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OHRIST MY ALL The following hymn by Dr. Horatius Bonar was read by him to the great gathering in the Free Assembly Hall, at the last of the evangelistic meetings for the young women of Edinburg. The text of Dr. Bonar's address upon the occasion was Psa. 14: 10, 11, which may also be taken as the motto of the hymn.] In the hour when guilt assails me,

And my long, long sins appall,
Then I haste to the Forgiver—
On his gracious name I call.
There I find the heavenly fullness— Christ my righteousness, my all 1
There I find divine completeness— Christ my cleanser, Christ my all! In the day when earth attracts me. When its pleasures would enthral.

VOLUME XXXIII.---NO. 37.

fense? Their transgressions and when appearances are against them.

herence to Christian principle. Their | bear on the beam, for integrity will

Is religion responsible for their of-

such like resulted from lack of ad-

rottenness, as utterly abhorrent to

her genius and spirit; and the

charge of complicity or sentimental

and tolerate fraud is false. The Bi-

ble never countenances any such

idea. Christianity resents it, and you

can not be sustained, and it is un-

make it. Now, Christian professors,

and well aware that without holi-

principle of life, no one can reason-

ably claim to be a Christian, or hope

for salvation through Christ. To

go through the form of worship,

and stretch the truth at a bargain,

to bear a name and a part in relig-

ous organization, and to overreach.

deceive, or be dishonorable in any

When its loveliness would bind me, And to creature-love recall ; Christ my glory, and my all! Then I turn to fairer splendor— Christ my treasure, and my all!

In the night when sorrow clouds me, and the burning tear drops fall, Then I look for one to wipe them-On his changeless name I call, Then I sing the song of patience, Christ my brother, and my all i And I rest upon his boso Christ my solace, and my all! In the day when sickness weakens. And life's solemn shadows fall, And the death-bed curtains warn me

Christ my life, my health, my all! Then I think of incorruption Christ my everlasting all! In the day when the immortal Shall fling off this mortal thrall Putting on all the perfection Of the light celestial: Still my song, when standing yonder, Shall be, Christ my joy, my all! Still my song of resurrection Shall be, Christ my all in all!

Then I think of resurrection

In the land of promised glory, In the day of festival, Day of marriage and of triumph, This shall ever be my burden-Christ my glory and my all ! This shall ever be my anthem— Christ my bridegroom and my all!

CHRISTIAN HONESTY. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."—2 Cor. 8: 21.

Our enemies charge, us and our transaction, or impure in any pracreligion with laxity in regard to tice, or unfaithful to any contract, commercial and business integrity; is an abomination in the sight of and every wreck of a professing God, who has told us that "to obey Christian is hailed with delight, and is better than sacrifice." Christian becomes the occasion of a volley all integrity, based on God's Word, along the line, directed at the Chris- stamps all over-statements and false spirit of our text is a defender of claimedtian system, with scattering shot at representations and secret or sefilsh the faith. Be on your guard, brethindividual professors. The consistent lives of a thousand at the expense of honor, as scandal-Christians are unnoticed, while the ous and wicked, utterly at variance is of the contrary part may be strange?" stray counterfeit is lifted on high, a | with the divinely revealed commands | ashamed, having no evil thing to |

conspicuous standard unto which of true religion. Recent gross and say of you." iniquity. Christianity does not ig- men in relation to their business, nore the present in providing for and of many young men and womthe future, nor ever disregard its en in relation to their practices and human obligations in pleading for indulgences. the discharge of its divine dues. It | Brethren, the sin of exaggeration,

be a good Christian, and not an but more than that, it is a moral God. But I charge unbelievers with case I had drawn close around me sakes, lest otherwise they win disupright citizen. Impossible to be crime in itself which is not long a robbing God, and excusing it on the curtains of my tent, and whisfit for another world, and at the secret, and which mars the beauty the ground that they have paid all pered low, so that I should be neisame time a blot upon this. and power of a faith in which noth-Because God, in his Word, mag- | ing but white is white. nifies our obligations unto him, and The divorce of religion from busiwe try to fulfill them, we are charged | ness has never received divine sancwith ignoring our duties unto men; tion, and anything which leads in this can not be true, because fidelity that direction is fatal in tendency. to God imperatively demands and Of what value are stolen sheep unto inevitably secures a regard for oth- the Lord in sacrifice? Their bleaters' interests, more comprehensive ing was sad music once to Saul, the and exacting than any human code. | disobedient. What right have you Wherever there is a lack of honesty, to say, "Here, Lord," and offer him there is a gross violation of one radof an essential principle, without

the Bible standard of honesty:

yard, in weight, or in measure."

tion unto the Lord thy God."

and balance are the Lord's."

not oppress one another."

Do good unto all men."

property in benevolence, which, by ical requirement of Christianity, every moral right, belongs to another chargeable not to the system, but to man? But you have "settled with the abuse, or rather to the absence | him!" For how much on a dollar? Every instance of a Christian prowhich there may be glitter, but not fessor doing an act or making a gold; a show of religion, but noth- statement which the strictest integing genuine. Only valuable articles | rity and honesty could not approve, are counterfeited, and sporadic cases | whether on the ground that every- and render no return whatever? of rascally wolves in sheeps' cloth- body else stretches the truth, or Can you be honest and deny the ing prove that a real sheep is better that people will discount what you abundant proofs of his love, and teaches me in relation to these high than a wolf, and is so regarded by say anyway, so that you can not get even his existence, when the Word men. The idea that religion toler- | your rights without it, or that your ates dishonesty and unmanly devices | necessities demand it, or that busiin business, under cover of a con-science right toward God; that it rigidly examined by gospel standrelieves the strictness of morality ard, or for any reason, is a stab at and so deny his authority, and so me. Their quick, sparkling eyes rious dispositions, the father never by substituting a universal license the system of faith which you proin such matters, in consideration of fess to love.

a certain formal fumbling of symbols and mumbling of formulas, is tian men, have had tremendous lesutterly abhorrent to reason, and ut- sons upon this point to study during terly false in fact. The best code the three years past, which ought to of honor in commercial affairs, the bear fruit in a reformed theory and purest principles of integrity be- practice, and in a crop of honesty tween man and man are borrowed, which should be the death of popuor built at second hand, from mate- lar deceit and corruption. I tell you rials furnished in the Christian rev- the coming man to-day is the one elation. Religion without honesty that is above suspicion ! is not religion—it is a lie and a

If religion does not go deep shame. Will you note a few sam- enough to affect our business and ples of religious precepts teaching | control our tongues, and make us fundamentally honest, it is not cer-Lev. 19: 11-" Ye shall not steal, tainly worthy of mention-not anyneither deal falsely, neither lie one thing to speak of. I repeat, "With- improve all, and enhance God's honout holiness "—integrity, honesty— or and the number and quality of When I came to the end of the hath made me great."

"it is impossible to please God." the saved. Certain it is that nois fourth yerse. I stopped and looked seeders, the Galatians Lev. 19: 35—"Ye shall do no unighteousness in judgment, in mete- No other graces can atone for lack ther will avail or prosper without up. The dark countenances around meekness and gentleness of Christ." of this. Paul says, "Provide for the other. - Christian Secretary. Deut. 25: 13-"Thou shalt not honest things, not only in the sight have divers weights, and divers of the Lord, but also in the sight of

measures, a great and a small. For men.' all that do such things, and all that Is it not enough that you mean to do unrighteously are an abomina be honest, and do not deliberately have a knowledge of his character, do a false act? That God sees your of his goodness, his trustworthiness. Prov. 16: 11—"A just weight heart to be right, and that he, know his ability and willingness to fulfill and balance are the Lord's." ing all your motives, finds your gen-Lev. 25: 14—"If thou sell aught eral purpose correct? It seems not, is the chief source of our knowlunto thy neighbor, or buyest aught | for he adds, not only this, but do edge of God, teaches that he is preof thy neighbor's hand, thou shalt that which will make you appear eminently responsible and every another, stroking their black beards, the pocket-book of the father above honest as well as be such. But does | way trustworthy; that he has, First, Prov. 3: 27, 28—"Withhold not it matter what people think, if you the resources, the ability to fulfill good from them to whom it is due, are truly honest and you know it? all his pledges to the children of when it is in the power of thine Yes; for you are the representative men: "The earth is the Lord's and | hand to do it. Say not to thy of a principle, and if you ever seem the fullness thereof." Second. He neighbor, Go and come again, and to be false to it, you bring dishonor has the disposition, the willingness to morrow I will give; when thou upon it, for of necessity man look- to do so. "He is more willing to eth on the outward appearance, give good things to them that ask Distinctively Christian -i.e. New but the Lord looketh on the heart. him, than earthly parents are to this is wonderful!" Testament principles are such as You can not, no man can with im- give good gifts unto their children." punity, sell rum to drink, and make There is nothing in the universe Verse by verse, paragraph by para-"Be not slothful in business. Owe it right by calling it medicine; that that is absolutely trustworthy but no man anything. Let no man go is not honest in the sight of men; God. "Not riches, for they shall beyond and defraud his brother in whether it be in the sight of God, any matter. Look not every man judge ye! You can not, no man can and fly away;" and "he that truston his own things, but every man sell a piece of cloth by calling half eth in his riches shall fall." Not also on the things of another. Bear year one another's burdens. What80ever ye would that men should do to you, do ye even so unto them.

Seen a piece of cloth by caring han year and make it appersonal power, for we are efficient in the sight of men; if it be honest in the sight of God, by my spirit, saith the Lord of judge ye! You can not use trust hosts." Not our own righteousness, for us, so that his blood can cleanse funds for yourself, and make it hon- for the woes denounced against such | us from all sin. Do you find in such teachings— est by calling it borrowing; when as "trusted in themselves that they

The Sabbath Recorders

men-and some honest men too,

The plowshare goes deep. Let us

fruits ye shall know them."

ruin it, perhaps steal it—which he

loaned you for his glory?

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

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 13, 1877.

sin proves that some iniquitous not permanently suffer by the fullest temptation swerved them from their | investigation-its opposite ought to THE ARAB'S BISMALLAH. honor; and because their Christian and will. But let me charge upon faith was inadequate, because they every Christian this: Look more unchristianly yielded, because they carefully than ever at yourself, lest ignored the very foundation of the you deviate in the slightest degree morality which Christ enjoined, and from perfect harmony in the sight forsook him, they fell. It was for of God, and also in the sight of or nine of them, as wild and pic- lency, its moral beauty and saving the lack of the religion which they men. From pure principle you turesque as you can well imagine. power. seemed to possess. Religion has should do this; but it so happens They were true sons of the desert, "no cloak for their sin.". She does that the tide is upward now, and and Ishmaelites of pure descent. not attempt to palliate it, nor seek to you can catch the lift of the swell, They were faithful to me, and it guide, "Christians ought to be good was pleasant, day after day, to galpeople." With the Bible for their defend the guilty; and the church, and reach a higher level of truth when such facts are proven-not rul and honor to day, and thus secure

mored, but proven-sloughs off the by one and the same reform the esteem of men and the favor of God. The subject of which I have treated is borne in upon us from every sympathy which can ignore facts | quarter, and in books, and in papers, and in street talk there are not their own. In the heat of the day Lord Jesus Christ did but seek more wanting violent assaults upon Christents and rest, and to travel in the cool of the morning and evening.

Late in the evening we rested again, tianity as tolerating such iniquity, who prefer the charge know that it on the ground that it is no matter what a man does here, if he only manly and dishonorable for you to believes and so is safe beyond. There has seldom been a more false while away the hours in conversa- be of loving obedience to their it is time that we all become newly or unjust charge preferred; for as I said in the beginning there is no ness it is impossible to please God. system of morality, no human code, Honesty is uprightness, it is integ- | which compares with the Christian

we had encamped as usual beside a glorify your Father which is in I'm old; so old I can not recollect rity; and without this as a fixed in comprehensive and thorough-gomuddy fountain, secured our horses, | heaven."—British Evangelist. ing requirements. In it righteouslighted our fire, and drank our cofness is ever connected with saving fee, my guards were seated round faith, and there could be no truer the fire, smoking and chatting, while test than Christ's own-" By their I made an effort to sleep under cov-"To er of my own little tent. It was all his own master each standeth or in vain, however, and after many falleth." The system is not respon- attempts to close my eyes in forgetsible for the occasional failures un- fulness, I left my tent and joined der it, but the guilt rests upon those the Arabs.

who are false to it; judge them as My presence did not much interyou will—we disown them. But fere with their conversation, but I whatsoever falls, the Church stands; paid little heed to what they were is grown up," was the pleasant reand every true one, and every hon- saying, till presently the sheik, turn- ply est one, who fulfills the letter and | ing suddenly round upon me, ex-

"What strange men you Englishprosecution of personal advantage ren, and let your faith fill all your men are!" life, so that, as Paul says, "He that "How so?" I asked. "Why "I don't think you have any re-

ligion," was the reply. "You don't

men, and leave God's claim unpaid. power, that I had deemed it prudent You who have enjoyed the appar- to avoid every topic which might and therefore becomes a token of ent severity of this truth upon rouse their prejudices and passions. good breeding; indeed the term Christian professors may have In my solitary tent at midday, I "gentle blood" is taken as a synnever teaches, its disciples never be- when it is for one's advantage to do | Christian professors may have | In my solitary tent at midday, I | lieve, its true followers never prace so, of yielding, just a trifle, when it the point of the petard for a had read the Word of life; and at onym for culture and refinement. tice a lax morality to be atoned for is for one's pleasure to do so, of moment. So I turn the argument morning and night I had commendby a strict spirituality. It is impossistating things as facts which you about. Enemies charge us with ed myself in prayer to God my too boisterous spirits of her boy in sible to love God and not men. Impossible to be true to God and dishonest toward men. Impossible to lact right, is a most dangerous step; who robs men can not be serving of God's Holy Spirit; but in each them self-restraint for their own men, and so are free. I want to be ther seen nor overheard. told how a man can claim to obey a "You have no religion," said the Master simply by being honest to- sheik; "you don't pray-you do ward his fellow-servants, while dis- nothing.

> sovereign. I hear a voice of dignity myself; "the accusation is deand offended honor, and the lan | served." guage it utters is this: "If I be a "Now we," continued my reprovather, where is mine honor? I have er; and he went on boastfully to unpleasant ones at times, too, of nourished and brought up children | tell what their prophet required of and they have rebelled against me." | them, and how faithful was their "Will a man rob God? Yet ye obedience in matters of devotion, have robbed me," saith the Lord. charity, and self-denial. While he

Can you be honest in the sight of spoke, I lifted up my heart to God, God and use your physical and asked for courage to bear a mental faculties which he has loaned feeble testimony to his Word. you, in utter disregard of his ex- When the sheik paused, I put my pressed will? Can you be honest, hand into my bosom, and drew forth yet receive gifts without number a New Testament. "I have a religion," I said; "would you like to hear what it

"Certainly. Will you tell me?" confirms Nature, and both press claim on you for recognition? Can he asked. you be honest, and so disregard his By this time the attention of each Son, and so appropriate his loans, of my guards was directed towards to know, with many children of vamisuse the very life he gives, that were fixed fiercely, as I thought, raised his voice, in command or reyou shall presume to be wiser than upon me, their dark visages looking proofs, beyond the ordinary tone of he, and rebel against his providence, more grim by the flashing fire make light of his service and his around which they were seated, and the affections of his sons, as they

the dagger that would speedily

fidel dog who should dare to blas- ence in childhood had also been. My friend, Christian religion repheme their prophet.
"Certainly," I said, as calmlý as quires honest dealing both with God and man, in actuality and in apcould. I opened the Testament at rience as they entered upon the pearance-neither one will be ac cepted for both. More care—yes! the sixth chapter of St. Matthew's Gospel: "You speak of alms-givinstant action on the part of the iring, hear what my Koran says about all become successful in their several this;" and I rendered into Arabic callings. religious to be honest with God; and more care, yes, instant and persevering effort on the part of Chris- the first four verses: "Take heed tians to be honest with men, would that ye do not give your alms before men, to be seen of them." the saved. Certain it is that nei-

"this is very good. Go on." In order to trust in God, we must I gathered courage, and read again: "And when thou prayest "--

> looked around me. "Bismallah! but this is wonderforbidding feature was softened those who knew him best, as a dedown to calm, quiet attention scription of his own lovely charac-

"More, more." I read on, translating as I went what the Lord said about fasting.

I needed no further urging on. graph, I read on to the close of the chapter, interrupted only by excla- the children flock ! certainly make to themselves wings nations of surprise and approba-And I read to them further, how

"Wonderful!" said my swathy

own glory, and in his Father's, and of the holy angels." And earnestly did I ask for more faith to believe While I was in Egypt I had occa- that the Holy Spirit can and may so sion to cross a part of the desert bordering on the Red Sea. I was believers with the truth of the gosaccompanied by a number of na pel, as to excite their admiration tives, as guards. There were eight and acknowledgment of its excel-

In the second place, I felt how true were the words of my Arab lop among this bearded troop, some guide, with the Holy Spirit for their times conversing with the sheik or Sanctifier and Light giver, with leader, and at other times witness- Christ for their Savior what maning such feats of horsemanship as ner of persons ought they to be in my guards pleased to exhibit for all holy conversation and godliness! my amusement, or to practice for If the professed followers of the we were accustomed to pitch our earnestly that guidance and sanctibut then we were more inclined to again, how much more would there tion than in the middle of the day, great Master's injunction, "Let when we were glad to sleep. your light so shine before men, that One evening, towards midnight, they may see your good works, and

> GENTLENESS. "Step lightly, come in quietly, my son, you know that is what I so

often tell you." "Well, mamma, why is it that vou want me to be so still always when I come home from school?" "Because gentleness in the boy makes a gentleman of him when he

It was but a fragment of conversation between my lady-like friend, and her frank, rosy-cheeked boy, that I heard, but it attracted my attention and led to some thoughts Divinity, looked on my inmost soul, like the following: Gentleness: what is it?

Not a lack of purpose or of enerhaters of God rally, and say, "Be-hold the rottenness of religion!"

disastrous instances of fraudulent in the words "honest in the sight of nothing!"

gy; not inertia or idleness; but a way of doing what is to be done It is an outrage to charge the whether there is not urgent need of God." Something is due him. What This was a home thrust, and my without bluster, without incommod-Christian system with producing, or a reconstruction of the ideas and if I pay all my creditors but one conscience felt it. I had looked ing others, with a mildness that is the Christian church with defending | the consciences of many business | will he believe me honest? What | upon the poor fellows around me as | born of deference and consideration if I do actually and manifestly pro-vide things honest in the sight of myself to be so completely in their those about us. It is a quality to be cultivated,

> The mother does well to curb the like instead of admiration, and prove obnoxious even to those who would fain be their most loving friends. Rough behavior, loud, noisy interruption of older people's conversation, slamming of doors, or burstcarding the explicit behest of his "God forgive me!" I said within ing into a room with east question or exclamation, not waiting to see who is present or how occupied; these are but demonstrations, sorely

selfishness and egotism. The mother needs her portion o this grace too, oh! how much of it! She needs it to enable her to teach it, needs it that she may temper with it her needful reproofs, and she needs it to give force even to her commands.

Storming, scolding, fretting, have not half the command in a family (was the experiment ever tried on a That murmurs so, or is it weeping? Hust My little children! God so loved th ship?), that lies in a steady, firm, persistent adherence to principles once established, coupled with gentleness in the enforcement of them.

In one of the best governed families it has ever been my happiness I feel my work is finished. Are the streets And lover of my children. conversation. His strong hold upon Lav me down worship, and abuse the life-perhaps their hands seemed ready to grasp grew to manhood, was matter of remark among all their acquaintbring down vengeance upon the in- lances, as their uniform obedience in childhood had also been. eve,
This enabled him to give them the When, in the dreary Isle of Patmos Gabenefit of his greater business expecares of mature life; they trusted,

> The tenderness and loving kindness of God are recognized by David when he says, "Thy gentleness fourth verse, I stopped and looked seeches the Galatians, "by the me were glistening, but not with And it is enumerated as one of the "fruits of the spirit" manifested in Good!" exclaimed the sheik; human lives, with the other graces

of love, joy, peace, and faith.

The effect of a gentle spirit and a corresponding demeanor is well de- Is next my Master. Oh, my Lord, my and that which follows, to the end scribed in the following quotation, of the fifteenth verse. Again I which to a wide circle of mourning friends has lately acquired a peculful! wonderful!" exclaimed one and It was found after his decease, in To feel this bliss! So lift me up, dear 'wonderful!" and every harsh and alluded to, and it is accepted by

He, doubtless, in his true modesty

again, in evident admiration; "but to aspire, but never dreamed he had griefs, we may be slow to notice we have heard the welkin ring with and more constantly practiced. It unmasks the voluptuous angel of himself attained. "Blessed is he to whom people go when they are in distress! "Blessed is he around whom litour own burdens as by trying to some of those who cheered were to children flock!

"Blessed is he around whom lithelp those who are bowed and bent our knowledge Christian men, who assimiliation of the soul to God, is ures for evermore."—Dr. John Hall. "Blessed is he upon whom grate-

ful eyes look, saying, Come again; troubles. It is not necessary to go and consider three new voices at a but a duty to be earnestly urged, I am better for your coming! "Blessed is he whose eye is serene, whose voice is gentle, whose hearts. There is no greater mistake as much by the sight of an aged While, therefore, we do well care-masses. The Biblical expression is heart is sweet, whose life makes happiness!"—Advocate and Guar-dian.

In the sign of an aged hearts. There is no greater mistake as much by the sight of an aged sinner coming to the Cross, or a bad happiness!"—Advocate and Guar-dian.

ONESIDEDNESS.—Onesidedness in marble mansions as surely as it may of a welcome to the angels that residence of the company direction is a great obstacle to the company direction is a great obstacle to the sight of an aged while, therefore, we do well care fully to guard against any misconstinuity of a welcome to his joyous struction of what the divine Word the pangs and pains which rend the pangs and pains that favorable sinner coming to the Cross, or a bad struction of what the divine Word the pangs and pains which rend the pangs and pains the pangs and pains that favorable sinner coming to the Cross, or a bad fully to guard against any misconstant than in supposing that favorable sinner coming to the Cross, or a bad fully to guard against any misconstant than in supposing that favorable sinner coming to the Cross, or a bad fully to guard against any misconstant than in supposing that favorable sinner coming to the Cross, or a bad fully to guard against any misconstant than in supposing that favorable sinner coming to the Cross, or a bad fully to guard against any misconstant than in supposing that favorable sinner coming to the Cross, or a bad fully to guard against any misconstant that the base of the cross of the pangs and pains that favorable sinner coming to the Cross, or a bad fully to guard against any misconstant that the pangs of the pangs and p

Do you find in such teachings—and the Bible abounds in them—any men find it out, they call it by a different name from that. Nor can work of the free use of reason. When we are commanded, "Trust in the free use of reason. When we are doing of the free use of the free use of reason. When we are doing of the free use of reason. When we are doing of the free use of reason. When we are doing of the free use of reason. When we are doing of the free use of reason. When we are doing of the free use of reason. When we are doing of the free use of the free use of reason. The free use of rea by shifting residence or withholding friends any more a changing standard, but upon permanent and far-reaching principles, which apply always and everywhere, without a possible exception. What shall we say, then, in the President of the Presidence of Tracy and Chapman, and the President of the President of the President of the Presidence of Tracy and Chapman, and the President of the President of the Presidence of Tracy and Chapman, and the President of the Presidence of Tracy and Chapman, and the President of the Presidence of Tracy and Chapman, and the President of the Presidence of Tracy and Chapman, and the President of the Presidence of Tracy and Chapman, and the President of the President

ST. JOHN, THE AGED.

circulation than it has yet attained.] I'm growing very old. This weary head That hath so often leaned on Jesus' breast, In days long past that seem almost a dream, Is bent and hoary with the weight of years.
These limbs that followed him-my Master

From Galilee to Judah; yea, that cod Beneath the cross and trembled with his groans,
Refuse to bear me event that the streets
To preach unto my children E'en my lips
Refuse to form the words my heart sends My ears are dull; they scarcely hear the in them."

sobs of my own children gathered round my couch;
God lays his hand on me—yea, his hand,
And not his rod—the gentle hand that I
Felt, those three years, so often pressed

Tesult aimed at. And this has suggested the second tresult aimed at. in mine, In friendship such as passeth woman's

The faces of my friends; and I forget
The words and deeds that make up daily But that dear face, and every word h spoke, Grow more distinct as others fade away, So that I live with him and holy dead More than with living.

Some seventy years ago.

I was a fisher by the sacred sea.

It was at sunset. How the tranquil tide

The dramity the pebbles! How the Some seventy years ago

And then he came and called me. Then I gazed, For the first time, on that sweet face. Those eyes,
From out of which, as from a window,
shone

made The whole world musical. Incarnate Love Took hold of me and claimed me for its own. I followed in the twilight, holding fast

O, what holy walks we had, Through harvest fields, and desolate, dreary wastes! And oftentimes he leaned upon my arm, Wearied and wayworn. I was young and strong, And so upbore him. Lord, now I am weak

And old and feeble! Let me rest on thee! So, put thine arm around me. Closer still! low strong thou art! The twilight draws Come, let us leave these noisy streets, and the started in the lead of each effort. to his own destruction. The moral with any one, no one will be pleased

Have long prepared the cheerful evening Come, James, the Master waits; and Peter

What say you, friends? That this is Epheaus, and Christ has gone Back to his kingdom? Ay, 'tis so, 'tis so, seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine. There let me tell them of a Savior's love. For, by the sweetness of my Master's voice Just now, I think he must be very near— Coming, I trust, to break the veil, which

Has worn so thin that I can see beyond.

Love God and man. Amen. Now bear in What, call the folk my name? The Holy Nay, write me rather, Jesus Christ's be

Once more upon my couch, and open wide The eastern window. See! there comes a Like that which broke upon my And touched me on the shoulder. See, it grows
As when he mounted toward the pearly as they loved, their father, and have

> And that unwritten one! Methinks iny With Peter first! How eagerly he looks! How bright the smiles are beaming or I am the last. Once more we are complete To gather round the Paschal feast. My

How bright thou art ! and yet the very same I loved in Galilee. 'Tis worth the hun-Lord, Unto thy bosom. There shall I abide.

HEAVY BURDENS. Wherever the heavy burdens

trusted, which did rat of my bread, hath lifted up his heel against me."

The Methodist.

ashamed of me, will of my words, reasoning faculties that freedom without which they can never arrive at excellence.—Ledger.

The Methodist.

ashamed of me, will of my words, reasoning faculties that freedom without which they can never arrive prayer. "God be with you," "How without which they can never arrive at excellence.—Ledger.

The Methodist. mality, for it implies a community bored hardest all Summer, those are cold, self-satisfied morality which of feeling. The handshake that has the ones now most stirred with enheart in it is meant to feel the heart thusiasm. They worked and they saved, and gathers up its skirts from The following anonymous poem was of another. To be kind, pitiful, potound about eight years ago in a magazine life, gentle, and courteous, is to do published at Philadelphia. Its beauty of much to soothe the raven down of Why can not we learn this lesson? anguage, fervor of feeling, and exalted darkness shadowing a proud but The way to arouse the entire church ever, is sympathy; and it would be

EVERY MAN IN HIS PLACE.

BY C. S. ROBINSON, D. D. When the apostle seeks to set all asking piteously where they should being on earth, still God would perfind a field of fitting effort, he tells them to stir up "the gift which is exquisite workmanship and adapta-There is need that all the people of God should become listerested and occupied in appropriate forms of endeavor, if they are er of Him who made and sustains it seriously interested in any grand through the countless ages. Yet gested the question of the ages. s the question now. How can the

aurches be so organized for work service all below was constituted? to bring out the full strength of It would reveal in every lineament their members? unable to recognize him. The children of this world are in heir generation wiser than the hildren of light. What we are so between spirit and matter, partakworried over costs a political party ing of both—with a spiritual nagreat pains. Some things we ture like God, and a material nature like the world around him; an eshold too precious to be trusted entiresential part of the vast chain of beto a proxy. Candidates for office know about the listlessness of lazy ing, and able to grasp both the infinite and the finite.

light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy
fields!
The managers of primary
meetings are very busy in a political
year. Those who have inquired for them at their homes have rarely been able to find them. It matters little how unhistoric or unknown pen to be, it would not do to neg-

> single vote. Some leaders can not trust their ank and file to anything less than their own personal supervision. And, to keep them every one safe, they have learned that the best method and, if possible, in charge of others. So they carefully estimate each man's capacities, and put him at Absorb him; occupy him; subsist in its order and glory with-

give him something to think of evolution out the support of omnipotence. So the words of the apostle are each person has toiled for the gengral welfare, the more interested of God is cast off, then despair beand the more skillful he has become. His political character has been confirmed forever just by the vigorous endeavor of one campaign. He has in the fencing conflict of argument: and now he is as adroit a swordsman as any. Each new man's gift has been discovered and developed by putting him into some position of importance and responsibility. Why do we not do this in the churches? One reason is because the men in those positions like to

stay there and young men can not the living God." Give us union and or bath, contained seven gallons Some speakers have been trained communion with him, and we are and four pints. A hin was one gal-for grand success by the unceasing happy, subservient to law, ready for lon two pints. A firkin was seven exercise of the caucus and the club every good work. Without it, pints. An omer was six pints. A room. Some have been willing to take the places of real hard, pract roundings, we are wretched and one-half pint. tical work—going as messengers, reckless, unfit for this world and distributing documents, and marunprepared for another. Therefore the true conservative shaling the masses on the grand day of voting. Perhaps there is no element is religion. This higher at Westminster Abbey, on Innomore pathetic sight to be witnessed | principle in man, duly developed, n our republican America than that and authoritative, brings him into of one of the young men who are stationed at the polls, as he stands of stationed at the polls of stationed at the polls of stationed at the polls of stationed at the there, patient, keen, calm, and reso- law and order, and universal benefidelight of those about him. He allite, from the morning twilight un. cence. To acknowledge God is to ways stood up for what was right. til the evening gloom. It is curious admit the simplest, plainest, yet His eye was like an eagle's when it to notice, when so much severe and most exalted truth. To love and complicated labor had to be done, how easily it has been accomplished. The explanation is found in the simple fact that, amid all the multiplied love, order, and fidelity. There is and torn, which he had when a little

to find it, and there remained steadhe had stirred up his gift. It could be wished most devoutly that we Christian people knew half in a life of transparent, earnest to the day when he was carried to

as well and felt half as keenly the piety. The fruit is the sure test of his grave." worth of a soul as some of these the quality of the tree, and by politicians do the worth of a vote. bringing forth "much fruit" "the A soul that is going to live when state is glorified." The old provise the young man's own book. It even the final president of this re- erb, "You can not get white flour denounces vice without feeding a public will have been forgotten, out of a coal sack," states a truth | dangerous curiosity. It dignifies when the last earthly government not to be disputed and one which, virtue, not as the means of getting shall have written "Ichabod" over in various forms, our Savior repeatits portals—that soul is worth striv- edly announced in his inimitable ing for as nothing else is worth discourses. striving for on this planet. Now, we have seen, when the sun attention to pure doctrine, but a tue attained. It lifts up Christ. It was getting low on election day, the greater solicitude for the develop. invites to the cross. It offers the

panting horses checked at the sta-tion, and the almost breathless vot-liness, with a view to a greater ac-penetrates the disguises of elegant er, who had come so near being for quisition of spiritual force. More sin, and exposes the sophistry of press, there is some opportunity to gotten, hurried out of the carriage, holy living is the emphatic require cultivated iniquity. It flashes its show the kindness of a Christian lest it should be too late for his balment of our times. It should be revealing rays upon the opening "Heat on, translanding as I well of the shell of self-estimation, thought of it only show the kindness of a Christian lest it should be too late for his balment of our times. It should be too late for his balment of our times. those of our neighbors and friends. the shouts of those who welcomed | Whatever objections may be urged | light, and shows the malicious fiend. Yet there is no way by which we the new acquisition. Yet it was against higher life, as a popular linto the scale against the pleascan so surely and effectually lighten only one vote, only one vote; and phrase, it is certain that what the life force of Gld and the files. and weighed down with cares and think monthly concerts are a bore, not a thing to be spoken against, among the outcast and neglected to prayer meeting as of not much acland an attainment to be devoutly man there is not any such thing as find breaking backs and aching count. Why are they not moved sought by every child of God. that which is called, carelessly, the

WHOLE NO. 1702.

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

religious sentiment claim for it a wider wounded soul-much toward undo- of Christ is to put the entire church ing the heavy burdens which, under of Christ at work for the Master. one form or another, are making Each man must just "stir up his eary the spirits of men. - Church own gift." - Independent.

WITHOUT GOD.

A CONTRAST.—Between Esau and Jacob there was a striking differ-There are no more appalling words ence. Esau was of a sanguine temperament, Jacob of a phlegmatic than those used by the apostle in temperament; Esau was of an actdescribing a class of men as "havive, daring spirit, Jacob of a quiet, ing no hope and without God in the and seems to fancy he hears them world." If there were no rational gentle spirit; Esau had a predilection for the bold and hazardous enterprises of the hunter, Jacob for vade the material world, in all its the tranquil safety and pleasing octions, and a spectator from afar cupations of a shepherd's life; Esau could but admire the evidence it had more about him that was sensuaffords of the infinite skill and powal, Jacob that was selfish; Esau had of prudence; Esau had the most courage, Jacob the most cunning; what would this world be without Esau reached his ends by force, Jaman, the crowning glory of the di-vine workmanship, and for whose cob by policy; Esau in a direct and vigorous manner, Jacob in a circuitous manner. Theologians have the great Creator, yet be wholly agreed to extol Jacob and disparage Esau; but while we would detract naught from Jacob as a child of But man is the connecting link grace and of the promise, we must plead guilty, with another, to "an

PROOF OF THE DIVINE. - The greatest proof the Divine, is that it is deeply and tenderly human. God

became man to show this. Those

who have struggled nearest to the center of truth and life in Christ,

are those who will have most sym-

pathy with men striving amid waves

of doubt to plant their feet on some spiritual certainty; and they who have risen highest in purity of heart,

will be most ready to stretch out their hand to help a sinner to retrieval. The reason is plain. It is

these men who are acquainted with

the misery of the conflict and the

a good thing for Christian men to

look less to the Pharisee as their

model, and more to Christ.—Ker.

strong heart of a people." Still, under the debasement of Don't BE TOO CRITICAL.-Whatsin, he becomes so alienated from ever you do, never set up for a crit-God as to deny him altogether. ic. We don't mean a newspaper The effect of the first sin is to make one, but in private life, in the dohim afraid of God, and hide from mestic circle, in society. It will any one of their partisans may hap his presence. Then he becomes a not do any one good, and it will do not to be, it would not do to neg hater of God, wishes there were no you harm—if you mind being called ben to be, it would not do to neglect him just before election. Every him. Savage Africa and other por any one's nose, or object to any And lighted it forever. Then his words love has his influence—at any rate, broke on the silence of my heart, and levery one has his vote; and was not the heathen world show one's chin, don't put your feeling Marcus Monton once elected by a the terrible effects of this degrad- into words. If any one's manners ing process. Nor do pagan Greece don't please you, remember your and Rome and infidel France Freown. People are not all made to sent any less revolting aspect. In- suit one taste; recollect that. Take deed, we have not far to go in time things as you find them, unless you or space to witness the awful conse- can alter them. Even a dinner, aftquences of making ourselves to be er it is swallowed, can not be made ways was to set them at work, practically without God in the any better. Continual fault-findworld. The spirit of madness and ing, continual criticism of the con-anarchy which sets all law at defiance, which would make the moral that one, the dress of the other and that labor for which he shows most capacities, and put him at that labor for which he shows most capacities. The patriarchs of the patries counsel that the young men from God, and driving on furiously the sun. If you are never pleased to be made the moral that one, the dress of the officer and the opinions of tother, will make the distribution that one, the dress of the officer and the opinions of tother, will make the moral that one, the dress of the officer and the opinions of tother, will make the moral that one, the dress of the officer and the opinions of tother, will make the moral that one, the dress of the officer and the opinions of tother, will make the opinions of the opinions of tother, will make the opinions of tother, and the opinions of tother, will make the opinions of tother, will make the opinions of tother, and the opinions of tother the opinions of the opinions of the opinions of tother the opinions of the op take

The path to Bethany; for Mary's smile where he can exert himself efficient—

Awaits us at the gate, and Martha's hands where he can exert himself efficient—

The path to Bethany; for Mary's smile where he can exert himself efficient—

The path to Bethany; for Mary's smile where he can exert himself efficient—

The path to Bethany; for Mary's smile where he can exert himself efficient—

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The path to Bethany where he can exert himself efficient—

The path to Bethany where he can exert himself efficient—

The path to Bethany where he can exert himself efficient—

The path to law. than can the physical world to suit you.—Hearth and Home

attachment to poor Esau, as a sin-

cere and stalwart son of nature,

with a strong heart, fit to be the

BIBLE TERMS.—Readers of the Bible will be interested in the fol-This thing is observable: the more | made good—those who are without lowing explanation of expressions God have no hope. When the fear frequently met with in the Holy Scriptures. They are believed to be gins and reigns. Naught but God entirely correct: A day's journey was 33 and 1.5 miles. A Sabbath day's journey was about one English The highest aspiration of the day's journey was about one English heart is for God. A poet speaks of mile. Ezekiel's was 11 feet nearly. "this longing after immortality;" but this is not so deep as the longfingers breadth is equal to one inch. ing after God, as shown from the A shekel was about 50 cents. A testimony of all ages. Not for shekel of gold was \$8 09. A talent mere life do we yearn, but for a of silver was \$1,518 32. A talent blessed life, to be found only in of gold was \$23,309. A piece of union with God. And this noble silver, or a penny was 13 cents. A aspiration is not for an idealism, an farthing was three cents. A gerah abstraction, but for the personal Je- was two cents. A mite was one and hovah; as the psalmist expressed it: a half cents. A homer contained "My soul crieth out for God-for 76 gallons and five pints. An ephab,

STAND UP FOR THE RIGHT.—Dean cent's Day, Dec. 28th: "I knew once a very famous man who lived flashed fire at what was wrong. And serve him is to secure our own high- how early do you think he began to est good now and forever. To re- do this? I have an old grammar ject him is to dethrone right, truth, which belonged to him, all tattered diversities of the work, every man that wished to engage in it found his place the moment he really tried despair, death.—Morning Star. hand in the very first page? Why, these words: 'Still in thy right hand carry gentle peace, to silence envi-No matter how sound a man's ous tongues—be just and fear not. creed, the only convincing proof of That was his rule all through life, his conversion must be looked for and he was loved and honored down

> THE BIELE.—The Holy Scripture is the young man's own book. It on, but as success and happiness now; and best of all, it gives the young man the only exclusive way The need of our times is not less in which vice is vanquished and vir-

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the Sunday. But why? It is not week we find in the same paper a because God requires it. That letter, as will be seen below, conknow, but that is another thing. Paul said that at one time he verily an excellent one too. thought he ought to do many things | To the Editor of the Christian Secretary: contrary to the name of Jesus, and did them. Certainly, God did not require this of him, and yet he did tells us he lived in all good conyet all this time he was sinning against God. Some people think they only do it conscientiously, but how is this state of things better than that of the heathen who conscientiously worship false gods? Both are alike conscientious, and both are alike in error. Some may suppose they can please God by rendering him voluntary or added service, but the lesson of Saul in his evasion concerning the commandment of God to him to slay the Amalekites, both man and beast, with its results, should teach all a lesson on this subject. When he attempted to cover his sin by saying the enth day and sanctified it." And for publication. people had saved some of the best of the sheep and oxen to sacrifice to the Lord, the prophet replied that to obey was better than sacrithe fat of rams. But there is more in this Sunday

observance than many think of, for it is made to take the place of a plain command of God. God's command is set aside, and a human institution put in its place. Not only so, but the object of the Sabbath of divine appointment is ignored. The Sabbath was appointed as a festival of creation, while the human invention is made to commemorate redemption. So the old Sabbath is abolished, both as to form and substance. But we ask again, why keep the Sunday? It was originally a heathen festival, and was brought over into the church by those who came into it from the heathen side. Whatever Christian character it has, if it has any, comes profess the Christian religion. But keep God's law? this gives it no sacredness in itself. for all this, it may be counterfeit, that which gives it value is that it is his violated? God's ordinance. His image must be stamped upon it. Not only must his image be stamped upon it, but it must be put there by himself. If another than himself puts it there, it is counterfeit. The church has no more power to make a Sabbath than to provide a Savior. Even the apostles had no power in this respect. They were as much under law to God as we are. They could not add to nor take from God's word. That they were inspired we admit, but not for this purpose. In record of their sayings and doings. of Sunday observance, we find nothing said about it. Even its advocates do not claim that it teaches

regarded as sinful to work on it. It break the fourth commandment. was simply a festival celebration, tasy. It was many years before any | Sunday observance, but tell him it simply a Jewish institution, and or Third-day Sabbath. Physician, passed away with the Jewish polity, heal thyself.

This whole law was originally written by God, on tables of stone pretries the by God, on tables of stone pretries day as holy time, and the nated by stars: "This is a book of is the general wash day here in

appointment in the day of observance, is of comparatively recent date. But in favor of this doctrine there is not one Scripture statement Why prefer Sunday? L HOUSE DIVIDED AGAINST ITSELF

Last week we reviewed a paper

on the Sabbath by a correspondent The great body of Christians keep of the Christian Secretary, and this thousands have been educated to taining very different sentiments. believe that God requires this we Both these writers are Baptists, and the paper in which they are pub Does God require it? is the question. lished is also a Baptist paper, and

In this week's Secretary, appears an article without comment, by Rev Orra Martin, entitled the Doctrine of the Sabbath:" in which these things conscientiously. He it is practically asserted, that the sacred observance of one day in science before God until he met seven is, since the death of Christ. Christ in the way to Damascus, and no longer sustained by divine auupon the Jews under the Old Testament dispensation, and was not that whatever they do is right if known prior to their exodus from Egypt; that the observance of the Lord's day by Christians is merely a commemorative act of theirs, di fering from other religiously ob served days only in the greater im portance of the event with which it s connected, and enforced only by allowed association and example Is this so? I do not feel compe tent to engage in any discussion o tertained different views I wish to instituted at the beginning of the world, when, having finished work of creation, God rested? "Wherefore God blessed the sev-

spiritual and physical needs of mankind in all time? Is not the law of the ten com mandments, in essence, obligatory fice, and to hearken was better than upon all men, in all ages of the world, and under all dispensations Can we take out one, and say, this is obsolete, and no longer binding upon the conscience?

did he not thus exactly meet the

If I hear my neighbor take God's for sin against his Maker, but when see him ploughing in his field on the Lord's day, pass the action by as having no moral character? Shall and recreation on this day, and meet with Christians for hearing if they choose to make an excursion pleasure, they can do it without ransgressing God's law, and therefore without sin?

While without faith it is impossiunconverted man? and while "justified from all things" by the prefrom its being adopted by those who | believer a heart that inclines him to

It seems to me that we can not It may have a sacredness in the estimate too highly, in this day of mind of the observer, but that is of this question. The Lord's day not the thing required here. The once with us universally and quietly of its own, either naturally or by secular holiday; saloons are kept of the Sabbath, as to find God's and will therefore remains in full biographical sketch of Jacob Davis, divine appointment. It is with this open; newspapers are cried in the as with money, it must possess val- business as usual: excursion boats Sabbath, then, is not for God's men are liable to forget him as the rial, Vol. 2, page 160, the writer in ue in itself. One may possess that and railroad trains carry multitudes | weekly rest or refreshment or re- | Creator of all; as long as he sets | speaking of his removal with the which he thinks is good, but his think- to the sea-shore and other resorts calling of the wonders of creation forth the Sabbath as his weekly me- colony from Shrewsbury, says: ing so gives it no commercial value; for pleasure, or empty their thou- or the celebration of its completion morial or testimony; as long as man and so with a religious ordinance; indifferent to it all, and is no law of something taken away from man, his memory and fix his attention; as the Red Stone county. They finally

differs widely from the other, as to the binding nature of the Sabbath law. He holds that the Sabbath Jewish institution, but was in the interest of humanity, and therefore must continue during the existence of the race. This difference between these writers is important. The doctrine of the first is clearly no-Sabbathism, a doctrine most unnatthe exercise of authority, by ural and pernicious, and wholly and preserve holy such as are sanceither prophet or apostle, they against the well-being of society, were limited; and beyond those and yet he is not more illogical than holy dwelling place—the rest that in it he had rested from all his work bridge, Stephen Dunham, Samuel the Sun thought best to send over limitations they could not go. Nor the second, for the second, after remains to the people of God. is it difficult to determine the limits affirming his belief in the Sabbath of their work, because we have the law and its perpetuity, flatly contra- was the seventh day, the last day day to keep it holy. Six days shalt Anna Woodbridge, Jonathan Pres-The Bible is as, much our guide in throwing out the day named in it— man had been created to keep it; this matter as in any other, and the the day God sanctified, and puts in apostles were as much under its di- its place a day on which God comrection as we are. When, then, we mands us to work. This writer look into the Bible on this question asks, "Is not the law of the ten ed to man because that "in six days commandments, in essence, obligaanything of a positive nature about | Can we take out one, and say, this | (for these reasons) the Lord blessed it. They admit there is no com- is obsolete and no longer binding the Sabbath day and hallowed it." mandment enjoining its observance, upon the conscience?" and yet he Reader, is there anything in all this and they have to interpret into each | does this very thing. The command | to be desired, as in any way benepassage they quote in its favor all is to keep the seventh day holy, and ficial? And are you a Jew-a man? the meaning it can have in this di- this writer makes it read practically, These benefits are for you. Are rection. Take any one of them by "Keep holy the first day." This is you a Gentile, an alien, a stranger,

itself, and ask yourself whether it strangely contradictory. If this a foreigner, yet a man? These was written for the purpose of en- law is binding, then the day named | benefits are for you. For the Sab-In the early history of Sunday The law is to keep the seventh day and obligations was made for man, observance, it was not claimed for holy, and that is what there is of it. any being that is a man; for Adam, it that it was an appointment of God rested on this day, and blessed and for the last man that shall live Scripture. Not even apostolic ex- and sanctified it, and commanded on the earth, and for every man beample was claimed in its favor. It its observance. It is seen, then, tween them by the Creator of all, was simply a conceit of some imag- that the seventh day is an essential who is no respecter of persons; and inative mind, and was only local in part of this law. When the writer it is thus of universal, perpetual, and duties known. its use. It did not partake of the teaches his children to work on the equal benefit and obligation. If nature of the Sabbath, nor was it seventh day he teaches them to

We sympathize with this writer's and was an expression of that weak | feelings when he mourns of the laxpiety that ended in the great apos- ness of the present times concerning Scripture argument was framed in is our clear conviction that this its favor, and that was of the most state of things will increase, growprimitive and simple character. ing worse and worse, until the The earliest suggestion that it was church reforms her own ways. The

Sabbaths in the month. Don't forhis cause in your hearts.

INCIDENTS OF THE TRIP. After spending the night pleasantly at the Nichols House at Hornellsville, at 8.20, we started on the Erie Railway for Milton Junction, Wis. Arriving at Corry, Pa., we stopped for one day, meeting old friends and making new acquaintances. In the evening, we addressed a congregation on the subject of Temperance. Our stay at Corry was very pleasant. Here we found a few

Sabbath-keepers faithfully defend-

ing the right. God bless them !

day, to resume our journey, we found the train was two hours late. Arriving at Mansfield, Ohio, the train laid over for the night. This brought us into Chicago too late for the train to Milton Junction. This necessitated our taking a train for Harvard, and there we boarded a freight train for Janesville, and hard night, and it bore heavily upon our somewhat weakened frame. At the appointed hour, however, the people gathered, filling the new house of worship, and the dedicatory services were duly performed,

BIBIE VIEWS OF THE SABBATH. The Sabbath was instituted before the statement of any law. It serves three distinct yet closely connected purposes: 1. As a memorial his rest on the seventh day. If this purpose be faithfully carried out, name in vain, shall I reprove him then it becomes, 2. To the chedient, a sign and means of sanctification. If this be fully carried out, it be-

comes, 3. As set forth in the fourth I teach my children that they ought | chapter of Hebrews, a type of heavto abstain from unnecessary labor en. We see no other purpose set forth in the Bible to be served by it. and studying God's Word-or, that It is said in Ex. 31: 17, that "in six days the Lord made heaven and to the sea-side, and seek their own earth, and on the seventh day he rested and was refreshed." We can not suppose that the omnipotent God, infinite in all his attributes. ble to please God, does not his law could be wearied with hard study press with its demands against every or labor or hardship of any kind. But the words are expressive when of the first three commandments. | months after the colony left Shrewsapplied to men, as to necessity and But as long as the Creator of all is bury,) when, by consent of the benefit. They are wearied with the living, eternal God, and images Church of Piscataway, it was work and refreshed with rest. With this view, it becomes a very fitting ble beings, and men are disposed to church constituted at George's memorial of the first week of time. concerned to find out men's views use his name irreverently, these the organization of the Woodbridgehour of public worship. Is God in his rest. It is for man. Not needs such a memorial to stimulate ette county, Pa., generally known as but something given to him, (Ezek. long as man is unholy, or liable to settled with their pastor in New It will be seen that the last writer 20: 12,) a high and holy gift—sanc. | become so, and needs a sign, time | Salem, Harrison Co., Va." The

reminded weekly of God, and may as he needs the exhortation, "As he led to the statement in the Introreceive his blessing and sanctifica. that hath called you is holy, so be commenced at the beginning of tion. What high benfits!-to retime. From this he comes to the ceive God's blessing-his sanctificalogical conclusion that it was not a tion; to be made holy like him; to ulus of hope for the rest that rebe in sympathy and harmony with mains to the people of God, so long the prominent members moved to the Creator of all things. Its weekly return is the Creator's memorial or witness that he is God-the living, omnipotent God-and it is his sign that he is holy and intends through this to sanctify the unholy

The Sabbath of the Lord thy God 2: 3. "Remember the Sabbath dolph, John Morris, John Patterson, facts, which I gave as nearly as I dicts the statements of this law by of the first week, when only one thou labor and do all thy work; but ton, Elizabeth Brand, Obed Merethen it was blessed and sanctified the Lord thy God; in it thou shalt James Dunn, Cornelius Williams, ular use. I gave him an off-hand because God had rested. Yet it not do any work, thou, nor thy son, Job ---, Mary Griffin, and Rhoda talk in answer. He wrote as I was all for man. It was commandthe Lord made heaven and earth, tory upon all men, in all ages of the the sea, and all that in them is, and world, and under all dispensations? rested the seventh day. Wherefore

forcing Sunday observance, and you in it is binding. Take the day out bath, whatever its character, its de- three texts present several thoughts: company from that named in the tists have a large and flourishing me that book. and you make a break in the law. sign, its privileges, its significations

word: no other obligation than forward.

midst of the Decalogue, showing it truly; it is settled, fixed—no evad. to have as much force as any other | ing it with impunity. It is decided | first part of the book of records, commandment. The ten were giv- by the eternal, omniscient, holy one which is there described, is a history sinful to work on Sunday was about | church leads in this thing, turning | en in circumstances of awful mani- | that can not lie; "verily." the year two hundred, and this by a from the plain words of the com- festations, such as attended the giv- 6. It is for man's benefit. "It is church, rather than minutes of in favor of the observance of Sunplace of the day commanded one of world never witnessed on any other

mandment, and substituting in the ing of no other law, and such as the law thereby seriously offending their your praying law and zeal for us.

Sunday-keeping neighbors. This We recommend ourselves anew in day, as they are now advanced, are human appointment. The Bible occasion. "These words the Lord doth sanctify you." It is the sign nearly as can be made out. The of comparatively recent date. The knows no more of a First-day Sab- spake unto all your assembly with a one holding that the Sabbath was bath than it does of a Second-day great voice; and he added no more." that God requires man to be holy link is much faded, and some of the the church, like himself; that he intends to words and names have become illeg-

ference special attention, as many convenient and appropriate ark or not till then, look for the approprihave the impression that it is to chest, to contain this law, and noth- ate reward. occur on Fourth-day before the last | ing else; the ark must be under the Sabbath in September, instead of the care of a particular class of men, fourth Sabbath, there being five who must not themselves be familiar with it, nor examine it minutely; from some time on which they can trines thereof, inhabiting at Maunaget the time, and do not fail to be even its presence in other than with the curse of God; and men into it.

From the manner of the delivery of the Decalogue; from the durable nature of the tables on which it was written; from the fact that no huliabilities of blunders and failures upon it, since God himself wrote his own mind, in terms just such as he willed men to understand, and therefore it needed no alteration nor revision; and from its expensive, careful, peculiar, sole and awful protection and preservation, may be On going to the depot the next inferred its importance, perpetuity and universality.

From he position of the Sabbath in the Decalogue; from its early institution; from the fact that the Israelites, the positaries of all the law. were so severely and frequently thence by another we reached the for seventy years, the number of number of the commandments, and a day being put for a year, "until the land had enjoyed her Sabbaths." responsible for the rest of all under the Scriptures, preaching and exas the Word says (2 Chronicles, last three verses); and from the fact | servant, maid-servant, cattle, and | another. The persons above named. that no change or abrogation of stranger. an account of which will be prepared | the institution or day has ever been | right. But aside from any considerations of the Sabbath itself, we may both judge and learn that the God who will not give his glory to of God's creation in six days, and another: of whom it is said, "The Lord God hath spoken;" "Let all the earth keep silence before him," (Hab. 2: 20,) has not substituted anv supreme lawgiver, but requires all, both great and small, to hear and obey without seeking excuses, evasions or variations. "Add thou not unto his words, lest he reprove thee, and thou be found a

The Sabbath day is spoken of as the Sabbath in numerous places in county, Pa., where some Sevenththe Old Testament, and some places day Baptists from Piscataway had in the New. Though the latter does settled; for, according to the record not formally enjoin it, yet there are of the Woodbridgetown Church, many places in which it confirms Eld. Jacob Davis was present at a and endorses it. The same is true meeting held Nov. 8th, 1789, (two and likenesses are helpless, perisha- "agreed that there should be a love other beings supremely, and Creek, Fayette county, State aforeview presented in his Word. The force. So the fourth; as long as in the Seventh-day Baptist Memotified and blessed that man may be and means of sanctification; as long above mentioned facts, probably. ye holy in all manner of conversation;" as long as he needs the stimhe needs the Sabbath of the Lord thy God to accomplish all these divinely declared designs; and the fourth commandment, not yet having its design fulfilled, will also re-

thy gates; for in six days the Lord | beginning of its records is as folsign between me and you through-

1. God has Sabbaths. 2. Men are required to keep his ing the colony from Shrewsbury. Sabbaths, but no others are here en- Again, the company from Shrews-

3. These Sabbaths must in some records, which continued to be used way be designated before any obli- by the Church at New Salem until gation can be fixed, or the right acts filled up. The first minute in that

4. The seventh day is designated moval, as given in my last article. these views are correct, there is no as the Sabbath of the Lord thy is as follows: "May 13th, 1792. The other Sabbath than God's rest; no God. He rested the last day of the church met in conference at New other day for it than God's day; no first week, and blessed and sancti- Salem, where the church or the body other authority for it than God's fied its hebdominal return thence- of it is now embodied, this being 5. The obligation is, therefore, der regular discipline in church or-

The law for the Sabbath is in the not left in any doubt. "Verily!" der since we left New Jersey."

particularly the holy seventh-day Sabbath, with the rest of the com-7. The day is to be remembered. | mandments of God, and believing It is not said that men may keep a and practicing the holv ordinances day, or some day; or, beginning of the gospel of Christ * the doc-

agree they may, or not, as shall seem | squam, Shark River, and places adpresent with the love of God and its appropriate nation was attended good, if every man be fully per- jacent in Shrewsbury, in the Provsuaded in his own mind to agree ince of East New Jersey, whose were severely punished for looking with the multitude, so as to have | * members came from Stoningtown, union, keep a seventh part of the in New-England, and 2 * * to the time thenceforward, so long as they | church in Westerly * * * * This is a list of the names that came and can agree, and make any changes to any day of the week, so long as |* they agree to call it a seventh man hand was permitted to try its part of the time. It is not of a Chri- Christ in Pennsylleft to the fluctuations of the human will; the will of God alone is consulted, and his will expressed in the a ministering brother in the church commandment is enjoined upon hu- aforesaid; John Davis, a ministerman memory. Remember the day ing brother in said church; Thomas -"the seventh day." "In it thou | * a member; Thomas Davis, a memshalt not do any work." The and ber; William * a member; and Joit point out precisely. Remember seph Davis, a member. These were the time. Do not forget that God | the brethren * and the sisters were rested the last day of the first week, | Elizabeth Davis, wife of - [a numand that he enjoins upon all men to ber of names at the bottom of the page are illegible, Elizabeth Brand remember the exact prescription. "Remember;" do not forget to keep the seventh day according to the of James Davis, Elizabeth Davis, * commandment; do not forget, either Maxson. These were the sisters charged, threatened and punished | by effort or carelessness, and so work for the violation of this day, and at on the seventh day, and then think one time were carried into captivity that you can with equal or greater acceptance with God and usefulness Junction at 4 A. M. This was a days in a week multiplied into the to men, keep the first day of the the Sabbath day, with the help of

> 8. The head of the family is made them, by joining in prayer, reading his control—for son, daughter, man- pounding the Word of God one to 9. Whatever the Sabbath is it

mentioned in the Bible, may be in | represented as unchangeable. It is | some times of the need of choosing ferred that it is in God's mind of throughout their generations; or, and appointing persons to the work great importance, and unalterably as expressed in another verse, "for- of the public ministry amongst them,

To be continued.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA. IV. New Salem Church-continued.

their duty so to do.'

As before stated, the New Salem Then follows the record of the re-Church was not a new organization, moval of two families to Pennsylbut was composed of the main body vania in 1745, and also of the apof the Church in Shrewsbury, N. J., pointment of a day of fasting and which moved from that place, taka meeting for public humiliation ing its records with it, and with its and prayer, on account of "the awpastor, Jacob Davis, settled at New ful dispensation of God on us and Salem. It seems, however, that on the land in general, by withholdthey did not go direct to New Salem, ing rain and sending drouth on the but that at least some of them stopland," in 1746, " which was attended ped for a short time in Fayette at the time and place, and the Lord was pleased to return his mercy to us, graciously sending a pleasant and refreshing rain the night and day following." Next comes an account of the choice of John Davis with a letter asking the advice and Nevertheless, we are not so much shut out God from their minds, or said," and also that he assisted in took place at Westerly, July 13th, 1746. There is copied here day must possess a sacred character observed, is becoming more like a of the physical necessity or fitness commandments will not be fulfilled, town Church, June 6th, 1790. In a part of a transcript from the minin the Seventh-day Baptist Memori-"They stopped a short time in Fayal, Vol. 2, page 158. In the biographical sketch just mentioned, it is stated that this same John Davis had been chosen a candidate for ordination by the Westerly Church, in 1743, but he declined ordination at that time. He died at Squam duction to the History of the Sevin 1752, aged sixty years. enth-day Baptist General Conference, that, "Soon after the ordination of Eld. Jacob Davis in 1774, he with Fayette county, Pa., and became the Woodbridgetown Church; afterwards some removed to New Salem,

SUNDAY IN PLAINFIELD, N. J. A few days ago I had the hono to be interviewed by a reporter of Va., and became the foundation of that the observance of the seventh the church in that place." But the day in Plainfield was causing some records of the Woodbridgetown disturbance, and not knowing but Church show that its constituent we might be subject to persecution, tified, and bring such finally to his day, and sanctified it; because that members were Eld. Samuel Wood- as in Pennsylvania, the editors of which God created and made." Gen. | Fitz Randolph, Margaret Fitz Ran- for the facts. He asked me for the could. He also asked for a statement of our views, our authorities, the seventh day is the Sabbath of | deth, Sally Patterson, John Sturges, | and how the Sunday came into popnor thy daughter, thy man-servant, | ----; and that most, or all of them, | talked, but I did not see his report nor thy maid-servant, nor thy cat- were previously members of the of my little speech, so as to correct tle, nor thy, stranger that is within Church in Piscataway, N. J. The any inaccuracies. In a subsequent issue of the Sun, I find the report made heaven and earth, the sea, and | lows: "This is a Record of the pro- of the interview, and find it suball that in them is, and rested the ceedings of the first Seventh-day stantially correct, and think you seventh day; wherefore the Lord Baptist Church * * * the inhabit- will be willing to reprint it in the blessed the Sabbath day and hallow- ants-of the western waters of the RECORDER. It will sufficiently exed it." Ex. 20: 8-11. "Verily my State of Pennsylvania, agreed and plain itself. I am not responsible Sabbaths ye shall keep; for it is a concluded upon by some members for two or three inaccuracies, e. g., belonging to a church of Christ in that the Plainfield Seventy-day out your generations, that ye may the State of New Jersey, township Baptist Church is "the largest and I have sent for the bound volume know that I am the Lord that doth of Piscataway, of the same faith and wealthiest of this sect in New Jer. of the Memorial, part 1. I thought sanctify you." Ex. 31: 13. These order." This is an entirely different sey"; that the Seventh-day Bap- you did understand it, because at Salem Church records as constitut- church in London; that Rev. Dr. Maxson is now President of the Pastors' and Superintendents' Union

bury took with them their book of in Plainfield. He was the president "The Seventh-day Baptists of book following the record of the re their brethren in Pennsylvania, are protected by a special clause in the State law, which provides that perprosecution for working on Sunday. The largest and wealthiest congregation of this sect in New Jersey the first opportunity of coming unbest inhabitants of that place belong to walk with us. Some people are to that church. It has lately been | feeble, but some others averse, sayrumored that they have not ing: "The law is abolished," al-As stated in the last article, the only refused to observe Sunday as though they never did believe so their day of worship, but also that | before I had received the tracts on they have selected it for their washof the origin and proceedings of the ing day, and on that day they have us wisdom and fidelity. Tit. 3: 10, the Rev. Dr. D. E. Maxson, pastor of your and your people's prayer. My the time above stated.

simply a Jewish institution, and passed away with the Jewish polity, is the older one; the older one; the doctrine that the Sabbath. Physician, the doctrine that the Sabbath is a law of perpetual obligation, but law of perpetual obligation, but law of perpetual obligation.

Yet, if they should wash on Sun- Griffin when he came in. So she days and hang their garments in was embarrassed, and as I was not the back yard, for that is where at home, nobody did comprehend lothes are usually hung to dry, I what "that strange man had to do think they would not be guilty of here." But when I took acquainany serious offense. It is not at all tance with Mr. Griffin, we under a strange thing for us to see clothes hung out in our neighbors' yards on of our people do happen to hang dut any clothes on Sunday, it is not ntended to give any offense, nor do believe that offense is taken. I have been pastor of this church now for nearly six years, and I have never been more pleasantly situated. *: William Davis, an * minister We are on the best possible terms of the gospel and formerly an elder with the churches of other denominations. I frequently occupy the vania, but some time since * Stonplace when they are temporarily abingtown aforesaid; Joseph Maxson, sent, and they do the same for me when I am away, and on Sunday our church is occupied by the Baptist congregation of the Rev. Dr. obert Lowry. They differ with they will be all right. There is noof the week as a sacred day. The apostles did not so keep it. Mary Stillman, Judeth Davis, wife says: "And on the seventh day These persons with others have from their first settling in this place endeavored to uphold the public worday from all his work which he had though nobody would be subscriber ship of God at appointed places on made. And God blessed the seventh day and sanctified it." Again in the Book of Exodus, twentieth the ministering brethren amongst day is the Sabbath of the Lord thy God." It is, therefore, a part of the Decalogue a portion of the great moral law In the acts of the British Parliaments, as far back as the being in the above noted circumfifth century, the seventh day is always designated as the Sabbath. stances, there had been discourse at The religious observance of Sunday was first inside a part of the State law in Rome in the year 321, during the days of Pope Gregory and when that they might be capable of adthe pagin Emperor Constantine ministering the holy ordinances was on the throne. Sunday was amongst themselves, and to such as then one of the church festival may be found willing to join themdays, and kept in commemoration of the resurrection. The same day selves to the Lord, considering it was kept by the pagans for the Baal. Pope Gregory thinking by a ruse to convert th pagans to Christianity, asked the Imperor Constantine to make Sun

day the legal day of worship, be-lieving that, by so doing, he could easier get the pagans to worship his God, and that there would be no real change for the Christians, who already observed Sunday as a sacred festival days? The Seventh day Baptists have large and flourishing church in

London, of which the Rev. Wm pastor. They are also to Jones is land, in Russia, and in Austria. In his country, four years ago, we celebrated our bi-centennial, and our first church was built at Newto fill the office of an elder of the port, R. I. over two hundred years church, and the sending of that ago, where yet stands.

composed of the pastors and superintendents of the churches of the assistance of that church in the mat- several denominations, and the Rev ter of his ordination. The ordina- Dr. Maxson its president."

LETTER FROM HOLLAND.

Of the many letters received in utes of that church, showing the acknowledgment for the Memorial action of the church in the case, but sent abroads one recently came to a leaf containing a part of it is gone. | hand from Baptist minister in The minutes may be seen in the Holland, which, though private, is, biographical sketch of John Davis, with the writer's permission, forwarded to the RECORDER. Lest the letter lose some of its native force. it is given as he wrote it. Mr. Griffin, who is mentioned, is from Pardee. Katisas. On leaving us the other day, I requested him to cal upon Mr. Velthuysen, though some what out of the line of his European tour. He did so, and writes that he found our Sabbath friend a talented and godly man. His weekly paper looks well; it is a four-page paper, eleven by sixteen inches, and adopts for its chief motto: "Boodschapt Zijn heil van dag tot dag." Ps. 96: 2. It will be a good thing for the causalif Bro. V. is able to continue to publish it with its now new reform, the Sabbath question, introduced into it. Many will outlaw it as they do the Sabbath and Sabbath-keepers, but I pray that de Boodschapper may be sustained.

W. M. Jones. MILL YARD, Aligust 30th, 1877. HAARLEM Holland, Aug. 20th, '77.

REV. W. M. Jones, London: Dear Brother,-Against my de sire. I felt obliged to wait till to-day before I could answer your goo etter of the 13th inst. Ordinarily have much work and much meddling, but specially during the last weeks, not only in my church, but also with the brethren Baptists in this country, in consequence of the publication of the tracts on the Sabbath; so time is very precious. Once more treatises you had the kindness to seud me. The post bill of 1s. 6d.

you are speaking of in your letter. Yesterday, the Baptist Church here came together to speak about

the Sabbath mestion. The Lord be praised! we have had a good meeting. The spirit of the dis-course was manly, open, and with-Kelly, adopted. out any unhibitherly feeling, as resolved to meet with again about the matter Sunday, 26th inst. D. V. Three brethren and eight sisters sons who religiously observe the seventh day shall be exempt from I believe we shall not be able to remain in communication with the

Sunday keepers. We should have two resting days. But perhaps the Lord will soon add also the others The sixth resolution, after remarks the Sabbath. The Lord may give the year two hundred, and this by a from the plain words of the comsingle individual. The arguments mandment, and substituting in the ing of no other law, and such as the large meetings. The following is a copy styles of garments hung up to dry, you have quickened our heart by

On motion

the sisters who walks with us after

stood speedily each other. When Mr. Griffin may come at yours, please pray him to forgive us that misunderstanding. I send you again my weekly pa per, containing the seven translated

tracts, and hope that you may now

receive them. De Boodschapper does not vield as much as it costs me. When it began to appear, except some Baptists, almost nobody would subscribe. In Holland, the other denominations are too averse, therefore they will not read Baptist | that the brethren returned to their papers or tracts. Till to-day we are respective homes strengthened and very much despised, because the dompelaars," as they scold us, are few in this part, and people ask: "Has any of the rulers and ministers admitted their doctrine?" Now us only on the day set apart to be comes the Sabbath question, and kept sacred. When they come to the Baptists oppose also. Probably eep Saturday as the Sabbath, then | very few abonnents [subscriptions] will continue. But when de Boodschapper must perish, he shall perish for the observance of the first day with honor; better to die in the service of the King, than living as a fawner. Every week I send per we have authority in the Sacred post 500 copies in all directions through the Netherlands. I have In the second chapter of Genesis it got 250 subscribers. The paper costs me nineteen guilders a week, God ended his work which he had and I receive twelve. As long as made; and he rested on the seventh | the Lord helps me. I will go on. al-I have given myself and all what I

> my work finished, methinks. I am longing for the names Sabbath-keepers in Holland. I have an abstract desire. It is a thing of never heard of a single one. Please growth and development. "First to send me your historical article on the blade, then the ear, after that Seventh-day Baptists, but give me the liberty to use it where I mean it to be the best in time. Tracts in Hollandais I willingly, very willingly, will distribute. Dear brother, let us pray the one for the other. Greet them that are with you. Yours for Christ and truth,

THE SOUTHERN ILLINOIS YEARLY

The Southern Illinois Yearly Meetng met with the Church at Enon, Johnson county, Friday, Aug. 24th, 1877, at 11 o'clock A. M.

a recess to 5 o'clock P. M. At five o'clock, the Meeting was his measureless power, and his tencalled to order by M. B. Kelly, der care over all his children, beformer Moderator.

Meeting was permanently organized strengthen and develop faith. To by electing M. B. Kelly, Moderator, study God's providences in human and R. Lewis, Clerk.

Grace a Committee on Religious comes nearer to us in Christ than in

cleve, F. F. Johnson, and the Moderator, were appointed a Committee | promotes the growth of faith, as on Resolutions. On motion, agreed to hold the all things in nature; therefore, the

county, commencing on Sixth-day | Word, all forms in which he has tember, 1878, at 11 o'clock A. M. Voted, that R. Lewis be appointed to preach the Introductory Dis-

course, with W. F. Vancleve as al-On motion, the Moderator invited | with God. select that form of truth Brother and Sister James Lowery, Sabbath-keepers from Crab Orch-

ard, to seats with us. On motion, adjourned to First- lieve that God has care for men in day morning at 9 o'clock. Prayer general, study until you can see that by W. F. Vancleve.

FIRST-DAY-MORNING SESSION. Met as per adjournment. Prayer | numbered." If you accept the truth by E. Dilday.

The report of the Committee on whosoever will, may come, it will Resolutions was called for, which not take long for your heart to learn report was received as follows, and that "whosoever," includes yourthe Committee discharged: self, and hence the comforting truth Your Committee on Resolutions beg leave to submit the following report: that Christ is your own dear Savior. 1. Resolved, That we hold it to be the

In all these different processes by which you come more and more into in this Meeting to institute and maintain Sabbath-schools and weekly prayer meetthe sunlight of God's presence, and dwell there, you will be, both conings in their midst.

2. Resolved, That we believe the most sciously and unconsciously, growing

pressing necessity of the times is a series of revival meetings.

3. Resolved, That we heartly sympathize with our brethren in Pennsylvania who are being persecuted for the truth's sake, and that we will remember them in 4. WHEREAS, we learn there are various

Sabbath keepers in different neighbor-hoods who have recently commenced the observance of God's holy day; therefore, which you have longed will come; Resolved, That we urge upon our ministers to visit and labor in such neighbornot all at once, but surely. Duties that were neglected entirely, or hoods, and that we earnestly recommend done reluctantly, as irksome, you will seek after, and rejoice that you

learth in our land; therefore,

Resolved, That we recommend to the Meeting more earnest consecration in the service of our God. 6. Resolved, That our sincere thanks are due the kind brethren and friends at Enon for the hospitable manner in which we have been entertained during this

Voted, to consider the foregoing esolutions by items. The first resolution was read, and, after comments by F. F. Johnson, ry manner, and draw so near to God, D. B. Grace, E. Dilday, and M. B. that his blessed presence will give

The second resolution was, after and growth and peace and rest will remarks by W. F. Vancleve, and R. | all find a place, and bring unnum-Lewis, adopted. The third resolution, was, after remarks by W. F. Vancleve, M. B.

the congregation joined. The fourth and fifth resolutions were adoped without remarks.

by M. B. Kelly and R. Lewis, was International Sunday-school Lesadopted. names of places are in large bold Voted, that the Clerk send the minutes of the Meeting to the RE- letters, and can be read 50 to 60

CORDER, with a request for their feet. To properly bring the lessons with the Church at Villa Ridge, at 1. Plain black, on cream tinted pa-

churches and messengers of which \$1 50; 3. On fine white muslin, \$2;

Pleasant Hill-E. Dilday, Samuel Will.

Harrisburg—D. B. Grace and wife. Raleigh—F. F. Johnson.

An interesting mo

was held last evening

tennial Baptist Church

a Seventh-day, Baptin

tion, had taken part in

Christian clergyma

aid: "I have always

interest in the study of

sions, from the first

The first missionary

formed in heaven, whe

Son of God was sent

gelize all the nations.

said: "But it is a gri

there are some anti-for

Baptists. There are les

used to be; there ought

Then the pastor of the

"For very good reaso

less anti-foreign missio

than formerly, for an

mission organization ca

per; consequently, all so

ing out. Why, we owe

success of the past fifty

foreign mission enterpris

read over the last re

"North China," my fa

with shame. Thirty year

started a North China n

as good prospects as did

day Baptists, with the

money. Now, they have

of churches with well and

tors; boys' and girls' sel

women, evangelists, and

And we have not over ty

bers, one Bible reader

evangelist. Just becau

too much afraid of being

regard to foreign mission

would suppose from r

local newspapers. After

two weeks, and having

more or less every day,

street cars more than tw

walking long distances on

viz: Washington, Adar

Madison, Monroe, Van

rison, Randolph, Hoyne,

gamon, Ada, Elizabeth

gress, and many others,

door to door, I can yel

not heard any profane

seen a person drunk:

seen any quarreling.

good deal of anxiety

two days after the sav

failed, and many were we

I saw no signs of violence

fore I can but think Chica

ors are sometimes its ene

THE NORTH-WESTERN AS

Board of the Seventh-da

the house of Wm. C. Wi

Milton, Wis., Aug. 27th,

o'clock P. M., and organiz

Chicago is a better city

In addition to the Introductory. we had, during the Meeting, preach. ing by R. Lewis, W. F. Vancleve, E. Dilday, F. F. Johnson, and M B. Kelly. The devotional exercises were generally earnest and instructive; the attendance, especially of evenings and First-day, was good; the congregations were orderly and attentive; and, altogether, we believe a good impression was made in the community. We trust also encouraged in the work of the Mas. ROBERT LEWIS, Clerk.

> THE REMEDY OF PAITH BY A. H. LEWIS.

The presence of the Divine Spirit n the soul is the only source of true, deep spiritual life and purity. Faith is the door through which this divine power comes in. Through faith men see God, and take hold upon truth; hence there can be no deep, vigorous soul-life where faith does not abound. It is, in a certain sense; the all-embracing element. But von sav. "I can not believe.

am full of doubt, and faithless, I possess in the service of the Lord. try to believe, but can not." Year When I must say, "Lord, I can not are trying in the wrong way. Faith longer, I have no force," then I have can not be forced by an arbitrary act of will, or a blind impulse, or the full corn in the ear," is a principle which applies to the growth of faith as much as to Christian life in general. The ordinary laws of mind and soul are not set aside in matters pertaining to religion. Among the things which are essential to the development of the faith faculty may be mentioned:

Acquaintance with God. Our Father has revealed himself in or. der that men may believe; and faith grows most vigorously in the light of revelation. Whosoever knows The Introductory Discourse was the power of the divine mercy in preached by M. B. Kelly, from Heb. Christ, rejoices to believe. Whoso-4: 9, after which the Meeting took ever sees the riches of God's goodness, the perfection of his justice, lieves, and longs for power to be-Churches called, and names of lieve more and more. Therefore, delegates enrolled, after which the the study of the Bible is sure to life is to "know that he doeth all On motion, the Moderator ap things well," knowing which none pointed W. F. Vancleve and D. B. can fear to trust him. But God any other form of revelation. Com-On motion, R. Lewis, W.-F. Van- panionship with Christ, through meditation and silent communion. sunlight promotes the growth of next Yearly Meeting with the study of the Gospels is always most

you are included, and that even

"the hairs of your head are all

that Christ died for all, and that

in true spiritual life. The Chris-

tian graces for which you have

prayed in vain, will spring up luxu-

riantly from the soil of the heart

which is thus warmed in the divine

are permitted to work for Christ.

In time, such strength, in God, will

come; that you will be enabled to

count it joy when you are tempted,

because temptation and sorrow and

storms will bring you mearer to

him in whom you have learned to

believe with an unfaltering trust.

Cease to pray for faith and spiritu-

al growth in a cold and perfuncto-

your soul new life, in which faith

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& Howson, and Thomas Lewen, and

specially designed to illustrate the

sons. Size, 40x60 inches. The

before the school it is indispensable.

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per, \$1; 2. With colored lines, show-

ing the Apostle's various journeys,

bered blessings.

The following were officers of the Board: Church at Villa Ridge, Pulaski helpful to faith. But all of God's Chairman-W. C. Whitford Recording Secretary--L. T revealed himself, and all phases of truth, are to be sought after as aids to faith, and so to deep spiritual Members present-Wm ford, O. U. Whitford, Van If you find yourself unable to be-E. M. Dunn, Albert Whit lieve through want of acquaintance Clarke, S. G. Burdick, L. Communications were concerning which you have the Geo. J. Crandall of Wes strongest faith, and intensify the culture on that point. If you be-

Ill., and from W. C. Ti Farina, Ill." The annual report of of last year was read by Milton, and G. J. Crand

Hallock, be a committee for holding Institutes, the same, and to visi schools, with power to of others to co-operate in The Corresponding Se instructed to prepare a each Sabbath-school, des Institute work, and th proposed to be done duri and requesting each sol nish funds to meet the and visitations, at the r

cents per member. 📖 It was voted that five rum, for the transaction The Recording Secret structed to prepare an the proceedings of the for publication, Adjourned to the call W. C. WHITFORD,

> Gus LEVERING NO. Ross.—The publication patch from Springfield, ing that the sheriff was to Philadelphia with a supposed to be the lon ley Ross, stirred up th terest in the case to extent. The Ohio boy

name of Gus Levering. seven years old, quite with light complexion hair, and hazel eyes so er than those of the I He has been for the prin charge of a Mrs. W dent of Springfield, w give any account of hi Perry Bechtel, ning of a resemblance child and the publish harley Ross, and s f Mrs. Wilson, wh lifferent stories as to him, entered into with Mr. Ross on t had, the child taken Mr. Bechtel was so pressed with the ide he determined to tak delphia to see Mr. oss, he found on Ross and his two b oss, the elder broth

the wagon with Cl was abducted, two children of Mr. Ro Danton, the family

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

All communications, whether on bus ness or for publication, should be addresse to "The Sabbath Recorder, Alfred Centr Allegany Co., N. Y." Last week we reviewed a paper WHY PREFER SUNDAY? on the Sabbath by a correspondent The great body of Christians keep of the Christian Secretary, and this the Sunday. But why? It is not week we find in the same paper a because God requires it. That letter, as will be seen below, conthousands have been educated to taining very different sentiments. believe that God requires this we Both these writers are Baptists, and know, but that is another thing. the paper in which they are pub-Does God require it? is the question. lished is also a Baptist paper, and Paul said that at one time he verily an excellent one too. thought he ought to do many things | To the Editor of the Christian Secretary: In this week's Secretary, appears contrary to the name of Jesus, and an article without comment, by Rev did them. Certainly, God did not require this of him, and yet he did these things conscientiously. He tells us he lived in all good convet all this time he was sinning against God. Some people think

Orra Martin, entitled the Doctrine of the Sabbath;" in which it is practically asserted, that the sacred observance of one day in science before God until he met seven is, since the death of Christ. Christ in the way to Damascus, and no longer sustained by divine authority; that it was binding only upon the Jews under the Old Tests ment dispensation, and was no that whatever they do is right if known prior to their exodus from they only do it conscientiously, but Egypt; that the observance of the how is this state of things better a commemorative act of theirs, dif than that of the heathen who confering from other religiously ob scientiously worship false gods? served days only in the greater im-Both are alike conscientious, and portance of the event with which i s connected, and enforced only by both are alike in error. Some may hallowed association and example. suppose they can please God by Is this so? I do not feel compe rendering him voluntary or added tent to engage in any discussion o service, but the lesson of Saul in his this subject, but having always en evasion concerning the commandask, Was not the Sabbath divinely ment of God to him to slay the Amalekites, both man and beast, with its world, when, having finished the results, should teach all a lesson work of creation, God rested? "Wherefore God blessed the sevon this subject. When he attempted to cover his sin by saying the enth day and sanctified it." And did he not thus exactly meet the people had saved some of the best spiritual and physical needs of manof the sheep and oxen to sacrifice kind in all time? to the Lord, the prophet replied Is not the law of the ten commandments, in essence, obligatory that to obey was better than sacriupon all men, in all ages of the fice, and to hearken was better than

world, and under all dispensations the fat of rams. Can we take out one, and say, this But there is more in this Sunday is obsolete, and no longer binding observance than many think of, for upon the conscience? it is made to take the place of a If I hear my neighbor take God's plain command of God. God's comor sin against his Maker, but when mand is set aside, and a human in-I see him ploughing in his field on stitution put in its place. Not only the Lord's day, pass the action by so, but the object of the Sabbath of as having no moral character? Shall I teach my children that they ought to abstain from unnecessary labor divine appointment is ignored. The Sabbath was appointed as a festival and recreation on this day, and of creation, while the human invenmeet with Christians for hearing tion is made to commemorate reand studying God's Word-or, that demption. So the old Sabbath is if they choose to make an excursion abolished, both as to form and subto the sea-side, and seek their own pleasure, they can do it without stance. But we ask again, why transgressing God's law, and therekeep the Sunday? It was originalfore without sin? ly a heathen festival, and was While without faith it is impossi brought over into the church by those who came into it from the press with its demands against every unconverted man? and while "jusheathen side. Whatever Christian tified from all things" by the precharacter it has, if it has any, comes profess the Christian religion. But keep God's law? this gives it no sacredness in itself.

estimate too highly, in this day of It may have a sacredness in the lax moral standards, the importance mind of the observer, but that is of this question. The Lord's day day must possess a sacred character of its own, either naturally or by open; newspapers are cried in the divine appointment. It is with this as with money, it must possess val- business as usual; excursion boats ue in itself. One may possess that and railroad trains carry multitudes for pleasure, or empty their thouing so gives it no commercial value; sands upon the city streets at the for all this, it may be counterfeit, hour of public worship. Is God

that which gives it value is that it is his violated? God's ordinance. His image must It will be seen that the last writer his image be stamped upon it, but the binding nature of the Sabbath it must be put there by himself. If law. He holds that the Sabbath another than himself puts it there, it is counterfeit. The church has time. From this he comes to the ceive God's blessing-his sanctificano more power to make a Sabbath than to provide a Savior. Even interest of humanity, and therefore law to God as we are. They could of the race. This difference between or witness that he is God—the livnot add to nor take from God's these writers is important. The word. That they were inspired we doctrine of the first is clearly noadmit, but not for this purpose. In | Sabbathism, a doctrine most unnatthe exercise of authority, by ural and pernicious, and wholly either prophet or apostle, they against the well-being of society, were limited; and beyond those and yet he is not more illogical than limitations they could not go. Nor | the second, for the second, after is it difficult to determine the limits affirming his belief in the Sabbath of their work, because we have the law and its perpetuity, flatly contra-The Bible is as much our guide in throwing out the day named in itthis matter as in any other, and the | the day God sanctified, and puts in apostles were as much under its di- its place a day on which God comrection as we are. When, then, we mands us to work. This writer look into the Bible on this question asks, "Is not the law of the ten of Sunday observance, we find noth- commandments, in essence, obligamandment enjoining its observance, and they have to interpret into each the meaning it can have in this di- this writer makes it read practically, rection. Take any one of them by | "Keep holy the first day." This is was written for the purpose of en- law is binding, then the day named will be forced to say it was not. and you make a break in the law.

Scripture. Not even apostolic ex- and sanctified it, and commanded on the earth, and for every man beample was claimed in its favor. It its observance. It is seen, then, was simply a conceit of some imag- that the seventh day is an essential its use. It did not partake of the nature of the Sabbath, nor was it regarded as sinful to work on it. It was simply a festival celebration, and was an expression of that weak piety that ended in the great apos- ness of the present times concerning tasy. It was many years before any. Sunday observance, but tell him it Scripture argument was framed in is our clear conviction that this its favor, and that was of the most state of things will increase, growsimply a Jewish institution, and or Third-day Sabbath. Physician,

seventh day he teaches them to

We sympathize with this writer's

feelings when he mourns of the lax-

break the fourth commandment.

there has been a change by divine appointment in the day of observhave the impression that it is to chest to contain this law, and nothance, is of comparatively recent occur on Fourth-day before the last ing else; the ark must be under the date. But in favor of this doctrine Sabbath in September, instead of the care of a particular class of men, there is not one Scripture statement. fourth Sabbath, there being five who must not themselves be familiar Why prefer Sunday? Sabbaths in the month. Don't for- with it, nor examine it minutely; get the time, and do not fail to be HOUSE DIVIDED AGAINST ITSELF resent with the love of God and his cause in your hearts.

> INCIDENTS OF THE TRIP. After spending the night pleasantly at the Nichols House at Hornells-Railway for Milton Junction. Wis. for one day, meeting old friends liabilities of blunders and failures and making new acquaintances. In upon it, since God himself wrote the evening, we addressed a congre- his own mind, in terms just such as gation on the subject of Temper- he willed men to understand, and ance. Our stay at Corry was very therefore it needed no alteration nor leasant. Here we found a few abbath-keepers faithfully defending the right. God bless them!

On going to the depot the next inferred its importance, perpetuity day, to resume our journey, we and universality. found the train was two hours late. From he position of the Sabbath Arriving at Mansfield, Ohio, the in the Decalogue; from its early intrain laid over for the night. This stitution; from the fact that the Isbrought us into Chicago too late raelites, the sepositaries of all the for the train to Milton Junction. This necessitated our taking a train | charged, threatened and punished for Harvard, and there we boarded for the violation of this day, and at freight train for Janesville, and one time were carried into captivity hence by another we reached the for seventy years, the number of Junction at 4 A. M. This was a days in a week multiplied into the hard night, and it bore heavily up number of the commandments, and on our somewhat weakened frame. At the appointed hour, however, the land had enjoyed her Sabbaths." the people gathered, filling the new as the Word says (2 Chronicles, house of worship, and the dedicatory services were duly performed, an account of which will be prepared for publication

BIBIE VIEWS OF THE SABBATH. The Sabbath was instituted be fore the statement of any law. It erations of the Sabbath itself, we serves three distinct yet closely connected purposes: 1. As a memorial another: of whom it is said. "The of God's creation in six days, and his rest on the seventh day. If this | Lord God hath spoken:" "Let all purpose be faithfully carried out, the earth keep silence before him," then it becomes, 2. To the chedient. a sign and means of sanctification. If this be fully carried out, it becomes, 3. As set forth in the fourth chapter of Hebrews, a type of heaven. We see no other purpose set forth in the Bible to be served by it.

prove thee, and thou be found a It is said in Ex. 31: 17, that "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." We can God, infinite in all his attributes, not formally enjoin it, yet there are of the Woodbridgetown Church, ble to please God, does not his law could be wearied with hard study many places in which it confirms Eld. Jacob Davis was present at a or labor or hardship of any kind, and endorses it. The same is true meeting held Nov. 8th, 1789, (two But the words are expressive when of the first three commandments. months after the colony left Shrewstified from all things" by the pre- But the words are expressive when of the first three commandments, months after the colony left Shrews- church, and the sending of that ago, where it yet stands.

cloud blood of Christ, has not every applied to men, as to necessity and But as long as the Creator of all is bury,) when, by consent of the brother to the church in Westerly.

"In Plainfield there is a benefit. They are wearied with the living, eternal God, and images | Church of Piscataway, it was work and refreshed with rest. With and likenesses are helpless, perisha- "agreed that there should be a It seems to me that we can not this view, it becomes a very fitting ble beings, and men are disposed to church constituted at George's memorial of the first week of time. love other beings supremely, and Creek, Fayette county, State afore-Nevertheless, we are not so much shut out God from their minds, or said," and also that he assisted in not the thing required here. The once with us universally and quietly concerned to find out men's views use his name irreverently, these the organization of the Woodbridgeobserved, is becoming more like a of the physical necessity or fitness commandments will not be fulfilled, town Church, June 6th, 1790. In a part of a transcript from the minsecular holiday; saloons are kept of the Sabbath, as to find God's and will therefore remains in full biographical sketch of Jacob Davis, view presented in his Word. The Sabbath, then, is not for God's men are liable to forget him as the rial, Vol. 2, page 160, the writer in weekly rest or refreshment or re. Creator of all: as long as he sets speaking of his removal with the which he thinks is good, but his think- to the sea-shore and other resorts calling of the wonders of creation forth the Sabbath as his weekly me- colony from Shrewsbury, says: or the celebration of its completion morial or testimony; as long as man "They stopped a short time in Fayin his rest. It is for man. Not needs such a memorial to stimulate ette county, Pa., generally known as and so with a religious ordinance; indifferent to it all, and is no law of something taken away from man, his memory and fix his attention; as the Red Stone county. They finally but something given to him, (Ezek. long as man is unholy, or liable to settled with their pastor in New 20: 12,) a high and holy gift—sancbe stamped upon it. Not only must differs widely from the other, as to tified and blessed that man may be and means of sanctification; as long reminded weekly of God, and may as he needs the exhortation, "As he led to the statement in the Introreceive his blessing and şanctificacommenced at the beginning of tion. What high benfits !- to re- | ye holy in all manner of conversa- | enth-day Baptist General Conferlogical conclusion that it was not a tion; to be made holy like him; to ulus of hope for the rest that re- of Eld. Jacob Davis in 1774, he with Jewish institution, but was in the be in sympathy and harmony with mains to the people of God, so long the prominent members moved to To the Editor of the Sabbath Recorder: the Creator of all things. Its weeking, omnipotent God-and it is his

tified, and bring such finally to his holy dwelling place—the rest that remains to the people of God. strangely contradictory. If this a foreigner, yet a man? These benefits are for you. For the Sabsign, its privileges, its significations In the early history of Sunday | The law is to keep the seventh day | and obligations was made for man,

through this to sanctify the unholy

and preserve holy such as are sanc-

main in full force.

observance, it was not claimed for holy, and that is what there is of it. any being that is a man; for Adam, it that it was an appointment of God rested on this day, and blessed and for the last man that shall live joined. tween them by the Creator of all, who is no respecter of persons; and gation can be fixed, or the right acts filled up. The first minute in that inative mind, and was only local in part of this law. When the writer it is thus of universal, perpetual, and duties known. teaches his children to work on the equal benefit and obligation. If these views are correct, there is no as the Sabbath of the Lord thy is as follows: "May 13th, 1792. The other Sabbath than God's rest; no God. He rested the last day of the church met in conference at New seventh day shall be exempt from I believe we shall not be able to re other day for it than God's day; no first week, and blessed and sancti- Salem, where the church or the body other authority for it than God's fied its hebdominal return thence- of it is now embodied, this being

word; no other obligation than forward. midst of the Decalogue, showing it truly; it is settled, fixed-no evad. As stated in the last article, the rumored that they have not primitive and simple character. ing worse and worse, until the to have as much force as any other ing it with impunity. It is decided first part of the book of records, only refused to observe Sunday as sinful to work on Sunday was about | church leads in this thing, turning | en in circumstances of awful mani- | that can not lie; "verily."

1. God has Sabbaths.

ference special attention, as many convenient and appropriate ark or not till then, look for the appropri-

mandments of God, and believing

vania, but some time since * Ston-

ingtown aforesaid; Joseph Maxson,

a ministering brother in the church

page are illegible, Elizabeth Brand,

Maxson. These were the sisters.

These persons with others have from

deavored to uphold the public wor-

the ministering brethren amongst

the Scriptures, preaching and ex-

being in the above noted circum-

stances, there had been discourse at

that they might be capable of ad-

ministering the holy ordinances

may be found willing to join them-

selves to the Lord, considering it

7. The day is to be remembered. even its presence in other than its appropriate nation was attended suaded in his own mind to agree ince of East New Jersey, whose with the curse of God; and men were severely punished for looking with the multitude, so as to have ville, at 8.20, we started on the Erie nature of the tables on which it was any day of the week, so long as they agree to call it a sevently written; from the fact that no huleft to the fluctuations of the human will; the will of God alone is consulted, and his will expressed in the revision; and from its expensive, careful, peculiar, sole and awful protection and preservation, may be it point out precisely. Remember seph Davis, a member. These were keep Saturday as the Sabbath, then the time. Do not forget that God the brethren * and the sisters were they will be all right. There is norested the last day of the first week. and that he enjoins upon all men to remember the exact prescription. "Remember;" do not forget to keep the seventh day according to the of James Davis, Elizabeth Davis, * commandment: do not forget, either law, were so severely and frequently by effort or carelessness, and so work on the seventh day, and then think their first settling in this place enthat you can with equal or greater acceptance with God and usefulness to men, keep the first day of the

8. The head of the family is made them, by joining in prayer, reading responsible for the rest of all under his control-for son, daughter, manservant, maid-servant, cattle, and another. The persons above named,

a day being put for a year, "until

last three verses); and from the fact

that no change or abrogation of

the institution or day has ever been

mentioned in the Bible, may be in-

ferred that it is in God's mind of

right. But aside from any consid-

may both judge and learn that the

God who will not give his glory to

(Hab. 2: 20,) has not substituted

any supreme lawgiver, but re-

quires all, both great and small, to

hear and obey without seeking ex-

cuses, evasions or variations. "Add

thou not unto his words, lest he re-

9. Whatever the Sabbath is it is represented as unchangeable. It is some times of the need of choosing throughout their generations; or, and appointing persons to the work was first made a page of the State great importance, and unalterably as expressed in another verse, "for- of the public ministry amongst them,

To be continued.

SEVENTH-DAY BAPTISTS IN WEST IV. New Salem Church-continued.

their duty so to do. As before stated, the New Salem Then follows the record of the re-Church was not a new organization, moval of two families to Pennsylbut was composed of the main body vania in 1745, and also of the apof the Church in Shrewsbury, N. J. pointment of a day of fasting and which moved from that place, taka meeting for public humiliation ing its records with it, and with its and prayer, on account of "the awpastor, Jacob Davis, settled at New ful dispensation of God on us and Salem. It seems, however, that on the land in general, by withholdthey did not go direct to New Salem. ing rain and sending drouth on the but that at least some of them stopland," in 1746, " which was attended The Sabbath day is spoken of as ped for a short time in Fayette at the time and place, and the Lord the Sabbath in numerous places in county, Pa., where some Sevenththe Old Testament, and some places day Baptists from Piscataway had was pleased to return his mercy to not suppose that the omnipotent in the New. Though the latter does settled; for, according to the record us, graciously sending a pleasant day following." Next comes an acwith a letter asking the advice and tion took place at Westerly, July 13th, 1746. There is copied here utes of that church, showing the acknowledgment for the Memoria force. So the fourth; as long as in the Seventh-day Baptist Memobecome so, and needs a sign, time Salem, Harrison Co., Va." The above mentioned facts, probably, in 1743, but he declined ordination that hath called you is holy, so be duction to the History of the Sevin 1752, aged sixty years. tion;" as long as he needs the stim- ence, that, "Soon after the ordination SUNDAY IN PLAINFIELD, N. J. he needs the Sabbath of the Lord | Fayette county, Pa., and became the

must continue during the existence ly return is the Creator's memorial thy God to accomplish all these di- Woodbridgetown Church; after to be interviewed by a reporter of adopts for its chief metto: "Boodvinely declared designs; and the wards some removed to New Salem, the Sun. He said it was rumored schapt Zijn heil van dag tot dag." fourth commandment, not yet hav- Va., and became the foundation of that the observance of the seventh Ps. 96: 2. It will be a good thing sign that he is holy and intends ing its design fulfilled, will also re- the church in that place." But the day in Plainfield was causing some for the cause if Bro. It is able to records of the Woodbridgetown disturbance, and not knowing but continue to publish it with its now "And God blessed the seventh Church show that its constituent we might be subject to persecution, day, and sanctified it; because that members were Eld. Samuel Wood- as in Pennsylvania, the editors of in it he had rested from all his work bridge, Stephen Dunham, Samuel the Sun thought best to send over law it as they do the Subbath and which God created and made." Gen. Fitz Randolph, Margaret Fitz Ran- for the facts. He asked me for the The Sabbath of the Lord thy God 2: 3. "Remember the Sabbath dolph, John Morris, John Patterson, facts, which I gave as nearly as I was the seventh day, the last day day to keep it holy. Six days shalt Anna Woodbridge, Jonathan Pres- could. He also asked for a staterecord of their sayings and doings. dicts the statements of this law by of the first week, when only one thou labor and do all thy work; but ton, Elizabeth Brand, Obed Mere-ment of our views, our authorities, man had been created to keep it; the seventh day is the Sabbath of deth, Sally Patterson, John Sturges, and how the Sunday came into popthen it was blessed and sanctified the Lord thy God; in it thou shalt James Dunn, Cornelius Williams, ular use. I gave him an off-hand because God had rested. Yet it not do any work, thou, nor thy son, Job ---, Mary Griffin, and Rhoda talk in answer. He wrote as I was all for man. It was command- nor thy daughter, thy man-servant, | ---; and that most, or all of them, | talked, but I did not see his report ed to man because that "in six days nor thy maid-servant, nor thy cat- were previously members of the of my little speech, so as to correct the Lord made heaven and earth, tle, nor thy stranger that is within Church in Piscataway, N. J. The any inaccuracies. In a subsequent I have much work and much med ing said about it. Even its advo- tory upon all men, in all ages of the the sea, and all that in them is, and thy gates; for in six days the Lord beginning of its records is as fol- issue of the Sun, I find the report dling, but specially during the last cates do not claim that it teaches | world, and under all dispensations? | rested the seventh day. Wherefore | made heaven and earth, the sea, and | lows: "This is a Record of the pro- of the interview, and find it subanything of a positive nature about | Can we take out one, and say, this | (for these reasons) the Lord blessed | all that in them is, and rested the | ceedings of the first Seventh-day stantially correct, and think you | this country, in consequence of the it. They admit there is no com- is obsolete and no longer binding the Sabbath day and hallowed it." seventh day; wherefore the Lord Baptist Church * * * the inhabit- will be willing to reprint it in the upon the conscience?" and vet he Reader, is there anything in all this blessed the Sabbath day and hallow- ants of the western waters of the RECORDER. It will sufficiently exdoes this very thing. The command to be desired, as in any way bene- ed it." Ex. 20: 8-11. "Verily my State of Pennsylvania, agreed and plain itself. I am not responsible passage they quote in its favor all is to keep the seventh day holv. and ficial? And are you a Jew-a man? Sabbaths ye shall keep; for it is a concluded upon by some members for two or three inaccuracies, e. g., These benefits are for you. Are sign between me and you through belonging to a church of Christ in that the Plainfield Seventy-day you are speaking of in your letter you a Gentile, an alien, a stranger, out your generations, that ye may the State of New Jersey, township Baptist Church is "the largest and I have sent for the bound volume know that I am the Lord that doth of Piscataway, of the same faith and wealthiest of this sect in New Jersanctify you." Ex. 31: 13. These order." This is an entirely different sey"; that the Seventh-day Bapforcing Sunday observance, and you in it is binding. Take the day out bath, whatever its character, its de- three texts present several thoughts: company from that named in the tists have a large and flourishing Salem Church records as constitut- church in London; that Rev. Dr. 2. Men are required to keep his ing the colony from Shrewsbury. Maxson is now President of the Sabbaths, but no others are here en. Again, the company from Shrews. Pastors' and Superintendents' Union bury took with them their book of in Plainfield. He was the president records, which continued to be used last year. way be designated before any obli- by the Church at New Salem until

New Jersey, more fortunate than | book following the record of the re protected by a special clause in the 4. The seventh day is designated moval, as given in my last article, prosecution for working on Sunday. The largest and wealthiest congrethe first opportunity of coming units in Plainfield, and many of the Lord will soon add also the other 5. The obligation is, therefore, der regular discipline in church orto that church. It has lately been

Griffin when he came in. So she particularly the holy seventh-day Yet, if they should wash on Sun-Sabbath, with the rest of the com-days and hang their garments in was embarrassed, and as I was not mandments of God and believing the back yard, for that is where at home, nobody did comprehend It is not said that men may keep a and practicing the holy ordinances day, or some day; or, beginning of the gospel of Christ * the doctrom some time on which they can trines thereof, inhabiting at Maunaclothes are usually hung to dry, I | what "that strange man had to do agree they may, or not, as shall seem squam, Shark River, and places ad-good, if every man be fully per- jacent in Shrewsbury, in the Prov-I send vou again my weekly pa

of our people do happen to hang misunderstanding. out any clothes on sunday, it is not I send you again with the multitude, so as to have union, keep a seventh part of the time thenceforward, so long as they From the manner of the delivery of the Decalogue; from the durable can agree, and make any changes to nature of the tables on which it was any day of the week, so long as they church in Westerly * * This is a list of the names that came and never been more pleasantly situated. We are on the best possible terms cept some Baptists, almost nobody of the gospel and formerly an elder | with the churches of other denomi-Arriving at Corry, Pa., we stopped man hand was permitted to try its part of the time. It is not of a Chri- * Christ in Pennsyl- nations. I frequently occupy the other denominations are too averse. infinisters of the place when they are temporarily absent, and they do the same for me sulted, and his will expressed in the commandment is enjoined upon human memory. Remember the day "In it thou shalt not do any work." The and it point out precisely. Remember seph Davis, a member. These were the sulted, and his will expressed in the a ministering brother in the church a ministering brother in the church a ministering brother in the church as member, and they do the same for me when I am away and on Sunday our church is occupied by the Baptist congregation of the Rev. Dr. Robert Lowry. They differ with us only on the day set apart to be kept sacred. When I am away and on Sunday our church is occupied by the Baptist congregation of the Rev. Dr. Robert Lowry. They differ with us only on the day set apart to be kept sacred. When I am away and on Sunday our church is occupied by the Baptist and people ask:

"Has any of the rulers and ministers descause the when I am away and on Sunday our church is occupied by the Baptist congregation of the Rev. Dr. Robert Lowry. They differ with us only on the day set apart to be kept sacred. When I am away and on Sunday our church is occupied by the Baptist congregation of the rulers and ministers down the substitute that they are the substitute the substitute that they are the substitute that t Elizabeth Davis, wife of - [a num.] where in the Bible any command ber of names at the bottom of the for the observance of the first day of the week as a sacred day. The page are illegible], Elizabeth Brand, apostles did not so keep it. But Mary Stillman, Judeth Davis, wife we have authority in the Sacred Book for keeping the seventh day. In the second chapter of Genesis it says: "And on the seventh day made; and he rested on the seventh day from all his work which he had ship of God at appointed places on made. And God blessed the seventh the Sabbath day, with the help of day and sanctified it." Again in the Book of Expans, twentieth chapter, it says: "But the seventh day is the Sabbath of the Lord thy my work finished, methinks. God." It is, therefore, a part of the I am longing for the names pounding the Word of God one to Decalogue, a portion of the great

ish Parliaments, as far back as the fifth century, the seventh day is al-Seventh-day Baptists, but give me the liberty to use it where I mean ways designated as the Sabbath. The religious observance of Sunday t to be the best in time. Tracts ı Hollandais I willingly, very willaw in Rome in the year 321, during ngly, will distribute. Dear broththe days of Pope Gregory and when er, let us pray the one for the other. Greet them that are with you the pagan Emperor Constantine was on the throne Sunday was Yours for Christ and truth. amongst themselves, and to such as then one of the church festival G. VELTHUYSEN days, and kept in commemoration The same day THE SOUTHERN ILLINOIS YEARLY was kept by the pagans for the worship of Baal. Pope Gregory, The Southern Illinois Yearly Meetthinking by a ruse to convert the

pagans to Christianity, asked the Emperor Constanting to make Sunday the legal day of worship, be-1877, at 11 o'clock A. M. lieving that, by so doing, he could easier get the pagant to worship his God, and that there would be no real change for the Christians, who recess to 5 o'clock P. M. already observed Sunday as a sacred festival day. At five o'clock, the Meeting was "The Seventh-day Baptists have a large and flourishing church in London, of which the Rev. Wm.

Jones is pastor. They are also to be found in goodly numbers in Scot and refreshing rain the night and land, in Russia, and in Austria. In this country, four years ago, we celebrated our bi-centennial, and and R. Lewis, Clerk. count of the choice of John Davis our first church was built at New to fill the office of an elder of the port, R. I., over two hundred years

composed of the pastors and superassistance of that church in the mat- several denomination, and the Rev. ter of his ordination. The ordina. Dr. Maxson is its president."

> LETTER FROM HOLLAND. Of the many letters received in

of the resurrection.

action of the church in the case, but sent abroad, one recently came to a leaf containing a part of it is gone. hand from a Baptist minister in The minutes may be seen in the Holland, which, though private, is biographical sketch of John Davis, with the writer's permission, forin the Seventh-day Baptist Memori- warded to the RECORDER. Lest the al. Vol. 2, page 158. In the bio- letter lose some of ite native force course, with W. F. Vancleve as algraphical sketch just mentioned, it it is given as he wrote it. Mr. stated that this same John Davis Griffin, who is mentioned, is from had been chosen a candidate for Pardee, Kansas. On leaving us the ordination by the Westerly Church, other day, I requested him to call upon Mr. Velthuysen, though some at that time. He died at Squam what out of the line of his European tour. He did so and writes that he found our Sabbath friend a talented and godly man, His weekly paper looks well; it is a four-page paper, eleven by sixteen inches, and new reform, the Sabbath question introduced into it. Many will out Sabbath-keepers, but It pray that de Boodschapper may be sustained. W.M. Jones.

MILL YARD, August 30th, 1877. HAARLEM, Holland, Ang. 20th, "77. REV. W. M. JONES, London: Dear Brother,-Against my de sire, I felt obliged to wat till to-day before I could answer your good letter of the 13th inst. Ordinarily

also with the brethren Baptists in publication of the traction the Sabbath: so time is very prepious. Once more I thank you for the treatises you had the kindness to send me. The post bill of 1s. 6d of the Memorial, part 1 1 thought

here came together to speak about the Sabbath question. The Lord be praised! we have had a good meeting. The spirit of the dis-"The Seventh-day Baptists of out any unbrotherly feeling, as much as I could observed. We have resolved to meet with again about the matter Sunday, 26th inst. D. V Three brethren and eight sisters main in communication with the Sunday keepers. We should have Lord will soon add also the others best inhabitants of that place belong to walk with us. Some people are feeble, but some others averse, say

though they never did dielieve so

does not yield as much as it costs would subscribe. In Holland, the therefore they will not read Baptist very much despised, because the very few abonnents [subscriptions schapper must perish, he shall perish with honor; better to die in the service of the King, than living as this divine power comes in. Through a fawner. Every week I send per post 500 copies in all directions through the Netherlands. I have got 250 subscribers. The paper costs me nineteen guilders a week, the Lord helps me, I will go on, although nobody would be subscriber. I have given myself and all what I possess in the service of the Lord. When I must say, "Lord, I can not are trying in the wrong way. Eaith onger, I have no force," then I have

Sabbath-keepers in Holland. I have an abstract desire. It is a thing of never heard of a single one. Please growth and development. "First o send me your historical article on the blade, then the ear, after that

ing met with the Church at Enon,

preached by M. B. Kelly, from Heb. | Christ, rejoices to believe. Whose 4: 9, after which the Meeting took ever sees the riches of God's good

called to order by M. B. Kelly, der care over all his children, be former Moderator. Churches called, and names of

Meeting was permanently organized strengthen and develop faith. To by electing M. B. Kelly, Moderator, study God's providences in human

on Resolutions.

tember, 1878, at 11 o'clock A. M. Voted, that R. Lewis be appoint to faith, and so to deep spiritual ed to preach the Introductory Dis-life.

On motion, the Moderator invited Brother and Sister James Lowery, Sabbath-keepers from Crab Orch- strongest faith, and intensify the ard, to seats with us.

On motion, adjourned to First- lieve that God has care for men in day morning at 9 o'clock. Prayer general, study until you can see that by W. F. Vancleve. FIRST-DAY-MORNING SESSION.

by E. Dilday.

Resolutions was called for, which report was received as follows, and that "whosoever" includes yourthe Committee discharged: Your Committee on Resolutions beg leave to submit the following report : 1. Resolved, That we hold it to be the

duty of the little churches represented in this Meeting to institute and maintain Sabbath schools and weekly prayer meetings in their midst.

2. Resolved, That we believe the most thize with our brethren in Pennsylvan

who are being persecuted for the truth's

sake, and that we will remember them in our prayers to God.

4. Whereas, we learn there are various Resolved, That we urge upon our ministers to visit and labor in such neighbor hoods, and that we earnestly recommend

5. WHEREAS, there is great religious dearth in our land; therefore,

Resolved, That we recommend to the ministers and members composing this Meeting more earnest consecration in the 6. Resolved, That our sincere thanks are due the kind brethren and friends at we have been entertained during this

Voted, to consider the foregoing esolutions by items.

Kelly, adopted. The second resolution was, after and growth and peace and rest will emarks by W. F. Vancleve, and R. | all find a place, and bring unnum-Lewis, adopted. The third resolution, was, after

remarks by W. F. Vancleve. M. B. Kelly, and R. Lewis, and adopted by a rising vote, in which many of the congregation joined: The fourth and fifth resolutions

were adoped without remarks. The sixth resolution, after remarks.

Voted, that the Clerk send the

Pleasant Hill-E. Dilday, Samuel Will. ams, Lavinia Williams, a

man.

Harrisburg—D. B. Grace and wife.

Raleigh—F. F. Johnson. In addition to the Introductory we had, during the Meeting, preach. ing by R. Lewis, W. F. Vancleve. E. Dilday, F. F. Johnson, and M. B. Kelly. The devotional exercises were generally earnest and instruct. ive; the attendance, especially of evenings and First day, was good: the congregations were orderly and attentive; and, altogether, we he. lieve a good impression was made in the community. We trust also that the brethren returned to their respective homes strengthened and encouraged in the work of the Mas. ROBERT LEWIS, Clerk

THE REMEDY OF FAITH

BY A. H. LEWIS. The presence of the Divine Spirit n the soul is the only source of true, deep spiritual life and purity. Faith is the door through which faith men see God, and take hold upon truth; hence there can be no deep, vigorous soul-life where faith does not abound. It is, in a certain sense, the all-embracing element.

But you say, "I can not believe, I am full of doubt, and faithless. I try to believe, but can not." You can not be forced by an arbitrary act of will, or a blind impulse, or the full corn in the ear," is a principle which applies to the growth of faith as much as to Christian life in general. The ordinary laws of mind and soul are not set aside in matters pertaining to religion. Among the things which are essential to the development of the faith faculty may be mentioned: Acquaintance with God. Our

Father has revealed himself in order that men may believe; and faith Johnson county, Friday, Aug. 24th, grows most vigorously in the light of revelation. Whosoever knows The Introductory Discourse was the power of the divine mercy in ness, the perfection of his justice, his measureless power, and his tenlieves, and longs for power to believe more and more. Therefore, delegates enrolled, after which the the study of the Bible is sure to life is to "know that he doeth all On motion, the Moderator ap things well," knowing which none pointed W. F. Vancleve and D. B. can fear to trust him. But God Grace a Committee on Religious comes nearer to us in Christ than in any other form of revelation. Com-On motion, R. Lewis, W.-F. Van- panionship with Christ, through cleve, F. F. Johnson, and the Mod- meditation and silent communion, erator, were appointed a Committee promotes the growth of faith, as sunlight promotes the growth of On motion, agreed to hold the all things in nature; therefore, the next Yearly Meeting with the study of the Gospels is always most Church at Villa Ridge, Pulaski helpful to faith. But all of Ged's county, commencing on Sixth-day Word, all forms in which he has before the fourth Sabbath in Sep- revealed himself, and all phases of truth, are to be sought after as aids

If you find yourself unable to believe through want of acquaintance with God, select that form of truth concerning which you have the culture on that point. If you beyou are included, and that even "the hairs of your head are all Met as per adjournment. Prayer numbered." If you accept the truth that Christ died for all, and that The report of the Committee on whosoever will, may come, it will not take long for your heart to learn

self, and hence the comforting truth

that Christ is your own dear Savior. In all these different processes by which you come more and more into the sunlight of God's presence, and dwell there, you will be, both consciously and unconsciously, growing in true spiritual life. The Christian graces for which you have prayed in vain, will spring up luxuriantly from the soil of the heart which is thus warmed in the divine sunlight. The strength of soul for which you have longed will come; not all at once, but surely. Duties that were neglected entirely, or done reluctantly, as irksome, you will seek after, and rejoice that you are permitted to work for Christ. In time, such strength, in God, will come, that you will be enabled to count it joy when you are tempted, because temptation and sorrow and storms will bring you nearer to him in whom you have learned to believe with an unfaltering trust. Cease to pray for faith and spiritu-The first resolution was read, and, all growth in a cold and perfunctoafter comments by F. F. Johnson, ry manner, and draw so near to God, D. B. Grace, E. Dilday, and M. B. that his blessed presence will give your soul new life, in which faith bered blessings.

Now READY-The International Sabbath-school Wall Map, being the journeys of St. Paul, and map of the Scripture world, carefully compiled from the great works of Conybeare & Howson, and Thomas Lewen, and specially designed to illustrate the International Sunday-school Lessons. Size, 40x60 inches. The names of places are in large bold

gions, from the first to the The first missionary society. formed in heaven, when the bl Son of God was sent out to gelize all the nations." He said: "But it is a great pity there are some anti-foreign mi Baptists. There are less than t used to be; there ought to be no Then the pastor of the church's "For very good reasons there less anti-foreign mission Bant than formerly, for an anti-fore mission organization can not p per; consequently, all such are ing out. Why, we owe our g success of the past fifty years to foreign mission enterprise." read over the last reports "North China," my face bu with shame. Thirty years ago started a North China mission as good prospects as did the T day Baptists, with the exception money. Now they have over a sc of churches with well sustained tors; boys' and girls' schools, B women, evangelists, and physicis And we have not over twenty m bers, one Bible reader, and evangelist. Just because we

HOME NEWS.

Ohicago, Ill.

An interesting monthly

was held last evening in th

tennial Baptist Church here.

a Seventh-day Baptist, by

tion, had taken part in the mo

a Christian clergyman arose

said: "I have always taken

interest in the study of foreign

SEPTEMBER

regard to foreign missions. Chicago is a better city than o would suppose from reading t local newspapers. After living he two weeks, and having been d more or less every day, riding in street cars more than twenty time walking long distances on the street viz: Washington, Adams, Jackson Madison, Monroe, Van Buren, H. rison, Randolph, Hoyne, Seeley, S. gamon, Ada, Elizabeth, Ann, Co gress, and many others, calling fro door to door, I can yet say I ha not heard any profane language, seen a person drunk; nor have seen any quarreling. There was good deal of anxiety manifest if two days after the savings ba failed, and many were weeping, l I saw no signs of violence. The fore I can but think Chicago's ed

too much afraid of being libera

THE NORTH-WESTERN ASSOCIATION SABBATH-SCHOOL BOARD. The Sabbath - school Excentive Board of the Seventh-day Baptist the house of Wm. C. Whitford, in

ors are sometimes its enemies.

Milton, Wis., Aug. 27th, 1877, at 2 o'clock P. M., and organized for the Associational year. The following were appointed officers of the Board:

Chairman-W. C. Whitford, of Milton. Recording Secretary-L. T. Rogers, of Members present-Wm. C. Whit-

ford, O. U. Whitford, Varnum Hull-E. M. Dunn, Albert Whitford, E. P. Clarke, S. G. Burdick, L. T. Rogers Communications were read from Geo. J. Crandall of West Hallock, Ill., and from W. C. Titsworth of

The annual report of the Board of last year was read by the Secre-

It was voted that E. M. Dunn of Milton, and G. J. Crandall of West Hallock, be a committee to arrange for holding Institutes, to conduct the same, and to visit Sabbath schools, with power to ask the aid of others to co-operate in this work The Corresponding Secretary was instructed to prepare a circular to each Sabbath-school, describing the

Institute work, and the visitation proposed to be done during the year and requesting each school to fur nish funds to meet these expenses and visitations, at the rate of three cents per member. It was voted that five members of

this Board shall constitute a quo rum, for the transaction of business The Recording Secretary was in structed to prepare an abstract o the proceedings of this meeting

Adjourned to the call of the chair W. C. WHITFORD, Chairman. Gus LEVERING NOT CHARLE

Ross.—The publication of a dis

Patch from Springfield, Ohio, stat

for publication.

ing that the sheriff was on his way to Philadelphia with a boy who was supposed to be the long-lost Char ley Ross, stirred up the public in terest in the case to a remarkable extent. The Ohio boy goes by the name of Gus Levering. He is about seven years old, quite stout in build with light complexion, light curly hair, and hazel eves somewhat light er than those of the Ross children has been for the past six month in charge of a Mrs. Wilson, a resident of Springfield, who declines t give any account of his antecedents

child and the published pictures o Charley Ross, and suspecting that he was not properly in the custod of M. Mrs. Wilson, who told severs fferent stories as to where she go him, entered into correspondence with Mr. Ross on the subject, and had the child taken into custody hr. Beehtel was so strongly in pressed with the idea that he ha and the true Charley Ross, the determined to take him to Phili hose, he found on the porch M hose and his two brothers, Walt hose, the elder brother, who was he wagon with Charley when I have abducted, two or three other hildren of Mr. Ross, Dr. Willia Dunton, the family physician, wh

The earliest suggestion that it was church reforms her own ways. The commandment. The ten were giv- by the eternal, omniscient, holy one which is there described, is a history their day of worship, but also that before I had received the tracts on minutes of the Meeting to the RE. letters, and can be read 50 to 60 the Sabbath. The Lord may give of the origin and proceedings of the ing day, and on that day they have us wisdom and fidelity. Tit. 3: 10 feet. To properly bring the lessons CORDER, with a request for their the year two hundred, and this by a from the plain words of the com- festations, such as attended the giv- 6. It is for man's benefit. "It is church, rather than minutes of ornamented their grounds with all 11; Jude 22, 23 Dest brother, before the school it is indispensable. single individual. The arguments in favor of the observance of Sunday, as they are now advanced, are of comparatively recent date. The of comparatively recent date. The of comparatively recent date. The holding that the Sahhath was compared to the church of comparatively recent date. The comparatively recent date the Sahhath was compared to the church of comparatively recent date. The comparatively recent date the Sahhath was compared to the church of comparatively recent date. The comparatively recent date the Sahhath was compared to the church of comparatively recent date. The church of comparatively recent date the Sahhath was compared to the church of comparatively recent date. The church of comparatively recent date the Sahhath was compared to the church of On motion, adjourned to meet Sent by mail on receipt of price. with the Church at Villa Ridge, at | 1. Plain black, on cream tinted paper, \$1; 2. With colored lines, show-The following is a list of the ing the Apostle's various journeys, churches and messengers of which \$1 50; 3. On fine white muslin, \$2; This whole law was originally writ- make him so; and that he sets apart lible, but their places will be desig- "There is not the least foundathe commandment. passed away with the Jewish polity, is the older one; the one holding the doctrine that the Sabbath is a law of perpetual obligation, but law of perpetual obligation is imply a Jewish institution, and passed away with the Jewish polity, is the commandment. This whole law was originally written by God, on tables of stone preton tion for any such report. Monday the foundance of the settlement and the best sapart to place will be designated by the commandment. We were very glad by learning the command the commandment. We were very glad by learning the commandment. We were very glad by learning the command the commandment. We were very glad by learning the command the com

Harrisburg—D. B. Grace and wife. Raleigh—F. F. Johnson: In addition to the Introductory. we had, during the Meeting, preaching by R. Lewis, W. F. Vancleve, E. Dilday, R. F. Johnson, and M. B. Kelly. The devotional exercises were generally earnest and instruct. ive; the attendance, especially of evenings and First day, was good: the congregations were orderly and attentive; and, altogether, we believe a good impression was made in the community. We trust also that the brethren returned to their respective homes strengthened and encouraged in the work of the Mas. ROBERT LEWIS, Clerk.

there are some anti-foreign mission Baptists. There are less than there used to be; there ought to be none." Then the pastor of the church said: THE REMEDY OF FAITH. For very good reasons there are BY A. II. LEWIS. less anti-foreign mission Baptists The presence of the Divine Spirit. than formerly, for an anti-foreign n the soul is the only source of mission organization can not prostrue, deep spiritual life and purity. per; consequently, all such are dy-Faith is the door through which ing out. Why, we owe our great this divine power comes in. Through necess of the past fifty years to our faith men see God, and take hold foreign mission enterprise." As he upon truth; hence there can be no read over the last reports from deep, vigorous soul-life where faith "North China," my face burned does not abound. It is, in a certain with shame. Thirty years ago we sense, the all-embracing element. started a North China mission with But you say, "I can not believe. is good prospects as did the First-Lam full of doubt, and faithless. I day Baptists, with the exception of try to believe, but can not." You money. Now they have over a score are trying in the wrong way. Faith of churches with well sustained pascan not be forced by an arbitrary tors; boys' and girls' schools. Bible act of will, or a blind impulse, or wongen, evangelists, and physicians. an abstract desire. It is a thing of And we have not over twenty memgrowth and development. "First bers, one Bible reader, and one the blade, then the ear, after that evangelist. Just because we are the full corn in the ear," is a princitoo much afraid of being liberal in ple which applies to the growth of regard to foreign missious. faith as much as to Christian life in Chicago is a better city than one general. The ordinary laws of would suppose from reading the

mind and soul are not set aside in local newspapers. After living here matters pertaining to religion. two weeks, and having been out Among the things which are essenmore or less every day, riding in the tial to the development of the faith street cars more than twenty times, faculty may be mentioned: walking long distances on the streets, Acquaintance with God. Our viz: Washington, Adams, Jackson Father has revealed himself in or-Madison, Monroe, Van Buren, Harder that men may believe; and faith rison, Randolph, Hoyne, Seeley, Sangrows most vigorously in the light gamon, Ada, Elizabeth, Ann, Conof revelation. Whosoever knows gress, and many others, calling from the power of the divine mercy in door to door, I can yet say I have Christ, rejoices to believe. Whosenot heard any profane language, or ever sees the riches of God's goodseen a person drunk; nor have I ness, the perfection of his justice. seen any quarreling. There was a his measureless power, and his tengood deal of anxiety manifest for der care over all his children, betwo days after the savings bank lieves, and longs for power to befailed, and many were weeping, but lieve more and more. Therefore. I saw no signs of violence. Therethe study of the Bible is sure to fore I can but think Chicago's editstrengthen and develop faith. To ors are sometimes its enemies. study God's providences in human life is to "know that he doeth all things well," knowing which none

THE NORTH-WESTERN ASSOCIATION SABBATH-SCHOOL BOARD.

HOME NEWS.

Chicago, Ill.

SEPTEMBER 6th. 1877.

The Sabbath - school Executive the house of Wm. C. Whitford, in Milton, Wis., Aug. 27th, 1877, at 2 o'clock P. M., and organized for the Associational year.

The following were appointed officers of the Board: Chairman-W. C. Whitford; of Milton

Recording Secretary -- L. T. Rogers, of Corresponding Secretary—O. U. Whitford, of Walworth.

Members present-Wm. C. White ford, O. U. Whitford, Varnum Hull, E. M. Dunn, Albert Whitford, E. P. Clarke, S. G. Burdick, L. T. Rogers. Communications were read from Geo. J. Crandall of West Hallock, Ill., and from W. C. Titsworth of Farina, Ill.

The annual report of the Board of last year was read by the Secre-

It was voted that E. M. Dunn of Milton, and G. J. Crandall of West Hallock, be a committee to arrange for holding Institutes, to conduct the same, and to visit Sabbathschools, with power to ask the aid of others to co-operate in this work. The Corresponding Secretary was instructed to prepare a circular to each Sabbath-school, describing the Institute work, and the visitation proposed to be done during the year, and requesting each school to furnish funds to meet these expenses and visitations, at the rate of three cents per member.

It was voted that five members of this Board shall constitute a quorum, for the transaction of business. The Recording Secretary was instructed to prepare an abstract of the proceedings of this meeting for publication.

Adjourned to the call of the chair. W. C. WHITFORD, Chairman. L. T. ROGERS, Rec. Sec. GUS LEVERING NOT CHARLEY

Ross.—The publication of a dispatch from Springfield, Ohio, stating that the sheriff was on his way to Philadelphia with a boy who was supposed to be the long-lost Charley Ross, stirred up the public interest in the case to a remarkable extent. The Ohio boy goes by the name of Gus Levering. He is about seven years old, quite stout in build, with light complexion, light curly hair, and hazel eyes somewhat lighter than those of the Ross children. He has been for the past six months in charge of a Mrs. Wilson, a resigive any account of his antecedents. Mr. Perry Bechtel, noticing something of a resemblance between the different stories as to where she got him, entered into correspondence with Mr. Ross on the subject, and had the child taken into custody. Mr. Bechtel was so strongly im-Pressed with the idea that he had

had known Charley from his birth, and several of the neighbors who had also been familiar with Charley. These all examined the boy closely An interesting monthly concert and all at once decided that he was held last evening in the Cen- was not Charley Ross. He was pennial Baptist Church here. After then taken up stairs to the second conversation with him, and examtion, had taken part in the meeting, a Christian clergyman arose and declared positively that he was not said: "I have always taken great her boy, and called attention to sevsions, from the first to the latest. her voungest child, Christine, who The first missionary society was she says looks strikingly like Charformed in heaven, when the blessed Son of God was sent out to evanwrists and ankles were thick and gelize all the nations." He then stout, while Charley's were uncommonly slender and delicate. She said: "But it is a great pity that was positive that she could not be fully borne out by all those present who had known Charley.

WAR NOTES OF THE WEEK.

Suleiman Pasha telegraphs from Shipka Pass: Cannonading began again Saturday, and continued Sunday. A prisoner states that the effective strength of most of the Russian battalions has been reduced by a half. The Bulgarians also suffered cruelly.

A correspondent writes Friday, that Suleiman Pasha has abandoned the attempt on the Russian position in Shipka Pass, and left the neighborhood of that place. Some say he is at Kazanlak, others that he is are cognizant of the facts are very seeking another pass. The correpondent believes that he is reorganzing his shattered forces. An official dispatch announces

that the Russians have reoccupied tional institution, known as the Con-Sukum Kaleh. The Abchasian coast is now clear of Turks and the insurection in the interior suppressed. An official estimate of the Russian loss at Shipka Pass is 1,200 killed

and 3,000 wounded. The Russian official bulletin of repulsed after four hours fighting. The same day a small Turkish force vas repulsed at Tahrim. On the th, the Turks attacked the Russians near Rustchuk, along the whole line. The Russians after six hours were compelled to retreat with great loss. At Oblanowo the Russians repulsed the attack and held their positions. The Russians lost 1,000 men at the capture of Lovatz. The Turkish loss was great, including a hundred

The Russian success at Lovatz places Osman Pasha in the awkward and attractive sister to this conclu na or attempted withdrawal might last Monday night, and no trace of result in the destruction of his army. unless the Russians are compelled to weaken their forces on that side, in order to meet Mehemet Ali's advance from Rasgrad. The latter seems to place the Czarowitz's army n a position very similar to Osman Pasha's.

crossed Kara Lom to Polomarca. These are understood to be operating against Biela, but they jeopardwhole Russian campaign east of Yantra, as well as communi

Mehemet Ali telegraphs from Kechlowa that Eyout Pasha defeatost 3,000. The commander of their

cavalty was killed. We lost 900. Ahmed Pasha repulsed a Russian attack at Kadikoi, near Rustchuk, Sept. 4th. The Russians lost 1,000 men. The Turks have obtained still further command of the Gabrova road to Shipka Pass. Prince Meretinsky telegraphs,

Loftcha has been taken after twelve hours' fighting, despite its natural | was seen no more." strength and the stubborn resistance of the Turks. Shobeloff was hero of the day. The Russian loss is not ascertained. General Kasgeldiajeff was wounded. A Russian official bulletin says:

Thursday evening the Russians approached Plevna, and working all night unobserved, erected batteries on the heights surrounding the batteries opened Friday a cannonade, which continued all day. The Russian losses were slight. The artillery engagement continued all Saturday. In the evening the Rusof the town with a loss of 500.

WHO IS OSMAN PASHA?

The question has been asked, Who is this Osman Pasha, that has become so conspicuous in the Turkish army?" Newspapers have published statements that he is not Genone Col. R. Clay Crawford. Hear what is said of him:

The Avalanche, of Memphis Tenn., contained a sketch of Col. R. Clay Crawford, said to exist in the person of Osman Pasha. Crawford's father was a school teacher in Rogersville, Tenn., where Robert's boyson, about '49, gave young Crawford an appointment to West Point. There he resisted arrest for dereliction of duty, and was expelled. A few years later, he was sentenced for robbing the mail, and in a few weeks escaped from continement. In '63, he burst in on Rogersville as a dashing colonel and chief of artillery, on some Federal general's staff, and carried things with high hand among the old citizens of Hawkins commanding Fort Ellis, states a county. After the war, he figured | courier, just in, reports Gen. Howin the wild raid of plundering over ard on the Yellowstone opposite the dent of Springfield, who declines to the Rio Grande. Here all trace of

the bold rider was lost. The Courier-Journal, of Louiscreditable gentleman, wherein he ing slowly down Clark's Fork. Stur-Charley Ross, and suspecting that claims to be well acquainted with be was not properly in the custody of Mrs. Wilson, who told several tive of Hawkins county. Tenn. tive of Hawkins county, Tenn., named R. Clay Crawford. He was colonel of a regiment of artillery during the rebellion, and afterwards entered the service of the Liberal government. He created consider found the true Charley Ross, that Mexico, passing his forces over the

Turkish army at Plevna. Gen. Joseph F. Reynolds, a lawyer at Chicago, was intimately acquainted with R. Clay Crawford, who joined the Sixty-fourth Regiment of Illinois Volunteers at Wil-Seventh-day Baptist, by invita- story, where Mrs. Ross held a long mington, Ill., in which Revnolds was a lieutenant. Crawford rose ined him keenly and closely. She rapidly on account of bravery and merit. Reynolds corresponded with. him since the war, and in 1873 had interest in the study of foreign mis- eral points in the conformation of a letter from him, which stated that ing when the messenger of the Ad-Turkish service under the name of Osman Pasha.

A newspaper published at Cleveland, Ohio, publishes facts that show mistaken, and her judgment was R. Clay Crawford, supposed to be Osman Pasha, was lecturing in Ohio during 1873, when, according to Gen. Joseph Reynolds, who pre-Khedive of Egypt.

PROBABLE ELOPEMENT.

As uncommon as the case may be, heAlbany Express gives the following particulars of the probable elope ment of a Sister of Mercy:

most daily spicy and interesting news items. The latest is the repor of the mysterious disappearance of Sister of Mercy, and her alleged elopement Monday last. Those who reticent, but the following statement s in all material points believed to be correct: On the hill. in the vicinity of St. John's Catholic church, there is located a Catholic educavent of the Sisters of Mercy. Among the sisters who make their home in the convent, there is, or rather was until the beginning of last week, one who was known as Sister La Salle, and is said to be young and of prepossessing appearance. She ept. 6th, says: "On the 4th, the grew up from a child as a Protest-Furks attacked Lovatz, but were ant, but was converted to the Catholic faith about eight years since and has for several years been a sister of mercy in the convent at Green bush. The irksome duties of the life which she had voluntarily adopted as is supposed, gradually became distasteful to her, and she longingly sighed to again encounter and take part in the pleasures of the outside world. It is thought, however, that a second person, one of the male persuasion, whose identity as yet has not been made known took an active part in bringing the young active part in bringing position of having a hostile force on sion. Certain it is, however, that both flanks. Either defeat at Plev-she disappeared from the convent

selves. Those who are interested in the matter, however, do not apprehend that anything serious has happened to her. It has been discovered that after her disappearance If Tarkish accounts may be trust- from the convent on Monday night, nessed by an immense throng. The ed, the Turkish force has crossed at a carriage was seen to draw up, as if whole assembly rose to receive the Lom, and reached the neighborhood | waiting for some one, on the 'hill at | body as it was borne into the church. of Oberteni, while another has the east end of the Herrick street | The pall bearers were Judge Daly, other words, a person whose frequent ed the Russians this side of the Lom. appearance about the convent has alservices of the Universalist church, The Russians recrossed the Lom in been noticed of late, and remarked and then delivered a touching fudisorder, abandoning the fortified upon as something unusual, from neral oration, paying a high tribute positions near Kechlowa. They the fact that he was a stranger to to the dead actor's memory—his those who saw him, and informed no one of his business or intentions. While the shades of night hovered about the spot where the carriage stood and rendered discovery doubt ful, the sister approached, clad in her nun's habiliments, and was as sisted inside by her gallant, who,

once sure of his fair lady, drove rapidly away in the darkness and THE METROPOLITAN PULPIT AND HOMILETIC MONTHLY closes its first volume with the September number now before us. The publishers announce many new features for the coming year. The size of the magazine is to be doubled. The leading Turkish fortifications. The siege sermons in New York and Brooklyn in condensed form, will be published as heretofore; but in addition, this monthly will give us reports of sermons preached elsewhere in this and sians left the occupied heights south other countries; also, sermonic criticisms, homiletic suggestions, homiletic treatment of the different books in the Bible, translations of ser mons from prominent German evangelical clergymen on the Pericope, etc. The publishers propose to select freely from the prominent hom-

iletic serials of Europe bringing the eral Bazaine, as was supposed, but best of these expensive important foreign serials within the easy reach of American readers. The present ports of a large number of sermons preached in various parts of the hints and suggestions on the whole hood was passed. Andrew John- subject of sermonizing. This monthmagazine. Clergymen will find it very valuable. Price \$2 per year Published by the Religious Newsby the Federal Court of Virginia paper Agency, 21 Barclay street,

THE INDIANS.—General Sheridan sends the following, received from from Gen. Terry: Captain Benham, mouth of the East Fork, Sept. 7th. The hostiles passed Soda Butte Mines the day before, and are movthe third. The mines are about twenty miles up the East Fork, on the NorthFork of the stream. They must now either fight Howard or

News from Fort Walsh. Aug. 14th, says Sitting Bull 1s encamped

WILL OF MRS. CAROLINE M. a fancy for the daughters of the sunny South, sent a description of the kind of a child she wanted to a foundling hospital in New Orleans. A day or two ago she received a reply that a child suiting her de the First Church: \$4,000 to the scription had been found among the babies in the hospital, and that it \$5,000 for the Protestant Mission in was on its way to Cincinnati. Imley, and also to the fact that his him subsequently as being in the girl of tender years with an express Prof. Weit has been selected for the was duly receipted for and was es a professorship in drawing, with \$2,500 salary.

> piano factory, on West 35th street, New York City, took fire, Monday, tends to have corresponded with Sept. 3d, and was entirely destroyed. him, he was in the service of the The fire spread to the entire block between 35th and 36th streets, and consumed fifty buildings. The toal loss is estimated at \$2,000,000, and twenty or thirty lives are sup posed to have been lost. The factoy was an eight story building, and he flames spread with extraordinary apidity. The firemen could proba-"Greeenbush has recently been ly have prevented the flames from preading, but for the inadequate decidedly sensational, furnishing al vater supply. The tenants of the ouses were unable to obtain water, except from the gutters. The wild est excitement prevailed, as the flames leaped to the adjoining build ings, mainly tenement houses, and men, women, and children fled for their lives. They saved nothing. and were lucky to even escape with their lives. Dr. Tyng's Gospel Tent was also destroyed.

> INFORMATION BY A COUNTERFEIT-ER.—The Albany Argus relates a singular proposition on the part of Thomas Ballard, now confined in the Albany Penitentiary under a thirty years' sentence, for having in his possession counterfeit United States notes and a plate from which counterfeit notes were printed. The prisoner, who is one of the most expert counterfeiters in the country. has already served out ten years of his sentence, and he now offers to bestow upon the government knowledge derived in his business, the application of which he claims wi render the counterfeiting of its notes impossible to imitate by any of the ordinary processes. He asks no reward, but professes that his only motive in urging the adoption of his plan, is to render counterfeiting so difficult that others shall be saved from suffering such penalties as have been inflicted upon him. her whereabouts has as vet been dis

> covered, or if so, those who know of her keep their knowledge to thembridge. Who the occupant of the Judge John R. Brady, George K. vehicle was, has not been learned, Goodwin, E. D. Stephens, Colonel but it is thought by those who are John W. Forney, Frank Mayo, Henacquainted with matters in the vi- ry C. Jarrett and Augustine Daly. cinity of the convent that the ex- The floral offerings were rich and expectant person was none other beautiful. Every member of the than the Romeo of the story, or in dramatic profession in the city was talent, genius, probity and purity. After a hymn and a prayer, the services closed.

> > other political and literary. fortune goes to Madame Thiers. St.

FAILURE OF FRANK LESLIE.-Frank Leslie has been compelled to make an assignment. Liabilities \$320,000. Assets represented by trated News, Illustrated Times, Chimney Corner, Illustrated Zeitung, Boys and Girls Weekly, Lady's America, Jolly Joker, and Budget number of this monthly contains re- of Fun. By his large printing and engraving establishment, with its presses, machinery and fixtures, and considerable establishment at world, and very many important Interlakin, near Saratoga. Leslie's embarrassments arose largely from too extended investments in real ly is distinctively a clergyman's estate. Arrangements have been made whereby his publications will be continued.

Accident.-On Monday night out to check the train as it ap gineer, and had gone to work as brakesman since the strike. P. F. R.

THE HORNELL TIMES.-Mr. John-Sturgis, or strike for the Stinking son Brigham, late of the Watkins Express has purchased an equal interest in the office of the Hornell delphia to see Mr. and Mrs. Ross. He finally quarreled with Juarez, at Point Horse Butts, a hundred and Times, published at Hornellsville, On arriving at the house of Mr. and returned to the United States | twenty miles from Fort Walsh and | and will henceforth be associated | Mr. John Wanamaker has disposed of his entire interest in the Sunday-School Times, published at Philadelphia, to H. Clay Trumbull and John D. Wattles, who have been in charge of the editorial and business departments of that paper for the last two years.

The American population of San Francisco, numbering about 100, 000, are not a church-going people. Only 15,000 of them, it is stated, attend public worship. There is certainly an opening for missiona-A Texas court has decided tha

the old law against the intermarriage of the races is obsolete, the Judge holding that it was simply intended for the support of slavery, and ceased to exist when slavery One hundred and five baptisms in

A pretended Chicago produce dealer obtained a heavy advance from Messrs. Belt and Cilley, o New York, on a promised consignment of dairy butter, but instead

shipped them a number of old tubs. filled with dirty salt and saw dust. At an Apostles' meeting at Salt Lake City, Sept. 4th, it was agreed that a quorum of the Apostles assume control of the church. John Taylor, the head of the Apostles, is virtually the head of the Mormon

It is reported that the Moody l'abernacle at Chicago is to be turned into stores after Septem ber inst. Mr. Moody has been in vited to hold a series of services in the building before the change, and will probably accept. A freight train on the Cleveland

afternoon of Sept. 6th, killing Robert Davis, of Indianapolis, and wounding others. All circus men. Wm. H. Herndon, former law partner of Abraham Lincoln attempted suicide at Springfield, Ill.

condition at last accounts was crit-The oldest American missionary is China now is the Rev. Dr. A. P Happer, of the Presbyterian mission at Canton. He went out in 1844.

missionaries in the empire. The population of England in 1801 was 10,000,000; of the United States 4.500,000. To-day the population of England is held at 27,000,000;

There are forty-seven Young Women's Christian Associations now in the United States, all except one formed within ten years. Sixteen of these hold property valued

reports that up to March \$821,613 trine, are requested to make their wishes had been expended on the east win DARLING .- This is the name of an- of the building for the State, War

says that the Pore's illness is increasing, and physicians are in constant attendance. All preparations are made for a conclave to elect his

Michigan University.

Dr. Schaff, of New York, writes plus was but five millions below the from Jerusalem that the Jews in increases every year.

\$100,000.

of the speakers thought the churches

There are now 116 women regu deal of excellent service.

has gained much fame and acquired much of the "needful" by means of his pills and plasters, died in Rochester, Sept. 4th. There are seventy establishments

manufacture of window-glass. Of largest number, twenty-seven. The Viceroy of India reports

The North and South Narrow Gauge railroad was sold, Sept. 4th. land, Ct. to the Columbus and Atlanta Air Ann Eliza Young, formerly

> Methodist Episcopal Church, at 11 months, and 13 days. Lockport, N. Y. Belle Boyd, the female Confeder ate scout, is residing at Calvert, Tex-

died August 30th, at Point Clear, China to the annual value of over

\$40,000,000, principally from British of Brooklyn. The army worm has appeared in the cotton fields in North Mississip-

charged with forgery, has been sentenced to five years in State prison. Twenty of Mr. Sankey's songs have been translated into Chinese and set to Chinese music. ions of Chicago is given as follows:

any article to the public unless its propr

uine worth and sterling qualities? Again, do you think the demand for such an

amphlet-treatise around bottle, cor

one day is a spectacle to encourage a missionary and those interested in missionary work. This item is reported from Ongole, India, the headquarters of the American Baptist mission to the Telugus.

Tor Wood's Improved Hair Restraite, and don't be put of with any other article. Sold by all druggists in this place and dealers everywhere. Trade supplied at manufacturers' prices by C. A. COOK & Co., Chicago, Sole Agents for the United States and Canadas, and by J. F. Henry,

rown, 50 cents.

and Pittsburg road ran off the track and down an embankment, on the

Sept. 8th, by taking laudanum. Hi

The American societies have 140

and that of the United States 45,-

Gen. Babcock, late Superintendent

A Rome dispatch of Sept. 5th

Charles Young, a son of the late Brigham Young, has settled in Pickney, Mich., and begun the prac-tice of law. He was graduated from the law department of the

surplus of 1876. This is accounted that city number 8,000, or one-third the hour from 11 A. M. to 12 M., in the of the inhabitants, and that they

> The Indiana Soldiers Orphans Home, at Knightstown, Ind., burned Sept. 8th. The children were removed without loss of life. Damage Army worms are devastating the

> cotton fields of Tennessee. Many planters state that the fields look as though a fire had swept through The United States, within the

last ten years, has sold \$43,000,000 worth of arms and ammunition to

larly employed in India as missionaries. Besides these, the wives and daughters of missionaries do a great Dr. Herrick, of New York, who

in the United States devoted to the

Rev. Abraham Marsh, one of the and valuable member of the Seventh-day dest Congregational ministers in Baptist Church at Lost Creek. the country, died recently at Tol-

Line railroad company for \$40.500. Mormon, is now a member of the

as, and supports heaself and sister by sewing. Admiral Semmes, a prominent officer in the Confederate Navy,

New York, has been leased for \$5,000 a year, to James N. Conant,

Rev. John K. Smith, of Boston

Confidence. Reader, do you think large sums on money would be expended in introducing

etor had the utmost confidence in i

wonderful qualities produce with those who use it. They know that for all irregularities of the stomach, bowels, and general system, including diarrhea, dys-entery, calic, cholera morbus, cholera infantum, summer complaint, nervous irritation, convulsions, &c., &c., it is simply infallible and that for children, especially while teething, there is nothing so simple

o., Proprietors, Buffalo, N. Y. TRA IT-AND YOU WILL ALWAYS USE WOOD'S IMPROVED.—Wood's Improved Hair Restorative is unlike any new vegetable tonic properties; restores gray hatr 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,

Fine fresh creamery make..... Fine Fall private dairy.....

a good labor-saving machine, as we Tilton himself is a straight man, and doe what he promises, at least we would risk him as soon as any other business man we know.—The Interior of Aug. 30th.

instantly prepared by taking a cake of Glenn's Sulphur Soap into the bath tu Such an expedient will, to use a slang phrase, "knock the spots off" any victim of cutaneous blemishes. Sold by all Druggists, 25 cents. Hill's Hair & Whisker Dye, black

SPECIAL NOTICES.

ath-day Baptist General Conference will e held, Providence permitting, with the Church in New Salem, W. Va., beginning n the fourth day of the week before the fourth Sabbath in September (19th), 1877. L. A. PLATTS, Rec. Sec.

rest-bound trains on the Parkersburg Branch of the Baltimore and Ohio Railroad stop at Salem. Salem is the local and railroad name of the place where Confe ence is to be held, although the post office name is New Salem. Of the east-bound rains, only the Accommodation and Way Freight stop regularly at Salem. Delegates from the West may find it most convenien to come by way of Wheeling, and change cars at Grafton; or, coming by Parkersburg, they will take the Accommodation at

SEVENTH-DAY BAPTISTS IN HOR NELLSVILLE, N. Y.—Religious services are held in Hornellsville on the Sabbathpreaching at 2 o'clock P. M.; Sabbathschool immediately following. The services are held in the lecture room of the Baptist church. All interested are mos cordially invited to attend.

For 25 years near our present location SABBATH LECTURES.—The friends of the Sabbath cause, in any locality, who of Public Buildings at Washington, desire lectures upon the Sabbath docthe Tract Society. Address J. B. CLARKE,

> DAY BAPTIST MEMORIAL FUND .- The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Insti-Will for the next ninety days furnish (fo about the cost of boxing, drayage, and shipping) one of my Steam Washers.
>
> Over 500,000 have already been sold at tutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed \$10 a piece, and this in itself is a sufficient Any information cheerfully given.

E. R. POPE, Treasurer. Plainfield, Union Co., N. J. SABBATH-KEEPERS spending the Sabbath in Chicago are invited to spend

In Hornellsville, N. Y., at the residence of S. M. Thacher, Esq., on the evening of Sept. 8th, 1877, by Rev. A. H. Lewis, D. J. D. KENYON and Miss MOLLIE LANG WORTHY, both of Ashaway, R. I. In Cazenovia, Madison Co., N. Y., Sept. 5th, 1877, by Rev. J. Clarke, Mr. HENRY D. MAXSON, A. B., of DeRuyter, and Miss ADA A. WELLS, of the former place.

In the town of Hornellsville, N.Y., Sept Church, Firstday, Sept. 9th, when an appropriate sermon was preached by Rev. Pres. J. Allen, from the words in Job 5

At the residence of her son-in-law, A. Kincaid, in Monougalia county, W. Va., June 7th, 1877, Mrs. ELCY VANHORN, widow of Moses Vanhorn, in the 70th year of her age. Her home was with her son Dea. Wm. B. Vanhorn, at Lost Creek, but while on a visit to her daughter, she was stricken with a mild fit of apoplexy, which with another disease setting in terminated her life in a few days. She was entirely conscious during the last two days of her, sickness, and left testimony that she was ready and willing to die. Sister Vanhorn had been for many years a consistent

MARIA ANTOINETTE LEWIS, wife of Dr. MARIA ANTOINETTE LEWIS, WHO OF Dr. age if used within ten days from date of Azro N. Lewis, and only daughter of the age if used within ten days from date of Leta Mr. Welcome Stillman, aged 28 years. Sale. No stop-over allowed at intermediate late Mr. Welcome Stillman, aged 28 years, In Farina, Ill., Aug. 31st, 1877, or holera infantum, GEORGE MAXSON IRISH,

youngest child of Edgar W. Irish, aged These Tickets are sold only at the Eri

The old post office building in worth, George Riddell, E. R. Chadbourn W. W. Piper, S. S. Griswold, A. M. Wee (certainly-time up), L. W. Potter, L. (certainly—time up), L. W. Potter, L. T. Rogers, John N. Abbott, E. R. Clarke (thank you), D. Dunn & Co., A. O. Burritl, W. H. Littlejohn, Horace G. Stillman, F. Mills, M. Babcock, J. Clarke, George W. Hills, Preston F. Randolph, Samuel Saunders, Mrs. O. Wardner, Robert Lewis, Wm. M. Jones, D. E. Maxson.

Wm. M. Jones, D. E. Maxson.

sells first-class Planos and Organs lower than any other establishment."—Herald. You ask why? I answer, Hard Times. Our employees must have work. Sales over \$1,000,000 annually. War commenced by the monopolists. Battle raging. Particulars free. Address—DANIEL F, BEATTY, RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl-

10 000 AGENTS WANT ed to sell our Newly Patented Novelties, Chromos, Jewelry, Watches, Revolvers, Engravings, Books, &c. Stationery packages \$10 per hundred. Special terms given to Agents everywhere. The best prices ever offered. Mammoth Mrs.M.F. Wilkinson, Oswayo, 2 25 34 J. T. Davis, Toledo, Iowa, 400 34 2 Catalogue with Samples, FLETCHER, 11 Dey St., N. Y. FOR LESSON LEAVES.

Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

GENERAL PRODUCE COMMISSION MERCHANTS, BUTTER.-Receipts for the week were 480, 482 Greenwich St., New York. 28,302 packages. Exports were 15,574 WANTED—Butter, Cheese, Eggs, Pota-toes, Poultry, Apples, Onions, Tobacco, Hops, Wool, Beans, Pork, Flour, Grain, packages. The market is steady and Fall make, both State and Western, is quick and all kinds of Dried Fruit, sale. Exporters have taken liberally and For which we will sell on commission and we will advance on all goods shipped nick sales. Our terms for selling are 2

DUNN & CO..

dairies or creameries are wanted for exper cent. and 5 per cent. Ship the same to D. DUNN & CO. port, but there are some Summer made All letters of inquiry cheerfully an parcels of Northern Welch butter arriving swered and shipping tags furnished on application. A' No. 1 reference given when required. Agents wanted. -nondescript lots, part cheesy and sour or rancid on tops and sides—that have no regular market value. Fine high flavored TEAS-THE CHOICEST IN Fall butter is saleable at 26 @ 28 cents; the world—Importers' Prices—Largest Company in America—staple article—pleases everybody—Trade, continually good honest yellow early State firkins, at 23 @ 24 cents; fine fresh Western cream-

increasing—Agents wanted everywhere best inducements—don't waste time—Send for Circular to ROBERT WELLS, Pres't of the Original American Tea Co. 43 Vesey St., N. Y., P. O. Box 1287. THE BEST OFFER YET!

59,335 boxes. Exports 53,540 boxes. Gold teed. Address, H. G. STILLMAN, Andover N. Y.

TYORLD-WIDE REPUTA Read some English Testimonials

GREENE'S SAILORS' HOME, Poplar Street, London, Eng. 1 I take this method of making known the perfect cure I have obtained from the use of your valuable medicine, the PAIN KILLER. I was urged by a friend to try t, and procured a bottle of Dr. Kerno pothecary.
I had been afflicted three years with

Neuralgia and violent spasms of the stomach, which caused a constant rejecion of food. The doctors at Westminste Hospital gave up my case in despair. Then I tried your Pain Killer, which gave me mediate relief from pain and sickness; and I regained my strength, and am now able to follow my usual occupation sailor. One bottle cured me. Yours respectfully, CHARLES POWELL.

This is to certify that I have been a ufferer from indigestion and violent sick eadache for upwards of four years. ave consulted many of the Faculty, bu have derived no material benefit from any source, until I tried Perry Davis Pain Killer, which, I am happy to state, has done me more good than all I ever tried ESTHER BRIGGS, Bolton, England.

THE VARIOUS DISEASES of the respiratory organs, to which o large a number of the residents in our variable climate are subject, can promptly be made to yield to Dr. Schenck's Pulmon ic Syrup and Seaweed Tonic. These medicines are pleasant to the palute and speedy in their action. They can be had of druggists throughout the United

RECKLINE!—REMOVES s no demand whatever for old crop, and FRECKLES. Beautifies the Complexion and makes the Skin Soft and Smooth. o realize sales must be made at 4 @ 5 cts. FRECKLES DISAPPEAR

by all Druggists. GEO. A. KELLOGG, Proprietor, 6 Church St., New York. the last 15 years engaged in the

> TF YOU WILL AGREE TO distribute some of our circulars, we will send you a CHROMO IN GILT FRAME, and a 16 page, 64 column, illus-trated paper, FREE, for 3 months. Inclose

LUCRATIVE BUSINESS. LUCRATIVE BUSINESS.

We want 500 more first-class

ewing Machine Agents, and 500 men of energy and ability to learn the business of Selling Sewing Machines. Compensation Liberal, but varying according to Ability, Character, and Qualifications of the Agent. For particulars, address WILSON SEWING MACHINE CO.

200 A MONTH. AGENTS WANTED on our Three Great \$2 Books. The story of CHARLEY of boxing, drayage, etc., etc., and I will forward you one of my new and improved ROSS. A full account of this Great Mystery, written by his father, beats Robinson Crusoe in thrilling interest. The illustrat. ed HAND-BOOK TO ALL RELIG Steam Washers. And if you will act as agent or influence some one else to act, er on salary or commission, I will return the money paid for the sample when you make your first order, consequently YOU GET A SAMPLE WASHER FREE he LADIES' MEDICAL GUIDE, by Dr. Pancoast., 100 Illustrations. These books sell at sight. Male and Female Do not order a sample unless you have a reasonable expectation of engaging in Agents coin money on them. Particulars free. Copies by mail \$2 each. JOHN E. POTTER & CO., Publishers, Philadelphia. ET EVERY MAN WANTING

> GREAT OFFER!!! Me will during these Hard Times dispose of 100 Pianos and Organs, new and second-hand, of first-class makers, including Waters' at lower prices for cash or installments, or to let until paid for, than ever before offered. Waters' Grand Square and Upright Pianos and Organs (including their new Souvenir and Bout doir) are the best made. 7 Octave Pianos \$150. 7\forall do., \$160, not used a year. "2' Stop Organs, \$50. 4 Stops, \$58. 7 Stops, \$68. 8 Stops, \$75. 10 Stops, \$88. 12 Stops, \$100 cash, not used a year, in perfect or, der and warranted. Local and traveling

T LOWERS.—STRONG
Plants delivered, free of cost, safely,
per mail, at your door. Satisfaction guar
anteed. Splendid assortment of ROSES, 6 for \$1; 18 for \$2. Send for New Cats logue of Plants. HOOPES, BRO. & THOM, AS, Cherry Hill Nurseries, West Chester.

CIX SPLENDID SHIRTS FOR

THE CROSS AND THE CRES-CENT.—A volume of thrilling interest, by the eminent historian, L. P.

BROCKETT; describing the Russians and Turks; Social, Political, and Religious history and condition; their home life, varied customs and peculiarities, the causes of the war, the issues at stake—Christian against Mohammedan—the mighty interests of other nations involved; Biographies of the Rulers, Statesmen, and book millions need now. Wanted instant-ly, 8,000 Agents on very liberal terms. 733 Sansom St., Philadelphia.

the Sultan, and commanded the a fact: "A lady in this city having

agine her sensation yesterday morn his face, as compared with that of Crawford was in the employ of the ams Express rang the bell and an-Egyptian government, and was nounced a package for Mrs. called Osman Bey. He heard from at the same time presenting a little label tied to one arm. The package gladly welcomed."

FIRE IN NEW YORK .- J. P. Hale's

ings in that village on Fourth-days, Seventh-days, and First-days. So

ENPORT.—The funeral of E. L. Davenport, whose death we noticed last Sept. 5th, at the Fourth Universalist snall be of age, we teen years honce. Church, New York, and was witpresent. Mr. Chapin read the funer-

DEATH OF EX-PRESIDENT THIERS. Ex-President Thiers died suddenly, of apoplexy, at St. Germain, on the evening of Sept.1st. Paris specials say it is impossible to convey an idea of the grief and consternation which prevail at his death. He was apparently in good health in the morning, and took his usual walk. After luncheon he felt symptoms of illness, which speedily developed into an apoplectic fit. He remained unconscious, and died at six o'clock, apparently without pain. His death is regarded throughout the country as a national calamity. Journals appeared draped in black, and even those opposed to Thiers's opinions rendered homage to the patriot. He left two wills, one pecuniary, the

Helaine is executor of the second

Sept. 2d, a young brakeman went proached the telegraph signal at Saascertained that he was not on the train. At Central, six miles farther, a telegram was sent back to the Salem operator, who, on examining the India. track, found fragments of a human body, crushed and spread upon the road for more than a mile. No large pieces were found. The young man was the son-of John Earl, an old en-

STREET.—The will of the late Mrs. Caroline M. Street, of New Haven besides \$75,000 to the Yale Art School, bequeaths \$3,900 to the Ladies' Home Missionary Society of Home for Indigent Women, and Mexico. The remainder of the property goes to the Women's Board of Missions. Of the bequest to the Art School, \$50,000 is for a professorship in painting, the incumbent to be a director of the school position. The remainder establish-

The debt statement for the first of September shows a decrease of the debt during the previous month of \$3,869,538 75, which is considerabl more than for the preceeding month and is due in part to the increased receipts for import duties. The coin in the treasury is set down at \$106,-904,936, but how much of this is sil ver is not stated. The called bonds and unpaid interest amounts to \$27,411,187, and the coin certificates to \$38,525,400, leaving \$40,908,349 of coin at the Government's disposal. WE learn from the Allegany cour y Reporter that the Seventh-day Adventists are still holding tent meet-

THE PUBLIC DEBT STATEMENT.

permanent house of worship in Wellsville for the accommodation of members of that faith, and \$1,000 have already been subscribed for ERRATA.—In the articles on the Parable of the Rich Man and Lazarus, published in the RECORDER of August 23d and 30th respectively, please read as follows, viz: In the number for August 23d, in the quotation from Josephus, read "choir of the fathers," instead of "chair of the fathers." In the number for

August 30th, line 59th, read, "their

errors," instead of "these errors.'

prosperous have proved the meet-

ings, and promising appears the

field that it is proposed to erect a

Brigham Young's Will.—The Tribune's Salt Lake City special says Brigham Young's will was read to the family Sept. 3d. An estate of \$2,000,000 is divided equitably among seventeen wives and forty four children. The division is to week, took place on the morning of be made when the youngest child shall be of age, which will be thir-

> WHEN THE BLOSSOMS COVER other of the popular Charlie Baker's and Navy Departments. new songs can be had from any music dealer in the United States, or from the publisher, F. W. Helmick, No. 50 West Fourth Street, Cincin-

nati, Ohio, by sending 35 cents. SUMMARY OF NEWS. The Times Washington special shows that while the aggregate revnues of the government last year fell twenty-five millions of dollars below those of 1876, the net sur-

for by a reduction in expenditures last year of nearly twenty millions are all orthodox and their influence of dollars. The public debt shows a permanent reduction in interest for the year of over three millions The Flat River Baptist Association of North Carolina has adopted a resolution requiring the churches to report the number of moderate drinkers and the amount of liquo

ought not to be afraid to dismiss distillers and drinkers. Another thought the churches should be patient and forbearing with those who had contracted the habit of drinking. A meeting of ex-Federal and ex-Confederate soldiers at Cincinnati Sept. 4th, took the iritiative toward a grand reunion of soldiers of both armies, next year. A committee was appointed of thirteen Federals and twelve Confederates to arrange for State organizations throughout the country, and a similar commit-

distilled by church members.

tee to invite the co-operation of the Prof. Watson, of the Michigan University, at Ann Arbor, announce the following publications: Illus- the discovery of another planet of the eleventh stellar magnitude. Its | the severalStates NewJersey has the right ascension is twenty-three hours and ten minutes. Its declina-Journal, Sunday Magazine, Boys of America, Jolly Joker, and Budget tion zero degrees, 45 minutes north. Great improvement in the crop prospersion, Jolly Joker, and Budget Daily motion retrograde 55 seconds pects in Madras, Bombay, and Punof time in the right ascension, and jaub, while Mysore is still badly off. south one minute of Arc, in decli

The road is twenty-one miles long. The State of Georgia endorsed it bonds for \$240,000, and it was sold in default of interest. \$250,000 worth of work had been performed The Imperial Government of China of opium, declaring that its use was em. W. Va. Ten miles west, it was bringing destruction upon the Chinese people. In addition to home production, opium is imported into

Rev. Amidus Rappe, consecrated body. Farther search showed the Catholic Bishop of the diocese of Cleveland, Ohio, in 1848, and re- Pisigned in 1870, died at St. Albans, Vt., Sept. 8th, aged 77. He was well known throughout the United States and Canada as a temperanc reformer and missionary. The aggregate church debts of the several Evangelical denomina-

Presbyterian, \$256,898; Congrega-

tional, \$214,115; Methodist Episco-

oal, \$169,783; Baptist, \$133,099; Lutheran, \$108,200; Episcopal \$126,250; or a total of \$1,008,345. Mary L. Booth, editor of Harper's article would be very extensive unless and returned to the United States Ross, he found on the porch Mr. Ross, the elder brother, who was in the wagon with Charley when he country seat on the Delaware, near Ross, Dr. William of the Khedive of Egypt. He was Dunton, the family physician, who

this is only the natural effect which its

are reducing the stock in refrigerator storage, but at low prices. Nice long State fuller description. Druggists sell it for wenty-five cents. Bell's Rhubarb Cordial ery, 25 @ 28 cents; and low grade State and Western butter, for West India packing, goes at 13 @ 15 cents. We quote:

scaly eruptions; removes irritation, itching, and scaly dryness. No article pro duces such wonderful effects. Try it; call for Wood's Improved Hair Restorative

URRAN & Co., New York. THE STEAM WASHER.-Mr. J. C. Til-

A Good domestic Sulphur bath can

THE Sixty-third Session of the Sev

DELEGATES TO CONFERENCE.—All

sliced, 5 @ 6 cents. T. R. WILLIAMS.

to any One who will Engage in the Best Paying Business Ever Offered. West Edmeston, Otsego Co., N. Y. TO THE DONORS OF THE SEVENTH Being desirous to more fully introduce

use. Every family needs it, and will have it. It is a simple arrangement by which steam is applied to the washing of clothing, and enables all to wash without labor, loss of time, wearing of clothing, etc., etc. It will do the washing of an ordinary family in 30 minutes

Ladies' Room out of Upper Farwell Hall Entrance 148 Madison St.

else to engage.
J. C. TILTON, Pittsburgh, Pa. 7th, 1877, DAVID SATTERLEE, aged 91 years and about 5 months. Uncle David Europe, and still the demand con- as he was usually called, was the oldestinues.

So of the late Eld. Wm. Satterlee, or Berlin. He came to this country nearly a limited number of live agents. seventy years ago, and has owned several farms in Allegany, and finally settled on the farm where he died. His funeral services were held at the 2d Alfred

26, "Thou shalt come to thy grave in

able, and will be valid only for co passage eastward by passenger train start-ing on date of sale; and for return pass-In Westerly, R. I., Ang. 24th, 1877, Mrs.

G. D. Maxson, Dennis Davis, Emm Bosard, James Goodwin, L. A. Platts, J. P. Lundquist, F. H. Williams, C. A. Burdick 3, Jeptha F. Randolph, W. C. Tits-

receipt of which is not duly acknow edged, should give us early notice Mrs.A.L.Burdick, Wirt Cen., \$2 50 33 L. Maxson, Woodhull, . Conger, " 1 67 33 Irs. W. Bosard, Osceola, Pa., 2 50 32

Cer. M. Niles, Afred Centre,

cwt., and held firm. At the close, buyers acted a little tired, and the opinion seems to gain ground that Fall prices are pretty well discounted, and that a slightfreactionic quite as probable as any further advance The "Trade" were surprised last Monday by the sudden advance at Utica and Little Falls, and it is evident that the pattern of price is cut up there in the Mohawk Valley every Monday, and New York follows suit (if she can) for the balance o the week. At Utica, the Weeks factory

Fair to good Fall butter......24 @ 26
Early Summer make butter....20 @ 24

resh Western mill butter.....18 @ 2

Partridges, per pair.....

BEANS.—We quote:

BRESWAX-pure 29 @ 30 cents.

DAVID W. LEWIS & Co.,

85 & 87 Broad St., cor. South William,

NEW YORK.

DAIRY PRODUCE ON COMMISSION.

STEAM WASHER

OR WOMAN'S FRIEND.

CUT THIS CONTRACT OUT

IMPORTANT NOTICE.

During the Fall Season of 1877, the

WILL SELL

EXCURSION TICKETS

TO NEW YORK AND RETURN,

REDUCED RATES:

CHILDREN, between 5 and 12 years, a

NOW IS THE TIME,

f you have friends to visit or business

Gen'l Passenger Ag't Erie R'y. Dated New York, Sept. 1st, 1877.

DIANOS-ORGANS-

JNO. N. ABBOTT.

Washington, N. J., U. S. A.

And inclose with it \$1 50 to cover

nent. There is nothing like it is

Market your produce faithfully at m rates and promptly for cash.

rought 12%, seven other factories held off and finally sold at 12t, these last probably making the price on a hundred other factories, whose buyers and sellers had agreed to be governed by the Utica market. Home trade is slow, and easy export ousiness makes the price. We quote: Fair to good......11 @ 12

Partly skimmed...... 6 @ 10 Eggs.—The market has been 3@4 cents per dozen higher. Choice fresh marks sold at 22 on Thursday, and closed to day DRESSED POULTRY ANE GAME.-We PERRY DAVIS & SON, Proprietors, Providence, R. I.

Marrows, crop of '77 per bush .2 90 @ 3 30 Medium, " .2 25 @ 2 40 DRIED APPLES .- At the moment there

There is some new Southern arriving with sales of quarters at 4@41, and bright coarse complexions, a few applications often working wonders, a case never having been known where perseverance in its use did not insure a beautiful complexion and a velvety skin. 50 cents a bottle. Sold

ONE AGENT WANTED FOR each County to sell our "New Bible Maps," also "New County Maps of United States, and Charts." Apply at once to D.

10 cents to pay postage. Agents wanted. KENDALL & CO., Boston, Mass.

Chicago, 827 and 829 Broadway, New York, or New Orleans. La.

"Moody Book," and "Bible Helps and Maps," apply to D. L. GUERNSEY, Concord, N. H. To any one who will act as agent, I will pay a liberal salary per month, or a large commission. I will not limit you to a certain territory; and if you decide to send for a sample do so at once, as I want but FRIE RAILWAY COMPANY Good for First-Class Passage on Express Trains, at the following greatly agents wanted. Illustrated Catalogues mailed. A liberal discount to Teachers.

Ministers, Churches, etc. Sheet music a half price. HORACE WATERS & SONS St., Union Square, N. Y. SPECIAL NOTICE.—In consideration are sold, the tickets will not be transfer-

DIANOS, ORGANS. — MAGnificent Bran New \$650, rosewood Pianos only \$175, must be sold. Rosewood Upright Pianos little used, Cost \$800, only \$125. Parlor Organs 2 Stops \$45, 9 Stops \$65, 12 Stops only \$75. Nearly New 4 Set Reed 12 Stop Sub Bass and Coupler Organ \$55, cost over \$350. Lowest Prices ever offered sent on 15 days test trial. You Railway Company's Station Ticket Offices at the above named places. ask, why I offer so cheap? I answer Hard Times. 1000 employees must have work. Result of war commenced on me by the Monopolists. Battle raging. Particulars free. Address DANIEL F BEATTY, WASINGTON, New Jersey.

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

enerals; All Richly Illustrated. The Address HUBBARD BROS., Publishers, PKK to P77 A WEEK TO

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Sept. 8th, 1877, reported for the RECORDER, by David W. Lewis & Co., Produce

E NEWANTED.

Salery \$100 per month. YEARLY
To a few men to sell our CONTRACT goods to dealers. Traveling expenses paid. No peddling. U. S. TEA important for the RECORDER, by David W. Lewis & Co., Produce

E NEWANTED.

Salery \$100 per month. YEARLY
To a few men to sell our CONTRACT
goods to dealers. Traveling expenses paid. No peddling. U. S. TEA important for the RECORDER, by David W. Lewis & Co., Produce

Salery \$100 per month. YEARLY
To a few men to sell our CONTRACT
goods to dealers. Traveling expenses paid. No peddling. U. S. TEA
IMPORTING CO., 155 West Fourth St.,
Cincinnati, Ohio.

ored, with rollers (by express, only), -\$3. M. A. Coudy, Publisher, 2938 Thomas street, St. Louis, Mo.

to faith, and so to deep spiritual life. If you find yourself unable to believe through want of acquaintance with God, select that form of truth concerning which you have the strongest faith, and intensify the culture on that point. If you believe that God has care for men in general, study until you can see that you are included, and that even "the hairs of your head are all numbered." If you accept the truth that Christ died for all, and that whosoever will, may come, it will not take long for your heart to learn that "whosoever" includes yourself, and hence the comforting truth that Christ is your own dear Savior. In, all these different processes by

can fear to trust him. But God

comes nearer to us in Christ than in

any other form of revelation. Com-

panionship with Christ, through

meditation and silent communion,

promotes the growth of faith, as

sunlight promotes the growth of

all things in nature; therefore, the

helpful to faith. But all of God's

Word, all forms in which he has

revealed himself, and all phases of

trath, are to be sought after as aids

study of the Gospels is always most

which you come more and more into the sunlight of God's presence, and dwell there, you will be, both consciously and unconsciously, growing in true spiritual life. The Christian graces for which you have prayed in vain, will spring up luxuriantly from the soil of the heart which is thus warmed in the divine sunlight. The strength of soul for which you have longed will come; not all at once, but surely. Duties that were neglected entirely, or done reluctantly, as irksome, you will seek after, and rejoice that you are permitted to work for Christ. In time, such strength, in God, will come; that you will be enabled to count it joy when you are tempted, because temptation and sorrow and storms will bring you nearer to him in whom you have learned to believe with an unfaltering trust. Cease to pray for faith and spiritu-

al growth in a cold and perfuncto-

ry manner, and draw so near to God.

that his blessed presence will give

your soul new life, in which faith

and growth and peace and rest will

all find a place, and bring unnum-

Now READY—The International

bered blessings.

Sabbath-school Wall Map, being the journeys of St. Paul, and map of the Scripture world, carefully compiled from the great works of Conybeare & Howson, and Thomas Lewen, and specially designed to illustrate the International Sunday-school Lessons. Size, 40x60 inches. The names of places are in large bold letters, and can be read 50 to 60 feet. To properly bring the lessons before the school it is indispensable. Sent by mail on receipt of price. I. Plain black, on cream tinted paper, \$1; 2. With colored lines, showing the Apostle's various journeys, \$1.50; 3. On fine white muslin, \$2; 4. On white paper, mounted on muslin and varnished, countries colwear a different aspect, because the

ashes, lime, and litter. Whitewash

with a little carbolic acid if conven-

ient, freely used on the walls and

poultry houses. This ought to be

used on stables where horses and

A peck of fine sand mixed with

try house, or in some dry place where

the fowls can easily go to it. Every

and washed with the carbolic acid

solution, and all the droppings of the

tention to these simple rules, no

with diseased fowls or with vermin.

meat scraps twice a week in Winter

Nonsense about Farming.—Th

Germantown Telegraph remarks

thus sharply about errors that creep

into agricultural literature: "W

find more errors and nonsense about

farming, etc., in the public prints

even in those devoted to agricul

ture aud its kindred branches, than

would take all the time of one well

informed person to correct from

week to week. But we are glad to

one sure protection against the in-

him in this way, and that is his own

good common sense. In connection

with this, our eyes have just lit up-

on a statement given in a leading

agricultural journal in the South-

hay for one horse. This is set down

at 3.08 pounds per day for every

hundred pounds weight of the ani-

mal. Now, if we estimate the av-

erage weight at 850 pounds, and the

quantity fed at three pounds, it

would make the animal's allowance

 $25\frac{1}{2}$ pounds per day, 178 pounds per

year! This would be over five ton

week, or about 10,300 pounds per

per horse, just twice the quantity

ODDS AND ENDS.

Physiological impediments. "How

beautiful!" said the tallest of Amer-

ican poets, regarding with deligh-

the Mosaic cherubs (Raphael's) on a

lady's sleeve buttons. 🤲 How beau

the lady, mischievously, "that you

poets are not always as good as

hese cherubs you praise so hearti-

really think we might be, if we were

physically constructed in the same

It is a great misfortune to have a

fretful disposition. It takes the fra-

grance out of one's life, and leaves

only the weeds where a cheerful

disposition would cause flowers t

one that grows rapidly unless it i

sternly repressed; and the best way

to overcome it is to try always to

The Baltimore Steam Sugar Re-

look on the cheerful side of things.

finery, which cost half a million

and the machinery in which is worth

\$197,000, has been sold at auction

The postmaster at Sandy Hook,

Ky., reports that a gang of despera-

does, Aug. 22d, burned half of the

town, including the post office

their object being to rob the mails.

In North Carolina, there are 56,-

One of the Catholic papers says

that there are now in the United

States three hundred thousand mem-

bers of the Catholic Total Absti-

The first step toward wealth used

to be considered the choice of a good

wife; but now-a-d ays wealth is the

first step toward the choice of a

"A Roman lictor;" said Bates,

whose historical information comes

colored ministers.

nence Societies.

bloom. The habit of fretting

way-all head and wings!"

"Ah," answered S____, "

"What a pity," replied

proper

st. as to th

fed in these parts.

tiful!"

jury that would be inflicted upon

week the roosts should be cleanse

roosts, will keep the vermin out of gists.

the happy crowd, and started for | a custom which can not be traced

ward, when a rough boy pulled him in all its holy, healthful parts in

the gospel.

the grace of God? What did he know? How

How did he appeal to them ! How can one !

take them to record? What is meant by "al

enjoin on them? What does he mean b

flock? Who had made them overseers? Wha

church been purchased? What do you unde

stand by this purchasing? What is Chris

then? What would happen after his depar

ing? What are grievous wolves? What would

mong themselves? What is meant by per-

verse things? How does he instruct them in

view of these things? To whom did he commend them? Why? What in this lesson

shows that God's service requires humility? That it demands faithfulness? That it re-

We left Paul, at the close of the las

esson, in the midst of the mob at Ephesus

After the tumult was quelled, the apostle

Greece, and finally came back into Asia.

Coming to Miletus, about 36 miles south

of Ephesus, and not having time to go to

the latter place, he did what is recorded

NOTES AND SELECTIONS.

Miletus. Less correctly called Mile

tum, in 2 Tim. 4: 20. It lay on the coast,

to the south of Enhesns - Smith Sent

to Ephesus. He did not go to Ephe-

sus, because he was anxious to reach Je

v. 16. Called the elders of the

church. In the original, "the presby

ters of the church." They are also called

overseers." Greek, bishops (v. 28), from

which it is evident that the words presby-

ter and bishop, at first denoted the same

thing .- Pierce. All seasons. All the

time. This whole ministry in Asia was

pursued in Ephesus, though its effects

Christian churches were established a

bott. With many tears. Of anxiety

for their salvation. "Going forth weep-

ing." Temptations. The trials that

befell him by the plottings of the Jews.

v. 3.-Jacobus. Kept back nothing.

account. From house to house.

In private houses, and in small assemblies

visiting from house to house; one of the

nost successful ways of reaching the

restless, impulsive, resistless drawing.

witnesseth. The Spirit testifies-re-

reals to me. Bonds. Imprisonments.

chains.—Pierce. My life dear unto

myself. Not that he regarded his life

of no value, but of no value to himself,

and is to be measured wholly by its value

to Christ, for whose glory he lives. Com.

Gal. 2: 20; Phil. 1: 21-23. Finish my

ister of Jesus Christ. 2 Tim. 4: 7. It is

work for Christ, not the reward, which is

here uppermost. As the object of the

race is the goal, so the object of this earth-

ly life is the completion of the work as-

to preach it. and bear testimony to its

power to save. Grace of God. God's

Then coming down the steps, she

were felt throughout the province, and

n this lesson

took his journey into Macedonia and

THIRD QUARTER.

20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to have house.

21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abildenc. blde me.

24. But none of these things move me, nel-her count I my life dear unto myself, o that I might finish my course with joy, and he ministry which I have received of the ord Jesus, to testify the gospel of the grace Lord Jesus, to testify the Respect of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that I am pure from the blood of all men,

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

is own blood.

29. For I know this, that after my departing 29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember, that by the space of three years I ceased not to warn every ene night and day with tears.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. TOPIC.-The faithful teacher. 2 Cor.

TOPICAL READINGS The riot at Ephesus. Acts 19: 29-41.
The journey to Miletus. Acts 20: 1-16.
The meeting at Miletus. Acts 20: 17-38.
Message to the Ephesians. Eph. 1: 1-23.
Frayer for the Ephesians. Eph. 3: 1-21.
Exhortation to the Ephesians. Eph. 4. . Farewell to the Ephesians. Eph. 6: 10-24

GOLDEN TEXT.—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." -2 Cor. 4:5.

TIME.-A. D., Spring of 58. PLACE.-Miletus, in Asia Minor. RULER.-Nero, Emperor.

EPISTLES WRITTEN.-Leaves Ephesus for Macedonia, writes 2 Corinthians in Autumi of 57, at Philippi. Goes to Corinth, where he writes Galatians in Winter of 57. Spring of 5 writes Romans, and leaves Corinth, going by OUTLINE.

I. In humble service. v. 17-21. II. In meek submission. v. 22-27. III. In patient labor. v. 28-32. QUESTIONS.

sed the riot at Ephesus? Where did Paul afterwards go? What miracle was wrought at Troas? Why did not Paul go to Ephesus? Where did he go? How far was Miletus from Ephesus? Where was Miletus? "elders of the church?" See v. 28. How did he say he had served the Lord? What is it to for that purpose.—Abbott. And the be humble? Can you tell what had been the cause of trouble to him? Is there anything ministry. The commission by the Holy victions to any work for Christ, however stars even, glistened upon every in verse 19 that shows his tender regard for Ghost to preach the gospel to all men, heavy the cross, do not hesitate, for he branch. ham? What does he remind them of ? What testimony had he borne? What is repent-1-4. Testify the gospel. That is, as profitable in verse 20? How had he taught unmerited favor to men. In the sublime meant by bound in the spirit? What did he | language of this verse, we hear distinctly not know? What did he know? How did he the voice of the man who, on approaching tion of sinners, by any trials that may the end of his career, could say, "I am great aim? What did he mean by his course?

RESOUED.

sun is setting-

dear is fretting.

his returning ;

Spring returns, but never

westward wander:

rings with rapture!

the rocks lies bleaching !

ones recapture !

sorrow and with longing.'

gone forever?
The great, grand ship that bore him off

think you some tempest wrecked her?"
Tears shone in little Rose's eyes, upturned

Eagerly the bonnie lad went on: "O sir, look yonder;

In the offing see the sails that east and

Every hour they come and go, the misty

"Little Robert! little Rose!" The strang-

er's eyes were glistening; At his bronzed and bearded face, up-gazed

the children, listening;
He knelt upon the yellow sand, and clasped them to his bosom,

Robert brave, and little Rose, as bright as

"Father, father! Is it you?" The still air

LITTLE FRED.

sion before which he stood, counting

the steps of the high stoop, wonder-

ing how many times a day they were walked upon, who lived in the

side; if there might be a little boy of

hiso wn age, or little girls, or young

front door opened, and a beautiful

-oh, so beautiful! young lady, fol-

lowed by a little boy, stepped out

into the wintry air. There was a

contrast between the two children.

One was thin, scantily dressed, and

As he stood wondering thus, the

ladies, or only gray-haired people.

sight and hearing,

now ready to be offered." 2 Tim. 4: 4.-"Hush, Willie!" said the lady, Miscellaneous.

spoke to Freddie. "Little lad, slow wandering across the "Come here, little boy," she said Leading safe a lassie small-oh, tell me, kindly, "and tell me your name." fellow, She held out her hand so kindly Whither go you, loitering in the Summer toward the little waif that he looked up into her face in mute surprise. Chattering like sweet-voiced birds on a bough together?" Never before, as far as he could remember, had he been treated with "I am Robert, if you please, and this is . Rose, my sister,
Youngest of us all "—he bent his curly
head and kissed her; such kindness, or had he heard a single gentle word.

"My name is Freddie Ward." he " Every day we come and wait here till the ceplied. "I live with my father in Waiting for our father's ship, for mother little wood house near the river. He gets drunk."

Long ago he sailed away, and out of "Yes, in the corner grocery. Straight across the bay he went, into sunain't my fault if my trousers is tore; set steering.

Every day we look for him, and hope for

I ain't got no better. Everybody makes fun of me because I ain't go Every night my mother keeps the candle for him burning. no good clothes—I don't care, I didnot make myself.' "Who did make you?" asked "Summer goes and Winter comes, and Willie. Father's step comes to the gate. Oh! is he "I dunno."

"You do not know who made you?" exclaimed Miss Mainly. "Why, this is positively shameful!" "Well, I can't help it. I don't

know nothing, 'cept as daddy gits drunk." "It is horrible!" repeated the "The Christ-child is going to give you each one a present," said Miss "You must go to young lady. "I can't."

" Why ?" "I pick coals nearly all day, and when I don't bring home a good lot,

daddy licks me. I don't want to know nothing.' "But it is wrong for you to live so. You must at least go to Sunday-school. You can be in my class | great Christmas morning. He rose | if you will. I take charge of the quietly and dressed in silence. He very first beginners. I will teach felt the cold, he shivered in the fireyou many things-tell you who less room; yet had he already Finds he welcome, wild and sweet, the low thatched cottage reaching, But the ship that into sunset steered upon made you, and what you were made | learned to be thankful for the little for. I do not think you are a bad he possessed, looking at those more of the English. Is it any wonder boy, and you could learn to be a unfortunate than he, who had not that American cheese is at a disgreat deal better. You may, per- even a leaky roof to cover their

haps, get something at Christmas. too. You know what Christmas is? It was a very cold day, that bleak "Yes-that's the time when an December morning in the streets of old feller comes down the chimney the city, and little Freddie's hands and fetches folks things. But were blue with cold, and cut by the | don't get no things-never. I'm | ed home, Freddie saw the feathery sharp winds, as he picked the coals poor, you see, and the old chap don't flakes as they fell in snowy clouds from the ash barrels and piled them take after poor folks. Nobody and covered the house-tops as far as produce cheap meat. If England in the basket lying upon the ground knows me and I don't know nobody. at his side. Fred was used to hard-"I will care for you if you are | ious to enjoy it, as he saw some oth-

ships—perhaps would be unable to good," said the lady, kindly. "Come | er boys in the street, but then his live without them. In a measure to Sunday school next Sunday. It is | feet were bare, and his coat was full | contented with his lot, he gazed in that big church on the corner of of holes, and there was a little cough without envy upon the stately manthis street. Will you be there?" "Will they let me in?"

"Yes—why not?"
"I ain't got no fine clothes like the other folks, miss; but don't they

house, whether they were happy in- | care about clothes in your place? "No, we care for all alike." "I'll be there, marm," replied the little waif, shouldering his heavy basket. I'll be there." The following Sunday, little Fred die was on hand at the big church

He had the same ragged trousers. the same out at the elbow jacket: but he had a clean, though torn shirt, his hair was combed, his face barely covered by the ragged gar- and hands were washed. ments that hung about him, looking There for the first time he learned ments that hung about him, looking There for the first time he learned ing in every limb. He was deterwistfully at the other, who, wearing that he had been made by a God mined to see the tree and to hear

a neat, warm suit, high gaters, white whom he was to honor and cherish. his name called, even if it cost him stockings, gloves and a bright comThere for the first time he heard the his life, or many painful days alone once said at a public meeting in the midst of forter wrapped about his neck, children sing God's praises. Never in the cheerless room. looked down in boyish contempt at the urchin beside the ash can.

"Hallo there, ragged trousers!"

"he cried. "What are you doing— the children, as they marched in stealing my father's ashes?"

"It was quite early when he reached the festive scene. How grand! Never had he beheld the like! The music of the organ, as it pealed forth two by two, and took places in the stealing my father's ashes?"

It was quite early when he reached the festive scene. How grand! Never had he beheld the like! The music of the organ, as it pealed forth two by two, and took places in the stealing my father's ashes?"

It was quite early when he reached the festive scene. How grand! Never had he beheld the like! The music of the festive scene. How grand! Never had he beheld the like! The music of the organ, as it pealed forth two by two, and took places in the stealing my father's ashes?"

It was quite early when he reached the festive scene. How grand! Never had he beheld the like! The music of the organ, as it pealed forth two by two, and took places in the stealing my father's ashes?"

What by ministry? What was the gospel of Hackett. Kingdom of God. The hundred children, joining in the entirely how large a share is due to gospel. Righteonsness, peace, and joy in happy chorus, "Gloria in excelsis, in the Holy Ghost. Rom. 14: 17. See my excelsis Deo" and, above all, the of the pages of man's history, and the Holy Ghost. Rom. 14: 17. See my face no more. The expression of a tree in the church, loaded with its what would his laws have beenstrong conviction that he should never thousand gifts. meet them again. I have a confident expectation or belief .- Ripley. Wherefore. In view of my past labors, and of Johnnie and Tommie and Bennie, object around us which does not the fact that I am now giving you my last | and for Lizzie and Fannie, and Ellie, words of counsel. I take you to rec- | and when, at last, he heard his own | light of Christian love is on it-nor ord. I call you to witness. If any of name called—or something very a law which does not owe its truth

you are lost, if you prove unfaithful to like it—he pushed his way out of and gentleness to Christianity—not God, I appeal to yourselves that the fault is not mine. I am pure. I am not to be charged with the guilt of your condemnation, as owing to my unfaithfulness. Blood of all men. The word blood is used often in the sense of "death" or 'bloodshed," and hence of the guilt or crime of putting one to death or condemnation for it.—Barnes. All the counsel of God. The entire plan of salvation by Christ .- Jacobus. Take heed. Attend to; be on your guard against the dangers which beset you, and seek to dis-

back saying:

"'Taint you! It's Freddie Wal-

True, it was not our Freddie, but

ressed in a rich velvet suit, who

stepped upon the platform and re-

"Wouldn't I like to get them

skates, though!" thought Fred.

a pair, too. Wouldn't they take the

Johnnie and Tommy and Bennie

again, then Lizzie and Fannie and

Ellie, but no Freddie Ward-he

With a choking, gasping sensation

"Everybody got something but

"I never got a darned thing. I

The children were now going to

With a heavy heart, he left the

cold, damp night air. The snow l

Freddie felt cold, almost frazen, as

snow. At the corner of the street

he turned to give a last look at the

big church, when he saw—or at least fancied he saw—Miss Manly

standing upon the porch, beckoning

No, he was too tired to walk,

vould sit down and wait for her

there, He sank upon the frozen

snow, perishing yet hopeful. He

then saw the kind lady leave the

merry crowd and come to him. She

same as an hour ago, only the music

was softer and the singing more

The call for presents soon began

again, and Freddie heard once more

the names of his playmates called.

Johnnie and Tommie and Bennie,

and Lizzie and Susie, then he heard

"There," he cried. "He has called

it at last. Little Freddie Ward!

Don't you hear how nice it sounds?

I'm going now. He has some thing

for me in his hand. I see it. It is

minute-I'm coming as fast as I can.

Freddie Ward?' Here he is-

Good-bye-here I am !"

scene of joy and went out into the fowls carefully cleared out. By at-

storm was not over-far from it. poultry raisers will ever be troubled

he hurried along through the deep | Feed with a variety of food, adding

me," he said, as he left the hall.

no more a friend to him.

had been left out.

him to return.

shine off the boys on our street."

Maybe the baby God will give me

ceived a pair of beautiful skates.

little boy about his own size;

charge your duty with fidelity.-Barnes. Unto yourselves. To your own piety, opinions, and mode of life.—Barnes. All the flock. Keep error out of the church; see that all the members be had been forgotten—there was nothfaithful. The church is the flock of Christ, ing for him. and Christ calls himself the good Shepherd. John 10: 11. Holy Ghost hath in his throat, he grasped the pew in made you overseers. Called by the front of him, and held fast while Holy Ghost. Those who have the over the final prayer was said. Music sight, as pasters, to feed and tend the and mirth were nothing to him now. Christian flock, as Christ's undershop The Babe of Bethlehem was surely herds. The word here rendered overseers. is the same as rendered in Phil. 1:1:1 Tim. 3: 1, and elsewhere, bishops. It designates the same men as in the 17th verse

are called elders.—Ripley. Feed the thought the Christ-child was my fachurch of God. Literally, "to shep | ther, but he ain't. They're all his herd," act the part of a shepherd to. John | children. They're all brothers but 10: 3: 21: 16: 1 Peter 2: 25. It includes me. I knew he wasn't my father; guiding, feeding, government, and entire he's their father, but not mine. Mine charge; such as a shepherd has of his is in the saloon, drunk. I did think flock, and was addressed to these as rulers | he'd remember me, but he didn't; he of the church as well as teachers.-Jacobus. | forgot." Grievous wolves. False teachers. whose rapacious and violent tempers ren. have a dance, but what did the little dered the wolf a good representative of street waif know about dancing? their characters. Matt. 7: 15. Not | He was the outcast, the beggar, the sparing the flock. Not satisfied with black sheep, once more, for all had

Although exposed to dangers on this misleading the shepherds, they will heart. got presents, all but he he, alone lessly fleece and scatter even the flocks. The spirit of the true pastor is tender and gentle toward the flock; of the false, harsh different members of the family. Bound and mercenary, seeking not their good. but their gold .- Pierce. Of your own in the spirit. As if bound with chains; selves. Out of your own church, from God moving his spirit. Holy Ghost those who are professed Christians. Perverse things. Crooked, perverting, distracting doctrines. And now. After having thus charged them. I commend you. I trust you for safe keeping to God; there is the only safety; the only sufficient hope. The word of his grace. The gospel of salvation : the gracious word he has given. See Eph. course. A metaphor suggested by, or 1: 13. The address which Paul delivered to the Ephesian elders at Miletus is reborrowed from the foot race, a common Grecian sport, and means that I may go corded at considerable length. It is a pregnant and precious document; it is a took him by the hand and led him through my labor as an apostle and min-

rich legacy to the church in all ages, and back to the church. It was just the all lands.—Annot. SUGGESTIVE THOUGHTS. 1. As you would be a faithful pastor, or | beautiful, and the children looking successful Sabbath school teacher, do all happier. The great Christmas tree signed by God, and it is of no value except of your work in faithfulness and humility. in the church was larger, and hung 2. When we are urged by strong con | with costlier gifts. Crowns, wreaths,

> 3. Be firm in the service of God. 4. Bear faithfully your testimony to the

5. Be not moved from your solemn obligations to obey God, and seek the salva. his own name in a loud, clear voice. 6. Do all to the glory of God.

foremost pews, were to the little | a crown of gold and a pair of skates. turning toward the child; "you | waif sights novel as well as inter- | He is my father, after all. Wait a esting. It was in the same church that he heard for the first time the Don't you hear him call 'Little name of Christ uttered with reverence; it was there he first learned

He never could get farther with

his reasoning, but invariably "got

stuck," as he termed it, at that par-

ticular point: "How can a feller

He attended Sunday-school regu-

larly, and on Christmas eve received

Mainly; "you are all his children,

and he will think of you-every

Fred slept but little that night

upon his bed of straw, for tomorrow-

was to be a great day in his une-

The snow lay thick upon the

The snow had fallen all night long-

and from the window of his wretch-

the eve could reach. He was anx-

and he dreaded so to lie, the whole

He wanted go to the church

that night and see the Christmas

Fred started for the church, shiver-

ground when Freddie awoke on the

ventful life—his first Christmas!

cutting winds outside.

with an icy mantle.

a kind invitation to attend the festi-

have two fathers?"

val on the morrow."

to pray, "Our Father who art in Heaven." Little Freddie was dead. In the "So, then," he reflected, as he morning the watchman, as he hurlest the church "he's my father, is ried by on his daily rounds, found be? How can that be, when the buried in the snow, a little, white, beautiful lady told me that he would wasted form, which, unclaimed and be born on Christmas day? Every unknown, they placed in its little Christmas. He's born fresh every grave in the potter's field. year, and yet he's my father. I thought my father was drunk in the No more hungry days in a freezing corner grocery. The lady laughed when I asked her, and told how it

from harm. Jesus called his name wasn't fare for one feller to have at last, and he has gone to a beautiful two fathers. She told me that the land, where they are always happy, Christ-child was our father; that is the father of everybody. I ain't hearts to celebrate one long, bright, everybody's brother, and yet he's forever-lasting Christmas day! our father, and my father gets | Waverly Magazine.

AMERICAN CHEESE. A correspondent of the Boston Cultivator speaks as follows of our lomestic cheese manufacture:

It is generally supposed that our for \$52,000. American cheese is inferior to English, especially because it does not ell as high in the English market. It is also often hinted that we are not a cheese-eating people, because we do not make an article that meets the wants of our own consumers. Now there is some truth in both 289 colored Baptists, most of whom these assertions. First, as regards can read, and are anxious to learn. the quality of cheese exported. It There are two hundred and fifty seems to be the great aim of our manufacturers to make an article that will bear transportation, and result is a very hard pressed, indigestable article, that will bend to an breaking. Such a cheese is very unlike the crisp, highly flavored cheese count in the English market? An heads, not even a fireless room to English cheese maker in America shelter their freezing limbs from the | makes a cheese that most of our peo-

ple like, but it will not bear transby detail; "a. Roman lictor! Well, portation, and in a few years he s'pose she deserved it. No on makes a different kind. but the Roman knows." We are not a cheese eating people -and why? Simply because we The James River, which supplie the city of Richmond, Va., with water, is very low, and there are could produce meat as cheaply as we do, it would make a vast difference in her consumption of cheese. Still, to increase our home consumption, we must meet the wants -a hacking cough-that had been of consumers, and while manufacturso bad of late. He knew that wet | ing with the sole purpose of transfeet and chilled limbs made it worse portation, we can not do it. And are still holding out. while we are attempting to compete day, all alone in his little bed, the with the English in their own maralmost entirely destroyed by fire on snow drifting in through the broken | ket, we are, to a certain extent, in-

Who sees a way to remedy it?

the night of Aug. 28th, only one window, and covering his very feet | juring our home market. There are business house remaining. but two markets for every nation. foreign and domestic, and the wants The measure of civilization in of each should be carefully studied, people is to be found in its just ap- PARIS, tree; therefore, lest he should take | but one should not be cultivated too preciation of the wrongfulness of more cold and be unable to go he much at the expense of the other. stayed in doors, and watched the A pound sold is sold, no matter who It is shocking to think how much storm, that increased as night came | the purchaser may be. There seems mischief almost every man may do to be an evil in making for either who will but resolve to do all he It was a fearful night when little | market at the expense of the other.

> An official report has recently been made showing that the cost of the BEAUTIFUL SENTIMENT.—The late Tichborne prosecution amounted to Five octave organ, Allen Parker, \$300,000. A Western editor says, "It gives Dublin: "We live in the midst of

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Liver Complaint, &c.

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Binghamton Port Jervis

10.38 " 8.40 " 3.12 " 12.26PM 10.53 " 5.17 " 4.45 " 3.38AM 9.52 " New York 7.55pm 7.25Am 1.10pm ADDITIONAL LOCAL TRAINS EASTWARD.

4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forestville 5.39, Smith's Mills 6.03, Perrysburg 6.37, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Valley 10.07, Carrollton 10.35, Vandalia 11.15, dale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio.3.33 Genesee 4.20. Andover 5.40. Alfred 6.30. Almond 6.55, and arriving at Hornellsville

at 7.20 P. M.

9.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.47, Forestville 10.00, Smith's Mills 10.13, Perrysburg 10.37, Dayton 10.50, Cattaraugus 11.14, Liftle Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.30, Carrollton 12.35, Vandalia 12.55, Allegany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.25, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, articles riving at Hornellsville at 6.00 P. M. 6.15 P. M., daily, from Salamanca, stopping only for Passengers having Tickets, at Olean 8.05, and Genesee 12.20 P. M., arriving at Hornellsville 1.30 A. M. 9.15 A. M., daily, from Dunkirk, stop-

ping at Sheriden 9.30, Forestville 9.40, Smith's Mills 9.53, Perrysburg 10.15, Dayat Sheriden 9.30, Forestville 9.40 ton 10.25, Cattaraugus 10.54, Little Valle 11.17, and arriving at Salamanca at 11.45 WESTWARD.

No. 3* No. 9‡ Leave New York Port Jervis Hornellsville 8.15AM 12.30PM 8.55PM 9.17AM 1.34PM 10.17 " 2.32 " 10.40 " 3.00 " 11.11 " 8.38 " 9.57PM Olean Great Valley Arrive at Salamanca 11.15 " 3.42 " 7.20PM ... Cleveland Cincinnati 5.30AM 11.57AM 4.15PM 1.30pm 5.45 "

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1.10 P. M., daily, except Sundays, fre Hornellsville, stopping at Genesee 3.05, Belvidere 4.20, Olean 5.58, Carrollton 6.42, and arriving at Salamanca at 7.00 P. M.
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To plume them for an everlasti Within the vale where all our hopes of immortality and endless life. Where earthly passions all are hushed at Forever ceased are earthly din and strife

Within the vale passed from earthly sigh Some friends have gone who crat to n were dear; With me they laughed at many a gay d light, With me they swept the sad, regretti

Like me they loved; their hearts we fond and true, Like me they wept at cold neglect an Boorn, Hope shed her radiance o'er their pathwe And disappointment pierced them as Where are they now, those buoyant hop the fears That filled their hearts so oft in days

But comes back to our yearning hear no more? call; no voice from out that mystic ve Where they have gone, falls on my The night winds sigh a sad and pity wail, But bears no echo from that of

Where is the love that brightened of

No voice but God's can pierce the blue To tell us of the ones who've gone But this we know: their barks have cross the flood,
Forever moored upon the other shore. There they await us and we travel on

The narrow path their feet before Trusting it leads us, when our journey Straight to our Father's house, to dwe -Baptist Weekly. NEW MANUSORIPT OF THE SYR IAO NEW TESTAMENT. We do not know as we can ren

to lay before them the following interesting dorrespondence of th Independent, by Prof. Isaac H. Hall from Beirut, Syria: prevent its further deterioration When Dr. Bliss returned to Beirut after two years' stay in America. he informed me that it had beer brought from Mardin by one Abd ul Messiah, who was employed to superintend the native workmen in the erection of the college buildings; and that he (Dr. Bliss) had induced him to present it to the college li brary, where it had remained ever

entire copy was then to be found in Beirut. The rest of the MS. being of the Peshito version, I found to have a text much nearer to that of the excellent new (1874) edition of the American Bible Society than to the common English text of Lee or Greenfield. Wishing the judgment of a thorough expert in Syriac MSS. as to the age of the codex, I sent six loose leaves to Dr. Ceriani, of the Ambrosian Library, at Milan, the custodian and editor of many of the most noted Syriac MSS. (among them the oldest Peshito and Hex

aplar), and who, on my former visit to Milan, had kindly shown me the chief MSS. of the library. He soon returned them, with many useful comments, assigning the codex to "about the 9th century;" pointing out some peculiarities which he had found elsewhere, only in the oldest

of the Gospels with White's (the

ength and breadth; written, lik nost Syriac MSS., with two column column 71 inches long by icches wide. The MS, has at some time madly suffered by syring of standing with one end in mudden water, by which means the uppe

difficult indeed to decipher; while the lower portion is plain enough Yet, where the parchment is no actually torn or decayed away, have been able to read with certain ty every letter of the text, withou esorting to any chemical means e cept the use of water; though fr luently I have been helped by the writing as set off upon the opposi page. In many places, the writing nygroscopic, and becomes pla for a few seconds when dampene

in other places, the writing hipenetrated to the interior of the membrane, but is hidden by a su face roughened by decay, in whi case water makes the surface tra trent and the writing easily le ole. Sometimes the ink has dis peared, leaving the writing etch nto the parchment, perfectly c tinct. But to relate all the contions and artifices of decipher

der a certain class of the readers o the RECORDER a better service than

Some time since I found in the library of the Syrian Protestant College, an ancient Syriac manuscript of the New Testament, some what mutilated and suffering from former neglect and incipient decay No one knew whence it came, no did all the faculty know that it was in the library. From the style of writing, I judged it to be not older than the 8th century, and not later than the 9th; and began to examine it, taking means at the same time to

Proceeding with my examination, found that the Gespels portion was not the Peshito, but the Philoxenian or Harclean recention, of which no

Milan MS.; and, calculating the number of leaves in the whole MS. to a nicety; and drawing many other conclusions as to the rest of the document (which I have since verified)—all with the acuteness of the savan who recon structs a whole fish from one fossi scale. He also collated two leaves

only) edition of the Philoxenian Syriac, and judged their text to be better than that of White's; and concluded his communication with: whether the codex contained th Apocalypse; for, if so, it would b e oldest Syriac MS. that contained it. The codex consists at present o 203 leaves (two of them fragments fine vellum, 11x71 inches in

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