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## The Sabbath Recorder.

BEYOND THE ROLLING TIDE BY LIBBIE CHAMBERLIN. Just beyond the rolling tide, Do our minds ne'er wander there? Po we never muse and dream
Of the Eden land so fair? ah! with yearning hearts we hope That we may its rapture know; That our weary brows may smile

With tranquil, heavenly glow. Just beyond the rolling tide, Are there any weary tears?

To the ties of friendship strong Weaken with the lapse of years?
Ah! we know in that fair clime Tears of sorrow do not flow, and friendship's tokens graven here,

Just beyond the rolling tide, Will they beckon for us there, As we near the shining shore.
To anchor in a harbonfair? Will the glance of eyes so mild Fall upon us as of yore? Shall we catch the welcome sounds Which we oft have heard before?

ust beyond the rolling tide, here are many faces dear, Which we long have wished to see, That their smiles our hearts might chee loyous will the meeting be
With the friends we've missed so long Just beyond the rolling tide, In the "summer land of song."

A SERMON Delivered before the American Sabbath Tract Society, at Salem, W. Va., Sept. 23d, 1877, and published by request.

BY REV. N. WARDNER, D. D. 1 Kings 19: 18-" Yet have I left seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Rev. B. B. Edwards, in his En evelopedia of Religious Kno vledge. says: "It is generally concluded that Baal was the sun; on this ad mission, all the characters which he assumes in Scripture may be easily explained. The great luminary was adored all over the East, and is the most ancient deity acknowledged

among the heathen." Josiah put to death "the idola trous priests that burnt insense to the sun. He took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire." 2 Kings 23: 11

The worship of Baal and the wor

ship of Jehovah were the great rival religions in Old Testament times. As the seventh day of the week was a sign of the allegiance of God's people to their Creator, so the Sun's day was a sign of the allegiance of the sun worshipers to their god. Mr. Edwards says: "The ancient Saxons gave to the first day of the week the name of Sunday, because upon it they worshiped the sun. In the first Christian churches, Jewish converts were in the majority, who sought to bring Gentile converts to adopt circumcision and other ceremonial observances, which the apostles taught had been antityped by Christ, and were no longer binding. On the other hand, Gentile converts came into the churches

of some other deity.

Men talk about the Sabbath as a

This state of things naturally awakened and kept alive the old prejudices which had always existed between Jews and Gentiles. When the Gentile converts came to outnumber those of the Jews, the ruling power in the churches passed into their hands, and this prejudice and predilection led them to adopt principles and practices more and more in conformity with heathenism and in opposition to the Jews. Especially was this true in adopting the observance of Sunday. Constantine's first decree in its favor was published when he was yet a heathen idolator. Two years afterwards, when he professed Christianity, he re-enforced that decree, with the avowed object of making a distinction between Jews and Gentiles. "Let us have nothing in common with that most odious brood of the Jews," he said, as his reason for

Historians tell us that at this time nearly all semblance of the former purity of the church had disap the bishop of Rome and his successors, who became popes, substituted the sun's day in place of the Sabbath, under the claim of divine inspiration as Christ's vicegerents on earth. Thus a controversy arose between the Eastern and Western churches in regard to the Sabbath and Sunday, which continued hundreds of years, until the Roman Catholic element becoming almost universally predominent, crushed out the observance of the Sabbath. by fines, confiscation, and torture. The Waldensian churches, however, would not yield to their blasphemous assumptions, but, all through the dark ages clung to the Sabbath, at the peril of their lives. Yet the power of the beast so far prevailed in his efforts "to change times and however, declared that the exercise

en away.

# Sabbath PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 18, 1877.

VOLUME XXXIII.---NO. 42. wrong to do what God commands, at Troas (Acts 20: 7-13) was either Acts 25: 8; 28: 17. He could not pent," and that too with reference God's holy law? Did he do so? If if ye do whatsoever I command work?" Why may not men woror right to do what he forbids, is on the night following the Sabbath, have said this, in truth, had he ever to what they did before and at the so, then he is no Savior, but a fel- you." Hence, disobedience proves ship idols, and keep the spirit inadmissible, without a clearly re- or on that following the first day of taught by word or deed that the death of Christ. It is impossible low sinner, and under the curse of men not to be his friends. He be- of the command which says, vealed permission from him. If it the week. If the latter, then it was seventh day had lost any of its sa- that a law be annulled without the the law. But he said he kept his ing divine God's commands are his can be right to yield to convenience on the second day of the week, according of another law making it Father's commandathe being "God mani- to them, nor serve them?" Or venience, laws, fines, imprisonments, or expediency in opposition to a di- cording to the divine rule for meas- ished his ministry, and had estab- null and void, which, in justice, can follow him and not do the same. fest in the flesh." But some of his steal, and keep the spirit of the vine law, then circumstances form uring days. See Gen. 1; Lev. 23: lished many churches, and he said must be made as clear and public as His true followers charge sin upon command which says, "Thou shalt the truth has been working like the rule of duty instead of the law 32; Neh. 13: 19; Mark 14: 30; that should even an angel from the first enactment, that the subjects keep the commandments of God those who cbey him. In Pennsyl- not steal," etc., etc. Such a princiof God, which law is thus made of compare Luke 13: 14 with Mark 1: heaven preach any other gospel than may know their duty. This abro- and the faith of Jesus." Every vania, they fine and imprison men ple would justify the reversing of and now, all over Christendom, indino account; and were God to ap- 21, 32. The breaking of bread was that which he had preached, he gation theory implies that God in- known departure from those com- for doing so. They teach that it is every command in the Bible, and prove of it, he would thus treat his after midnight, which would bring should be accursed. Gal. 1: 8. own laws as impositions, and his it on the second day according to 2. But we are told that the Sabmoral government as a farce. He the Roman mode of reckoning days. bath of the fourth commandment is his Son to honor his law and restore bath by keeping the seventh day of says he sanctified the seventh day of If it were on the night following the Jewish, and therefore we Gentiles man to loyalty; but instead of do- the week, "according to the comthe creation week, and Christ said Sabbath, which is evident, then the have nothing to do with it. If so, ing that, Christ abolished his laws, mandment;" and he says, "Follow be did it for man. The object evi- apostles and brethren traveled from then God is Jewish, for he always destroyed his government, and set me, I am the way." dently was that man might not for- Treas to Mitylene on the first day of claimed it to be his Sabbath. The up of one his own over its ruins, and get his Creator, and his obligation the week from 50 to 70 miles, prov- whole Decalogue must also be Jew- thus became the ringleader in re- only the righteousness of faith that his disciples might be sanctified and and Christianity into disrepute than to love, obey, and worship him, and ling that they did not regard that ish, for it was proclaimed and writ- bellion, justifying men in repudiat- is required under the gospel; for the made one through the truth? Did the ranting of all the infidels on that he might have a fixed time in day as sacred, but as a secular day; ten by him at the same time, and ing God's laws and promised to save apostle says, 'The just shall live by he mean increase truth? He which to dismiss the toils and cares and this is the only instance on given to Israel. And the whole and glorify them in it! Was this faith." This statement did not never made any such distinction the spirit of a command except by of this world and turn his thoughts record of their assembling for a re- Old Testament Scriptures must also what he meant in his prayer, when originate with the apostle, but he among the commandments of God. Godward and heavenward. It is ligious purpose on the first day of be included in the same catalogue. he said, "I have glorified thee on quoted it from Habakkuk 2: 4, Did he mean to pray that his disgenerally admitted that this is neces- the week. The meeting of Christ Therefore, according to this argu- the earth, I have finished the work which shows that the Old Testa- ciples might be one in rejecting and with his own finger; and who knows sary to secure man's highest moral with his disciples, after his resurrec- ment, Gentiles have no interest in which thou gavest me to do?" If ment saints all lived by faith, while disobeying God's commandments, its spirit if he does not? and who good. God evidently so regarded tion, was necessary to fulfill the its predictions or promises. Hence, it, and therefore provided it for him | Scriptures and his own prediction | there is no moral law revealed for | doing, he did what Satan has al- to the law. The eleventh chapter | The Revelator was told that the true | fully? Christ kept the spirit of the at the commencement of his exist that he should rise the third day and Gentiles, nor redemption from its ways been trying, in vain, to accom- of Hebrews is filled with the names ence. To have withheld it, would thus prove his Messiahship. Had curse, for Christ came to redeem have been to rob man of what he he not thus appeared, the Jews those who were under the law—the If he redeemed men from obligation the world was not worthy." How needed to fulfill the highest end of might, with propriety, have declared law that existed when he died, the to obey the Decalogue, he redeemed can faith in God free us from his his being. This is enough to war- him to be an impostor. This was a curse of which was the only curse them from the duty of righteous- law, given especially to guide us in rant us in concluding that God sufficient and all-important reason he ever bore for man. Hence, if ness and love to God, instead of retaught man from the first to keep for his appearance. There is no in- Gentile are not amenable to that deeming them from sin and enmity out works of obedience, is the faith the Sabbath day holy; as much so, as | timation that it was to confer sa- law, they were never redeemed, and | against God. But on the contrary, he | of hypocrites and devils. Disobedithat he taught him the duty to love credness or dignity on the day on have no interest in the atonement or says, "I came not to destroy the law. ence shows that God is not beand obey him. It was the monumental proof of his relation to man as Creator—the seal of his authority | no more made the day holy on which | sanctify them through the truth; | and shall teach men so, he shall, be | mand, and it was accounted to him and right to demand worship and it happened than his birth, death, or thy word is truth?" (the New Tes. called the least in the kingdom of for righteousness. King Saul thought 23: 56. "And upon the first day of so, and a sin to obey him if it is service from him. To remove it from the Decalogue would be to take from that law the seal of his day holy, but his act of sanctifying them also who shall believe on me great in the kingdom of heaven." authority—the evidence that it came it. If it can be proved by Scripture through their word, that they all 5. But another asks, "Is not

onessential part of the law, and are anxious to get rid of it, or to subshould be so regarded. stitute in its place the memorial of a heathen god, and claim that it Some claim exemption from obliwill serve the purpose equally well. gation to keep the seventh day because the fourth commandment is But they do not reflect that they thus affix to that law the seal of a not, in so many words, repeated in false god. God commands us to the New Testament; yet they insist to Jews, and for the same reason. keep holy the seventh day because that we ought to keep the first day he rested on it when he finished the as the Sabbath, although no injuncwork of creation, and sanctified it tion to that effect exists in the Bible. of Christ. If so, then the other nine enter thou into the joy of thy Lord." God; and that no amount of religinfected with heathen proclivities for that reason. It was of necessity Can it require the re-enactment of a precepts of the Decalogue were also But since this freedom was to be limand prejudices, which the apostles a definite day, and not an indefinite law or institution to perpetuate its abolished; for James teaches that ited to believers, it follows that Christ as a substitute for any deviation all these opposing parties and the compromising of truth for the sake stones, and told him they were peoin its place the first day of the week | nor expressed wish is needed to im- he who fails in one point is guilty | ers in this sense; therefore they are is to make the fourth commandment pose a new institution? Can man of all (2: 8-12); for the same divine contradict, and thus nullify itself. be under stronger obligation to do authority is involved in one com-How can a command to work on the | what God has not enjoined than to | mand as in all, and may be repudifirst day and rest on the seventh be do what he has enjoined? Is it ated in one the same as in all. Paul the love of God that ye keep his enth day. The particular day is not thus are unwilling to keep God's tween the authority of God and glory through all the ages," a voice a command to work on the seventh more sinful to neglect what God has taught that men being dead to sin. day and rest on the first? How not commanded than what he has are buried with Christ in baptism. could the same sanctifying act make commanded? Such seems to be the and rise with him to newness of life. the seventh day holy and the first | teaching of most Protestant divines | But some charge him with teaching | and so is every desire to do so. Is day common, and make the first day | upon this question. God has made | that the law is dead, instead of the | the apostle in error in this matter? holy and the seventh day common? it our duty to work on the first day holy and the seventh day common, that by a positive command. Protest- be buried instead of the sinner. The his law. Regeneration puts that the particular day he commanded enth day commes. The whole civilized mands. "And whether it be right the snore of repose. And the mohe wrought on the first day and ant divines, on the contrary, teach grave is the place for the dead, and law and love into men's hearts, and to be kept holy-first, by resting on world agree and always have agreed in the sight of God to obey man rested on the seventh, be a declaration that it is a sin against God to do so. not for the living. Paul taught makes obedience thereto a pleasure, it himself; second, by sanctifying it; upon this question, as their almanacs rather than God, judge ye."

The first second, by sanctifying it; upon this question, as their almanacs rather than God, judge ye."

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The first second, by sanctifying it; upon this question, as their almanacs rather than God, judge ye." tion that he wrought on the seventh | God commands that on the seventh | that the law which slays the sinner | so that they can sing with the Psalmday and rested on the first? All day men shall not work. Protestants is spiritual, and to be served after ist, "O, how I love thy law, it is my week, for forty years? And what agree that to keep holy a definite teach men may work on it. Thus the inner or renewed man. But if meditation all the day." All truth day is necessary to secure the end they oppose their authority against that law were abolished, then what is of God, and is like him. All ersought in the sabbatic institution. God's, and claim that he is pleased was sinful before became innocent ror is of Satan, and has his nature in If men rest from work and devote and glorified thereby. Even if a themselves to religious meditation and worship, they must have a definite time for it. If the fourth com. first day of the week, that could in just about to release them from its imbibes a characteristic of Satan, mandment enjoins simply a seventh day, indefinitely, each man may holy the seventh day according to not? Only fifty days after his death, his law. Yet we are told it makes choose any day or time he pleases: the fourth commandment. for the Scriptures say that "every

> in the sabbatic institution? The that creation is not sufficiently im- claims have ceased, and we have no miracle of the manna is God's inter- portant to be worthy of the com- need of an atonement, or of a High pretation in regard to which day he memoration God has commanded. Priest or Mediator, for God has beat the close of creation. A double its being sanctified? Redemption needs not to be propitiated.

which it occurred. He must needs mediation of Christ. What did Christ | ... Whosoever, therefore, shall break lieved nor loved. Abraham believed rise on some day, and his doing so mean when he prayed. "Father, one of these least commandments God, and therefore obeyed his comascension. God's resting on the tament did not exist then) "Nei- heaven; but whosoever shall do and God did not mean literally what he the week they came to the sepul- contrary to human custom! If so, seventh day was not what made that ther pray I for these alone, but for teach them, the same shall be called said, or else that part of it was not chre, bringing the spices which they then Christ was a sinner; for he from the Author of nature, instead that Christ sanctified the first day, may be one, as thou Father art in Christ said to be the end of the law best of the flocks with the pious because he rose on it, that would me, and I in thee?" Did he only for righteousness to every one that pretense of offering them to the Sabbath, as it began to dawn to and said, "I am come to set a man make it duty to keep it holy. But there is neither such proof, nor an Gentiles are God's creatures and un- fore, free from obligation to keep saying, "Hath the Lord as great deintimation of any reason why it der his government, they need a the law." If this means that be- light in burnt offerings and sacri-

bath law was abolished at the death binding force, while no command, the Decalogue is one law, and that is not the end of the law to unbeliev- from what God has commanded. sanctifying act were recorded, and Christ preach repentance for the love, imbibes a characteristic of a plain command to keep holy the transgression of that law, if he was God. He who imbibes an error, no sense release us from keeping claims whether they repented or which is enmity against God and 1. They claim that redemption is structions, went on preaching reform under his fostering hand, and himself, he must judge and act for work? God has not said so. Where als had been instituted. Such himself in view of what God com- did they get their measuring line preaching was not only uselss, but mands, and other men have no right | with which they can thus fathom | slanderous, if the moral law had to dictate or interfere with this God- infinite wisdom and power? Even been abolished. The Decalogue is given liberty. Has God so revealed if redemption were proved to be the the only moral code ever revealed to his law as to defeat his own design greater work, it would not prove man, and if it were abolished, all its

meant by the seventh, and which he Or what would that fact have to do come reconciled to us by yielding declared to be the one he rested on in making the first day holy without up all his claims against us, and portion of manna fell on the sixth is, in Scripture, attributed to the 4. But, says another, although day, and none on the seventh. If | death and blood of Christ, and never | the ten commandments were abolkept over from any other day except | to his resurrection. Are the Script- | ished at the death of Christ, nine of the sixth, it bred worms and stank. | ures wrong? If Christ wished to | them were re-enacted, so that we Why did these events never vary if | have redemption commemorated by | are bound to obey the Decalogue, God intended to give men the liber- the keeping of a day, he would have the same as before, except the ty of keeping another day for the revealed the fact. But he has not. | fourth commandment, which was Sabbath if they chose to? Resting | He instituted the Lord's Supper to | left out! Where are the Scripture on the seventh day of the week is commemorate his death, and bap texts that teach this? Who is it be declared, in the NewTestament, to tism to commemorate his resurrect that says, "Thus saith the Lord," laws." as to fulfill the prediction of keeping "the Sabbath according to tion. He was satisfied with these, when the Lord has not spoken it? Daniel 7: 25. The same prophet. the commandment" (Luke 23: 56); and he who has the mind of Christ Is God such a being that he would for the next day is said to be "the will also be satisfied with them. He blot out his own law which he defirst day of the week." Luke 24: 1; will not wish to rob these ordinances clared to be perfect, and thus abrotimes, and then the judgment should neither God, Christ, nor the apost trying to crowd a human, idolatrous government can exist without laws. sit and his dominion should be tak- tles ever commanded men to keep institution into their place, unau Has he thus removed all distinction the first day sacredly, or called it thorized. To do so, shows dissatis- between right and wrong, and taken We may now see signs of a near Sabbath. The term "Lord's day" faction with his provision, and is away the only rule by which his cerning the Sabbath. Such wide- first day of the week, nor is such a Were a hundred days in the year and each other, and then gone spread agitation on this question title given to it anywhere in Script set apart, by divine authority, to through the farce of re-enacting nine changing positions taken by the op- nor in any of his epistles does he thus released is a sin. The apostles eternal consequences? Will Chrisponents of God's Sabbath, and the intimate any such thing about the continued, after Christ's resurrectians charge their Lord with such so! The Pope of Rome never asfirst day, but like the rest of the tion, to keep the seventh day, as be- secret jugglery and heartless indif-It should be borne in mind that evangelists, represents the seventh fore, declaring it to be "the Sab- ference to man's eternal well-being ative. God says, "To the law and" the essential principle of Protestant- day to be the Sabbath, and the first bath according to the command- for the sake of evading an unpopuism is, that the Bible, and the Bible day of the week to be the day after ment," and were never complained lar truth, obedience to which reonly, is the rule of faith and prac- the Sabbath. Paul (1 Cor. 16: 1, 2) of by the Jews for teaching that it | quires cross-bearing and self-denial? tice in religion. Hence every ap- exhorts the Corinthians to reckon was changed, abolished, or modified, Where is such re-enactment re-

stituted a government, against mands is a known departure from which men rebelled, and so he sent him. He kept the spirit of the Sab- God forbids work, and that it is a

Christ did whatens is charged with they were required to walk according and in persecuting those who obey? is so capable of expressing it truthplish, and thus became his ally! of such saints, "of whom (it is said)

day for rest and worship, and to lievers are thus made free to disre- fices as in obeying the voice of the commemorate creation and honor gard the ten commandments, then Lord? Behold, to obey is better their Creator, as well as the Jews: Christ's mission was to secure to his than sacrifice, and to hearken than hence God's memorial rest is as ap- followers the privilege of Sabbath- the fat of rams." 1 Sam. 15: 22. plicable, and as needful to them as | breaking, profanity, adultery, theft. | This shows that true faith and obe-3. But we are told that the Sab- proval, who will say to them, "Well only a false faith allows of departboundto keepGod'sSabbath and obev to saying, this is enmity against God that ye disobey his commandments: immediately after! Then why did in it. He who imbibes a truth in the apostles, according to his in- no difference which we imbibe, if we are only sincere! It makes but

> hangs upon love, it being the essence and spirit of it. It is as perfect a revelation of true love as innot truly represent God's will and character, who can know what it is? The beast (Dan. 7: 25) is said to as in all. exalt himself against God, by attempting to change times and laws which he has instituted. And now Christ is charged with doing the same thing. Is this honoring him? 6. Again, we are told that Christians are led by the Spirit, and from Adam down, and if such need no written law now, they never did,

and what it enjoins. This is why

love fulfills it, and why the law

when inclination prompts us to do after Christ. sumed a more blasphemous prerogto the testimony. If they speak not according to this word, it is because there is no light in them." 7. But says another, "We can not

Peal to human authority, unsupport- up their accounts on the first day of although they thirsted for their corded? Some say this re-enact- keep the commandments if we try, "Not my will, but thine be done." ed by Scripture, is a repudiation of the week, and lay by them, accord- blood and could have gratified that ment occurred on the day of Pente- and therefore should turn from Paul says, "If any man have not the so! If this principle be true, why he were not pleased with their do- One great purpose in all affliction Protestant principles, and a virtual ing as God had prospered them, for thirst had they been able to prove cost. But no such fact is revealed. them to Christ. We can not spirit of Christ he is none of his." might not Eve have eaten the for ings and doctrines? No nation ex- is to bring us down to the everlast-

8. Again, says another, "It is doing his will? Faith in God with-

include Jeros in this prayer? If believeth? Believers are, there- Lord; but God cursed him for it, murder, etc., with the divine ap- dience always go hand in hand, and done, good and faithful servants, ures from the commandments of

9. But says another, "The the whole Decalogue. What did the can be secured by keeping the first trust it, is too absurd for even a lu-shalt not go with a multitude to do to dying men." apostle mean when he said, "This is day as well as by keeping the sev- natic to believe. Those who talk evil." The question at issue is be- with the usual words, "to whom be commandments?" It is equivalent essential. Has God said so? Why Sabbath, and are anxious for an ex- that of man. God commands us to man shall give account for himself to a greater work than creation. How pentance, without explanation or in. little difference if we are not sincere; nal blessings and penalties. It also many go on in the face of this, and but it makes all difference if we are own veracity-pretending to be par- first day hely. Now when men sincere; for what we embrace in logue is the only code that teaches what true love to God and man is,

lightened reason and conscience are paid to it afterwards was simply as they differ more widely than this. a time, times, and the dividing of Matt. 28: 1. It is admitted that of the honor he put upon them by gate his own government? No have always been led by his Spirit, Thursday" and "Good Friday."

we keep, and therefore we may as

11. Again, we are told that it is

TERMS-\$2 50 A YEAR, IN ADVANCE

WHOLE NO. 1707.

pleas to justify themselves in neg-

lecting a plain command of God

right to secularize the day on which also every threat and promise. When sin to work on the day God commands us to secularize. To disobey and contradict God, they thus teach to be right and duty! What did Christ mean when he prayed that It does more to bring the Scriptures disciples dare they who keep the commandments of God and the faith the seventh day. To be his follow-

ers is to do as he did. 12. Another objector says, "We can not tell when the seventh day commandment enjoins the observcomes." Why not since it is unance of the seventh day, vet Chris mistakably pointed out in Scripture? Luke tells and that the women who first day, it is better to let well saw Jesus said in the tomb, "re- alone, and wrong to disturb the turned and prepared spices and oint- public barmony. This is equivaments, and rested the Sabbath day lent to saying that it is well to disoaccording to the commandment." essential, and so, contrary to his had prepared, and found not the taught and practiced in opposition command, he saved Agag and the body of the Lord Jesus." 24: 1, to God's professed people wherever Matthew says, "In the end of the they deviated from the Scriptures, wards the first day of the week." at variance with his father, and the 28: 1. With such divine testimony, daughter against her mother, and hold our peace, at such a time as how can a reasonable person doubt the daughter-in-law against her which is the seventh day that God mother-in-law, and a man's foes commanded to be kept holy? After shall be they of his own household." Constantine's edict, the Christian churches became divided in regard to whether the Sabbath or the Sun's day should receive most honor-not

more than me, is not worthy of me. And he that loveth son or daughter which day was the seventh; and the And he that taketh not his cross and controversy raged for a thousand years, and has continued more or me." Matt. 10: 34-38. Here is his eyesight was almost gone, one Jews should drop the same day out of being on good terms with man; ple. It was enough for the aged of their calendar, all over the earth, and shows that no one can do it and object of the sabbatic institution at the same time, and no one mis- be in harmony with him. "Thou loved, speaking as "a dying man did he make a distinction? Had he cuse. But wishing to keep the first rest on the seventh day, and to no good reason for it? Why did he day, they find no difficulty in know- work on the first day. But men may be drawn. Instead of putting not say a seventh day, or one day in ling exactly when it comes. No one seven, if that was what he wished who is willing to obey God finds any day, and rest on the first, directly who turn people into flint by the 13. Again, the question is tri-

kind of reverence does it show for umphantly asked, "Have so many tians keep Sunday, the minority him to insinuate that he thus de- wise and good men all been mistakceived the world for 5,000 years, un- en?" This is not a question to be ing that the question of obedience til Dr. Bounds of England, A. D. decided by human goodness or wis- to God should be decided by a ma- Elijah's altar. It will kindle the 1595, detected and exposed the de- dom, but by the authority of God. jority of human votes. If the ma- soul when it is sought from heaven ception? Dr. B. was the first advo- Wise and good men have always jority say it is best to do the oppocate of the "a seventh-day theory." | agreed that God commanded that | site of what God has commanded, To charge God with commanding the seventh day be kept holy. In it is the duty of all to do so! This what he was indifferent about, is to this they have not been mistaken, is putting man's authority above charge him with trifling in matters and therefore have no cloak for God's authority. According to this with which he has connected eter- their sin it they disobey. Yet rule, Noah was a wicked sinner in refusing to be controlled by the depeared. Roman Catholicism took God." If he must give account for do they know that it is a greater timating that any new code of mor- for insincerity vitiates everything; charges him with trifling with his teach that God wills us to keep the cision of the antedeluvian world against God; and Christ and his ticular when he is not. It makes thus take issue with what they ac apostles did very wrong in going sincerity becomes a part of ourselves light of his authority; assuming knowledge to be a command of contrary to the decision of the whether good or bad. The Deca that there may be nonessential Sab- God, whose authority shall we ac- great body of God's professed peobath breaking, nonessential idolatry, cept? Can it be right to exalt ple; and how strange that God nonessential murder, nonessential theirs above God's on the plea that should interpose his miraculous adultery, theft, lying, etc. If we they are wise and good men? Are we have a right to assume that one they wiser and better than God? thing which God has commanded is Let them show their wisdom by prononessential, we have a right to as- ducing a "thus saith the Lord" for does not endorse this majority doctrine. Seven eighths of mankind sume that all the rest are; for James | what they teach, since, as Protestfinite wisdom could give. If it does says that what is true of one com- ants, they profess to take the Bible are idolators; two-thirds of promand is true of all, since God's au- only as their authority. If there is fessing Christians are image worthority is as much involved in one such a passage, they are the ones shipers; and is it the duty of the who can produce it. Yet, after minority to conform to that prac-10. Again, we are told that the 1,800 years not a single text has tice for the sake of harmony? apostles kept both days-the sev- been found which says that the Sabenth and the first. If so, then they bath was elfanged by Christ or his abundantly blessed Christians in did not teach that the Sabbath was apostles, or that the first day is sa keeping Sunday, which he would either changed or abolished, but ered. Again, no class of men differ not have done had it been displeasthat it was not. On the other hand, among themselves more widely than ing to him." What man or people that it was not. On the other hand, among themselves more widely than ing to him." What man or people Newest, all say one thing; and there is no evidence that the apost these men; hence some, or all of has not been abundantly blessed of when I take a text out of the Old-

therefore do not need the letter of the ever kept the first day sacredly, them, must be in error. There is God? "He maketh the sun to rise est, as I have done this morning, I the law to guide them; their en- and it is well known that the regard scarcely a question about which on the evil and on the good, and sufficient. God's spiritual children a church festival, the same as "Holy Some claim that the fourth com- unjust" (Matt. 5: 45), thus blessing of God's justice in the very latest mandment is still binding, but that them alike. David was staggered rustle of the leaves of the ages-Historians agree that the primitive the day is changed; others, that it in view of the prosperity of the Christians kept the seventh day as has not been changed, but that no wicked, and the afflictions of the and why was it given? To claim the Sabbath for more than three particular day was ever enjoined; righteous. The contrast in the dithat a Christian's impulses and real hundred years after Christ, and that others, that the day has been vine form seemed to him to fulfillment of that prophecy con- (Rev. 1: 10) is not said to be the calling his wisdom in question. subjects can know their duty to him son are a sufficient moral guide, is to it was kept by some of them all changed twice, once in Egypt, and be on the side of the claim infallibility for them—the est through the dark ages; so that the then again by Christ; others, that wicked. Christ said, "Judge not sence of Popery. It is claiming also Lord has never left himself with- Christ did not change it, but abol- according to appearances, but judge has not been known in modern times, are; while the Lord always claimed commemorate redemption, it would of them, just as they were before, and that God by his Spirit teaches us out witnesses in favor of his true ished it; others, that he abolished righteous judgment;" i. e., judge and we should prepare for the con- the seventh day to be his sacredly. not release us from obligation to done it privately, so they could neve that we may be independent of and Sabbath. Dr. Heylin says that no the whole Decalogue, etc., etc. Thus not by prosperity here, but judge flict. Our first duty is to acquaint John wrote his Gospel after he did keep the seventh day holy, as God er know it, and thus expose them above his word, and may interpret it day but the seventh was called Sab. they contradict each other upon al- by God's standard of righteousness, lect becomes like a child when a ourselves with the various and ever- the Revelation, and neither in that commands; and even a desire to be to transgression and its terrible and to mean differently from what its ays, bath for more than a thousand years most every phase of the controver- "the law and the testimony." If great grief smites him, or when a sy. But the Bible teaches one unisuccess in this world is proof of form truth, "The seventh day is the God's blessing, no sect of Christians the tempest—come home when he not essential to salvation which day Sabbath of the Lord thy God."

well keep one day as another. This keep the spirit of the fourth comwere almost the only representatives is making self-interest the motive mand, and not keep the letter." of Christianity, and to-day they far in the time of trouble is brought to of action, instead of God's will; This is saying that we may obey a outnumber all Protestant Christians this child-feeling. He wants to which is un-Christ-like. He said, command, and neither do the thing put together. Would God thus lean somewhere, to talk to somecommanded, nor even purpose to do prosper and bless them, they ask, if rotestant principles, and a virtual right not such that there might be no collecting for then. "To the law and to the testimony," then. "If they speak not according the such things against them. Paul, is to prove the such them there were the such things against them. Paul, is to prove them then there were aton to prove them. The such them there were aton to prove them. The such them there were aton to prove them. The such them there were aton to prove them. The such them there were aton to prove them. The such them there were aton to prove them. The such them there were aton to prove them. The such them there were aton to prove them. The such them there were aton to prove them. The such them there were aton to prove them. The such them the such them there were deviates from God's word, the suffering saints at Jerusalem, such them there were aton to prove them. Whatever deviates from God's word, deviates from his will as he himself spirit of the command, "Thou shalt not the suffering saints at Jerusalem, such them strength and deviates from his will as he himself spirit of the command, "Thou shalt not the suffering saints at Jerusalem, such them strength and deviates from his will as he himself spirit of the command, "Thou shalt not the suffering saints at Jerusalem, such them strength and deviates from God's word, deviates from his will as he himself spirit of the command, "Thou shalt not the suffering saints at Jerusalem, such them strength and deviates from his will as he himself spirit of the command, "Thou shalt not the suffering saints them. Paul, strength and the such them there were aton to prove at the suffering saints at Jerusalem, such them strength and the such them the such that the suffering saints them. The such them the s to this word, it is because there is less than the law of the spirit of the command which laborated on the day of Pente-less than the law of the spirit of the command which laborated on the day of Pente-less than the law of the spirit of the command which laborated on the day of Pente-less the spirit of the command which laborated on the law of the l

so if idolatry were displeasing to

In conclusion, let us inquire what

means this strange stirring among

Christian people and nations upon

the Sabbath question, within the

last few years? Why this tendency everywhere, to go back in search of foundation principles, by the masses, in spite of all efforts of the clergy to hinder them? Notwithstanding the united efforts of all in influence and power, during the last fifteen hundred years, to enforce the observance of Sunday and to crush out that of the Sabbath, by appeals to argument, Scripture, popular practice, worldly interest and con-"Thou shalt not bow down thyself confiscation, torture, and death; yet leaven, which they could not stop; viduals, neighborhoods, and communities are coming to light who have been led to embrace and keep professing Christians resort to such the Sabbath, by the study of the Bible; and, all things considered, their number is rapidly increasing. what wonder is it that Deism and There probably has not been a time infidelity make such rapid strides? in more than a thousand years when there have been so many in Europe and America investigating this question, as at the present time. earth could do. How can we know New champions are constantly coming to the front. It is stated by the author's language? The Decaintelligent emigrants from Russia, logue is God's language, written. that there are more than a million of Christian Sabbath-keepers in the northern part of that country. Thus it appears that, in the midst of this

terrible and long-continued apostafourth commandment by keeping sy, under the leadership of the harlot of Rome. God has had his faith ful witnesses in reserve, not merely 15. Others say, "Although the seven thousand, but many hundreds of thousands, who do not bow the knee to Baal, nor accept his "mark," tians being united in keeping the but stand forth as champions for Jehovah of hosts in the work of overthrowing this usurpation of his prerogatives, and for the reinstating of his authority in this memorial of bey God, if men are united in doing his Creatorship-the proof of his right to reign on the earth.

We have great reason to rejoice over these evidences that God is coming to the rescue, and it becomes every one to stand at his post, with loins girt, and the sword of truth in hand ready to do or suffer as the interest of the cause may demand. But if we altogether this, when God so clearly calls to duty, then will enlargement and deliverance arise from another quarter, and we and our people will be cast out to dwindle and perish. He that loveth father or mother

ENTHUSIASM IN THE PULPIT. There is a beautiful legend told of more than me is not worthy of me. the venerable Bede, that pious and learned divine of Saxon England. followeth after me is not worthy of When he was very old, and when servant of Jesus Christ. With fiery zeal he preached the gospel he When he ended abilis Beda." The legend may not be truthful, but a certain contrast command us to work on the seventh a voice into stones, there are those way they speak. The only response ment such results come one of two things is necessary to a sincere man. He should either change his style, or 16. Again, we are told that, leave the pulpit. If the first is im-"Since so large a majority of Chris- possible, the last is certainly possible. But the first is not usually bevond one's attainment. The real ought to conform." This is claimfire of the preacher comes from by intense and persevering prayer. Then the needs of sinners will begin to weigh upon the heart. Then cold-drawn sentences, written in classic style, will be left in the study, and in the pulpit a man, redeemed and commissioned Jesus, will warn, and call, and

THE FOUR TESTAMENTS -There are four Testaments, you knowthe Oldest Testament, the Old, the New and the Newest. The Oldest Testament is the nature of things. power to save and vindicate such It is not written, but it was prowicked fanatics in their reckless in claimed when the morning stars subordination! It shows that God sang together for joy. Then we New; and the Newest is the present activity of God in human history. Your Lincoln said of our harvest "No human hand has produced these blessings." So of the spiritual harvests in every age. We must say that they came from the unseen holy. Through his life of 17. But savs another. "God has love in the history of the world is turned the autograph writings of Almighty God, and that writing when interpreted, I call the New Testament. Oldest, Old, New, and the cannots of the Old and the New. sendeth rain on the just and on the and on all the flaming proclamations some of them soaked through with bloody tears, as in the case of our own civil war. There are no dissonances among these books, and he

way that there will be no inatten-

tion.—Baptist Weekly.

stand the other. - Joseph Cook. THE OFFICE OF SORROW.—There. in all of us. A man of giant intelgrave opens at his fireside. I have seen a stout sailor-who laughed at has so much proof as Roman Cath. | was sick, and let his old mother 14. Again, says another, "We may olics. For a thousand years they nurse him as if he were a baby. He was willing to lean on the arms that never failed him. So a Christian

who understands one will under-

OUESTIONS AND ANSWERS. To the Editor of the Sabbath Recorder:

lowing questions through the REcreed on the questions of the "immortality of the soul;" punishment. of the wicked, second coming of 2d. Is a difference of opinion on

Christ, and resurrection of the dead? any or all of these points of suffi cient importance to justify the with drawing of members from any church with which they essentially agree in

3d. If a church have no articles of faith on these questions more specific than the "commandments of God and the faith of Jesus," can a differ ence of views be made a matter of 4th. If members entertaining such

differences desire letters from the for the church to pursue? If you will answer the above

questions, you will greatly oblige an We will answer the above questions as well as we can, for, to a considerable extent, we are forced

to give our personal opinions, because on several points our people have no recorded beliefs. Our sentiments on these matters are largely those held by the great body of the Protestant world. In our answer to "Inquirer," we will subdivide his fully meet all the points raised.

1st. We think that the Seventhday Baptists hold that the spirit of man, in his sinful or unrenewed state, is morally dead; and when he is regenerated, he comes out of this moral death into spiritual life with God. "Verily, verily, I say to you, he that hears my word, and believes. on him who sent me, has everlasting life, and comes not into judgment, but has passed out of death into life." Seventh-day Baptists believe that the doctrine of the continued conscious existence of the spirit after death underlies all of the teachings of the New Testament concern-19-31; Matt. 22: 32; Mark 12: 27; be said that the word "immortal" 2d. Seventh-day Baptists hold

nature. Rom. 2: 8, 9. 3d. They believe in the resurrec-

and immortal. See 1 Cor. 15, es- tion. pecially from the 42d to the 57th

2 Thess. 1: 3-10; Heb. 9: 27, 28.

case. We should think those hold- work to do for Christ in the world, ing such sentiments would have to and their leaders should set this judge about the matter for them work before them, and see to it that selves, and should they leave the they do it. church of which they were members We heartily second the doctrine it would be upon the principle of these resolutions, and urge it hearts. Berlin is one of the older named in 1 John 2: 19. It is not like upon the attention of every memly that persons belonging to a ber of our churches. church they loved would voluntarily

· To the third questinn we should answer that if one's heart is with the church, and loves and obeys day is the Sabbath. So, would not Saturday be the Sabbath? their parentage.

Of late years, h shown on account of weakness of six days and rest the seventh, and

To the last question, we should | plies literally with this command. answer that letters of recommendation could not be granted them. When members desire to leave the church and go to another communin charity would be to give them a certificate of standing, and even this step is not wholly free from difficulties.

swers, simply stating each point with a proof text or two where they were required, and if "Inquirer" wishes any point amplified, we shall hold ourself at his service.

A FALSE CONSCIENCE. The following is from the Chris-

A ladv exhibitor sent to the Per

manent Exhibition Company of this city the following note immediately

participant, is henceforth to be opened on the Sabbath, and being conscientiously opposed to breaking the laws of the God I worship, and of the good old State in which I live, I earnestly desire at once to may do so, and it is must remain more Sabbaths, do me the kindness to inform me if I may cover it on that day, as who dishonor God and our good Sabbath Very respectfully,

No objection was made to the withdrawal of the goods, and before the Sabbath arrived. According to the terms on which goods were received, they can be withdrawn at any time, on sixty days' drawn at any time at

We honor conscientiousness, but wise, good conscience is better than in unwise one. Paul, before his conversion, acted conscientiously, ven in regard to things he abhored after his conversion, doing in God's name things most offensive to God So with this lady referred to above. She doubtless thinks she is doing

DOINGS OF THE MISSIONARY SO-

We have read with interest the doings of our General Conference at its recent meeting, as also of those of the meeting of our denominational Societies, but nothing has interested us more than the doings of the Missionary Society, the leading feature of which seemed to be the consideration of the question, How to raise the funds necessary to carry on our work. The thoughts of Bro. Platts were evidently turned in the right direction in his sermon before the Society, and the resolutions passed breathe the right spirit, to two of which attention is specially called, as follows: the congregation of the saints.

Resolved. That the comparatively the past year should be the occasion o umility and careful heart searching; and questions, that we may the more that we ask the pastors of our churches to lso the duty of systematic giving for

missionary purposes.

Resolved, That we recommend to each and think? Why live in this atheconsider prayerfully, and decide conscienistic way? Surely, you owe service iously, how much he or she ought to give to God. Every mercy you enjoy benevolent operations of our denomina-tional societies; and to insure their readididly seek and serve God. iral method of laying by him in store on the first day in each week, according as express our conviction that no person cor nected with our societies ought to give less

One of the first duties our people owe to themselves and the world is to consider honestly and prayerfully the duty of giving for the cause of ing the future state. See Luke 16: Christ. To this all our minds should be called; and one of the most es-Luke 20: 38; 2 Cor. 5: 1-4; 12: 2- sential agencies, in our opinion, for The Massachusetts Convention o 4; Phil. 21: 26; 2 Cor. 5: 5-8. It effecting the reformation desired, is Universalists have, by a large ma should, however, in this connection, the establishment of giving systematically. Some plan to effect this is nowhere with certainty applied should be immediately devised. call for a congress, to meet at Rochesto the spirit in the Scriptures, nor is Where there are pastors, it is clear ter, Oct. 26th-28th, to give expresthe spirit anywhere declared mortal. that they ought to bring this matthat the Scriptures teach the ever lead them out on it; and those impenitent (Matt 25: 46), and that of themselves take hold of the it derives from the other; either that punishment is spiritual in its work, and organize for the purpose would die if it were not combated. smaller churches consider them more specious—the national protection of the dead (John 5: 28, 29), selves released from this work. tion of national citizens and compuland that these mortal bodies of flesh | Every person. in the denomination | sory education; both to be secured and blood shall be raised spiritual should do something in this direct by constitutional amendments and

tial to a healthy Christian life as are safer in the hands of local com-4th. Also, they believe that in the the spirit of prayer. Thousands munities than in those of a National end of the world Christ will make a come into the various Christian second appearance. Acts 1: 9-11; churches who never go farther than commence the Christian life. Liv- methods of securing proper legisla-To the second question an answer ing religion with them seems to be tion concerning religious questions, is more difficult, because we have no a series of beginnings. One of the is for the church, in her doctrines positive guide to direct us in Script- best remedies for this imperfect and practices, to go back and plant ure. In them we have no account | way of living is to furnish those who | herself squarely on the plain teachof such differences of opinion, and come into the kingdom of God ings of the Bible. Sunday is an intherefore we are left to the guidance something to do. These converts stitution of human appointment, and of our own best judgment in the should be taught that they have a why may not the State abolish it?

A MISCHIEVOUS ANSWER. has it been so? The Bible says the seventh

faith or differences of opinion. See any man who begins his work on Monday and rests on Sunday com. The change of the day took place during the latter half of the firs and the beginning of the second thority for any change of day, nor do we suppose that any Biblical authority is required. The obligation to keep one day in seven for the purposes of rest and spiritual development depends, not upon the wording of the Jewish statute, but King in Zion yet reigns, and that he opprobriously calling it Jewish, is that had made this matter perfectly purpose at all, or that they ever met until, in 1821, a sharp controversy upon the necessities of the human who keepeth Israel never slumbers everywhere manifest. That they clear in days of comparative ignor- for worship on that day because of its arose, "some denying fellowship

Bible and human experience. The above answer by the Christian Union is specious and seem- the church, its pastor, and the evan. also manifest; and their union of of abrogation of his own Sabbath casious not specified as the first day matter to Eld. John Davis and Dea. ingly fair, and yet is false and mis. gelist who is so successfully work. sentiment is triumphantly urged in of antiquity, nearly equal to the of the week, as he did where the Bright, of New Jersey, for decision, leading. It is true that the fourth ing among them. God cause his proof of the righteousness of the world itself, and for the establish day is so named; or, supposing who, after some months, reported commandment requires six days of work greatly to increase and act, and of the wickedness and utter ment of this new institution, than every one of these points could be by sending by letter some articles is not all, for it requires work on a certain six days, and then rest on the day following. The Bible on this subject is both plain and ex- dreds who are asleep in Zion. They quire the observance of the first day, able, unambiguous stamp is upon it, substitute. Elisha was not afraid, "but Eld. John Greene, of DeRuy-

the earth, and the seventh he rested. and nothing can be clearer than it is only as spectators. They do knowledged that God did command ber, his order, his sign. So its per- Then search carefully, and you will for the faith of the gospel." that the day God rested on was the not in their hearts enter into the wor- the keeping of the Sabbath, and petuity, in opposition to human de- find it; but fear not if you have One peculiarity in the early hisone named in the fourth command. ship of the occasion, and no longer specify that the seventh day is signs, and in utter neglect or con- fifty sons of prophets to oppose you. tory of this Church is the large ment. The rest appointed, then, walk the ways of Zion. These he Sabbath of the Lord thy God, tradiction of human views, shows it

ing a certain six days of labor. drawn at any time, on sixty days' notice. But the existing laws of the State are a tacit part of all contracts, and since the Managers have to be a festival of the clurch to a law of the clurch to be a festival of the clurch to a law of the week and gone to heaven, and since the Managers have law of the clurch to a law of the clurch to be a festival of the clurch to a law of the week and gone to heaven, and therefore we can be safe in ably conducted journal published in the city of New York, and affords law of the week and gone to heaven, and therefore we can be safe in ably conducted journal published in the city of New York, and affords law of the clurch to a law of the week and gone to heaven, and therefore we can be safe in ably conducted journal published in the city of New York, and affords law of the week and gone to heaven, and therefore we can be safe in ably conducted journal published in the city of New York, and affords law of the week and gone to heaven, and therefore we can be safe in ably conducted journal published in the city of New York, and affords law of the week and gone to heaven, and therefore we can be safe in the day, but during the conduction? The above quotation or day of the week and gone to heaven, and therefore we can be safe in ably conducted journal published in the city of New York, and affords law of the week and gone to heaven, and therefore we can be safe in ably conducted journal published in the city of New York, and affords law of the week and gone to heaven, and therefore we can be safe in two.

The fourth item was read, spoken the city of New York, and affords law of the week and gone to heaven, and therefore we can be safe in ably conducted journal published in the city of New York, and affords law of the week and gone to heaven, and therefore we can be safe in two.

The fourth item was read, spoken the city of New York, and affords law of the week and gone to heaven, and the city of the week and gone to heaven with the proposition of the week and gone to heaven, and th

not legally oppose any obstacle to of the seventh day. The first death! God speak to thee and the immediate withdrawal of exhibrecognition of it in history is the year 140, but no claim was made in its behalf that it was an observance of divine appointment. It was simply and only a human ordinance. having no Sabbath character.

ONE WORD WITH YOU. Once you made profession of religion, and entered of your own will into covenant with God and his God's service while she works on people. Professing faith in Christ the day he commands her to rest on, as the Savior of sinners, you were and rests on the day he commands in the presence of hundreds of wither to work on. Would she read nesses, solemnly buried with Christ her Bible instead of her catechism, in baptism. For months, you atand see her catechism through her | tended upon the worship of God, Bible, and not her Bible through her | joining with the church in her acts catechism, she would have more of devotion and worship. With them you united in publicly celebrating the dying sufferings of our Lord. Also, you were an attendant upon the life-inspiring services of the prayer and conferences, and by the recital of your Christian experiences cheered and strengthened the hearts of your comrades in now? How is all this changed? How is the gold become dim, and the fine gold changed! You have fallen from your solemn vows, and backslid from all your earnest and violate the Sabbath, devoting its hours to worldly pursuits. You have deserted the house of God, as

> SUNDAY LEGISLATION. The Christian Union has the fol-

world, you appear just like a lover

of pleasure—a man of the world

Surely, you walk in the ways of

comes from him. Do turn your

hearts from your follies, and can-

amend our Constitution by The spirit of giving is as essen- learned the lesson that local rights on the New Year's day. Could have obtained some influence even

LETTER OF BRO. B. F. ROGERS.

west of her, and these have honored

Of late years however, Berlin has been thought of with solicitude, and many an earnest prayer has gone up of our church there has been requestion has arisen with many. Will this candlestick be removed? We have asked, How is this church

was not simply the seventh after persons are sinning against God, Yet it is said that a change has to be of God. He will have the six days' work, but the day follow- and, while they are weights to the been indicated by the Scriptures, in seventh to be his memorial, his testichurch, are also stumbling blocks, prophecy and history; and that mony or witness in the earth.

wake thee up!

A continuation of an article in the RE-CORDER of Sept. 13th, by J. A. BALDWIN:] 10. The first week of time deterof the Sabbath forever. From its very nature it could not be changed. The weekly return of the day must the week. For suppose it be admitted, as the history positively declares, that the Lord rested the seventh day, having ended his work. and that he blessed and sanctified that day because that in it he had rested from all his work, and that he commanded man to rest on the same day of the week succeeding. and so on forever. Could any man live and work seven days in succession? Or suppose he had done so. and then should conclude that he could rest the next day-the eighth

permit us to ask, Where are you God's Word? following his prescription? Could any man expect any benefit from the prescription? Yet this is exactly what the advocates of first-day observance have done to begin their new institution, seemingly sincere professions. You if it had originated thus suddenly. But how is the offense diminished by long continued practice, slowly only occasionally are you seen in Rarely, if ever, are you seen in the prayer meeting. In the outside death. Pray now, will you not stop

that New Year's day was, or shall then might we expect of these mixed

be, his birth day? No! God him. people, some of whom had been con-

self has not the power or authority | verted or influenced by the truth,

to change the day, or abolish the and some, perhaps the great

the fact on which its celebration de- mass, still sympathizing more or

pends. In the same way, the im- less with early prejudices and relig-

possiblity of changing the day of ous performances? See 2 Kings

the Sabbath is a boundary to the 23: 5, 11; Jer. 8: 2; Ezek. 8: 16; and

Sabianism in Webster.

omnipotent God, in just so far as it

it impossible for God to lie, or to do

things which are in their nature

"Is the religious question really our political future? Some real significance has been given to the movement of the National Reform Association, which proposes to blessed and sanctified any other ing in it a compact body of theology. than the seventh day? and that he jority, passed resolutions favoring this movement. Per contra, the National Liberal League has issued a that God based his reckoning or his Constantine the Great, issued an sion to the opposite demand-legisday's rest? and how could it have ation taxing churches, secularizing public schools, abrogating Sunday any other basis than that which God agriculturists, freely and at full liblasting punishment of the finally churches not having pastors should movement feeds on the opposition dain and establish a Sabbath with edict, though evidently intended to moral obligations? Was it ever favor the worship of the sun, and of carrying it on. Nor should the smaller churches consider them.

This congress proposes some other submitted to man to decide what having no design of honoring God, objects more dangerous, because day he would keep, or fix the oblithe year, but in after years his formerly. The worship of the sun national legislation. Curious that friends think it would be more agree. | was a very ancient and wide-spread even 'advanced' thinkers have not

Congress. We believe that one of the surest

The brief but cheering letter of RECORDER will bring joy to many churches, and has an honorable record. She has for these many years been sending out her sons and daughters here and there into al-Why was the first day of the week most every part of our Zion lying

every succeeding week and the day and thus the letter and spirit of the obligations, privileges, and sance profess to worship. commandment will fulfilled. It is tions in the Old Testament, unreargued that we are out of reckoning voked, but constantly endorsed and by mistake or intention, and that recognized as God's day for rest of necessity be on the same day of God so willed, lest men should and holy convocations in the New. think too much of days, and that and Paul's reproofs of the proselytes Paul directed his exhortations and rebukes against the observance of the old Sabbath, in Rom. 14: 5, Gal. 4: 10, and Col. 2: 16, and that we can not tell which day is the seventh, and that if we could, our usefulness would be sacrificed to our singularity in keeping it... If it is safe to examine our principles by the Bible, and try the by divine, and not by merely hurighteousness of the church, the world, and ourselves by it, we may

resurrection, which men might candidly look at some of these points think ought to be celebrated, is in order, which is the first day of to learn the comparative claims of never mentioned after the day of their march toward heaven. But the week. Would this be trusting the seventh day and the first day. its occurrence in connection with First-Singularity as opposed to the day of the week, month, or year popularity or influence and conse-Though the New Testament is all quent usefulness. Answer-Trust supposed to have been written after God and his book, Let him rule this date, 18, 30, 60, or more years the results. Which is the seventh day? Reply—Har there been any yet not one writer seems to have ever gained, written or hinted, ary mistake in the reckoning? and have such thing as that the Sabbath was all made the same mistake, so harabrogated, secularized, or changed. moniously as never to discover it? So, as these writers probably knew or rapidly, but surely gaining As soon should we expect gravity as much of this case as any others ground, or by engaging a multitude to turn upward. There is much knew, and "set forth in order a declain the same act? Or could any more probability of an agreement ration of those things which are most man keep the sixth day as a Sab. of a majority of ambitious or back- surely believed among us," as Luke bath and obey God in so doing? Or slidden men in designing such a says, these things ought to be concould he pitch upon any other day change as Sunday observance; yet sidered convincing evidence, that than the seventh which would be a very little probability of unanimity up to thirty, or even sixty years aftmemorial of the creation, and the without dissent, or that the minority | er the resurrection, no such idea was succeeding rest? Could this week- would not report. Of the mistake, ever entertained, or, if it was, it y return of the seventh day of the we have no report. Who ever heard was not at all harmonious with the week be on the first day of the of such a thing as three families divine instructions which they were week? and then will that be the making the same mistake respect- recording. The seventh day, thereday that receives God's blessing and ing the day of the week? How then fore, standing alone sustained by to the West Fork Church, observsanctification? Would many rep. could all the world do it, and never the truth, as an incontestibly rightetitions of the days of the week, al. discover it? Yet of the change to eous occupant of the position, withways beginning at the first and num. | the first day, we have no Biblical out a competitor, holds, thus far, bering through the list to the last, history—and of course no divine, no the whole field: Nevertheless, let West Fork." Joseph Davis was President, I. D. Titsworth. to become the seventh? Was it profane history, showing a probabilever true that the Sabbath of the ity of the change having come about The Passover, like many great Lord thy God was any other than by a slow progression, for several events in their national history, the the last day of the week-the day | centuries, of the idea of honoring before the beginning of another the day of the resurrection, taking week? and was it ever true that he advantage of the prevalent idolatry -the worship of the sun; not as a substitute for the Sabbath, but as a commanded man to keep any other day of more or less religious festivthan his Sabbath—the seventh day ity. After a few centuries, viz., in of the week? and was it ever true the year 321, the Roman Emperor,

Lord ordered the Israelites to celebrate annually. The resurrection, as well as all the scenes of the crucifixion, occurred while the Jews were gathered at Jerusalem for the Sabbath upon any other fact than his edict, allowing the judges and six days' creation and his seventh towns people genearlly to rest on event might seem worthy of such an to assist in the profess to see fit, and accordingly of the particular locality on the so celebrate fifty-two times in a West Fork where the church was year. Can the celebration have a organized. gation upon? Suppose a man to stimulus to the Christians to observe higher origin than human? God have been born on the last day of this day with more solemnity than had ordered the Sabbath, acknowledging and proclaiming himself they change the day so as to say smong God's ancient people. What

for observing or requiring of one

another any special regard for fes-

tal days of a typical character, es-

tablished in the past, or heathen or

other festivals for times to come

which human views had suggested

or might subsequently suggest,

show the Sabbath to be of God, and

his apostles to have been actuated

man motives. Accordingly, the

every seventh day as the Author of were Richard Bond, Sen., Richard all things, and the sauctifier of them that thus recognize him in it. | Cornelius Williams, George Davis, Could he not be trusted with the Moses Huffman, Mary Bond, Mary resurrection, to order its celebration if he so chose? It was sufficient | Marvel Davis, and Amy Davis. The with him that the fact be known; number was soon after increased by the time of the week, month, or the addition of Abel Bond, Sen., year was a matter of so little conse- | Mary Dunaway, William Vanhorn, quence that it is mentioned only | Sen., John Dunaway, Sarah Vanonce. The first day of the week is horn, and Elizabeth Huffman. A mentioned in connection with the part, if not all of the above named event; but the event and the day members, were dismissed from the Let the candid seekers of truth de- are never again in any way con- New Salem Church for the purpose cide by Bible reading and obedient nected. The term "first day of the of constituting the Lost Creek perfectly contradictory, or to cause thought, whether this whole pro- week" is used, specifying the time of Church. actual history to cease. The Sab- ceeding is according to God or not. the farewell supper of Paul at In the following December, Cor-Bro. B. F. Rogers in this week's bath, having the stamp of holiness, If it is, it should have his stamp Troas, and once by himself, specify nelius Williams was chosen "ruling

To be continued.

fixed on an immovable basis. If, those who keep this day. Does this all the Gospels, Acts 20: 7, and 1 adopted twenty-two articles of for it can not stand on this. Nor is concern about it. This experience New Testament, and not as in any read when received into this Church, it professed that first-day observance | will settle the practice as right, | way more sacred than any other | and to be consented to and confessed does stand on this basis, but upon whether we can see harmony or con-working day. Yet men state that by the persons so received." These fourth commandment; and that rest- other feeling and practice, is to be the seventh day. To one only ties in the family and in private. Sunday is a violation of that com- then could there not be some clear lieving God's Word to be truth, so excellent that I would be glad to expression in the Scripture to show it would be a work of insuperable transcribe them here but for an un-

That men are professedly keep- the righteousness of the observance? difficulty to find when or where due lengthening of this sketch. to be put into thorough working or ing the first day of the week and The seventh day had been clear, defi- the disciples generally met on the For some years after the organider, and where are new recruits to diligently occupying the seventh nite. It was law, enforced with penal- first day of the week, or to learn zation of the Church, there existed come from? But the good tidings day in earnest worldly business, re- ties threatened, and penalties actual from the New Testament that they a difference of opinion among the that come to us tell us that the fusing to keep it as the Sabbath, and ly inflicted. Could not the same God frequently met on that day for any members in matters of doctrine; do so under the profession of ac- ance and darkness, now that the being that day, or to show that Jesus because society would not hold ex-We thank God for this good knowledging the resurrection of clear light shined, make use of did not meet the disciples assembled treme Calvinistic principles." The news, and speak words of cheer to Christ, and thus honoring him, is some higher authority for the law in majoritythree times as often on oc- opposing parties agreed to leave the uselessness of standing alone in the this pagan emperor? We see the shown, to show that all, or any part, of faith, which all finally agreed to observance of the seventh day. It human and even idolatrous stamp of has any weight in candid argument accept. It seems that in conseis not professed that the command- this Sunday law. But the seventh toward nullifying the Sabbath of quence of these differences, two In our churches there are hun- ment does, in plain language, re- day is wholly of God; his undenithe seventh day and establishing a churches had been agreed upon, after the decision to open the gates plicit. Man begins his work and have forgotten their early vows; nor that it is anywhere said that as every candid man must acknowl
concerning Elijah, that "the Spirit of ter, visiting us, the brothers and resting where God left off his. In they have broken their covenant God himself rested on the first day edge. Even the number seven is the Lord hath taken him up, and sisters of both parties, at a meeting made with the church before the of the week. And it is pro- God's number, for which we have cast him upon some mountain, or at William Vanhorq's unanimously world. They have left off prayer fessed that the Bible "is the only no human reckoning. Men talk of into some valley." 2 Kings 2: 16. agreed to pass by and forgive what Here is where the six days' work and the public worship of God. If rule and the sufficient rule, both of twos, threes, fours, fives, tens, but Have you, reader, just such and inand the seventh day's rest begins, they attend on the worship of God, our faith and practice." It is ac- not of sevens. Seven is God's num- dependent confidence in the truth? and strive together as one people

number of brethren who were from time to time called "to improve JEWISH SUNDAY-SCHOOLS .- "The their gift" in exhortation or preach-Now again, is there any evidence over which sinners stumble and fall Jesus, Peter, John, and Paul kept Again, men are much inclined to begin their Winter work. As usu- subsequently ordained. The min- adopted. that the day was changed "during into perdition. To these comes the the first day of the week as the Sab- establish days of memorial for im- al, we have to record the absence of utes show that at least twelve have The second resolution was read, few were present from other church-

decided to violate the law, they can limited extent, but not in the place ease, and are in danger of eternal change, it is said that the command-servance, is clear proof either that an opportunity for us to ask, declining to ordain a licentiate who to by N. Wardner, and adopted. they again assembled and listened

ment does not point out which day the Bible is not "the only and suf- why the Jews do not organize Sab- aspired to the ministerial office, is the seventh and does not say "the | ficient rule both of our faith and prac- | bath-schools for their children, rather | which at one time seemed to threatseventh day of the week;" and there tice," or that this observance is not than Sunday schools? In this way, en the very existence of the Church, fore we may commence our reckon- of God, but of man, and consequent- do they not dishonor, rather than but which was so happily healed as ing when we choose and can be ly can not fix upon any man a mor- honor, the Sabbath of Jehovah? We united, and after working six days al obligation. Moreover, the steady can not see why the Jews should here. A large majority of the we may rest the following day, and oft-repeated mention of God's prefer the heathen Sunday to the Church voted against the ordinamined the beginning and ending of whatever day of the week it may be, holy day, with its high injunctions, Sabbath of Jehovah, whom they tion of the candidate, at which a

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

VI.-Churches Continued. The New Salem Church may be

considered the parent of our West Virginia churches, three being constituted almost entirely of its members, while others were either directly or indirectly outgrowths from it. The first Seventh-day Baptist Church organized in West Virginia, after the New Salem Church established itself there, seems to have field as a missionary, the Church THE WEST FORK CHURCH.

The origin and history of this church is obscure. It became extinct probably early in the present century. I have made inquiries of Greene, "This was done with such a number of brethren in different localities in that country, including as to do honor to the Church and A. M. some of the oldest now living, but found no one who had any recol- time, the larger portion of the dischurch. All I could learn of it is found in the old record book of the Salem Church. In that book are tensive revival of religion, bringing the following references to it: "June 28th, 1793.—The Church and benefit to the cause of religion

Monongahela, and it was agreed that Bro. Isaac Morris, with Dea. They have lived under brighter Maxson, should attend the constitu- skies. Unanimity and harmony tion, and accordingly it was accom-The record is defective, but in

quest of a number of Sabbath

brethren on the West Fork of

dicates what it does not fully ex-

"May 11th, 1794.—It is agreed of the American Sabbath Tract Society convened at the Seventh-day ing God's holy sanctified Seventh-Baptist Church of New Salem, W. Maxson received a letter of dismis Va., on First-day, Sept. 23d, 1877. sion "to our sister church at the and was called to order by the Vice us retrospect the ground by way of dismissed to that church in 1799.

There is a record of some correspondence between the New Salem | Holy Spirit, heavenly dove." Church and the West Fork Church, on matters of discipline and on the question of communion. As to its ed Recording Secretary pro tem. ministers, besides the Eld. Isaac Morris above mentioned, it appears that Eld. John Patterson, who was celebration of this one of the three at one time pastor of the New Saannual feasts (Ex. 23: 14-17; 34: lem Church, was connected with it 18-23; Deut. 16: 1-16), when all in some way. In 1802, the New Wardner. their males must appear before the Salem Church voted to send for Lord; and being a very remarkable "Eld. Wm. Davis at West Fork" annual celebration (for no historical | cons. From this we might infer, event, other than the creation, had though not necessarily, that this been celebrated oftener). But God | Eld. William Davis was a minister did not see fit so to order. Yet men | in that church | I can find no trace

LOST CREEK CHURCH. This Church was organized Oct. 27th, 1805. Its original members Bond, Jr., William Vanhorn, Jr., Bond (two of the same name),

is, like its Author, without variable- upon it in some way. It is said that ing the time of estimating incomes elder;" Abel Bond, deacon; and ness or shadow of turning. It is he sets his seal to it by blessing as the measure of giving (see last of Moses Huffman, clerk. The Church therefore, there is any other Sab- settle the whole question then? If Cor. 16: 2), making only three oc. faith and of covenant, and twentybath, it must have some other basis, it does, we need have no further casions in which it occurs in the one "short articles, proper to be the resurrection, having nothing in tradiction between this and the Bi- Jesus frequently met with his dis. "short articles" prescribe what are common with the Sabbath. Still ble; therefore this experience is a ciples on the first day of the week, the duties of the candidate to his men profess to be satisfied that higher standard than the Bible. that that was their regular day for God, his duties in his relations to working on the seventh day and But on the contrary, is it not true weekly worship, and that they gen- the church as a body, and to the to God in her behalf. The course resting on the first, is keeping the that even this experience, and every erally met on that day, disregarding members of the church, and his dugarded with deep interest, and the ing on seventh day and working on tried by the Word of God? Why concerned to find the truth, and be. Some of them are so practical and

4. Resolved, That the many and prom-

On motion to adopt, it was taken by C. Potter, Jr., S. Burdick, J. Bailey, A. E. Main, and L. E. Liver- was promptly filled, the churches at Jewish Sunday-schools are soon to ing, and the small number of these more, and, after amendment, was DeRuyter, Lincklaen, and Cuyler

idopted. to warrant a mention of the matter

minority was dissatisfied, and de-

sired a council to consider the mat-

ter. Accordingly, a council was

called, composed in part of Elders

Joel Greene and Stillman Coon.

The council considered it inexpedi-

ent to ordain, and the dissatisfied

minority seceded with their candi-

date, and locked the house of wor-

ship against the Church, claiming

the premises, soon erected a new

house in a different locality, after-

ward widely known as "The Frame

Church." In the words of Eld.

senters retraced their steps, resumed

their walk with the Church, and the

increased strength to the Church

generally." The present generation

composing the Church have known

but little of these stormy periods.

have for a long time, in the main,

THE TRACT SOCIETY.

The Thirty-fourth Annual Session

The Society and congrgation

The Recording Secretary being

joined in singing the hymn, "Come

existed in an uncommon degree.

Langworthy.

Treasurer—Stephen Burdick

Silas Bailey, Leroy Maxson, S. C. Maxson, Auditors—Morell Coon, R. T. Stillman. D. E. MAXSON. JEPTHA F. RANDOLPH, Com.

the premises, including the cemetery, as their property. Through the advice and assistance of Eld. Greene, who was employed on the On motion, a copy of the sermon proper, in place of contending for

preached by Eld. N. Wardner was requested to be printed in the SAR-BATH RECORDER. On motion, it was voted that

unanimity, liberality, and celerity N. J., on First-day, at 10 o'clock disarm opposition. In a short After prayer by L. A. Platts, the

General Conference, at Plainfield

Society adjourned.

Recording Secretary pro tem.

Portville, Cattaraugus Co., N. Y.

was composed of Eld. T. B. Brown. Deacons E. R. Crandall, Joel B. W. B. Gillette, Deacons Daniel Babcock, Wm. Gardiner, John Crandall, of Nile; Eld. J. Summerbell, J. P. Dye, of Richburgh; Rld. Jared Kenyon, of Independence, Dea. C. B. Wilber, of Bell's Run;

absent, L. R. Swinney was appoint-U. M. Babcock, of Scio. The council was organized by ap On motion, the Chair appointed ointing W. B. Gillette Chairman,

the following Standing Committees: and U. M. Babcock, Secretary. On Nominations-D. E. Maxson, Jep-Voted, that the examination take tha F. Raudolph, J. Bailey.
On Resolutions—L. E. Livermore, G. B. place at 3½ P. M., and if it be satisfactory, the ordination to take place On Finance—Preston F. Randolph, D. at 7½ P. M. The council then ad-

The Annual Report of urer was read, and, on motion, re to appear, it was voted that Eld. ferred to the Committee on Finance. W. B. Gillette be invited to preach The Annual Report of the Exec- the sermon, and Eld. T. B. Brown utive Board was presented and read offer the dedicatory prayer. After by Stephen Burdick, at the conclu- the sermon, a subscription and colsion of which the Society listened to lection were taken to liquidate the the Annual Sermon by N. Wardner, debt of three hundred dollars, which after which, a collection was taken was caused by certain unavoidable amounting to \$25 94. After benediction, the Society ad- | build the church. About \$130 were

journed until 2 o'clock P. M. AFTERNOON SESSION

The Society was called to order by Vice President I. D. Titsworth. Prayer by A. E. Main. The Secretary being absent, D. H.

Davis was chosen Secretary pro tem. ever dwell in it, for certainly he was On motion to adopt the Report of in the congregation on that day, the Executive Board, J. Bailey re- and we felt it of a surety. May very marked, and the report was adopted. | many souls be brought to the saving The report of the Committee on truth as it is in Christ Jesus within Finance was adopted, as follows: its sacred walls, and may the dear

Your Committee on Finance would rebrethren and sisters be quickened port, that they have carefully examined that part of the Treasurer's Report referand God's name be glorified in its ring to the receipts and disbursments, erection. May all the people's P. F. RANDOLPH, Com. uted toward this object, and may al!

The Treasurer's Report was adopt-

The report of the Committee on

1. Resolved, That the past experience in propagating the doctrine of the Sabbath by means of lecturers sent out to spread that distinctive truth, shows it to be large ly expensive in proportion to results, and route like the chapter of Matthew, and and in the future our lecturers should be sent out to evangelize, and with the broad commission which Christ gave to his disciples, "Go ye into all the world and preach the gospel to every creature;" not one part, but the whole, and only with this can we be sure of a success worthy of 2. WHEREAS, we learn that Bro. James

Scripture relating to the Sabbath, as well as all those supposed to relate to it, as a manuel for general use; therefore, Resolved, That in the opinion of this in the promotion of the Sabbath cause, and we hope it may soon be completed.

3. Resolved, That we recommend to each lowship by U. M. Babcock; charge member of our churches and societies to consider prayerfully, and decide conscient to the people by James Summerbell; ach year to aid in carrying forward t benevolent operations of our denomina-tional societies; and to insure their readiecommend that each one adopt the Script

ising fields that are opening for the dissemination of Sabbath truth, and the general interest felt upon that subject, call oudly upon us to devote our energies and neglected. I now write for the means, as a denomination largely to that benefit of those interested in the bject.
5. Resolved, That we recommend the

another Sabbath missionary to Britain, at as early a day as possible. S. BURDICK.

The fifth item was read, and, after emarks by N. Wardner, C. D. Potter, S. Burdick, and L. A. Platts

The report of the Committee on Nominations was adopted, as folto a discourse by Eld. Th

Fisher in continuation of the

of the morning, taking for his

Zechariah 2: 5-" For I, saith

Lord," &c. This was followed

a precious season of conferen

which a large number took

Eld. Stillman preached again

evening from Matt. 11:

"Come unto me all ye that lal

On First-day morning, a busi

meeting was held, in which

question of changing the meet

from Quarterly to Semi-annu

was referred to the next sess

After a short season of prayer,

Fisher again broke the bread

The "outer man" was then

erally provided for, and the breth

and sisters again came together

participated in another spirit

feast, during which many to

monies were given for the Mas

and I think we all felt that it

"good to be there." No one

would seem, could attend a mee

like this, and fail to be convid

of the importance of such gat

ings in promoting brotherly

and sympathy among the churc

and their instrumentality in

vancing the spirituality of

The enjoyment of the occa

was marred by the dangerous ill

of the second, and, I believe,

remaining son and child of I

Arza Muncy, who so recently but

his eldest son; and also by a seri

accident, on Sabbath afterno

from the uncoupling of a way

thill, by which Sister Luanna, w

of Clark Burdick, of Linckla

was thrown down an embankm

and had her collar bone and one

two ribs broken. She was taken

the house of her nephew, Irv

Burdick, where she received m

cal treatment, and kind friends n

istered to her. These afflicted of

and their friends had the sympa

of the brethen and sisters. W

last heard from they were de

well, but we are saddened by

news that our young brother, C

Johnson, who entertained us so

dially, has been stricken down

death. Surely, "in the midst of

The next Quarterly Meeting

be held in Scott, the last Sabbat

we are in death."

life to a large congregation.

President—A. B. Spaulding.
Vice Presidents—J. M. Todd, A. B. Prentice, C. D. Potter, Joshua Clarke, A. H. Lewis, N. V. Hull, I. D. Titsworth, B. F.

Gorresponding Secretary—J. B. Clarke. Recording Secretary—Edwin Whitford. Directors—C. V. Hibbard, R. P. Dowse

On motion, the Recording Secretary was ordered to see that the Constitution be printed in the Min-

when this Society adjourns, it ad-

HOME NEWS.

SEPT. 10th 1877 According to previous notice, the eople assembled to listen to the excises of the dedication of the Church of Portville. Eld. A. H. Lewis not being present at the hour for the services, the council which had been called to the examination of Bro. W. H. Ernst, with reference to his ordination to the ministry, withdrew to the school-house. The council

Crandall, of Little Genesee; Eld. Deacons J. C. Brown, Ethan P. Crandall, of West Genesee, and Eld

hearts be cheered who have contrib-

their trials be forgotten which they

were called to bear while building

a house for the service of the Lord.

The council for the examination

of Bro. W. H. Ernet met according

to appointment at 31 P. M. The

singing by the choir, prayer was

offered by U. M. Babcock. By vote.

in the examination of the candidate.

Without retiring for consultation, a

motion was made that we are per-

fectly satisfied with the examina-

tion, and that we proceed to the or-

dination. The ordination services

were as follows: Sermon, by James

Summerbell, from 1 Tim. 1: 15;

consecrating prayer, by Jared Ken-

yon; charge to the candidate by

Scott, N. Y.

It was my intention on returning

to write immediately, giving some

account of the Quarterly Meeting

held with the Church at Cuyler

Quarterly Meetings. Most of those

who attended being from the church-

es near by remained at their homes

until Sabbath morning, hence the

congregation was not large on Sab-

bath eve. Eld. Halsey Stillman

preached a practical sermon from

Matt. 5: 20-" Except your right-

On Sabbath morning, the house

eousness," &c.

benediction by the candidate.

Fo the Editor of the Sabbath Recorder:

November. S. C. STILLMAN, Clerk pro ten Berlin, N. Y. journed to listen to the dedicatory I feel sure that many in our loved Zion will be glad to k what the Lord is doing for Be here five weeks with the blessing God evidently attending. The w is general, and I hope thorou Fifty or more have already fo perce in believing on the Lord Jo Christ. As an indication of the failures on the subscription taken to terest manifested. I would sav about one hundred persons raised. The brethren and sisters of forward for prayers last ni Portville have done nobly in erecting such a neat, substantial, and comfortable house for the worship of the Lord. It speaks well for their self-sacrificing spirit. May the Lord

Truly, sinners are moved. I write more particularly of the w The Lord is gracious indeed. B. F. Rogers Lost Creek, W. Va. "It is a custom in the Virg churches to waive the regular

month, and spend the whole t in prayer and conference. gives the brethren located far f the church the opportunity of joying and improving the ble privileges of such a meeting. also a custom which tends to velop the spiritual life and activ of all the members, when every is expected to take some part in service. Last Sabbath was the we have attended, and I but rej what I heard so many say, the was a precious meeting. It w beautiful day, and we came tog er with thankful hearts expect to have a good meeting. Eld. C. Bond and Dea. Erastus Bro of Wisconsin, were with us, former overjoyed to meet a with the friends of his youth, the latter thanking God for privilege of joining with the brethren and sisters of Virgini such sweet communion with Lord. As Eld. Bond referred the fathers and mothers of the Creek Church, who had died in

triumphs of faith, and exho their children to be faithful death, there was an overflow feeling and universal expression joy, such as I have not witne for many years. Almost every in the house took part, and pressed their determination to more fully devoted to the Lord. In the afternoon, we met for first time in the school house Quiet Dell, and after preach arrangements were made for

> ELD. M. B. KELLY, in a bus letter mailed at Marion, William Co., Ill., Oct. 10th, says, "J holding some meetings here encouraging prospects."

> So may the Lord continue to

daily of such as shall be saved.

THE ADVENTISTS, as we learn

the Independent, at their late eral Conference at Lansing, A passed resolutions a approving leadership of Brother and White, and expressing grat for the unity in doctrine and tice which prevails among Sev day Adventists, while other b

of Adventists show the u confusion, division, and lack o mony, and bring reproach upo cause. A resolution was also p expressing 'our continued co tion that we are largely indeb

a Democratic Governor and enough

Iowa maintained its standing as

strong Republican State.

The fifth item was read, and, after remarks by N. Wardner, C. D. Petter, S. Burdick, and L. A. Platts, adopted.

The report of the Committee on Nominations was adopted, as fol-

President—A. B. Spaulding.
Vice Presidents—J. M. Todd, A. B. Pren.
ide, C. D. Potter, Joshua Clarke, A. H.
Lewis, N. V. Hull, I. D. Titsworth, B. F. Langworthy.
Treasurer—Stephen Burdick. Corresponding Secretary—J. B. Clarke.
Recording Secretary—Edwin Whitford.
Directors—C. V. Hibbard, R. P. Dowse

BOME NEWS.

Portville, Cattaraugus Co., N. Y.

According to previous notice, the

people assembled to listen to the ex-

cises of the dedication of the Church

of Portville. Eld. A. H. Lewis not

being present at the hour for the

services, the council which had been

called to the examination of Bro.

W. H. Ernst, with reference to his

ordination to the ministry, withdrew

to the school-house. The council

was composed of Eld. T. B. Brown.

Deacons E. R. Crandall, Joel B.

Crandall, of Little Genesee; Eld.

W. B. Gillette, Deacons Daniel

Babcock, Wm. Gardiner, John

Crandall, of Nile; Eld. J. Summer-

bell, J. P. Dye, of Richburgh; Eld.

Jared Kenyon, of Independence:

Dea. C. B. Wilber, of Bell's Run;

Deacons J. C. Brown, Ethan P.

Crandall, of West Genesee, and Eld.

The council was organized by ap-

pointing W. B. Gillette Chairman,

Voted, that the examination take

place at 3½ P. M., and if it be satis-

factorý, the ordination to take place

at 71 P. M. The council then ad-

journed to listen to the dedicatory

sermon. Eld. A. H. Lewis failing

to appear, it was voted that Eld.

W. B. Gillette be invited to preach

the sermon, and Eld. T. B. Brown

offer the dedicatory prayer. After

the sermon, a subscription and col-

lection were taken to liquidate the

debt of three hundred dollars, which

was caused by certain unavoidable

failures on the subscription taken to

build the church. About \$130 were.

raised. The brethren and sisters of

Portville have done nobly in erect-

ing such a neat, substantial, and

comfortable house for the worship of

the Lord. It speaks well for their

self-sacrificing spirit. May the Lord

ever dwell in it, for certainly he was

in the congregation on that day,

and we felt it of a surety. May very

many souls be brought to the saving

truth as it is in Christ Jesus within

its sacred walls, and may the dear

brethren and sisters be quickened

and God's name be glorified in its

erection. May all the people's

hearts be cheered who have contrib-

uted toward this object, and may al!

their trials be forgotten which they

were called to bear while building

a house for the service of the Lord.

The council for the examination

of Bro. W. H. Ernst met according

to appointment at 31 P. M. The

house was called to order by the

Chairman. After reading a part of

the tenth chapter of Matthew, and

singing by the choir, prayer was

offered by U. M. Babcock. By vote,

the Chairman was appointed to lead

in the examination of the candidate.

Without retiring for consultation, a

motion was made that we are per-

fectly satisfied with the examina-

tion, and that we proceed to the or-

dination. The ordination services

were as follows: Sermon, by James

Summerbell, from 1 Tim. 1: 15:

consecrating prayer, by Jared Ken-

yon; charge to the candidate by

W. B. Gillette; right hand of fel-

lowship by U. M. Babcock; charge

to the people by James Summerbell;

and U. M. Babcock, Secretary.

U. M. Babcock, of Scio.

SEPT. 10th, 1877.

meeting was held, in which the ilas Bailey, Leroy Maxson, S. C. Maxson.

Auditors—Morell Coon, R. T. Stillman. question of changing the meetings from Quarterly to Semi-annually D. E. MAXSON, JEPTHA F. RANDOLPH, Com. was referred to the next session. After a short season of prayer, Eld. On motion, the Recording Secre-Fisher again broke the bread of tary was ordered to see that the life to a large congregation. Constitution be printed in the Min-The "outer man" was then lib-

erally provided for, and the bretbren On motion, a copy of the sermon and sister's again came together and preached by Eld. N. Wardner was participated in another spiritual requested to be printed in the SABfeast, during which many testi-BATH RECORDER. monies were given for the Master, On motion, it was voted that and I think we all felt that it was when this Society adjourns, it ad-"good to be there." No one, it journ to meet with the session of the would seem, could attend a meeting General Conference, at Plainfield. like this, and fail to be convinced N. J., on First-day, at 10 o'clock of the importance of such gatherings in promoting brotherly love After prayer by L. A. Platts, the Society adjourned. and their instrumentality in ad-L. R. SWINNEY. vancing the spirituality of the Recording Secretary pro tem. membership.

The enjoyment of the occasion was marred by the dangerous illness of the second, and, I believe, only remaining son and child of Dea. Arza Muncy, who so recently buried his eldest son: and also by a serious accident, on Sabbath afternoon, from the uncoupling of a wagon of Clark Burdick, of Lincklaen, was thrown down an embankment and had her collar bone and one or two ribs broken. She was taken to the outside of the large terrace at Burdick, where she received medical treatment, and kind friends ministered to her. These afflicted ones and their friends had the sympathy of the brethen and sisters. When last heard from they were doing well, but we are saddened by the news that our young brother, Clark Johnson, who entertained us so cordially, has been stricken down by will be as pure as Congressional to- dians, then leaped into the bottom, Onondaga... death. Surely," in the midst of life we are in death."

Lord," &c. This was followed by

a precious season of conference, in

which a large number took part,

Eld. Stillman preached again at

evening from Matt. 11: 28-

"Come unto me all ye that labor,"

On First-day morning, a business

The next Quarterly Meeting is to be held in Scott, the last Sabbath in November.

S. C. STILLMAN, Clerk pro tem.

Berlin, N. Y.

OCT. 11th. 1877. I feel sure that many in our beloved Zion will be glad to know what the Lord is doing for Berlin. here five weeks with the blessing of God evidently attending. The work is general, and I hope thorough. Fifty or more have already found peace in believing on the Lord Jesus Christ. As an indication of the interest manifested, I would say that about one hundred persons were forward for prayers last night. Truly, sinners are moved. I will write more particularly of the work when more of the results are known. The Lord is gracious indeed.

B. F. ROGERS.

Lost Creek, W. Va.

gives the brethren located far from | tol. the church the opportunity of entheir children to be faithful until Stevens, whom Randall resembles garia, certainly indicate their puragainst fate to the last hour. No; death, there was an overflow of in several personal characteristics. feeling and universal expression of He will win, if at all, by sheer force joy, such as I have not witnessed of will and mental power. To Mr. official dispatch says the Russians for many years. Almost every one Thompson is conceded re-election as having occupied new positions, the in the house took part, and ex- Sergeant-at-Arms, hence little gen. Turks Monday night abandoned pressed their determination to be eral interest is exhibited for the more fully devoted to the Lord.

In the afternoon, we met for the er. first time in the school house at Quiet Dell, and after preaching, arrangements were made for bap seekers. Virginia alone sent thoutism one week from next, Sabbath. So may the Lord continue to add daily of such as shall be saved.

ELD. M. B. KELLY, in a business letter mailed at Marion, Williamson Co., Ill., Oct. 10th, says, "I am holding some meetings here with encouraging prospects."

THE ADVENTISTS, as we learn from the Independent, at their late General Conference at Lansing, Mich. for the unity in doctrine and prac-

WASHINGTON CORRESPONDENCE. WASHINGTON, D. C., Oct. 13th, 1877. Washington is now putting on

town, to which vacation brings an information." entire subsidence of business and and the opening of the term gives Chief Joseph, surrendered to Gen.

first time for many years. Bright, and sympathy among the churches, the House, which, with the free use of paint and polish, presents a real fresh and tidy appearance. Its steep bank overlooking a ravine, at wholly remodeled, and the experi- dian lodges. mental tests lead the engineers to

ber foul and unhealthy. Fresh air heating rooms in the basement to Capitol, and by this means pure air dark walls emitted. But now it tachment of the Fitth Infantry. comes fresh from the beautiful grounds of the Capitol front, and most effective volley into the In Oneida.....

The hand of the architect and landscape gardener appears on every men gave the Indians a salute which Putman.... side in the the Capitol grounds New walks have been paved and to their holes. walled with variegated stones, the terraces have been trimmed with everybody, and exposed at all points Saratoga .... Schenectady. renewed sodding, and the universal | with the cavalry which assaulted | living green encircling the Capitol, and the infantry which supported. so strongly in contrast with the More than fifty soldiers were killed Seneca.....

past, is indeed refreshing. dians thereafter fighting in intrench-A few years ago, the Capitol grounds were without beauty or at- nearly thirty of them, and discovertraction. The north and south ing their position, made an immedi- Ulster ..... fronts were covered with building ate surround of their encampment. debris, while the east and west fronts were filled with huge trees, children were secluded in the deep. Wyoming... arranged without system, and com- est pits, out of sight of the soldiers. pletely hiding the Capitol, except the dome, from the spectator, unless | battle, but the wounded soldiers at its very base. Now all these trees have been removed, save an much heroism. The Indians showed occasional one, whose presence does no brutality to the wounded prisnot obstruct the view from the dis. oners. Sixty-seven soldiers were tance. The east front has been fifty warriors were killed. graded down some twelve feet, two

whole squares have been added by for assistance, but did not return. purchase, and the buildings sold The Indians thought they were It is a custom in the Virginia and removed, costly lamps and fighting Gen. Howard, and took churches to waive the regular ser- statues erected, and everything Gen. Miles for a guernia. One hundred and sixty warriors surren- fourth of a mill, by Chapter 341, vice on the first Sabbath of the done that taste could suggest to dered, and three hundred and fifty month, and spend the whole time make it what it should be, a fit squaws and children. joying and improving the blessed members and visitors, and a few After the soldiers secured defensive privileges of such a meeting. It is days more will doubtless find us as positions only four casualties oc-

velop the spiritual life and activity | windy speeches and lobby influences | fight the soldiers commanded the is expected to take some part in the ment at present centers upon the supply of water would have been what I heard so many say, that it charge by the interested, and all third time, and offered to surrender reciprocity treaty with the United the sinusities of log-rolling and if allowed to retain their arms. States has been the commercial and beautiful day, and we came togeth- wire-pulling. Mr. Randall seems Gen. Miles demanded unconditional er with thankful hearts expecting | destined for the important position, | surrender, and the battle was reto have a good meeting. Eld. R. as the opposing influences now ap. newed. A white flag was displayed C. Bond and Dea. Erastus Brown, pear unable to concentrate their on the fifth day, when Joseph ad- The King is anxious to secure emi-

pose to prosecute active operations during the Autumn.

KARAJAL, Oct. 10.—A Russian their position including Kiziltpe. merdau.

CONSTANTINOPLE, Oct. 12.—The sentence of death passed on Geshoff has been commuted to exile. It is suing the retreating Russians. St. Petersburg, Oct. 12.—Prob ably General Todleben will replace head of the entire general staff.

THE POPE.—It is claimed that when the death summons comes for the Pope, he will be found with his business in order. He is said to Kentucky, claimed their ownership have "given close attention to the some time ago, and in a fight with Sanitary Relief .- "Dr. Alex. | filling of vacancies in the Sacred | the Mexican disputants, his party ander B. Mott sends us," says the College and to the adoption of rules killed one of the latter. This was the Christian Union, "copies of and safeguards for the election of supposed to be the end of the dispassed resolutions "approving the circulars issued in the interest of his successor." According to the sition was not well founded. leadership of Brother and Sister the Ottoman Society of the Red correspondent of the London Times, White, and expressing gratitude Crescent, which corresponds in he is constantly becoming more fee-

something purposely. 'I must have morning. fallen asleep,' said the Pope, with a sigh, awakening, and then, after a moment's pause, added, 'Sta bene. on the 9th of October, Ohio elected sta bene. Regulate the matter as

ors shows the aggregate assessed

SPANIARDS.—The steamer Cleopatra from the West Indies, brings news that the bark italic of New York, value of real Equalization COUNTIES, and estate by local \$69,613,525 16,719,488 25,765,627 12,607,920 14,361,688 Cattaraugus 21.257.854 man-of-war were placed on her, and 38.884.271 Chemung.... 13.859.129 cargo was discharged. The captain 24 585 823 denied that anything contraband was on the vessel. Cortland.... 9.839.787 10.369 06 12,826,562 THE skeleton of a man was found 28.522.499 32,726,319 6.404.596 from Binghamton, N. Y., Oct. 8th. 4.676.322 under circumstances which clearly 17,860,787 19,305,930

indicated suicide. Articles found with the remains have been identi-36.696,786 25,045,160 20.387.800 the 12th of June, 1876, who undoubtedly killed himself while out 17 898 99 264.191.17 of his mind. 32.328.66620,842,081 45,872,685 83 282 786 OLD UNCLE DAN is the title of a 37,348,844 25,972 85 46,805,586 22.079.792 14.742.74 14.320.09018.116.10 40.207.43

newsong by Horace Dumars. It is one of the finest of negro melodies, being entirely free from anything objectionable in sentiment or expression. Price, 40 cents per copy. The title page is illustrated, and contation scene. Can be obtained from ing out of Indian claims. the publisher, F. W. Helmick, No. 50 West Fourth St., Cincinnati, O.

The engineer-in-chief of the Australian colony of Victoria, has, during the past two years, made a tou of the world to examine the railroad He is of opinion that our ordinary to have been 2,800,000 persons. passenger cars are decidedly inferi-11,078,71 or to English first-class carriages,

especially in long journeys. want of support for the head and shoulders, the draughts and chills which from one window will sweep over fifty or sixty passengers are all drawbacks to the American system. passing up and down become an inhand, there is no doubt but that the their conference. American cars do give great facilitickets, and consequently do save many delave."

At the sale of the effects of the late publishing firm of J. B. Ford right of a ten volume edition embracing the period from 1869 to failed to respond to subpæna. 1873, sold for \$475, or about what with skill on the guitar; is a free the plates were worth for old type netal. At the same sale more than a thousand copies of the printed series, unbound, were sold at seven and a half cents a copy, which was very much less than the cost of the white paper upon which they were printed. The plates and copyright of the new series of sermons, from

The State Department of Agriculture of Illinois, on the basis of returns of the corn crop received from the various counties of the State, estimates that 8,905,411 acres were planted with corn this year, perpetuate themselves. I wish to and that the total yield of that stasee the old native legend about the ple will be at least 272,766,121 bers of the House has nominated bushels, which, at 40 cents per bushel, is worth over \$109,100,000. The vania, for Speaker. total vield of Winter wheat is also estimated at 29,510,032 bushels, joicing over the pride of the young manhood and the young womanhood \$1 15 per bushel, an aggregate of rial fever. \$34,960,824.

which I can not believe, I shall war needed in the East, and traders in West Central Africa.

The native Christians of South Africa are learning the lesson of self-support. At Healdtown they raise \$1,000 a year toward the support of their ministers, \$500 for bers of the firm reside in Austin, the building of which they raised

ficial records, one dated June, 1849, asking the Secretary of the Interior other addressed to John Addison, requesting the withdrawal of the papers recommending the writer for The government of China has is-

size, bearing the inscription of an

Island recently, and for a while it looked as though the convicts would tice. The troops telegraphed for get the upper hand. They were enraged because their tobacco ration was cut off. The Warden states that of 936 male prisoners there are scarcely a dozen who do not chew tobacco. An average of 162 pounds of the weed is consumed every two

Times says that Mrs. Layard, wife Senator in place of Stanley of the British representative at Constantinople, has had the honor of dining at the same table with the Sultan. This is a distinction that has never been conferred upon any The result in Ohio is, by politi European lady except the Princess cians, ascribed to various causes of Wales and the Empress of the among which dissatisfaction with French.

the policy of President Haves holds the foremost place. There were AMERICAN VESSEL SEIZED BY an quanimous vote.

was seized be the authorities at of Gibraltar. It would be about fif-Cienfugas, Cuba, Sept. 25th, two of teen miles in length. This, with the crew having reported contriband | the tunnel between Dover and Calais, articles, such as guns and ammunition which is seriously contemplated, aboard. Marines from the Spanish | would give an uninterrupted railroad the men held as witnesses, until the about 1,200 miles in length.

excavations at Nineveh. The Porte has granted a firman for excavations, and Hormuzd Russam is already on his way to Mosul. Two in the woods about seven miles | hundred more tablets belonging to the Egibi Library have been found, amounting now to three thousand. A Madrid dispatch announces that the Spanish government has paid over to Minister Lowell \$570,-

to reconsider the action.

the street in Washington, with a early during the Fall will cost less than stick, inflicting serious wounds. those later in the season. Address for a tains a fine view of a Southern plan- | Judge Wright had a grievance aris- | few weeks at Alfred Centre, N. Y.

has been conducted principally

by immigration in the port of New York during the past thirty years, systems of all countries. The relare said by the Tablet, one of the sult is given in an elaborate report. He is of opinion that our ordinary to have been 2,800,000 persons.

Are said by the Tablet, one of the highest Roman Catholic authorities, to have been 2,800,000 persons.

Ans. R. Van Horn, Esq., Mr. Enoch D. Davis of North Loup, and Miss Fannie E. Highest, of Davis Creek.

whose name was most frequently mentioned in connection with the Papal succession, died Sept. 30th. was created Cardinal in 1846. The Indian delegation to Wash-Again the newsboys and hawkers ington have closed their "talk,"

and left, it is said, in good spirits, sufferable nuisance. On the other not displeased with the result of ties for collecting and examining tional Association has passed resolutions against Chinese immigration, and demand a modification of

& Co., the stereotype plates and copy | have asked for attachment for Governor Hartranft, Generals Brinton Rev. HenryWard Beecher's sermons, and Latts, and Major Norris, who

oriate \$255,000, to cover deficiency n appropriations for the department Six hundred missionaries sent by

Christian churches, it is said, have died in India, and the present number there is exactly 600. The property of the Methodist

Fifty of the inmates of the Monroe County Penitentiary, at Roches-

Bennington recently.

How little we know the causes which

ossibly this nervous irritability which metimes makes the company of our best friends almost intolerable has its origin, more keenly felt than that of sleep sued a proclamation which not only giving much fuller information. Bell's Rhubarb Cordial Co., Proprietors, Buffalo,

day Adventists, while other bodies of Adventists show the 'utmost of Adventists show the 'utmost confusion, division, and lack of harmony, and bring reproach upon the canse. A resolution was also passed the typersesing 'our continued conviction that we are largely indebted to the tark we are largely indebted to adventists.

The society deventful life can not be far distant:

attempt of the Lackawanna Iron to the society deventful life can not be far distant:

attempt of the Lackawanna Iron and Coal Company to work the Christian missions, and enjoins upon the bis invariable custom, at five in the subscribers, as was in the society deventful life can not be far distant:

attempt of the Lackawanna Iron and Coal Company to work the Christian missions, and enjoins upon the provincial government to favor their work.

The society deventful life can not be far distant:

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The society deventful life can not be far distant:

attempt of the Lackawanna Iron and Coal Company to work the Hind the vouchers thereof, to the same, with the vouchers thereof, to Christian missions, and enjoins upon the provincial government to favor their work.

The society deventful life can not be far distant:

attempt of the Lackawanna Iron and Coal Company to work the Hind the vouchers thereof, to the same, with the vouchers thereof, to the same, vith the county required to any five in the county required to any five in the county required to the same, the subscribers, as was in the subscribers

A riot broke out on Blackwell's

A correspondent of the London

At a recent convention of Univer salists, in Massachusetts, a "Committee on the Relation of the Church to Temperance," reported that "no intoxicating wines be used at the Communion table." This resolution occasioned considerable discussion. but was finally adopted by nearly

A tunnel is talked about between Spain and Africa under the straits route from England to Tangier of

The war will not interfere with

awarded by the Spanish Claims Commission A Pittston (Pa.) dispatch of Oct 13th says: The Lehigh Valley Railroad Company miners to day voted by seven majority to resume work Monday. The malcontents have ner of A Avenue and 11th St. Services

Judge Wright, of Indiana, as-

The Rev. Benjamin Labaree, missionary to Persia, reports that there has been a great revival of religion in all the churches there. The work native preachers.

He was sixty-seven years old, and

The California State Congrega-

The grand jury at Pittsburg, Pa.,

Church in New Jersey is estimated

500 churches and 200 parsonages. Two benevolent ladies of New uryport redeemed a cow, which had been taken from a poor family for debt, and drove her home again. A caucus of the Democratic mem Hon. Samuel J. Randall, of Pensyl-

valued on the 20th of July last at | ter, N. Y., are very sick with mala-

The Moody and Sankey meetings The New York Herald publishes in Vermont were inaugurated in

produce in men and women an exhibition

of what is generally known as bad temper

Iow seldom we pause to consider that

· Bad Temper.

simply in the lack of some of these phys cal necessities which nature has provided for man. The absence of what necessity When we see our friend at his work, in his a frown on his brow, scolding right and left, fuming and fretful at everything and everybody without apparent cause, we hardly ever ask what kind of sleep he had the previous night. In nine cases out of ten he would answer that he had no sleep, that "the baby was teething," and kept him awake with its fretfulness and cries of pain which always are present at that period. And if the father has suffered. now much more has the mother, who has walked and walked and walked again to ferer of all, quiet and free from pain! All this may be avoided as many a parent can estify, by always having at hand a twenty-five cent bottle of Dr. Bell's Rhubarb ordial, an unfailing corrector and regulator of the stomach, bowels, nerves, and general system. It is safe, pleasant, sure, and checks in proper time all diarrhea, dysentery, summer complaint, cholera infantum, colic, sour stomach, convulsions, etc., allaying pain and restoring strength o the nerves. Druggists sell it, and around each bottle is a pamphlet-treatise.

ELEGANT COACHES.—The forty elegant new curs that the Eric Railway put on the O. Palmiter, Albion, ). Stillman. H. C. Coon, " 50 Mrs. WB Brand, Fond-du-Lac, 35 T. Eckert, Alden, Minn., Maxson Crandall, Alden, H. R. Clark, Ottumwa, Iowa, Wm. Stringer, Pulaski, Ill., 250 38

L. P. Groves, Marion, the endrs and indiscretions of youth, nervous seakness, early decay, loss of manhood ac., I will send a recipe that will WHOLESALE PRODUCE MARKET. cure for, free of charge. This great remely was discovered by a missionary in South america. Send a self-addressed envelope to the Rev. Joseph T. Inman Station D, Bible House, New York. Review of the New York markets for but-

Expressive ART GALLERY.—Next to the Bible, no book is more useful than Webster's Dictionary. The Unabridged is an intensive art gallery, containing over eesthousand engravings, representing the second sec ement plant, etc., which we know any inglatout. It is a vast library, givin ormation on almost every mentionable nat if the most remarkable compendium hunian knowledge in our language.

HANDSOME PICTURES FREE - Tw elegant 6x8 chromos, worthy to adorn the walls any home, and a three months' walls any home, and a three months' trial et Leisure Hours, a charming sixteen page Herary paper, full of the best Stories Poetry, Wit, etc., sent free to any fone sending fifteen cents (stamps taken) to page smalling expenses. Money returned to those not satisfied they get double value; J. L. PATTEN & Co., Publishers, 162 William St., N. Y. Newsdealers sell Leisure Hours, price seven cents.

SPECIAL NOTICES.

TRACT BOARD MEETING.—Ther will her special meeting of the Executive Board of the American Sabbath Tract Socies von Tuesday, Oct. 23d, at 10 o'clock A. Mais the Session Room of the Church in Leosardsville. All the members are requested to be present, and all the old embers are cordially invited to come and participate with us in our counsels, and all We quote: others who feel an interest in the work of

A. B. SPAULDING, President. Lecoardsville, Oct. 11th, 1877. Mediums, per bush......\$1 90 @ 2 10 MISSIONARY BOARD MRETING. There will be a special meeting of the Executive Board of the Seventh day Bap tist Missionary Society, at the Vestry of the Seventh-day Baptist Church in Westerly, R. I., on Monday morning, Oct. 29th,

L.A. PLATTS, Rec. Sec. SEVENTH-DAY BAPTISTS Who are n New York upon the Sabbath, are mos cordially invited to meet with their breth ren of the New York Church, in the hall of the New York Historical Society, cor-

J. M. STILLMAN will conduct Mus cal Institutes and Conventions until Janu Butter on Commission. Sales quick and

MARRIED.

Oct Mth, 1877, near Villa Ridge, Ill., by Eig. M. B. Kelly, Mr. WILLIAM PERES and Miss ELLA M. TROUP, all of At Divis Creek, Neb., Oct. 4th, 1877, b

DIED.

In Affred Centre, N. Y., Oct. 10th, 1877, NEST M. HAMILTON, son of Mrs. Eunic Histiliton, in the 18th year of his age In the village of Canisteo, N. Y., Sept. 1877, of scarlet fever, MARY ELL ngliter of David C. and Fanny M. Corit, agest 2 years, 10 months, and 9 days. In Plainfield, N. J., Oct. 3d, 1877, consumption, Mrs. CATHERINE F. DUNN, wife of Theodore Dunn, aged 58 years. Her lag had been faithful and exemplary; and hardeath was peaceful and triumphant, after a long and painful illness. "For me tollive is Christ, to die is gain." more on a page. three times as many as any other Diction

In ashaway, R. I., Oct. 8th, 1877, Mrs Ship, on page 1,751—thes; alone illustrate IARY ANN NYE, wife or Mr. Amos the meaning of more than 100 words and Surdies, aged 44 years, 6 months, and ays. How blessed must the thought terms far better than they can be defined now be of her whom we loved; for though More than 30,000 copies have been she experienced pains that were hard placed in the public schools of the United endure still she was reconciled ufferings by the Savior, into whose arm
of love the has gone."

A. E. M.

of Schools in 30 different States. Sept 8th, 1877, near Pulaski, Pulaski ., Ill WESLEY STRINGER, aged a o not in other Dictionaries Bro. Stringer was born in Liv-Embodies about 100 years of literary ingstine county, Ky. When he was about lifteen gears of age, he made a profession labor, and is several years later than an other large Dictionary: religion, and united with a Bapti hurdin the neighborhood in which h The sale of Webster's Dictionaries is 20 imes as great as the sale of any other ved Soon after this, his father move series of Dictionaries.

"August 4, 1877. The Dictionary used Righey county, Mo., whither he accom anied him. They remained there unt in the Government Pr Webster's Unabridged." uring the war, when, on account of the on to the Union, they had to leave their bome. They settled in Pulaski county Ill. 1° rebruary, 1865, when Ebenezer Baptist Church was organized, Bro. Wesley was one of its constituent memilies, which relation he sustained in the sustained in th Is it not rightly claimed that Webster THE NATIONAL STANDARD? NO SHIPPERS AND DEAL

ERS.—Send your butter, eggs, poul until September, 1869, when he embrace the Salpath of the Lord, and was one of try, game, potatoes, and dried fruit to the reliable house of STEVEN L. WARD, nine who went into the organization of the villa Ridge Seventh-day Baptist Church of which he continued a faithful ington St., and 7 Oak Place, Boston, Mass. RICES REDUCED. ember until his death. His death was peaceful and happy. He leaves a wife nd three children to mourn his loss. His MASON & HAMLIN ORGAN CO. arents both survive him. The occ his burial was improved by a discourse have the pleasure of announcing that recent y the writer from Psalm 90: 12, follow

by some very appropriate remarks by Eld. I.P. Hunting. M. B. K. Catalogue prices of from \$10 to \$50 or each Organ. (See Price List dated No Near Villa Ridge, Ill., Sept. 28th, 1877, After a protracted illness, of consumption Miss ELIZABETH, daughter of Alexander vember, 1877.)
Organs of their manufacture are ac-Parker. She died humbly trusting i

nowledged to stand at the head of instruoff on Sabbath, Sept. 29th, at Liberty ments of this class: having merited and graveyard, two miles north-east of Villa lidge, on which occasion a discourse was reached by the writer in the Methodis Exhibitions for Ten years. piscopal Church near by to a large con surpass previous productions in musical regation of people, from John 10: 10. excellence and beauty of cases. Sold for M. B. K. cash or installments: or rented until rent pays. Illustrated Catalogues and Reduce Price Lists (November, 1877,) sent free.

Hagrish Wheeler, A. M. West, M. I Kelly P., Mrs. Alice Champagne, Osca Babcock, C. A. Snow 2, J. B. Clarke, V Hull Mrs Martha Ernst, Mrs. M. L. nam, J.A. Baldwin, E. D. Spicer, C. Lath Stillman, C. R. Lewis, L. C. Rogers, A. Prentice, B. G. Stillman, A. A. Titswort Hilbert N. Saunders, W. C. Whitford, J. E. Mexson, A. E. Main, A. B. Spaulding L. A. Platts 3, S. C. Stillman, L. R. Swin ney, U. M. Babcock, C. A. Burdick, B. F. RECEIPTS.

All payments for the Sabbath Records are heknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowlshould give us early notice of EPlace, Alfred ydis H. Allen, Richburgh, VMR miter West Edmesto S. Maxson, "

H. Maxson, D. Grandall, R. Hall, C. Basse Burdick S Brookfield 2.50 33 Vait Carke, Brookfield, 6 25 84 52 of Alfred, in the county of Allegany, de-J. Nork, DeRuyter,

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ionary and the traveler, on sea and land, and no one should travel on our Lakes o on fine Septembers, and we advance quotations of such 1. Summer cheese quotations of such 1. Summer cheese genuine Pain Killer, as many worthless genuine Pain Killer, as many worthless and accords are dull. nostrums are attempted to be sold on the Directions accompany each bottle

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ion to every important paper prepared in each case. Promptest attention thus secured to all business entrusted to us. As we charge no fee unless and Liberal arrangements made with Atorneys in all classes of business. Addres

WE REFER TO

It was my intention on returning to write immediately, giving some

preached a practical sermon from Matt. 5: 20-" Except your righteousness," &c.

they again assembled and listened

Scott, N. Y. Ост. 4th, 1877. To the Editor of the Sabbath Recorder

benediction by the candidate.

account of the Quarterly Meeting held with the Church at Cuyler Hill, the last of August, but other things taking my attention it was neglected. I now write for the benefit of those interested in the Quarterly Meetings. Most of those who attended being from the churches near by remained at their homes until Sabbath morning, hence the congregation was not large on Sabbath eve. Eld. Halsey Stillman

On Sabbath morning, the house. was promptly filled, the churches at DeRuyter, Lincklaen, and Cuyler being largely represented. But few were present from other churches. Eld. Joshua Clarke preached the morning sermon, from Ps. 122: 6-"Pray for the peace of Jerusalem," &c. After a brief intermission, during which the people partook of a bountiful collation.

its best attire to welcome Congress. disappearance of everything which gave life and bustle to the streets,

channel of business.

tenuated brains will permit.

in prayer and conference. This surrounding for the National Capi-The city is slowly filling up with also a custom which tends to de- intent on saving the country by curred. On the last day of the of all the members, when every one as ever in the past. The exciteservice. Last Sabbath was the first | Speaker of the House, and we are | cut off. we have attended, and I but repeat greeted with a charge and counter what I heard so many say, that it charge by the interested, and all

of Wisconsin, were with us, the votes upon one man against him. former overioved to meet again He is a singularly shrewd diplomat, with the friends of his youth, and and for years has played an im- The troops found forty disabled the latter thanking God for the portant part here in Congress. privilege of joining with the dear | Though possessing none of the arts brethren and sisters of Virginia in and graces of an orator, by which such sweet communion with the masses of men could be led and Lord. As Eld. Bond referred to controlled, as with Henry Clay, yet the fathers and mothers of the Lost | his coolness and adroitness serve the Creek Church, who had died in the same purpose, and he has been as intendence of Todleben. The heavy triumphs of faith, and exhorted much a leader of his party as Thad. masses of troops being sent to Bul-

> When Congress convened in 1875, our city was overrun with office sands, and a more hungry, anxious crowd never was seen haunting a soup-house or charity table than these seekers after government pap. Yet this year no such crowd is here, and we are entering upon the ses-

future importunity. FELIX.

badge, even when engaged in the busied seeking their lodgers and tions or suitable supplies of all sorts follows the recess. As in a college | Mott, 62 Madison Avenue, New | 16 Was Its Was It

THE INDIANS. The Nez Perces Indians, under

animation everywhere—so in Wash- Miles, Oct. 5th, on Eagle Creek, may be for the best.' And no furington. Adjournment narrows us Montana. From the various reports ther business was brought before members of the Legislature to sedown to the purely local affairs of of the fight we learn that General him that day. These sleepy fits occure a Democratic United States our city, while the reassembling of | Miles, on ascertaining the position Congress infuses life into every of the Nez Perces, gathered his forces hastily and pushed on. At The Capitol has been thoroughly dawn on September 30th, three renovated throughout, and even the | companies of the Second Cavalry Supreme Court Room, where the dashed upon the Indian herd, securvandal house cleaner hardly dares ing 700 ponies. The Indian herders venture with more than a brush and fled and were pursued. General broom, has been recarpeted—the Miles trotted to the head of the three companies of the Seventh new carpets have been put down in | Cavalry, at nine o'clock, and shouted. "Charge them !" With a shout the charge was made, but the horses | tax for 1877 is apportioned to the suddenly halted at the edge of a several counties:

system of ventilation has been the bottom of which stood the In-The three companies then dis think they have overcome all former mounted and fired upon the lodges.

Meeting a fierce return, Capt. Hale difficulties encountered in removing shouted, "Charge, boys!" and at the the vitiated air, which so quickly in same instant received his first the past rendered the House cham. wound, but leaped with the others Cayuga ..... over the edge of the embankment, can now be forced into every part alighted a bullet pierced him in the thill, by which Sister Luanna, wife of the hall from the chair of the throat. He stopped, staggered, and Columbia. member to the ceiling. A large air raising his right hand to his head, conduit has been made from the again shouted feebly, "Charge heating rooms in the becoment to them!" He then fell dead, and his Lieutenant, Biddle, mortally hurt at the house of her nephew, Irving the foot of the West front of the backward and fell across his body. almost the same moment, reeled Gen. Miles says the Indian firing only will be forced into the build- was the most desperate discharge of ing. The supply of air last Win- magazine guns he ever heard. The Herkimer... men of the Seventh were cut down ter flowed into the heating rooms like straws, and the balance forced over mouldy debris and refuse, and back. They were probably saved took with it such vapors as damp, from wholesale slaughter by a de- Madison ....

verge of the bank and poured a New York.. bacco, whisky, and hydrogen of at. and coolly reloading, received a volley from the Indians. Their com- Orange ..... mander yelled to the cavalry to come back, and the next instant the Otsego..... caused them to retreat precipitately Queens .... Gen. Miles was continually riding Richmona... to and fro, giving orders to nearly | St. Lawrence in the first furious assault, the In- Steuben ....

> ments. Gen. Miles having killed He thus compelled them to stick to their burrows. The squaws and Snow fell during two days of the were compelled to lie on the field, beyond assistance, and displayed

Their scouts went to Sitting Bull After the Indian camp was sur rounded, the soldiers closed in upo the savages slowly, by constantly

On the fourth day of the fight his guns. Sixty warriors followed and surrendered and shook hands.

were properly cared for.

WAR DISPATCHES. BUCHAREST, Oct. 9.—The Russians have commenced their parallels before Plevna, under the super-

House offices beyond that of Speak- Chadschivali, Sarbatan, and Kul-

sion with a freedom from them that leads many to think that starvation has saved the country from their

to a discourse by Eld. Thomas the gift of prophecy, as manifested fisher in continuation of the theme of the morning, taking for his text of the morning of pected to wear the cross as a society grims who were in Rome in May by the soldiers. The colliery is an early city and colony of Babylosaw him on his feet almost for the strongly guarded day and night. for the wounded but we confident. When he has taken his The men who worked to-day ap- of a black basalt statue of large for the wounded, but we confidently simple breakfast, he receives such pealed for protection to the authorassume that Christian aid will not members of the Sacred College as ities shortly after eleven o'clock to- early monarch, named Gudea. The be wanting on that account. The have business to transact, and he is night, stating that they were in fear inscription is of a very early period society affords aid to both sides actually dying in harness. One of being murdered before morning, and contains names of Accadian Our housekeepers on every hand are alike in the present war. Contribution morning recently, Cardinal Sacconi, A detachment has been sent to pro-I am told it was, was reading a re tect them, and a strong force of preparing for the harvest which may be sent to Dr. Alexander B. port to him, when-still morning, as military is under arms in the city Mott, 62 Madison Avenue, New it was-His Holiness fell quietly ready to march at a moment's no waited awhile, and then moved down the valley will arrive before THE ELECTIONS.—At the election

> cur continually." STATE ASSESSMENT.

Matthews. The following extract from the tables prepared by the State Assess value of real and personal estate of the State of New York, and of the several counties thereof for the year 1876, and the equalization of the doubtless various causes which comsame as made by the State Board of bined to bring about the result. Equalization, on which the State

14 085 558

15,069,346 6.500 690 Suffolk . . . . 13 106 649 16 029.41 Sullivan.... 4,504,562 Tioga..... Tompkins... 5.422.70610.425 37 12,403,062 13.072.511

Total....\$2,755,740,318 \$2,755,740,318 The taxes to be levied under the laws of 1877, so far as we are informed, are one-third of a mill on each dollar of valuation for deficienkilled and wounded, and more than cy in the sinking fund, by Chapter 55; for the general fund, one mill and eleven-twenty-fourths of a mill; for the free school fund, one mill and one-eighth; and for the new making the whole State tax three and one-sixth mills, or an aggregate

14,812,971

8,605,229

of \$8,726,511. KALAKAUA, King of the Hawaiian Islands, says the Independent, plays thinker: has a large library, constream in front of the Indian rifle eaining all the poets, German metapits, and in another day Joseph's physicians, and modern philosophers; is free from religious prejudices; and has a strong sympathy Joseph raised a white flag for the for journalists. He says that the reciprocity treaty with the United | 1873 to 1875, which have not been financial salvation of the islands, planting having increased, and sugar raising attracting more attention. vanced and tendered General Miles gration to the islands, and lately said: "I wish my race to live and warriors in the enemy's pits. They | children playing along the highways practically realized. I wish to see realized the old legend about the old men and the old women re-

we must not perish." THE TEXAS SALT TROUBLES.—H. B. Forster, of the firm of Forster, Ludlow & Co., of New York City, states that the firm own the Salt Lakes, about which there is trouble, at El Paso, Texas. Before their claims were located the Mexicans obtained salt free, but now have to pay for it, and Louis Cardiz, the mail contractor, has invited the Mexicans to resist payment. The demand in that section is about 300,000 bushels per annum, most of which is sent to Chihuahua for table General Nepokoitschitzky at the and mining purposes. Two mem-Texas, and Judge Howard, who has \$10,000. been seized by the Mexicans, has charge of the Lakes. It is said that the troubles over the Lakes have been chronic. Samuel Magoffin, of

THE COLLIERS.—A Scranton, Pa., tor the unity in doctrine and practice which prevails among Seventh- many respects with our own Sanible, and the last hour of a long and dispatch of Oct. 12th, says: The favors religious toleration, but menday Adventists, while other bodies of Adventists show the 'utmost votes itself to the care of the 'Pius IX. no longer rises, as was and Coal Company to work the Christian missions, and enjoins upon the provincial government to favor

divinities.

Sabbath Reform.

fied as belonging to Henry O. Smith of Vermont, a patient of the Ineincurred by Americans in Cuba. of the Society are earnestly invited to be Grouse. 14 @ 15

This is a position of the amount of the amount of the society are earnestly invited to be Grouse. 90 @100 briate Asylum, who disappeared on This is a portion of the amount present

> at 10.45 o'clock A. M. called another meeting for Monday, saulted Hon. Columbus Delano in sry 1st at reduced rates. Those held

in all the churches there. The work The arrivals of Roman Catholics

Cardinal Sixtus Riario Sforza

the Burlingame treaty to that end.

TheAttorneyGeneral will ask Congress at the extra session to appro-

to be worth \$5,000 000. There are

of the nation. If fate means to blot out of existence the Hawaiian race, Stanley's first written communica-tion concerning his African explorations. He says he has opened to ommerce an area embracing over six hundred thousand square miles containing nearly two thousand miles of uninterrupted course of water communication, divided among the upper Congo and its magnificent affluents. He says missionaries are

> missions, and \$250 for church purposes. They have erected a memorial chapel to the chief, Kama, for Two letters from Abraham Linsoln have been found among the of- keep the poor little one, the keenest suf to transmit papers on file, recommending Lincoln for Commissioner f the General Land Office; the

road for the Centennial sesson are now to be at the service of the patrons of the road who wish to take advantage of the remarkably favorable excursion rates just announced. These are in addition to the Company's regular complement of coaches. Large firsties of excursionists may secure special epaches for their use. Mrs.E.J.Atherton, Villa Ridge, 100 32 GARD.—To all who are suffering fro

ter, cheese, etc., for the week ending Oct. 13th, 1877, reported for the RECOR-DER, by David W. Lewis & Co., Produc Commission Merchants, No. 85 and 87 Broad street, New York, Marking plates furnished when desired BUTTER.-Receipts for the week wer 36,575 packages. Exports were 5,090 packages. Bright, lively, Fall make worth 27 @ 30 cents, sells quick to local and near-by trade; also a few of the best marks creamery are in demand at 33 cents. and in rare cases 34 and 35 cents; on the balance of the stock offering the tone is

weaker, our outside quotations difficult to obtain, and butter piling up in cellars. Shippers are taking hold sparingly, and there is no backbone to the market. We Intire dairiesSouthern andMiddle

Western entire dairies....... 22 @ Common packing butter..... Cheese.—Receipts for the week were and by almost every nation known to 32,100 boxes. Exports 26,266 boxes. Gold | panion and inestimable friend of the mis-103." Cable 63s. The market is stronger

A. Howe.

G. Pierce, North Loup, Neb., 57

Fine September make ......131@ 135 Fair to good..... Eggs are steady at about former prices Fine fresh eggs, per doz......21 @ 22 Western and Canada......20 @ 21 BEANS are lower. We quote:

2 30 @ 2 4 DRESSED POULTRY AND GAME.-W 

arters. 5 @ 6c.

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age if used within ten days from date of sale. No stop-over allowed at intermedi-LOOK AT the three pictures of a CHILDREN, between 5 and 12 years, at

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Claims, and all classes of war claims be ore the Executive Departments. Officers, Soldiers, and Sailors of the late war, or their heirs, are in many cases ntitled to money from the Government of which they have no knowledge. Write

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R. S. & A. P. LACEY, Attorneys, Wash-52 law to all persons having claims against ington, D. C. 83 52 Charles D. Langworthy, late of the town

2. And the high priest Ananias commanded sem that stood by him to smite him on the them that stood by nim to smite min on the mouth.

3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4. And they that stood by said, Revilest thou God's high priest?

5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shall not speak evil of the ruler of thy peonle. I. The council addressed. v. 1. In all good conscience. By some.

the Pharisees confess both.

9. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. nto the castle.

11. And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so the castle of the said of the sai

TOPICAL READINGS. The apostles sustained. Acts 5: 24-42.
Titus enjoined to declare the truth. Titu Paul before Agrippa. Acts 26: 1-23.
All will be sustained. 1-Pet. 3: 9-18.

spirit by which he spake.—Acts6: 10.

PLACE.-Jerusalem. RULERS.-Nero, Emperor of Rome; Felix Governor of Judea, and Claudius Lysias. commander of Roman forces at Jerusalem OUTLINE.

1. The council addressed. v. 1. II. The speaker interrupted. v. 2-5. [, The council disagree, v. 6-9. The speaker rescued and con forted. v. 10, 11. , QUESTIONS. I. What council was this?

II. What did the high priest command i Did he violate the law in this command? What was Paul's reply? Was that wrong? Were not both rather hasty and excited? What does "whited wall" mean? (Ans. Hypocrite. Matt. 23: 27.)

How did Paul apologize? Should not we, when wrong? What is a Pharisee?

Which was Paul? What did the Pharisees say ? -

IV. What was Paul's danger? How was he rescued? Where was Paul again taken?

### Miscellaneous

WINE AND WATER.

As I sat drinking, a drinking, a drinking, A drinking and bousing with jolly boys for the sake of love. He noticed a familiar carriage rolling down the street. A smal

Says he," You're not wise, sir, I'll be your adviser. To drink is a blunder, it reddens your It fills up your dimples
With blotches and pimples

And pours the hot gout like a tide to your man, withdrawing his glove, and pressing the artist's offered hand vith a bow as gracious as if it had been a millionaire he was greeting.

formidable looking pocket book. not likely I'll call round again. I'll send for it. And, for fear you'll think I have made a mistake, I may as well mention that there is \$150

mark." Her wisdom possessed me,
I felt I was true to the vow that I swore

I knew that no madness words; but, as I agreed to paint in Would come of my gladnes for \$100, I positively refuse to take But health and contentment in bountiful "Fudge! do you surpose I am making you a present of it? I con-

sider the portrait worth it." Guy turned his pale, proud face toward the picture, and a yearning look in his eyes said plainly that if

he possessed it, thousands would not "My dear Judge," said he, have no doubt that you really con-

sider the picture worth that, and maybe much more, but I can but repeat what I said before, \$100 and Guy Levere sighed heavily as he raised his head and gazed at an un-The Judge bowed coldly, and finished portrait on the easel before

faint flush crept up his face as he received the returned bills, but in his heart of hearts he liked him bet-Guy walked to the door with him

in an undecided way.
"Levere," said he, "if you going round to Hart's this evening, I should be glad to drive round the square and have the pleasure of your company in the carriage with us."

A gleam of light shot into his eyes. "You are too kind," he ex claimed. "I shall certainly be hap-

Guy began to think that the world had suddenly grown very bright. He did not know that, as

further end of the room, where we will be near a group of four.

fill your glasses with this 'Sunshine. Ab, isn't it delightful?-perfectly he stands there holding the wine

white forehead, and an intellectua "He holds in his hand the seed of death," said a gentleman oppo site, who formed one of the group

This remark, although intended for Miss Allan's ear alone, was heard by the gentleman to whom he al-

ing bow, and a covert sneer: "I drink to the health of Guy Levere, the artist." All eyes were directed toward Guy, for it was Roland Cameron who had spoken. Roland Cameron the millionair's son. Guy looked at him quietly, but made no motion to

Every one at the table became suddenly silent, some looking with pity at Guy, for they thought him very ignorant and ill-bred. The young heir of a million dollars coolly filled his glass again, and, raising

"I drink to the health of Guy Levere, the artist." Guy looked straight into his eyes and said distinctly: "I do not accept Mr. Cameron's toast."

Roland Cameron's eyes dropped unsteadily before Guy Levere's

he politely. "Drink to my health a glass of this," said Guy, pouring some water from a pitcher, "and I will immediately respond. Paul administered a severe rebuke to the

"Your health, Miss Brooks," said high priest, though it seems from his re-Mr. Cameron, turning away, but his face was flushed, and his hand a that might be made in getting into trifle unsteady, and, as he drank and out of the cabinet, the lights glass after glass of "sunshine," he began to be almost boisterous. He soon forgot the fancied insult he received from Guy, and pressed him to take but a single glass of wine.

> you good," he urged. But Guy would not yield. Young Cameron at last appealed to the ladies.

"Ladies, help me! He can not refuse you; that would be impolite. Levere, if these ladies ask you to drink just one glass, you won't re-

"Good!" exclaimed Roland.

"Mr. Levere," said Miss Brooks, "I don't really think that one glass or twelve feet. As a Turk, I wore can possibly do any harm. You Maud, earnestly. "It is such a little thing," said inside what people were outside and

the street. Guy Levere was intense man; for who can tell, if he may not be nightly tempted, from love of it, to take a single glass? Tempt pear as he wished. Capt. Hodges no one, lest, in the last great day, required at your hands.

Guy Levere wavered. "Tis true," he said, "it is a litbut I am not that weak! Miss drink a glass of wine?"

satisfaction to your friend, Mr. Cam- | seance as Sister Agatha, a nun, and eron, and besides, we have all made as a Quakeress. In the former put a stick in a foot long. This is ourselves a little conspicuous, and a character she recited a short Latin great many have been laughing at prayer, and in the latter she talked be lashed to the wire. Now splice

"Pretty favorably," replied the it slowly to his lips, when Maud, forgetting the eyes that watched her, | laid her trembling white hand on his arm.

"Stand firm!" she said in a low He turned toward her, the love of life-time looking out of his eyes. He set the glass down.

-" with his help, and yours, I will stand firm."

ed slightly, as I read on it the name, the sound of voices across the hall, and entered unobserved. A gentlea large landscape painting.

As they turned toward me, I recognized in the lady the person who, in a moment of sore temptation, had in order to undeceive him had to get spoken two words to Guy-"stand up a mock seance, in which Miss

of whom I inquired, shook his head | misled him. He was a witness and sadly said:

"He is the most perfect sot of whom I have any knowlegge. You much more easily than Mr. Wolf. can not mention his name without Mrs. Bliss, as the Indian maiden. moving a sigh or a sneer. He mar. frequently came out of the cabinet ried a lovely girl, a Miss Brooks, and talked to him. One night she but she died of a broken heart five put her face close to his and he years ago. If it were not for his fa. smelt brandy on her breath. He he comes down the street now.

beautiful bay trotter, whose feet outset, but was soon raised to a dolscarcely seemed to touch the ground, dered to see the reckless rider reeling in the saddle. The horse took fright at some ob. more than his share. ject in the street, and in another in-

HOW TO BUILD A WIRE FENCE. Seeing an inquiry for experience in building wire fence, and how to

In the Spring of 1869 I com-My reader, if you are in the least addicted to social drinking, let me menced improving a prairie farm, and was obliged to fence with wire. "Wine is a mocker, strong drink I built two miles by driving posts wires (No. 8) with staples, and strained up with rollers against the In the hour of temptation, stand posts, and thought I had a good put on with staples, but the staples A correspondent of the New York pulled out. Last Spring I built Sun, under date of Sept. 29th, gives another mile, five wires, posts twenthe following account of some of three-fourth inch holes bored in the posts, and stays put on with staples James A. Bliss and his wife gave The stays were eight feet apart; seances at 1,027 Ogden street, Philthen No. 16 soft wire put on for adelphia, for about a year, charging an admission fee of \$1. They are every four feet. Istrained the wire on trial for conspiracy for the pur with two-inch oak pins, put in a pose of swindling. To make the de heavy flat post, with the hole morfederate, Ogder Harrison, con the head of the pin, which is made square and turned with a monkeywhich the personators of spirits might hide and don the requisite costumes. From that apartment a

he could not get through. This Spring I have fenced a pasture to keep sheep in, which never were stopped by fence before, and it is this fence t call a good one, and I will tell how make it. Set was exceedingly interesting. According to his testimony, the plan the corner post three feet in the ground, with a swi-inch oak pin through near the bottom, two feet long, then put heavy stones on the pin, and fill the hole up with stones. This is to keep it from pulling up, she is Spanish-she was compelled which it will do, if not well secured. good, straight, strong posts; set setting, (which we do by sharpening and driving with a sixteen pound sledge, putting them down two feet at least,) bore the holes with a threefourth-inch bit to run the wire through. Five wires should be put on, for cattle, eight inches apart, and seven wires, six inches apartexcept the top one, which may le eight inches-for sheep. Use No. were kept so low that the specators wire for at least half the upper could not see distinctly, and the part of the fence, and still better if performances were financially sucall No. 8. Commence at the first cessful. In subsequent seances, the post from the corner post to put the number and repertory of the comwire through the boles. Unroll the pany was increased. A Mrs. Evans wire, which is best done by putting a coil on a roll made for the purpose; run the wire all off, then fasten the end to the corner post. Put on all the wires in a similar manner before moving on, then move on to the end of the wires unrolled and unroll another, splicing each time enough to take all the kinks out. This is done by sticking one end of the lever in the ground. When all "strainer" is my of a invention, not yet patented. It is made of No. 8 inch wire, in this way: Take a piece of good wire, thiee feet ong, bend it around so the ends ap two inches: twist them well to-

from both ways as tight as is neces-

wires are all on, strain up by turn-

ing the pins which serve as rollers

apart, drive the second staple from

loose so the wire will slip through.

for additional stays, which will make

animal comes against it, and again

springs back. The stays should not

coming back. Make the fence four

feet high. - G. W. Brown, in Indus-

touch the ground to prevent its

and the wires strained tight.

wire fence.

the lost soul of a drunkard may be order to appear tall, stood on a piece The depletion of the company by the withdrawal of the Evans family a little, using "thee" and "thou" even trained to appear as the Virgin as before, and connect the end to

seances was one in which a believer's little hole, bending the wire around baby was christened by the supsaid Harrison. Miss Snyder, dressed as the spirit Clara Wolf, held the the ground is level. When the child, and Mrs. Bliss, as an Indian,

Snvder-who seems to have repent-A day or so later I went in search | ed a little of her wickedness-illus of Roland Cameron. A gentleman trated the ways in which she had

trial Gazette. ther, he would be a pauper. There promptly reasoned that spirits do this quarter of the world more not drink spirits. As to the profits, marked and widespread. But there Roland Cameron was riding a the admission was fifty cents at the is a large margin left for improve so swift was its pace; and I shud- ten dollars each. There was quar. doctrine of the Incarnation on the

The nature of the defense has no

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ara Falls, Suspension Bridge, Rochester parposes and Cleveland, Cincinnati, Chicago, and New below usual York. Hotel Dining Coaches New York and Chicago, EASTWARD. STATIONS. No. 8† No. 12\* No. 4 No. 8 Cincinnati 11.00AM 9.50PM

9.35PM 7.00AM Cleveland 5.35AM 3.35PM 6.10 " 4.09 " 6.33 " 4.30 " 7.21 " 5.20 " 10.38 " 8.40 " 3.12 " 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 Dun

irk, stopping at Sheriden 5.15, Forest ille 5.39, Smith's Mills 6.02, Perrysburg 6.37, Dayton 7.03, Cattarangus 8.00, Little Valley 8.52, Salamanca 9.55, Great Val ey 10.07, Carrollton 10.35, Vandalia 11.15 Allegany 11.47 A. M., Olean 12.15, Hins iale 12.45, Cubs 1.22, Friendship 2.10, Bel-ridere 2.40, Phillipsville 3.05, Scio 3.33, Tenesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville

Almond 0.39, and arriving at Holmensville at 7.20 P.M.
9.30 A.M., daily, from Dunkirk, stopping at Sheriden 9.47, Forestville 10.00, Smith's Mills 10.13, Perrysburg 10.37, Dayton 10.50, Cattaraugus 11.14, Little Valley 11.33 A.M., Salamanca 12.10, Great Valley 12.30 Carrellton 12.25 Vandelia 12.55 Alle. gany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.25, Philipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, ar iving at Hornellsville at 6.00 P. M. 6.15 P. M., daily, from Salamanca, stop ping 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, ping at Sheriden 9.30, Forestville 9.40, Smith's Mills 9.53, Perrysburg 10.15, Day-ton 10.25, Cattaraugus 10.54, Little Valley 11.17, and arriving at Salamanca at 11.45 WESTWARD.

No. 3\* No. 9\$ Iornellsville 8.15AM 12.30PM 9.17AM 1.34PM 10.17 " 2.32 " 10.40 " 3.00 " 11.11 " 3.38 " Great Valley 11 15 " 3.42 " Reveland 7.20PM ... incinnati 5.30AM 11.57AM 4.15PM 1.30PM 5.45 " ADDITIONAL LOCAL TRAINS WESTWARD. 3.15 A. M., daily, from Hornellsville, stop-

oing at Genesee 5.46, Olean 9.22, and a viving at Salamanca at 10.55 A. M. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.21, Scio 7.43. Phillipsville 8.08, Belvidere 8.27 Friendship 8.54, Cuba 9.50, Hinsdale 10.50 Olean 11.25, Allegany 11.47 A. M., Van dalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30. Dayton 4.17. Perrysbur Sheriden 6.07, and arriving at Dunkirk a 6.30 P. M. daily, from Hornells-ville, stopping at Almond 12.43, Al-fred 12.55, Andover 1.15, Genesee 1.34, Scio 1.49, Phillipsville 1.51, Belvidere 2.00,

1.42, Phillipsville 1.51, Belvidere 2.00, Friendship 2.10, Cuba 2.32, Hinsdale 2.47, Olean 3.00, Allegany 3.08, Vandalia 3.19, Carrollton 3.27, Great Valley 3.38, Salamanca 3.57, Little Valley 4.15, Cattaraugus 1.00, Dayton 4.53, Perrysburg 5.00, Smith's Wills 5.17. Forestville 5.25. Sheriden 5.35. and arriving at Dunkirk 5.45 P. M.
1.10 P. M., daily except Sundays, from Hornellsville, stopping at Genesee 3.05, Belvidere 4.20, Olean 5.58, Carrollton 6.42, and arriving at Dunkirk at 2.80 A. M.

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The Subbath Regorder, PUBLISHED WEEKLY,

MAN, Alfred Centre, N. Y.

AMERICAN SABBATH TRACT SOCIETY. LFRED CENTRE, ALLEGANY CO., N. Y

As the Denominational Paper of the eventh-day Baptists, it is devoted to the xposition and vindication of the views of that people. It will advocate all reforms tory measures which shall seem likely to mprove the moral, social, or physical con ition of humanity. In its Literary and TERMS OF SUBSCRIPTION. 

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The Sabbath Recor THE FISHERS OF GALILE BY ALICE CARY. There were seven fishers with And they walked and talked by

Yet sweet as the sweet dew fall The words they spake, though they so low, Across the long, dim centuries flow And we know them, one and all-Aye, know them and love them a Seven sad men in the days of old. And one was gentle and one was bo And they walked with downward

The bold was Peter, the gentle was And they all were sad, for the Lor gone, And they knew not if he would ris Knew not if their dead would rise The livelong night, till the moon wer

In the drowning waters they beat alk Beat slow through the fog their wa And the sails dropped down with writ wet,
And no man drew but an empty net,
And now 'twas the break of day The great glad break of day. "Cast in your nets on the other side ('Twas Jesus speaking across the tide And they cast and were dragging he But the disciple whom Jesus loved

Cried straightway out, for his heart moved. " It is our risen Lord-Our Master, and our Lord !," Then Simon girding his fishers's cost Went over the nets and out of the b Aye, first of them all was he; Repenting sore the denial past, He feared no longer his heart to cast Like an anchor into the sea— Down deep in the hungry sea

And the others through the mists so In a little ship came after him, Dragging their net through the tid And when they had gotten close to They saw a fire of coals on the sand, And, with arms of love so wide, Jesus, the crucified!

'Tis long and long and long ago Since the rosy lights began to flow O'er the hills of Galilee; And with eager eyes and lifted hands The seven fishers saw on the sands The fire of coals by the sea-On the wet, wild sands of the sea 'Tis long ago, yet faith in our souls Is kindled just by that fire of coals That streamed o'er the mists of the Where Peter, girding his fisher's coat Went over the nets and out of the bo To answer, " Lov'st thou me?" Thrice over, "Loy'st thou me?"

> A SERMON 5 Preached before the Seventh-day Be Missionary Society, at the opening Thirty-fifth Annual Session, held Salem, W. Va., on Fifth-day, Sept. 1 1877, and furnished for publication

the SABBATH RECORDER, by the v BY REV. L. A. PLATTS. 1 Cor. 16: 2-" Upon the first da the week let every one of you lay by in store, as God hath prospered him It is not claimed that, beyon reference to a certain contribu to be made by the brethren of church at Corinth, for the benef the poor Christians at Jerusal this passage of Scripture has a thing of the force of a comma But while a strict interpretation quires that it be considered, a command concerning a specific command of charity, there is something straightforward, so practical, business-like about it, that it in be admitted by all to be pretty g

table undertakings.

Before proceeding to its exam It is assumed that Christianity m be propagated—that the comma "Go ye into all the world and pre the gospel to every creature," not been revoked, at least by high authority which gave it; in the nature of the case Christ ity must be self-propagating. unchristian world has never much, nor is it likely to do m in the way of labor or the contr tion of means for the preaching of gospel of Christ. Such labor m therefore, be performed, if at by Christians, and whatever me are necessary to sustain such li must be contributed by those sons to whom the cause of Chris

errors in the Christian church, e in faith or practice, not much be done to correct such errors cept by those Christians who and obey the truth—a fact un takably pointing out the dut Seventh-day Baptists to propa the doctrines of the Holy Script on the subject of the Sabbath baptism, in connection with general and fundamental doct of salvation through faith in C and obedience to his word. A it is assumed that the caus Christ will be advanced in world. Christian truth will be agated just in proportion to amount of actual labor perfo in the way of preaching the Wo helping to sustain those wh preach it. Thus the work of C the responsibility of its perform the joy of its final success, is not alone upon him who pre the Word, or upon a few fa ones who may contribute large to its advancement, but upon child of God, upon every one has come into the spirit of C who loves the truth and desir see it triumph. These assumptions and the clusions from them being adn

to be true (and if time permitt would not be difficult to them), it will follow that any son or any collection of pers church relations who conceiv work to consist alone in self tainance have very inadequate of Christian duty, of Christi sponsibility, and of Christia ilege. So long as souls are Christ, and regions of count destitute of the gospel, the ing of the Word, so long abounds and error prevails, is it the imperative duty o child of God to hear and h cry "Come over and help i to obey the command of G teach all nations." What mean that each one of us leave his home and his tion, and go running h there teaching a little and a little to support himsel family? Such a course surely defeat the whole ob in view. Since, then, we each of us take a field as a

for the Catholic child. Never was more glaring inconsistency." stant Roland Cameron was lying even been conjectured. Bliss is de-lifeless at our very feet. We bent finnt in demeanor, and says he will No cuts or large type can be inserted or other Scenic Representations, engage and arriving at Salamanca at 7.00 P. M. 8.55 P. M., daily, from Hornellsville but advertisements may be displayed by spacing to suit patrons.

No advertisements of objectionable char not dream how much I love you. I the Judge sank into the seat beside over the wretched man. He was fight his "persecutors" to the end. John Habberton enters the lecture Lyceums or other Societies, desiring aid, Professional Speakers, &c., &c. will Special terms given to Agents everywhere.
The best prices ever offered. Mammoth stopping at Genesee 9.57, Belvidere 19.18, Cuba 10.49, Olean 11.15, Salamanca 11.55, dead The sharp edge of a stone He came from Boston, where he was field this Winter with "The Small obtain full particulars by corresponding with the ROCHESTER LECTURE BU-"Mand Allan, I am of your opin- had been forced up through his a performer in seances and a lec- Boy," and "We Westerners as We Catalogue with Samples, free FLETCHER, 11 Dey St., N. Y. Little Valley 12.23, Cattaraugus 12.47, JOB PRINTING your eyes as you look at me-" He lion; he is one of nature's noble- temple. He never moved after turer on Spiritualism. The costumes | Were." He already is engaged for The office is furnished with a supply † Daily between Salamanca and New York.

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† Daily between Port Jervis and Dunkirk. stopped abruptly and turned the face from him. A smile touched will be face from him. A smile to ROCHESTER BUSINESS UNI- F. HICKS, Sec'y, 14 Rowley St., Rechester, N. Y. SALARY.—HER-manent salesmen wanted to sell Staple Goods to dealers. No ped-dling. Expenses paid. Address S. A. GRANT & CO., 2, 4, 6, & 8 Home Street, Cincinnati O. Baggage will be checked only on Tickets purchased at the Company's office.

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And Paul, earnestly beholding the counsaid, Men and brothren, I have lived in good conscience before God until this

ple.
6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.
7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.
8. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.
9. And there arose a great cry: and the

TOPIC.—Sustained in declaring the truth.

GOLDEN TEXT.—" And they wer not able to resist the wisdom and th

TIME.-A. D. 58.

Of whom was it composed ? What is "a good conscience?" Does Paul mean to say that he had n May a man sin with a "good conscience? Give an instance.

III. About what did the council disagree

Out started an imp from the head of the And leaped to the board 'twixt the gob

"Who cares!" said I gaily, " I drain my glass daily And feel none the worse; and I know Again I sat drinking, a drinking, a drinking, Drinking and bousing with jolly boys

With eyes like live coals when the fur With gestures and antic, He screams as if frantic: 'Tis poison your drinking, the warm and Shall warning be vain, sir? You're spoiling your brain, sir?
And burning your stomach, you idiot and

l looked at him, smiling-

When out from the bottle there started a

"Pray cease your reviling!
I never get drunk, moderation's my rule! Once more I sat drinking, alone and The pure crystal water that flowed from When lo ! at my side stood a luminous With eyes full of love that no language

She silently blessed me,

#### Oh, angel of beauty, The bottle and I shall be friends never

The sun's declining rays stream through the window, casting a roseate hue over the statues and paintings in the young artist's studio, and resting, it seemed, with a sort of friendly pity, upon the bowed form of the artist himself.

him. The last touches were to be put to the drapery, and then he must give up the picture, and take | ter for it. his \$100 for painting it. It was a girl's portrait. The soft blue eyes looked smilingly out at him, the brown hair rippled away from the white forehead, and the coral lips were closed, with an expression of mirth lurking about

"And I must give it up! must give it up." exclaimed the artist. making an impatient movement, as if he would clasp the inanimate thing to his heart. 'Oh Maud! Maud!" he whis-

pered, his gray eye softening with believe you love me in spite of my his daughter, he exclaimed: poverty. There is something in

appeared to him. .

•
Did Paul also bear witness Rome? Acts 28: 16, 38, 31.

> CONNECTING HISTORY. The next day after Paul's speech on the stairs of the castle to the clamorous mob he was summoned before the Sanhedrim the grand council of the Jews, in order

that the Roman officer might learn more definitely the nature of the offenses charged against him. The examination and its results are seen in this lesson. EXPLANATIONS. Introductory. Lysias, like many ther officers of government, was evident ly too willing to use his authority in pan dering to a vitiated popular sentiment. It was his place to maintain order, protect citizens from violence, and secure impar-

tial investigations in cases of alleged misdemeanor. But, bending too much to the popular voice, he violates, incautiously, the rigid Roman law. To extricate himself, he calls the Sanhedrim together, hoping to find a sufficiently grave charge to justify him in unlawfully binding a Roman. The trial before the council was failure as will now be seen.

this statement is regarded as simply a declaration of his life and purposes, as a Jew: that is, not having violated any law of the Jews, even while he may have at times sinned against the higher law. But we can hardly suppose that Paul had two consciences to violate—one of the Jews, the other of God. And while he acted in good conscience in his former violent acts f persecution, this did not render the acts right; nor did it free him from a sense of guilt because of the injury done. II. The speaker interrupted. . 2–5. High priest Ananias. It s not certainly known who this Ananias was. It may have been the one appointed high priest by Herod, afterward sent to Rome on a charge of treason, and, being cquitted, resumed his office. Smite him on the mouth. An Oriental way of expressing contempt for what has been said; it is still practiced. Whited wall. Thou hypocrite.

traction that he was not aware that he was the high priest. It is written. See Ex. 22:28; Eccl. 10: 20; Titus 3: 1, 2; 2 Pet. 2: 10. III. The council disagree. 6-9. Paul adroitly seized upon the fact of the presence of the two parties. Pharisees and Sadducees, to turn attention from himself. The point of their disagreemen now became more prominent than their charges against Paul, and one party, find-

ing Paul a Pharisee, strove to release IV. The speaker rescued and comforted. v. 10, 11. Again the chief captain rescued him from harm, and placed him securely in the castle. The Lord stood by him. A gracious presence. This is the third instance mentioned in the Acts of a similar

27: 23.24.

LESSON THOUGHTS. 1. It is every one's privilege and duty to have a " good conscience." 2. Evil doers always seek to smite the nouth that rebukes them. 3. Even the dissensions of the wicked may work out liberty for the righteous.

4. If the Lord stand by us, we need not

fear, though all the world oppose.

experience by Paul. Acts 18: 9, 10

unhappy at that moment. "If there is any such thing as love," thought he, "two young per sons could live on \$800 a year, but ingered fondly on one who he liked to think would endure even poverty

gloved hand was waved at him from the carriage window. He bowed The carriage stopped close to the pavement, an elderly gentleman stepped out and entered the studio. "Ah, Levere, how are you progressing?" exclaimed the gentle-

"I had rather expected it to be finished," said Judge Allan, fumbling somewhat nervously in his "Don't, I beg, Judge," exclaimed Guy, as the gentleman produced a "Pshaw, here's your money; the portrait is as good as finished. It is

in the roll. Don't look blank, my much. Let me say that it is the best thing of the kind I ever saw. You are destined to make your "Thank you, Judge, from my very heart, for your encouraging

Judge Allan coughed once or twice

Passing round the sumptuous through my veins, and from my soul tables, let us take our station at the went up a voiceless prayer:

"Father, ere I tempt a fellow-

SEAMCES EXPOSED IN A COURT.

ception practicable, Bliss and a con

structed in the cellar a room in

ipet in the parlor in the main story,

and in which Bliss was securely tied

The principal witness for the pro-

ecution was Harrison, the confeder

ate, and his account of the swindle

was matured about a year ago.

Bliss had previously given seances

on a small scale, with his wife as

personator of an Indian princess;

but, because of her foreign accent-

to confine her talk to some kind of

broken English. The Ogden street

house was hired, and the mechanism

ing night in this establishment was

on Oct. 20th, 1876. Harrison then

personated Capt. Davis, a privateer

of the war of 1812. Mrs. Bliss rep

resented Blue Flower, an Indian

maiden, and a Persian dancing girl.

Music was used to drown any noise

for the seauces put in. The open

as a medium.

the tricks of Spiritualists:

longer see the sweet light of day !" have.

"Miss Allan, Miss Brooks, let me

Let us look at this young man, as entreat you to abandon it at once. flask in his hand. He has a broad, thereby is not wise." firm!

He raised his eyes and looked across the table. Then, slowly rais-

ing the glass, he said, with a chill-

fill his own glass. his voice a trifle, said again:

A great many smiled at this. and a few looked with blank sur-

"And why not, may I ask?" said

"Come, Levere, do not be selfish. really think a glass of wine will do

Miss Brooks; "only a single glass; Ah, reader, if you are a woman, never say anything like that to any

tle thing; yet I liked the taste of made the engagement of new per wine once, and one glass might | sonators necessary. Miss May Evans, Brooks, do you really wish me to been a performer in a small way in

Roland filled the glass and hand- judiciously. The words were writed it to him; Guy took it, and raised | ten out for her by Evans. She was

"God bless you," he murmured performed the ceremony. On a lovely day in June, I took a seen by the dupes, one of whom was things in a wire fence, put on the stays with staples eight feet had elapsed since I bade farewell to whom she personated. In this charmy friend Guy Levere, before my acter she talked often with Wolf. departure to Europe. I turned my eyes upon the door-plate of a hand. him with simulated sisterly affection; the top and bottom wire tight up on the wire; leave the rest a little some brown-stone mansion. Istart- yet he did not discover the fraud. "Guy Levere." I mounted the asked him to lend money to one of marble steps, opened the door, and the conspirators. Even after the entered unannounced. I followed fraud was exposed, he long refused man and lady were standing before last when Miss Snyder showed him What do you think of it, Mrs. sister's spirit. He is a resident of Levere?" asked my friend Guy. "It is your best success," replied | time and money in attendance at

> lar. Private seances were given at relling over the money, Bliss being

creature to taste a drop of the ac make a good one, I will contribute cursed poison, let me die, let me no to brother farmers that which I is raging, and whosoever is deceived eight feet apart. I put on four of the very organs that cause the cough. torpid liver.

fence. The next Spring I built one tongue, pain in the shoulder blade, feel-mile, posts sixteen feet apart, wire ings of drowsiness and restlessness, the ty feet apart, wire put through a disordered condition of the stomach or a another stay, making the stays torpid and inactive, and almost before ticed in square two inches, to hold torant which does not contain opium or

wrench to tighten the wires. This made a good fence and the best I the stomach, aids digestion, and creates a stairway and a cleverly hidden trap through it. It is with difficulty had built. No cattle have been ravenous appetite that a man can get through-one man went half-mile around because are required. This post must be braced. Have them thirty-two feet apart. After

and her daughter were engaged as personators. "Miss Evans appeared as Billy the Bootblack," Harrison testified. 'and used such expressions as Cheese it,' and 'Shine 'em up.' Mr. Lloyd P. Smith, of the Philadelphia Library, recognized Billy the Bootblack as the spirit of the boy he had known, and who was a great favor. be done by lapping the two ends known, and who was a great favor-The artist turned his eyes toward ite of his. Mr. Bliss professed to be ten inches and twisting to-Maud Allan's face; something there under the control of Billy, Capt. Hodges, and Pat McCarthy, who reassured him.

"If both the ledies with th "If both the ladies unite in askspoke through him. Mrs. Evans the holes. Put on about forty rods
or me to break a pledge—I do not was a princess. Three spirits came ing me to break a pledge—I do not say what will be the consequence," out at a time, sometimes four, represented by myself, Mrs. Bliss, Mrs. the holes. Put on about forty rods in length, then take a strong hand-spike and loop a wire around it, and spike and loop a wire around it, and It is highly recommentation. Evans, and Miss Evans. The spectators were generally kept away ten a black sack over my head, a black surely can not refuse your friend?" shawl, and a black muslin skirt. Mr. | are strained, put on the "strainers" "But is he his friend?" asked Bliss would tell the audience who at the end of each, wire. This the spirits were We were informed what spirits were wanted. Mrs. Bliss appeared as Capt. Hodges, in black moustache and black side whiskers. He was the leader and gether, and loop the ends back; the great chemist of the spirit world, flatten down the two strands so as to be three inches apart; take each end in your hands and bend the was a tall spirit, and Mrs. Bliss, in until the two ends come together. This makes a sort of cleyes. Then

make a two-inch hard wood pin, ten inches long, with one end shaped to put a monkey-wrench on to turn it. Bore a small hole in the middle to put one end of wire through to bore a three-fourth inch hole, one "Mr. Levere, it would give great | She made her first appearance in a and one-half inches from this to to keep the pin from turning back when strained up. The stick must one strand of the fence wire on the wire strainer, put the two-inch pin through the two loops in the other end, and commence unrolling wire

> Miss Snyder always went to and from the house slyly, so as not to be Nor was he suspicious when she to believe that he had been humbugged, but he was convinced at how she had enacted the part of his Mount Union, Pa., but he spent much thoroughly had he become engrossed with the subject that his relatives

The Cincinnati Catholic Telegraph ays: "All the Catholic colleges, academies, and parochial schools o the diocese, as far as we have year with increased attendance. Obedience to the law of the Church, requiring Catholic education for Catholic children, is becoming in faith of a Catholic who accepts the authority of the Church, and refuses to hear the voice of the same Church accused by the others of taking when it commands Catholic training

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