

RECORDER OFFICE.

Orders by mail will receive special care.

\$2500 A YEAR TO AGENTS. Outfit and a \$25 Shot Gun free. For terms address.

THE GENUINE WIARD,

AT THE

One, post paid, \$1 25. WILLIAMS, "THE SHIRTMAN," ALFRED CENTRE, N. Y.

 $\mathbf{W}^{ ext{ANTED}}$  immediately.-A Reliable, Energetic Man, to take th

ALFRED AGENCY Liberal Commissions. A rare opportunit

dress post paid, on receipt of price. ousiness. Correspondence solicit paying business. Correspondence solici -d. All communications in regard Agencies must be addressed to

JOHN F. WEIR, Angelica, N. Y., Gen. Agent, Western N. Y. Dep't. THE CROSS AND THE CRES Centre. N. Y. st, by the eminent historian. L. P Inrks: Social, Political and Religion history and condition; their home life aried customs and peculiarities, the caus es of the war, the issues at stake-Chris tian against Mohammedan—the mighty interests of other nations involved; Biog

Mechanical devices, medical, or other compounds, ornamental designs, trade parks, and labels. Caveats, Assignments Interferences, etc., promptly attended to. Inventions that have been REJECTED by the Patent Office may still, in most cases, Patent Office, we can make closer searches and secure Patents more promptly and with broader claims than those who are remote from Washington. INVENTORS and us a model or sketch of your device we make examinations free of charge, and advise as to patentability. All correspondence strictly confidential. Prices low, and No Charge Unless Patent is Secured. We refer to officials in the Patent Office, and to inventors in every State in the Union. Address, in German or English, C. A. SNOW & CO., Opposite Patent Office,

CEWING MACHINE NEEDLES Send to SILAS C. BURDICK, Alfred Centre, N. Y., for the needles of all Sewng Machines in common use. 50 cents per dozen (except Wilcox and Gibb's,

T ESSON PAPERS, CONTAINING THE

hot Gun free. For terms address, J. WORTH & CO., St. Louis, Mo. cholars in their study, prepared by the SABBATH SCHOOL BOARD appointed by the DLOWS! PLOWS! PLOWS

CURTIS No. 22, and REVOLVING, 75 CENTS A HUNDRED of the Whitesville make, at factory prices MILK CANS. IRON CLAD AND UNION. re, Allegany Co., N. Y.

PANS, PAILS, and all articles of Tin Ware on hand, made to order. O. D. SHERMAN, ALFRED CENTRE, N. Y. as to prevent all controversies or prevent all controversies another when the prevent all controversies another when the prevent all controversies or prevent all

SONAHAHLIN CABINET ORGANS HIGHEST AWARDS AT FOUR GREAT WORLD'S EXPOSI-TIONS.

PHILADELPHIA, 1876. Only Organs assigned first rank at Center Great variety of styles at prices which would be impossible for work of such excellence without unequaled facili ties for manufacture. Examples of net cash prices: ulant. \$100. Five octave organ, nine stops, with voix celeste, \$114.

Sold also for monthly or quarterly pay ments, or rented until rent pays. A superior Organ may now be purchased by the easy payment of \$7 20 per quarter for ten nuarters. Catalogues free.
MASON AND HAMLIN ORGAN CO. 154 Tremont St., Boston; 25 Union Sq., New York; 250 Wabash Av., Chicago. LANK CERTIFICATES OF

MEMBERSHIP, with return notice Price by mail, poatage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1 25. Church Clerks will find G. HADSELL, AT HIS

FACTORY IN ALMOND,

depths of my easy chair, nearly meanness and sham, and let their 11 miles north of the Alfred depot of the "Well, I don't care," and Susie drew her cloak closer about her, and made a motion to pass on.
"Say!" called out Dick. Susie halted and looked back.
"You can't lick off a place as big"

"You can't lick off a place as big"

"Well, I don't care," and Susie drew her cloak closer, about the resp, pondering gravely how made a motion to pass or by the Yard, in a sit chooses. It will be about the truths, great or little, as it chooses. It will be about to commit assault and are about to commit assault and so one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and so one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and be about to commit assault and so one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss this—they pull off their father's slippers, as it chooses. It will be about to commit assault and one township. Agents don't miss there were. It is township. They pull of

CLENN'S SULPHUR SOAP

horoughly cures Diseases of the Skin Beautifies the Complexion, Prevents and Remedies Rheumatism and Gout, Heals Sores and Abrasions of the Cuticle, and Counteracts Contagion.

This Standard External Remedy for Eruptions, Sores, and Injuries of the Skin, not only Removes from the Complexion all blemishes arising from blood impurities and obstruction of the pores, but also those produced by the sun and wind, such as tan and freckles. It renders the cuticle man velously clear, smooth, and pliant, and being a Wholesome Beautifier, is far pref erable to any cosmetic.

All the Remedial Advantages of Sul phur Baths are insured by the use of Glenn's Sulphur Soap, which, in addition to its purifying effects, Remedies and Pre-It also Disinfects Clothing and Linen

and prevents diseases communicated by contact with the person. It Dissolves Dandruff, prevents bald

ness, and retards grayness of the hair. Physicians speak of it in high terms. PRICES 25 and 50 Cents per Cake; pe

Box (3 Cakes), 60 Cents, and \$1 20. N. B.-The Fifty Cent Cakes are triple the size of those at Twenty-five Cents.

"HILL'S HAIR AND WHISKER DYE." Black or Brown, 50 Cents. C. N. CRITTENTON, Proprietor

Sixth Avenue, N. Y. GENTS WANTED. \$50 TO \$200 PER MONTH. A NEW ear and concise UNIVERSAL HIS TORY Commencing with the earliest periods, closing March, 1877. 3 volumes of the World's great, Grand History in one. Ancient, Middle Ages and Modern, including history of Centennial Exposition, Inauguration of President Hayes, and Turkish difficulties. A book of thrilling interest and universal need. Sells faste than any other. Beautiful Illustration low price, quick eales, extra terms, circu CO., Philadelphia, Pa., Cincinnati, C

Chicago, Ill. St. Louis, Mo. FOR SALE, IN ALFRED CENTRE, TWO LOTS

r business purposes, next north of . L. GREEN & SONS' STORE. For further information, address M. J. GREEN, Alfred Centre, Allegany Co., N. Y.

DUNN & CO., GENERAL D. Produce Commission Merchants 480 and 482 Greenwich Street, New York are prepared to receive consignments, o

Butter, Eggs, Cheese, Potatoes, Apples Flour, Grain, Hops, and Fruits in their Season. A No. 1 reference given when required

and all letters of inquiry promptly attended to, and Shipping Tags furnished on application, AGENTS WANTED.

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

Washington, D. C.

INTERNATIONAL LESSONS, With questions to aid Sabbath School

JENERAL CONFERENCE, and published at SABBATH RECORDER OFFICE, AT

PER MONTH, FREE OF POSTAGE. Address, D. R. STILLMAN, Alfred Cen

TOTICE TO CREDITORS.-Notice is hereby given, according to of Alfred, in the county of Allegany, de ceased, that they are required to exhibit the same, with the vouchers thereof, to ne subscriber, the Executor of the las will and testament of the said Lecutor, in the own of Alfred aforesaid, on or before the wenty-fifth day of October next. BENJ. F. LANGWORTHY, Executor Dated, Alfred Center, April 24th, 1877.

earned in these times, but can be made in three months by any on feither sex, in any part of the country tho is willing to work steadily at the em loyment we furnish. \$66 per week in our own town. You need not be away from home over night. You can give your whole time to the work, or only your spare moments. It costs nothing to try the busiess. Terms and \$5 outfit free. Address

DITTI IS NOT EASILY

NOCURE, NOPAY. CA-TARRH, BRONCHITIS, CONsumption, Asthma, Epilepsy, Piles, all Blood Diseases, permanently cured. Pay after cure is made. State your case, enclosing 3 ct. stamp, to Howard Medical Institute, Providence, R. I. A GENTS WANTED FOR THE ORIENTAL WORLD. IT CON-

Turkey, Egypt, Greece, Asia Minor, The Holy Land, &c. Illustrated with 250 fine Engravings. This is the only complete History published of the countries in volved in the RUSSIAN-TURKISH WAR. This grand new work is the result of recent and extensive travel in all the counries named. It is a live and "timely book—the only one on the subject—and the fastest selling one ever published. One Agent soid 26 copies the first day; another, 168 in one week; another, 218 in one township. Agents don't miss this your time. Send for our Extra Terms to Agents, and a full description of this great work and judge for yourselves. Address! A. D. WORTHINGTON & CO., Publishers, Hartford, Conn.

WATCHES. Cheapest in Sample watch nutfit free to Agents. For terms ad ress COULTER & CO., Chicago.

THE FULL HISTORY OF THE Wonderful Career of MOODY and SANKEY in Great Britain and America. is the latest, fullest, and best. Has double he amount of matter, more and better ustrations, and is every way superi 744 large pages. Price \$2. Be not de ceived. Buy the best. Agents send for circular with best terms ever heard of. Address H. S. GOODSPEED & CO., No. York, or Cincinnati, Ohio.

THE SABBATH RECORDER LIST OF LOCAL AGENTS.

Adams-A. B. Prentice. Brookfield-Richard Stillman Berlin-J. Byron Whitford. Ceres-R. A. Barber DeRuyter-Barton G. Stillman. Independence-John P. Livermore nardsville—Asa M Lincklaen-Benjamin H. Stillman. Nile-Ezekiel R. Clarke. Portville—A. B. Crandall Richburgh—Edwin S. Bliss. State Bridge—Joseph West. Verona—Thomas Perry. Watson—Thomas R. Reed Wellsville—Charles Rowley West Edmeston-J. B. Clarke.

Mystic Bridge-George Greenman. Waterford-Oliver Maxson. RHODE ISLAND. 1st Honkinton-Alfred B. Burdick, 2d

Hopkinton-S. S. Griswold. Rockville-James R. Irish. Westerly-Sanford P. Stillman NEW JERSEY.

CONNECTICUT.

Marlboro-J. C. Bowen. New Market—Albert B. Ayres. Plainfield—Ethan Lamphear. Shiloh—Henry Hall. PENNSYLVANIA Hebron-Geo W. Stillman. Roulette-LeRoy Lyman. WEST VIRGINIA.

Berea—Z. Bee. Lost Creek—L. B. Davis. New Milton—J. F. Randolph. New Salem-Preston F. Randolph Che Quiet Dell-D. H. Davis. Jackson Centre-Jacob H. Balicock.

Albion-E. L. Burdick. Berlin-Datus E. Lewis Edgerton-Henry W. Stillman Milton-Paul M Green. Milton Junction-L. T. Rogers. Utica-L. Coon. Walworth-Howell W. Randolph ILLINOIS. Farina- W. C. Titsworth. Villa Ridge—M. B. Kelly. West Hailock—Truman Saunder

LOWA. Welton-L. A. Loofbord Toledo-Maxson Babcock. MINNESOTA. / Alden-J. E. N. Backus. Dodge Centre-Geo. W. Hills. Transit-John M. Richey, NEBRASKA. Long Branch—Joshua G. Babcock North Loup—Oscar Babcock

ERIE RALLWAY ABSTRACT OF TIME TABLE. Adopted June 25th, 1877.

Pullman's Best Drawing Room Bleeping Coaches, combining all Modern Improvements, are run through without BIOGRAPHICAL SKETCHES change between Salamanca, Buffalo, Niagana Falls, Suspension Bridge, Rochester, Cleveland, Cincinnati, Chicago, and New Ward on the Fourth Commandment Hotel Dining Coaches New York and Chicago

> STATIONS. No. 8t No. 12\* No. 4 No. 6 11.00AM 9.50PM Cleveland 9.35PM 7.00AM 5.35AM 8.35PM 6.10 4.09 4 6.33 44.30 5.20 5 Leave Hornellsville 8.50AM 8.35PM LOSAM

ADDITIONAL LOCAL TRAINS EASTWARD. 4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forest-ville 5.39, Smith's Mills 6.03, Perrysburg 6.37, Dayton 7.03, Cattaraugus 9.00, Little Valley 8.52, Salamanca 9.55, Great Val ley 10.07, Carrollton 10.35, Vandalia 11.15, Allegany 11.47 A. M., Olean 12.15, Hinsvidere 2.40, Phillipsville 3.05, Scio 3.33, Almond 6.55, and arriving at Hornellsville at 7.20 P.M.

9.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.47, Forestville 10.00, Smith's Mills 10.13, Perrysburg 10.37, Dayton 10.50, Cattaraugus 11.14, Little Valley

11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Allegany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.25, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M. 6.15 P. M., daily, from Salamanca, stopping only for Passengers having Tickets at Olean 8.05, and Genesec 12.20 P. M., arriving at Hornellsville 1.30 A. M. 9.15 A. M., daily, from Dunkirk, stopping at Sheriden 9,30, Forestville 9,40, Smith's Mills 9,53, Perrysburg 10,15, Day-ton 10,25, Cattaraugus 10,54, Little Valley

11.17, and arriving at Salamanca at 11.45 P. M.

WESTWARD.

STATIONS. No. 3\* No. 91 Leave New York Port Jervia 7.00pm 7.00pm 10.55 " 11.35 " 8.55PM Hornellsville 8.15AM 12.30PM 9.17AM 1.34PM 10.17 2.32 1 10.40 3.00 1 11.11 3.38 1 11.15 " 3.42 " 7.20ры ...

Cincinnati 5.30AM Leave Little Valley 11.57AM 4.15PM ADDITIONAL LOCAL TRAINS WESTWARD. 3.15 A. M., daily, from Hornellsville, stopping at Genesee 5.46, Olean 9.22, and arriving at Salamanca at 10.55 A. M. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.21, Scio 7.43, Phillipsville 8.08, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hinsdale 10.50 Olean 11.25, Allegany 11.47 A. M., Van delia 12.11. Carrollton 1.07. Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.27, Smith's Mills 5.20, Forestville 5.45, Sheriden 6.07, and arriving at Dunkirk at

12:30 P. M. daily, from Hornells-ville, stopping at Almond 12:43, Al-fred 12:55, Andover 1.15, Genesee 1.34, Scio 1.42, Phillipsville 1.51, Belvidere 2.00, 1.42, Phillipsville 1.51, Belvitere 2.00, Friendship 2.10, Cuba 2.33, Hinsdale 2.47, Olean 3.00, Allegany 3.08, Vandalia 3.19, Carrollton 3.27, Great Valley 3.38, Salamanca 3.57, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5.00, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35 1.10 P. M., daily except Sundays, from Hornellsville, stopping at Genesee 3.05, Belvidere 4.20, Olean 5.58, Carrollton 6.42,

and arriving at Salamanca at 7.00 P. M.
8.55 P. M., daily from Hornellsville, stopping at Genesee 9.57, Belvidere 10.18, Cuba 10.49, Olean 11.15, Salamanca 11.55, Little Valley 12.23, Cattarangus 12.47, and arriving at Dunkirk at 2.30 A. M. \* Daily.
† Daily between Salamanca and New

Daily between Port Jervis and Dun-Baggage will be checked only on Tickets purchased at the Company's office.

JNO. N. ABBOTT.

GENTS WANTED-IN EV. ery county of each State, for a sw National Book. (The Lives and Por. new National Book. (The Lives and Portraits of the Presidents,) with fac simile occyp of the Declaration of Independence, the Constitution of the United States, and Washington's Farewell Address, with 19

fine steel plates. For Circulars and Terms address JOHNSON WILSON & CO., 27 Beekman St., N. Y. FOR SALE AT TAIS-OFFICE.
THE CONSTITUTIONAL AMEND MENT; OR THE SUNDAY, THE SABBATE cugsion between W. H. Littlejohn, Sev enth-day Adventist, and the Editor of the Christian Statesman. 384 pages. Price cloth \$1; paper 40 cents. Mailed, post

paid, on receipt of price. Address SABBATE RECORDER, Alfred Centre, N. Y. OR SALE CHEAP!

A DAIRY FARM

of 225 acres, 2 miles west of ,

one mile from a first class cheese factory well watered with living springs, good fruit, a comfortable house and good barns.
If desired, the stock on the farm, on sisting of 25 cows, and a flock of choice sheep, will be sold with the place.

For further information inquire of D.

R. STILLMAN, at Alfred Centre, N.Y.

ALFRED CENTRE

MATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE. N. Y.

or of the owner, CALVIN HALL Scio

NATURE'S GOD AND HIS MEMORIAL, A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner late missionary at Shanghai, China, now engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cts. THE SABBATH AND THE SUNDAY. By Rev A. H. Lewis, A. M. Part First, gn ments. Part Second, History 10:40

268 pp. Fine Cloth, \$1 25. This volume is an earnest and able tire sentation of the Sabbrth question, argu mentatively and historically, and should be in the hands of every one desiring light on the subject. THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE

SABBATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper This is in many respects the most able

argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor kindness and ability. We especially com mend it to those who, like Mr. Brown have been taught to revere Sunday as the

Ward on the Fourth Commandment By Geo. Carlow. Third Edition—Revis ed. 168 pp. 25 cents.

This work was first published in London n 1724. It is valuable as showing the state I the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, in Events Part Second Divine appoint ment of the Seventh Day, by Rev. J W: Morton late Missionary of the Ke formed Presbyterian Church. 60 pp.

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

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in Lon don, in 1658. 64 pp. Paper, 10 cents

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sal ath question. Twenty per cent. discount made to clergymen on any of the above : amed books, and a liberal discount to the trade. Other works soon to be published.

TRACTS No. 1-Reasons for introducing the i purth the Christian Public. 28 pp. Servance of the Sabbath. 52 pp.

No. 3—Authority for the change of the
Day of the Sabbath. 28 pp.

No. 10—The True Sabbath Embraced and Observed 16 pp. (In English, French and German.)

No. 11—Religious Liberty Endangered by

Legislative Enactments. 16 pp.

No. 13—The Bible Sabbath. 24 pp. No. 16—The Sabbath and its Lord. 28 pp. No. 25—The Day of the Sabbath, 16 pp. TOPICAL SERIES No. 1, "My Holy Day;" No. 2," The Moral Law," by Rev. lames Bailey. 28 pp. each. Orders for the Society's Publications

eccompanied with remittances, for the use

ion, should be addres MAN, Alfred Centre, N. Y. The Subbath Regorden,

PUBLISHED WEEKLY. AMERICAN SABBATH TRACT SOCIETY.

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

ALFRED CENTRE, ALLEGANY CO., N. Y

TERMS OF SUBSCRIPTION. o the poor, on certificate of Local Agent..... 1 75 No paper discontinued until arrearages re paid, except at the option of the pub ADVERTISING DEPARTMENT

Transient advertisements will be insert

d for 50 cents an inch for the first insel quent insertion. Special contracts made with parties advertising extensively, or for Legal advertisements inserted at legal Yearly advertisers may have their ad nts changed quarterly withou extra charge.

No cuts or large type can be inserted by displayed by but advertisements may be displayed by spacing to suit patrons.

No advertisements of objectionable char

acter will be admitted. The office is furnished with a supply jobbing material, and more will be added as the business may demand, so that all neatness and dispatch. `ADDRESS.

All communications, whether on busi JNO. N. ABBOTT,

General Passenger Agent, N. Y.

DER, Alfred Centre, Allegany Co., N. Y. The Sabbath B A LEGEND OF THE I

A LINUMAN AND SACRED LEVEL AND Makes glad with tender: The heart that bloods the Or comes to plead with Sweet eloquence to win. As that rare passage where Manual and the Master's pression of the Master's pressions. cast eyes suffused.

With strange, unwonted tea As silently the Eastern morn. Across Chaldea's plain, Within the stately walls Of ancient Salem's fane The chastened splendor

All pomp of art its rosy glean All grace and strength the hath found, And mid a throng entrance found, The form of One who stoops upon the ground. How vauntingly those Scribe Long-robed, displayed their b teries! How swift and stern to na

With cruel jibes and jeen The fallen woman's sham How clear upon their eyes Fell those swift words of That every pulse did stir "Let him that hath no bla The first stone cast at her and each, convicted by accusi Leaves, as he steals the corrid The Magdalen, the Master, an throng.

Then from his musing post uprose,
The crowning sequel every knows. Full many a burdened sou As time's slow ages roll, Like her of ancient years, Seeking to touch with tea ent's healing he His garment's nearing near Doth hear Him calmly say "O woman, where are the That did accuse thee sore

DOUTRINAL TEACH OUR LORD. A course of lectures delivered Theological Class of Alfred June 25-28, 1877. BY REV. A. E. MAIN

Go thou and sin no more.

-Water

The Old Covenant and the 1. The relation between dispensation and the old wa ly not one of contradiction sition; for our Savior emp declares that he did not co stroy the law or the prophe with the preaching of John tist commence a new things, for "the law and t ets were until John; since the kingdom of God is and every man presseth But, lest they should u him to mean that the law abrogated, he adds, "and ier for heaven and earth than one tittle of the law Matt. 5: 17; Luke 16: 16; 1 2. The change from the my to the new, though real, sudden but gradual; for .Ch

served and taught to his co

raries the observance of

moral and ceremonial pre-

Moses. He bade the cleans

offer the gift commanded by

the weightier matters of the ing, "These ought ye to have and not leave the other u taught the rich ruler that of to life; kept the passover disciples; and worshiped Jews in their synagogues Sabbathdays. Matt. 8: 4; 23: 18; 26: 18; 13: 54. And gradual passing over from tween the teachings of Chi the writings of Moses and th the same plan of mercy men, the law and the propl paring the way for the which Jesus was to bring.

fererunner of the Lord and ior himself were subjects of cy; a right understanding and the prophets would have Jews to repentance and Christ; and, starting from great commandments of the Savior unfolded to the laprinciple of self-sacrific which the gospel would rec to obey. Matt. 11: 10-24: 25-27; 16: 29-31; Joh 3. Christ came to chang cessary to a restoration c as they were from the b for example, in regard to th

he came not to annul, but I the true nature of the unive bath law. Matt. 19: 3-9; 23; 3: 5. Christianity is d in the soul, and righteousne duct; so Christ came "to ] fill up with religious knowl life, all that in the Old T revelation existed only in Tholuck on Matt. 5:17. to "pour upon the lett law," says Alford (on Ma "the fuller light of the sp gospel; thus lifting and (not destroying) every join of that precursory dispenits full meaning in the lif tice of the Christian, w indwelling of the divine

ness of the marriage rela

God's Holy Spirit, is It truth and purity." This teaching, for example, th of murder and adultery mitted in the heart; and what would be the laws dom he had come to esta er than those given to the relating to divorce, sv venge, and national ex Matt. 5: 21-48. Christ to accomplish all that th had written concerning

Man. Luke 18: 31. T old form passed away new spirit has come. der the "New Testame enant, sealed by the h Son of God. New old en sewed on an old g

ther has new wine be old bottles. Matt. 26: 18-22