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o, and New This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time

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Sabbath

TRECORDERS)

must become christly. But we must

not happen into christlikeness .-

Rev. Wayland Hoyt, in Watch-

TROUBLE IN THE OHOIR.

BY A. T. WORDEN.

there was something so unusual in th

singing of the choir, that the Elder looked up mildly from the

along the foremost row. While a hundred necks were twisted in

As before the rolling thunder comes

There was presage of disturbance in the

ust the popping of the pickets, ere the battle's awful din,

r the tuning of the fiddles ere the orche

n unprejudiced observer might hav

seen with half an eye, here was waiting an explosion that woul

inodern name. That was waiting just a motion to burs

before her face. With her backcomb turned in anger

While the Tenor stood beside her with

How could any one but angels sing whe

they were doing so, Though the hymn was "Songs of Glad

When we sing about devotion, some dev

Or our plaintive tones of worship wil

But the Alto sung her solo, and then le

it to the Bass, Who was gnawing at his mustache, an

As the horror-stricken people heard

discord rising higher, was patent to the simplest there

uble in the choir, trouble in the choir,
And the Organist, in fury, closed the

ed in a groan.

ness," they would make it "Sound of Woe."

elevated nose, And the Organist pawed madly at

blow them all sky-high,

tenth of Jeremiah, and with readjusted eyeglass

stare from all below

very organ's tone;

distant, wailing moan,

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

VOLUME XXXIII.--NO. 31.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 2, 1877.

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WHOLE NO. 1696.

The Son of God. 1. In regard to the question,

What did our Lord teach concerning his own personality? Liddon savs: "You will feel, my brethren, that it is impossible to overrate the to Jesus, as to his divine nature, sinned, claimed to possess an unas seen that he received honors incon- The two titles, 'Son of God,' and solemn importance of such a point as this. We are here touching the very heart of our great subject; we previously come into being. have penetrated to the inmost shrine of Christian truth, when we thus proceed to examine those words of of person. In the prophets we of any hint in regard to his own terestedness, if he be only human the Gospels which exhibit the con- read, "Thus saith the Lord;" in the imperfection, is a proof either of his and not divine? sciousness of the founder of Chris- Sermon on the Mount, "I say unto moral perfection, spiritual blindness, tianity respecting his rank in the you." Jesus is greater than the or hypocrisy. The parable of the the Son of Man am?" (Matt. 16: scale of being. With what awe, yet temple, the house of God; greater | Pharisee and publican, rebuking | 13) was an all-important question. with what loving eagerness must than Jonas, the prophet of the Lord, | self-exaltation, and the woes uttered | The answer that we personally give | the latter." Life of Christ, p. 96.

Leaves, as he steals the corridors along The Magdalen, the Master, and the sile Then from his musing posture Ch uprose,
The crowning sequel every sad Full many a burdened soul, As time's slow ages roll, Like her of ancient years, Seeking to touch with tears His garment's healing hem, Doth hear Him calmly say, "O woman, where are they That did accuse thee sore? Go thou and sin no more. -Waterville Mai

THE DOOTRINAL TEACHINGS OUR LORD. a course of lectures delivered before the

The Subbath Recorder.

A LEGEND OF THE MASTER.

So sacred legend of the Nazarene Makes glad with tender touch The heart that bleeds thro' sin, Or comes to plead with such

or comes to product with such Sweet eloquence to win, as that rare passage where Magdalen, is subtle Scribe and Pharisee accused, by subtle Magdalen,

stands in the Master's presence all con-

fused,
With strange, unwonted tears her down-

ls silently the Eastern morning steals Across Chaldea's plain, Within the stately walls

The chastened splendor falls.

ill pomp of art its rosy gleam reveals,

all grace and strength the elder world

and mid a throng entranced in hush, pro-

found,
The form of One who stoops and writes

How vauntingly those Scribes and Phari

sees, Long robed, displayed their broad phylac

teries!
How swift and stern to name

With cruel jibes and jeers The fallen woman's shame,

How clear upon their eyes Fell those swift words of flame

and each, convicted by accusing wrong

That every pulse did stir!
"Let him that hath no blame

The first stone cast at her."

cast eyes suffused.

Of ancient Salem's fane

ath found.

Theological Class of Alfred University, June 25-28, 1877. BY REV. A. E. MAIN. The Old Covenant and the New.

I. The relation between the new v not one of contradiction or oppo-Matt. 5: 17; Luke 16: 16, 17.

and not leave the other undone:"

which the gospel would require men is in me, and I in him." John 10: 22- ed, and he sees what will be the lot man family must branch forth from wrought," as Van Oosterzee says, power and love out of a sound mind. to obey. Matt. 11: 10-14; Luke 38. The Son does not act without of his disciples, and the end of his him; all spiritual life must wither "to show that the kingdom was line of collections of the annihilation of the show that the kingdom was line of collections of collections of collections of the annihilation of the show that the kingdom was line of collections of collections of the show that the kingdom was line of the show t to obey. Matt. 11: 10-14; Luke 38. The Son does not act without of his disciples, and the end of his an spiritual file must wither to show that the kingdom was tion of selfishness; a daily martyr-24: 25-27; 16: 29-31; John 5: 46; the Father; for both abide with be- nation (John 16: 33); he knows and die if it be severed from his. He near, and to make himself known as dom for twenty years, during which 3. Christ came to change the legslation of Moses as far as was ne
3. Christ came to change the legslation of Moses as far as was ne
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14: 23; Luke 23: 46. The Son is in

8. Christ came to change the legslation of Moses as far as was ne
14: 23; Luke 23: 46. The Son is in

9. Christ came to change the legslation of Moses as far as was ne
14: 23; Luke 23: 46. The Son is in

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18: Christ came to change the legslation of Moses as far as was n cessary to a restoration of things as they were from the beginning, for example, in regard to the sacredness of the marriage relation; and est revelation of the Father, whose he came not to annul, but to explain name is for the first time revealed sumed an authority which proves swered: 'If ye ask anything in my ples, and declares the rejection of a everything lovely, graceful, beautithe true nature of the universal Sab- in its full light and glory, by which him to have been unendurably arro- name I will do it.' He contrasts message supported by such evidence bath law. Matt. 19: 3-9; Mark 2: revelation the Father is glorified. gant, fanatical, or divine. He who himself with a group of his country- absolutely inexcusable—a proof inheriting the earth to the very full-3; 3: 5. Christianity is divine life John 4: 24; 5: 26; 6: 57, 27; 14: 9 obeys his sayings is a wise man men as follows: 'Ye are from be- that the working of miracles, in his ness of the promise; and preserved in the soul, and righteousness of con- -23; chap. 17. In the baptismal building on the rock, he who rejects neath, I am from above; ye are of estimation, was not such a subordi- through the very valley of the shadduct; so Christ came "to perfect, to formula, our Lord puts himself into them is a foolish man building on this world, I am not of this world.' nate part of his earthly work as unill up with religious knowledge and the sphere of the divine, and his name the sand (Matt. 7: 24-26); heaven He anticipates his death, and fore- belief has since maintained." Matt. the, all that in the Old Testament becomes as essential as the and earth shall pass away but his tells its consequences: 'I, if I be 12: 28; 11: 4, 5; 8: 4; 16: 1-4; 24: beauty of Christ's Spirit's glorious one word—be trustful. revelation existed only in outline." names of the Father and words shall stand forever (Matt. 24: lifted up from the earth, will draw 24; 8: 19-21; 11: 20-24. Tholuck on Matt. 5:17. He came | Spirit to a complete idea of the | 35); no mere man could have all men unto myself.' He claims to to "pour upon the letter of the Christian religion. Matt. 28: 19; preached to man as Christ, who de- be the Lord of the realm of death; law," says Alford (on Matt. 5:17). Dorner, History of Doctrine of Person "the fuller light of the spirit of the | of Christ, Introduction, p. 56. The | life, dicsoursed to Nicodemus re- | dead; all that are in the graves shall state of humiliation. He who speaks | a life never cheered this world by | 5. Remember that the post of gospel; thus lifting and expanding Savior teaches that there is no es specting the new birth (John 6: 63); hear his voice; nay, he will raise of the Son of Man as Lord of the chance. A sunny patience, a bright (not destroying) every jot and tittle sential difference between himself to keep the sayings of Jesus in- himself from the dead. He pro- Sabbath; as commanding angels; hearted self-forgetfulness, a sweet your name, the date of your going the dark blue mystery of the firma- ing subject. In whatsoever condiof that precursory dispensation into and the Father except that which sures answer to prayer, and saves claims 'I am the Resurrection and as coming in the glory of his Faits full meaning in the life and praction as from death (John 8: 51; 15: 7); and the Life.' He encourages men to ther, to reward men; as one upon vine luster of a Christian peace, are changeable map of your Heavenly tice of the Christian, who, by the denoted by the words Father and by his words man shall be judged in trust in him as they trust in God; whom the angels of God ascend and not fortuitous weeds carelessly flow. Father's eternal decrees. indwelling of the divine Teacher, Son, a relation which we can not the last day. John 12: 48. God's Holy Spirit, is led into all comprehend, but whose existence, on 8. Jesus announced himself as Is- as they believe in God; to honor faith, and the judge of the world, truth and purity." This he did by that account, we have no right to race's long expected Messiah. He him as they honor the Father. To could not have "selected the title, in the atoms which shapes the pyration of obedience, to decide, in general, teaching, for example, that the sins deny. John 6: 46, 33, 38; 8: 38; 17: received with approval Nathanael's love him is a necessary mark of the Son of Man, merely to describe him- mid. It is the beautiful soul within where, and in what kind of service, out with a splendor, a beauty, a of murder and adultery can be com- 3, 5, 10. mitted in the heart; and by showing 3. This relation between the Fa- king of Israel; and declared that Father, ye would have loved me. and as an object of the divine tiful life without. mitted in the heart; and by showing what would be the laws in the kingwhat would be the laws in the kingthere are exquisite shells within Christ; but refuse to indulge your not bring me.

There are exquisite shells within Christ; but refuse to indulge your not bring me.

The New To be the most profitable servant to the open visit favor.'" Matt. 12: 8; 13: 41; 16:
the sea—the shell of the nautilus; own mere tastes and preferences to be the most profitable servant to the open visit favor.'" Matt. 12: 8; 13: 41; 16:
the sea—the shell of the nautilus; own mere tastes and preferences to be the most profitable servant to the open visit favor.'" Matt. 12: 8; 13: 41; 16:
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the sea—the shell of the nautilus; own mere tastes and preferences the nautilus; own mere tastes and preferences to be the most profitable servant to the open visit favor.'" Matt. 12: 8; 13: 41; 16:
the sea—the shell of the nautilus; own mere tastes and preferences to be the most profitable servant to be the nautilus; own mere tastes and preferences to be the nautilus; own mere tastes and preferences to be the nautilus; own mere tastes and preferences to be the nautilus; own mere tastes and preferences to be the nautilus; own mere taste dom he had come to establish, higher than those given to the ancients, longs to eternity. For there was no relating to divorce, swearing, re- time when the Son did not exist, the Father. John 1: 49, 50; Matt. also.' The proof of a true love to p. 49. Schleiermacher justly says oned rainbows. There are ugly tiny), in arriving at your conclusions.

tist commence a new order of the Son of the Blessed, and tells the things, for "the law and the proph- blind beggar whom he had healed. about his Father's business while ier for heaven and earth to pass, made a place of merchandise. Luke than one tittle of the law to fail." 2:49; John 2: 16. When Jesus

Christ's own coming were parts of Father's hands; for he and the Fathe same plan of mercy towards ther are one, that is, one in power. which Jesus was to bring. For the ty. The Jews brought against him ey; a right understanding of Moses | being a man, makest thyself God." principle of self-sacrificing love truthfulness of his word, "The Father

pose of his life; and he is the high- 3: 14; 8: 14.

enant, sealed by the blood of the solid was loved before the foundation of God. New cloth has not been sewed on an old garment, neighbor of the world. John 17: 5, 24, should reject him would die in their self-denial (Mark 10: 18: Luke 14: of Christ, p. 95. "It would have our me true and particular engagement anywhere, depths of the teachings of Jesus. easier to fight antichrist than to follow the beautiful, then we must be true and particular engagement anywhere, depths of the teachings of Jesus. easier to fight antichrist than to follow the beautiful, then we must be true and particular engagement anywhere, depths of the teachings of Jesus. easier to fight antichrist than to follow the foundation in the particular engagement anywhere, depths of the teachings of Jesus. easier to fight antichrist than to follow the foundation in the particular engagement anywhere, depths of the teachings of Jesus. easier to fight antichrist than to follow the foundation in the particular engagement anywhere, depths of the true and particular engagement anywhere, depths of the teachings of Jesus. easier to fight antichrist than to follow the foundation in the particular engagement anywhere, depths of the teachings of Jesus. Easier to fight antichrist than to follow the foundation in the particular engagement anywhere, depths of the true and particular engagement anywhere, depths of the true and particular engagement anywhere, depths of the true and the foundation in the particular engagement anywhere, depths of the true and particular engagement anywhere, depths of the true and the foundation in the particular engagement anywhere, depths of the true and the foundation in the particular engagement anywhere, depths of the true and the foundation in the foundation in the particular engagement anywhere, depths of the true and the foundation in the foundatio

ished Jews asked, "Hast thou seen Abraham?" He replied, isted before time, without having superiority, in respect to goodness, 4. Christ manifested a conscious

abrogated, he adds, "and it is eas- his Father's house that men have exclaimed, "My Lord and my glorified thee on the earth; I have age to age at the bar of hostile and when he begins to taste the divinely God!" John 20: 28. 5. Christ claimed to possess powsaid, to justify himself in healing er over the worst forms of disease 2. The change from the old econ- on the Sabbath, "My Father work- (Matt. 8: 37; 12: 13; 20: 32; John lowing striking summary of the saymy to the new, though real, was not eth hitherto, and I work," the Jews 5: 8); over evil spirits (Matt. 8: 32; ings of Christ in regard to "the justified in thy sayings, and art claiming, with fevered lips, " sudden but gradual; for Christ ob- understoood him to be speaking of Mark 1: 25; 5: 8; Luke 10: 18; 11: real character of his position rela- clear when thou art judged. Of a thirst" (Matt. 26: 38; 8: 20; John served and taught to his contempo- a peculiar and personal fatherhood, 22); and over nature (Matt. 21: 19; rively in regard to God and man, truth, thou art the King of Glory. 12: 27; Matt. 26: 39-42; John 19: raries the observance of both the making himself equal with God. Mark 4: 39); power to forgive sins, and of his consequent claims upon O Christ, thou art the everlasting 28); and he professed to live in all moral and ceremonial precepts of This he does not deny, but proceeds to and to raise the dead (Matthew the thought and heart of mankind. Son of the Father." Liddon, pp. respects, except as to sin, the life of Moses. He bade the cleansed leper | say that it is because of the divine | 9: 2, 6; Luke 7: 48; Mark 5: | Whether he employs metaphor or | 205, 206. offer the gift commanded by Moses; relationship existing between them 41; Luke 7: 14; 8: 50) and plain unmetaphorical assertion, his paring the way for the salvation implied as the basis of dynamic uni- ers, and to judge the world. Matt. comparison with himself, the namely, the forgiveness of sins. It ness inconceivable and impossible? forerunner of the Lord and the Sav. the charge of blasphemy for this Luke 21: 15; John 5: 21-26; 10: 17, He is himself the One Good Shep- work miracles is not the least promior himself were subjects of prophe- saying, because, they say, "Thou, 18; 14: 13, 14, 27; 15: 26; 16: 33. herd of the souls of men; he knows inent element of our Lord's teachand the prophets would have led the The Savior answers them by justify edge that is superhuman in charac. Not only is he the Shepherd, he is his character of its beauty and in through some disease, she was con-Jews to repentance and faith in ing his assertion that he was the ter. The piece of money in the the very Door of the sheepfold; to tegrity; destroy the credibility of fined to a kind of crib; never once Christ; and, starting from the ten | Son of God, from the Scripture; and mouth of the fish, and Nathanael enter through him is to be safe. He | the Gospels, and leave Christ no | could she change her posture for all

> constant communion with the Fa- coming in the clouds of heaven. invisible God; no soul of man can forbade the premature report of pins and ribbons of my wife's dress, ther, in whom is the ground and pur- Matt. 17: 22, 23; Mark 14: 62; John come to the Father but through those which he performed. On the a child, but of herself—save as re-

9. While absolute perfection, John 5: 30; Matt. 9: 30; 12: 16; himself absolutely Man. But he, to come in to him and sup with him, goodness absolutely beyond the 16: 14; 11: 29; Mark 8: 11, 12; whom it was natural thus to style and he with me." If we want our your ability. 'Verily, verily, I say unto you, be reach of temptation at the outset, be Luke 11: 16; John 6: 30), and of himself, indicated thereby his elevafore Abraham was, I am." Abra longs only to God, Christ, though unselfishness. John 6: 38; 10: 11; tion above all other sons of menham came into existence by birth; not denying that he might have Matt. 26: 39. But have we not the Son of God in the Son of Man. belonged being itself. He had ex- sailable purity, and assumed a lofty sistent with his sincerity; assumed a rank in the scale of being inconabove all other men. In the Ser- sistent with humility; and demandmon on the Mount, the moral foun ed for himself a place in men's love ness of exalted, superhuman dignity dation of his kingdom, the absence and service inconsistent with disin-11. "Whom do men say that

not a Christian enter on such an ex- greater than King Solomon (Matt. against "scribes and Pharisees, will fix the point of view from Our Lord reveals the consciousness amination." Lectures, pp. 161, 162. 12: 6, 41, 42); and they who are per- hypocrites," could have been spoken | which we contemplate the nature of of a human and divine factor in his It is inevitable that men should ask secuted falsely for his sake shall re- only by one who, from the very be- God and his law, the teachings of personality, originally distinct, but who such a teacher as Christ was; ceive great reward in heaven. He ginning of his public life, "fulfilled Christ, his commandments, his now uniquely and inseparably united and we are not left in doubt as to revealed things to his disciples that all righteousness." Luke 18: 9-14; works, and his sufferings, and death. in one person. And through the the answer that should be given; prophets and righteous men of old Matt. 23: 13-29; 3: 15. He who And what we think of Christ will manifestation of a common humanfor Christ presched himself, teach- had desired to see and hear; claims offered rest to heavy laden souls, determine the bearing of these facts lity he would lead men up to a spiring that he was the Son of God in a to be David's Lord; and, when riding pardon to sinners, and freedom to upon our lives. In the eloquent itual point of view where they can high and peculiar sense, sustaining in triumph into Jerusalem, he de. the spiritually enslaved, must have words of another: "Eternal Jea relation to the Father unlike that clared that if the people withheld been what he professed to be, the sus! it is thyself who hast thus Sonship, and behold the evidences which exists between him and any their praise the very stones would Truth. Matt. 11: 28-30; Luke 5: bidden us either despise thee of a pre-existent life revealing itself other being. Matt. 11: 27. "No speak. Matt. 13: 17: 22: 42-46: 24; John 8: 32-36; 14: 6. The hos- or worship thee. Thou wouldest with such modifications as were man knoweth the Son, but the Fath- Luke 19: 40. The Son of the Fa- tile Jews were from beneath; but have us despise thee as our fel- rendered necessary by his appearer; neither knoweth any man the ther's love is the bread of life; the Jesus was from above, and came to low-man, if we will not worship ance as man. Father save the Son, and he to light of the world; the way, the do the will of him that sent him, as thee as our God. Gazing on thy 2. The proof that Jesus pos whomsoever the Son will reveal truth, and the life, not he who came one who was true, and in whom human beauty, and listening to thy a human consciousness, could not be to show the way, and teach the truth, there was no unrighteousness; to words, we can not deny that thou more complete. He took the place 2. Christ is the son whom the and promise eternal life; he is the seek not his own glory, but the Fa- art the only Son of God. Most of a man in respect to obedience to householder sent to receive the good Shepherd; and the living vine ther's; to do always those things High; disputing thy divinity, we the divine will (Matt. 3: 5; 4: 4); dispensation and the old was certain- fruits of his vineyard, after the hus- in whom believers may abide and that please him; to keep the Fa- could no longer recognize thy hu- put himself into full sympathy with bandmen had beaten, killed, and bring forth fruit. John 5: 20; 6: ther's commandments, and to abide man perfections. But if our ears mankind, with the nature of childsition; for our Savior emphatically stoned his servants; and he is the 35; 8: 12; 10: 10; 14: 6; 15: 1-8. It in his love. John 8: 23; 4: 34; 7: hearken to thy revelations of thy hood, with the weaknesses and sordeclares that he did not come to de- king's son for whom a wedding feast was to be the Spirit's mission to 18; 8: 29; 15: 10. Jesus declares greatness, our souls have already rows of men, and with the experistroy the law or the prophets. True, is made. Matt. 21:37; 22:2. Be- glorify the Son (John 16:14, 15); that between him and the prince of been won to thee by thy truthful- ence of his disciples, whom he calls with the preaching of John the Bap- fore the high priest he claims to be and Christ demanded honors that this world, there is no fellowship; ness, by thy lowliness, and by thy brethren (Matt. 11: 16, 17; 21: 15; could be paid to no created being proclaims himself as the light of the love. Convinced by these, thy Mark 10: 14; 8: 2; John 11: 35: without idolatry. Men must honor | world; and, conscious of his sinless- moral glories, and by thy majestic | 20: 17; Matt. 28: 10); suffered as ets were until John; since that time that he is the Son of God. Mark the Son as they honor the Father, ness, challenges his enemies to con-exercise of creative and healing other men, in their measure, must the kingdom of God is preached, 14: 61; John 9: 35-37; 11: 4. He is and believe in him as they believe vict him of sin. John 14: 30; 9: power, we believe and are sure that have suffered—wanting sympathy in God. John 5: 23; 14: 1. And 5; 8: 46; 18: 23. And, at the last, thou hast the words of eternal life. in trial, practicing daily self-denial

But, lest they should understand Joseph and Mary are seeking for the Savior received with ap- having overcome the world, he Although in unveiling thyself before troubled in soul at the thought of him to mean that the law had been the boy of twelve years, and it is proval the worship of Thomas who could say to the Father, "I have thy creatures, thou dost stand from his death, "exceeding sqrrowful" finished the work which thou gavest sceptical opinion; yet assuredly appointed cup of anguish, whose from age to age, by the assaults of contents he would not drink if i thy enemies no less than in the faith | might be the Father's will to let it 10. Canon Liddon gives the folof thy believing church, thou art pass from him, and on the cross ex-

me to do." John 16: 33: 17: 4.

Jesus taught that his works atthe weightier matters of the law, say- | pendently of the Father. John 5:17- | follow him as their Lord and Mas- | He speaks of himself as the Light | tested the truthfulness of his taught the rich ruler that obedience ture of glory, not of imperfection; -39; 23:10; 28: 19, 20; John 15: 10, as the Truth which can really satisfy 14: 11. Miracles, however, carry human state with the Father. John to the commandments was the way such declarations proceeded from 12); and all power necessary to the the cravings of the soul, as the Life conviction only to minds that are 18: 37; Matt. 11: 19; John 6: 54; Jews in their synagogues on the Thompson, Theology of Christ, p. ther; to quicken the spiriually dead; would really live forever. Life is found by men who will not believe conclude, therefore, with Dorner Sabbathdays. Matt. 8: 4; 23: 23; 19: 146. To the Pharisees Jesus said, to give rest and peace to weary resident in him in virtue of an un- in anything supernatural. Our (Doct. of Person of Christ, Introd, gradual passing over from the old known my Father also;" to Philip, his followers whatsoever they ask in of it from the Father. He is the wrought miracles where there was investigation presses to the result to the new is what we should expect "He that hath seen me hath seen his name; to encourage his disciples, Bread of Life. He is the Living no spiritual point of contact. Mark that the Founder of our religion Then the Organist and Alto both put or from the close relation existing be- the Father; and to his disciples, commissioned to preach the gospel, Bread that came down from heaven; 6: 6; Luke 4: 23. They were de- was himself, through his own self- saying something in an undertone about tween the gospel and the law, be- "He that hateth me hateth my with the promise of his abiding believers in him will feed on him, signed to prepare the way for a consciousness, and the utterance of tween the teachings of Christ and Father also." John 8: 19; 12: 45; presence; to give them mouth and the writings of Moses and the proph
the wri the writings of Moses and the proph- 14: 9; 15: 23. Christ's sheep can wisdom when brought before their points to a living water of the Spirit, Matt. 9: 1-7. For the man "sick the introduction into the minds of Use the words, "A poor old Fogy," and a ets. The old dispensation and not be plucked out of his or his adversaries; to lay down his life and which he can give, and which will of the palsy" to arise and walk at men of the Christian idea of the to take it again; to send the Com- quench the thirst of souls that drink the word of Jesus was the outward God-man and of the attribution of forter; to call the dead from their it. All who came before him, he proof of an unseen miracle, also that to him." And by what right With his spectacles on forehead and his men, the law and the prophets pre- though essential unity is necessarily graves; to send forth the angel reap- characterizes as having been, by wrought by the word of Christ, do men pronounce such a conscious-

11: 27-30; 13: 41; 24: 31; 28: 18; thieves and robbers of mankind. has been well said that "the claim to 6. Christ professes to have knowl- and he is known of his true sheep. ing." To deny this claim is to rob saintly sister. For twenty years, Christ; and, starting from the ten son of God, from the Scripture; and mouth of the fish, and Nathanael enter through him is to be safe. He the Gospeis, and leave Christ no that time. "And yet," says Dr. great commandments of the law, the appealing to his works as attesting under the fig tree, are objects of is the Vine, the Life-tree of remore than other mythical persons of Arnold, and I think his words are Savior unfolded to the lawyer the to his unity with the Father and the his knowledge (Matt. 17: 27; John generate humanity. All that is ancient times. For, according to his very beautiful, "I never saw a more 1: 50); the veil of the future is lift- truly fruitful and lovely in the hu- own word, "his miracles were perfect instance of the spirit of lievers, and into the Father's hand the whence he came and whither he stands consciously between earth the Christ. Yet he did not approve she adhered to her early-formed crisis in your fortune, to assail you,

him. He promises that all prayer other hand, he recalls his own mira- garded her improving of all good. Christ, to be stationed, under his 7. As a teacher, our Savior as offered in his name shall be an cles to the recollection of his disci- ness—wholly thoughtless; enjoying

The Son of Man. 1. Our Savior calls himself the clared that his words were spirit and he will himself wake the sleeping | Son of Man to denote his earthly | beautiful. But the radiance of such | your future place of employment. to make him an object of faith just descend; as the object of men's ing out of the life-garden. faith in him as the Son of God and children of God: 'If God were your self 'as a poor child of Adam, which forms the crystal of the beau- you may, upon the whole, hope to suggestiveness of appearance, that

venge, and national exclusiveness. but was to be. He came to seek 16: 16, 17. John Baptist sent dis-Matt. 5: 21-48. Christ came too, and save the lost; he came forth from ciples to Jesus, saying, "Art thou ye love me, keep my command- have adopted it had he not been the shells are as the fishes are with- your choice for Christ. to accomplish all that the prophets the Father into the world; he came he that should come?" and the an- ments."

Bampton Lectures, pp. conscious of a complete participation. To them is given the power of 7. Hold the general conclusion, had written concerning the Son of down from heaven, and while on swer was, "Go your way, and tell 170-172. Now Christ manifested tion in human nature. Its application of the same sea the thus arrived at, in some wise doubt, Man. Luke 18: 31. Thus has the earth belongs in heaven; and speaks John what things ye have seen and great sincerity by rebuking those tion would have been pointless, howold form passed away, because a of ascending where he was before. heard;" and to the woman who came to him with false ideas ever, had he not used it in a sense inhew spirit has come. We live un- Luke 19: 10; John 3: 13; 6: 62; 16: of Samaria he said directly, "I respecting himself or his kingdom, applicable to other men; and it was it—nautilus shell or clam shell. If you on the part of your Lord. der the "New Testament" or cov- 28. Before the world was, he shared in that speak unto thee am and in the instruction which he gave pregnant with reference to the dis- we would have our life true and

'Son of Man,' therefore, bear evidently a reciprocal relation to each other. And we conclude that as Christ used the one to designate his human personality, so he employed the other to point out his divine; and that as he attached a sense far more profound than was common to the former title, so he ascribed a deeper meaning than was usual to discern the tokens of his divine

organ with a crash,
And the Alto sobbed in anguish and the choir had gone to smash When the Elder went among them with a view to reconcile, he Soprano told her story with a sangui ary smile: introduced a girl With a bran new style of singing, and most distracting curl. But, to cap the bitter climax, this usurpe Just a duck, a gem, a beauty, and it made the rest look flat; And the straw that broke the camel's back man. He entered into the world by and made the wreck complete-She came early Sunday morning, and usurped the leading seat. being born, ate and drank, spoke of his flesh and blood, and of his body,

THE SECRET OF A TRUE LIFE.

Dr. Arnold, of Rugby, gives, in

ful, high-minded, whether in God's

grees of her place in glory."

Certainly such a life was true and

left, he said: " Because ing, "These ought ye to have done, 23. That the Son can do nothing of ter, with implicit obedience and un- of a darkened world, as the Way by words, respecting his divine origin a man who spoke the truth that he institute filing a man who spoke the truth that h himself, "is," says Bengel, "a fea- divided service (Matt. 8: 22; 10: 32 which man may ascend to heaven, and dignity. John 5: 36; 10: 38; had heard of God that is, in his pre- And he overheard the Alto one night whisper to the Bass, That a man with such a mustache was palpable disgrace." to life; kept the passover with his his intimate sense of unity, by na- completion of the great work of re- which must be imparted to all who susceptible of divine impressions; 20: 27; Luke 24: 39; Matt. 26: 38; And the Bass informed the Elder that he disciples; and worshiped with the ture and by love, with the Father." demption, power to reveal the Fa- would live in very deed, to all who for some other explanation will be ture and by love, with the Father." He was an Episcopalian, and if 18; 26: 18; 13: 54. And such a "If ye had known me, ye should have and troubled souls; to perform for defined and eternal communication | Lord, therefore, seldom, if ever, p. 45), that "all genuine historical Any nonsense from a Baptist, they had made a great mistake.

And he scratched his poor old noddle And I really think the Elder has a hope of throwing oil On the troubled sea of music, to allay the

n the meantime service opens with one of his letters, an account of a

the people all the tune;
And the organ gathers cobwebs, and the -Utica Observer.

HINTS FOR THE PASTORAL CANDI-

1. Double-guard vourself against the temptation, doubly apt, at this will not need a pastor. But if they

about the making of a doll's cap for 2. Place yourself in spirit at the absolute disposal of the Lord Jesus sole and sovereign pleasure, at any post of service whatsoever in his kingdom; in one word-be obedi works or man's, with keenest relish; lent. 3. Repose in immovable confi-

dence that, according as you cherish this obedient spirit, you will infallibly be guided right, whether, at | they can with truth be called great | the moment of being guided, you paired reason which might mar the are clearly conscious of it or not; in work. May God grant that I might 4. Consider yourself already em- them. I have gone to them by day, come but within one hundred de ployed by Christ, while you are to see the mountains in them; to see without vitality or power. On the

your service is already marked with to see the stars and the moon, and is a new and superior life to its willthings of family intercourse, the did duly and exactly affixed, on the uncerulean gleam as it glistens at noon | -scarcely less from the heights of 6. Inform your understanding dil-

It is the internal which makes the ligently, and exercise your judgment external. It is the force required conscientiously, always in the spirit be the most profitable servant to the open vision of the day could ed and purified by the power of a ored, unsightly clam shells. But but submit your will, in making dences; the sober but majestic ful-

upon any trustworthy providential So life will ever be what we make indication of a different choice for human analysis, moved on by in- the present pay. It is so much easier

parently below, the standard of hearts the residence of Christ, we

make them his residence. We can for it, be sure to have it one such that vour motives in seeking it can not to me a sinner." be suspected as selfish. Call a church, if no church calls you. 10. Never advertise yourself in the public prints, and never enter your name on the register of any an unemployed pastor seeking a

11. Aim to be such a workman that, while you shall never need to seek a place of work, places of work and find me when ye shall search will always be seeking you. 12. Avoid being pastoral candi-

late to more than one church at a 13. Avoid being one of several pastoral candidates to the same snow."

hurch at the same time. 14. In general—shun the reputation of being a chronic and aniversal candidate. 15. Never encourage a church to call you as pastor, unless you are

disposed to accept their call. 16. If your moral strength is equa to following the advice, never be pastoral candidate while you are he Soprano sat in gradeur, with her book pastor. At any rate, never do so without a frank, mutual understanding about it, with a few judicious counselors in your church

17. When you appear in the character of pastoral candidate to a church, put yourself at ease with the reflection that the church is reciprocally candidate to you. 18. The foregoing maxim vou

can not obey, if you have set your heart beforehand on being pastor of some particular church. This, therefore, never do. Especially never aspire to the pastorship of an exceptionally important particular church -unless you happen to be an extra ordinary man, which you probably leading part alone, and the Tenor tried to follow, but it end are not. 19. Preach the best sermons tha

you have, when you preach as canlidate, remembering that your best sermons will be most singly designed and most successfully adapted to secure obedience to Christ. 20. In your personal intercourse with the members of the congregation that you are visiting as pastor al candidate, the golden maxim for you is summed in one word-reticence. Talk freely, but do not blab -a good rule, too, for pastoral con-

22. Under ordinary circumstances, arrange if you can, to spend two among the church whom you visit—

23. Use all your wits to learn the whole truth, and the exact truth about the condition of the church-avoiding, however, the appearance of mere impertinent curiosity.

24. Begin at once to know the

congregation, as far as individually ntroduced to you by name. 25. Dictate few conditions, or none to a church, in becoming their pas tor. Let the relation be formed in mutual confidence.

26. Find out as exactly as you can, with what degree of unanimity and heartiness the church have acted in calling you.

27. Do not regard absolute unanimity on their part as indispensa-28. Regard the decided opposi

tion of a minority, however inconsiderable, as a reason for deliberating seriously before accepting a

29. If your accepting promises to heal a breach in the church, regard that as a strong reason for accepting; if it threatens to make a breach. regard that as a strong reason for

seek to go where there is a chance of expansive growth for the church: if you are minister of some experience, consider that you may therefore the more safely go where the church must necessarily decline in numbers and strength.

31. Do not wait to find a church where there are no difficulties to be contended with. Such a church did, it would be a pastor without any faults, and that is not you. 32. Finally, be sure to make your first settlement over a church in the spirit of self-denying consecration to Christ. And then make all subsequent settlements in the same spirit.—Standard.

BEAUTIFUL ILLUSTRATION. There are ponds in the woods of

and whose bottoms are so clean, that pools. I have gone to them every | year, not to fish in them, not to hunt their shores, but simply to gaze into obediently and trustfully awaiting the sun, and the sky, and the white contrary, it is a living principle, a the revelation of his will, concerning clouds; the trees on the borders, reality full of the divinest energy; and the flecked rocks that line their banks. I have gone to them at night which it completely possesses. It ment when the brightness of its tion it finds him, still it raises him day was tempered and shaded to a the most refined philosophy, than in these pools—these great pierglass mirrors of nature-leaning over the sides of my boat, I have seen the world and the sky stand The New Testament is such a

pool, in the spiritual world, friends. The great mountain like truths of God's being and conduct; the everfillments of the old prophecies; the star-like facts of life; the blue dome of the destiny of the race-yea, and the cloud-like passages of his eternal decrees, lifted high above of some of the Christian workers of visible currents of his ordering- for the natural heart to hate the all these are reflected from the pure | devil then to love God; so much been sewed on an old garment, neither has new wine been put into old bottles. Matt. 26: 28; Mark 2: le-22.

| New cloth has not new cloth has not been seved on an old garment, neither has new wine been put into learn the seed on an old garment, neither has new wine been put into old bottles. Matt. 26: 28; Mark 2: le-23: John 4: 25, 20. 1 ney who should reject him would die in their self-denial (Mark 10: 18; Luke 14: of Christ, on one occasion, spoke of been the height of arrogance," says should reject him would die in their self-denial (Mark 10: 18; Luke 14: of Christ, on one occasion, spoke of the gospel, by their excess of zeal tion: "Behold I stand at the door facie evidence that it is your duty before men, he will confess before his to go; and this, equally, whether the to see his day; and the aston-to see his day; and the see his day; and the aston-to see his day; and the see his day; and the aston-to see his day; and the professed to be an exhaust and the door of the see his

helper."
Isa. 41: 13, "Fear not; I will help thee."
Psa. 31: 9, "O Lord, I am in trouble!" Psa. 50: 15, "Call upon me in the day of trouble, and I will deliver thee." Psa. 51: 2, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Matt. 8: 3, "I will; be thou clean.' Psa. 141: 3, "Keep the door of ny lips." Exod. 4: 12, "I will be with thy mouth, and teach thee what thou

THE SOUL'S ORY AND THE SAVIOR'S

Pss. 30: 10, "Lord, be thou my

work through your own application shalt say." Luke 18: 13. "God be mercifu 1.Tim. 1: 15, "Christ Jesus came into the world to save sinners." Acts 16: 30, "What must I do to

be saved?" Acts 16: 31, "Believe on the ministerial bureau of exchange, as | Lord Jesus Christ, and thou shalt be saved." Job 23: 3, "O that I knew where I might find him."

Jer. 29: 13, "Ye shall seek me for me with all your heart." Job 40: 4, "Behold. I am vile: what shall I answer thee?" Isa. 1: 18, "Though your sins be

as scarlet, they shall be as white as Psa. 5: 10, "Create in me a clean heart, O God." Ezek. 36: 26, "A new heart also will I give you. Psa. 6: 6, "I am weary with my

groaning. Psa. 55: 22, "Cast thy burden upon the Lord." Psa. 27: 9, "Leave me not neither forsake me, O God of my salvation!"

Heb. 13: 5, "I will never leave thee, nor forsake thee." 2 Cor. 2: 16, "Who is sufficient for these things?" 2 Cor. 12: 9, "My grace is sufficient for thee."

Psa. 42: 2, "My soul thirsteth for God, for the living God." Isa. 33: 17, "Thine eyes shall see the King in his beauty !" Psa. 30: 6, "My soul waiteth for the Lord more than they that watch for the morning."
Isa. 40: 31, "They that wait upon

the Lord shall renew their strength.

Psa. 55: 4, "The terrors of death are fallen upon me." John 11: 25, "He that believeth on me though he were dead, yet shall be live. Rev. 22: 20, "Come, Lord Jesus."

Rev. 22: 20, "Surely, I come quickly."—Arranged by R. Wells. JESUS TEMPTED.—How the devil

came and went, Jesus did not tell story of his temptation; or at least the evangelists are silent about it. The Bible teaches that there is a real living spirit of evil of vast pow-21. Be sure, if possible, to see the Devil, the Tempter, the "Father of church visited in their prayer-meet- Lies." It represents him as able to act upon the minds of men, by suggesting thoughts and imaginations. and inciting feelings and desires. Sabbaths with the intervening week, But though the Bible speaks of Satan as a personal spirit, thus actsuch a length of stay being better ing in some way upon the human having any shape visible to men. No such appearance is spoken of here; and we are left to suppose that Satan acted upon the mind o Jesus, just as he acts upon other men through physical longings and t is this that makes the temptation of such value as a lesson to us; for in these three temptations addressed to the bodily appetites and desires. to the pride of display and to the love of power, Jesus was in all points tempted like as we are, yet vithout sin; and hence he is able to nelp us when we are tempted, by his example, his sympathy, his spirit of grace and truth. Joseph Thomp-

while now and then to have what is called the truth told you shout yourself. There are times when such truth-telling is of great and immediate service. But I have noticed that persons who plume themselves upon speaking the truth to their neighbors are persons who really have no special devotion to truth, but who have, on the other hand, a passion for making people uncomfortable. They do not love their neighbors; they hate them, or are indifferent to them. With them so-called truth-telling is merely a form of self-indulgence. that my daughter's manners are rude, and that my uncle, the parson, should be spoken to about the method of public prayer, and that my Sunday-best-go-to-meeting stove-pipe hat is two seasons behind the mes; but let me reciprocate thy thou art a selfish old gossip, without enough brains to perceive the whole truth about any situation, but only a silly half-truth, or a miserable the North whose waters are so clear, distorted truth, which, from the best of motives, I advise thee to keep to

THE TRUTH-TELLER -It is worth

not an abstraction; a mere idea. sober and more grateful tone. And from the contrasted depths of barbaric ignorance; for the distance between these two extremes of man's social position is altogether inappreciable, in the whole vast distance betwixt man in his natural state, and man regenerated, elevatdivine Christianity.—Standard.

lute no man by the way." was our mercy throughout Judea. He tainly did not deem it needful to sav. quarrel with no man by the way: but such an injunction as this might not be entirely unnecessary in the case

The Sabbath Recorder.

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"AN INVADED SABBATH."

Rev. Dr. Fulton, of New York. an abstract of one of them, with such remarks on it as seem to us proper. He introduces his discourse by a Sabbath-descerating communi-

"For some time this great world center, New York, has been losing its prestige and its prosperity. Letters and editorials have been written describing the reason therefor. No two writers have agreed. May it not be possible that none of them were correct? Some have found the secret of failure in the course pursued toward the importers, and have charged the apprehended ruin upon the custom house. Others have declared the driving out of manufacturers because of the exorbitant taxation to be the grand mistake, and still others have found it in the lack of warehouse privileges and facilities for moving grain York to Brooklyn, New Jersey as cheaply as it can be done in cities | and the river towns. Men love the to the east or south; but up to this -few have thought that a profuned | munity, and New York is poor be It is perilous to forget God, and a slight survey of the subject will show that it is foolish. Some one may ask: 'Is New York worse than Chicago or St. Louis, where foreigners trample upon Sunday laws with perfect impunity?' With all due respect we answer, that is not the nestion. Let us look at New York and see what effects an invaded Sabbath have already produced."

Whatever may be the causes contributing to commercial decay in the city of New York, we incline to the opinion that Sunday desecration can not be one of them. When moral causes are to be considered, we believe that we are to go deeper than this. Nor do we say that morlooks more like treating the symptoms than the disease. .But we will this time a possession. pass on and hear what he has to say HAVE WE AN INVADED SABBATH?

Enter New York on the Sabbath. Pass from Courtlandt Street Ferry up to the Bowery, or go through the lower streets. You will find not only in the Jewish quarter, but in many other portions, traffic flows on through the Sabbath as on other days of the week. Jews, infidels, and godless Gentiles keep their stores open, and profane God's day as un-blushingly as did the men of Tyre who gathered, with their wares, about the walls of Jerusalem.

is a rather sad picture, and yet we think that in so far as "God's holy by working on Sunday?

WHAT THE JEWS HAVE COST US. A great excitement has been created because a proprietor of a great hotel has discriminated against Jewish boarders. There is a side to this question which has been overlooked. In thus openly rebuking the Jews, he has made it possible for the families of Christians to enjoy a Sabbath at the Grand Union, a luxury which was impossible last year, and which is impossible wherever they congregate, as at Long Branch, Sharon Springs, and elsewhere. The Jews are destroying the Sabbath of New York. They are not keeping the seventh day nor the first day They are selling every day-on Saturday because they are infidels, and on Sunday because they are Jews.

In one respect the Doctor has decidedly the advantage of the Jews. The charge made we believe, to some extent, to be true. Much more would the Jew be respected, did he show that he had a conscience or this subject. It is both a wicked ness and a shame to him that he works on the Sabbath. This want of moral principle in the Jew both degrades him and renders his testimony in behalf of the Sabbath of little value. Were the Jews a conscientious people, their influence in be incalculable, yea, it would be overwhelming!

There is another side to this question, wherein the Jew has decidedly the advantage of the Doctor, and that | prosper sometimes while very good is, he has the right day—the one people live in poverty. We have God has sanctified and commanded ourself seen such things. to be observed, while the Doctor is pleading for one only supported by in vogue in Glasgow, in Paris, and human authority. It is possible in London must ultimately be adoptthat the influence of the Jews in or that portion of this city must be New York is against the Sunday in- abandoned. The upper lofts of the considered with care, for the fault filled with families. They could be is more with the Christians than if New York had a Sabbath. Protwith them. The Jew professes a religion that requires him to do that they may have a Sabbath. The business on the first day of the week, lower portions of the city only need and to rest on the seventh. He, to have these places of traffic closed. then, can have no conscience against and have the Sabbath observed, to working on Sunday. We may, if dence, far more healthy and far we please, question the truthfulness more inviting than on the marshes of his religion; but this does not of Harlem Flats, or some of the adchange the matter, because his re- jacent towns. Brooklyn finds in her ligion is sacred to him, and while he reputation as being the City of accepts it it must govern him. On Churches the key to her prosperity the other hand, the Christian's sa- contend for the Sabbath as a financred book does not require him to cial necessity. Recently one hun-keep Sunday. There is not a single dred and fifty thousand people word in it about it, and the Jew poured out of the cities of New York knows it. Besides, Christians are seaside and the river side. Prosperdivided among themselves, on this ity was brought to a few boat ownquestion, into three parties: one be- ers and rum-shop keepers, but povlieving with the Jews in regard to erty, sorrow, and perhaps spiritual the Sabbath of the fourth command. death were brought to the vast mass the Sabbath of the fourth commandment; another believing the com- ance. An invaded Sabbath results nandment to be abolished. Now

and surely the Doctor is put at THE EMPTY CHURCHES

n the upper portions of New York are charged upon the incursion of the Jews. Synagogues rise on every hand. Some of the finest blocks in the city are given up to them. As a result, the Christian people that can get away with their families do so, and those localities which a few years ago were believed to be very desirable as places of residence, so that church after church gave up places of power because of the Jews, and removed to what were fulness, find themselves surrounded ty, with little or no hope of improvement. The result is a feeling of depression on the part of church people, and of demoralization on the part of those who are influenced by this Sabbath dissipation.

This grave charge against the Jews does not show them to have acted criminally in anything. They have just as good a right to build synagogues in New York as Christians have to build churches, and that, too, in desirable places.

"As a consequence, there has been for years an exodus of. Christian people from New Sabbath. It is essential to the life. time, few have thought of God the happiness and thrift of a com-Sabbath had anything to do with it. cause of the persistent and combined effort to overthrow it." However, let these Christian people

go where they may, they have only to read the fourth commandment to learn that the Jews are right in regard to the day of Sabbath observance, while they are themselves wrong. AN INVADED SABBATH RESULTS IN

Think for a moment what would have been the result had the men in exile or in presion that are crying so piteously to come back or out, continued worshipers in the house of God, and made the Sabbath a delight-not doing their pleasure on God's holy day. The probability one hundred millions had been saved als are not to be considered in this to the tax-payers, and countless millions lost in injured credit in the turning away of business, and in the wreck of confidence, had been at

We believe that the love of the Sabbath of Jehovah would bring rich blessings to its possessor; but of the love of Sunday, we think oth-

A RESTORED SARRATH means bringing men into contact with God's Word, lifting them out of self into the realm of beneficent action. It means the inculcation and the development of morality, of honesty, of integrity, of purity, of love for God'and love for men. All have an interest in withstanding

Most sincerely do we restored Sabbath, and do unfalteringly believe it would bring untold day" is concerned, the Doctor him- spiritual good to the world. We do self pays it as little respect as do not doubt that a true Sabbath rethe "Jews, infidels, and godless form would be the herald of a most

"Our Christian Sabbath is the Sabbath, man is impoverished physically, mentally, and spiritually. It has been shown by a careful investigation of the subject, that the seventh day is God's gift to man. On that day the laboring man can rest and not be called lazy, and not sufen days, while an examination of the statistics of the manufacturing districts proves that employers remii their laborers to rest on the Sabbath, than they do when they employ them. New York could do nothing that would give a greater and shops are not necessary to the people on the Sabbath. The influence is bad on those who keep them

A true Sabbath reform could only would prepare men to live prosperously and happily. We are not able, however, to see that under such cirworth as much as seven. Upon that point we have always been skeptical. We think that in all the interest of the Sabbath would such instances some things that are left out should be taken into the account. The bare fact that men sabbatize will not bring prosperity. It is not unknown that the wicked

terest; but this is a question to be large blocks now empty might be talents, legal attainments, and conestants are now driven to the outskirts or to the country in order Churches the key to her prosperity and Brooklyn on the Sabbath, to the of those who openly set God at defimandment is binding, but keeping in mental demoralization, and in no man who is in need of assistance other possible view, and of course and keep Sabbath there during the and confuse the time of the Sabbath, fore deciding to believe and follow uals are solicited. Address O. D. another day than the one enjoined; spiritual death. It becomes all for passing me by, thus depriving no possibility of denying that here whole of the seventh day only, nor how about annual celebrations, as the plainest reading of the Word. Sherman, or David R. Stillman, classes to resist its influence, and me of the privilege of giving." build up, in Sabbath observance, a

sands of houses now waiting tenants will be occupied, our churches will

than there is room to contain. and Sabbath reform is not very apwould we take from it a single honor; but we also believe that those who are laboring for reform in this direction are working at the wrong end of the lever. They do not go read to them what it says. Not one of them ever preached to men in a straightforward manner, the statements and doctrines of the fourth commandment. They can not do it, for they continually transgress it themselves. How can they convince men of sin by teaching them that it is wicked to work on the first day of the week? Reform must begin at the house of God. Christians must cease to break the Sab bath commandment. How can they expect wicked and worldly men to practice self-denial if they can not? And how can they expect men to obey Goa if they do not? We tell these reformers plainly, that this matter will grow worse and worse until the church awakes from its slumber and turns to the truth, thus giving evidence of its own sincerity and intelligence.

AN INTERESTING MEETING. The Women's Sabbath Tract Society of Alfred Centre held an interesting meeting on the evening following last Sabbath, the good effects of which we trust will reach points of interest in the meeting were the addresses of Eld. Wardner and his wife, in which they related some of their experiences in their recent labors in the service of the Tract Board in England, Ireland. and Scotland. It would be impossible to do them justice should we attempt even a synopsis of their addresses, which consisted almost wholly in the recital of heart-warming and hope-inspiring reminiscen-

We were never in doubt concern ing the wisdom of the Board in sending these laborers into that field. They have been faithful sowthough with hesitation, some thoughts concerning the form of our found that the speakers' experi-Gentiles." Does he not know that wonderful overturn in the world, that we should enter more broadly mistaken in our interpretation. no man sins against the law of God such as would turn men's hearts-to into the work of tract distribution. The press is the right hand of our power. Not only should we send hope of the people. Without the out lecturers and tract distributors. but our whole people should become missionaries, carrying with them wherever they go, our tracts, and so

fill the whole land. Another thing should be done. another will come, and, taking our sword, helmet, and shield, will the robes of honor.

GLEANINGS ON GIVING. We give two examples, and, read-

er, choose ve which would you foltians. Judge F. was noted for his Bible is not that rule. without calling on you." "And so,"

add to this the fact that this Sunday that threatens all our homes. Let it among Christ's professed disciples. was the Sabbath of the Lord thy day of the week? I place myself not keep their birthday, and pay does not necessitate contradiction of was originally a heathen festival, be known that New York has a re- Mrs. A. was a church member; she God—was the day that he rested, on the line spoken of, which God their bank notes, and observe Christ. the Bible so often nor so greatly as —We publish the letter of Eld. Cur- Eaton among the directors.

she put fifty cents into the Sabbath- against his Father?" school Treasury for a library. She to men with the Word of God, and paid three dollars for her little daughter's senseless wax doll, and one dollar toward the cause of edu- clares, and precious in his sight, cation in Africa. Which weighed that these expressions mean some- Moses all on this same undeviating

> THE SABBATH. ROCHESTER, N. Y., Jan. 14th, 1874.

versial. I will say a few words in reply to yours of the 9th inst. I agree ith you that God requires one-seventh of the time to be kept as holy. But there is not a single passage which says that must be the seventh day of the week. Not one. If God had meant it, he would have said it. But he does not. "Of the week" is man's addition. Take the case you have supposed. You sail around the earth. keep every seventh day on the voyage? When you get around, you are not keeping the same day as sinned? To get right, you must keep once the sixth or the eighth day. Do you sin in this? In goto keep the first day of the week. But you call it the seventh. Which s right? I am surprised at your comments on the words of Paul. You make them apply to new moons, narrow than those which the Holy Ghost has set. Read the passage: holy day, or of the new moon, or of the Sabbath days." Col. 2: 16. ers, and from their labors we doubt This includes the Sabbath by name. we should hesitate to keep a comwork in this department of service. I believe just the contrary. But In listening to these addresses, we when we find not merely difficulties, but natural impossibilities, in the bath of the Lord thy God? nces had brought them to the same as a command of God, it is time for way of our keeping what we regard line of thought with ourself, namely, us to pause and see if we are not The Lord bless and lead us. Yours in the liberty wherewith

Christ doth set us free.

B. T. ROBERTS. BRACH POND, Wayne Co., Penn., } Dear Bro. Roberts,-Your letter of the 14th of January was received on the 20th. Thank you for the the Sabbath was past, they came and no particular day of the week, speedy answer. I can imagine very early in the morning the first or that it is not the seventh day of The coming Winter, every State and | that you have enough to do, and so | day of the week, bringing the spices, | the week, or that the first day is fer loss. He receives as much for Territorial Legislature should be am- have I. One time, I think before and certain others with them, to do right, and is the Christian Sabbath, six days' labor as he would for sevply supplied with our Sabbath pub. my wife wrote to you, while looka work inappropriate to the Sabor Bible Sabbath, so independently lications, one of which should be ing to God for help, you and anoth bath. Was that holy day—the that "it is not necessary to prove upon the subject of Sunday legisla- er certain person were suggested as Sabbath—the day next previous to that the change was made by comceive greater profit when they per- tion. We tell our people with earn- helpers; and it is remarkable that the first day of the week, some other petent authority," as you say in the eesness that the times are suspi- that person years ago said: "The that the seventh day of the week? Earnest Christian, and then saying cious, and call loudly for Sabbath has never been changed; Or has the Sabbath thus far been, that the Sabbath has never been us to awake from our slumbers, the obligations of the Sabbath are without exception, on the seventh changed. We know as well as hisimpulse to business and to productive and put, our hands to the now the same as ever; but the day of the week? And has this tory can make us know, that the reindustry than to insist on Sabbath | work before us. Sometimes as we | Bible does not mean just what it | regularity been the sole basis of the | jection of the seventh day, and the wish we could from the pulpit of children keep all his commandcry aloud to them. We sit at our led of the Spirit becomes the stand- tion, or difference of opinion? desk and through the letters re ard of the meaning and truth of ceived and our exchanges, look over God's Word instead of the Word the second nearly equally distant What is the real impossibility? the field to be tilled and harvested, being the standard of faith and from each of the others, viz., the Why, simply making absolute time and pray God to open our eyes. Of practice. You come out just as first Sabbath of the Lord, that in the same relative time of every ten we tremble with fear that God plainly: "The Sabbath has never the wilderness, and that when the meridian. And you say that though self-satisfied to enter this field as of the week intentionally, knowing circle, or any other curve? If so, I start on Sunday, and travel westwe should. We say the covenants that there is no command to do so, that line produced will cross itself ward all the week till Friday night, and the promises are ours. But be- and that the seventh day, and no or come around again to the same and then rest the Sabbath-day acloveds, unless we awake to our duty, other, was blessed, sanctified, and point. Or are they all in the same cording to the commandment, do I commanded, and that whatever may straight line? If they are, then the not fully obey it, in keeping the with them win the victory and wear especially, since it is designated the continued, will never return in a at the same time keep both the sevday "when the Sabbath was past," curve or cross itself, but will go on enth day as all the world reckon,

> whatever else may be the rule of himself, is unchangeable: "that by that I have made longer days than low. The first brings to view two faith and practice, it is certain two immutable things in which it is when stationary, so that the Sabpit was occupied by the pastor of a this gave to the scripture a meaning here a problem to be worked out by time, and so start later the next notice that the next day he would I think that though this expression rule. Who can work it out so as to measure the time with sufficient excall on the members of the congre- may be more according to the mod- find the exact position of the fourth actness to please God? Or shall Jesus shall suffer persecution." 2 gation for aid to complete a new ern language, still the meaning is point? Will you say that they are we be guilty unless we have perfect | Tim. 3: 10-12. house of worship. On Monday the not at all changed by it. Where not all in the same straight line? chronometers, and follow them? judge saw nothing of the preacher do we get the idea of week? I do Or, which amounts to the same Will traveling be wicked, because until near night, when he met him not mean the word, but the thing thing, that God did not rest on the we can do no better than to keep or other Russians, going eastward. in the street. "Sir," said he, "you understood by the word. Is it not last of the first seven days, but on the seventh day of the week, but We sailed westward to reach our stated that you would call on our God's own idea, enjoined upon the some indefinite day, and requires us can not keep the seventh part of home, and still onward in the same people to-day for aid to finish pay- memory of all mankind? And did to follow him, and that he blessed the time? And are we responsible direction, making us a day behind. be mailed to subscribers next week. ing for your meeting house, but you not God establish that particular and sanctified some day, any day, as for not going by true clock time Now I understand you to propose The promotion of Bible study; the where only a portion of it is. Perhave not called on me, and I should order of reckoning, the next day the day that he rested, and because when the sun is fast or slow, as it is this as a puzzle, and to ask which is inculcation of pure Bible truths; the like to know why?" "Really, sir," after man was created, by finishing he had rested on an indefinite day? four times in a year? Or will seven right, to show the impossibility of planting and culturing in our chilreplied the pastor," it is but a small out the week on that day, which And then will you say that Jesus, apparent revolutions furnishing sev- keeping the seventh or the last day dren the love of, and work for, missum we need, and you are so often was the seventh of the world's his- who has left us an example that ye en successive suns make a week, of the world. sions, of all true reforms, and "what- instead of swinging round the circalled upon, and are doing so much tory—the seventh and last of the should follow his steps as Peter says, wherever the honest observer is? I do not profess to be skillful at soever things are pure, peaceable, for charitable objects, I thought I first week? And though the word did not rest on the seventh day of If not, how will the first day be any solving puzzles, therefore I need to and lovely," will be the aim of the would try and raise this amount is not in the narrative, yet every the week, and that when he had fin- more easily kept than the seventh confine myself closely to the Word paper. The paper will be published reader who simply wishes to learn ished all his work and said, "it is day? Again; if circumnavigating of God. However, I do not see that monthy. Price twenty-five cents a people, when all questions proper of said the judge, "you wish to keep the intention of the language ac- finished," it was not the sixth day, disarranges God's reckoning so as to we are obliged to follow a few east- year per copy. Subscriptions from necessary would be considered. "A me out of God's blessing. I thank knowledges, because there is no and that he did not rest in the grave annul obligation to follow his Word ward sailors or solve this puzzle be-

Again, we have every reason to suppose if this day was specially his custom was, and the instructions blessed of him, as his Word de- and exhortations of Nehemiah,

heaviest in her heart, Christ or the thing for this precise day, which line; God, his son Jesus, and all fashionable world? Will God be does not pertain with equal force to his prophets, apostles, and people. satisfied with the driblets which any other, and that he would main- in Bible times, keeping the same chance to remain in our purses after | tain the regular reckoning, so that | precise day, under the direction. every elegant taste has been satis- at the next mention of it, the same pretection, support, and comfort, of fied, and that too, when the heathen | hebdomadal reckoning would be the presence of him who has said. are perishing for want of the light | continued; and if so, that then the 5 Verily my Sabbaths ye shall keep; which we are able to send to them? seventh day of the week would still he it it is a sign between me and you be God's day, in memory of his rest throughout your generations, that on the first seventh day of the week. | ye may know that I am the Lord And if he still continued the same that doth sanctify you." In the reckoning, we must suppose that he | fourth | chapter of Hebrews, Paul Dear Brother Baldwin,-I have mention of it.

At the fall and failure of manna, day of the week and the only-the

ments for embalming his body, but thing could be shown, what that to the commandment." And when the seventh day is a variable day,

So that according to these views, here the work of God, which like the journey, is not this the truth, You lay great stress upon the fled for refuge to lay hold upon the Sabbath made and ordered for man? was the first week, the model, and rise from the dead when the Sabbath | birthdays, and public festivals? | But if we look at philosophy a little, dyke against this tidal wave of sin The second case is too common that the seventh day of that week was past, on the morning of the first When sailors reach home, do they it is easy to see that true philosophy

stored Sabbath, and business will thought herself very benevolent; and for that reason, blessed and pronounces straight. I range back mas and New Year's day, according some seem to imagine. The number tis in the interest of fair dealing revive, the exiles will return, thou she gave to almost every cause. She sanctified. So that man's addition, to the creation; I take careful ob to the stable reckoning? If the of revolutions witnessed in any me- Concerning the matters referred to paid six dollars for a handkerchief, in this case, neither increases nor servation; I try to discover a paral Sabbath may be any day of the ridian is of course the number of in the resolution of the North-West. will be occupied, our churches will and having half a dollar left, she alters the meaning or strength of lax or aberration or perturbation. week, because God blessed any day, days in that meridian. If from Sinai, ern Association, we personally know will pour us out a blessing greater dropped it into the box for foreign God's Word. Still, much the safest Some of the way there are disturb having rested on no particular day, or from the supposed location of little, and can therefore say nothing missions. She gave forty dollars way is, "Add thou not unto his ing influences, but along the whole may a man's birthday be celebrated Eden, we reckon 160° east longitude concerning them. But we have The connection between the svs. for a crape shawl and two dollars words, lest he reprove thee, and line of observation, I see the eternal on any one of the 365 days, since he to Alaska, the precedence of tem- great faith in the wisdom and can. tem of building, referred to above, the same day for domestic missions. thou be found a liar." But will it God, "the Father of lights, with was born on no particular day? And poral reckoning will be less than dor of the brethren of that Associa-She expended ten dollars on a pair make a difference what party we whom is no variableness, neither is the 4th of July no better for cele- twelve hours. If we take the west- tion and trust they will either make parent to us, and so we will let that of ear rings and contributed a quarintend to serve by the addition? shadow of turning," who is "the brating the National Independence ward reckoning of 200°, the subse- good their statement or, learning pass, and proceed to say that we ter of a dollar to the Tract Society. Or will it also be unsafe to say: way, and the truth, and the life," than the 14th of February? I see are in hearty sympathy with the Three hundred dollars was the cost "The seventh day is not the Sab- and the giver of every good gift, not that this impossibility in any than twelve hours. If, therefore, clear understanding of the matter. question of Sabbath reform. We of her fashionable party when her bath of the Lord thy God, but the and every perfect gift, such as the way invalidates the evident reading they could be a secluded people. trust that we love the Sabbath, nor | daughter "came out," and fifty dol- first day is the Christian Sabbath, sure Word and the unchangeable of God's Word, lessens its obligalars went toward repairing the and therefore must be the Sabbath Sabbath; I see John's Lord's day, tions, or confuses its meaning so as ward reckoning is to be the order; ye unto others as ye would that church and paying the pastor. Her of the Lord thy God, since Christ and Paul's regular worship on the to justify any one in rejecting it. elegant hat cost fifteen dollars while could not be arrayed with honor Sabbath as his manner was, and and saying that any man who be-Jesus regularly worshiping on his gins indefinitely and works six days, own day, of which he was Lord, as and then rests one day, has thus ful- be wrong for the minority to con-Ezekiel, Jeremiah, Isaiah, and

was sincere, and meant just what shows plainly where the fourth no love for controversy, but I was sincere, and meant just what shows plainly where the fourth have a great love for the truth. the unsophisticated reading implies, point in the problem is, viz., the in-So at the risk of appearing contro- viz., that the seventh-day reckoning heritance of them that are sanctified was to be continued on hebdomadal- | - "a rest to the people of God." It ly for ever. So that if once the sev- appears infinitely desirable to work enth day of the week, it would of out the problem; and I see no other necessity be so at every subsequent | way for me, and no safer way for God's chosen day was exactly courage enough to choose the truth marked, no possibility of mistake; and bear the consequences of folwould think it necessary, if he had our faith and practice," on the not got the hint somewhere else, to straight line which connects the far into the future. The special those who stay at home. You have guard against the probability of a three known points, and continues kept every seventh day, but not the trap somewhere, and not admit too on undeviatingly to the latest seventh day of the week. Have you much till he sees how he is likely to communicated will of its Anthor. come out. He would naturally Thus my hope is full that I shall atenough say, "the language appears | tain to the fourth point. As the seving to Alaska on our northwestern unmistakably plain and candid." enth day is the only weekly, Bible frontier, you find them professing The sixth day was ordered as the Sabbath, if it was not to be continday of bringing in and cooking ued, or if the first day of the week twice as much as on other days, and | was to be a Sabbath, or a substitute |

If this language is precise, what of the week, and which, therefore, very clearly, viz., that we are not to not a single passage which says anyof that of the New Testament? Is as I understand you, invalidates its allow other men to judge or decide thing about it, that does not show that less so? The preparation day claim as a holy day, on which you these matters for us; but a higher without the possibility of mistake, is spoken of as the day before the dwell in the Earnest Christian, and law than the commandments, ordi. that the seventh day of the week is Sabbath. On that day the disciples in both your letters, I confess that nances, and graditions of men, viz., witnessed the crucifixion of their I can not see either the impossibility the law of God, is to rule us in these alllowed, or thought of, and that toward the Seventh-day Baptist peo-Lord, and prepared spices and oint- of which you speak, or, if such a matters; eating and drinking, Sabbath-keeping, fasts, and all else, are "rested the Sabbath day, according | would have to do with proving that | to be to the glory of God, as under bath, is nowhere spoken of as being | to remember God as the creator of rances passed hway: but it is the plaint, or reserve. annual sabbaths and national obthe Sabbath "through philosophy observance. These stores, markets, see the lethargy of our people we says; the Spirit guides, and God's weekly reckoning, and decided what adoption of the first day of the week and vain deceit, after the tradition is the mind of the Lord, beyond the | -the day after the Sabbath, instead | of men, after the rudiments of the every church of the denomination ments." Thus the practice of those possibility of ambiguity, equivoca- of it—did not originate here, nor world, and not after Christ." Col. 2: 8. I do not suppose it possible did this furnish the hint, nor the We have here, then, three points, least reasonable justification of it. for you or any other one to feel such untold freedom in the lawless observance of Sunday, in opposition to their own chosen basis, that the Bible "is the only rule, and the suffiwill finally cut us off as he did the been changed." But you say, Savior rested in the grave. Can you while sailing, the seventh day be cient rule both of our faith and Jews, and give the work of salva- "We are obeying the original com- draw a line through se three kept, yet the seventh day of the practice," as I feel in being "under tion into other hands. We are too mand," though we keep the first day points, so as to form the arc of a week is not kept. How is that? If the law to Christ," and of the household of God, and built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. 2: 19. 20. Did all these keep the seventh be said of other days, the first day connecting line, if produced and Sabbath of the Lord thy God, and day alone as the Sabbath? Did they find out any better way? Did they know any other? Is it not enough for us that we be as our Master i was not itself the Sabbath, at the eternally. There is a fourth point and the seventh day of the week ac-Be not thou therefore ashamed of last writing of the Inspired Word. | very desirable to find. Behold cording to the Bible reckoning? On me, his prisoner. 2 Tim. 1: 8. "But thou has fully known my docmen of traits too rare among Christhat the evident meaning of the impossible for God to lie, we might bath is the shortest day of the week? trine, manner of life, purpose, faith, have strong consolation who have Am I guitless when I have kept the long suffering, charity, patience, persecutions, afflictions, which came sistent piety. At one time the pul- phrase, "of the week," as though hope set before us." Heb. 6. I see Or must I keep a seventh part of unto me at Antioch, . . . what persecutions I endured; but out of them small neighboring church, who gave very different from its own. Now, faith and practice. The Bible is the Sunday than usual? Will the sun all the Lord delivered me. Yea, and all that will live godly in Christ

You speak of Alaska; originally settled, perhaps by Kamtschatkans

a greater number of westward imfilled "the letter and spirit of the form to the majority with the equal command." I would much rather intention and desire of keeping the say of the Sabbath, as Paul said of seventh day, since it is certain that one of your brethren, named Daniel circumcision: It is nothing but keep no meridian can be one whole day Waldo, a resident of Crawford ing the commandments of Godg really in advance of any other as to county in the old Keystone State, That is all of importance that there revolutions or in truth. But for was prosecuted on the 11th day of is in it, simply believing God and either party willingly to renounce June, 1877, for violating the provisobeying him, without question or the seventh day for the sake of ions of the Sunday law of 1794; and dissent.

You confess your surprise and astonishment at my comments on formed man. I hardly see why you R. Pearse and P. Cole, Esq., the Romans 14: 5. Do you think, as dwell so much on this, unless it is Justice (Joseph Blystone, Esq.) reyour words imply, that Paul intend- that my mind may be "turned fused to discharge them, and fined ed to condemn the keeping of the away from the truth and turned to them four dollars each. I send you Sabbath as a thing unprofitable, ob- the fable," that the first day is the what was published in the Craw. solete, or indifferent? According to Christian Sabbath, since it has noth- ford Journal of July 5th, and which, my view, he refers to things passed ing more to do with changing the with some eliminations, appeared in away, or else to days of mere hu- weekly than the annual reck- the Philadelphia Enquirer of July man institution, like Christmas or oning. Do you really think that 20th. [The article referred to was Good Friday, and to human judg. God did not rest the seventh published in last week's RECORDER. ment of the propriety of eating or day of the first week, or that I have not yet heard whether these drinking certain things. Have I not he did not bless and sanctify that brethren went to prison or not, but reason for surprise that you expect particular hebdomadal day as his I hope they did. I learn that Mr. any thoughtful man who would act a comment on one passage to be own, or that he did not fix upon the Pearse is a Baptist minister of good in good faith, and who can summon perfectly suited to another passage same continued reckoning in the standing, and I feel sure that all having a totally different connec- wilderness, or that the Jews were levers of religious liberty will thank tion? The passages seem a little keeping some day other than the him for taking the noble ground he and as the language corresponds so lowing it, than to work by "the only alike; both refer to judging, but original weekly reckoning nobody did. I have written for a transcript Should you not closely with that in Genesis, no man rule, and the sufficient rule, both of one forbids our judging and con- knows how comparing with it, and of the Justice's Docket, and for a demning others for eating meat or yet Jesus adopted it as all right full account of the facts as they vegetables, or regarding a day as enough, and as his own day, of took place. Had I only been sumspecially advantageous or otherwise, which he was Lord, varying as he moned to defend Mr. Waldo, I should or as you would say for keeping or saw that it did from the original, and have done so with great pleasure, breaking the Sabbaths, both being that God attached no importance to and I trust before the year is out to matters of equal indifference in these considerations, not even make his personal acquaintance. Paul's view; but I think this view enough to mention them? Is it be- Let me say to the Seventh-day Bapnever entered Paul's mind. And in cause you see such looseness and tists of Pennsylvania, "Stand by the other passage, Col. 2: 16, we are indefiniteness in the Bible, that you your guns," and with the help of not to allow another to judge us, adopt such sentiments as you ex- the Lord of Hosts we shall defeat How is that? Are we to conform press, viz., "It is not necessary to these bigoted enemies of religious though not a word was said about for it, we have no reason to suppose so closely to every one's wishes, that prove that the change from the last liberty. I see the cause of right the Sabbath, they gathered, as or- that God would have failed to tell all shall be well pleased with us? to the first day was made by com- advancing more clearly than before. good Fridays, and Christmas. I am dered, twice as much, and came and us so. He would not have given his Or do you feel confident that Paul petent authority?" You say, "God Let us adopt as our motto the one astonished at your limiting the told Moses, who immediately gave Word in language so fully calculintended to forbid our pleasing men requires one-seventh of the time to word which Daniel O'Connell said them directions to cook, and "lay lated to mislead. We have no obli- in the matter, and intended to con- be kept as holy. But there is not a was the secret of his wonderful sucup," for the morrow was to be the gation to round and smooth the demn the things spoken of altogeth- single passage which says that must cess: "Agitate." Let us keep it be-"Let no man therefore judge you rest of the holy Sabbath unto the sharpnesses of the Bible so as to er, so that the whole list are forbid- be the seventh day of the week. fore the people of Pennsylvania that in meat or in drink, or in respect of Lord. Were they ignorant of the make it harmonize with human prac- den? Then eating, drinking, festal Not one. If God had meant it, he in the year of Grace 1877, two men object of the double gathering, or of tice in this matter; but at the haz-days, new moons, and subbaths are would have said it. But he does were imprisoned in Pennsylvania the precise day in which to do it? Do ard of human harmony, we must be all forbidden, for there is no dis- not." Hold a little. The seventh for following out the dictates of not an abundant harvest will grow. It is plain to me that you are in you really think it improbable that sure to harmonize with God; and to crimination. Which of the two will day is the Sabbath of the Lord thy their own consciences, and not for But in this connection we give, precisely the bondage that Paul the sixth day there mentioned was question the truth and candor of his you adopt? Or will you for once, God. There is not a single passage doing any harm to others or infringwarns us against. I do not think the sixth day of the week, and that Word is to question the whole sys- since neither of these views will do in the Bible which says that the first ing on the rights of their neighbors. day of the week is the Sabbath, or which hints such a thing, or re-As to the natural impossibility of observance than other worldly conunchanged—the unchanging Sab- circumnavigators keeping the Sab. formity, adopt the plain Bible view, quires, commands, or allows such a bath of the Bible, the seventh day that which the whole chapter shows thing. On the other hand, there is the only Sabbath commanded, kept, White express his fraternal feelings this is to continue forever. time is the essential thing." How the two bodies, and further, that he do you learn that? Read Exod. 31: would advise his people not to go his law and under his eye. I suppose, however, that as the Sabbath of the 13, and see if you can not find an into our societies to make converts

> vou free, while you are spoiled of sing as I have, and as every one must dy than the passage of such resoluwho does so: "Jesus, I my cross have taken. Having thus separated yourself, you one that would be quite salutary, will seek and intermeddle with all and do much to strengthen those wisdom. You will find great social | weak churches that need and should difficulties, perhaps impossibilities, have the assistance of strong and But the physical impossibilities all devoted Christian men, who should vanish in the view of those who go labor for the spiritual improvement not as at other times to seek en. of the churches, as well as "to conchantments, but hear the Almighty tend for the faith that was once de-God, with whom "all things are livered to the saints." I think it possible," say, "Verily my Sabbath | would be much better for us to ye shall keep, for it is a sign be- emulate the example and zeal of our tween me and you throughout your Advent brethren than to be "fightgenerations, that ye may know that | ing on the retreat." I heartily enam the Lord that doth sanctify dorse the article of "O. I. Protest." you." And you will find such spiritual, holy freedom, as nothing short of the truth followed in full view of the cross of Christ can give you. therefore, let us get wisdom, and in You will then plead no more for all our gettings, get understanding. worldly latitude to set aside the Would it not be wise for us as a plain meaning of the Word to justi-"The Bible Sabbath or nothing! heading, "Is it wise?" in the Re-The Sabbath which God, his Son conder of July 19th, not only in Jesus, and all his holy prophets, reference to its pecuniary aspects, apostles, and followers of whatever but also in relation to a question, name mentioned in his Word, kept whether the General Conference and taught as a thing of perpetual may not be so arranged as to be a Then, according to my prayer, I

In thus following Christ, and

refuge, and underneath are the ever-

lasting arms." J. A. BALDWIN.

ANNOUNCEMENT. The August number of "The Bi ble Scholar," a paper devoted to the interests of our Sabbath-schools, will the whole denomination is represchools, neighborhoods, and individ- word to the wise is sufficient." Alfred Centre, N. Y.

quence of reckoning will be more that they have, through want of a been misled, they will make the corphilosophy would say: "The east- rection called for by the law, "Do but if they are to be associated with they should do unto you."

migrants, I do not see that it would THE RIGHTS OF CONSCIENCE IN VADED IN PENNSYLVANIA.

PHILADELPHIA, July 21st, 1877 You have doubtless heard that keeping the first day could not be although he and his man Albert done in good faith by any well-in- Wood were ably defended by Rev.

Then right the day must win;

HORATIO GATES JONES.

IS IT SO? I was present at our last General

Conference, and heard Eld. James ple, and that there should be noth-You say, "One-seventh of the ing but Christian cordiality between. Lord thy God i. e., the weekly Sab- other thing that is essential, viz., to their faith. Soon after his return to California he redeemed his fulfilled, obsolete, or in any way all, and the consequent sole director, pledge, and I know of no violation made null, but as of universal, per and the sanctifier through believing of that pledge on his part, and I petual importance and obligation, and doing exactly what he says, regret any seeming charge against that it is not here classed with ordi- without hesitation, evasion, com- him on the part of the North-Western Association. That his people may have disregarded his advice l servances that are spoken of. I abiding in him, and letting his have no doubt. I think we have think the truth has not yet made Word abide in you, you will have to another and altogether better remetions as appear in our Minutes of the North-Western Association-

> WOULD IT NOT BE WISE? For wisdom is the principal thing, people, to duly consider the quesfy Sunday observance, but will say: tion of "A. R. C.," under the obligation, is good enough for me?" better organization to meet the wants of our denomination than the can say, "The eternal God is thy Associations, and thus render their continuance unnecessary. Aside from the social benefits of the Associational gathering, could not the interests of our people be far better subserved in the Conference, where sented, than in the Associations,

> > The reorganization of the Charter Oak Insurance Company is decided upon, with Ex-Postmaster General Jewell as President, and Senator

or more centers of the denomination

cle. If so, its annual (or semi-an-

nual if thought best) sessions would

convene the wisdom of our whole

clayed for want of time to for publication, will gi agement to the friends of bath. May they inspire ing to God for the progr truth, and much praye seed sown by Bro. Wa other workers in Great Br bring forth still larger res ENGLAND, May Dear Sir,-Some eight "The Sabbath " bearing reached me this morning Supposing that you have my satisfaction that Chri

SABBATH CORRESPONDI BRO. N. WARDNE

The following letters,

living in sin in observing instead of the seven ask how you act yourself continue, with your full of its sinfulness, to ob first day instead of enth? If you have a chu you sought to change for ple the day of worship? ing this for my guidance. the tracts to recognize an tion of your practice. fail to see your exact yoù do not seem to call amongst whom your trac to go broadcast, to repent to the Lord. I take a ver cal view of all subjects. therefore most anxious whether or not you act on deep convictions. Your a decide what importance I attach to teachings bear

GLASGOW, May

My Dear Sir,-Yours o proper one, to which I repractice what I teach, and ashamed to do otherwise; I belong to a church that he as I regard it. As P Christians are under the emn of all vows to confor lives to the plain teaching Scriptures alone, I consider stronger exhortation can them than to show that they living according to that ity, of what use is human I am from the United

where about 30,000 Chris keeping the seventh day Sabbath, the majority of were in the observance of day a few years ago. wish any of my tracts for tion I should be happy to su quantity you may desire.
Yours very truly,
N. WAR T____, May 28 THE ROY, N. WARDNER, A. M.:

Dear Sir,-I am sorry

time has been so much taken home. I have not yet ackno safely a few days ago. An to thank you for them, and population is only some 130 m circulating them when in the railway trains. Togoing to Watchel, I put a b my pocket, and seeing a ge favor to read these, and a tell me'vour opinion on the I stated also before the other gers during my conversation the gentleman, "You will prised to find that our Sund pagan origin." This at once he attention of the others was the case, and thankfully the tracts. Many of the gone considerable distance and South, and I have no d subject will be a very attra wherever introduced. I have

Assuring you of my be to get the subject before th and imploring the blessin Most High upon your la preserved from the danger leep as you cross-the Atlan my dear sir, very sincerely

My Dear Sir,—If I am late already, I shall be gla

many to the editors of nev

I am sorry that my confuse ion in settling down in a r and to a new work, has mitted to hinder my rep your last kind note until no God greatly bless the g which you have so generon in this old country, and b return to your own dear fat a land which has ever been me, and which I once long ardently to make my hon how, although our gracious not gratified that wish, my admiration for America are as ever, and my gratitude for itual, the intellectual and the ical labors of her sons and d grows day by day in streng land my brot gladden with his brighter every Christian heart that neath the Stars and Stripes Excuse haste, and be yours fraternally,

My Dear Sir,—I most

pologise for having delay

write you again. I have l ing for a good opportun pamphlets you so kindly s I have carried about in m hoping to read them care have been unable as ye them the attention which must, however, thank reached me from New sumably through your These I have read with m ure, and have no doubt spirit of their advocacy trength of their argui have the effect to successfr the views which you have estly espoused. In mote I intimated that I had cally come to the convict leaw expressed for the fi Your tracts; I ought rathe said, theoretically, for as the difficulty is almost generally in the way of a practice of this particula observance. I have for s

abandoned, and to a cert discouraged the applicat term "Sabbath" to our Whatever apparent reamay be for the manctity

tis in the [interest of fair dealing. Concerning the matters referred to in the resolution of the North-Western Association, we personally know little, and can therefore say nothing location of concerning them. But we have great faith in the wisdom and candor of the brethren of that Associae fess than tion and trust they will either make good their statement or, learning that they have, through want of a clear understanding of the matter. been misled, they will make the correction dalled for by the law. "Do ve unto others as ye would that the order; they should do unto you." ciated with

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"The east-

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ayer,

the subse-

THE RIGHTS OF CONSCIENCE IN-VADED IN PENNSYLVANIA. PHILADELPHIA, July 21st, 1877 To the Editor of the Sabbath Recorder

g nobody did. I have written for a transcript

ith it, and of the Justice's Docket, and for a

all right full account of the facts as they

day, of took place. Had I only been sum-

ing as he moned to defend Mr. Waldo, I should

ginal, and have done so with great pleasure.

ortance to and I trust before the year is out to

ot even make his personal acquaintance.

Is it be- Let me say to the Seventh-day Bap-

ness and tists of Pennsylvania, "Stand by

that you your guns," and with the help of

you ex- the Lord of Hosts we shall defeat

ssary to these bigoted enemies of religious

n the last liberty. I see the cause of right

by com- advancing more clearly than before.

y, "God | Let us adopt as our motto the one

time to word which Daniel O'Connell said

is not a was the secret of his wonderful suc-

week. fore the people of Pennsylvania that

nt it, he in the year of Grace 1877, two men

he does were imprisoned in Pennsylvania

Lord thy their own consciences, and not for

passage | doing any harm to others or infring-

the first ing on the rights of their neighbors.

To falter would be sin."

ed, kept. White express his fraternal feelings

How the two bodies, and further, that he

Exod. 31: would advise his people not to go

itial, viz., to their faith. Soon after his re-

reator of turn to California he redeemed his

director, pledge, and I know of no violation

believing of that pledge on his part, and I

he says, regret any seeming charge against

n, com- him on the part of the North-West-

Thave to another and altogether better reme-

one must | dy than the passage of such resolu-

self, you one that would be quite salutary.

with all and do much to strengthen those

imighty | tend for the faith that was once de-

out your Advent brethren than to be "fight-

now that ing on the retreat." I heartily en-

cess: "Agitate." Let us keep it be-

for following out the dictates of

"Since right be right, and God is God,

IS IT 80?

I was present at our last General

Conference, and heard Eld. James

toward the Seventh-day Baptist peo-

ple, and that there should be noth-

ing but Christian cordiality between.

into our societies to make converts

ern Association. That his people

may have disregarded his advice I

have no doubt. I think we have

tions as appear in our Minutes of

the North-Western Association-

weak churches that need and should

have the assistance of strong and

devoted Christian men, who should

labor for the spiritual improvement

of the churches, as well as "to con-

livered to the saints." I think it

would be much better for us to

emulate the example and zeal of our

dorse the article of "O. I. Protest."

WOULD IT NOT BE WISE?

therefore, let us get wisdom, and in

all our gettings, get understanding.

Would it not be wise for us as a

For wisdom is the principal thing.

HORATIO GATES JONES.

Then right the day must win; To doubt would be disloyalty—

ing in sin in observing the first You have doubtless heard that one of your brethren, named Daniel Waldo, a resident of Crawford other as to county in the old Keystone State, But for was prosecuted on the 11th day of resounce June, 1877, for violating the provise sake of ions of the Sunday law of 1794; and oild not be although he and his man Albert Wood were ably defended by Rev. e why you R. Pearse and P. Cole, Esq., the Justice (Joseph Blystone, Esq.) returned fused to discharge them, and fined turned to them four dollars each. I send you day is the what was published in the Crawt has noth- ford Journal of July 5th, and which, anging the with some eliminations, appeared in ual reck- the Philadelphia Enquirer of July hink that 20th. [The article referred to was e. J. B., Minister of St. Andrew's Church. seventh | published in last week's RECORDER.] or that I have not yet heard whether these netify that brethren went to prison or not, but GLASGOW, May 22d, 1877. lay as his I hope they did. I learn that Mr. My Dear Sir,-Yours of the 22d xupon the Pearse is a Baptist minister of good proper one, to which I reply, I do g in the standing, and I feel sure that all ractice what I teach, and would be ews were lovers of religious liberty will thank than the him for taking the noble ground he

shamed to do otherwise; nor would I belong to a church that habitually ciolated the fourth commandment is I regard it. As Protestant Christians are under the most solemu of all vows to conform their lives to the plain teachings of the Scriptures alone, I consider that no stronger exhortation can be given them than to show that they are not living according to that rule. If they will not bow to Divine authorwhat use is human persua I am from the United States. where about 30,000 Christians are

keeping the seventh day for the Sabbath, the majority of whom were in the observance of the first lav a few years ago. Should you tion I should be happy to supply any luantity you may desire. Yours very truly,

N. WARDNER.

T-, May 28th, 1877. THE REV. N. WARDNER, A. M.: Dear Sir.-I am sorry that my time has been so much taken up from ome. I have not yet acknowledged Our normation is only some 1300, but I in the railway trains. To-day on going to Watchel, I put a bundle in pocket, and seeing a gentleman favor to read these, and afterward tell me your opinion on the subject." I stated also before the other passengers during my conversation with the gentleman, "You will be surprised to find that our Sunday is of pagan origin." This at once caught e attention of the others and they the tracts. Many of them have gone considerable distances West and South, and I have no doubt the mong them the Jewish Chronicle,

Assuring you of my best efforts to get the subject before the public, Most High upon your labors, by reserved from the dangers of the eep as you cross the Atlantic, I am my dear sir, very sincerely yours,

B-, May 19th, 1377 My Dear Sir.—If I am not too ate aiready, I shall be glad to receive 500 tracts on "the Sabbath.' am sorry that my confused condiand to a new work, has been permitted to hinder my replying to your last kind note until now. May od greatly bless the good seed which you have so generously sown in this old country, and bless your me, and which I once longed very ardently to make my home. And now, although our gracious Lord has admiration for America are as warm as ever, and my gratitude for the spiritual, the intellectual and the mechanical labors of her sons and daughters grows day by day in strength. God every Christian heart that beats beneath the Stars and Stripes. Excuse haste, and believe me.

people, to daly consider the question of "A. R. C.," under the heading, "Is it wise?" in the REconder of July 19th, not only in Yours fraternally, reference to its pecuniary aspects, E-, May 27th, 1877. but also in relation to a question, rd, kept whether the General Conference My Dear Sir,—I most sincerely apologise for having delayed so long may not be so arranged as to be a the fulfillment of my intention to better organization to meet the Write you again. I have been waitwants of our denomination than the ing for a good opportunity. The Associations, and thus render their pamphlets you so kindly sent to me continuance unnecessary. Aside from the social benefits of the Associational gathering, could not the them the attention which I desire. interests of our people be far better must, however, thank you for subserved in the Conference, where the whole denomination is reprereached me from New York, pre- would come to naught. On a vote cast. sented, than in the Associations, sumably through your kindness. where only a portion of it is. Per-These I have read with much pleashaps wisdom may soon require the ure, and have no doubt that the Conference to locate itself in one spirit of their advocacy and the strength of their arguments will or more centers of the denomination have the effect to successfully spread instead of swinging round the circle. If so, its annual (or semi-anote I intimated that I had practically nual if thought best) sessions would convene the wisdom of our whole cally come to the conviction which God will, I believe, raise up friends saw expressed for the first time in to his Sabbath truth here. But people, when all questions proper or Your tracts; I ought rather to have "who is sufficient for these things?" necessary would be considered. "A said, theoretically, for as you know, word to the wise is sufficient." the difficulty is almost insuperable generally in the way of altering the

SABBATH CORRESPONDENCE BY BRO. N. WARDNER. and that it is only from prejudice or carlessness in reading that a mis interpretation of Scripture so palpable can have arisen or can be mainagement to the friends of the Sab- tained. There can be no doubt that front of gospel truth. A few peragement to the seventh day and the seventh sons who accepted the Sabbath docday alone is contemplated by the commandment. There can be as mith, and much prayer that the little doubt, that the alleged example sown by Bro. Wardner and of apostolic churches, even if verified, would be insufficient to justify the hing forth still larger results. hange from the seventh day to the J. B. CLARKE, Cor. Sec'y. ENGLAND, May 22d, 1877.

first day if the commandment was of not see on what just principle one of near Sir,-Some eight tracts on the commandments may be ignored "The Sabbath" bearing your name | while the remainder must be perpeached me this morning per post. petually binding. I have different from you however as to the perpetsatisfaction that Christians are ual obligation of the Decologue as whole as regards the letter of it havinstead of the seventh, may I Having the positive teaching of k how you act yourself? Do you the New Testament which covers all continue, with your full conviction | moral obligation; having the Spirit of its sinfulness, to observe the of Christ which teaches us, which first day instead of the sev- impels us to cease from evil, not enth? If you have a church, have so much by the interdiction of laws ron sought to change for your peo- as by the inspiration of holiness, the day of worship? I am ask- and walking in the liberty wherewith this for my guidance. I fail in with Christ has made us free, the tracts to recognize any indica- have been wont to consider that the tion of your practice. Indeed, I neglect of the letter of the fail to see your exact motive, as commandment might be justified 10 go broadcast, to repent and turn | been accustomed to extenuate the to the Lord. I take a very practi- practice of sabbatizing on the cal view of all subjects, and I am therefore most anxious to know have no doubt you have dealt with

whether or not you act on your own this aspect of the question in the leep convictions. Your answer will pamphlets with which you have so lecide what importance I ought to kindly furnished me, and I am pre attach to teachings bearing your pared to pay most earnest heed to arguments by which any phase of truth may be elucidated.

I will gladly avail myself of your kind offer to send me tracts for distribution, and I will pay for the carriage of the same. I will also put them in circulation as suitable amongst such as are most likely to "read, mark and learn." In my own congregation I think I may find good use for 200 or 250. Some should circulate on the "loan" sys

directed me here.

Ladd at the Plains. Brother and

Sister Ladd are in the conscientious

observance of the Bible Sabbath,

having embraced this truth one year

ago. I am hospitably entertained

y a Bro. and Sister Jones, who re-

ceived much light at the same

time, and they are considering the

spent the following Sabbath, with

little prayer meeting at the resi-

remained and presented the Sabbath

were eagerly taken. I feel sure that

to the young, and I trust they are

ance. The Tract Board, as well as

its agent, are under obligation to

him and his family for their gener-

feel that these labors were agree-

L. C. Rogers.

have the divine approval.

I remain, with many thanks, my dear sir, yours very sincerely,

REPORT OF BRO. L. C. ROGERS GEORGIA CENTRE, Franklin Co., Vt.,

o the Executive Board of the American S Dear Brethren.—I have the pleas ure of reporting myself on this, my ppointed field of labor, and that the Lord is evidently preparing the way before me. I am holding meetings four evenings in a week: the other three are covered by union prayer meetings, which I attend and | these public and private labors, (for I share in. I have a weekly appoint- visited daily from house to house) ment on First-day afternoons for have been of considerable the presentation of Sabbath truths benefit to our people especially in this village as when here a year ago. There are two churches in | not wholly lost on others. The leavthe receipt of tracts which arrived the place, a Congregational and en of Sabbath truth is working in afely a few days ago. And I beg | Methodist; also a Baptist meeting | Lewis county, and if Sabbath-keepto thank you for them, and I assure house now used as an academy and ers there are but consistent and town Hall, the congregation meetm circulating them when I travel mostly last year. It is in the hall my First-day afternoon appointment recurs. It is not a very suitable place for meetings, the audience room being up stairs. Nor is it provided with of my visits, and furnished convevchandeliers for evening meetings. The Methodist minister now here has treated me with great cordiality. I filled his appointments last ous hospitality. In the review, I the preamble and resolution was Davis. First-day, going to Fairfax in the morning, six miles east, and returning here to preach at one o'clock P. was the case, and thankfully received M., and then filling my own appointment at half past three, and then resubject will be a very attractive one | the evening-four appointments and | morning and Presbyterians in the | not have introduced such a resoluwherever introduced. I have posted a ride of eighteen miles, which evening. To hear a Seventh-day tion into the Association, and I am proved a little too much for my Baptist was something of a novelty; unusual power has sustained me, nd imploring the blessing of the and I trust will, for it was the open- your servant and brother in Christ, to all parties demands that a simple ing of the campaign, and I wanted to make the most of the opportuni-

ties. The meetings developed a FUNDS FOR THE TRAOT SOCIETY. strong revival tendency. At my afternoon appointment, which was of the churches, some time ago, changed to the Methodist Church, stating the needs of the Tract Sociby request, as being more conveniety and appealing for donations, ient. I preached on the "Conditions seems as yet to have received but or be "prejudicial to" the "unity" of Eternal Life." Matt. 19: 16-22, limited attention, judging by the of the two bodies. I therefore beg "If thou wouldst enter into life results reported to the Treasurer. keep the commandments," etc. In | There may, however, he measures closing I made an application to in progress not known now at headtwo clases. First. Those who ob- quarters, from which liberal remitject to the ten commandments on tauces will be realized. If those the general ground of Rom, 5:20 who have them in charge will comreturn to your own dear father-land, and 8: 7. "The law entered that plete their tasks as speedily as praca land which has ever been dear to the offense might abound" and "the ticable, they will confer a favor inof gratified that wish, my love and secondly, to those who object on the must be raised to meet them. special ground that the commandments require us to observe the sev- son why so little is being done enth-day contrary to the custom and at the present through lectures convenience of most people. The and the distribution of publibless your land my brother; and truth took a deep hold evidently. I cations. None of the fields have gladden with his brightest smiles then announced my agency and the been abandoned—not even the object of my visit, that I had re- North-Western Association. Work turned to complete the unfinished only has been suspended in them work of last year, and should discuss the Sabbath question anew in these parts as opportunity might be offered. I concluded by asking the congregation if they would, with their pastors, like to join in general revival labors on unoccupied even- is exhausted. Besides, the series of Two years ago this Summer. Bro. ings. The Methodist minister re-

the congregation unanimously concurred. The Congregational minnow as it was in the apostolic times, on for its purchase. In persistent, and there are many adversaries. the field before now.

I have felt that no such reason could faith and bodily strength hold out that the love of Christ, rather than faith, apparently to their edification poral and spiritual, and pray that the same applying them to cars indiscrimiresolve, wrought out into beneficent trine theoretically last year did not action, "For iron I will bring silver, burn, nine miles distant, a place have courage to put their faith into and for brass I will bring gold." where Satan had long held sway, practice. I hope to see them and Large-hearted liberality must fill and there we labored for upwards others fully accepting it before I the Lord's treasury before the "lit- of two months, the Lord working leave them again. I feel the deep- tle one shall become a thou- with us, and the Seventh-day Bapest solicitude for them, and a kind sand," and the "small one a strong tist brethren living within reach hand of Providence has, I believe. nation." Let us be consecrated to working heartily with us, making Christ, and intent upon doing our common cause without jar or dis-I spent last Sabbath very pleaswhole duty to hasten his triumph | cord. There we subsequently orintly with the family of Deacon

> ple in giving? Do you, by direct Baptist Church. As the result of effort, carry out the resolution of that labor, eight have been added to the last Anniversary that urges you the Seventh-day Baptist Church, five to become solicitors of funds, and or six of them being converts both to thus obviate the expense of the vis- Christianity and the Sabbath, as the great question of duty in respect to | it of an agent in your several locali- | direct fruit of our work at New ties? You are constantly saying | Auburn. It is claimed by the Sev-Bro. and Sister Johnson, Sabbath | that "resolutions are worthless un- | enth-day Baptist brethren there, seepers for many years here, re- less adopted in practice.', Surely that what was gained to our church moved to Troy last Fall where Bro. | they will not carry themielves out | from theirs was no loss to them, never collect themselves for God's fruit of our labors, they consider as But I must give somewhat my treasury. No system for gathering valuable accessions. (See Eld. abors and journeyings en route to them will ever put itself into execu- Backus's report from New Auburn his place. Leaving home on the tion. Does it not devolve upon the in RECORDER.) wenty-third of May, I spent the | pastors to oversee, direct, and stimollowing Sabbath with the Sab- ulate the churches to the action de- I can but say that, had Bro. Bailey path-keepers in Chicago, speaking manded? Are you doing this with been well informed in regard to to them in Farwell Hall; after a warm heart and a luminous examvisiting them at their homes, I ple? If so, your people will not be introduced such a preamble and resolent spirit. Can it be said truthfully known them it would not have that some of the deficiency which taken an action that was not only lence of Wm. B. Stillman; speak- cripples our operations is owing to ng the following day, morning and the indifference and inaction of our to strengthen prejudices already exvening, at the Presbyterian Church, pastors? If you are not foremost in sting, and to create them where presenting the claims of God's law activity and self-sacrifice, it is no and the Sabbath, taking up the ar- wonder that your flocks are not con- gret the course taken by the Associument from prophecy, with a good | spicuous for their interest, and enchoice lay between the Grand Trunk | ness of giving. May we all feel and the N. Y. Central Railroads, the our responsibility, and devote ourfares by each being the same. I de-selves to our work with tireless eneided to take the latter, branching ergy. Let us not make dwarfed off at Syracuse for Watertown, and | provisions for God's cause, and thus hence to Watson to attend the ses- | furnish, it may be, indexes of our sion of the Central Association. By dwarfed souls and barren spiritual argent invitation of the Watson | condition; but let us rather, with a

> > J. B. CLARKE, Cor. Sec. ANOTHER VIEW. To the Editor of the Sabbath Recorder

witness to the truth "committed to

In the Minutes of the North-Western Association, recently published in your paper, I find this preamble and resolution, offered by

prethren and with the concurrence | Christly disposition, and self-denial,

of your Corresponding Secretary I | and singleness of purpose, "bear

queston in five discourses Tracts us by our heavenly Father.

WHEREAS, Eld. James White, of the Seventh-day Adventist Church, gave assurances to the Seventh-day Baptist General Conference at its last session that their laborers be advised not to go into Lord will yet add many to the number of those who "keep the com-25th, 1877. our societies; and,
WHEREAS, since that time increasing mandments of God and the faith of labors have been performed by them in our churches in Minnesota, to the damage Jesus." Bro. Reed, the pastor of f our cause; therefore,

Resolved, That the pledged faith of the the church, accompanied me in most

head of the Seventh-day Adventist Church, for fraternal union, has been violated. It appears from the record that

received, discussed, and adopted by

able to the mind of the Spirit and the Association. I apprehend that erator pro tem., and J. T. Babcock Bro. Bailey could not have been I spent a Sabbath and First-day | well informed in regard to the facts with friends in Burke, Franklin Co., in the case referred to; for had he the meeting adjourned to 4 o'clock turning to speak at Fairfax again in N. Y., preaching to Baptists in the been, it seems to me that he would P. M. confident that if the Association had bodily strength but the Holy but I tried to tell "the old, old known the facts, they would not Spirit that wrought with me with story, of Jesus and his love." Asking have passed it had it been introan interest in your prayers, I am duced. It appears to me that justice statement of the facts in the case should go before the readers of the RECORDER, that, after having read The circular sent to the pastors them, they may the better judge as to whether any "pledged faith"

Committees as follows: On Religious Exercises-Calvin Davis "has been violated" so as to be a just cause of "grief" to any party, Calvin Davis,
On Nominating Officers of Sabbaththe privilege of a little space in your columns for this purpose, as it | Meeting-A. D. S. Ayres, Geo. W. Hurley, is of labors performed in the Minnesota churches that Bro. Bailey com-

And first, I will say that, as my home has been in the midst of the carnal mind is enmity against God, deed. The demands against the there two or three times within the accepted. not subject to the law of God," and | Society are pressing, and the means | last year by request of Eld. Backus, | The scarcity of funds is the reaneighbors. This, with the exception of one discourse by Eld. Babcock, one evening last Winter as he was passing, is all the labor that has been performed by our ministers in that church.

At Dodge Centre, we have a church which holds Sabbath meet- large." until such time as the friends of the ings regularly in the village, and cause will replenish an overburdened also quarterly meetings, some of which are attended by some of our There is urgent need of the new edition of tracts, as the supply of ministers and others not. Thus much ference meeting. most kinds now in the Depository for this church.

eight, by Bro. Wardner, which was Ells and myself spent some weeks hoping to read them carefully, but sponded favorably and hoped that, so well adapted to general use, in meetings a few miles from the have been unable as yet to give though they did not believe with me should be reprinted in this country Transit Seventh-day Baptist Church, on the Sabbath doctrine, it would by the hundred thousand. They and some of the members of that them, and for two copies of the not be objected to; if it was of are brief, sharp, excellent for the church attended once or twice. Sev-SABBATH RECORDER which have God it would stand, and if not it masses, and should be sown broad- eral of them attended our last year's camp meeting, and were very much The effort to procure a tent is interested. They requested Bro. still waiting the necessary pledges Ells and myself to visit them and ister was not present. He is an op- to insure its support; although hold some meetings with them. poser of the movement. Thus it is enough, we think, can be relied up. They occasionally met with our church at Round Grove, and our "a great door and effectual" is open, aggessive, local efforst the tent is brethren in turn met with them becoming indispensable. It is to be from time to time. Last November regretted that one has not been in we visited the Round Grove Church. and spent a few days with them and Again we call upon the lovers of one Sabbath. On the next Sabbath. "Our sufficiency is of God, who also | truth not to let it remain "fallen in | with a number of our brethren, we will do it." Religion is at a low ebb | the streets," but to rally with your attended a meeting with the Transit Plactice of this particular religious here, and there is felt to be, by many, means and give it renewed procla- Church, and were invited by the bervance. I have for a long time a great need of revival, and a good-mation. Will you not aid this ob- leading members of the church to

I hope to see a good interest worked up here on the Sabbath question, reigns in your hearts. The harvest that any of the Transit brethren grateful to God that he has blessed the and in religion generally. I find it be sickles of the reapers. It is waiting the sickles of the reapers. It is time that God's children sought to the damage of their cause," nor a Resolved, That like Paul we should to advance his kingdom by the deep | do I believe that they feel so to-day. | thank God and take conrage, and give with an open hand to the support of those thank God and take conrage, and give From there we went to New Au- who labor zealously to advance the holy Sabbath truth.

4. Resolved, That the spirit of Christ is

> Western Yearly Meeting, strengthening er our sincere thanks to the Board. On motion of Eld. S. R. Wheelover "the kingdoms of this world," ganized a church, consisting at first The pastors are too good and true of six members, but since increased er, the meeting adjourned till 3 o'clock P. M. Prayer by Calvin to take it unkindly when we ask, to fourteen, four of whom had been Do you instruct and lead your peo- members of the Transit Seventh-day At the close of the session, was taken for missionary burposes, amounting to \$6 51.

Prayer by J. G. Babcock. died during the Winter. I miss into deeds. And the moneys will while those added to them, as the items. The first resolution was adopted after remarks by Eld. S. R. Wheel.

These being the facts in the case, Babcock, and adopted. them, I believe he would not have J. T. Babcock, Mrs. J. G. Babcock, Calvin Davis, and Eld. S. R. Wheelame on to Saginaw, Mich., where backward, and destitute of a beney- olution, and had the Association er, the third resolution was adopted.

Before concluding, I will say that

in and around Dodge Centre have

been earnestly pleading for help,

and prospect of good demands.

I John 2: 15-17.

Secretary pro tem.

Babcock, J. T. Babcock

After the session, a season

FIRST-DAY-MORNING SESSION.

Prayer by Wm. Furrow.

were read and approved.

Moderator—S. P. Griffin. Vice Moderator—Calvin Davis.

Recretary—E. K. Burdick.

Assistant Secretary—A. D. S. Ayres.

Treasurer—Geo. F. Randolph.

Officers of the Sabbath-school Boarn

saac Maris, Francelia Burdick, and Eliza

The report of the Committee of

Letter to the North-Western Asso-

ciation was read and accepted.

After singing and benediction,

AFTERNOON SESSION.

Communications being called for,

Prayer by A. D. S. Ayres.

ecretary.

D. P. Curtie.

The fifth resolution was adopted er and J. G. Babce On motion of Eld. S. R. Wheeler, none existed before. I deeply reation, but can only pray the Lord to the Secretary was instructed to for- track and cars not being such as to nearing. To reach Ogdensburg the riched with the luxury and blessed. so overrule it that no hindrance may ward a synopsis of the minutes of delay the trains for any length of for Wood's Improved Hair Restorative thereby be interposed to the ad- this Meeting to the SABRATH RE- time after the conclusion of the difvancement of the precious cause in | CORDER for publication. ficulty out of which the strike grew. which, as his people, we are engaged.

Adjourned to meet with the Par-

dee Church, at 10 o'clock on Sixthlay before the second Sabbath in J. T. BABCOCK, Sec. pro tem.

Bro. Ells and myself are now here with four tent, holding meetings In explanation of the delay in the every evening and on Sabbath and opearance of the minutes of this feeting, it seems proper to say that First-day, with good congregations and close attention. We shall recopy was sent to the RECORDER main here so long as the interest the week after the meeting, but sequence of which it was necessary 28th, in one of the ship's boats. The Dodge Centre, Minn., July 18th, 1877. to send a second copy. J. T. B.

J. G. Babcock was chosen Mod- Mexico. After the conflict at Baltimore on the 20th, which was noticed last week, news was received of the situ- Palisades held an indignation meetation at Pittsburgh, Pa., where, on ling against the Chinese. With diffithe 21st, troops who had been sent culty the officials prevented a disof massacreing the entire Philadelcongregrated about the round house.

On motion of Eld. S. R. Wheeler, at 10 o'clock; preaching at 11 o'clock by Eld. S. R. Wheeler, from Neh. 4: 19. "The work is great and Sabbath afternoon-Sermon by Eld. S. R. Wheeler, subject, "The Kings of Israel;" followed by con-Reports of Committees were called for and presented as follows: some three or four miles, were crowded with freight cars filled with grain, produce and merchandise, besides which a number of loaded oil, coke and coal cars were piled up in beth Stillman, of Pardee; Henry Thorngate, of Brookfield; Geo. W. Hurley, of Long Branch.

Time and Place of next Meeting—The the mass, while a portion of the mob surrounded the building in which next meeting shall be held with the Par-dee Church, at 10 o'clock, on Sixth day volumes of smoke which rolled up-

nately. The destruction and plundering continued until near night of the 22d. Though nominally a railroad strike, it was a noticeable fact of the mob. The railroad buildings lestroved were two round houses. ne machine shop, blacksmith shops, three or four oil houses. Union

property—though the loss to the

have had we are unable to see how

SUMMARY OF NEWS.

A Port Jervis, N. Y., telegram

this section late Saturday after-

The British bark Bertha and Ma-

A Memphis telegram says: "Im-

orts from the country are anxious

An Old Catholic priest was mar

The Smith sisters, of Glastenbury,

At Eureka, Nevada, a crowd à

turbance and the destruction of the

Prof. S. Tenny, of Williams Col

lege, died in Michigan a few days

un the Williams scientific expedi-

The heirs of Hiram Chamberlain

who was killed at the Ashtabula

disaster, have received the three

July 20th, for the murder of Rev

Charles Hightower, also colored, in

Dr. Isaac W. Jackson, for 51

venrs a professor in Union College,

Ex-Governor Tilden has sailed for

Blue Glass and the Telephone.

The "Yankee" mind works rapidly

Norman Lindsay, colored,

ion of which he was the head.

Chinese portion of the town.

rie was abandoned at sea, leaky,

The captain and five of the cre-

t could have occurred.

y alms giving and prayer. tender care the Missionary Board has over Transfer Depot, and offices, Pullman Car Company's Laundry and offices, Dispatcher's office, powder house. Union Depot Hotel, Pan Handle Railroad engine house, general offices depot of the Adams Express Company. One hundred and twenty-

At the close of the session, a number of cars with their wealth of sermon was preached by Eld. S. R. Wheeler, after which a collection was taken for missionary purposes, The main points of the strike on the Erie were at Buffalo and Hor-AFTERNOON SESSION nellsville, but fortunately there was -Met according to adjournment no great destruction of life and

On motion of Eld. S. R. Wheeler the resolutions were considered by \$2,000,000, yet from any reports we pay full R. R. fare to attend the Institute

er and J. G. Babcock. to by Eld. S. R. Wheeler and J. G.

After remarks by J. G. Babcock, had but little connection with railplaces of entertainment.

C. W. McIntosh, Com'rs.

stigated for purposes of plunder. The fourth resolution was re-York Central was interfered with at marked upon by Eld. S. R. Wheelvarious points, and the freight traffic totally uncalled for, but calculated er, and adopted. after remarks by Eld. S. R. Wheel-the 25th, and on Thursday morning, July 16th, trains again commenced rhuning as usual, the damage to

The minutes were read and an

and in response to those pleadings

SOUTH-WESTERN YEARLY MEETING. THE RAILROAD STRIKES. The Seventh-day Baptist South-Perhaps there has never been so intense swarms of grasshoppers have Western Yearly Meeting convened extensive a strike among the rail- been flying over here in an easterly Church at Long Branch, Richardson | that which has just passed, or so over, though there remain annoying done to the crops." The Introductory Sermon was de- vestiges of it in some localities. The ivered by Eld. S. R. Wheeler, from strike commenced on the Baltimore ried on the 27th of June, in the old and Ohio, and the Pennsylvania roads, and soon extended to other on the importance of this step for The meeting was called to order by A. D. S. Ayres, the Assistant sections until the country was threat- the Old Catholic movement. ened with an entire suppression of Prayer was offered by Calvin railroad transportation, and a reign live in a house 139 years old, sit unof anarchy vieing with Cuba and

on from Philadelphia to suppress Met according to adjournment. the strike, fired upon the crowd with fatal effect. This so exasperated the citizens, as well as the since. It is thought this will break strikers, that in less than an hour, Church, and remarks were made by thousands of workingmen from the Eld. S. R. Wheeler, concerning the rolling mills, coal mines, and vari-North Loup and Brookfield Churchous manufacturing establishments, hurried to the scene of conflict. By thousand dollars insurance on his The Chair nominated the Standing eight in the evening, mobs were moving in various directions, sacking stores to secure arms, breaking hanged at Helena, Ark., Friday, into the armories of military com-On Officers of the Yearly Meeting for panies, and preparing themselves to execute the threats, freely expressed, next phia command. By this time, the died at Schenectady, Saturday, July military were ordered to one of the 28th, aged 73. Joel B. Babcock.

On Writing Letter to the North-Western round houses, where they could find better protection. About ten, a mob Association—S. R. Wheeler, Geo. W. better protection. About ten, a mob Hurley, J. T. Babcock.

On Resolutions—J. G. Babcock, D. C. numbering several thousands had They had previously captured the Carlston Church, I have preached the committees as nominated, were guns belonging to a local organizanew idea are made to glitter like tinsel quickly to tarnish and fade almost before the attention of the public is fairly tion, and planted them so as to command the round house. Several obtailed. Many astounding inventions and startling discoveries are announced and once, as I was about to move o'clock. Prayer by Eld. S. R. solid shots were fired at the build-which are to revolutionize the world. but when the infuriated mob at- books the story of their doom. Whether tempted to rush into the building, ayer and conference was held.

Sabbath morning—Sabbath-school

The volley of musketry which folhowever, are so combined by minds that lowed—the rumor that Gallin guns have made them a life study, that new of the command were being brought and really surprising effects are obtained This it is with Dr. Bell's Rhubarb Cor. into requisition, caused a panic, and dia, concerning which so much is written the mob fled precipitately for sev- and said just now. It was not a sudder eral squares, the military meanwhile medicinal properties of Rhubarb have keeping up a fusilade. The rioters, after a prelonged series of experi-ments extending through a regular medihowever, were soon reassured, and as the thousands were flocking to calibractice of many years, its qualities were so successfully combined with those Met according to adjournment. the attack. Finding it difficult to medicine what it is, the best remedy known their assistance, they returned to dislodge the military from the build-Minutes of previous meetings | ing. they resolved to burn them out, and orders to this effect were issued. In consequence of the blockade which had existed for two days, the Preacher of Introductory Sermon—Eld. sidings in the outer depot yards, as alliging all pain and irritation. Scar Babcock; Eld. S. R. Wheeler alterwell as those extending eastward.

> for twenty-five cents. Bell's Rhubart Contail Co., Proprietors, Buffalo, N. Y. "Survival of the Fittest." The ingenious doctrine propounded b Mr. Darwin, the tireless investigator o nature and her laws, is as applicable in de the military had taken refuge.
>
> Large bodies proceeded to set fire to remedies are brought before the public. oil cars and in a moment the huge and are soon completely discarded as their sale rapidly decreases. Only those medicines which are best suited to the peo-ple's wants survive the first test. If they wards, was followed by lurid flames reaching out in every direction, told merits which they are claimed to that the work of destruction had possess, no amount of advertising will make them nonplan. Of all the remedies

and general system, including diarrhoss

dynaentary, summer complaint, colic, cholera infantum, cholera morbus, etc. Being

stomach and bowels. Fuller description

will be found in the pamphlet-treatise around bottle which is sold by druggists

than ever before. If you would patron Dr. Pierce's Family Medicines. Golder cleansing, and an unequaled cough remedy; Pleasant Purgative Pellets, scarcely larger than mustard seeds, constitute agreeable and reliable physic; Favorite employees were engaged in the work males; Extract of Smart-Weed, a magic the greatest specific for Catarrh and "Col-in the Head" ever given to the public They are sold by druggists.

Brockport Normal School. Assistant Cor and freight depot, and the freight ductor, Prof. Eugene S. Loomis, of Pots Elocution in Ingham University. Instruc-tion in Music by Dr. James Baxter, Presifive locomotives and an unknown dent of Baxter's University of Music you need the help that you can receive at this Institute; and for the benefit of those whom you are to instruct, as well as for

your own benefit, we earnestly request All those who desire the prosperity of oad by the strike is estimated at invited to be present. Board, fifty cent. or any of the evening sessions, can return for one third fare. The competitive examination for the scholarship (worth \$240) Chicago, where several persons were by Eld. S. R. Wheeler and J. G. large number of important points there were strikes many of which the second resolution.

Al NEW HAIR TONIC WORTH HAVING Hair Restorative is unlike any other was suspended. A settlement was new vegetable tonic properties; restores gray hair to a glossy, natural color; restores faded, dry, harsh and falling hair; restores, dresses, gives vigor to the hair; restores hair to prematurely bald heads; removes dandruff, humors and don't be put off with any other article. Sold by all druggists in this place and dealers everywhere. Trade supplied at manufacturers prices by C. A. COOK &

Thomas Cuddebach, seven miles would increase the luxury of the bath tence, was struck by lightning; two render your skin white and healthy barses were instantly killed and the porses were instantly killed, and the by all Druggists. barn, with its contents of grain and Hill's Hair and Whisker Dye, black or

GIVEN AWAY !- In order that every on reached New York, Saturday, July and a copy of the best 16 page literary first mate and six seamen who left paper now published, to any reader of this the vessel in another boat, have not paper who will send them two 3ct. stamps

SPECIAL NOTICES,

to pay mailing expenses.

SEVENTH-DAY BAPTISTS IN HOR ly looked for. There is but little Sabbath-school at 2 o'clock, and preachwheat, yet great damage may be ing service at 21 P. M. The services are held in the lecture room of the Baptist church. All interested are most cordially invited to attend. T. R. WILLIAMS Catholic church at Breslau. The

THE SOUTHERN ILLINOIS YEARIN MEETING will meet with the Church at Enon, Johnson Co., on Fifth-day before the fourth Sabbath in August, 1877, at 11 o'clock A. M.; C. W. Threlkeld to der a tree 104 years old, and are the preach the Introductory Discourse. Per iappy possessors of the Governor sons living at a distance can reach the Saltonstall china, which is 200 years place via. the C. & V. R. R. Should leave the cars at New Burnsides, at which place, if they shall have given previous notice to W. F. Vancleve, they will be met with conveyances to take them to the place of

> R. LEWIS Clerk. SABBATH LECTURES.—The friends of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc-trine, are requested to make their wishes or less prevalent, the Pain Killer is considered by the natives, as well as European known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE, West Edmeston, Otsego Co., N. Y.

In Scott, N. Y., July 24th, 1877, by Rev. A. W. Coon, Mr. WM. SMITH, of On the platform, at the celebration

presence of a large and respectable gathering, composed of the numerous friends of the parties and citizens of Valley and Greeley counties, after music by the North Loup Glee Club, at the close of the oration of the day, by Elder Oscar Babcock, Mr. WILLIE J. McDowell and Miss DICK and Miss SARAH E. McDowell, all of Valley county, Neb.

At Alfred Centre, N. Y., July 24th, 1877 ceased. The subject of this notice was a worthy member of the First Seventh day Bantist Church of Alfred. As a child, as Christian, as a member of the school, and tiful and lovely. Her death has made a deep and as we hope a lasting impression for good upon her fellow Christians and associates. At Alfred Centre, NY., July 27th, 1877

Mr. JOEL C. GREEN, of Washington, D. C., son of the late Eld. Ray Green, in the 49th year of his age. since 1864, been in the employment of the Treasury and Post office Departments of the Government. A few months since he beganto show symptoms of soft ning of the brain, when he was removed to the residence of his brother, Erastus A. Green, Esq., at Alfred Centre, where he died as above stated. His remains were carried to Independence and interred by the side of those of his wife who fell asleep in death some eleven years since. Mr. Green was a man of irreproachable large circle of acquaintances and friend In Cuyler, N. Y., at the residence of his father, Deacon Azra Muncy, of typhoid fever, Newell D. Muncy, aged 21 years, 6 months, and 23 days. A very large circle and mourning by the sudden death of this amiable young man. But just arrived home from Alfred University, where he had with fever, brought on by too close appli cation to study, which centered on the brain, causing delirium and in a few short days terminated in death. He was much beloved in the family, and highly respect-ed in the community in which he lived. A very large concourse of people attended the funeral, when a discourse was deliv

At East Otto, N. Y., July 20th, 1877, of peritonetis, FRANK J. CRUMB, son of Chauncey and Margaret Crumb, aged 22

ed by the writer, from Job 30;: 23.

A. B. Burdick, 2d, J. Bailey, O. Babcock, E. W. Vars, R. L. Davis, S. M. Saunders, Mrs. M. V. McIntosh, E. R. Crandall, J. C. Bowen, J. B. Whitford, J. B. Clark, J. A. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl-edged, should give us early notice of

T. Canfield, Alfred Centre, \$2 50 82 Berry, Little Genesee, B. Crandall, Mrs.A CPotter West Edmeston 250 Mrs. N. K. Lewis, Ashaway, 2 50 lickner, Marquette, Wis., 3 00 Menton, Fond-du Lac, " 2 50 E. Bailey, Transit Minn., 100 3 E. R. Davis, Alden, 275 3 G. W. Davis, Humboldt, Neb., 600 3

est, Loyalton, Cal., 500 FOR LESSON LEAVES. D. Potter, State Bridge,

Review of the New York markets for but-DER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates BUTTER.-Receipts for the week were

5.438 packages Exports were 10 565

out the country have so interfered with eipts have been very light from this State and nothing from the West: trade limited and price irregular. There were sales in nake butter at 26, 27 @ 28 cents; we hear make dairy pails and tubs sold at 23.24 @ 25 cents, and small lots Welsh tubs at 21 @ 23 cents. Firkins had little inquiry at 20@23 cents. The bulk of business was line for export at 15 @ 18 cents, with occasional sales up to 19 220 cents; at the close there is more butter arriving and with trains regularly next week, we look for increased receipts, more business and possibly lower prices. We quote: Fine fresh creamery make.....26 @ 28

CHEESE.—Receipts for the week were 57.766 boxes. Exports 63,434 boxes. Gold 1051. Cable 54s. Receipts were quickly taken at last week's rates.

New, fine factory... fair to good. Partly skimmed Eggs.—Go slowly at 18 @ 20 cents per doz. for best near-by marks. LIVE POULTRY. We quote:

Breswax.—Good export inquiry at 30 BEANS.-We quote: Marrows, per bush., 62 lbs....3 50 @ 3 70

nominal. We quote:

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THE PAIN KILLER.-We have known that it is used with great success and satisheathen lands, where they than all else together for the diseases that t should be kept in every house, and b sickness.—Christian Press. PERRY DAVIS & SON, Proprietors

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ull information sent free, address, O. F. DAVIS, Land Agent, U. P. R. TITATION.—PROOF OF

WILL.—The People of the State of New York, by the Grace of God Free and Meridan, Ingham Co., Mich.; Charles Potter, 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 nango 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. N. Y.; Lorancy Wright, (Lewis Co., N. Y.; and Milan dence unknown, and upon due and dili ANN SHERMAN, late of

ANN SHEKMAN, 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 Angelica, 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 aid deceased, which relates to personal state, and is presented for proof by Clark

In testimony whereof, we have caused the seal of office of our said Surroadandoned, and to a certain extent descouraged the application of the meetings with me. The meetings thus far, with them; and we did so, staying with me. The meetings thus far, with them; and we did so, staying of said county, at Angelica, the new far, and we did so, staying of said county, at Angelica, the new far, and we did so, staying of said county, at Angelica, the 12th day of said county, at Angeli

le ever t week

r chil r. mis ceable blished cents : na from individ-

0. D. tillman,

CURTIS.

The reorganization of the Charter 'Vak Insurance Company is decided upon, with Ex-Postmaster General Jewell as President, and Senator ld. Cur- Eaton among the directors.

AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1877. THIRD QUARTER.

XXXII.—PAUL AND SILAS IN PRISON. For Sabbath Day, August 11. ACTS 16; 22-34;

22. And the multiper rose up together against them; and the magistrates rent off their clothes, and commanded to beat them.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their fact by the stocks. their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

28. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed.

loosed.

37. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fied. ers had been fied.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. Then he called for a light, and sprangin, and came trembling, and fell down before Paul and Slias,
30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was bautized, he and all his, straightway. tized, he and all his, straightway.
34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

TIME.-A. D. 53. PLACE.-Philippi, chief city of Macedonia. RULER.-Claudius Cæsar, Emperor of Rome TOPIC.-The power of prayer.

TOPICAL READINGS t. Paul and Silas delivered. Acts 16: 22-34.
2. Israel delivered. Ex. 14: 13-31.
3. Elisha delivered. 2 Kings 6: 8-23.
4. Hezekiah delivered. 2 Kings 20: 1-11.
4. Three Hebrews delivered. Dan. 3: 8-30.
5. Daniel delivered. Dan. 6: 1-23.
6. Peter delivered. Acts 12: 1-19.

GOLDEN TEXT.—" And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Psa. 40: 3.

OUTLINE. I. The disciples in prison. H. Midnight praises. III. The jailer convicted. V. Gospel baptism.

QUESTIONS.

Miscellaneous.

THE UNNOTICED BOUND. When, passing southward, I may cross Between the Arctic and Atlantic oceans I may not tell—by any test of mine, By any startling signs, or strange com Across my track.

But if the days grow sweeter, one by one, And e'en the icebergs melt their hard ened faces, And sailors linger basking in the sun, I know I must have made the change o Some distance back!

When, answering timidly the Master's I passed the bourne of life in coming to Him; in my love for Him I gave up all-

I can not tell! But as increasingly I feel His love— As this cold heart is melted to o'erflow-

ing—
As now so dear the light comes from above,'
I wonder at the change—and move on knowing
That all is well!

—Congregationalist.

SKETCH FOR CREDITORS. Samuel Vessie, the old East India merchant and ship-owner, left a large property to his wife and chil-To his three sons he left his ships and his business, together with all the books and papers of say: "Among my debtors are many worthy men whom I have not pressed, and whom I would not consign to needless suffering. It is my desire that those who deserve forgiveness may be forgiven, even as I pray that my heavenly Father |

may forgive me." When the sons came to take possession of the business, one of their first moves, after having provided for the management of more weighty matters, was to consider this, Mrs. Patten." this injunction of their father's will. "Our father has left us enough," said John, the eldest brother, "and we will not fail to honor his memory

and his wishes." "And lead others to hold that memory fresh and sacred," added Andrew, the second brother. And says Peter, the youngest son

"We will not forget our father's oft-repeated prayer, 'Forgive our debts as we forgive our debtors,' for I think he died with that prayer upon his lips—or in his heart at least. I would suggest that Mr. Witherspoon be requested to make out a list of those debtors whom he may judge to be worthy of forgiveness. He has been our father's confidential clerk and correspondent for almost thirty years, and probably knows the exact standing and character of every person indebted. Let him give us a list, with such marginal explanation as he may deem necessary, and we can then do as we deem proper in individual cases." Peter's plan was adopted. The

old clerk made out the list, and the amount of indebtedness thus down, without reckoning interest, was over twenty thousand dollars. "A big sum," said John, thought

fully.
"And think of the interest," sug Yet not as large as was our father's, and bearing no such interest," says John, after more thoughtful Time passed on. One cold, bleak

tered the counting house. She was past the middle age, humbly clad, the office. "Is Mr. Vessie in?" the visitor

asked timidly, and with much trem-"That is my name, madam," re-

turned John, handing her a chair, "and this is my brother." "Your father held an account, or a note against my husband, and I

have come to settle it." "What is your husband's name?" "He is dead, sir. His name was ! Lawrence Patten.'

"Do von know what was the nature of the indebtedness?"

saying? How would this woman bring gain to her Masters? How did this lead to did the magistrates do? Why? What did they command? How were the apostles reated? What was the inner prison? What he stocks? Were they allowed a trial? v. 37. What occurred? How did it effect the keeper? Why? How did Paul address him? What spirit does this show? . Matt. 5:44. What did the jailer do? What was his earnest question? What did he mean by salvation? What answer did they give? Could they have given any other? Acts 4:12. What did the apos tles speak? To whom? How did the jailer faith in Christ? Queht all believers to be paptized ! Mark 16:16. What followed hi elieving? Should all believers rejoice? Rom 4:17. How does Christ expect us to treat is children? Matt. 25: 31-46. Where in this rvants to suffer? (2) That when it is heat be vill deliver them? (3) That in the midst of uffering we may rejoice? (4) That persecution even may be overruled for God's glory?

CONNECTION.

Lydia, spoken of in the last lesson after her conversion, received the apostles into her home. Paul, being greatly annoyed by the words of a certain soothsaying damsel, who constantly followed these onsequence, Paul and Silas were taken efore the magistrates, charged with dishappened to them is related in the present

Soothsaving. Pretending to foretel

future events. By this practice, her masters made money, and of course were enraged when the evil spirit was gone. Multitude rose. A popular tumult without even the forms of law. The mag istrates, whose duty it was to protect them joined the mob. Rent off their clothes. From Paul and Silas. They stripped them for the beating that followed. The criminal was usually stripped naked.—Barnes. Laid many stripes. The Jewish law limited the number to forty, "save one."-Hackett. The Roman law had no such limit. Paul refers to this when he says," in stripes above measure." 2 Cor. 11: 23. Cast them into pris-

on. With the intention of further punishment. Inner prison. Into the lieving. most retired and secure part of the prison. -Barnes. Pestilential cells, damp and cold; from which the light was excluded, even in great trials.

taxes, and a partner whom he had trusted ran away with a great deal of his money-so much that it crippled him, and would have been his languages. "Yes, madam, I have ruin had not your father saved him. He was a poor man, but honest; and when he knew that he must die, he placed in my hands all his accounts and all his property, and he bade me rest not until I had gathered together enough to pay this indebtedness. He said Mr. Vessie had been a father to him-had put forth his hand and saved him when others had forsaken him-and he would rather his children should beg than that dishonor should attach to his

memory." "Did your husband owe much else?"

was a heavy debt for him to bear." "You say you have raised the an area of 300,000 square miles.

"Yes, sir. The original debt was three thousand five hundred dollars. The interest-he said he didn't think Mr. Vessie would take more than simple interest-brings it up to something over five thousand." "I will find the account, my good

woman, and see how it stands. Thus saying, John opened a drawer of his desk and drew forth the list which Witherspoon had prepared, and the very first name was his office, and having made this and poor. His indebtedness, entireprovision he went on in his will to ly the result of the absconding of a business partner." Then John found the note, given nine years before, with the interest, to the time of the and with a depth, as far as can be clerk's making the list, cast upon the back.

> "The principal and interest I find to be five thousand three hundred and eighty-two dollars." "I knew it must be not far from that," said the widow. She shuddered and her lips quivered as she

> "You must find it hard to pay "In one sense it is very hard, sir, but in another it is very easy, because it is right, and because I know my—my husband—would—but—"

She wiped her eyes again, and opened her reticule. Just then John Vessie tore the note into pieces, and gave those pieces to the widow who took them mechanically, and as she clutched

them in her hand she drew from her reticule a large pocket-book. "Don't take any money here, my good woman. You owe us "But-sir-"

"It is all right. The debt is "Paid? the debt?"

"Yes. When our father, in his last hours, came to realize how much he needed God's grace, he, in his heart, forgave his worthy and unwilling debtors; and he enjoined it upon us to honor his memory among his fellows. Your husband's debi he forgave on earth as he hoped to be forgiven in heaven; and I For a time the widow sat like one

in a dream. Then she folded her hands and tried to speak; but tears | forming the boundary between Rouand sobs choked her utterance. Finally she raised her streaming eves toward heaven, and to God she found speech. She blessed the sons: and she prayed that all joy and peace might be theirs. She was low Widdin it takes a turn to the happy-very happy; life now offered her hope of comfort. She would go to her home, and she from the Black Sea. Then it takes would teach her children to bless a sudden turn to the north, flowing the memory of Samuel Vessie, and in that direction for one hundred and her sad, pale face was marked to pray for the good of his sons. with care. John and Peter were in And with a face more radiant than eth near Galatz. Then it turns she had worn for months, she turned from the office, weeping still in the exuberance of her joy. John wiped his eyes and looked

"Peter, what do you think of

vounger brother, "what we ought to pay Andrew for his share of the heart-wealth of this scene. Surely, into the Black Sea by three princi-It is more blessed to give than to pal channels—the Kila, Sulina, and

"It was a debt of honor, sir; and a car on the New York Central tween Bulgaria and Rouman my husband could only die content Railroad, was disturbed in her read- is only about twenty-five miles dis-

gree? What did the multitude do? What iron bound machine by which any member of the body, and especially the neck, was so confined that it could not be raised, or into which the feet only were thrust low did they employ their time in prison? and constrained, as in the present instance, Who heard them? Repeat the Golden Text. or finally it was one in which the person was held, all the members-neck, hands. and feet-by means of five holes.-Kitto. At midnight. Their position was painful, and prevented sleep and rest. Prayed and sang. Their sufferings had been great, but the peace of God was with them. How could they help praying and singing? The Christian has the sources of happiness within himself. On the floor of the prison, beaten, bruised, and bleeding, they were happy as on a bed of down. And suddenly. While they were praying and singing. Great earthquake. The design of this doubtless, was to furnish them proof of the presence and protection of God, and to provide a way for them to escape .-Barnes. The doors opened. As the result of the earthquake. Every one's bands were loosed. A miracle The whole transaction was a direct mani festation of the power of God for their apostles, cast out the spirit of divination deliverance, and to give convincing proof from her, and thus cut off her masters' that the gospel was divine. The keepcurce of gain from her soothsaying. As | ${f er.}$ It was customary to hold a jailer re sponsible for the safe keeping of prisoners and to subject him to the punishment due turbing the peace of the city. What them if he suffered them to escape.— Barnes. The remaining part of the lesson shows how like a little child the jailer numbled himself before God and his servants, bringing them out of the prison washing their stripes, feeding them, and ministering to their necessities, and then, as a new convert should do, he was baptized on the profession of his faith is Jesus. The whole family believed, were

baptized, and were filled with joy. WORDS FOR LITTLE PEOPLE. LET OTHERS HEED THEM.

1. Better go to prison than do wrong. 2. Be willing to forgive your enemies, and to help them. 3. Be ready always to lead others to

4. The speediest way out of many difficulties—sing praises. 5. See the contrast between the Christian and the sinner in times of distress. 6. Baptism follows immediately on b

7. True faith, or religion, gives joy, the annovance of the lady. She thought she would rebuke him, and asked him if he had studied the

mastered the languages quite well.' "Do you read and speak Hebrew?" 'Quite definitely." "Will you be so kind as to do me a favor?" "With great pleasure. I am at your service." "Will you be so kind as to do your swearing in Hebrew ?"

THE DANUBE.

The Great River Which Flows Through the Scene of the Eastern War. The Danube, from its source to its mouth, in an air line is 1,020

At Belgrade, the capital of Sercourse, constituting the boundary between Austria and Servia until it reaches the Transylvania or Eastern Sive spell, in which the idea of the street talk of those men, who, though knowing better, yet do not care anything about the better way. But my little boy must never use street talk of the st end of Roumania.

Carpathians at the extreme western Its course through this range is eighty miles, and the pass offers a great obstacle to navigation. The river is narrowed to less than half its breadth above, and in seven difierent places there are rapids and whirlpolls, of which those in the so-called Îron Gate, below Old Orsova, are the most violent. At this point, opposite the small village of Ticheviztha, the stream is narrowed from the width of a mile to about 180 yards. ascertained from the violence of the current of from 800 to 1000 fathoms. The mountains on either side are very lofty, nearly 5,000 feet high. those on the Austrian side being 1,000 feet higher than those on the opposite bank. The mountains rise nearly sheer about 3,000 feet above the stream, and where not perpendicular, rather overhang the water. When the river is low, the sharp craggy point of subaqueous rocks begin to show themselves above the stream, and between these the passage is most narrow, winding and shallow, and in fact can only be passed by steamers especially built for the purpose, of light draught of water, four paddle wheels, and immense power, and even these steamers make use of a channel cut through the ledge. At the breaking up of the ice in the Spring of 1876, the floating ice became jammed among the crags in the Iron Gate,

which caused the stream to back up until vast tracts in Hungary were uncedented, and it suggested at the time the feasibility of producing a similar effect by artificial means as a measure of war. The blowing up of the precipice of Mount Shirebar on the Austrian side of the pass. would bring down many millions of

tons of rock across the Iron Gate, and long before the obstructions could be removed, a vast part of Eastern Europe would be turned into an inland lake. Having passed the Carpathians. the Danube takes a southerly course, mania and Servia for a short distance, and then becoming throughout the rest of its course the boundary between Roumania and the Turkish province of Bulgaria. Beeast, which it pursues until it reaches a point only thirty-three miles miles, to the junction with the Seragain to the east, receiving the waters of the Pruth, which marks a part of the Russian frontier. After flowing east about forty miles in the vicinity of Ismail and Tultcha, it is divided into several branches. These

wind sluggishly through the low and dreary alluvial country known as the Delta of the Danube, and empty the waters of the great river

when I had promised him, upon my bended knees, that it should be paid. Your father was his bondsman for a large sum. He was collector of much profane language, greatly to large sum. He was collector of much profane language, greatly to large sum. It begins to be seen the poor correspondent of the Western Rural says: "I discovered many years erty consists in feeling poor.

of the prisoners.—Howson. Fast in the portion which flows through Hungalay longer than iron in the ground, stocks. The instrument thus designatory and in the outlets into the Black but thought the process so simple tell why soothsaying and Christianity can not ed was ordinarily a wooden, or sometimes Sea, and the reefs, rapids and whirl and inexpensive that it was not pools which mark its course at many | worth while making any stir about tion of the Danube so difficult that basswood, or quaking ash as any its commercial use has not yet been | kind for posts. I have taken out fully developed. The introduction | basswood posts after they had set | era in its history. By the conven- when taken up as when they were tion of November 7th, 1857, be first put into the ground. Time tweeen the States through which and weather seem to have no effect the river flows, vessels of all nations on them. The posts can be prepared from its mouth to any point above, the benefit of others I will give you but navigation between the differ- the receipt: Take boiled linseed oil ent points was reserved to the sub. and stir it in pulverized charcoal to jects of the countries along its banks. | the consistency of paint. Put a The treaty of March 13th, 1871, and coat of this over the timber, and thorized the levying of a provisional there is not a man that will live to ax on all commercial vessels for paysee it rot." ing for the removal of the remaining obstructions at the Iron Gate, in case the work should be undertaken. An Austrian company, which almost monopolizes the through tariff of the en below is not much to do, but it river, has a very large fleet of steam- is a question if the world will heed ers and transports. Its vessels make the voyage from Vienna to Constan inople in seven days. This compa-

THRILLING STORY.

Intelligencer.

At a certain town meeting in Pennsylvania, the question came up whether any persons should be licensed to sell rum. The clergyman, the deacon, the physician strange as it may now appear all favored it. One man only spoke against it, because of the mischief t did. The question was about to be put, when there arose from one corner of the room a miserable wom an. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment's silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmos height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

"Yes!" she said, "look upon me and then, hear me. All that the last speaker has said relative to temper ate drinking, as being the father of drunkenness, is true. All practice all experience, declares its truth. Drinking of alcoholic poison, as a beverage in health, is excess. Look upon me! You all know me.or once did. You all know I was once the mistress of the best farm in the town; you all know, too, I had one of the best-the most devoted of husbands You all know I had fine, noble hearted, industrious boys. Where are they now? Doctor, where are

they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all-every one of them filling the drunkard's grave! They were all taught to believe that temperate drinking was of this!' and I think you called her safe—that excess alone ought to be some name. What was it!" avoided; and they never acknowledged excess. They quoted you, miles, but the stream is so tortuous and you, and you, pointing with called her a 'dirty sneak.'" that its actual length is 1,820 miles, her shred of a finger to the minis-The very moment when I thought I for his living. This was all, but it of latitude and 5½ of longitude. ty. They thought themselves safe words, and especially the rough The Danube and its tributaries drain under such teachers. But I saw the tone and manner you hear on the gradual change coming over my street. They belong to those boys da. THE DINGEE & CONARD CO., Rose family and its prospects, with disvia, it receives the water of the may and horror. I felt we were all better, and to those men, who,

benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me. The minister said the poison that was destroying my husband and boys was a good creature of God; the deacon who sits under the pulpit there, and took our farm and let stand as before. to pay his rum bills, sold them the poison; the doctor said a little was | inglass dissolved in a little water, or good, and the excess only ought to a teaspoonful of Cox's gelatine disbe avoided. My poor husband, and solved in half cup of water to clarimy dear boys fell into the snare, | fy it, and four pounds of crushed and they could not escape; and one | sugar; place the sugar and vinegar after another were conveyed to the | in a stone jar, which set in a larger sorrowful grave of the drunkard. vessel of boiling water, letting it Now look at me again. You proba- boil one hour, taking off any scum bly see me for the last time. My | that may arise. Bottle, cork tightly, sands have almost run. I have and pour resin and melted fat todragged my exausted frame from gether over it, or melted sealing my present home-your poor house | wax. Be sure to use only earthern to warn you all; to warn you,dea- | ware to steep the berries in, and a con! to warn you, false teacher of silver spoon. It is nice as a cooling. God's word!" And with her arms | drink diluted in water, either in flung high, and her tall form sickness or health, and in pudding stretched to its utmost, and her sauces. voice raised to an unearthly pitch, she exclaimed, "I shall soon stand

guides, and be a witness against you Have respect for the aged, and pleasantly The miserable woman vanished. A dead silence pervaded the assembly; the minister, the deacon and physician, hung their heads; and Have a hope in thy sorrow, a calm in thy when the president of the meeting put the quustion, "shall any license be granted for sale of spiritous liq-ors?" the unanimous response was employ; And, oh! above all things on this side of

before the judgment seat of God. I

shall meet you there, you false

SUMMER CLOTHING. In our changeable climate there s no safety for a person except by his paying attention to the changes and adjusting his clothing accordingly. Neglect on this point is quite as common and mischievous in Summer as in Winter. The mistake may be made, too, in wearing too much, as too little. Thick clothing in warm weather is directly debilitating; i prepares the way for injury with any return of cold, and it weakens the power of resistance against any form of disease. A degree of exposure to air and cold is invigoratng, and tends to brace the system against the effects of exposures that might otherwise be injurious. This may be observed in "camping out." and in all out-door life. The same principle must be kept in mind and followed with due judgment as to clothing. Garments should be worn as light as is consistent with immediate safety; and by so doing there is laid up something of power and demned to be hanged. What he resource for safety in the future. The persons whose business keeps five shillings. The Marshal meeting them largely within doors have, him as he was being led to execution, perhaps, the most need of care in said to him. "What a miserable these respects; since those who are fool you were to risk your life for

abroad much may gain by that very | five shillings!" "General," replied means a strength which will secure | the soldier, "I have risked it every them against the bad results even | day for five pence." of great carelessness. But no one Fontenelle was very fond of salhas any right to be careless; and mon. He was dining out one day there can be no doubt but that as in Paris, when a pretentious guest men we ought to use our capacities at the table, upon hearing the author

apostles to be put in prison. What was sooth- and where the chains rusted on the limbs the shallowness of the water in the ago, that wood could be made to saying? How would this woman bring gain of the prisoners — Hossen Fast in the portion which flows through Hunga- lay longer than iron in the ground. MANY WHO ARE SUFfering from the effects of the warm weather and are debilitated, are adphysicians to take moderat of whisky two or three times amounts pools which mark its course at many | worth while making any stir about | during the day. In a little while those points, have rendered the navigation. I would as soon have poplar, who adopt this advice frequently incaease the number of "drinks" and in time become confirmed inebriates. A beverage which will not create thirst for intoxicat fully developed. The introduction | basswood posts after they had set | ing liquors, and which is intended espe of steam in 1830 inaugurated a new | seven years, that were as sound cially for the benefit of debilitated per sons, whether at home or abroad, is Dr. Schenck's Sea Weed Tonic. Containing he juices of many medicinal herbs, this preparation does not create an appetite for the intoxicating cup. The nourishing were allowed to ascend the Danube for less than two cents apiece. For and the life-supporting properties of many valuable natural productions contained in it and well known to medical men have a most strengthening influence. A single bottle of the Tonic will demonstrate its valuable qualities. For debility arising from sickness, overexertion or from any cause whatever, a wineglassful of Sea Weed Tonic taken after meals will strengthen the stomach and create an appetite for wholesome food. To all wh are about leaving their homes, we desire to say that the excellent effect of Dr. Schenck's seasonable remedies, Sea Weed Tonic, and Mandrake Pills, are particulary evident when taken by those who are injuriously affected by a change of water and diet. No person should leave home

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er Danube, and these are now all laid up by the hostilities. - Christian lv blessing. A man is what his wife makes

It is the mother who molds the character and destiny of the child. Never talk at one another, either lone or in company. Never both manifest

Never speak loud to one another.

nless the house is on fire. Never reflect on past action, which was done with a good motive nd the best judgment at the time. Let each one strive to yield oftenest to the wishes of the other. Never find fault, unless it is per-

fectly certain that a fault has been committed; and even then, begin Skin, Beautifies the Complexion, Prevents and Remedies Rheumatism and Gout, with a kiss, and that lovingly. Never taunt with a past mistake. Heals Sores and Abrasions of the Cuticle Neglect the whole world besides, and counteracts Contagion. ather than one another.

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other fresh two quarts of berries,

strained off add a small piece of is-

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Have a laugh for the child in her play at

The stranger that seeketh for shelter

Have a covering to spare, if he naked

Have a work that is worthy thy life to

Have peace with thy conscience and peace

Chloride of lime water will re-

A large teaspoonful of the

move mildew from cotton, cloth, or

fresh chloride is stirred into a quart

of water and strained. The cloth is

dipped in the solution, and laid in

the sunlight for a few minutes; if

should be repeated. This will not

injure the cloth, if sufficiently weak,

and the cloth is well rinsed in clear

water so soon as the spots are dis-

Two sparks from London once

came upon a decent-looking shep-

herd in Argyleshire, and accosted

him with, "You have a very fine

view here, you can see a great way."

Yu aye, you a feray great way.'

Ah I you can see America here, I

suppose?" "Farrar than that."

tule the mists gang awa', and yu'll

A soldier of Marshal Saxe's army

being discovered in a theft, was con-

had stolen might have been worth

'How is that?" "Yu jist wait

this is not effective the dipping

from thee

with thy God.

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darling lives, Would God he were back Were back from his sin Who is it that down the dus Comes limping, weary and A ragged beggar at close of To ask for a roof till morr To ask for a pallet of straw A sup of milk, a crust of bre "My son! my son! The los Afar he has met his boy, And the tears flow fast as round, And weeps on his neck to "Father, I sinned; call me no Thou hast hired servants, m "Bring forth the best robe "Bring shoes for the nake
Kill the fatted calf, pour the
Be merry and drink and es
"Rejoice," he cries, as the round, "The dead one lives; the lo

Ah! little they thought pride
That he took in his eldest How the heart went out for That wand'ring, sinning Till they heard his cry as the round, Rejoice, rejoice, for the los And little we'll know our Fr For his erring children he Till amid the joys of the ho His voice shall enrapture "Rejoice, rejoice, ye angels I My dead are alive, my lost ar —Christic

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The relation between t

the Father is unique and

ble. On earth, the Son wa of humiliation and selfin heaven, he was exalted and power. He both can sent down from heaven, his own, but the Father' his doctrine was not taught what he had beer ed by the Father to sp 6: 38, 57; 7: 16; 8: 14: 24; 17: 8. It was to bestow the honors of lv kingdom, still he ap his disciples a kingdom ther had appointed unto 20: 23; Luke 22: 29); it his to know of that da Father had placed in hi ereign power (Mark 13: had received authority judgment at his coming 27. Jesus felt the be had given him, but he de he had received power to his life and to take it ap 18: 11; 10: 18. It was submission, self-determine were Father and Son in an equality of nature words of Christ here and at the grave of Lazarus John 11: 41. He who Father is greater than I "All power is given u heaven and in earth.' 28; Matt. 28: 18. The "My Father is greate would be an utterance of mouth of an ordinary m

the Holy Ghost. The w refer to a difference of tween the Father and forth the Son's subordin our Lord, therefore, ass vine essence of the Son they would be, as Mey without meaning and But Jesus would have h rejoice, because he was the Father, who was gr he, for his departure v through a high fellowsh Father he was to becon ficient as the Savior of and the Intercessor of John 12: 32-34; 14: 16 17: 5, 24. the Holy Spiri 1. In the doctrine of Holy Spirit is represent divine person. The Sa

excellent, through anoi-

ised to send not a spirit love, or holiness, but the or Comforter. And he him as abiding, bringir remembrance, teaching, reproving, guiding, he speaking, showing thing and thereby glorifying h 14: 16, 26; 15: 26; 16: is against the Holy Gho Person, not an uncons ence, that the sin which be forgiven is committe 81, 32. And in baptis are baptized into the n ie, into fellowship with ence to, three divine Father, Son, and Spirit 2. The Holy Spirit on the work that Christ his coming depended u

ior's return to the Fat work he would do was to the disciples what and imparted to them t gifts, which they used vancement of Christ's convicts the world of belief, of the righ Christ, and of the o udgment; for, being Truth, he possesses th power of imparti the source of what is to possess him is to he things," and it is by h the affections are pur

to the name of Jesus. have the spiritual stren while the Master was