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SLIPPING AWAY. They are slipping away—these sweet gwift years.

Like a leaf on the current cast,
With never a break in their rapid flow, We watch them as one by one they go Into the beautiful past. As silent and swift as a weaver's thread Or an arrow's flying gleam,
As soft as the languarorus breezes hid
That lift the willow's long, golden lid,

And ripple the glassy stream.

As light as the breath of the thistle-down As pure as the flush in the sea-shell's throat, tender and sweet they seem. One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread, the steps of the centuries long since

As beautiful and as fair. There are only a few years left to love. Shall we trample under our ruthless feet, These beautiful blossoms, rare and sweet, By the dusty way of life? There are only a few swift years; ah, le

No envious taunts be heard; Make life's fair pattern of rare design, and fill up the measure with love's sweet But never an angry word! -National Repository.

COMMUNION OR LORD'S SUPPER. A Sermon delivered at Milton Junction Wis., June 15th, 1878, and, by vote of the congregation, requested for publication in the Sabbath Recorder. BY REV. N. WARDNER, D. D. The Lord's Supper is either

institution belonging to the church of Christ and subject to its control or else it has no necessary connection with it. The word church i used in Scripture in two sensesliteral and spiritual. A spiritual church is invisible, and its communion invisible; while a literal church is visible, and all its ordinances tangible and literal. One may be a member of a literal church of Christ, and not of his spiritual church. The Greek word translated church was used by the Greeks to represent their city governments, which were democratic in form, and exercised by qualified citizens assembled in a lawful meeting. Dr. Robinson defines it, "The called out;" they becrier. This assembly did not in

ing called together by the town clude every citizen, but only those qualified and thus called out in an organized body for the transaction of business. Christ chose this word to designate his followers in their organized capacity. It may also represent an unlawful assembly, as well as a lawful one, which shows that there may be legitimate and illegitimate churches. Our Lord's object in thus calling out his disciples, appears in Matt. 5:

glorify your Father which is in heaven." Also 1 Peter 2: 9: "Ye you out of darkness into his mar may appeal for redress, whose de rules he had laid down for their obligation to decide who shall share in its privileges and responsibilities.

We hear it argued that the Lord's Supper, being a memorial of his love. and every Christian being a member of his spiritual church, is, therefore, entitled to partake of it wherever he pleases, whether he yields to all the commandments of God or not. If this argument be valid, then such an one is also entitled to membership wherever he pleases, and no church has a right to limit or question his privilege. This would destroy church government. Communion in a spiritual church must be spiritual communion, and all belonging to Christ's spiritual church do thus commune. But communion in a literal church must be as literal as the church is. The Lord's Supper was designed to show forth a literal fact-the death of Christ. "As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come."

Christian denominations generally agree that baptism is a scriptural prerequisite to church membership church unless it be organized acand communion. It is the act by cording to the plan laid down by which a convert symbolically puts | Christ, even though it may be comoff his body of sin, dies to the world, posed of Christians. A nation, rises with Christ to newness of life, though composed of Republicans is and publicly assumes the badge of sot a Republican government unless discipleship. "As many of you as organized according to Republican therefore why should we be required have been baptized into Christ have principles. No man has a right to put on Christ." Gal. 3: 27. By this the privileges of a Christian church act he steps out of the visible king. unless he comply with the laws of ask them to sacrifice their convicdom of Satan into the visible king- its organization, any more than he tions of duty to please us, because dom of Christ. It therefore stands has a right to the privileges of a cit. we are sincere in our belief. Why at the threshold of the believer's life. | izen while he refuses compliance | will they not yield their preferences into the army of Christ; the other to disobey God.

and privileges of a citizen.

those denominations professing to be open communion, teach that does not attain to a unity of the they could come to us without the as it were, twists a man with God, munion, and the whole question in precepts of Scripture is a counter-to Dr. Griffin, a Congregationalist, feit. Christian union can not exis to be essential truth, since they selves of complicity with its unlaw. the Lord's Supper.

VOLUME XXXIV.---NO. 35.

church." Who ever advocated close

communion stronger than this?

chap. 9.)

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Sabbath

TRECORDED 3

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

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 29, 1878.

says, "Baptism is the initiating or so long as men substitute something Christians. There is such a relation between the two ordinances that

The Presbyterian form of governions and offenses contrary to the docment (Book 1, chap. 1, sec. 2) says, trine which ye have learned, and Each church is entitled to decide he terms of admission into its comnunion and the qualification of its departure from the simple teachings Dr. Wall, in his history of infant baptism, says, "No church ever have learned from Christ, and we gave the communion to any persons are here commanded to mark and before they were baptized." (Part 2, avoid all who do so, in a way to Dr. Doddridge says, "It is cerain, as far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's

Dr. Hopkins says, "No one is ever | sin is to destroy the end for which considered and treated as a member any church has a right to exist, as of the church of Christ, unless he be baptized with water; as this is the only door by which persons can be Charity forbids it. introduced into the visible kingdom of Christ, according to the appointment."

Supper. However excellent a man's

character is, he must be baptized be-

fore he can be looked upon as com-

The Methodist Dicipline says, Lord's Supper among us, who is would exclude a member of our church." (Chap. 1, sec. 23.) A correspondent of the American

Presbyterian says, "Open communthey may see your good works and I want no sham unity, and if I held | question in dispute, as it the praises of him who hath called expense of principle; and let us not, either make an outcry at his close body, to which an injured brother pared to be open communionists our-

> tions endorse our principles and pracin this question, does it not chiefly consist in charging such uncharitable motives upon those who are simto be consistent and right, and practice upon them themselves? According to their own teaching, we do not unchristianize them by not inviting

them to the Lord's Supper. No church can be a true Christian The difference in the nature and with the laws of the nation. And out of respect to our principles? each other. One is the door into is organized upon such principles as be sacrificed by such a course. If the church, the act of enlistment allow and even require its members

The oneness which Christ prayed

bers, even if we regard them as divine commandments, this oneness commands were understood to encome to pass; otherwise it never were given. The whole controversy can. Refusing to do this is what turns upon the question whether hu-In other words, I have no right to prevents it. It must be a oneness man traditions and institutions Paul says: "I beseech you, brethren, mark them which cause divis-

avoid them." Rom. 16: 17. Every of Scripture causes divisions and ofsenses contrary to the doctrine we show disapproval before the world. We can not hold up the true "light of the world" unless we do. To admit that any command of God is nonessential tolerates sin and imposes an effectual barrier against reform, especially if such reform involves self-denial; and this is prepletely a member of the church of cisely the influence produced by unrestricted communion. To tolerate it encourages rebellion instead of obedience to God. It is no charity to wink at error, even in good men.

When the Lord's Supper was in stituted, only the twelve apostles were present. Christ did not even No person shall be admitted to the invite his mother, nor the seventy evangelists, who were, doubtless, al guilty of any practice for which we in Jerusalem at that time. Did he thus show a lack of charity for them and unchristianize them? We are told that it is wrong to so restrict the communion as to exclude those who ion is an absurdity when it means profess to love the Lord of the tacommunion with the unbaptized. I ble. This would require us to welwould not for a moment consider a come Universalists, Mormons, and proposition to admit an unbaptized Roman Catholies, all of whom properson to the communion; and can fess love to the Lord. But here we I ask a Baptist so to stultify him- are met with an explanation—that light of the world. A city that is self and ignore his own doctrine as only those are meant whom the set on a hill can not be hid. Let to invite me to commune with him church has reason to believe are while he believes I am unbaptized? | Christians. This is yielding the the Baptist notion about immersion, right and duty of the church to by Christ in Matt. 18: 15-17, seems ful representatives I would no more receive a Presby- judge and fix the limit. If we to settle this whole question. There terian to the communion, than I ought to commune with all who propriesthood, a holy nation, a peculiar would now receive a Quaker. Let fess loyalty to Christ, how could we brother has taken the two first steps people; that ye should show forth us have unity, indeed, but not at the come out of mystical Babylon, and of labor, and failed to win the carecommunion, which is but faithful- works of darkness, then we are to of Christ is a tangible, organized ness to principle, until we are prefind them, in Catholic or Protestant selves, from which stupidity may we churches. The design of the Lord's be forever preserved. Let us not Supper was, in no proper sense, to in heaven, when it accords with the war with his close communion, but be a test of fellowship. Open comwith his doctrine that immersion is munionists themselves agree to this, baptism. How can two walk to- as I have already proved from their

church has the inherent right and gether unless they be agreed? Let standard writings. The Scriptures the unity stop where the agreement tell us plainly what was its design, viz., "to show forth the Lord's Now, since Pedobaptist denomina- death till he come." This correwhenever they come to what they call 2: 9—"That ye should show forth Christianity. Did such a relation that walketh disorderly, and not essential truth, with what consistent the praises of him who hath called ship entitle him to the highest prive after the traditions which he recy do they stigmatize us as illiberal, you out of darkness," etc. It was lieges of the church of Christ? If ceived of us." In neither case does holy than others, unchristianizing a criterion of Christian union and disciplining and excluding such a commands them upon the authority Christians and ranking them with fellowship. Did Christ express member is a farce performed in the of Christ, showing that he wrote thieves, liars, adulterers, &c.? If Christian fellowship for Judas by name of Christ and ratified in heav- by inspiration. Can such authority we deserve such stigma, so do they; breaking bread to him? He thus en, and would indicate that church be found for eating the Lord's Supfor they restrict the communion upon recognized him as a member of his privileges no more belong to the per with those who, in the name of the same principle that we do. If visible church, and entitled to its Lord's friends than to his enemies. Christ, honestly or otherwise, teach there is uncharitableness involved privileges, according to the rule of But supposing this excluded mem- and practice human substitutions in discipline Christ had laid down ply acting up to their convictions of such discipline. On the other hand, duty, while those who thus charge did he unchristianize the seventy them acknowledge their principles evangelists, and his mother and sis- as would justify the conduct for ments of expediency and the like, act of restricted communion, which

But we are told that open communionists are as sincere as we are. and therefore we have no right to refuse them. We do not dispute their sincerity; but claim that we may be as sincere as they, and gratify their wishes? We do not

highest privileges of the members household, or an enlisted soldier. might exist among his disciples of our churches, then we ought to as necessarily as natural birth pre- communion. He prayed for such a ship. If so, then we could not recedes eating and the duties and re- oneness among them as existed be- fuse Universalists, Roman Catholics, naturalization precedes the duties oneness in the truth, through which prove them dishonest. If we ought such, has no responsibility or au-thing pertaining to it. Does it be prayed they might be sanctified. to conform to other people's wishes thority connected with it. Paul therefore follow that all should be Christ organized his church when Hence winking at unlawful liberties because they are honest, then, behim. They then became "the he prayed for, nor promote it, but | tions of duty, they ought to become | ye judge them that are within?" 1 | they may enjoy its blessings? Such he began to gather disciples around can not be in harmony with what cause we are honest in our conviccalled out;" the body, of which he hinders and prevents it. The one- one people with us, since they claim | Cor. 5: 12. But if it is an institu- a course would soon obliterate all was the head. At his death it com- ness between Christ and the Father that there is no essential truth that was the head. At his death it com- ness between Christ and the Father that there is no essential truth that there is no essential tr prised over five hundred members. On the day of Pentecost three thou sand more were "added;" and more were "added;" and more were added "daily." Even the series and the church them to series the world, and the church them to the series and had his these endeavors, and had his the church them no rich blessing. To commit thus out the church, then its members are least had detected in them no vised with care, adapting them to to twist together, as the strands of a the church, then its members are bound by all the series endeavors, and had his the church, then its members are the church, then its members are the church, then its members are bound by all the series that exhance of the wants of his people especially, deeper design than appeared on the world." Yet this is the church, then its members are bound by all the sacred ties that exhance of the wants of his people especially, deeper design the church them to the church the church then the church the church the church them to the church the church the church the church the church the church the c ers were added "daily." Even tention, and call the difference non-

contend that the points which separ- ful deeds, but to withdraw from ate us "are nonessential;" hence their communion. Had they con- own churches who walk more disorthere is no baptism, there is no vis- manded in Scripture, and insist that they alone are responsible for the finued in their communion, their de- derly than many of other denomiible church. We ought not to com- those who cleave to the Word of schism. There is no real contromune with those who are not bap God must yield for the sake of har- versy between us and them as to the effect, except for a short time, same true also of those professing mony. If they would yield to the what God commands, or what his and no such reformation would have to be open communion churches in which Christ prayed for would soon join by his people to whom they they do right in withdrawing? If between members and outsiders, send the elements out of the in Bible truth, and not in human inof, or at least on a par with, some of was only because that church had selves guilty for not living up to them; which we repudiate upon the departed from the Scripture rule. authority of Christ, who said: "In If they were justified in withdraw- nominations profess to believe that vain do they worship me, teaching ing on that ground, it justifies with-

> as to be no barrier to the enjoyment such license might not be sancof the highest privileges of the tioned, but rebuked. church of Christ, would not have much influence to reform him, espe- this principles, as is evident from cially if such reform imposed sacri- the fifth chapter of first Corinthifices of feeling and worldly inter- ans. It appears, from Paul's lanests. On the contrary, it would guage, and the historic statement of make him feel that the error is Bishop Sawin, vol. 3, of his works too trifling to need reforming. Open communionism involves just justified himself in having his fasuch treatment of error as this. It ther's wife on the score of Christian

necessarily hinders religious reforms winked at it; for Paul rebuked them and progress. There is, therefore, for being puffed up and not mournno Christian charity in it, but the ing over it; and concludes by comly to the lowering down of the Bi Lord Jesus Christ, to deliver such ble standard to accomodate human an one to Satan, and keep no comprejudices and inventions, instead pany with him, no, not to eat." He of holding up the "thus saith the made no allowance for their sinceri-Lord" as the only rule of faith and ty in this error. The fact that this practice for Christians. Teaching man was a professed Christian, and and practicing nonessentialism never convicts nor converts men, but it

robs truth of its inherent power. Some contend that open communon is not expressly forbidden in Scripture, and therefore may and ought to be practiced. Poligamy, concubinage, gambling, and many other things are not expressly for pidden in Scripture. Is it, therefore, right and duty to practice with such characters who professed them? To affirm that the Script- Christianity. Some claim that Paul ures do not directly command re- had reference merely to eating a stricted communion, is no authority common meal. If they were forfor unrestricted communion, since bidden to eat a common meal with the example of Christ and his apos- him for fear of giving a Christian tles and their teaching all tended in sanction to his sin, how much more the opposite direction.

cease to be partakers of her sins? If ing one back to duty, he is then to tice and doctrine, but not of mowe are to have no fellowship with her tell it to the church—not to an invisible church, but to a visible, literal one. This shows the design of to hold him under public censure Christ that his followers should be while they called him brother; and organized into such a working body, which should act as judge and jury

in such cases. His language shows sure, that the world might know that their decision must be final, and that they repudiated such sentiwould be ratified in heaven. Matt. ments and conduct as becoming to 18: 18. He says: "If he will not saints. hear the church, let him be to thee as an heathen man and a publican." This places him back in the same seech you brethren, in the name of sponds with Matt. 5: 14—"Ye are relation to the church that he sus our Lord Jesus Christ, that ye withthe light of the world;" and 1 Pet. tained to it before he professed draw yourselves from every brother

ted some act that subjected him to ganize themselves into what they one such command as I have quoted might denominate a Christian is sufficient to settle all controversy, church, with such articles of faith no matter how many plausible arguters by not communing with them? which he was excluded, thus claim- in opposition to it, may be plead. His prayer for oneness among his ing that Christ authorized or re- A single "thus saith the Lord" is disciples, was immediately after this quired such conduct. Would Christ better than ten thousand of them. justify his being welcomed, with his shows that he prayed for a different associates to communion in his church, any quicker because they

had vowed in his name to uphold and sustain each other in such conduct as that man had been excluded for? If so, then Christ must in obedience to his own command. however sincerely done. Sincerity make it right to sanction wrong.

Lord's Supper, fixes their relation to church as a true gospel church which | there is no essential truth that would | those who are not members. If the | whatever would justify exclusion | it belongs to its members, and not therefore, to welcome them to the to those outside. It is, therefore, their right and duty to regulate and limit its administration according to the Lord's instruction and exam- therefore all should be admitted to

resulted, as we have seen; Did But there is an important difference and all Protestants should return at These disorderly members acknowlonce to the communion of that edge the binding obligation of the

for doctrines the commandments of drawing from all who set up standmen." To tell one that he is in er- ards, in Christ's name, subversive by the Great Head of the church, ror, but that his error is such a trifle of divine laws and institutions; that while we hold them to be unscript-The aposto churches acted upon

page 246, that the one referred to is the child of nonessentialism, and liberty, and the Corinthian church opposite. Its influence tends direct | manding them "in the name of our instified himself in such conduct, as a Christian, was claiming Christ's

authority for it, and this was the reason why they should thus openly withdraw from him and rebuke him. Yet Paul says they could not thus withdraw from all fornicators in the world, which shows that their forbearing to eat with such only had reference to their eating, as a church, must the probibition apply to the

The rule of discipline laid down Lord's Supper, where none but lawexpected to appear. Eating the Lord's Supper together was an open recognition of shurch relationship and sancting of each other's practives, whick we are forbidden to judge. Moreover, they were thus refusing to eat with him was the way they were to express the cen-

In his second Epistle to the Thessalonians, Paul (3: 6) says: "I beevidently never designed to be made so, then the whole transaction of he express merely his opinion, but ber should unite with others, who the place of Scripture precepts? are in sympathy with him, and or- If so, let it be produced; if not, believe in the religion of the Bible?

> could make the duty of restricted communion more positive and absoan intimation to justify partaking

The same must hold true in regard | with open transgressors, even though to any other organization, which re- they may think they are doing oudiates or changes any of his laws, right; since it would only tend to in it. confirm them in their false thinkcan not make wrong right, nor ing. The responsibility is thrown upon the church to judge in regard Whatever belongs to the church to the transgression instead of takbelongs to its members, for they are ing the opinion of the transgressor. the church. It can not belong to The instruction seems clear that require exclusion from the Lord's Some contend that the Lord's Supper is a means of grace, and

church, then it is not a church ordi- conduct. The church of Christ is ion that reveals an eternity of hapnance, and therefore the church, as also a means of grace, and every piness founded on holiness. them also that are without? do not live of character or conduct, that

we often commune with those in our THROUGH THE DOOR. The angel opened the door

A little way,
And she vanished, as melts a star,
Into the day.

And, for just a second's space,
Ere the bar he drew,

Ah! who can tell?

murmur of that " new song,"

Which, soft and low,

The happy angels sing-

Sing as they go?

A heavenly bird,
And, rapt and lost in the joy
Of the wondrous song,

Listened a hundred years, Nor thought them long,

So, chained in sense and limb,

Of our vanished one;

The vision is closed and sealed.

We are come back

To the old, accustomed earth,

The daily pain; But we never can be the same,

We that have bathed in noon

All radiant white, Shall we come back content

To sit in night?

And enter not?

Until the shadows flee,

Again the gate unbars

And to our view

The stain, the blot,

To have stood so near the gate,

Oh, glimpse so swift, so sweet,

Stay with us; light our dusks

And we pass through.

—Independent

DEAD AND ALIVE.

contact with them. You couldn't

it was easy to infer that he was a

any special hopes or aspirations.

One or two others followed at a re-

spectful distance, careful to keep

hemselves from the presumptuou

sin of approaching too near the of-

ficer of the church in vitality. True,

After which the meeting, a speci-

prepared to address them.

"Jerusalem, my happy home,
J scarce expect to see;
When will my sorrows have an end?
Oh, nevermore in thee!"

had been dismissed.

The well-worn track-

And we took no note of time,

Till, soon or late,
The gentle angel sighed
And shut the gate.

Back to the daily toil,

Never again!

All blind with sun, We stood and tasted the joy

The pitying angel paused, And we looked through What did we see within? What glory and glow of light Ineffable: ent from us are truths sanctioned What peace in the very air; Soothing each tired soul, Like healing balm! and to welcome them to the highest Was it a dream we dreamed? privileges of the church would be Or did we hear The harping of silver harps, Divinely clear? to sanction their teaching, and practicing, in the name of Christ, what we believe to be subversive of some

of the plainest commands in the And, as in the legend old,
The good monk heard,
As he paced his cloister dim, Bible. And should we thus receive them to the highest privileges of the church we could not consistently deny them the other privileges, or of membership in the church, without change of faith or practice. which would break down all church discipline in regard to such prac tices. But to bear with an erring member (with the hope of reform ing him) who, in faith, is one with us, does not sanction his disorderly walk, from the fact that he is held subject to discipline for it; and connivance can only be charged when his evil conduct becomes notorious and it is apologized for, and allowed

to go unrebuked. Again it is said, Paul enjoins that when we approach the Lord's table, we examine ourselves, not our brethren; hence we have no right to make the communion a test of fellowship. Ans. There is always a proper time and place for every thing in God's arrangement. But because a communion season is not a proper time to investigate difficulties, or discipline disorderly walkers, does it therefore follow that the Lord's Supper is not an ordinance in the church, and for the church? Self examination is the most befitting exercise possible on such occaions, but that is no justification of error in others, or of open commun-

Again, we are asked, " If Christians can not commune together here, how will they when they get to heaven?" I answer, Christians do commune together here, and just as they will when they get to heaven, i. e., in spirit, in love, and in very little to do with it. That is frozen things, freezing each other, for the purpose of showing "forth

the Lord's death till he come." Now, in turn, allow me to ask, If Christians can not unite in obeying God's plainly written commands, so of doubting Thomases, with the difthat they can work harmoniously ference that none showed his eagertogether in one church here, how will they when they get to heaven? I believe there will be no nonessentialism preached in heaven, nor disorderly walkers admitted there to need the rebuke of the church triumphant. All such will be reformed or purged out, and universal vestry audience, and saw, with a harmony in faith, conduct, and keen pang at his heart, that the lay spirit, will characterize that throng forever. All will "keep the commandments of God and the faith of Jesus." Rev. 14: 12.

REASONS FOR FAITH. Why do 1st. Because it is the only religion that is confirmed by prophecies that have undeniably been fulfilled, and that are now in the progress of

2d. Because it is the only religion whose documents display to an unbiased mind the handwriting of God, as clearly as the heavens and only eating to be controlled by the church, and Paul commands in the that has survived the attacks of Jesus, and speaking forth his praises name of the Lord to withhold it from every disorderly walker, what and make the latter and fifty years, and speaking forth his praises in the congregation. What instrumentality would be able ever to stire and make the latter and is at this day more latter and is at the latter an

4th. Because it is the only religcondemn the act of excluding him lute? especially, since there is not ion that carries into the heart and conscience of every sincere believer the witness of its truth, so that persecutions and the approach of a cruel death can not shake his faith 5th. Because it is the only relig-

ion that satisfies the cravings of the human heart, and meets and parries the rebukes of conscier 6th. Because it is the only religion that makes man better and less selfish in all the relations of life. 7th. Because it is the only religion that truly exalts the character

of the Creator, God.

ion that duly humbles the creature, 9th. Because it is the only religion that gives solid comfort in the hour of death. 10th. Because it is the only relig

8th. Because it is the only relig-

"GOD IS OUR STRENGTH."-BV that comforting passage, "God is our refuge and strength, a very pres- | Scriptures and prayer, the pastor the weary heart made glad! And yet the ordinary reader scarcely

Christ Jesus we have this Almightiness wrought into us, until every fiber of character is twisted round and round with Gol, and this makes "The hill of Zion yields and the Christian. Despondent believer lay hold upon this sublime truth

and get omnipotence into your life Not sure of golden streets. and live forever .- Methodist Re Then let our fears abound, And every song be mute, We're marching on a desert ground And feed on bitter fruit."

"One more," said Mr. Ashmund.

'I feel ashamed to own my Lord, Or to defend his cause; I'm not assured that in his Word He bids me bear the cross. Jesus, I think I know his name,

And in it place my trust,
Yet he may put my soul to shame,
And let my hope be lost. If he should own my worthless name Before his Father's foes,

The pastor stood up as if to join in the singing, but not a note was sounded. Deacon Spear sat, his pitch pipe in his right hand, from his left depended the new hymn, quivering, trembling like a leaf upon an aspen bough, while his eyes turned right and left with furtive

glances of amazement! A similar consternation was depicted on the faces of the whole audience. "As you appear not to be quite ready," remarked Mr. Ashmund, "I will occupy a moment more in read ing the first verse of a hymn as I have prepared it for revival occa-

sions; which, although there are at present few indications that we shall have use for it, it may be well to have in the collection: We're traveling on, we know not where Will you go? Come, and our lot uncertain share;

Will you go?
Millions have reached their last abode; Perhaps to dwell in heaven with God, But all are strangers on the road; Who will go? "You will observe, my friends the advantage which the new rendering has over the old in force of

The Rev. Asa Ashmund was duly installed, and the church at Cold-

south for the benefit of his health; I have nothing to say with respect false sentence may ruin a confiding to the entire fidelity of the translation of the verse as it stands; but I do say—and I appeal to you, breth-through the divine blessing, save a and the period was very brief inrethe present incumbent He had expected his labor would ren, to confirm what I say—that it soul. Let us think of that! be sowing and reaping; he found himself engaged in an ice-house. The crystal blocks were fare to look upon, and when a little sunshine fell bread and wine together has but with prismatic hues; but they were etc. Brethren, God looks directly you keep back, or fritter away imand all who unfortunately came in

> get one particle of warmth from them if you died of cold. pray about it." The church was made up entirely leaving such a shocked, petrified auness to prove whether the Lord had risen indeed. They were asleep, and their sleep was quite as profound. No irregular respiration or spasmodic twinges gave token of desk, and he said in a husky whis-

returning activity. On the evening of the first reguar prayer meeting, the minister pardon, we can not sing that hymn." looked out from his desk upon his leaning forward in some slight surmembership was much like lay figprise-" It is common metre." "Yes, but"-returned the deaures in a theatre, and he was expected to do all the acting. So still and undisturbed, it was an excellent place to indulge in a reverie, and

train of reflection. and struck up the good old fash Almost every one has looked upon some degraded wretch, some foul blot upon humanity, and has tried to imagine the same being with a crown of youthful innocence upon his head. Somewhat similarly did the minister gaze upon that mass of dead Christianity called a church, that had suddenly stirred the depths and endeavor to identify its individuals with newly converted souls, kneeling at the altar and rising up arose and spoke. From his remarks

believer in religion, and quite as easy to infer that he was without any special hopes or aspirations. the singers feeling their devotion-the singers feeling their devotion-el worth as never before. Some let us not get impatient in the one al worth as never before. Some taking away the assurance of hope, be up and doing," and again, that we ought to rekindle every latent we ought to have our faces set formalities, the mere mechanism of their blessings taking flight roused Zionward;" but these were of course an exhortation, such only in name. appear brighter than gold.

men of many that had gone before, missed the meeting. On the following Sunday, Mr. "What sort of a man have you Ashmund notified the regular meet-Mr. Warder of one of the brethren, utors. ing for prayer and conference of the a full attendance of the church, as in a tone which seemed to imply he had matter of importance to lay before them. The evening came, and the vestry was well filled. Cumanifest when, after reading of the He laid upon the desk some pack: ages of small sheets hymns, he said. Old hymns, good in the main,

seen him till now. He had heard service. Let us make it a standing only the latter portion of Mr. Ash mund's remarks; evidently this man us in these endeavors, and add his

in my humble opinion, it would be ing Syar.

ing, the result of which was a rehad been no parellel in the history of the church for twenty years. No more ice, in the pews, and no more Pansing a moment to all time for the impression. Mr. Ashmund took up another of the sheets

WHOLE NO. 1752.

TERMS \$2 50 A YEAR, IN AUVANOR

Not many sacred sweets; We are not sure of heavenly fiel Mr. Ashmund continues their pasold hymns and truth that was once delivered to the saints, without any

worship and grace from above.— Brother Clark, will you please distribute the sheets while I read; after which the hymn will be; sung by the congregation. Brethren, I am much mistaken if this hymn in What is life, father?" A battle, my child,
Where the strongst lance may fail,
Where the wariest eyes may be beguiled, its revised state does not become a great favorite with you:

when the strife and toil is o'er;
The angel of God, who, calm and mild, The angel of God, who, came and mind,
Says we need fight no more;
Who driveth away the demon hand,
Bids the din of battle cease;
Takes banner and spear from the falling I, in the New Jerusalem, May have a dwelling place,"

hand, And proclaims eternal peace. Let my die, father. I tremble and fear To yield in that terrible strife."
The crown must be won for heaven,

wiser to endeavor to adapt the

church to the Bible."
"My friend," replied Mr. Ash

mund, overhearing the remark, "your suggestion may be a good one; that million (midutate it well and pray commantly over the subject

hence?" It was the good deacon who hade the suggestion. "Can't

we have a meeting appointed for to-morrow evening.

Mr. Warder, gospel-hardened as

he had been, was the first convert.

tor. Ever since that time the good

alteration or amendment, have

LIFE AND DEATH.

And the stoutest heart may quail; Where the foes are gathered on every

hand,
And rest not, day nor night,
And the feeblest little ones must stand
In the thickest of the fight."

What is death, father?" "The rest, my

served the church as a medium of

till we meet here again."

ongue-tied saints.

dear,
In the battle-field of life.
My child, though thy foes are strong and He loveth the weak and small; The angels of heaven are on thy side, And God is over all." -The Argony

> WRITING FOR THE PRESS. BY A READER.

Various important hints have been given to aid us fellow-laborers in this service. This article offers considerations, which, if suggested in the hints referred to, may deserve for their importance a renewed and special mention.

1. We do well to consider carefully the sentiments which we throw out for others to read, and to be influenced by, for time and eternity. If a minister, in a small, rural parish, whose, Sabbath auditory averages less than one hundred, through the year, ought to weigh all that he appeal to the convicted sinner. Still addresses to those few, yet immortal another thought I wish to suggest, minds, ought not we to take heed and shall take opportunity to en to our utterances, who may inflularge upon hereafter. You have once ence, through the press; forty or fifheard me say that I was opposed to a ty times that number? should we new translation of the Bible; I am not beware how we palm off crude now of opinion that some slight re-vision is indispensable to our case. titude? If many readers think for Take, for example, this passage from themselves, many do not. And we 2 Cor. 5: 1-' For we know that if know that a family paper, especially & this earthly house of our tabernacle one had in high esteem, comes to be solved, we have a building a sort of oracle, and its utterances

is not adapted to our state as a 2. We do well to take heed to our church. This is the alteration I spirit, in writing, lest we needlessly would propose: 'For we think, or wound one of the least of Christ's "litsuppose, that if this earthly house the ones;" or deal unchristianly with into our hearts. Let us keep these portant truth?" Oh, no. Farfrom with all diligence. Is not this, then, it. Rather let us press it as clearly

the very strongest language we can and cogently as we can; only in adopt? Think of it, dear friends; leve. It should never be so deferentially suggested as to touch a The minister ceased and sat down, sleepy professor, or a careless sinner, like a snow-flake. It is shameful to dience as has seldom been seen ask pardon for repeating God's Two or three minutes elapsed, in truth to sinful men. This stupid which there was silence like the world is not to be aroused in such tomb; then the face of Deacon fashion. If we give offense howev-Spear, much increased in longitude, er, let it be the truth, kindly, though peered around the corner of the fearlessly exhibited, that offends; not any degree of rudeness, or bad passion, or indiscretion on our part.

"Brother Ashmund, I beg your If written in love and wisely, it offends, let it offend, and God will "Why not?" inquired the pastor, take care of it, and of us. 3. Before sending an article for publication, it may be well, usually, to let it lay by awhile, at least to con. "Well, with your leave, sir, sleep over it (not when writing). we would prefer singing it as it is in The next day it may appear to us less satisfactory than it did at first, "As you please," said the pastor.

The deacon returned to his place, If on the other hand, we send it off, forthwith, we may too late regret ioned tune to which he had so often thoughts or expressions, either not

heard these words sung in his boy-hood. The congregation joined and sang the hymn together with un-common fervor. Then the deacon done more with less evil, had they knelt to pray. His voice was at been laid "upon the table," a few first tremulous, indicative of feeling days or weeks before being sent Indeed, with such delay, perchance, of his heart. He proceeded in a they would never have seen the outwarm, living, earnest outpouing of side light; nor in this case, would the soul to God. Every ear was at the world have greatly suffered. tentive, every mind edified, every Sometimes even we may have the grace to see that the best thing we The church took up the solemn can do with a darling lucubration, responses. Prayer after prayer was is to light the fire with it. It may offered; none waiting to be called make a useful blaze then, at any on to do-his duty; no time was lost. rate. We must not put it upon ed-In the course of the meeting, each iters to straighten all our crooked-4. If our article fails soon to ap-

were affected to tears. The idea of case, nor angry in the other. A writer is not always an impartial not only from their hymns, but judge of his own productions. Morefrom the sacred Word as well, was over, the publication is not ours, enough to rekindle every latent and those who have it in charge, ness for its contents, have clearly an them from torpor and made these publish, and what to suppress. Our article, though acceptable as to its merit, may not exactly suit the time; A quarter of an hour past the usual time the pastor rose and dis- or may be almost identical with another article already in the hands of the printer; or the paper can not keep set over yourselves?" interrogated pace with the multitude of contrib-

that he was a strange shepherd cer-tainly. Warder was not a church writing, and when our articles have member, but a regular, and it may been sent, and are published, to and the vestry was well filled. Cu-likewise be said, a critical, attend. Christ the Lord. The Bible in little. Considerable sensation was ant upon worship there, and one who structs us to "bring presents" to possessed the virtue of frankness of the Lord. Let us make him a presutterance in an eminent degree. He jent of all the productions of our pen. had come into the meeting late. He aids us to gain the knowledge had come to weigh the new minister, and skill needful to beneat his for, having been absent, he had not friends, and win souls to his love and

to say, as the audience made its way our pen. Doing this service hearti-towards the door, "that I ever ly for Jesus, we shall do it well, and heard a minister propose to adapt it will not fail of a happy result, the Bible to the state of the church; somewhere, somewore or later.—Mora-

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REV. N. V. HULL, D. D. - - - EDITOR. ET All communications, whether on business or for publication, should be addressed to "THE RABBATH RECORDER, Affred Centre, Allegany Co., N. Y."

THE TIMES WE LIVE IN. We are living in strange and exciting times. The old landmarks are being removed, and old customs are no longer honored. Opinions once respected are now discarded. This is true in regard to politics, ship of God, the Father, the Son. social life, and religious beliefs. Inand the Holy Spirit. Of the sentideed, nothing escapes. The new ments given utterance to some are state of things is all pervading, and excellent, captivating the masses really seeks to touch bottom on all stening to them. The style in the questions and principles that inwhich they are announced is chaste terest humanity. That good will and beautiful, according to the pubcome of this we feel certain. It is lished statements we have read, and impossible that the world should really go backward. What may seem to many evidences of a retrograde movement is only the bring ing to the surface things that have The convention is one composed of been hidden out of sight. There is gay, learned, and witty infidels, always a hidden as well as a rewhose object is the destruction of vealed world, and those who judge from the things that appear are sure religion, calling it superstition. Giving religion this opprobrious to be misled. Nor again are the name, they now proceed to assault things that lie beneath the surface it by all the arts of their trained certain always to remain there. battalions. They employ science, Even evil is irrepressible, though dressed for the occasion; philosobefore it comes to the light it i phy arranged for their purpose, and known to be evil. We must not suppose that we shall always have and every other form of ridicule. fair weather. Those who go to sea must prepare for storms, and even for gales. For ourself, we accept the present state of things as a necessa ry result of the past, and there is no use in sitting down in discouragement. All things here seem to be constructed upon the principle of opposites, and these opposites are in active operation, and we have our places as actors in this field of strife. Indeed, the outside world is epitomized in man. What a mass of contradictions is he. Opposite forces are perpetually at work within him, and they give him no rest. Man is a warrior; he has deadly of the best defenses of the church. enemies with which to contend, and The inconsistencies and sins of with him rest would breed stagna-

The present state of things, then is not to be ignored, but accepted and looked squarely in the face. We are to remember that these are just the things with which we are called to wrestle, and that under God we are to be masters of the situation. But let us not go to our work in our own strength, but remember we are the servants of Him who can make even the wrath of for the statesman, the philosopher, be held with the Church at Plaininto the causes of these things No. toms, but inquires of these the cause, and then seeks its removal. but following the order of the past, for at no time has he left the world

tion, and stagnation would breed

its then-present wants were as well the present time calls for work. met as human wants can be met. be put into new bottles.

ment of society's labors.

labor question, using the word in a tion Societies. We also have enbroad sense, needs an equally care- tered heartily into the Sabbathful examination and open discus- school and educational work. The fails, the other must. They then everything to encourage us, and no upon our respect; it may well challenge our admiration. And all the underlying both the above, and as the question, whether we have done often been coarsely judged and

sight of the untaught and the wanderer. To-day, while we quietly sit gatherings are at hand, and the secat our desk and write these words, retaries and treasurers of the severthere are gathered at Watkins at Societies will tell us, and the Glen in this State, hundreds, and press will tell the world, what we perhaps thousands, of professed have done the past year. And now bath desecration, yet to a loosening Free Thinkers, and of this number between this time and that will be an of reverence for the sabbatic inst are men and women of learning and excellent opportunity for us all to talent; some of them among the look over the matter, and see if our best writers and speakers in our whole duty has been done. Can we lar usage, and at an unavoidable country. They are statesmen, professors in our institutions of learning, editors, and those ordained treasuries of these right hands of at one time to the gospel ministry, our power? This would quiet and and some that still occupy pulpits cheer many a throbbing and heavy lateral sections of the Christian in sanctuaries dedicated to the wor- heart. Let us go at it and see what

we can: do. yet mingled with these chaste and In the early days of our "General beautiful thoughts are those that Meetings" and "General Conferare blasphemous, blasting all the ences," these gatherings were for good fruit of those so praiseworthy. the purpose of keeping alive in the then they deal in puns and quip, though under another Constitution, but all neatly dressed and hurled into existence, and these hold their with great and unrelenting force at annual gatherings in connection their victim. But this gathering with the General Conference, so represents a wide-spread state of that the occasion we now look forthe public mind on which every ward to is one of deep interest to now, what of it all? God reigns, our Zion with unusual unction, both and still Christ is our High Priest in secret and in public, call on the things should be said: 1. The churches and the various interests

THE SEVENTH-DAY BAPTISTS.

things to heart, and earnestly strive

to live according to the profession The article below is an editorial taken from the Stonington Mirror. THE GENERAL CONFERENCE. and was written by Rev. A. G. Palmer, D. D., pastor of the Baptist The sixty fourth annual session of of praise is uttore in Deliait of Sevtion is in every way a destrable one. And so in these things we must seek warmer hearted and pleasanter peo- truthful man under circumstances and patience to study out the causes | We look forward to this meeting tians, ranking among the foremost of the present upheavals of society, with prayerful interest, believing of the sects, in all things noble and with such men seems a necessary solidating our forces, and advanc broken off two hundred years ago, consequence. In this he would be ing with our work. This is also in and standing by itself, and so dicreasing on our hands. In no time minutive in numbers and influence has given the victory, so that the as now. Our people occupy a new about them. It seems that someposition, and new responsibilities thing has happened in connection But let no one suppose that these rest on us, and, under these circum- with some temperance efforts at changes in society are without stances, we need to open our eyes Westerly, R. I., which has displeased cause; that can not be. The past upon the whitening fields that somebody, and the blame of the afhas not been perfect. Perhaps spread out before us, east, west, fair, whatever that may be, is laid there was a time in the past when north, and south. As never before, upon the Seventh-day Baptists of that village, and that Dr. Palmer's But these things belong to the past, want to hold a brief conversation remain silent, and hence these disand we must not expect to meet the | with the readers of the RECORDER, | criminating, truthful, and just words present demands by our old meth- and through them with all our peo. of defense. God has greatly honcountry calls loudly for the exercise come directly to the point, and ask his Master to call him to his rest in

of a wise patriotism. We would you personally, whether you are do- heaven, among the thousands who not be severe, but both in and out ing your whole duty as a member will tenderly and lovingly cherish of Congress the country is flooded of, or as one interested in, our de. his memory, will be many Seventhwith demagogues who would exalt nomination. As a people, we have day Baptists. themselves even at the expense of had an existence in this country | We are not about to trench upon the national life-men who have over a hundred years. At the be- the domain of ecclesiastical history no other than selfish ends to serve. ginning and for many years, we heading are a small division of the They call themselves the country, thought we had nothing to do but great Baptist family, in these United and think if they are saved, the to exist. We felt we were called of States, differing only from their country's perils are over. But we God to be but not to do; or, if we brethren in the observance of Saturnot only need a wise leadership, but had anything to do, it was to con-we also want a discreet following. tinue to be. This describes the the express and unabrogated author-The country needs enlightenment. character of our early existence, as ity of the moral law or the fourth First principles need rediscussion, it also does that of several of the commandment, and the equally posand that, too, of the most perspicu- other Christian sects; but times and live and unabrogated example ous kind, and so, in every depart- things have changed with us as Christ, the apostles, and the primiwell as with others, and as a people first and second centuries. Upon But not only questions relating to we have organized for work. Our this Sabbath question, which in our political life need examination churches have pastors, and we have church organization and fellowship and thorough discussion, but the our Missionary, Tract, and Educa-necessarily separates them from all Christendom, they are very positive and conscientious, and positive because conscientious. If their faith seems narrow and their denominasion, and we are glad to see the na- women also of the denomination tional zeal excessive, and at times tion interesting itself in it. It is a have commenced organizing for somewhat acrimonious, it must be question vital to our interests in special work in the tract cause. It borne in mind that this is a besetevery department. Labor underlies will be seen, then, that as a people gregation, especially when the line of all human well-being, and should be we are organized for work. This is separation so sharply cuts the relooked after in the most careful both honorable and blessed, and in ligious usages and conveniences of manner. The capitalist has an in- looking over the past we are cheered society, as the observance of the terest in it, next to him who feeds at the amount of excellent work seventh in place of the first day of himself and those dependent on him that has been done. The expendiway, secular, social, and religious, the week for the Sabbath. In every by his daily toil. Neither the cap- tures of no people, all things con- this practice is an immense incon-

Well, as we have said, our annual That two consecutive Sabbaths are a it freer from prejudice and misrepby all, and equally on both sides of this question. It must greatly impair the sacredness of both days, and tend, if not to a general Sabtution. Still it is worthy of inquiry, whether this keeping of the seventh day, against convenience and popusacrifice of secular interests, has not not in some way take hold of the educated the conscience of the Sab work and fill to overflowing the batarian people to a deeper reverence for the Bible and its positive rulings than is found in other col-

church. This question, however, we do not presume to discuss. We only refer to it, as a possible and we may Another thing needs to be done, add a presumptive explanation of and that is to come into a spiritual the fact that the Seventh-day Baptists have been and are as a people severely conscientious, and cherisl preparation for these meetings. Those who attend them should have a devout sense of the authority of hearts of faith and love. They truth wherever found. And it may should go, carrying the spirit of the be that this profound regard for the Master and his cause in their hearts. Word of God as the divine legislation for man, and this unquestioning obedience to the fourth command ment from generation to generation and at a perpetual daily sacrifice of hearts of the people their affection for each other, and for making the great moral issues of the past, and with a few exceptions not less so of acquaintance of others of like prethe present. In the slavery agitacious faith. Sabbath-keepers detion, they were not merely antilight in each other's company, and slavery men of the easy going, popdraw life from their love of one ular stripe, but positive, aggressive another. But in the process of abolitionists; men who in religion and politics, cancelled all corrupttime, they came to have a great and ing policy and sham conservatism noble work to do, and while the Conference continues to exist, them not only to the Sabbath service and the Lord's Supper, but to the political canvass and other Societies have been called box as well. And equally in the temperance cause, they have always partly so and partly—the greater soldier will mount the guard till the part, too-not so; but squarely out | end of his term, though well knowand out temperance men, seven days and nights in the week; with no form of unbelief is fastening. Well, our people. Let, then, the lovers of right; duty to God and man. There and Savior, and those who trust in name of the Lord for a gracious no dodging a great moral issue with preparation for these gatherings. an eye to the main chances of popular favor: "having men's persons In this connection, however, two Let those who go to represent the in admiration because of advantage," "counting gain godliness," Christian ministry needs to be of our people, sanctify themselves but ever and everywhere a stand up as an equivalent for Cyprus. The thoroughly posted in regard to the for this work, so that as they enter fight with sin; especially with a arts of the enemy; and, 2. All upon it they may do it in the fear great popular wickedness like intemperance in all its ramifications should feel that holy living is one of the Lord. Then let the people whether in society, state or church, remaining at home earnestly and in business, politics or religion. continuously pray for these meet- And so as was to be expected in the Christians, especially of those in the lings as they progress, that the Spirit late temperance struggle in Westerministry, and those occupying high of the Lord may be present in their by they were among its most constant and hearty supporters; so and honorable positions in the deliberations, and in their seasons church, are often the chief stock in of public worship and devotions.

was made by a minister of the gosthe trade of these skilled opposers We have an earnest desire that | pel to prejudice the popular mind of the cause of religion. Let every these gatherings may be graced by against the work by the insinuation Christian man and woman lay these the presence of Christ. that the whole thing was got up and run in the interest of the Sab batarians. A more groundless and man to praise him, restraining the the Seventh-day Baptist General Church at Stonington, Ct. Our ob- selves, but blessing others more, and with a pair of white gloves, when at remainder. One of the first things Conference is at the door. It is to ject in transferring it to the col- while nourishing their own faith and an Assizes he "has got no work to umns of the Recorder is not sim. caring diligently for their own in- do." There is one firm in the Amerand the divine to do, is to inquire field, N. J., Sept. 25th. The local ply to give to the world the words terests, imparting vitality and wise physician stops to treat symp. It is central for the Eastern Asso. enth-day Baptists, but to give to it around them; preaching for them each corner of its large drawingciation, and easy of access from all the name of one who has attained and laboring with them for the com- room case, oriflammes with the inparts of the denomination, and a the distinction of being a fair and twarmer hearted and pleasanter peotheir causes, and then perhaps we ple can not be found within our bor. that should be set down as special admiration and praise. With all mingham, Amsterdam, &c., for the can do something for their cure. ders than those composing the ly to his credit. He is an honored their exclusiveness and severity of account of the house in Sidney, New Happy is the man who has the skill church and society at Plainfield. member of a great body of Chris- discipline touching the Sabbath we South Wales, of S. Hoffnung & Co." and will then prescribe the remedy. that good is to come from it to our Christian. Seventh-day Baptists are broader Christian fellowship or one charge deserves a pair of white human life, as laid down by the That God has provided the world people. We are year by year con- a tiny branch of this great tree, more ready to co-operate in all gloves from his co-exhibitors; but great Law-giver, are acknowledged ginia was in July, 1829, when I spent And we suppose this holds as true of other places where Sabbatarian communities are found as Westerly. previous has the attention of the as only to provoke here and there a It seems to be the genial overflow without leaders—leaders to whom he public been so called to the Sabbath rebuke or thrust from the larger sects of the Christian spirit, and we and watch-makers in particular, seems to be a prevailing idea that My visits under the appointment of might in truth say, the religious genius of this small but intelligent and earnestly evangelical people. And so, it deserves to be put on ministers were hostile to Mr. Frost's work, others indifferent, and others yielded but a half-hearted temporary co-operation, the Seventh-day Under these circumstances we sense of justice would not let him its vicinity so far as we know, without an exception, gave the effort it's decided, unflagging support to its or to whom honor is due." Mr. ods of treatment. New wine must ple. Our wish is to get your atten- ored Dr. Palmer through the long Frost's great mistake, and, as we kets; it competes with English mak- often said they can not help it. tion and arouse you to thoughtfulThe present condition of our ness; and, that we may do this, we ministry, and when it shall please yielded to an impulse of discouragement, and did not honor the

> SUICIDE OF AN INFIDEL.—A man by the name of Geo. W. Burleigh, of fine ed-ucation, residing at Capron, (III.) recently published a card announcing a lecture, at he close of which he would shoot himself with a pistol through the head. The price of admission was to be one dollar, and the proceeds were to be used for his funeral xpenses, and to buy scientific books for he town library. At the appointed time the hall was crowded. Burleigh delivered an infidel lecture of wonderful power, and the end, despite the efforts of fri The above paragraph appeared August 1st in the SABBATH RECORD-

idelity of those who so nobly stood

by him in the opening of the cam-

paign, and were more than ready to

have stood by him at any expense

to the triumphant end.

EE, published in Alfred Centre. (N. Y.,) and edited by Rev. N. V. Hull, D. D. There is no truth in the

serious misfortune is doubtless felt resentation than we do. Its treatment of those from whom is differs is unfair to almost the last degree.

OUR PARIS LETTER.

(From a Regular Correspondent.) Our sister Republic and its administration -Tunis to become French territory-The great success of the Walthan Watch Exhibit—Lace making. Disappointed love the cause of its discovery and introduction, &c., &c.

HOTEL DU LOUVRE, PARIS, The Republican feeling is very

strong in France, and is daily at

tracting to it the most timid, conservative interests. The mamalukes of the three pretenders count no more only as political fossils, or as harmless eccentrics. Unhappily the cabinet is afraid to follow public opinion; it is totally deficient in pluck and decision; it has no clear idea of government, no healthy standard for administration. It re fuses to give post and place to republicans, and nominates the enemies of the constitution to office. worldly interests, has made this hoping that the leopards may change people so radical and ultra in all the their spots, and the lion lie down with the lamb—quite possible when the latter is within the other's stom. ach. The Ministers of Justice and War are sinners almost past redemption in this respect. M. Marcere is the model of the contrary Matters can not continue in this la mentable contradiction without ar took their consciences with explosion; a time fuse has been fixed, calculated to blow up the ministry after the senatorial elections. Don't believe a word of the nonsense about been found on the right side; not | MacMahon's resignation; the old

policy but that of naked truth and calamity. has been with them no higgling and to ancient history: the French are reconciled to the Anglo-Turkish treaty, the more so, as it is now accepted as a settled matter that France, not Italy, shall have Tunis, Italians, by the agitation of their extreme patriots, have forfeited much political consideration, and have drawn a profit and loss attention to what they have acquired by good luck more than by arms or diplomacy. Public opinion here recommends Italy to remember that covetousness bursts the bag; and that the Teutons mean to keep Trieste; the Gauls are of the same way of thinking respecting Nice, despite all the Vaterland theories of the world.

Many exhibitors complain that ceived or uttered. The truth is the they take no orders; perhaps the Seventh-day Baptists at Westerly, state lottery will purchase some of en in the community—blessing them- it is customary to present a judge strength and numbers even to the various orders of Sunday churches making Company, that displays at

ganizing another case for the forth- and productive of it; yet the whole coming Sidney Show, and founding world practically oppose it, excusing an agency here. Traders in general, or palliating the opposition. There in the French press in the discussions | their sins rather than blamed. Peopermanent record, that while some on free trade. It makes all the parts | ple have hereditary sins: drunkenof the watch by machinery, not by ness, profanity, licentiousness, vihand; turning out uniform work for ciousness, and, indeed, a whole catauniform prices; not a cheap article logue of sins. Then there are sins Baptist pastorate at Westerly and at a cheap rate, but a good one at acquired through intercourse with its cost price, and holding them-

greatest success.

that it was a silly falsehood.—In word placed on her knee a green become strong, and require a vast We are sorry we have such indif- with the fine thread which on Au- it up. When temptation is strongtigator. The above was going the which the people call "fils de la agrees with inclination and habit, it round of the papers, and we copied | Vierge." The lady, though of ro- is hard to resist. The manner true. And why should we? Things ufacturer. She sat down in silence, of justice are often conducted, as strange as this are hapening here and with her nimble fingers taught tends to fritter away all huitalist nor the laborer can live inde sidered, have yielded a richer har- venience and disadvantage; a costly the same features as this, but are all sorts of patterns and complicated to talk truth on this subject for the Seventh-day Baptist Association vows, till the sorrows and trials of pendently of each other. If one vest than have ours. We have sacrifice to the rulings of conscience; nevertheless senseless. And now stitches. As daylight approached sake of public morals and the gen was formed, consisting of five or six one word to the Investigator. We the maiden had learned her art, and eral good. We must learn to call may not be possessed of that rare the mysterious visitor disappeared. things by their right names; if it is But there follows snother ques and without creating a feeling of more cheerfully do we accord this article "common sense" to any great The price of lace soon made she intemperance or profanity, or dis- fied-preaching in our own, and tion to be rediscussed and resettled discouragement, may we not raise testimony, because this people have degree, but we are sure that we poor girl rich. She married the man honesty, let them be marked as pub much in other societies, publicly, were not moved by bigotry when of her choice, and, surrounded by a lic sins. The law of God condemns for the press

was distant; she seemed stern and break up, as many cases have sad, and this time addressed her proved; but after all, can anything protege in a trembling voice. "Here," alter the divine law? That makes she said, "you enjoy peace and no provision for bad and confirmed abundance, while without are fam- habits, though there is every inine and trouble. I helped you; you ducement offered to forsake them, have not helped your neighbors. | and grace sufficient to meet the de-The angels weep for you and turn mand. If the real idea of the no away their faces." So the next day | bility of manhood was entertained, the woman arose, and, going forth it would break up many a foolish with a green cushion and its bob- habit; and, if under the influence of bins in her hands, went from cottage | the religion of Christ, must break to cottage, offering to all who would it up. Let us say to the voung men be taught to instruct them in the and women in our churches, take art she had herself miraculously heed what habits you form; take learned. So they, also, became rich, care what company you keep; and and Belgium became famous for this | watch and pray lest you enter into temptation. The result of bad hab-A Biblical curiosity in the English | its is not confined to yourselves, but section, which attracts crowds, is the | it may last to future generations.

GEO. R. WHEELER.

SEVENTH-DAY BAPTISTS IN WEST

VIRGINIA.

Missions Continued

The sources of information con

sulted for the materials for the pre

Joel Greene, in 1829.

tion of the missionary work.

ELD. JOEL GREENE'S MISSIONS.

In the Minutes of the first session

manufacture. model of the Tabernacle as it existed during the wandering of the Israelites in the desert. The exterior and interior of the tabernacle are faithfully constructed according to the details given in the Old Testament. Compliments are very justly made at the slowness connected with the opening of the Historical Portrait Gallery; it would be better to return the pictures to their owners, rather than preserve them like old lumber. or as the official portraits of Louis Phillippe, Louis Napoleon, and other Louises, stored away in the attics of the mayoralties, along with streamers for royal anniversaries. The latter have been to a republican account by ripping out the devices on the stuff; this idea of artistic economy is of a Latin origin, for the Romans, when a new Emperor ascended the throne, screwed off the head of his predecessor from the statues, and then placed his likeing his departure will never be a ness thereon.

The appearance of foreign military uniforms is a peculiar feature of the present Exhibition. Foreign uniforms have appeared at former Exhibitions, but generally worn by visitors. On the present occasion foreign soldiers do duty in many of the sections, and they may often be seen marching in and out of the building under the command of a corporal or sergeant. The first on the ground were, I believe, English sappers; now there are Spanish infantrymen, in long iron gray capotes, with green worsted epaulettes, and red trousers like the French. Swiss attendants, wearing dark tunics with white facings, and having the Swiss cross on their kepis; Dutch marines, in black tunics trimmed with red, with the arms and name of their country embroidered in gold on their collars; United States inbeen an evangelical and moral leav. their goods. They are exceptions; fantrymen, in simple uniforms, short iackets and broad shirt collars, turned over. There are, I think, Italians, and some others, probably, in Louis.

HUMAN RESPONSIBILITY.

By the teachings of divine revelagiving an account of his labors in tion we understand all mankind are Virginia, I make the following exunder obligation to obey the divine tracts, prefacing them with the relaw. That God should be loved su- mark that he says he has written premely and man subordinately, all from memory alone, all his papers do not believe there can be found a The value of the sale is a quarter of will concede, in theory if not in having been burned some years ago, with a more catholic spirit and a million france. The manager in practice. All the regulations for in the great fire in Watertown. "My first visit to Western Virmeasures looking to the public good. he has got work to do; he is or right, designed for human happiness, only about one month in the several churches, being then on a missionary agency, and visiting our scattered people in New York, Pennsylvania, Ohio, Indiana, and Virginia. ought to study how this firm does the crimes of men can not be avoid- the Missionary Board were repeated several times previous to 1835-6. business, and which is often quoted ed, and men are to be pitied for n the latter year I was appointed. the Missionary Board, to visit the churches there and labor for the pacification of existing divisions. A public ministry of a number of breththe low and wicked, and become a ren who had labored for some time selves responsible for defects. habit. Persons are often excused as preachers, and wished the matter This company has driven Swiss because of their parentage and their to be decided by a council. Accordingly, such step was taken: Eld. watches out of the American mar-surrounding influences; yea, it is as members of the council. [Acers, and is now about entering the Drunkenness has been called a discording to the records of the Lost lists with the Swiss firms that mo- ease, and it likely is, when it has Creek Church, this occurred in 1832. nopolize the watch trade in France. been extravagantly indulged in, or In my sketch of the Lost Creek The most recent improvement in the appetite has become so strong 18th, 1877, I gave an account of the the production of lace is the intro and confirmed, and the habit so division here referred to, its final duction of shaded tints in the flow- | vitiated the system that strong drink | settlement, and the revival followers and patterns, giving them the seems a necessity. Sometimes muring under the labors of Eld. Greene; relief of a picture. This effect is ders are committed in a state of in- so I will not quote here that part of produced by varying the application | toxication, and then the deed is laid of the two stitches used in making to insanity, and how many murderthe flowers, the "toile," which forms ers have escaped banging through written discussion of the Sabbath the close tissue, and the "grille," the plea of insanity. It may be question] with a Mr. Sedwick, a employed in the man open part of said, perhaps, that any one under the pattern. The system is success- the influence of a bad temper or the paper published at Clarksburg. fully applied to the laces of France, passion, especially when, under pro-Considerable public interest in the and has been adopted with the voking circumstances, is temporaridiscussion was evinced, as it presented a novel subject, and arguly insane. Persons really insane. There is a legend regarding the and idiots, (and sometimes insanity ments entirely new to the people in introduction of this manufacture in- comes to idiocy, or a vacancy of mind was a long time cooling down to Flanders. A poverty stricken mind equal to it,) are not responsion the subject. Our people were but pious young girl was dying of ble for their conduct. But the gainers in the matter. They came love for a young man whose wealth question comes up, Does not the to be regarded as invincible in that precluded all hopes of marriage. idea, so often advocated, that peo. region. Copies of the discussion first shot, but missed fire, whereupon pearing singular. But pride and story, and if the Rev. Dr. Hull had not possessed more religious bigotry of the Bond family and not possessed more religious bigotry than common sense, he would have sad fate, a beautiful lady entered encourage them? It is admitted on others. At this period, only Eld. known by the reading of the story | the cottage, and without saying a | all hands that a habit kept up may | Peter Davis remained in the miniscloth cushion, with its bobbins filled amount of determination to break ferent success in pleasing the Invest tumn evenings float in the air, and ly presented to them, which exactly day Baptist Church at Middle Islit without thought but that it was mantic bearing, was a practical manthat people talk, and in which courts is A. Davis, assisting. I think the she married R. W. C. Mitchell, a number was about thirty, some of and there. They may not present the unhappy maiden how to make man responsibility. We must begin bors here that the South-Western

try, resident in Virginia, and his la- still remains abroad. bors were much circumscribed. In the earlier period of my labors on that field, I organized a Seventhand, Harrison, now Doddridge Co., Elders John Davis and his son, Lewwhom had been members of the denomination. It was during my lain Ohio, and one in Pennsylvania. My labors were greatly diversi-

and afterwards a minister. But a difficulty arising among the members, the church became discouraged, and, depleted by defections, remov als, and deaths, it finally became ex Finally, I think the churches i that region enjoyed comparative rest during my labors among them. Considerable accessions were made to their numbers, and, under the church, they were edified and mul-

Note.-I have just received from from Eld. James B. Davis, of New Milton. W. Va., a letter, giving in. | bright years, all alone, one morning, formation concerning the location of was summoned, by a ring at the bell the extinct West Fork Church, and to the door. A neat, gentle-looking the causes of its overthrow, which will be communicated through the RECORDER in due time. Letters addressed to me should be directed to

a hopeful state, several accessions

ance of First-day became a member

One brother from the observ

C. A. B.

Rapids, Niagara Co., N. Y.

WASHINGTON CORRESPONDENCE. ceding articles on the history of AUGUST 23d, 1878. nissionary efforts in Virginia, are The week has gone by in quiet the "Seventh day Baptist Memori-The late experience of storms has l," the "Seventh-day Baptist Misnot'been repeated, nor internal strife ionary Magazine," "Bailey's Histoor political excitement occurred to ry of the General Conference," and disturb the city's majestic repose. an incomplete file of Conference On the street the hum of business Minates. Nearly all the informahas lapsed to the languid tide of detion that I could obtain from these clining Summer, when clerks have sources has now been given. Files have gone home to their friends. of the Protestant Sentinel, and a politicians, with their followers, decomplete file of the Minutes of the parted to other fields to wire-pull. General Conference and of the Misand families not yet returned from sionary Society, would doubtless retreats, where Summer's heat takes furnish additional information, but these are not at hand. With the exception of two or three references stays at home, lapped in the comto the "Seventh-day Baptist Memo rial," I shall now rely upon personal professional and tradesman, the decommunications for further materials; and I should be very thankful oor, make up the daily street scene. to any persons who may furnish me In the departments is unusual quiet: with additional information concernthe vacant seats look mournful, ing missionaries and their labors in while in the great halls foot-falls Western Virginia. I find no acand voices sound with a sense of count of any such labors in that loneliness. But the mill of social country between the second visit of grists grinds on, and, while the Eld. John Greene, in the Winter of States are wrangling over politics, 1823-4, and the first visit of Eld. their capital is talking society affairs. Admiral Porter is in the toils of As we have already noticed, the candal, a suit having been comarlier missionary enterprises were menced against him by H. S. Wet- ness. onducted by the General Confernce through a Board of Managers. or Executive Committee. But in 1828, the Seventh day Baptist Mis-

nore, formerly a Lieutenant under | Pride is an excessively exalted the Admiral, who is charged with opinion of one's self, with but little too great an intimacy with Wet. or no care about the opinion of othmore's wife, resulting in the latter's ers, while vanity is an excessive desionary Society was organized, and getting a divorce. Sometime later. rom that time assumed the direc-Admiral Porter secured a clerkship for the Lieutenant, he having left seeks the admiration of others. A the army, out of whose salary, it person having too much self-esteem seems, a certain amount was retained is a proud one, while one having too of the Missionary Society (see Sevfor his divorced wife, each month, much love for the approbation or enth-day Baptist Memorial, vol. 3. and this, at the instigation of the praise of others is a vain person p. 83,) we find that old Joel Greene patron of the separated couple. Mr. | Pride says, "I don't care what othwas appointed to travel and obtain Wetmore sues for \$1,600, the ers think of me, I am just as good funds for the Society, and that he amount thus, he says, unjustly with. | as anybody, perhaps better;" while was directed to spend three months, held, and to which he has tamely vanity says, "I want the good opinin the States of Virginia, Indiana, submitted long enough. Ohio, and Pennsylvania. From a Suspicion, temper, and wealth, letter received from Eld. Greene,

Gen. Taylor, and granddaughter of after this pompous style, "God, I Island. The young husband was amples of the second character. soon after killed at the battle of Antietam, whose death the wife mourned with touching affection. by the advice of the Conference, by thy young widow was besieged by count of being really good, there is minority of the church at Lost course of events, she married, and more highly of himself than he Creek desired the ordination to the moved with him to Chicago, where ought to think," where the wrong she owned considerable property. for her bright accomplishments. foolish and sinful vanity. Church, in the RECORDER of Oct. | She sought the society of the diplomats, among whom was a Mr. Van | that what is generally called pride Nest, first Secretary of the Belgian | should be denominated vanity, for Legation, who was particularly bril- it is the general custom to call that liant and fascinating, and of whose pride which manifests itself in gay his letter which goes over the same society the accomplished lady was and gaudy clothing and splendid ground.—c. A. B.] In the early part particularly fond. However, the equipage, and puts on fashionable of my labors in Virginia, I held a attraction was only the enjoyment style. But this is a mistake, for of each other's intellectual society. | those who do such things do not-But the General was suspicious, and practice them for their own gratifi-Methodist preacher, through the But the General was suspicious, and Practice them for their own graum. Pittsburgh Christian Advocate, and charged his wife unjustly, after cation merely. They do it for the which they lived very unhappily to- eye of admiration in other heads gether, until they finally separated, than their own, and to have the she going to Europe. Van Nest, after awhile, returned home, where that vicinity. . . . The public Gen. Lawrence, brooding over his wasted over fashionable and gay supposed wrongs, followed him, chal- apparel if it was not that vanity lenging to a duel. It took place at | would be wounded by a less stylish Hamburg. The General had the garb, which creates a fear of aphis adversary discharged his pistol vanity, in all their forms and maniin the air. After this, Gen. Law. festations, are condemned very posirence returned home, while his wife | tively throughout the Bible. There

But the case of Mrs. Laura E. Mitchell, for mournful pathos and psalmist prays, "Turn away mine terrible wrongs, surpasses all. Four- eyes from beholding vanity," and teen years ago, a young girl of rare he also declares, "I hate lying vansensibilities and mental endowment, prominent young journalist. He be came dissipated and treacherous, violating the fidelity of his marriage his wife were those of a martyr. to another woman, he hired a perjurer to prefer false charges against his wife, to aid him to a divorce, foundation stone of religion can never be removed, but in the changes of the currents of this world's thoughts it has been said and done, are there being compelled to duty by our love to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to violate the conviction, will be easily self. One evening when the little to be allowed to duty by our love to be that evil habits can not be over that the self. One evening when the little to be allowed to duty by our love to be the scionts. The definition of the world that evil habits can not be over to be that evil habits can not be over to be the self. One evening when the little to be allowed to duty by our love to be the with that evil habits can not be over the that tine, the field, enhercing to the societies at Lost Creek, New Salem. The definition of the will infinitely and the self. One evening when the little to dence, proving him to be the vilest to be self. One evening the vicin that evil habits can not be over to be the self. On

Woodbridgetown church was then in to Congressmen and Senators to get money for him, and the like terrible indignities. In his attempts to blacken her name, she turned upon him, obtained a divorce, and has now ventilated his crimes. This man is Secretary Schurz's Private Secre. tary, who was recently married to a

Mississippi lady. From scandal, Washington turned to the contemplation of an attempt. ed horrible crime, wherein the de. mon sensuality in man seems to have dethroned reason, and fitted a God. given mind for the perpetration of the most inhuman deed upon de fenseless innocence. A young lady, in the blushing joy of seventeer man of about forty years wished to know if her father was at home Finding he was not, he then asked whether any of her brothers or sis ters were, to which she answered in the negative. He then requested permission to step in to write a card to her father, which was granted: when fairly in, he turned upon and struck her down; hastily closing the door he dragged her across the room, when, with returning consciousness, she struggled desperate. ly and succeeded in freeing herself. and gave the alarm. Seeing that he was defeated he hastily left the

PRIDE AND VANITY. I must ask pardon of the author

house and successfully escaped.

of the Bible Lessons in the RECORDflight upon cool air. Elegance and ER for giving him occasion to think beauty, not absent from the city, that I wished to criticise him, or that it was my object to do thus, forts of seclusion, and only the for I had thought of writing an essay on the subject in question before tained official, and the omnipresent | I saw his comment, and that remark of his merely furnished me the occasion to do so promptly. And I am glad that he said what he did about pride and vanity, for that also gives me the occasion to write something about them-which I had also thought of doing-for I did not confound one with the other, but think there is a very marked difference between them, as much so as there is between humility and meek-

sire for the good opinion of others. Pride is self-admiration; vanity ion of others, and to be praised by them, whether I deserve it or not." give the foundation for another ru- Pride is what phrenologists call exmored unhappy affair, more exciting | cessive self-esteem; vanity is what than the above; of which, vague they call too large an amount of hints have been circulating for some love of approbation. The Pharisee time. Mrs. Lawrence, daughter of standing in the temple, who prayed John McLean, of Ohio, who held thank thee that I am not as other different high places in State and men are," &c., is a good illustration Nation, was, when quite young, of the first style of character; while married to Captain Kingsbury, an those who prayed, standing on the officer on the staff of Gen. Lawrence. | corners of the streets, that they son of Gov. Lawrence, of Rhode | might be seen of men, are good ex-

A certain amount of self-esteem, or what is known as self-respect, is perfectly right and proper; for, if After a time the beautiful and weal- one has a good character, on acmany admiring suitors, among which | nothing wrong in estimating himself was Gen. Lawrence, whom, in the due at his real worth. It is "thinking comes in. A certain amount of re-There, an unpleasant circumstance gard for the good opinion of others, occurred, grating harshly on the when obtained by noble and right sensitive purity of the lady's mind, | conduct, is also justifiable—it is to inducing them to leave and come to be condemned only when sought by Washington, where Mrs. Lawrence | a sacrifice of right principles and soon became a favorite of society motives, for then it degenerates into

From these observations, I infer tongues of others speak their praise. There would not be so much time are very many passages which speak of vanity as being wrong, and the J. T. HAMILTON. WHITEWATER, Wis.

WIDE AWAKE FOR SEPTEMBER. Three illustrated papers of permanent value appear in the September Wide Awake, viz.: Mrs. Raymond's "Cadet Life at West Point," Mrs. Lillie's English Literature article, concerning "Lord Bacon," and Charles F. Richardson's Poets' Homes paper upon William Cul-

BETTING ON IN THE WORL The desire to rise in the wo reach a position of influence power, or of wealth and ease, i nigh universal. The universal this desire, no doubt, proves t is of divine origin, but any divine in its origin and pur may be perverted and become tagonistic to the divine. sire especially (called ambi seems ever to have been perv and to have led men further the right than almost any oth their passions and desires. In ou nation to day the perversion of ambition is one of the most t ening evils we have to face. E where an anxiety to get on it world has corrupted our politi that office is no longer a rection of eminent abilities or re for distinguished public service the spoil of wire pullings, purch briberies, and all manner of f In business circles there is rotterness. Clerks defraud employers; companies, banks kinds of corporations, deceive plunder those who trust in until it is a wonder that all fai man in man is not lost. The most sacred social and f obligations are evaded or perv on account of the mad race wealth or literary or social pos

ruptions and evils are perfectly palling. There is no branch human activity which does not sent the same general features, to some extent the religious benevolent works of the day. Ministers, teachers, editors who ought to guide us aright lead us stimulate us to get the world to such a degree the ignore all questions of right justice in our eagerness afte vancement, until one might a think that the brazen god s ness were ruling supreme over whole world, repressing good crowning evil. There can b one outcome of this condition that is total national ruin. lesson is taught so many tiu the history of the past-G Rome, France, and the nati the Orient all tell us the st clearly that the dullest ca fail to comprehend it. In

The revelations within a few mo

in regard to social and conjuga

strait, we must all learn—an enth-dayBaptists especially, b a false ambition appeals t young people in somewhat di and more enticing terms t any others, we must learn, higher and truer views of life that manhood, honor, self are worth more than the we empires or the applause of man is worth more than roundings or his position. W inspire men to honor their po rather than to seek positions sake of gaining honor from When a school, a clerk

nomination to office, a more

able pastoral charge, or ever

of learning or honor is son

dishonorable means, we mus

our condemnation upon the

words that burn like those

prophets of old. We mus the lesson of humility, of tru of self-poise. With true h we shall be content with, an honor the position that Go us until we can rise above it and honorable means. Wi taste we shall beautify our homes, cultivate our minds plicity, and make the h homes heavens on earth f atmosphere of purity integ finement, and attractive younger members of the We must learn to see the of common life and simple The poet gets more enjoyn culture out of a sunset, s stream, out of the thousan which any one of us can than the gross soul can gai circumnavigation of the gl we must cultivate this p growing grandly, and ye and inexpensively, and se best gifts to as l not alone and the opportunities the gives, but in everything, how humble; for God's not less abundant to ant, if he have the wisd ceive them, than to the m With self-poise we shall en selves for our inner wort for our wealth, and shall s self-respect in the presen rich man, untempted to in our style of living pense of honesty or frug learning these lessons, rightly read, is the bes We may, perhaps, apply ings more directly to our if we study with it the writings of such men as D

> ish rivalry in style an which is resulting, and ably result in utter corruin. On the other ha have a wise and nobled shall give rational mat piness, and prosperity. enth day Baptists can le son of right living, a clearly and forcibly, to will perform a work w will rejoice over, and G An Earnest Letter

Thomas Carindy, of S

Arnold, Horace Mann Greeley, F. W. Robe

many, others who migh

On the one hand, we l

Mississippi lady. From scandal, Washington turned to the contemplation of an attempt. d horrible crime, wherein the demon sensuality in man seems to have dethroned reason, and fitted a Godgiven mind for the perpetration of the most inhuman deed upon defenseless innovence. A young lady. in the blushing joy of seventeen bright years, all alone, one morning. was summoned, by a ring at the bell to the door. A neat, gentle-looking man of about forty years wished to know if her father was at home, Finding he was not, he then asked whether any of her brothers or sisters were, to which she answered in the negative. He then requested permission to step in to write a card employers; companies, banks, all to her father, which was granted; kinds of corporations, deceive and when fairly in, he turned upon plunder those who trust in them and struck her down; hastily closuntil it is a wonder that all faith o ing the door he dragged her across man in man is not lost. the room, when, with returning consciouspess, she struggled desperately and succeeded in freeing herself. and gave the alarm. Seeing that he was defeated he hastily left the house and successfully escaped.

FELIX.

PRIDE AND VANITY.

I must ask pardon of the author of the Bible Lessons in the RECORD-ER for giving him occasion to think that I wished to criticise him, or that it was my object to do thus. for I had thought of writing an essay on the subject in question before I saw his comment, and that remark of his merely furnished me the occasion to do so promptly. And I am glad that he said what he did about pride and vanity, for that also gives me the occasion to write something about them—which I had also thought of doing-for I did not confound one with the other, but think there is a very marked difference between them, as much so as

there is between humility and meek-Pride is an excessively exalted opinion of one's self, with but little or no care about the opinion of others, while vanity is an excessive desire for the good opinion of others. Pride is self-admiration; vanity seeks the admiration of others. A person having too much self-esteem is a proud one, while one having too onth, much love for the approbation or praise of others is a vain person. Pride says, "I don't care what others think of me, I am just as good as anybody, perhaps better:" while vanity says, "I want the good opinion of others, and to be praised by them, whether I deserve it or not." Pride is what phrenologists call excessive self-esteem; vanity is what they call too large an amount of love of approbation. The Pharisee er of standing in the temple, who prayed ter of after this pompous style, "God, I thank thee that I am not as other and men are," &c., is a good illustration of the first style of character; while those who prayed, standing on the

> amples of the second character. a sacrifice of right principles and motives, for then it degenerates into foolish and sinful vanity.

the equipage, and puts on fashionable garb, which creates a fear of appearing singular. But pride and vanity, in all their forms and manifestations, are condemned very positively throughout the Bible. There are very many passages which speak of vanity as being wrong, and the psalmist prays, "Turn away mine eyes from beholding vanity," and he also declares, "I hate lying van-J. T. HAMILTON. WHITEWATER, Wis.

WIDE AWAKE FOR SEPTEMBER. Three illustrated papers of permanent value appear in the September "Cadet Life at West Point." Mrs. Lillie's English Literature article, concerning "Lord Bacon," and Charles F. Richardson's Poets' Homes paper upon "William Cullen Bryant," the latter being very fresh and readable. The West oint paper, crammed with informa tion will be eagerly read by hundreds of ambitious boys. The magazine is in every respect a good one and is only \$2 a year. Ella Farman, Editor. D. Lothrop & Co., Publisher. lighers.

GETTING ON IN THE WORLD. The desire to rise in the world, to Methodist parents, and of course in sionary work, be teachers, fit themreach a position of influence and the observance of the first day of selves for teachers, attend as scholpower, or of wealth and ease, is well- the week, but for the past eight ars, pray for the school, go into the nigh universal. The universality of years has been an observer of the highways and hedges and gather this desire, no doubt, proves that it Sabbath of the fourth command- into the school, strive for good is of divine origin, but any desire divine in its origin and purposes may be perverted and become antagonistic to the divine. This desire especially (called ambition) it to be the duty of those bound to Sabbath morning. seems ever to have been perverted the judgment seat of Christ. to conand to have led men further from sider this subject, and turn to the the right than almost any other of commandment of the Lord. He their passions and desires. In our own thinks it should be enough for Chrisnation to day the perversion of this tians that God has said, "Rememambition is one of the most threat. ber the Sabbath day to keep it holv." ening evils we have to face. Every- and exhorts them to fear God and his age, Charles V., son of A. D. where an anxiety to get on in the keep his commandments.

PLATFORM MEETING.

tion of eminent abilities or reward | Conducted by Rev. G. J. CRANDALL, a answers given from the audience

> pastor to the church? 1. According to the answers give en, the Scriptures teach that the pasor occupies the following positions be persevering, be steadfast, be

3. The duties of the church to the pastor are: Support him, pray for im, pay him according to agreement, hold up his hands, attend prayer meeting, subscribe liberally, true to themselves, practice what ive what they profess.

4. When a pastor fails to fulfill is duties, the church should seek redress in the following ways: Pray for him, get rid of him, hire another. kindly reprove him, follow the efforts in saving the one and trying eachings of the 18th chapter of to save the other. It is a wonder Matthew, ask him to resign, treat | that he had not lost his own life in him kindly. Ways of seeking re- the struggle. The body was brought dress which are antichristian: Turn a to Hallsport and buried with those cold shoulder to him, withhold his of its kindred. The funeral was salary, talk about him behind his back. One answer is to criticise him; this may be Christian or antichristian, according to the manner in which it is performed.

5. When a church or society fails seek redress in the following ways: pulpit. One antichristian answer:

exclusively, all his visits should be both social and religious, spend all the time he can, without neglecting

ring one another, all saved in Christ, heirs of a heavenly inheritance.

2. The duties of church members to each other are: To do to others as they would like to be done by, bear one another's burdens, love one another, speak no evil one of another. another, help the poor, be charitable to each other, kind and loving, pastream, out of the thousand scenes which any one of us can witness.

3. When church members become lax in fulfilling their covenant obliwe must cultivate this power of gations, the following ought to be growing grandly, and yet simply done: Those members ought to fuland inexpensively, and seek God's fill them, repent, confess, be visited by the pastor, entreated by the brethren, prayed for, pray for themselves, attend to past neglected duhow humble; for God's gifts are ties.

4. The duties of delinquent members, when labored with by the brethren, are: To reform, receive the brethren kindly, pay up arrears, to attend prayer meetings, not to have any arrears.

respecting the finances of the church are: Pay their part, be punctual in paying, pay as God has given ability, pay one-tenth.

injured by the action of the church, his duties are: To lay it before the if we study with it the lives and church in the right spirit, bear it as a burden, bear it patiently, tell it to Christ, bear it Christ-like, pray for the church, keep it to one's self. III. What is the relation of the church to the Sabbath-school?

1. The church is related to the On the one hand, we have a fool-Sabbath school in the following ish rivalry in style and show, in ways: As mother to child, Sabbathgaining and displaying wealth, school nursery of the church, Sabwhich is resulting, and must inevitbath school a part of the church, ably result in utter corruption and tree to the limb, tree to the root, ruin. On the other hand, we may have a wise and noble living which | fruit to the tree, vine to the branch, shall give rational manliness, hap | Sabbath school the educational de-

enth-day Baptists can learn this les- | 2. The duties of church members, son of right living, and teach it who are parents, to the Sabbath- lowing from the Christian Statesclearly and forcibly to others, they school, are: To go to the Sabbath | man: will perform a work which angels school, instruct the children at will rejoice over, and God will hon- home, contribute liberally for its recently occurred in connection with

An EARNEST LETTER.—We have it, buy blackboards, etc. received an earnest letter from Bro. 3. The duties of church members,

BOME NEWS. A Sad Accident. YELLOW FEVER.

above water. By this time Freddie was struggling and calling for help; Winfield thought Charlie could now go to the shore, and went for Freddie, but before he was saved, Charlie, it is supposed, fell back into the deep water and was lost sight of and was not found until one hour afterwards. The father was at Bradford and the mother in New teep awake, live exemplarily, be York city; they were notified at once, and came to Wellsville, where e preaches, co-operate, sympathize, their dear dead son had been kept; but the grief of those stricken hearts,

when they saw the pale face of him who had so suddenly gone out of life, no language can describe. Great praise is due to Mr. Smythe for his held at Hallsnort.

BeRuyter, N. Y.

To the Editor of the Sabbath Recorder It may interest your readers to learn that the Seventh day Baptist to fulfill its duties, the pastor should | Church of DeRuyter, N. Y., some months since chose unanimously Exhort them, pastor resign, teach | Brethren H. M. Maxson and C. J. them Bible truth, pray over it, fol- York to serve them as deacons. low the teachings of the 18th chap. | Brother J. M. Todd, of Brookfield, ter of Matthew, shake off the dust N. Y., who was announced to be at of his feet against them, preach Lincklaen and Otselic the 17th inst., short sermons. One negative an- and at Cuyler the evening of the swer: Do not whip them from the 18th, was invited to assist in the ordination of these brethren, August 18th, 1878. The examination of the candidates was conducted by Elder Todd, at the residence of Dea. J. B. Wells, in the presence of several brethren and sisters, and being declared entirely satisfactory, the ordination services were conducted, at 2 risiting: One-sixth of his time, none P. M., in the presence of a large audience, in the following order: Sermon and charge by Eld. J. M. Todd; consecrating prayer and hand of fellowship by the pastor. The occasion was one of marked interest, and we trust will be succeeded by the blessing of the Great Head of the

> Our dear church is injoying a pre cious peace. The attendance upor public worship, Sabbath-school, and

prayer meeting is good. We have just completed some re pairs upon the steeple of our church, and placed in the belfry, so long empty, a new bell, which we fondly hope is not only to be an occasion be kindly affectioned one toward of delight, but an agency for good. J. CLARKE.

AUGUST 21st, 1878.

Bradford, Pa. AUGUST 7th, 1878. To the Editor of the Sabbath Recorder:

I wish to say a few words through

the RECORDER, if you shall deem them worthy of a place in it. I have always desired to find means to give employment to our scattered Sabbatarians in the oil field. I have just been able to complete the first oil well in the known world put down by a Sabbatarian, and to

demonstrate that it was not necessary, after striking the third sand to continue drilling without interruption till the well was completed, for we reached the rock Friday morning, and even my own men thought we had not better stop for the Sabbath, but when it came Friday evening, I bade the men to shut down the well, and rest on the Sabbath day according to the commandment, and we did so, resuming work again Sabbath night, and my well received no injury, and I feel that by God's help, I have preached a great sermon in behalf of Sabbath truth; and that I may be a living witness to the Sabbath cause, and ever help my scattered Seventh-day friends in the oil region and elsewhere to maintain the truth as it is in Christ, is the purpose of my heart, and for this I desire the prayers of all my Seventh day brethren and

PERSECUTION .- We take the fol-

sisters in all the churches.

"Two cases of persecution have

Christian convert was caught, taken one hundred infantry, has gone in to the temple, and tortured, and pursuit of the Indians. some twenty dollars extorted from him with the threat to treat others in a similar manner if caught. M. M. De Lana, Esq., the United States | troubles, threatened at Priest's Rap-Consul, is rigorously pressing the ase before the provincial authori-

country is so unjust as to be worthy of prosecution, and of a place in the public prints, and of universal condemnation, then what of the perseoution in this country, and in its own State, of those who, having conscientiously kept the Sabbath of the fourth commandment, work on the first day of the week, according o the example and command of Jenovah? But this is not all. elieve the Statesman favors the ersecution in this country. Then

This scourge seems rather to in-

week there were 771 cases of vellow fever and 295 deaths, making in all ,673 cases and 534 deaths. VICKSBURG .- At least 400 cases of ellow fever from date of commence-

9 deaths. Twenty deaths have oc elegraphs: "I am sick. Impossible o secure accurate data.

CANTON, Miss.—The first case of ellow fever occurred at Canton. agust 1st. Since then there have een eighteen cases and eight deaths PORT GIBSON, Miss.—The first case of yellow fever originating in Port bson, occurred August 3d, resulting in death Aug. 8th. The disease began to spread Aug. 14th, and 118 cases and 9 deaths to the 23d.

MEMPHIS, Tenn, Aug. 24.-The fever is largely on the increase, and matters look quite panicky this morning. Applications from the poor, to be sent out of the city, are ery great. For the twenty-four hours ending at noon, 105 new cases were reported, and 15 deaths. Of

the new cases, 25 were reported this forenoon. The scarcity of nurses is beginning to be felt, especially females. The epidemic of 1873 scarcely equaled the distress now prevailng. To day, whole families were prostrated within a few hours.

GRENADA, Miss., Aug. 25 .- The appeals for nurses yesterday, which could not be answered, were heartbrave nurses on duty, have more than an average of two patients apiece. Abundant provisions and funds are now being received. Good nurses are greatly needed. The atmosphere here is so foul that beef rots in less than an hour on exposure to the air. That one hundred and fifty people are now lying there in are being formed with a view to unearthly agony, and that what is needed is good nursing, which can be had for money. That the dead are no longer buried in grave yards, s the burial corps is disbanded. orpses are now being buried in liacent fields, and in some cases in ront of the houses in which they die. Several nurses have been at-

Assistance is being forwarded from northern cities.

Bay plantation, bayou Fordoche, a number of men styling themselves was expected to try to make ar ests. If he could not do so, he was expected to place the whole matter pefore Gov. Nicholls, and ask his coperation as the chief executive of the State in the suppression of the disgraceful outlawry, which he has so often declared should have no sympathy from his administration."

PERILS OF THE REVENUE SERvice.-On the 24th of August, a and a party of illicit distillers, which was reported at Nashville by two of the revenue party. They say they were about to put up for the night, when they were unexpectedly fired upon by twenty or thirty men. A regular skirmish ensued, in which one man was shot through the left side, and, it is believed, mortally wounded; another under the right ye, and another in the left arm. ne illicit distiller was seen to fall. They were sent here by Collector lavis for reinforcements. When they left, firing was still going on, and news is awaited with interest. here last night, to reinforce Special Deputy Collector Davis. Two illicit distilleries have just been broken up in Lawrence, and one in Overton.

THE INDIANS have not all washed off their war paint, as appears by ho) telegram, of August 19th, re- ha, also there. ports that four men left Indian Valley

A Portland (Oregon) dispatch, of Aug. 25th, says: "Reports have been annually on tin, by false appraise received here of serious Indian ids, on the Columbia river, and that several settlers in that vicinity have peen killed. The troops leave Celio for that point Wednesday. Gen. Howard, now at Umatilla, will probably accompany them."

TEACHER'S CERTIFICATES. - We earn from the Janesville Gazette teachers at Madison, Wis., for State certificates, eighteen persons were had led a dissipated life, which examined six of whom applied for life certificates, and twelve for those good for five years. Of the former four were successful, and of the latter, three. Two of the recipients of life certificates were graduates of why not the persecution in China? | Milton College, and one of the others had been a Milton student.

THE LOST FOUND.-A San Fran rease than diminish, despite all the cisco dispatch of Aug. 20th says: efforts put forth to prevent its The schooner San Diego, recently spread; and the sufferings attendant | reported lost in Behring's Strait, | year. upon it seem almost beyond description. To give a faint idea of the blown ashore and much damaged. tion. To give a faint idea of the The crew dug out a dock, wintered condition, we copy a few of the lat-est dispatches from the suffering turned with but three men on board, Chief Mate Repertson, one white man and one Indian. Captain Bishop Second Mate Carr and five of the cases 193; deaths 42. During the crew, Indians, were drowned by the capsizing of a boat.

DISPOSITION OF ASSASSINS .- No beling, who made the first attempt | to join Sitting Bull. Big nent, August 12th, to the 23d, and to assassinate Emperor William, of their chief. Germany, is suspected of feigning urred during the last twenty four madness, and will shortly be conours. Dr. Booth in charge of the veyed to a lunatic asylum, to be Marine Hospital service at that port, | placed under the observation of experts. Hoedel, the assassin who suceeded in wounding the Emperor. has been beheaded.

> PHANTOM FOOTSTEPS is the name f the latest successful Song and Chorus by Henry C. Work, author of "Grandfather's Clock," and other popular songs. On receipt of 35 Brainard's Sons, Cleveland, O.

The Southwestern Christian Ad pocate, of New Orleans, comes to us dressed in mourning on account of the death of David W. Jones, an associate editor, who has fallen a victim to the vellow fever scourge.

SUMMARY OF NEWS.

A Vienna dispatch says a general cabinet council was held Aug. 24th, regarding the convention with Turkey. Having without avail. exhausted all efforts to secure the fixing of a limit to the occuption of the Turkish provinces, and to secure convention to read, "Temporary ex osition has been handed the Emperor of Austra, but it is doubtful whether even his will be accepted. In consequence of reports from Phillips county, that organizations depriving the colored men of the privilege of voting at the approaching elections, Gov. Miller of Arkansas has issued an order, commanding all organizations in Phillips county, purporting to be of military character, or enrolled or officered in

military form, any other than the State guards, to immediately disband. The State guards are instructed to enforce the order. Thomas Connolly, employed by Collins & Co., on the Marmora Railway, in Brazil, has returned, and tells an unusual tale of ill treatment. He says Collins threatened to kill any man who refused to work. A man named Rablet complained that

the contract was disregarded, when the foreman deliberately shot and killed him. The rest of the men were compelled to work at the muzzles of rifles. Connolly finally es-The puddlers in the rolling mill of

the Philadelphia Iron and Steel Company, 150 in number, refuse to work after September first, at the reduced rates proposed by the employers. The puddlers get \$4 25 per ton, and the reduction will make it \$3 60. Before the war they got \$2 50. It is probable all the rolling mills of Kensington, five in number, will be idle next week. The places of the strikers will be filled by

The Captain-General of Cuba has issued a circular, directing the Govparts of the Island, meetings of ersons for electoral purposes, with iberty of speech, but prohibiting attacks upon the integrity of the nation, and to allow newspapers ample liberts cussion upon all

Keane, of Washington, as fifth Bishop of the diocese of Richmond. and Vicar Apostle of North Carolina, took place at Richmond, Va., on the morning of Aug. 25th, in the presence of an immense assemblage. fight occurred in Overton county, Many prominent churchmen were Tenn., between twelve revenue men | present. The ceremonies were im-

A report from Erie, Pa., says. The new tramp law, under which tramps are sentenced to thirty days at hard labor in the chain gang. breaking stone in the streets, works effectively. Tramps seldom linger n the city after being released, and the community is freer from them than ever before.

and continue the work. The United States steamships

Congress, Sabine, and Kansas, at the Portsmouth, N. H., navy yard, are ound on inspection to be worthless and have been recommended to be broken up. It is thought doubtful late dispatches. A Boise City (Ida- if anything can be done to the Oma The corner stone of Stannis

The New York Star says: "The special agents of the Treasury have scertained that the government cheated out of millions of dollars Sept. 2d, 1878:

ments, through collusions between the custom officials and importers. The cotton crop of the presen year will be the largest since the war, and is estimated at 4.700.000

> Centreville. - Orville Blanchard Grove.—William Seger. Hume.—William Dowd.

Advices from the west coast o Africa say great mortality has pre vailed there, particularly at Lagos where nearly a quarter of the Euro pean population have died of feve

Payne, Henry Hulbert, William Hartman B. S. Bentley, of Williamsport, to the judgship created by the forms tion of Lackawanna county, Pa. Mi Bentley was the Greenback candidate for the Supreme bench last

that in determining the capital stock of national banks subject to tax, be ond the amount invested in Ú. S bonds such bonds are to be reck oned at par, and not at the market

Attorney General Devens decide

Aug. 23d, en route to Fort Dodge They are hostiles captured near Lin coln this Summer whilst going north A Swede, on landing the other

day in New York, with his hand some young wife, found that he was immediately wanted in his own country for forgery. He at confessed, and will be returned.

It is reported that oil has bee struck at Whitesville, in the town much of a strike, we shall hear more in thousands of cases, has felt it his duty t

cents it will be mailed post-paid to Garden, one of the most celebrated any address, by the publishers, S. places of amusement in New York, died of paralysis, in that city, Aug. this paper, W. W. Sherar, 149 Powers's 21st. aged eighty-eight years. 21st, aged eighty-eight years. Standard silver dollars coined to

> have never seen one. A Bucharest special says Russia has sent an energetic note, demanding the immediate surrender of

The annual meeting of the Pharmaceutical Association, called at Atlanta, is postponed until Novem-

orders smoking and drinking by the Custom House employees during usiness hours stopped, on pain of John O'Neill, a Mollie Maguire,

was found guilty in the first degree at Sunbury, Pa., Aug. 21st, for the murder of Coroner Hesser, of Shamokin, in 1874. A Berlin dispatch says it nov appears that the Porte suggests a

Satoum until Sept. 12th. Another requisition has been sued for Senator Patterson, of South Carolina. It is directed to the Governor of Pennsylvania.

cantions are being adopted throughout Caucasus, against a general uprising, which is feared. It is reported that Cubans located in New York have become aroused

A Merry Heart.

Solomon savs "A merry heart plaint, or if sleep is disturbed or unrefreshing. The most frequent cause of sleeplessness is dyspepsia, of which all medical writers declare it to be a sure ymptom. For the certain cure of these distressing maladies, we have never ye discovered a medicine to equal Parmelee' Dyspepsia Compound. Its influence is truly wonderful and all that could be desired. It invigorates the digestive organs and imparts new life to the whole system; t is also a great regulating tonic and holds the foremost place among medicinal preparations of its class.

We are so confident that it will give sat-

sfaction in every case that we invite you o try it. If not entirely satisfactor return the empty bottle, and we will refund the money. Sample bottle, 15 cents regular size, \$1 00. For sale by G. W

Soap," which is just as beneficial, finitely cheaper. Local diseases skin, rheumatism, and gout are all lieved by this standard remedy. Com-plexional blemishes are eradicated by it, and it imparts to the cuticle a pearly greatly enhances the effect of female charms. Its soothing, antiphlogistic action constitutes it a prime remedy for sores, ulcers, cuts, sprains, scalds, bruises, and in fact every abnormal condition of the cuticle attended by inflammation swelling or itching. Ladies moving in our best society speak of its beautifying properties in enthusiastic terms, and give it a decided preference to cosmetics,

ated because of their having a tende to clog the pores, and in some cases to aggrivate rather than remedy the disease. ing the linen of persons who use them. adapted and still further recommends itself on account of its clearliness. It is, besides, an admirable disinfectant of

LIST OF JURORS-For County Court and Court of Sessions, to be held at the Court House, in the village of Angelics, day, June 19th, 1879. A. H. Lewis to

Angelica.—Norman Webster, Alonzo H Iooker, Henry Renwick.

Allen.—Ariel A. Harris, Elijah Piatt. Almond.—Gideon S. Blake, Alonzo D. Barber, Charles W. McIntosh.

Ainsworth, James O. Jennings, M. Hunte Chamberlain, Thomas Miller. Caneadea.—David Mountain.

Angelica.—Henry Renwick, J. D. Shuart, Alfred Chamberlain, Austin Rice.
Allen.—Ezra C. Botsford, William E.

M. Elder M. Babcock will preach the In-Belfast.—William Guilford, A. S. Lantroductory Sermon: Elder H. B. Lewis alternate. All who can spare time and ning. Cancadea.—George S. Ingraham, James H. Lansing.

Centreville.—Asa B. Mudge, Thoms

KEEP HIM AT A DISTANCE. Grim death, now claiming so many vie tims by disease of the stomach, bowels and kidneys, does not visit those families who keep and use Dr. Fenner's Golder Relief. Price 25 cents and 50 cents. Sold by A. E. & W. H. CRANDALL, Al

Denominational Directory. GENERAL CONFERENCE. President-Wm. C. Whitford, Milton

mail by addressing with stamp, naming

Secretary-L. A. Platts, Westerly, R. I. Corresponding Secretary—J. B. Clarke, West Edmeston, N. Y. Treasurer—B. F. Langworthy, Alfred

sion with the Church at Plainfield, N. J., ordination of two brethren to the descon's SABBATH-SCHOOL BOARD.

cock, Plainfield, N. J. MEMORIAL BOARD

President-George Greenman, Mystic Bridge, Ct. Recording Secr terly, R. I. Ashaway, R. I.

resident-E. P. Larkin, Alfred Centre Normal Lessons, Preparatory and Junior, will be used, and lectures given on our Corresponding Secretary—J. Allen, Alfred Centre, N. Y. model of Palestine in plaster of Paris All Sabbath-school teachers and Bible reasurer-Elisha Potter, Alfred Centre. students are invited to attend, and partici-

pate in the course of study. TRACT SOCIETY. President-A. B. Spaulding, Leonardsville Recording Secretary—Edwin Whitford Leonardsville, N. Y. rresponding Secretary—J. B. Clarke West Edmeston, N. Y.

Publishing Establishment and Tract Depository in charge of D. R. Stillman, leneral and Publishing Agent, Alfred Centre, N. Y.

Will hold its Eighth Annual Session Aug. 17th, 1878, after some seven month day, May 29th, 1879, for which the folleaves a step daughter, Mrs. Jonathan Maxson, of Westerly, and four daughters, wives of Charles Potter, Jr., of Plainfield, To preach the Introductory Sermon, L. R. Swinney: to deliver an Essay on "What

RASTERN ASSOCIATION. memories of kindness and hospitality in the past. Her remains were taken to ket, N. J. Cometery.

itual things had prepared her to mee death with that sublime resignatio foderator-J. B. Clarke, West Edmest

CENTRAL ASSOCIATION

houses—Simeon Maxson assisting," and was soon after "received into the Salem Church by Eld. John Davis." From that time it seems that she held a member-Will hold its Forty-fourth Annual Se sion with the First Church of Brookfield, 12th, 1879. Introductory Sermon by C. I. Lewis; A. B. Prentice, alternate. S. essay on "How to make the Babbath- her at the writer's own house, only a school most efficient," and J. Clarke, on the week before her death, she spoke of her question, "Should the miracle-working deep interest in the welfare of that faith of the anostolic age be perpetuated Church, and said many kind words of her in the church?

Church at Milton, having embraced Christianity in early life. She led a quiet and consistent Christian life. She was a faithful wife, and a devoted mother, and was beloved by a large circle of friends. She leaves a husband and ten children to NORTH-WESTERN ASSOCIATION. Moderator-W. C. Titsworth, Farina, Ill. Clerk-G. M. Cottrell, Dodge Centre Minn. Assistant Clerk-N. B. Prentice, Dakota,

ous to her decease in order to see their mother, and be with her in her last noments, and they remained with her intil she had breathed her last. Such an nstance of conjugal and filial devot rarely witnessed, and the wife and mother was amply worthy of all the attenti received. She suffered much h y Sermon, H. B. Lewis : alternate, G. W. Burdick. Essays—" The Nature of Man."

> Crandall. G. S. Cottrell, W. B. West J. L. Stevens, Lyman Pratt, S. G. Crandall, C. A. Burdick, L. B. Swinney, J. B. Somers, C. Potter, Jr., T. S Rogers, H. W. Randolph, W. F. Place, Mrs. T. O. Barker, E. R. Clarke (agrees exactly), E. J.

RECEIPTS. All navments for the NARRATE RECORDED To the Donors of the Seventh-

> f. Hawkes, Alfred Centre, \$1 75 85 26 S. P. Burdick, Alfred, 2 50 34 52 2 50 84 52 5 00 33 52 Lannhear Andover 2 50 2 50 34 52 2 50 34 52 2 50 34 52 2 50 34 52 1 75 34 52 1 45 34 30 5 00 34 52 J. Armstrong, o. W 'Arms D. K. Davis, Scott, liss A. Barber,

NELLSVILLE, N. Y.—Religious services are held in Hornellsville on the Sabbath-B. West, Utica, Wis., J. J. Babcock, North Loup, Neb., D. K. Davis, Scott, N. Y., preaching at 2 o'clock P. M.; Sabbathschool immediately following. The services are held in the lecture room of the WHOLESALE PRODUCE MARKET. Baptist church. All interested are mos

Review of the New York markets for butter, cheese, etc., for the week ending August 24th, reported for the RECORD-ER, by David W. Lewis & Co., Produce furnished when desired

State goods, both creamery and dairy make, selling quick at quotations, while poor grades go into cellars, and unsalable except at very low prices. Good grades Western are in demand, and there were large sales of low grades for export at 7 @ 9 cents. We quote: Fine sour-cream creamery ...

Dairy-packed Western...... Ladle-packed " CHEESE.-Receipts for the week were

of 1 cent per pound. Special factories sold early in the week at 9 cents, but at A SABBATH-SCHOOL INSTITUTE will the close there were more offering, be held at the brick church on Lost Creek and with heavy receipts our market V. Va, Aug. 28th and 29th, 1878, under closes less firm at about last week's prices the direction of the Executive Committee We auote: of the South-Eastern Association. The State factory, fine to fancy. Chautaugua Course of Sabhath-school

steadily advanced, selling to-day, Saturday, at 18 cents, and are wanted. BRANS.-There were sales of marrows

for export at \$1 50 @ \$1 55 per bushel.

Mediums quiet, but firm, at \$1 50 @ \$1 55

DRIED APPLES.—There will probably

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit con-

DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters

notice of the death of an excellent woman WW for Delaware Farm Catalogue and Maps. J. F. MANCHA, Dover, Del. loneliness and bereavement, but grateful bination of the true Ja-maica Ginger with choice Aromatics and

French Brandy for Cholera, Cholera Morbus, Cramps & Pains, Diarrhos and Dysentery, Dyspepsia, Flat-ulency, Want of Tone and Activity in the Stomach and Bowels, GINGER.

OFFERS FOR NEWSPAPER ADVERTISING.-We publish a book of 112 pages, 8 Vo., (no advertising) giving special offers for advertising all over the cruntry. Prices edition sent post-paid on the receipt of 25 cents by DAUCHY & CO., Printers' Warehouse and Advertisement Agency, 191 Fulton Street, N. Y.

TOR SALE OR TO EX-CHANGE for farm property, a village lot of about two acres, in Alfred Centre, with a large house and commodious barn. A very desirable location, convenient to the University. For further information, address D. R. STILLMAN,

THE LEADING BUSINESS SCHOOL. Tuition, Board, and Books, three months, \$86, and four months, \$108. Send for

cheer him in his work could he have heard them. She has five children living,

F. E. ROGERS, Sec. L. I., WILLIAMS, Pres. A BBOTT'S LARGE TYPE (IL-LUSTRATED) NEW TESTAMENT,

world has corrupted our politics so that office is no longer a recogni for distinguished public services, but the spoil of wire pullings, purchases, briberies, and all manner of frauds. In business circles there is great rottenness. Clerks defraud their

The most sacred social and family obligations are evaded or perverted on account of the mad race for wealth or literary or social position The revelations within a few months in regard to social and conjugal corruptions and evils are perfectly appalling. There is no branch of human activity which does not pre sent the same general features, even to some extent the religious and benevolent works of the day.

Ministers, teachers, editors, those who ought to guide us aright, mis lead us, stimulate us to get on it the world to such a degree that we ignore all questions of right and justice in our eagerness after ad vancement, until one might almos think that the brazen god selfish ness were ruling supreme over the whole world, repressing good and crowning evil. There can be bu one outcome of this condition, and that is total national ruin. That lesson is taught so many times in the history of the past-Greece, Rome, France, and the nations of the Orient all tell us the story so clearly-that the dullest can not fail to comprehend it. In such a strait, we must all learn-and Seventh-day Baptists especially, because a false ambition appeals to their young people in somewhat different and more enticing terms than to any others, we must learn, I sayhigher and truer views of life, must

that manhood, honor, self-respect

are worth more than the wealth of

empires or the applause of senates

without them; in short, that the

man is worth more than his sur-

roundings or his position. We must

inspire men to honor their positions,

rather than to seek positions for the

sake of gaining honor from them

When a school, a clerkship,

nomination to office, a more desir-

able pastoral charge, or even a title

of learning or honor is sought by

dishonorable means, we must stamp

our condemnation upon the deed in

words that burn like those of the

prophets of old. We must learn

the lesson of humility, of true taste,

of self-poise. With true humility

we shall be content with, and shall

honor the position that God gives

and honorable means. With true

taste we shall beautify our humble

homes, cultivate our minds in sim-

plicity, and make the humblest

homes heavens on earth for their

atmosphere of purity, integrity, re-

finement, and attractive to the

younger members of the family.

We must learn to see the beauties

of common life and simple duties.

The poet gets more enjoyment and

culture out of a sunset, a cliff, a

than the gross soul can gain from a

circumnavigation of the globe. So

best gifts to us, not alone in wealth

and the opportunities that wealth

gives, but in everything, no matter

not less abundant to the peas-

ant, if he have the wisdom to re-

ceive them, than to the millionaire.

With self-poise we shall esteem our-

nelves for our inner worth and not

for our wealth, and shall stand with

self-respect in the presence of the

rich man, untempted to rival him

in our style of living at the ex-

pense of honesty or frugality. In

learning these lessons, the Bible,

rightly read, is the best teacher.

We may, perhaps, apply its teach-

ings more directly to our own living

writings of such men as Dr. Thomas

Arnold, Horace Mann, Horace

Greeley, F. W. Robertson, and

many others who might be men-

comers of the streets, that they might be seen of men, are good ex-

was A certain amount of self-esteem or what is known as self-respect, is perfectly right and proper; for, if one has a good character, on account of being really good, there is nothing wrong in estimating himself due at his real worth. It is "thinking and more highly of himself than he where ought to think," where the wrong comes in. A certain amount of regard for the good opinion of others, the when obtained by noble and right conduct, is also justifiable—it is to be condemned only when sought by

From these observations, I infer that what is generally called pride should be denominated vanity, for it is the general custom to call that pride which manifests itself in gav and gaudy clothing and splendid style. But this is a mistake, for those who do such things do not practice them for their own gratification merely. They do it for the eye of admiration in other heads than their own, and to have the tongues of others speak their praise. There would not be so much time wasted over fashionable and gay apparel if it was not that vanity would be wounded by a less stylish

Wide Awake, viz.: Mrs. Raymond's

Co., Ohio. He was brought up by the Sabbath-school, are: To do mis- in the one case, and in the other the ing nis escape. Major Dunn, with ment. He earnestly exhorts men to scholarship in the Sabbath school. honor the day of rest made holy at be punctual, never graduate from the beginning, and written on tables | the Sabbath-school, be regular, comof stone on Mount Sinai. He holds mit lessons, not sleep too late on

the late North-Western Seventh day Baptist Association. The questions were

I. What is the relation of the

n relation to the church, viz: Shepherd, teacher, watchman, officer, counselor, servant, pattern, expounder of the Word, preacher, spiritual deep water. Winfield saw that Charguide, bishop, comforter, co-worker. lie was struggling and went to his 2. His duties are: To feed the flock, preach, teach, practice, visit the sick, be temperate, study, work, finally to bring him so near the shore visit his congregation, pray in the that he could stand with his head families, admonish, encourage, entreat, rebuke with all long suffering, be punctual, sing, be patient,

kind, endure unto the end.

6. In pastoral visiting, a pastor should spend: One-fourth his time, all he can, all that is necessary, visit each family three times a year, visit one but the sick. 7. A pastor should spend in social

other duties. II. What is the relation of church members to each other? 1. They are related: As brothers, us until we can rise above it by fair co-workers, as the hand and foot, members one of another, children of a common parent, in honor prefer-

tient and long-suffering.

5. The duties of church members

6. If a brother thinks he has been

piness, and prosperity. If the Sev- partment of the church.

Thomas Carindy, of Stokes, Logan | who are young men and women, to the crops in the field were destroyed | and wounded, but succeeded in mak-

If this persecution in a heathen

Drowned, in the river about one mile below Wellsville, N. Y., August 18th, 1878, in the 16th year of

and H. L. Babcock. The circumstances of his death, as near as we could learn them, are as follows: Charlie had a brother living at Wellsville, by the name of Freddie, whom he and a friend by the name of Winfield Smythe were visiting. Between 5 and 6 o'clock in the afternoon, Freddie went to milk the cow, which was in the pasture by the river. accompanied by his brother and friend. A proposition was made that they should go in and bathe. The New Orleans, Aug. 24th.—New

brothers could not swim, and before they were aware of it they were in rescue: Charlie seized him, but he freed himself from him and managed

tacked with the disease. The whole place is a veritable pit of death.

Bulldozing.-The New Orleans Southwestern Christian Advocate reports the following case of lawlessness, in its issue of August 22d: "Intelligence from Point Coupee parish is to the effect that on Wedesday night last, on the Botany

bulldozers,' whipped oneLevyAllain almost to death, seriously whipped William Abraham, shot Levi Sherman three times, and would have niured more had they not made their escape out of the way. All three of these colored men are reported to be confined to their beds from the injuries received. An indignation meeting of citizens and nerchants, it is said, was called to neet at New Texas Landing on others. Wednesday, 21st inst., for the purose of repudiating the conduct of he bulldozers. The persons whipped and shot were to make affidavits on Monday, 19th inst., and the sheriff

school, instruct the children at home, contribute liberally for its support, believe children are children, make the school attractive, love it, buy blackboards, etc.

3. The duties of church members, and the school attractive in the school attractive, love it, buy blackboards, etc.

3. The duties of church members, and duties of church members, and the school attractive in ports that four men left Indian Valley in ports t

bales. In 1859-60, the crop amounted to 4,861,000 bales; 1870-71, 4 437,000 bales; 1875-76, 4,632,000 bales; 1876-77, 4,474,000 bales. The body of Mr. J. Hall Whipple the only son of Bishop Whipple, th Episcopal Bishop of Minnesota, wa days ago. Restive of restraint, he terminated by suicide or violence.

and dysentery, during the tw months ending July 4th Governor Hartranft has appointe

Two hundred Chevenne Indian orisoners arrived at Camp Robinson

ship of Independence, in this county, at a depth of 442 feet. If it proves William Niblo, the founder and for a long time, owner of Niblo's

the 10th of August, 11,472,500; amount on hand 10,079,487. Thus appears that 1,393,013, have been placed in circulation, and vet we

Bessarabia. The Roumanian government is surprised at the sudden ness of the demand. In response to telegrams from the vellow fever cities, the Postmaster on Fourth-day, Sept. 25th, 1878. General states that the department will not disregard any reasonable President-D. E. Maxson, Plainfield, N. J. The attorney for the creditors of he Jay Cooks estate have filed a petition, alleging that the trustees

ber, owing to the prevalence of yel low fever. Collector Smith of New Orleans

ostponement of the surrender of

It is reported from Tiflis that pre again, and contributed \$40,000 to

The Consecration of Rev. John J.

EdwardOgden, Superintendent of he Custom House at Albany, N. Y., has been suspended from duty oy Acting Secretary of the Trearury Hawley, and ordered to turn over the records of his office to the master mechanic, who will for the pres-Eighteen armed men were sent from ent assume charge of the building

Burns.—John L. Walker, Orlando I Tilden. Belfast.—William Guilford, Charle

New Hudson,—Dexter Marsh, West Almond.—Marcus Hadsell, John Ives. TRIAL JURORS.

Birdsall.—John Connors, Orville But Burns .- Norton Whitney, William

neans are cordially invited to attend. Centreville.—Asa B. Mudge, Thomas Symes, John S. Sawyer.
Granger.—Samuel Kingsbury.
Hume.—Eugene Russell, Henry Dunning, Elijah Dunn, Joseph W. Ayer, Edson A. Hammond, Simon C. Vedder.
New Hudson.—J. L. Holden, Melvin Crabb, Edgar Eastwood, J. A. Gere.
Rushford.—C. K. B. Smith.
West Almond.—Fred Karr, Abijah Hinman. SABBATH-KEEPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the Ladies' Room out of Upper Farwell Hall. Entrance 148 Madison St.

DAY BAPTIST MEMORIAL FUND.-The freasurer of the Board is ready to receive principal or interest on notes or pledges oven for the benefit of the different Instilutions and Societies. Also, to receive new ubscriptions for the same. Please be prompt in paying, as the funds are needed. Any information cheerfully given.

CONSUMPTION CURED. -An old phys cian, retired from practice, having haplaced in his hands by an East India mis desire lectures upon the Sabbath docsionary the formula of a simple vegetable emedy, for the speedy and permanent cure for consumptio asthma, and all throat and lung affection also a positive and radical cure for nervou West Edmeston, Otsego Co., N. Y. having tested its wonderful curative powers make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe with full directions for preparing and us-ing, in German, French, or English. Sent

SPECIAL NOTICES.

at 7+ o'clock, by Rev. C. Bowley, followed by conference meeting, led by Rev. J. Summerbell; preaching Sabbath morning at 101 o'clock, by Rev. W. B. Gillette; preaching Sabbath evening, by Rev. Jared Will hold its Sixty-fourth Annual Se Kenyon; preaching First day morning, at 11 o'clock, by Rev. J. Summerbell. An

the amount of \$240,000.

The amount of \$240,000.

The amount of \$240,000.

Treasurer—E. R. Pope, Plainfield, N. J. MISSIONARY SOCIETY.

RDUCATION SOCIETY.

reasurer-Stephen Burdick, Leonards

in Andover, and by her pure and amiable life had endeared herself to a large circle SOUTH-EASTERN ASSOCIATION. Moderator-L. R. Swinney, Lost Creek on the occasion of her marriage. Recording Secretary-Edgar Davis, Lost Creek, W, Va. Assistant Recording Secretary-Festus P. The steamer China brings news of the death of the infant Prince Corresponding Scoretary—Moses H. Davis, Lost Creek, W. Va. with the Church at New Salem, Fifth-

> should we do to lead the rising generation N. J., and Dr. Henry W. Stillman, Rev L. C. Rogers, and Thomas L. Stillman, or Edgerton, Wis. Besides her own family n the way they should go?" Preston F. Randolph; on "What is Sabbath desccration " Jepthah F. Randolph. Moderator-L. E. Livermore, New Mar-

> Rogers, Westerly, R. I.
> rresponding Secretary—J. R.
> Rockville, R. I. Welton, Iowa, some six weeks since, with her daughter, Mrs. Amaranda Van Horn with whom she has lived since her hus-band's death, to visit another daughter, Fifth-day, June 5th, 1879. Introductory Mrs. Emily Terry, and her aged sister. Sermon, A. E. Main. Doctrinal Sermon Mrs. Rebecca Davis, and other relatives —"The Person and Work of the Holy Spirit"—L. E. Livermore. Essay—"What is the true basis, and the proper method is the true basis, and the proper method had visited all of her friends, when she of Scripture interpretation ?"-B. F. Rogness, died at her daughter's resident the triumph of the Christian faith. ers. Ethical Sermon-" The duties of church members to each other"-L. A.

Platts.

Recording Secretary—S. W. Maxson Adams Centre, N. Y.
Assistant Recording Secretary—F. F.
Williams, New London, N. Y.
Corresponding Secretary—A. B. Prentic Adams Centre, N. Y.
Treasurer—C. V. Hibbard, Brookfield, N. of seventeen years,in "MiddleIslandCreek Va., by Zebulon Maxson—a minister zeal ous for the truth; who preached in the neighborhood every two weeks at private

WESTERN ASSOCIATION. Moderator-A. H. Lewis, Alfred Centre,

Will hold its Forty-fourth Session with the Church at Richburgh, N. Y., on Fifthpreach the Introductory Sermon. Essayists-M. S. Wardner, on "The best means for bringing out young men for the gospel ninistry;" T. R. Williams, on "The doctrinal basis of denominational life and suc-

O. U. Whitford; "The Person of Christ,"

THE YEARLY MEETING of the Sev

nth-day Baptist churches of Iowa will

convene with the Church at Welton. com-

nencing on Sixth-day before the first Sab-

oath in September, 1878, at 21 o'clock P.

ЈАСОВ ВАВСОСК, Вес.

E. R. POPE. Treasures

T. R. WILLIAMS.

M. H. DAVIS, D. H. DAVIS,

MARRIED.

At the residence of the bride's parer

Andover, N. Y., Aug. 21st, 1878, 1 ev. N. V. Hull, Mr. OLIVER E. VARS,

Loofboro, in the 80th year of her age The deceased came here from her home in

was a woman of more than ordinary intel

ligence, and her rich experience in spir

a paper found in her trunk, and evidently prepared by herself about one year ago, we learn that she was baptized at the age

ship with some one of the Seventh-da Baptist churches, and was ever loyal an

evoted to the church with which she wa

identified. At her death, she was a mem

pastor, Eld. H. B. Lewis, which would

all having families of their own and a

C. N. MAXSON, L. R. SWINNEY,

SABBATH LECTURES.—The friends

of the Sabbath cause, in any locality, who

Plainfield, Union Co., N. J.

cordially invited to attend.

E. M. Dunn.

journey on in the way that she has gone, nearly all of whom watched over her bed-

side with pains-taking care, supplying every needed attention in order to make her last days as comfortable as possible. Three of her children reside here, five others came home about six weeks previ-Will hold its Thirty-third Anniversar with the Church at Farina, Ill., Fifth-day, June 26th, 1879. Preacher of Introducto

have faith to believe she is enjoying, and will infinitely more. "Blessed are the dead who die in the Lord." George Thorngate, H. F. Clarke, P. M. Freen, J. J. Babcock, Oscar Babcock, J. F. Hamilton, J. Kenyon, E. L. Maxson, G.

At Milton, Wis., July 29th, 1878, MARY, wife of Descon Jonathan Bond, aged 7

wife of Deacon Jonathan Bond, aged 7 years, 1 month, and 20 days. The decease

was a member of the Sevent

Rer, E. R. Clarke (agrees exactly), E. J. Sweet, J. J. Williams, F. B. Carpenter, H. R. Maxeon, B. L. Barber, M. W. Barber, E. S. Fuller, A. B. Crandall 2, E. C. Clarke, T. R. Reed, S. Burdick, G. R. Wheeler, G. B. Utter, E. M. Dunn, J. Clarke, H. W. Palmiter, O. E. Vars.

are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl-edged, should give us early notice of the omission. A. Kenyon, Nile, Mrs.P.Kenyon," Mary A. Strong, Belmont, A. K. Crandall, Portville,

John Barber. trine, are requested to make their wishes known to the Corresponding Secretary of Γ. S. Rogers, Brooklyn, 5 00 33 26 E. C. Clarke, Westerly, R. I., 2 00 34 43 the Tract Society. Address J. B. CLARKE. Ars.J.Millard.Walworth Wis.2 50 35 35 3. Thorngate, North Loup, Neb 100 34 39 Chamberlain Ann Arbor Mich 1 50 32 53 SEVENTH-DAY BAPTISTS IN HOR-FOR LESSON LEAVES.

THE QUARTERLY MEETING of the Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates Stannard's Corners, Scio, Friendship, Rich burgh, West Genesee, and Portville Churches will be held with the Church o BUTTER.—Receipts for the week were Portville, commencing Sixth-day evening, 29.605 packages, Exports, 13.217 packages. Sept. 6th. Preaching Sixth-day evening, Our market same as last week. Fine

office is expected. A full attendance is ing will be held with the Villa Ridge Church, Pulaski county, Illinois, commencing on Sixth-day before the fourth Sabbath in September, 1878, at 11 o'clock 153,500 boxes. Exports, 115,170 boxes. A. M., Rob't Lewis to preach the Intro-The advance noticed in our last was folductory discourse; W. F. Vancleve alterlowed by a firm market, and an advance R. LEWIS. Olerk.

> fine to fancy..... 81 @ 81 good to prime.... 7 @ 8 half skimmed.... 4 @ 6 Eggs sold Monday at 16 cents, and have

BEESWAY selling at 26 @ 27 cents for be fair demand for quarters for export at present low prices; fine cut and sliced are Westerly, R. I., and Miss ELLA G. LAN in very light demand. We quote: N. Y. State quarters, # 15.........21 @ 31

DIANOS.—RETAIL PRICE \$1,000 only \$275. Parlor Organs, price \$340 only \$95. Paper free. DAN-EL F. BEATTY, Washington, N. J. WHY GO WEST? - SEND

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Mr. H. R. Stevens: Dear Sir .- I have

A. B. DE FIEST, M. D.,

HENDERSON, Ky., Dec., 1877.

THOS. LYNE,

markable cures.

every child likes it.

Prepared by

low. It is a most excellent medicine.

Very respectfully yours,

nati. He is respected by all.

DELAWARE, O., Feb. 16, 1877.

The Bible Service.

Conducted by a Committee OF THE

AMERICAN SABBATH TRACT SOCIETY INTERNATIONAL LESSONS, 1878.

July 6. Birth of Christ the Lord. Luke 2: July 13. The Childhood of Jesus. Luke 2 July 20. Ministry of John the Baptist. Luke July 27. Jesus at Nazareth. Luke 4: 16-30.

THIRD QUARTER.

Aug. 3. The Draught of Fishes. Luke 5:1-11. Aug. 10. The Centurion's Faith. Luke 7: 1-10. Aug. 17. The Widow of Nain. Luke 7: 11-17. Aug. 24. The Friend of Sinners. Luke 7: Aug. 31: The Return of the Seventy. Luke

Sept. 7. The Good Samaritan. Luke 10:30-37, Sept. 14. Importunity in Prayer. Luke 11 Warning against Covetousne Luke 12: 13-23. Sept. 28. Review. Temperance Lesson.

XXXVI.-THE GOOD SAMARITAN. For Sabbath Day, September 7.

LUKE 19: 00-37.

30. And Jesus, inswering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed came where he was; and when he saw hin, he had coinpassion on him,

31. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow, when be departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again. I will repay thes. nost, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? 37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

TOPIC.-Christian beneficence. TOPICAL READINGS.

The loving neighbor. Luke 10: 25-37.
Faith without works dead. James 2: 14-28.
Beneficence and obedience. Eas. 58: 6-14.
Compassion and love. 1 John 3: 16-24.
God's favor to the merciful. Psalms 112: 1-10. Charity 1 Cor. 13: 1-13.
Blessings for the merciful. Matt. 25:

GOLDEN TEXT.—45 Thou shalt love hy neighbor as thyself.39—Gal. 5: 14. CENTRAL TRUTH .- Doing good as we have

Time.—A. D. 29. PLACE.—Probably near Jerusalem.
BULERS.—Tiberius Casar, emperor of Rome

Miscellaneous.

A MOTHER'S CARES.

do not think that I could bear

My daily weight of woman's care,

That Jesus seemeth ever near, Unseen, but whispering in my ear

Some tender word of love or cheer,

There are so many trivial cares

To fill my soul with bliss!

That no one knows, and no one shares,

The failure of some household scheme,

The ending of some pleasant dream, Deep hidden in my breast,

Too small for me to tell

Things e'en my husband can not see,

Nor his dear love uplift from me-

Each hour's unnamed perplexity

The weariness of children's noise

That turneth duties into joys, And giveth inner rest.

I do not need to say one word, He knows that thought my

· And by divine caress my Lord

In speechless ecstacy! Until it seemeth all in vain,

And then, upon his loving breast, My weary head is laid at rest.

That care, fatigue, or mortal pain,

Should hope to drive me forth again From such felicity!

WHAT A BRAVE WOMAN DID.

It was a wild November night.

The wind howled among the naked

furiously, shricked and bellowed

Hardy's house was situated within

half a mile of the Canadian shore of

Lake Erie. All about it gave proof

of thrift and comfort. Within, the

snug parlor was warm with a glow-

ing coal fire, for there were guests

in the house. A preacher, traveling

with his wife, had asked shelter

from the storm, and had been re-

ceived in a manner which proved

the family had learned to "show

toward a dim light in the distance.

He opened the door, and listened to

the roar of the breakers on the shore.

"That is out of the question, sir.

nobody knows what shipwreck

"John," said his wife, softly,

ought: It seems to me every one

wonderful manner you were deliv-

"You know, sir," said John, ad-

water," said the preacher.

a night is on the water."

means till he has tried it."

The yearning for that subtle poise,

These secret things, however small

Are known to Jesus, each and all,
And this thought brings me peace

If it were not for this:

Pontius Pilate, procurator or governor of Ju-

I. Among thieves. v. 30. II. Priest and Levite. v. 31, 32.
III. The Samaritan. v. 33-37. QUESTIONS. What question had a certain lawyer aske

helpful friend. The Samaritan was such

EXPLANATIONS.

Jesus in answer to a certain lawver

passed by on the other side. Cold, selfish

He gave himself. He pledges eternal life.

'He loved me and gave himself for me.

Who can be unmoved by such true pity?

See verses 25-29. Stripped .

n verse 25? What in verse 29? I. v. 30. In answering this last, where di lesus say a certain man went? What belel him by the way? How far from Jerusalein to Jericho? What is said of this way in the and heartlessly indifferent to another's notes? Where in the Bible is Jericho first Icho? Josh. 5: 13. II. v. 31, 32. Who first saw the wounded

nan? What is a priest? Who next saw him? What did these men do for the unfortunate man? III. v. 33-37. Who next came that way? To what nation did the priest and Levite belong? How did the Jews feel toward the Samaritans John 4: 9. What did the Samaritan do for the man! Why pour oil and wine into the tarrying all night with him, what further did he do? How much, in American mon-A certain man went down from Jerusalem to Jericho. v. ey, were these two pence? (About 27 cents. Barnes says this sum then and there would

robably purchase ten times as much as with us.) What is it to be a neighbor? (A ready,

Fell among thieves.

"If grape gatherers come to thee, would wounded . . ! half dead. v. 30. they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough." Jer. 49: 9.
"The thief cometh not, but for to steal, From Jerusalem to Jericho is about eighteen miles. The way ran through gloomy defiles, the haunt of thieves and obbers. The lawyer could at once see the force of the parable. The unfor have it more abundantly." John 10: 10 tunate man was not necessarily intended to represent a Jew, but any one in want. fold, but climbeth up some other way, th The priest. v. 31. The teacher and

> There came down a certain priest that way. v. 31. "The sons of Amram; Aaron and Mo ses: and Aaron was separated, that h

time, yet his humane heart could not sup- 23: 13. press its generous sympathy. When he "Mischief shall come upon mischief saw him, he had compassion. He went to shall be upon rumor; then shall they seek a vision of the prophet: him, bound up his wounds. He did the but the law shall perish from the priest, very things needed, and at cost. No and counsel from the ancients." Ezek

his coming necessities. Now, who is the neighbor? Go, and do thou likewise. v. 37. Jesus has done more than hyself: I am the Lord." Lev. 19: 18. the Samaritan. He saw us all wounded Passed by on the other side. by sin, not half-dead, but dead, in tres-"My lovers and my friends stand aloc oasses. He had compassion. He came.

Likewise a Levite. . . passed by on the other side. v. 32. "If any man have not the spirit of Christ "For by the last words of David the

we hoped, though it was late in the season, to make the run across in safety. We had not been out many hours when the wind rose to a tempest, and the rain began to fall in sheets. Colder and colder it grew every minute, and the ice began to to fury, and wringing and shaking of black pepper, half a teaspoonful gather, loading deck and rigging. the spars that supported us, as if de of cayenne pepper, and two green Fiercer and fiercer blew the wind. termined on our destruction. Still peppers cut fine. Put your spices The tops of the waves were sheared | we saw that woman walking back | clean off as if cut by a scythe, and and forth on the beach, following and then put in your tomatoes and the spoon drift came like showers of the waves as they receded with the let them boil five or ten minutes. needles into our faces, blinding our outgoing tide, and waving her eyes and obscuring everything." hands to us. She just kept life in

said the preacher's wife. Spoon drift is the frozen spray, ma'am, and a most uncomfortable thing it is when it darkens the air about you, and its stinging points are forced into your flesh by a wind cleared, and, the water calmed. that is driving it seventy miles an "Well, the night came on, and us, and drawing them back. Then the liquor; boil up once and pour we were driven helpless before the we knew there was no help to be ex- into a mold. This is very nice for wind. God pity those on the water pected except what she could give, tea or evening company, when cut

breaking yonder, I feel the horror of swim to her. "Captain Hackett said to me, 'It those dark, terrible hours creeping over me again. Do you see the is our last chance, men. I will try light yonder? That is on the lower first.' end of Long Point Island. We saw t, and knew our only chance was to keep clear of the reefs around the heaven; I saw his lips move, and sland. But what could we do? Man is a creature very proud of his to God. Then he dropped into the it away. Then cover the cucumbers strength and skill, but there are waves, and struck out with all the times when God makes him feel how strength he had for the shore.

weak and helpless he is. That chooner was pitched about, rolled into the troughs, and tossed to the in the water. He had almost reached and are always ready for use. Cider crests of the waves as if she had her, when the undertow swept him down the chimneys, and drove the fast-falling rain into icy spray. John been a feather. The deck was slipback. She sprang forward, and pery as glass, the ropes and sails caught hold of him. We held our were stiff as iron, and we could no breath while the struggle lasted more guide her, than that baby We thought they were both lost, About midnight she struck on the Captain ashore, and dragged him outer bar yonder. There was the horrid grate, the thud, thud, as the she rubbed him, and poured hot tea waves beat her against the merciless into his mouth, and when he had rerock, and then the rush of water into the hold and we went down where

hospitality without grudging." But | ging and lashed ourselves to the icy the master of the house was ill at Mr. Hardy paused, rose up, and ease. He walked the floor restlessopening the door listened to the roar ly. He-peered out at the windows

there was just depth to cover the

"A dreadful night on land and night there was no abatement. Ev-"You speak the truth, sir," replied with cold, drenched and scourged John Hardy, "but I take it you by the pitiless tempest, we waited through those awful hours of dark- me, and just as my strength gave know very little how dreadful such ness and misery. Don't think you f" True, I have no personal experican imagine it, sir. I can not tell grant you never may. You may imagine a good deal, but "At last the day dawned, the wind

abated, and the rain ceased falling, but the daylight brought us little relief. We could see, however, tell our friends of that awful night | where we were, and, though we saw of which you are thinking. You do | no possibility of escape, there was not tell the story as often as you something consoling in the sight of land, from which we were separated | we had been thawed out at the fire, hould hear it, and know in what a only by a few yards of that stormy water. It was Long Point Island. I asked the Captain if it was inhabited. He replied, that except the dressing the preacher, "there are light-house keeper, who was miles many things that we, old sailors, away, he did not know that there like to talk about. I believe we are | was any one on it. Though the wind | woman, and how came it that she famous for long yarns, and we do had abated, the lake was no less not always get credit for the truth | terrific. How the waves dashed if we tell it. But when a man has over those rocks! How the water owed their lives was Abigail Beckfought with death for hours, and foamed and swirled, and seemed to er. You never heard of her, I sup snatched his life, by a hair's breadth, out of his grasp, he does not talk much about it. He does not tell beast, and I was thinking the best able than hers. She was not living awakes, as he thinks, from childhood; bound me to the spar, and end my

such experience in the streets, and thing to do was to cut the cord that shops, to men and boys who laugh insupportable suffering by dropping into its open jaws. Then I heard a and jeer at him. I will try to tell you, because I feel to-night as David did when he said, 'Draw near, shout from the captain, and looked all ve that fear the Lord, and I will toward the shore. A black smoke tell you what he has done for my was floating upon the heavy air. My heart seemed to stand still for a "It was in November, 1854, that I shipped on the schooner Conduct appeared, it gave a great throb that almost choked me. Brighter and or, owned by John McLeod, of Amherstberg. She lay at the mouth of warmer it blazed, and we could see the Detroit river, heavily laden with a tall woman walking before it. I grain, bound for Port Dalhousie at | do not suppose you can tell how that | the mouth of the Welland Canal. fire warmed us, but it did. We were linked with Grace Darling and Ida She was commanded by Captain discovered—there was at least one Lewis, and remembered so long as Hackett, a Scotchman by birth, an human creature watching us with men admire that generous heroism Granary burying ground, on Tre

and we were a crew of six sailors.

"It was a warm, misty morning star.

"It was a warm, misty morning tave dus, when we left the harbor favored us, when we left the harbor and pushed out into the Lake, and pushed ou

he is none of his." What did David say about offerings? 2 Sam. 23: 24. Reader, have you such love as Jesus demonstrated LESSON THOUGHTS.

1. Defiles as dark and dangerous as on the road to Jericho, may be just before us 23: 27, 28. n the journey of life. 2. The hiding-places of sin are full of ruelty, and they are robbed and wounded who pass within its power. 3. Men may be very zealous for creed,

4. Not he who wears the garb and ac cepts the traditions of religion is its best representative, but he who, in the exhibi tion of its spirit, shall rescue and save his bruised and perishing fellow-man. 5. The compassionate deed of a stranger commends itself to our better conscious

ness, and bids us go and do likewise. BIBLE ILLUSTRATIONS.

" Now Jericho was straitly shut up, be cause of the children of Israel: none wen out, and none came in. And the Lord said nong enemies.) See Christ's rule, Matt. 5: 44. hand Jericho, and the king thereof, and the mighty men of valor." Josh. 6: 1, 2. "By faith the walls of Jericho fell While on his journey through Samaria down, after they were compassed about seven days." Heb. 11: 30. o Jerusalem, this lesson was spoken by

and to kill, and to destroy: I am come that they might have life, and that they might "Verily, verily, I say unto you, He that entereth not by the door into the sheep same is a thief and a robber." John 10: 1

retended model of piety. Levite. v. 32. Another official in religious sanctity. Each indifference could hardly be drawn in leeper colors. They left him to perish. should sanctify the most holy things, h Samaritan (despised by the Jews) and his sons for ever, to burn incense be could in his journey illy spare the lore the Lord, to minister and could in his name forever." 1 Chron. fore the Lord, to minister unto him, and

half-way relief. He gives his pledge for 7: 26. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as

from my sore; and my kinsmen stand afar

Squalls of snow and rain, would hands to us. She just kept life in "Pray, sir, what is spoon-drift?" us. We determined not to die as chickens and boil in water, only

long as we could see her. But the enough to cover, until tender. The We could not live through another night, we knew that. Well, a little less than a quart, with butbefore sunset, the sky suddenly ter, pepper, sait, and the juice of a cleared, and the water calmed lemon, if liked. Dissolve one fourth Then we saw that woman wade into the surf, stretching out her hands to us, and drawing them back. Then box of gelatine in a little warm water, and add with the chicken to the liquor; boil up once and pour 529 Seventh St., Washington, D. C. to night, in deadly peril as we were then. While I hear the waves ourselves into the water and try to and that she wanted us to throw into thin slices. A very sharp knife,

> "With some difficulty he got his overcoat off. He looked toward knew he was commending his soul

> "That woman came forward to meet him till she stood breast deep but she came up, and dragged the over the sand up to her fire. Then

vived a little she made him eat some "When she had made sure of the hull We all sprung into the rig- Captain, she waded into the water again, and beckoned for another, and I dropped in. When I let go that spar, I expected to go to the that I said to myself it was impos-Returning to his seat, he said, "I sible I could swim; but when I think the storm is abating, but that struck the water strength was given me for the struggle. Captain Hack and see a woman risking her life

for us, so he dashed in to try to help out, he caught me, but he was exsaving him twice.

"Well, sir, to make a long story short, I will just say, the other five men got ashore as we had, and when and revived with hot tea and soup of which she had a plenty, our preserver led us to her cottage which was not far from the shore." "A most wonderful story," said

was living there alone?" "This woman to whom seven men there alone. She had a room full of children whom she had left to themselves all day, and who hailed her return with shouts of delight. Her husband was absent on the Canada shore. She had discovered us in the morning. There was not a man on the island. I have told you this minute, and then, as a small flame story that you might hear and remember her name. The brave, strong, gene ous Abigail Becker, God bless her!"

"Amen," said the preacher; "the name of Abigail Becker should be

Levites were numbered from twenty years old and above: because their office was to of the house of the Lord, in the courts and in the chambers, and in the purifying "To him that is afflicted pity should b

shewed from his friend; but he forsaketh the fear of the Almighty." Job 6: 14. A certain Samaritan . . . had "Then saith the woman of Samaria unt him, How is it that thou, being a Jew, ask-est drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." John 4: 9. "And when she had opened it, she saw the child: and, behold, the babe wept. And

no relief, growing worse from day to day. I suffered terribly; I could not rest day or night; I was so reduced my friends thought I would never recover; I con-sulted a doctor at Columbus. I followed his advice: it did no good. I can truly say I was discouraged. At this time I was she had compassion on him, and said, This is one of the Hebrews' children." Ex. 2: 6
"Finally, be ye all of one mind, having from all impurities, curing Humors, Ulcors, &c. I said to my family, I will try some of the Vegetine. Before I had used the first bottle I began to feel better. I made up my mind I had got the right medicine at last. I could now sleep well nights. I continued taking the Vegetine. compassion one of another; love as breth ren, be pitiful, be courteous." 1 Pet. 3: 8 Bound up his wounds. v. 34.

"He healeth the broken in heart, and bindeth up their wounds." Psa. 147: 3 "For I will restore health unto thee and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, sayiny, This is Zion, whom no man seeketh after." Jer. 30: 17.

Take care of him: . . . I

repay thee. v. 85. "Then said he also to him that bad him, When thou makest a dinner or a sup per, call not thy friends, nor thy brethren neither thy kinsmen, nor thy rich neigh bors; lest they also bid thee again, and ecompense be made thee. But when thou makest a feast call the poor, the maimed the lame, the blind; and thou shalt be blessed; for they can not recompen thee: for thou shalt be recompensed a 12-14.
"Put that on mine account. I Pau

salt rheum, ring worm, boils, carbuncles sores, ulcers, and pimples. In this condi have written it with mine own hand, will repay it." Philemon 18, 19. tion of the blood try the VEGETINE, an cure these affections. As a blood purifier "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, tha ye have in heaven a better and an endur ng substance." Hel. 10: 34.

Which now of these. . . . was "Love worketh no ill to his neighbor therefore love is the fulfilling of the law. Rom. 13: 10.

He that showed mercy. v. 37. "He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Hos. 6: 6.

Go, and do thou likewise.

"He hath shewed thee, O man, what i good, and what doth the Lord require of thee but to do justly, and to love mercy, anc to walk humbly with thy God?" Mi-

hypocrites! for ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the othe Matt. 23: 23.

then a layer of salt, tie them up where who would soon appear, and then a layer of salt, tie them up and like it better than any medicine I try to throw us a rope—we knew that and let them drain over night, then have used for purifying the blood. One no boat could reach us, however well to one gallon of tomatoes take two bottle of Vegetine accomplished more good than all other medicines I have taken. manned-but we watched in vain. quarts of strong vinegar, a tablespoonful each of cinnamon, allsnice. sweep over us, lashing the water in- cloves, and mustard, a teaspoonful of cayenne pepper, and two green into the vinegar, and let it get hot

> JELLIED CHICKEN.-Cut up two remove skin and bones, and season the liquor, of which there would be however, must be used in cutting,

or the slices will break into separate CUCUMBER PICKLES.-Pick and wash the cucambers and put them while fresh in good vinegar, and let them stand three or four weeks; wash the cucambers and put them them stand three or four weeks; taining to Inventions or Patents. We pour off the vinegar then and throw also procure Patents in Canada and other with fresh vinegar, and cover them over the top with several layers of horse-radish leaves. These pickles will keep hard and nice all winter,

ODDS AND ENDS.

vinegar is the best to use.

Some enterprising reporter wantat Booth's Theater, on Decoration Day. This is his reply: "You request me to send you my prayer, made on Decoration Day evening If you will send me the oriole that whistled from the tops of my trees, last June, or the irridescent globes that came in by millions on the last yesterday, or a segment of the rainbow of last week, or the perfume of bottom. I was so weak and stiff the first violet that blossomed last May, I will also send you the prayer that rose to my lips with the occasion, and left me forever. I hope it went heavenward and was registered; in which case the only record

will be found in heaven. Cotton Mather used to say there explicit instructions where assignments was a gentleman mentioned in the nineteenth chapter of Acts, to whom hausted, and without that woman's he was more deeply indebted than ence, yet I think I can imagine its you anything about it. You would help we should have perished almost any other person. And that have to be there to know, and God there together. Why, sir, it seems was the town clerk of Ephesus, whose to me she had the strength and counsel was to do nothing rashly. courage of seven men. She just Upon any proposal of consequence, dragged us both out, scolding the it was usual for him to say: "Let captain for giving her the trouble of us first consult with the town clerk of Ephesus." What mischief, trouble, and sorrow would be avoided in the world, were the people more in

the habit of consulting this gentle-A new bed of seed ovsters has been discovered between Greenwich and Bridgeport, in Connecticut. It lies directly on the steamboat course, and the foundation seems to be on the preacher, "but who was this the dumping ground of the Sound steamers, the coarse ashes forming a suitable ground for the attachment of the spawn. The bed is said to be

two miles long. This world is a dream within dream; and, as we grow older, each step is an awakening. The youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary; and the old man looks on manhood as a fe-else. Capital not required; we will start verish dream. Death the last sleep? No! it is the last and final awaken-

Prosperity has this property, it Address TRUE & CO., Augusta, Maine. puffs up narrow souls, makes them imagine themselves high and mighty, and look down upon the world with contempt; but a truly noble and resolved spirit appears greatest in distress, and then becomes more bright and conspicuous. John Hancock's grave in the Old

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STATIONS. No. 8 No. 12* No. 4* No. *Leave* Dunkirk Little Valley 9.12A 10.01 10.33 Salamanca 8.56 " 4.30 ° 9.53 " 5.20 ° Leave Hornellsville 11.05Am 6.35Pm 12.35Am 1.50Pm 1.07PM 8.47 " 2.30 " 2.54 " 10.53 " 4.85 " 7.15 " 3.38AM 9.15 "

New York 10.25pm 7.25am 12.25pm

ADDITIONAL LOCAL TRAINS EASTWARD 5.25 A.M., except Sundays, from Dur kirk, stopping at Sheriden 5.47, Forest ville 6.08, Smith's Mills 6.30, Perrysbury 7.10. Dayton 7.37, Cattaraugus 8.37, Littl Valley 9.20, Salamanca 10.27, Great Valley 9.20, Salamanca 10.27, Great Valley 10.44, Carrollton 11.25, Vandalia 11.43 A. M., Allegany 12.10, Olean 12.45, Hinsdale 1.35, Cuba 2.25, Friendship 3.35, Belvidere 4.15, Phillipsville 4.40, Scio 5.20, Wellsville 5.57, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 835 P.M.
623 A.M., daily, from Friendship, stop at Belvidere 6.44, Phillipsville 7.00, Scio 7.20, and arrives at Wellsville 7.55 A. M.

9,10 A. M., daily, from Dunkirk, stopping at Sheriden 9.24, Forestville 9.33, Smith's Mills 9.45, Perrysburg 10.05, Dayton 10.17, Cattaraugus 10.45, Little Valley 11.05, Salamanca 11.45, Great Valley 11.52 . M., Carroliton 12.10, Vandalia 12.27, Alle gany 12.49, Olean 1.05, Hinsdale 1.30, Cuba 2.22, Friendship 3.00, Belvidere 3.21, Phillipsville 3.35, Scio 3.52, Wellsville 4.10 Andover 4.45, Alfred 5.19, Almond 5.39 arriving at Hornellsville at 5.55 P. M.
5.45 P. M., daily, from Salamanca, stop ping at all stations, arriving at Hornell ville at 12.15 A. M. 915 P. M., daily, from Dunkirk, stop

ton 10.28, Cattaraugus 11.00, Little Valle 11.24, and arriving at Salamanca at 11.50 605 P. M., daily, from Dunkirk, stop at all stations, arriving at Carrollton 5|40 P. M., except Sundays, from Car

ping at Sheriden 9.31, Forestville 9.42 Smith's Mills 9.50, Perrysburg 10.18, Day

rollton, stops at Vandalia 5.52, Allegany 6.06, Olean 6.15. WESTWARD.				
	WEST	WARD	· · _	
STATIONS.	No.3*	No. 9‡	No. 29	No. 1
Leave New York Port Jervis	7.00PM 10.55 **		7.00РМ	9.00AM 12.13PM
Hornellsville	8.15AM	12.20 PM	12.50гм	8.55PM
Alfred Andover Wellsville Cuba Olean Great Valley Arrive at Salamanca	9.17AM 10.17 " 10.40 "	12.45 PM 1.05 " 1.24 " 2.29 " 2.50 " 3.38 " 3.42 "	2.15PM 3.40 4 4.40 4 5.40.4	
Cleveland	7.05PM			.,
Cincinnati	6.00AM			
Leave Little Valley Arrive at Dunkirk	11.57AM 1.30PM		6.13 PM 8.15 "	12.22AM 2.20 "
ADDITIONAL 530 A. M. nellsville, st	, except topping	Sunda at Alr	ys, from	m Hor-

Scio 8.30, Phillipsville 8.55, Belvidere 9.45 Friendship 10.10, Cuba 11.17, Hinsdale 11.55 dalia 1.25, Carrollton 2.35, Great Valley 2.50, Salamanca 4.10, Little Valley 5.00 Settaraugus 5.52, Dayton 7.03, Perrysburg 7.19, Smith's Mills 7.55, Forestville 8.17 Sheriden 8.37, and arriving at Dunkirk a

7.02 A. M., from Carrollton, stops at all stations, arriving at Dunkirk 9.05 A. M. 8.42 A. M., except Sundays, from Olean, stopping at Allegany 8.49, Vandalia 9.01, arriving at Carrollton 9.10 A. M.
400 P. M., daily, from Hornellsville, rives at Wellsville 11.50 P. M. Sunday Train 1 will run between Sala-

manca and Dunkirk. Daily between Port Jervin and Dun-

BRADFORD BRANCH. WESTWARD 10.15 11.30 4.54 1.00 9.00 11.17 Alton
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EASTWARD. STATIONS Leave 2.00 4.05 A.M. A.M. 8.00 6.20 6.25 2.20 4.15 6.20 8.05 6.28 6.35 2.25 4.52 6.20 8.13 6.31 6.50 2.32 4.59 8.21 6.39 7.05 2.39 5.07 6.47

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In a prayer of trust to Thee!
Still the longing and the doubt
Which do now abide in me. Which do now ablie in inc.
Weak my strongest efforts are,
Vainly seek I for the light That for me doth shine afar.

Guide me in the path of righ

The Sabbath Becon

Guide me, Father, lest I stray Far from thoughts of heaven Keep me in the narrow way.

Howe er rough that way may.
What care I though feet may h
If at last I gain the light.
Unto which the path doth lead? Guideme in the path of righ Father, ever be my gnide!
Then whate er my trouble l
Prince I still with me abide,
Clerk I my way will see.

Be Thou as the cloud by day.

As the flaming fire by night, Ever pointing out the way Of the Christian's path of right Father, how my spirit thrills
As I speak Thy hallowed nan
I can bear the myriad ills That beset my earthly frame I can put the tempter's wiles And his every snare to flight, Quiding me in paths of right. IF I WERE A YOUNG MINIS

BY AN OLD ONE.

I can not, indeed, tell w

should do, and avoid doing

with mylpresent views, I should

to pay altention to certain t not perhaps always duly thou a proper regard to which migh to a minister's usefulness. things referred to relate to th ices of public worship. Will my respected younger ren receive these hints from or would not set himself up to a to them, but who would thin self happy to be helpful to them? I hope these though penned for Jesus' sake, to assi of his believed ministers wh need the bints, and for the wool the church "which he hat chased with his own blood." In the public prayer, I wou wish to mention the name abundantly and needlessly in few sentences, perhaps in seve cessive entences. Why not? E though I might have truly re tial feelings, such free and fr use of the "Reverend Name? seem flippant and unmindful great Tresence to some; it and probably would, disturb votions of some devout Chr it might initiate some young tians into the same habit. pastor is apt to be imitate errors; and it might confirm sinners in their profaneness.

Neither in the sermon nor

ing for the press, would I

use expressions which, to

least, border upon irrevere to do so would diminish m influence. When some preacher exclaims, "Good G give emphasis to a remark, careless hearers nicely disc between his uttering the tion in the pulpit, and a gogue's use of it in a " speech, or their own use of in anger or mirth? Is it w Christian in a speech or in c tion, to use the expression save the mark," especially in I have read, within a few d have just read again, in a religious newspaper, in an a minister, the following: meetings, camp meetings, Lord knows how many n sides innumerable smaller affairs." The italics are would wish to avoid such sions. Excessive reverence means the order of the da fore should a minister be lously reverent. In reading the hymns, not designate them thus, nine," instead of ninth; Scripture text thus, "J eight." Why not? Becar an off-hand affectedly ind

look, and seems a curt couth way of handling suc unfavorable to the best im · I would not read three ve then ask the choir to comme the fourth, just where I Why not? that all the congregation know what is to be sung pression for good being, in evidently greater. Some no book, or whose eyes might recall the hymn, or be sung, were it distin and to they might join/in; ice of song;" for choire ways, in singing, pronounc glish language distinctly. sirable that the people sho God even if some choirs si ishly wish to monopolize al ing. The proper feading to lie sung may prove a fix the thought permane hearer's mind. That rich Watts, "Not all the blood etc. I heard read, perhaps ago, in a style of apprec fitness which I may never associate with it. Sund hymns, read with suital and expression, may, thro apply the truth of a sern

> makes an immense differe er they are read well, not all good ministers, say, read the Word of lic as well as they might I would desire, and a pretty near my text if and not suffer the ser proach closely to a A far into metaphysics, or in hair-splitting distinc most of the audience in stand nor care a fig al peetic flights, nor in ex painting of natural ac having a definite obje mon, I would keep it d fore my own mind and the people. I would n

sermon itself lacked the

and more than supply th

If I were to begin aga

wish to learn to read the

in the Best possible m

prevent it, suffer the her a considerable part of to wonder what I wa and when and how I land them. No atte should be permitted cerning my aim. I preach so that common tell afterward what preaching about. Al once asked, on returni ing, what was the st minister's sermon, re ibn." As some present inquired doesn't he upon religion, she and didn't very often: I nect, one might well ended a postles, One heads, preserve the lift I were a you