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The Sabbath Recorder.

FORWARD.

shall this life of mine be wasted? Shall this vineyard lie untilled?

Shall true joy pass by untasted, And this soul remain unfilled?

shall the God-given hours be scattered

of feel it wakes for me?

Each glad morning brightly breaking, And I not feel it breaks for me?

Like the leaves upon the plain? Shall the blossons die unwatered By the drops of heavenly rain?

Shall I sees each fair sun waking,

Shall Pare the roses blowing.

Laring others on the way.

shall I hear the free bird singing

Far aloft its glad flight winning

And not seek to soar as high?

On the things that fade and die

Shall it court the hollow pleasures

stall these lips of mine be idle

Shall I open them in vain?

Their frivolities restrain?

Or, no longer turned afar,

Fix a firmer gaze and fonder

No. I was not born to trifle

Life away in dreams or sin!

Longings such as these within

Swiftly moving, upward, onward,

Let my soul in faith be borne;

Calmly gazing, skyward, sunward, let my eye unshrinking turn!

Sets the fettered spirit free,

Then no longer idly dreaming

Shall I fling my years away;

But, each precious hour redeeming, Wait for the eternity.

ABOUT OREEDS AND THEIR USES

BY DANIEL CURRY, D. P.

long to former times. The newest

of them, the Westminster Confes-

sion, is more than two hundred years

old, and it was, when formed,

rather a re embodiment of old and

raditional opinions than a new sys-

tem of religious belief. The Refor-

mation called for new formularies of

Christian doctrine, properly to set

forth the positive side of Protestant-

ism, of which the most considerable

at least historically, were the Augs-

burg Confession and the Anglican

"Articles." The divergencies be

tween the Lutheran and the Re

formed churches led to more defi

inte statements of certain points of

doctrine, especially on the part of

the Reformed or Calvinistic church

s, of which the Heidelberg Cate-

chism is an eminent example and

Udvin's Institutes an elaborate ex-

position and defense. The Arminian

ontroversy was the occasion of a

further definition of the then pre-

vailing opinions, especially of the

churches of Holland, made by the

Sand of Dort, but of a decidedly

artism and one-sided character.

The Westminster Confession was

designed to serve as a doctrinal

basis for the national churches of

Engladd and Scotland, which

burches, the framers of that instru-

ment assumed, were to be wholly

and for ever Calvinistic in doctrine

It is perhaps not at all strange

that during the hundred years of

idigious laxity and theological in-

difference that followed the restora-

tion of the monarchy in Great

Britain there should have been no

active movement toward a better

statement of the beliefs of British

Protestantism; but that during the

intensified religious activities noth-

ing of the kind should have been at-

tempted is certainly remarkable.

The creeds of the Protestant

churches were, not a few of them,

prepared of set purpose to antago-

and taught by other Protestants;

and yet, while these antagonistic

sects have lived on side by side,

each holding to its own historical

creed and traditional faith, they

have steadily approximated each

other, until there is a substantial

agreement among them on all im-

portant points, and any existing di-

risions of religious opinions are no

the case, even among our most in-

not including professional theologi-

ans—that the creeds and confessions

age of those who should have been

ent of those that have come down to

resies; but have very largely thrown

Nor could it be otherwise. Creeds

have no authority in themselves,

and they can bind men's opinions

only as they are accepted as correct

statements of somebody's opinions

that they are bound to respect.

Religious credenda must rest upon

authority-either that of ecclesiasti-

off their authority.

nize certain opinions that were held

and Presbyterian in polity.

The creeds of Christendom all t

Where the Cross God's love revealing

There, my soul, thy rest shall be

No. I must not, dare not stifle

Shall I not with God's own bridle

Shall these eyes of mine still wander-

on the bright and morning Star?

shall these feet of mine, delaying,

Braving snares, and madly straying

On the world's bewitching ground?

still in ways of sin be found

Of bewildering vanity?

in the Summer's stainless sky,

lay fragiance round me throwing,

Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

IN HEAVEN.

broken harmony of social inter-

course. Above all, we shall see God

concerning that Jerusalem the Gold-

en, whose walls are like unto pre-

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

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 12, 1878.

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ions and interpretations. Such our numerous Calvinstic churches, as | things." summaries always need to be that which they believe and will interpreted by the help of all teach; and yet it may be said, the conditions and circumstances without any breach of charity, that that may enter into their expo they do not teach it, and, because sition; and, as Protestants have they are honest men, we must conno final arbiter of opinions, and no clude that they do not believe it expected to agree at every point, so they stand committed; to which precise agreement is not to be ex- their ecclesiastical position is a per-And yet, because of the petually renewed subscription and earned thought that in process of upon which their churches are built. ime becomes accumulated around the formula of faith of a great and fectually drifted away from the intelligent Christian body, the chief forms and details of dectrine as they points of such a system become at appeared during the first half of the

ength clearly determined and firm- | period since the Reformation. These y established. Words and phrases forms are now absolute and out of have their historical meanings. which are at once easy to be under of the age. Is it not time they stood and incapable of perversion; should be laid aside, or exchanged and, therefore, to all who will thoroughly study these can not fail ent wants of a living church? An honest, open-handed revision of to come at the real and proper in tent of the subject in hand. It is these ancient symbols-or, rather, not at all a difficult matter, in this the construction of others, briefer, wise, to determine what is the true simpler, and more general-is purport and intent of any and each among the not distant duties of existence of a heavenly rest. f the well-known symbols of Protthose who now bear them.—Indeestantism; though probably in near- pendent. ly every case those who nominally eccept these as their creeds would disavow much that they were deigned to teach.

It is sometimes said that every preacher or public teacher of theoloy must have two creeds-an esoteic and an exoteric; the former for is study and for the ecclesiastical Such expressions as "a city with council, and the latter for his pulpit foundations," a "building" or struct and pastoral teachings. And that ure of God, and a "habitation," all saving is much more than a sarcasm: though we by no means concede its ecessity nor justify it as a fact. and yet nearly every minister of the a rest that remaineth for the people gospel is confronted with these two of God. No sin can penetrate it, acts: 1. That he has, either openy or by implication, given his assent to certain statements of docrine and pledged himself to inculate them in good faith, and because e believes them to be the truth of God. 2. He is sensible that the are known. Companionship with vmbols of his church only in part oincide with his own intelligent onvictions. What, then, is he to lo? He must belong to some deomination, for without Christian organism the church would be but a ope of sand, and the individual Christian, whether minister or layman, as the sand driven by the wind; and the existence of a properly organized and individualized Christian body, such as shall have life in itself and shall be a conserva-

soul.

tor of life for all its members, must also have a somewhat comprehensive and a generally recognized and through all his days bear his denominational creed as a yoke; that he should find himself compelled to use words and phrases for which he has certain private interpretations that cific utterances by such a one, a served. The same living organism, minister's position, as a member of the same characteristics which made a denomination with a definite and the patriarch Abraham a different well known creed, is a perpetual in- man from everybody else in Chaldea dorsement of that creed, in all its will make Abraham a different persalient and distinctive elements, so son from any one else in heaven. form of falsehood. And yet he abled his neighbors in "Ur" to recmust have his religious home and family, of which a creed is a neces- him into the eternal world also such sary piece of furniture. This is, indeed, putting the case rather severey, but not untruthfully. There are ust such cases all around us, and it asaw Lazarus in Abraham's bosom." may be feared they are more nu. He also declared that the righteous merous than most of us are ready to will yet sit down with Abraham, believe. And, among the evils that Isaac, and Jacob, in that celestial grow out of these things, not the kingdom. It is preposterous to imleast is the habit of the suppression agine that these three persons are of free thought, and a dread to inquire, lest the belief that one would

cherish should prove to be an error. matter what change death and the The evils of which we have thus resurrection may produce on the written, we incline to believe, are forms or organisms known as Abraal lines. It has, indeed, come to be much more severely felt in the Callham, Isaac, and Jacob. The body vinistic than in the non-Calvinistic here changes by chemical processes, telligent churchmembers-perhans churches, because the creeds of the so that there are entirely new partiformer have generally fuller and cles in my physical form from what more definite statements of doctrine were there six or seven years ago. of their own special denomination than those of the latter. The Lu- Yet I am the same person. My inare not trustworthy indications of theran and the Anglican churches, dividuality is not changed in the their personal convictions. Every while distinctively anti-papal and slightest degree. one at all informed on the subject is definitely evangelical, leave large quite possible that the truth of God trinal beliefs are well understood, the mount, and who was addressed suffered in this process, and and they are held and cherished by him as Moses. The Prophet Eli that there is in some cases a disas among themselves with almost unex-ligh, who had died seven hundred trous suppression of truth, at once ampled unanimity. On the other years before, was there also. When to the guilt of those who should hand, the creeds of the Calvinistic the great apostle speaks of his Theshave proclaimed it and to the dam | churches are usually distinguished | salonian converts as his "glory and for their comprehensiveness and the joy in the presence of the Lord Jeframing new formularies of faith, it fession, which is the accepted formu-

byterian bodies of both Great Brius from former times. We may, in | tain and of this country, with a few | deed, honor them as heirlooms or unimportant exceptions. As a composition, that instrument may chal- mon sense. Whatever change may his example reaches, he is directly days and nights he was not conous and its meaning is incapable of | will be the same sinner who will be touches its subject at almost every | glad salute, "Come, thou blessed of | of the world. possible point. And in this seeming excellence is its chief fault, as it | son who on earth had done the Facal tradition, or else of the Bible. leaves but little room for differences ther's bidding. Without this preser-If the former is the true basis, then of opinion, even on the least im- vation of perfect identity, the whole belief; though even then the right It sets forth the doctrine of predestiof private interpretation would nation with all its characteristic force absurd impossibility. probably lead to wide variations of and clearness, and leaves no room the creed is continually subject to that doctrine as an "abyss that calls will. The obliteration of memory

"crown" or a "joy?"

Put now together these two facts: bly that we shall know each other

two minds, acting freely, may be And yet it is the creed to which over his dead boy, "I shall go to trusts are but broken reeds.—Standbim, but he shall not return to me!" | ard. that bereaved father expected to meet again the child whose spirit had flown home to God. Certainly Protestant Christendom has efwe shall not be more stupid in heav en than we are on earth. If I could ecognize such a person as Chalmers n his pulpit, I can not fail to recogcelestial appareling. My darling boy will be none the harmony with the religious thoughts less my own child in the "Father's house" because—like another child for others better suited to the pres- at Nazareth-he has increased in stature and knowledge, and in favor

THE LORD'S SIDE.

BY ROBERT BOYD, D. D. Those who are on the Lord's side know it. There are many who There is not enough in the Bible spend their whole lives in spiritual about heaven to satisfy our curiosiirresolution. They excuse themty; but there is quite enough to satselves that amid contending denomsfy a reasonable faith. It is certainly more than a happy condition inations and warring pulpits, they of glorified spirits. It is a holy place. can not tell what the truth is. But how absurd to trouble themselves with the din and babble of human notions and opinions, when they have God's true Word to go to; point to a definite locality. Certain and the Holy Spirit promised in an characteristics of the abode of the swer to prayer, to flash light upon its sacred pages. The Great Teachor anything whatever that defileth. Neither shall any of its inhabitants suffer from sickness or pain. Knowledge shall be commensurate with the enlarged powers of the glorified We shall know even as we

er, the prophets, and the apostles, all point us to the record, to the law, and to the testimony; and while we have these we need be at no loss to know when we are on the Lord's side. With an open Bible, and a poured out Spirit, none need err as to how they stand before God. Oh that men would act honestly the spirits of the just made perfect with their souls! "He who believwill furnish endless variety and uneth on the Son hath life, and he who believeth not hath not life, but the wrath of God abideth upon him." These are among the most distinct Here is the test. If I trust in God's Son for my salvation, and prove the truths which the Scriptures reveal reality of my faith by a life of obedience, I am on the Lord's side; if not, the wrath of God abideth upon

cious stones, and whose gates to orient pearls. For whom is this celes-The Lord's side changeth not. tial habitation prepared? For be-Among men customs change, and ings of other worlds, or for those occupants of this globe whom Jesus age are execrated in another. That hath redeemed unto himself? Cerwhich at one time would lead to tainly the latter. Christ said to his accepted system of faith. It is, indeed, eminently undesirable that a

for you."

Where he is, he desires

tions of high reward. But Colliminister of the gospel should that his own shall be also. The octoon of high reward. But God is gave him a piece of tobacco to put upants of heaven shall be those who were once occupants of this sinful earth. The transfer from earth to heaven does not (according to the only book which reveals heaven) dethat which God bids him preach; for "if we or an angel from heaven ognize him. He has carried with personal characteristics that he is recognizable there. According to that Christ died for our sins accord. ty, for real charity "rejoiceth in the

In like manner, Paul before the and practically called him a tyrant. aware that even during the life-time liberty for divergencies on many of throne is, and inevitably must be, The human family followed their found himself taking half an ounce of the old men of to day very wide the details of doctrine and all of the the identical Paul who preached at example, as if it were a mean thing a week, which is two hundred and trinal discussions are not in favor bodies, together constituting the not somebody else, but the same in | had broken and despised, and not | men who speak or write for the speaking Christians (excepting only centuries before the advent of Jesus how reasonable and right he regardpublic feel the force of the demands | the National Church of England), | Christ; yet there was a personality | ed it, he declared it his meat and | greatly disordered in body, not | from what might give offense. It is ten creed at all; and yet their doc- time of Christ's transfiguration on the Lord's side is to be on the side through the baneful habits connectside of all lawless wickedness and anarchy.

The Lord Jesus with his own worthy to be trusted, that his work to produce maniacal intoxication." This point is clearly in accordance is a failure, that all should neglect At this juncture he made an effort his great salvation. Thus so far as to break up these habits. For ten with the Scriptures and with com-

my Father!" will be the same per-Lord's side is to be guilty of the aches and distressing sensations;" worst form of self-destruction. To he then quitted his profession and wards and punishments would be an rents, fills us with horror; but what the head and face—this at length ought to be our feelings to see men became unendurable, and he was accepted as the final arbiter, then determinations. Others may speak of survive the grave? Undoubtedly it heart, had continued to despise the opium as firmly as ever. For two individual judgment, and must be at rather for submission and adoration | would amount to a partial destruc- | been his own murderer. If a drown | escape from his habits, when he apall times liable to be amended at than discovery;" but the authors tion of the individual. It would re- ing man refuses to grasp the rope plied for admission into an asylum,

eternity; and 2, memory remains al. Trust him, and your reliance can times more. so unimpaired. It follows inevita- never fail. The strong sceptre which he grasps can never be shatin heaven. When David cried out, tered. Trust him, for all other

"AS A FAITHFUL WITNESS IN

The sun is gone; it is a long while now Since we beheld him pass behind the hills. The farewell glory of the sunset sky Has died away; there are no crim nize that same servant of God in his Left on the heavens And yet it is not For the moon walks in brightness, and the

As under a divine enchantment, lies ransfigured by that radiance; so that reading their old familiar ways, are with God and man. That I shall With awe and strange delight, as though know him there-if God's rich grace doth bring me there-I have no Chequered across their path had hallowed more doubt of than I have of the With consecrating power. The world is

wrapped in beauty not her own, and had become Even the sea-the cruel, dark, cold sea, hose blackness terrifies us other nights. Has waked to light and love, and trembles neath the magic influence whose beams Irradiate its bosom; and its waves Lift up their voices in rushing cadences she Alone whose strong attractive power can draw

Its mighty waters. Centuries pass on, And still the moon is shining up in heav-Still she walks worthy of the name be stowed

By her Creator, who has set her there, " faithful witness" to the absent sun And in whose light alone she shines, to

e give Reflected rays on earth. Never does she Fail to transmit his radiance, nor to shed Soft heavenly beauty on the darkened Drawing our hearts above, and witnessing To one beyond the sun, in whose abode Centers all beauty-where himself is

And love, and where his peace flows like

a river. And shall not we, who know God now by Through his exceeding grace, bear witness too, To his great love, and, like the moon, go Fair in his beauty, terrible in might, To shine for him--our Light, our Love, By the Author of "The Holy Childhood."

TOBACCO-ITS USE AND END. Some years ago a youth, aged sixteen, while at college, had a severe toothache, his grandmother in his mouth to remove the pain: i him? That which he approved in | did so, and from that time he | eousness appear in the character of and during a three years' course at preach any other gospel than that and as this duty had to be performed, and we know that the gospel which | felt that the use of spirits of some | ing to the Scriptures, and concern- ject. About this time he began to welfare? a day, or often enough to keep up a ruth."

uuiform sensation. Whenever the stimulus was about exhausted he God," etc. But do we find Christ as we supposed, in the service of our Maker; that all man's thoughts and be opposed to all that is good in the | would begin to gape; this was the | belled against Jehovah they cast off enough, and he began to take the his yoke as a bondage of oppression, pure opium, the amount being in

the place of righteousness. creased from time to time, until he which is thirty times more than a ain barriers that stood between us suffered martyrdom from costive- tending for the shades of meaning us and Christ. and God, and now the way is opened ness, often going nearly a week they variously put upon it. But

tain beyond all doubts, that, tian doctrines. This is especially that he had labored with in Thessa- not on the Lord's side is an enemy opium would not stimulate, and it resembles a grand cathedral thing which tends to separate us wisest, most beneficent, most value the borders of the forest—there ocyonic and delicated to the case with the Westminster Con- lonica. If they were not the same of the souls of men around him; for then I was compelled to use alcohol. Where all men enter to worship ac. from this Vine, to interrupt our able and ennobling purposes. How hanging their purple clusters within people, and if he could not meet them as far as his example and his influ- But alcohol, acting upon opium. cording to their varied gifts and communication with it, however could we possibly have known the is by no means superstitiously rever- la of faith of all the various Pres- there, how could they be to him a ence go, he says that Christ is not drugged nerves, is exceedingly apt capabilities. lenge a comparison with almost any be produced by death, personal iden leading the souls of his children and scious of one moment of sleep; he ye love me, keep my commandments, Fuith's Record. human production. Its style and tity will not be altered by one jot or neighbors to the world of woe. was half delirious for several days; said Christ. What else is righteouslanguage are forcible and perspice, tittle. The sinner who sins here There can be no neutral ground the blood in his veins felt like boil ness but the keeping of the comhere. "He that is not for me is ing water, and rushed with such mandments, and Jesus himself has Christian was sick unto death, and being misunderstood; and so skillful- punished in the world of woe. The against me." And the man who is fury to the head as to make him feel summed up the commandments into no one thought he could recover. ly are its parts put together that it believer who is welcomed with the not on the Lord's side is an enemy as if it would split open. For a two. There is nothing in this which Yet such was the intricate manner whole year he was as feeble as a the wayfaring man, though a fool, in which his services and incomplete To refuse to come over to the child, "a walking depository of could err in.

see a man cut and mangle his body retired to the country to study law; word righteousness has been neg. fairs of his own city, that rested up. negative. Yet some crude thinkers lasteth through time into eternity the creed is an ultimate criterion of portant details of religious opinion. lides of a future retribution of re- till his blood gushes forth in tor- he was attacked with neuralgia in lected by good people, is there not on him, that none saw how his death still adhere to the expression that for evermore. If upon this world's private interpretation would have a continuous in the deliberately seal their own damnalead to wide variations of and clearness, and leaves no room lead to take morphine and quilead to wide variations of and clearness, and leaves no room leav prophet's directions, he would have years he made no decided effort to other way. Can there be anything no choice, but his children preferred posites—hate, evil, wrong—are negany point or to be rejected as a of that famous instrument were of whole, in obedience to each one's notions in respect to its agreement only set themselves at work to disor disagreement with that final au cover and mark its metes and for me, how can I join in the ever cup of the lost will be the conviction and he returned to the use of his ment of Christ that the way to think but clearly presented to his mind:

We therefore pause until the reader done in the body." What answer or disagreement with that final au thority. And, further, the meaning of the words and phrases of all such documents continually becomes less clear and less clear and despite, so that and less clear and despite, so that they meaning and herefore pause until the reader to the use of his first to do will, and it shall be done unto you."

If ye abide in me, and my words that they might have been saved, opiate, and continued for two years, opiate, and conclusion, so important to will, and it shall be done unto you."

If ye abide in me, and my words with they weight and feel right is first to do with they would not. The hand that they might have been saved, opiate, and continued for two years, opinite, and conclusion, opinite, and conclusion,

thority in the form of official decis upon every minister of nearly all thy lifetime receiveds; thy good notions in the gospel; but know thou but found it impossible to perform the habit of using good language, that there is no name given under his official duties, mentally or physheaven or among men by which we ically, without the aid of a quarter 1. Personal identity is not lost in can be saved but the name of Jesus, of an ounce of morphine, and some-

> When it is remembered that half lose for a young infant, the reader proper time for the acquisition of may have some idea of the magni- language, be passed in abuse, the tude of the daily potion. He is unfortunate victim of neglected ed now striving to do with from half | ucation is very probably doomed to an ounce to an ounce of opium a talk slang for life. Money is not week, averaging some five table necessary to procure this education. poons of laudanum a day. Time | Every man has it in his power. He an only tell the end of this strife | has to use the language which he nost probably it will be the gutter reads, instead of the slang which he and the grave. hears; to form taste from the best Will any young man, especially speakers and poets of the country;

> any aspirant for the ministry, after to treasure up choice phrases in his reading this statement of actual memory, and habituate himself to acts, dare allow the first or another their use, avoiding, at the same particle of tobacco, or any other time, that pedantic precision and mere stimulant ever pass his lips? | bombast, which show rather the You are commanded to pray every | weakness of vain ambition than the day, "lead us not into temptation: polish of an educated mind. can you thus pray as often as the morning comes, that you shall not he abandoned to the power of temp tation, and yet that very day, per haps that very hour, first expose and then yield yourself to it? If so, him said, "I suppose, Doctor, that then it well becomes you to investigate anew, "what manner of spirit ve are of."

the Doctor, "'I know whom I have The editor feels that any combelieved,' and I won't have even a ment on the history just given would but weaken it, and he yields the young reader to the power of fact here, why so many Christians have long ears. The moon is held in her and conscience.—Hall's Journal of hours or days and even years of

clouds and darkness, and so often have occasion to mourn that God is RIGHTEOUSNESS. Christ applied the word righteous ness to himself when overcoming that's what's the matter, and it the earth. From this came the Saxhe hesitation of John the Baptist, Suffer it to be so now: for thus it it gets between me and Christ it is call Tuesday. He is represented as ecometh us to fulfill all righteous out of place; it may be something a venerable sage, standing on a pediess." It was Christ also who used very great of itself-something, in estal, clothed in the skin of an anithe word in the following passages: its own place, which is really valua- mal, and holding a scepter in the Blessed are they that hunger and ble, indispensable it may be, and yet, right hand. thirst after righteousness: for they if it gets between the soul and shall be filled." "For I say unto Christ it may produce great harm. May it not be profitable to considyou, that except your righteousness shall exceed the righteousness of sider what some of these things are tions. This hero is supposed to the scribes and Pharisees, ye shall which get between the soul and have emigrated from the east, but no case enter into the kingdom of | Christ? Living in known sin or in | from what country, or at what time heaven." "For John came to you neglect of known duty, would, per is not known. His exploits form in the way of righteousness, and ye haps first occur to the mind. To the greater part of the mythological pelieved him not." There are two set all these forth would take many creed of the northern nations, and passages, however, which in a spe- pages-let us take up some less ob- his achievements are magnificent cial manner show the comprehensive vious. significance of this word: "Blessed | And, first, our work, yes, our very of the fourth day in the week, called are they which are persecuted for work for Christ is apt to get in the by the Saxons Woden's Daeg, and ighteousness' sake; for theirs is the wrong place, to get between us and by us Wednesday, is derived from

NOTHING BETWEEN ME AND

OHRIST.

on his death-bed, a friend calling on

reposition between him and me."

When the Rev. Dr. Alexander was

when he is come he will reprove the who are working so that they may tude, clad in armor, with a broadworld of sin, and of righteousness, be saved, instead of because they sword uplifted in his right hand. are saved. They are looking to their It is a thought worth repeating | works, if not to be saved, at least to and bravest of the sons of Woden that for the expression of the relig- show them that they are saved, and and Friga, was, after his parents, ious life, no words, phrases, or para. as such works seldom do, and never | considered the greatest god of the bles have ever equaled those of should, give them heartfelt satisfac | Saxons and Danes. To him the fifth hrist. The centuries, as they pass, | tion, they are never at rest, and, inre affirm that never man spake like | deed, those who are trusting in their | Thor's Daeg, and by us Thursday, Abel he approves still, firm faith in chewed it for nine or ten years al- this man. And yet there seems to works for salvation are not saved, was consecrated. Thor is representhis word. Whether truth and right most incessantly. While at college, be a tendency in human nature to and never can be, while they are ed as sitting on a throne, with a regard the word's of Christ as rudi- thus trusting, for Christ is a whole crown of gold on his head, adorned are quite others than what he expects his hearers to understand by the them; and, independent of any specific nutterances by such a one of the interances hy such a one of the interance of the in thunderbolt of condemnation falls exercise, and soon after he was set teaching, words which are used on those who know that they are saved against sin, whether in a palace or a tled as a clergyman he became dvs. the conscious or unconscious suppo because they are trusting in him hut. Hence gospel truth is the peptic, and during warm weather sition that there needs to be a re- alone, may sometimes find their same in all ages of the world, and suffered greatly from depression of finement on the words of Jesus, work getting between them and the minister of Christ is to preach spirits and mental lassitude, which that there needs to be a discrimina- him. Thus, in their zeal to serve seemed to incapacitate him for the tion which he did not make, and of their Master, and, perhaps, with proper discharge of ministerial duty; a science which he did not elaborate. | more or less looking to self, they But we are conservative enough to may go before instead of following

which we have preached unto you, he began to use brandy and water inquire if there can be any improved him; they may go before they are let him be accursed." These were to dispel the lassitude, but only on ment on the phraseology which the sent; they may go in their own the words of Paul, uttered under occasions of making a public effort, Master employed, when the object strength and wisdom; then their the inspiration of the Holy Spirit, at first; in three or four years he is to bring sinners to repentance? backs are turned to the light and of was written Friga's Daeg, correcourse they are in darkness; they We think not. And has any one he preached was not a bloodless gos | kind was a daily necessity. If omit | advanced so far in the spiritual life | can not be "looking unto Jesus pel, but one founded on the fact ted for a single day he could not as to have outgrown the words of when he is behind them. The sheep bring his mind to bear on any sub- | Christ in the expression of his soul's | are to follow the shepherd, not go before him, the servant must do the ing which he said, "God forbid that find that he could not calculate with It appears as though men have bidding of the master, the soldier I should glory, save in the cross of certainty upon the effects of the tried very hard to find a substitute must obey the orders of his captain, some other persons than those who our Lord Jesus Christ." There is a stimulus as to time or amount; occa- for the word righteousness, some the pilgrim must follow his guide, passed by those names on earth. No cant of the present day which would sionally it almost overpowered him; word or phrase that they liked bet else all is confusion and darkness, confound all distinctions between and as irretrievable disgrace would ter as expressive of the ideal of the and we may have to retrace, with viz. That man is so minutely finite can, but is it not well to give caretruth and error, under the name of have been the result, he substituted Christian life. Now-a-days we hear many tears, steps which we took, as that all his thoughts and actions are charity. But this is a spurious chari- laudanum, some twenty drops thrice a great deal about the "higher life," we thought, with all sincerity and necessarily arbitrarily controlled by

using these terms? Substitute any | Master. Take a miscellaneous crowd of than gold (1 Peter 1: 7), yet their of the Infinite, or some other high people, such as gather on some cele- place is not between the soul and power, necessarily causing, controllbration where the rich and the poor, Christ, and when they get there ing, and being the sole governing changes have occurred in the utter- merely logical deductions that may Athens and was martyred at Rome. to be under law. But in the pres- forty grains, or nearly thirty-five all sects and parties are congregated, ter found this out when walking on If it were so man would be a mere this time," he writes, "I became ness means, but let the preacher in made him sink, and which one of all some other higher power, or of the troduce these other phrases we have Christ's people, down to the present divine mind, on matter or on mind. and upon them, and quietly abstain can scarcely be said to have a writ-still existing, who appeared at the drink to obey it. Now, not to be on merely through the opium, but also quoted, and imagine what a babel day, has not experienced the same "But, on the contrary, it pleased of misunderstanding and confusion thing? A little sorrow, if held near the Almighty Father to make man woods. They have every semblance of devils and wicked men, on the ed therewith. I sat at my books will at once be introduced. Every the eye, may hide from us a very in the image of his own mind; to and papers, day after day, from body will have his own opinion as great Savior, may keep us in dark- elevate the creature far above all way, all their forces go into woodbreakfast until past midnight, in a to what these terms mean, and the ness for months or years even, while other possibilities, and cause him hot study filled with smoke from a audience would at once divide up no sorrow can be so great as to over- (man) to be himself a creator-indebleeding hands tore down the mount- cigar kept perpetually alight. I into cliques and parties each con- whelm us if it does not get between pendent, but dependent; thus mak-

Righteousness is a term that and only bad, is to be set aside and been allowed to sin? By analysis builds up a grand bulwark against | put where it belongs, though it in- | we are enabled to realize many the inroads of religious sentimental- volves plucking out a right eye or truths. Even in metaphysics we ism and spiritual drunkenness. If cutting off a right hand or foot .- | can, by logical deductions, come to

Power over Death.-An aged

acts were involved in the church. We have been led to inquire such the state of his own business, when we have seen the way that the and such the position of public afsomething higher in the Christian could produce aught but calamity. the reverse or the assumed axiom life than mere righteousness? The His family sent a request for the may either be the case. So in metthe kingdom of heaven by some will might be done; he himself had positives, while, of course, their op well at present? Have you no higher than to try to do right? that he should be spared a little long. atives. It is absolutely necessary However necessary good thoughts er. He recovered. When able to that we should at least assume these the said tess clear and definite, so that after two or three generations the intent of a public document may be come quite uncertain. Hence the necessity for commentaries and the occasity for commentaries and the necessity for commentaries and the officed deliverance.

This whole system of the description of Lazarus and the tritibutions in hell. Upon this times more than a common dose for a strong man, enough the tritibutions; I dare not ask."

Then the first part of the verse was blotted out before him—he could now took charge of a country parish, void it in the necessity for commentaries and the necesi his will, he shall know of the doc- kept the condition; I dare not ask." blotted out before him-he could ing for more light, would it not be is the accepted time, and now is the Sound Advice.—We advise all not see how, but it was as it were more to the purpose to pray for bet day of salvation."—American Mes

Christ; and the declaration blazed both in speaking and writing, and before him: "Ask what ye will, and also to abandon the use of slang & shall be done unto you!" And words and phrases. The longer they he said: "Lord, my children wish me to stay; I wish thy will!" He live, the more difficult the acquisition of good language will be; and knew that whatever business he drop of laudanum is considered a if the golden age of youth, the should leave, public or private, the Lord could take care of; and that part of the matter did not trouble his mind in the least.

ORIGIN OF THE NAMES OF DAYS. The idols which our Saxon ancestors worshiped, and from which the days of the week derive their names. were various, and were the principal objects of their adoration.

The Idol of the Sun. This idol

O, strange delusion, that I did not greet which represents the glorious luminary of the day, was the chief object of their worship. described like the bust of a man, set upon a pillow, holding with outstretched arms a burning wheel before his breast. The first day of the week was especially dedicated to its adoration, which they termed

the Sun's Daeg; hence is derived the word Sunday. The Idol of the Moon. The next was the idol of the moon, which you can say, 'I know in whom I they worshiped on the second day have believed." "No, no," replied of the week, called by them Moon's Daeg; and since by us Monday The form of this idol is intended to represent a woman, habited in a short coat and a hood, with two

Now can we not learn the reason The Idol of Tuisco. Tuisco was at first defined as the father and rulhiding his face from them? Some- er of Teutonic race, but in course of thing between them and Christ, time he was worshiped as the son of makes little difference what it is. If on words, Tuisco's Daeg, which we

The Idol of Woden or Odin. Woden or Odin was one of the supreme divinities of the northern nabeyond all credibility. The name kingdom of heaven." And this in him. This is inevitably and invarispeaking of the Comforter: "And ably and always the case with those sented in a bold and martial atti-The Idol Thor. Thor, the oldest

day of the week, called by them with a circle in front, wherein were set twelve bright, burnished gold stars, and with a regal scepter in his right hand.

The Idol Friga or Frega. Friga or Frega was the wife of Woden or Odin; and, next to him, the most reverend divinity among the heathen Saxons Danes, and other northern nations. In the most ancient times Friga or Frega was the same with the goddess Hertha or Earth. To her the sixth day of the week was consecrated, which by the Saxons sponding with our Friday. Friga is represented with a drawn sword in her right hand, and a bow in her left.—Baptist Messenger.

MAN'S RELATIONS WITH HIS ORE-

which are popularly entertained, "holiness," "consecration," "sanc affection; we may have to pull down some other higher power—some tification," "rest of faith," "rest in and utterly demolish what we built, conclude by the great Infinite, his actions directly emanate from such universe. It is to be opposed to signal for a new supply. After a one of them in the passages above Then again our trials are apt to high power, or from the divine the tops of the tallest sycamores of God as lawgiver. When devils re- while laudanum was not strong quoted, and see if they can supply get between us and Christ; trials we mind—and that, in a word, man is a the bottoms, and climb about the must have: they are more precious mere machine, the supreme power undergrowth which fringes the the learned and the ignorant, where they work a world of trouble. Pe- worker in all that transpires in man. high places and show so much girth ances of religious opinions, whether be drawn from the leading truths | When he longed to "depart and to ence of the rebels the Lord Jesus grains a day, equivalent to three or and there suppose that some one the sea of Galilee on that stormy machine, a wholly irresponsible be and foliage, are uniformly barren. from the pulpit or the press. Doc- announced. The various Methodist be with Christ," he expected to be took up the very law which they four tablespoonsful of laudanum, arises in their midst, preaching night. The winds and the waves ing incapable of independent action Grape-vines illustrate certain forms Christ and him crucified. They can got between him and Christ; that | -nothing more than a mere demon- of organized Christianity; here and with the public, and, accordingly, most numerous order of English- dividual. Moses died just fifteen only kept it perfectly, but to show dose for a full-grown man. "At easily understand what righteous- was what ailed him, that was what stration of some direct action of there are mammoth establishments,

ing man a responsible being, work-It is our abiding in Christ that ing out his own salvation from er- younger vines, content to clamber warned and instructed by it. However these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the furtherest details of Chrisever these things may be, it is cermost the further ever the same persons in heaven

makes us safe and fruitful and powror, granting him a knowledge of along the feuces, or to twine close
to the modest bushes which skirt

ever these things may be, it is cermost the further ever the same persons in heaven

makes us safe and fruitful and powror, granting him a knowledge of along the feuces, or to twine close
to the modest bushes which skirt

ever these things may be, it is cermost the further ever the same persons in heaven

makes us safe and fruitful and powror, granting him a knowledge of along the feuces, or to twine close
to the modest bushes which skirt

makes us safe and fruitful and powror, granting him a kno good and desirable in itself, is bad value of the good if we had not find the true vine of the Husbandmany minds-often by the effort of | Christ the rock, or upon the follies will-has been toward opposite re- and vanties of this world, which are

many as positive conclusions as in physics, though the tendency of sults. They seem to rest in the firm | as sand? How long is your buildconviction that we can know noth ing to stand? Surely, not longer ing except those things which are than the foundation. If upon the demonstrable to the senses. In Savior you have fixed your rest, upphysics we lay it down as an axiom on that foundation will you remain that heat is positive and that cold is forever, for Christ, the living God,

cisterns and not with the supply of the river of the water of life. "Who the river of the water of life. hath ears to hear, let him hear," is the announcement of a fundamental law. Looking at the matter from this standpoint, we at once see that we have something to do. If we would see we must not only open our eyes, but turn them towards the ight of truth. Then, again, there s work for one to do in educating the eye and the ear. The spire of grass, the bit of sunset, the tone of voice and the light of a countenance are secrets until the eye and the ear have been schooled to note them. Work on our part, with experience which results from the working of a power higher than self. are the schoolmasters in the walks of life. It will well repay us to watch and listen with a willing and patient heart, for then shall we have intimations of the power of develop-

but it is we who are blind to his presence. The trouble is with the

LORD. WHAT AM I? FROM THE SPANISH.

ment latent in the human soul.

Lord, what am I, that, with unceasing care, Thou didst seek after me? that thou didst wait,
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of Winter

If my ingratitude's untimely frost Has chilled the bleeding wound upon thy

How oft my guardian angel gently cried, ' Soul from thy casement look, and thou

shalt see
How he persists to knock and watt for thee i"
And oh, how often to that voice of sorrow "To-morrow we will open," I replied;
And when to-morrow came, I answered
still, "To-morrow!" -Lope de Vega, trans. by Longfellow.

PERSUADING SINNERS. Zeal without knowledge is one of

the qualifications the Scriptures pointedly deprecate in those who profess to be the Lord's servants. Every week brings us examples. We do not know but the advent of Moody and other lay evangelists has been made the occasion of abuse of the sacred trust and duty of warning the unconverted. The danger of monomania in this department of evangelization is very apparent. Yet nothing is more delicate than the task of approaching another fellow-sinner touching his immortal interests. The destiny and salvaion of the soul are matters so absolutely personal and exclusive, that one may well tremble who feels himself called to interrogate another on the subject. Some persons seem to have peculiar gifts in this direction, and are never even liable, apparently, to be repulsed in their approaches. Others again have a brusqueness and effrontery which enables them to pounce upon a sinner like an eagle swoops to his prey. But we have often been compelled to wish either the subjects an escape from the hectoring infliction in the name of the Lord, or that they would turn and get even with these exhorting bullies. An exchange says, t is not an uncommon thing at present for Boston merchants, when they open their letters, to find an envelope covering some such message as the following: "Which will you do,

orsake your sins and go to heave Now, it may be that some one is led to be more thoughtful after such a sayage attack, but we take it that more people are disgusted with such imprudence and dragooning, than can be possibly won to a Christian life by it. We are not to suffer sin upon our neighbor, is an Old Testament injunction, and many a soul has been saved by the judicious word dropped in season into the ear and heart of some wayward or thoughtless one; but it requires the harmlessness of the dove to make a success of such efforts, as a general thing. In our own city, some one we observe, has taken to stenciling the fences and house corners with the fearful announcement of the Savior: "No drunkard shall enter the kingdom of heaven." May be it has made some sober; but is not, such zeal in some sense so supersorviceable as to thwart its own end? We would be far from deterring any one from doing all the good he

ful attention to our methods?-TALL AND FRUITLESS.—The woods of Missouri are literally festooned with grape vines. They climb to fenced fields. But the lowly vines mense vines which stretch to the of trunk and expanse of branches aged, ambitious, far-reaching, and impressive. They climb to the top places among the trees or the of fruit-bearing power; but someness of form and greenness of leaf. The sap is exhausted in self-enlargement. There is no fruit. And, sure enough, among the lowlier, reach of the hungry stranger, we man's right-hand planting .- Meth-

WHERE ?-My brother, where are pleasures, how long will they last? You feel now contented and safe, thought of eternity? A little pleasure; a few hours of comfort and enwrath to come." Turn unto the BETTER EYES.—Instead of pray- Lord now and be saved, for "now

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Sept. 12. REV. N. V. HULL, D. D. - - - EDITOR.

The All communications, whether on business or for publication, should be addressed to "THE SABBATH RECEIPER, Alfred Centre, Allegany Co., N. Y."

DENOMINATIONAL UNITY. Denominational organization signifies denominational success, if it signifies anything. Denominational organization is the result of the operation of certain principles or beliefs. But men organize not only for the sake of association, but for the promotion of their opinions and doctrines. But in order to successful action, men must have unity of purpose, and in order to this, there must be unity of sentiment. Any people divided in sentiment are necessarily weak. It is essential, then, that any people organized for a purpose should have one heart, and that heart should be in harmony with the purpose for which they are organized. But this unity of heart and purpose is specially difficult to maintain among us Seventh-day Baptists. We are few in numbers, and these few are spread over a wide range of country, one of the results of which is, that largely our churches are isolated from each other, and, necessarily, diversity of principles spring up among them. Churches are, like other communities, affected by their surroundings. They take in others' modes of thought, and accept their forms of action; at least, they allow their own to be modified by them, more or less. They also form business relations that often work radical changes in them. Especially is this the case with Sabbathkeeperswho form copartnershipswith those observing the first day. Scarce an instance of this kind occurs, where Sabbath does not suffer by it in one weakness to the Sabbath cause long from this letter: among our people as intermarriages between them and those observing the first day. The numbers of direct sies are not the only evils that attend | work ourselves into a white

which does not put itself into its literature, as when a man writes a book he puts himself into it, and hence furnish others their own thoughts hint. and forms of expression. We want, then, our own schools, that is, schools conducted by ourselves, in attendance on which shall be our own children. It is not required that there should be any

direct efforts made to proselyte We think the youth in our denomithose who come among us. The Faculty of a school is supposed to be composed of persons who can give themselves to their students. They are live men and women in constant intercourse with a class of young persons in the most impressible period of their existence. In the formation of character, our school days in many ways are the most important of any. In order to their growth and effectiveness, it is essential that our schools should be honored by us. We should speak in their favor, and give them our patronage. The power of an institution of learning lies largely in its characgree, it depends upon the treatment it receives from its patrons and herent force, and not one drawnwhollyfrom without. But a generous treatment of an institution of learning age others to make an extra effort has much to do in giving it this in- in this direction. It would seem ternal force. We must love and that this denomination is strong foster our schools if we would have enough to sustain a paper of this them strong. Make them strong kind. Some take publications of with our own strength. That is the We also want our own family and Sabbath school papers. Any people proposing to do without these, unavoidably weaken themselves. There

should not be a family of Seventhday Baptists in the whole land, without the SABBATH RECORDER and the Bible Scholar. They form a common center of thought, and so give of the Bible Scholar. unity of purpose and action. They bind us together, and so contribute to our strength. One of the causes of weakness among our people is, that we give our strength to others. our own. Instead of spending our and thus compass our own downfall.

s there weakness in division.

A SUGGESTIVE LETTER. The letter below was not sent up

n our columns. If by this we shall grieve its author, we shall doubly grieve ourself. Our apology is, we believe it will do good. Cussewago is dear to the heart of Bro. Brown. It was there, while pastor of a Baptist church, that he went through the struggle of accepting Sabbath truth, and of being separated from the great Baptist denomination, to which he was attached by many cords of love. The change to him and his family was indeed a great one. It so happened that, unconscious of what was transpiring, we at just this time, made a visit to Cussewago, and also made the acquaintance of Bro. Brown, for whom we formed a strong attachment, which has only strengthened as the years have glided by. His history among us is known and read and loved, but there is reason to fear that his public labors are about ended, as his body, always feeble, is fast breaking under the weight of long-continued infirmities. Under these circumstances, these words have a special singuificance. His love for the little band of Sabbathkeepers in Cussewago has been strong, tender, and enduring, and it is no wonder that, under all the circumstances, his spirit is aroused, and that he makes this earnest appeal for

this honored but feeble church. But that which has especially marked the labors of Bro. Brown among us, is his devotion to the cause of missions. By his pen and by his earnest and well-weighed words, he has pressed upon the attention of our people this cause, and we shall do well if we give heed to way or another. But perhaps no one his words of counsel and instruction. circumstance has brought so much But we are keeping the reader too

Dear Brother.-It is all very well for us to get together, talk over our denominational affairs, discuss resolutions, and denounce those petty apostasies from this one source are annoyances and legal persecutions this, as a single case may generate a over the wrongs inflicted upon our good brother Waldo-as likely to e done at the ensuing Conference; which in themselves are scarcely but I ask-and I hope the question less evils than the direct apostasies | will be soleranly considered by all themselves. To provide against concerned—Is it right to allow a church which gives us a martyr so these and kindred evils, we need to worthy of the cause, to go out of existence for want of missionary and to speak a common tongue. We care? I wish you would start the our trials. We should here say that want a denominational literature question among those you may meet, that is a literature that expresses our and see if any sense of responsibility own distinctive religious faith and can be awakened among our minis-

practice, and we can not be denomiour Associational mis cially is this true in the case of our | to the General Society. The missionchildren. It is impossible, in the ary spirit was never at lower ebbwith nature of things, that Roman Catholic. Episcopalian, Presbyterian, other Christian denomination is in so Congregational, or Baptist literature favorable a position for protesting should make strong Seventh-day against the error of Romanism as Baptists. There is not one of these ours? Yet it seems to be overlooked that the Cussewago Church stands just on the border of a large Roman Catholic community. I am too feeble to write further.

the sensible desire of all the sects to | Excuse me for throwing out this Tuos. B. Brown.

THE BIBLE SCHOLAR.

We regret to hear that the life of the Bible Scholar will probably be so short, as was stated by its editor in the RECORDER, a short time since. nation need such a paper, and now

as we have one, ably edited and well adapted to their needs, it seems that an extra effort should be made taining their opinion and advice, to sustain it. If each Sabbathsigned by every one of its members. school would send for a few numbers more than they need for their The following is our letter missive own use, they could be distributed among children that do not attend Sabbath-school, and by so doing cheer the children as well as the The Seventh-day Baptist Church at Milto editor; and if any have friends that do not have them to read, send a few copies to them; they are not from its communion, on account of very expensive, and it will help sus- difficulties arising from the dismissal tain our paper and do the recipients good. This Sabbath-school orders twenty copies more than it needs for its own use, and we would be glad if every school in the denomination would do the same, or more in proportion. We do not say

other denominations, where they are able way, in the spirit of love and printed in larger quantities and are cheaper; we think this poor policy. We had better sustain our own paper, if it costs a little more money. We think it would be well for the ministers and Sabbath-school superintendents to lend a little of their influence in this direction. I hope the second will not be the last volume

By request of the school. GEO. W. HILLS.

DODGE CENTRE, Minn., Aug. 26th, 1878. We read others' thoughts, and not | CLASSES is the title of a new work containing a method for teaching money at home, we give it to others, singing schools, invented by A. N. Johnson, the author of "Johnson's We make ourselves weak, and are New Method for Thorough Base," then taunted for this weakness. and many other musical works. Members among us deplete and This method has long been in use, weaken us, and then tell us we are and Mr. Johnson's popularity both pusillanimous nobodies, and never as a musical writer and teacher is a will be anything else. They weigh us sufficient guarantee of the merits of down and shackle us, and then ask the work. It is published by Ditus to run! They take away our son & Co., Boston, New York, and food, and then call us poor starve- Philadelphia. Price 60 cents, or \$6 per dozen. Specimen copies mailed,

union there is strength, and as truly persons going to Conference. All desiring to avail themselves of the reduction should read the notice carefully, and be governed thereby. It will be seen that Brethren Potter for publication, but it is so suggestand Babcock are taking upon themve that we venture to give it a place selves considerable labor in the matter, for which they are entitled to the thanks of our people.

> A COMMUNICATION FROM THE MILTON OHUROH.

To the Editor of the Sabbath Recorder There was published in the RE corper of May 23d a communication purporting to be from the Milton Junction Church, which reflected unjustly upon the administration and Christian character of our church. We have been loth to pubmestic difficulties, lest we might provoke animosities, and increase rather than allay this unnatural strife between brethren of the same faith. And we have had some hopes that our disaffected brethren might be led through our forbearance, after the heat of the strife had passed away, to abandon their untenable position, to express some regrets for the unjustifiable method of their withdrawal from us, and to ask a renewal of fraternal fellowship. But we have a reputation as a Christian church that we can not carelessong silence and forbearance on our part. When our Junction brethren charge us in the columns of our de- church covenant. nominational paper with exercising an "intolerant spirit," and acting under the "law of revenge," and allege that their extraordinary course s justified on account of "measures of church action" on our part "that

strike deeply at the root of church unity," and declare that the secession of a large number of members clothes their action with that element of authority and right which can not, in the nature of things, attach to individual action," and that such a secession is in accordance with "decisions of congregational councils," we should be remiss in to the associated churches, did we not refute the charges, and denounce appalling: But these direct aposta- which we suffer, and, it may be, the unsoundness of their declarations. Fortunately for truth's sake we need not, to justify ourselves, publish the details of this unhappy controversy, but we need merely to give the decisions and advice of the advisory council that was called by the Milton Church to review these

same charges, and to advise us in after some months of faithful but unfruitful labors on our part to in duce our disaffected brethren to set-O, how I regret the transfer of the our strife, we asked them to sub of a mutual council. This they re- sonable that, in case of grievance, fused to do. We then felt compelled to call an advisory council of brethren of sister churches, that we could give. But that it may be propmight submit our case to their un- erly convened, it is requisite (1) that prejudiced judgment, and receive there be proper ground for calling a wise and salutary advice. After this | council; (2) that one party, properly council met and organized, this body, at our request, offered itself

to the minority as a mutual council. This offer they also rejected. The council then spent several days in receiving testimony as largely from members of the Milton Junction so honest and faithful in their endeavors to trace the difficulty to its source, to learn the truth of the whole matter in dispute, and to remove the difficulties to a complete consideration sent us a letter con-

and their reply: Letter Missive. MILTON, Rock Co., Wis.,)

A portion of the membership of of our late pastor. Their declara-Church, which, if true, is a bar to our fellowship not only with them, but also with sister churches. In imputations upon our integrity, our spiritual prosperity is impeded, and ur influence in behalf of the cause of Christ is greatly circumscribed, and the Bible truth which distinguishes us from other Christian peo-ples is brought into reproach. We have endeavored in every conceivcharity, to settle these difficulties among ourselves; but our efforts have not been fully successful. At one time, our hopes of success were very great, we even felt assured that we saw the dawning of the day of peace, but malign influences at nome and from abroad brought over again clouds and darkness.

For the purpose of having a thor tration of the Church in these difficulties, and into the cause of them, and for the purpose of receiving special counsel in most trying cirumstances, we invite you to meet n advisory council, Wednesday March 29th, 1876, at 9 o'clock A. M., at the Milton Church, to consid-

1. Is there any substantial ground in the dismissal of our late pastor. or in any difficulties growing out of this, for a separation of a portion of our Church to form another church styled the Seventh-day Baptist Church at Milton Junction?

2. Is it in accordance with congregational polity, and the usages of the Seventh-day Baptist denomination for aggrieved members to withdraw from a church and to orfirst requesting and obtaining letters

Church pursue in regard to these

members? The following are the names of the delgates and churches which the Milton Church have invited to sit in advisory council:

DELEGATES:—Eastern Association—Rev. Geo. E. Tomlinson, Westerly, R. I dick, Leonardsville, N. Y.; Western Asso ciation—Rev. Thomas R. Williams, D. D., Alfred Centre, N. Y.; South-Eastern As-sociation—Rev. S. H. Babcock, Jackson Centre, Ohio; North Western Associatio

-Ira J. Ordway, Chicago, III.

CHURCHES:—Farina Church, III., one elegate; West Hallock Church, III., one delegate; Walworth Church, Wis., two delegates; Utica Church, Wis., two delegates; Berlin Church, Wis., two delegates; Dodge Centre Church, Minn., one lelegate; Carlston Church, Minn. elegate. The traveling expenses of the delegates in attendance upon the council will be paid by the Church.

lish anything in regard to our do- THE REPLY OF THE ADVISORY COUN-

1. While we can not say there is no ground for the separation of a portion of the church to form another, it is our opinion, in view of all the evidence produced, that there was not sufficient substantial ground for such action.

2. It is not in accordance with congregational polity and the usages of the Seventh day Baptist de nomination for aggrieved members to withdraw from a church, and to organize a separate church without rst requesting and obtaining letters

3. All persons who withdraw from the Sabbath appointments of their ly suffer to be tarnished by a too church, to organize and sustain another religious meeting at the same time and in the same neighborhood, must by so doing violate their 4. Such members are ecclesiastic-

ally still legally members of the church from which they claim to have withdrawn. 5. The Milton Church should en deavor, by all reasonable and Chris-

tian means, to he reconciled to their aggrieved members on the original matters of grief which led to disaf-

J. Crandall, Chairman, Thomas R. Williams, S. H. Babcock, O. B. Irish, Ira J. Ordway, E. B. Swinney, E. R. Maxson, H. F. Clarke, Wm. B. West, Zina

Our Milton Junction brethren deny the authority of this council, and reject its advice on the plea that it was an ex parte council. It our duty, not only to ourselves, but is true it was called by only one submit the disputed questions to ar- in the name of the Father, and associations, this church and congrebitration. But the opinion and advice of such a council, if conducted impartially, have none the less judical character. The following extract from the platform of Congregational churches, prepared under their auspices by Leonard Bacon, Dr. Storrs, Dr. Mark Hopkins, and over twenty prominent members of that denomination, is perti-

"An ex parte council properly either party should be deprived, by the obstinacy of the other, of such relief as the neighboring churches requested, has unreasonably refused to join in calling a mutual council;(3 that the ex parte council be called upon the statement of the original rounds for asking a council, and of er party to join; and (4) that the churches invited be impartially selected. When assembled, the ex ciety as from our own, and were parte council should first offer itself to the refusing party as a mutual The Milton Church endeavored to

the letter and spirit of this polity. econciliation, and after several and, therefore, believe that the findweeks unquestionably of prayerful ings of the advisory council have all the weight and sanction of a mutual council. Humanly speaking, churches adopting the congregational form consequence of these difficulties and advice of council, the decision, if gospel." 1 Cor. 9: 16. not contrary to the Scriptures, is to of the churches, and as the reason-

> our brethren, and the opinion of this which we are wont to call missionary. council that the secession of a large work, all can take a part by aidhave the judgment of an impartial which died for them, and rose council that their position, in view again.", 2 Cor. 5: 14, 15.

5. What course should the Milton knowledgment for their fault, and ried on unless the people pay into three hundred pages per year. The seek to place themselves in harmony God's treasury, according to the first two numbers are sent free to with denominational usages.

ALBERT WHITFORD, Moderator. E. P. CLARKE, Clerk.

MISSIONARY WORK. ome thoughts from a Sermon pre-at Alfred, N. Y., Sept. 7th, 1878.

BY A. II. LEWIS. The work of missions is based upon two great facts, God's love and | can do is only a partial payment in goodness, man's want and sinfulness. Sin blinds men, makes them fearful, sly, reckless, desperate. Divine love seeks to cure this blindness, calm this fear, call men away from recklessness and desperation. When sin sent Adam into hiding, God's love ought him out with rebukes, and orecious promises based on his repentance. So, through all the ages, God has kept up his work of missions, sending for men, and entreating them to be reconciled to himself. Noah, Abraham, Samuel, Jeremiah, may make or a missionary society are representative missionaries. The present should be allowed to come good and God like men and women of all times have been co-workers with the Father in seeking to save in God's sight, to do, for the cause In the ripeness of the years, God

sent him who was, and is, and is to he, the great representative missionthat he gave his only begotten Son. that whosoever believeth in him might not perish but have everlasting life." John 3: 16. When he came, the beginning and end of all his work was that of missions. "And he said unto them, Let us go into the next town, that I may preach there also: for therefore came forth. And he preached in their synagogues throughout all Galilee. and cast out devils." Mark 1: 38. 39. Read the similar passages

throughout the Bible, and see how the idea of seeking after, and sending for the lost, is made prominent; the idea of carrying help and life to work on earth in person was about done, this was his universal commission: "Go ye therefore, and teach all nations, baptizing them of the Son, and of the Holy gation divided into eight or ten Ghost. Teaching them to observe little companies, each isolated, more

alway, even unto the end of the world." This commission was local and personal; it also extended preaching, no goodly company gathextent to which their labors spread | bring. Continue this picture reply of two who had been commanded to keep silent, and refrain ter and John answered and said unto | honesty, your own soul-life in Christ. them, Whether it be right in the You will respond worthily. sight of God to hearken unto you

observe fully and conscientiously Acts 4: 19, 20. of government, have no higher au- ready to preach the gospel to you has been working for your good. thority than such a council. They who are at Rome also." Rom. 1; The missionaries and pastors of othhave no bishop or synod, or even a 14, 15. Thus does the true mission et days have given of their lives conference to compel an observance ary spirit know no bounds as of that you might enjoy the scenes of of their decrees. They must be race or station, time or place It this hour. By every law, then, we Chost. Coming up out of the content with giving advice to asso- has only one question: Is the man longht to build for others, who will water, their faces shone with a kind ciated churches. The only penalty in sin? Yes. Help him, teach him, come after us. As those who could, of heavenly animation, while they they can inflict upon refractory soci- bring him to Christ and salvation. sent laborers here when Alfred was eties is to withhold their fellowship. The same devoted servant of Christ too feeble to care for itself in spirit tized converts, they went on the These points are clearly made in shows us with what anxiety and ear-; ual things, so we must do to day, way rejoicing, and so did I. tion of withdrawal contains grave the platform above quoted: "The nestness we ought to work, when he and leave the results with God. charges against the administration decision of a council is in most cases says: "For though I preach the Nothing good can be lost. No efand Christian character of this only advisory. Yet even when the gospel, I have nothing to glory of: fort to spread truth will be unavail- in the day time and once in the parties have not bound themselves for necessity is laid upon me, yea, ing. We may not reap the harvest. evening. At that time we knew beforehand to be governed by the woe is unto me if I preach not the Somebody will. Your dollars, your next to nothing about the modern

and deeds, and by lives of holy obe- send, as God has given ability, to all about toward the pulpit, I spoke council in declaring that no act of such preaching, which is indeed a the Helper. ours warranted the withdrawal of mighty power for good. In that

of all the facts of their case and de- The duty to aid by proxy, with is the title of a new musical periodnominational usage, is untenable. prayers and with alms, is so plainly ical, issued weekly, by the well-it was so long before any of them We believe that intelligent readers taught that we do not need to spec known music publishing house of returned to consciousness, that I had work together. Let us be friends and not enemies, helpers and not destroyers. Let us feel that we have a common cause and work together. In mon cause and work together. In cause and work together in cause and work together. In cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together. In cause and work together in cause and work together in cause and work together. In cause and work together in cause and work together in cause and work together. In cause and work together in cause and work together in cause and work together. In cause and work together in the discretation in that direction. It is necessary, however, to guard and polity are disorganizing and at the prevalent error that they would die. At the same covering the down in his displeasure, and then down in his displeasure, and then down in his displeasure, and then down in his displeasure, and they would die. At the same covering the down in his displeasure, and they would die. At the same covering the down in his displeasure, and they would die. At the same covering the down in his displeasure, and they would die. At the same covering the down in his displeasure, and they would die. At the same covering the down in his displeasure, and they would

God's treasury, according to the first two numbers are sent tree to requirements of the gospel. We all subscribers, the regular issue confessed that they were sinners.

Almond, \$2 50; Alfred, \$2 70. ought not to talk of such work as commencing Oct. 5th. "giving." This implies that God's cause is a sort of beggar, to whom we may or may not give as we choose. The gospel has brought and continues to bring to us such blessings and blessedness that all we return. Missions and missionaries are not objects of charity or benevolence, as these terms are generally Dea. Abel Bond, had built a nice use. No Christian who realizes what he owes to God and to the gospel, can measure his consequent obligation by any standard lower than the one by which Paul measured, when he said, "I am debtor," etc. Ought is the only word that can express our relation to the whole question of missions. Every one a good bed, chairs, and a writing ought to do as his ability will per | table with plenty of stationery. mit. No standard which a church

and which is represented by the Missionary Society, in whose behalf ary. "For God so loved the world I speak to-day, has many strong reasons for appealing to you. If you consider the foreign field, you find a little church in the heart of a heathen land, which for years has maintained itself against death, with a vigor far greater than many churches have exhibited in our own day, as regards direct foreign aid, still struggling, and pleading for personal help from us. May God hasten the day when the pain and shame which we ought to feel while the China Mission remains without re-enforcement, may be taken away. On the home field, the work of the Society is confined mainly to those who have them not and will the helping of younger and feebler not seek for them. When Christ's churches. Your duty to such churches will be more plainly seen, if you can for a moment put yourselves in their place. Fancy yourselves removed from these pleasant

all things whatsoever I have com. or less, from all others of kindred manded you: and lo, I am with you | faith and practice. Think of the weeks coming and going with no Sabbath services, or at least no through all time, and to all who ering to greet and strengthen each love Christ. It is addressed to all other. Think of your children growand have been redeemed through in. or no public religious instruction. finite grace. All who read or hear it Think of your own hearts deprived will not respond promptly, heartily, liberally, all of you, would be to from teaching the gospel: "But Pe- suspect your Christian, honor and

which we have seen and heard." are enjoying the fruitage of other men's labors. Since the days when both to the Greeks and to the barba hills and valleys, and to lay the rians, both to the wise and to the un- soundations of good things by way wise. So as much as in me is, I am of schools and churches, all growth heavens were shining down upon tarried in the neighborhood to atgospel." 1 Cor. 9: 16.

The work of missions is not contained thing to add to the joys and blessbe reverently accepted as the voice fined to those who, with tongue or edness of the day of your accept. little evidence of the divine bless pen, herald the words of the good ance, and in the coming kingdom of able and divinely warranted means tidings of great joy. This part of our Lord. Let us then nobly and me that my preaching was only in of terminating differences that the work is confined to a few, which liberally take up the work of the word, and not in the demonstration might otherwise work interminable number ought to be greatly in- hour, content to do for Christ and of the Spirit. My mind was bemischief;" and again, "The council creased in these days. But the ob- with Christ. Content to labor, and, within me. I was in great distress, may advise the churches to with ligation is upon all, and those who if need be, to wait all payment—as and feared that I had grieved the hold from a church that persistently go not forth in person are to go we reckon payment—until the hour Holy Spirit. At the close of the disregards and contemns the com- through those whom they send. All of final rest and triumph. May the third evening's sermon, I came down munion of churches, all acts of com- can preach Christ within the circle divine love which gave Christ for the pulpit, and walked through munion till it shall give evidence of of their personal influence, by words us, fill our hearts, and lead us to door, I know not why. As I turned

not absolve them from their cove- sioned to preach the Word. The Vandermark Creek, near the village er and advise on the following the Recorder, upon the declaration sense. The one grand principle his age, either attempted to jump that there is no divine law or "de- which underlies all efforts is this: from the wagon or fell from it, and nominational statute that would for- | "For the love of Christ constraineth | a wheel passing over him killed him bid eighty-four members, in the in- us; because we thus judge, that if instantly. The funeral was attendterests of peace and harmony, with- one died for all, then were all dead: ed by a large concourse of people, drawing from one church, and or and that he died for all, that they who manifested a great deal of ganizing another, even without the which live should not henceforth sympathy for the afflicted family in

DITSON & Co.'s MUSICAL RECORD

SEVENTH-DAY BAPTISTS IN WEST

VIRGINIA. Alexander Campbell's Mission. Continued from last week,

· SECOND MISSION. According to my recollection, eached Lost Creek about the first of July, 1834. That good man, little house in his spacious yard, during my absence, for the accommodation of whoever might be their future missionary. He said to me (my wife and son of five years bewith me), "The new house I have built is your own home while on choose to occupy it; but you ill take your meals with my famiv.' The house was furnished with I shall now only record some of

between a man and his real ability, ime at Lost Creek and vicinity, I went to Salem, and, while on my way, noticed a considerable moveof spreading truth and light. ment of people along the road. The work which we have in hand inquired the occasion, and they told me there was a Methodist Quarterly Meeting, some two miles ahead. When I reached the place I saw many people gathering about a kind of block house church, in a grove not far from the road. I dismount ed and hitched my horse to a tree, having made up my mind to attend the morning service. Very soon one of the ministers came to me and asked if I was not a Methodist preacher. I told him I was a Seventh-day Baptist missionary on my way to Salem. He left me, but soon returned with one or two more ministers and I was invited to preach the morning discourse. Complying with their request, I was soon conducted into the pulpit by a Methodist presiding elder of about yed great liberty in preaching, and there were many hearty reintermission, except for the congregation to rise and sing. At the

me they would be able to answer a good conscience in receiving bapin history. The geography of early through the Missionary Board for Christ, my services as an adminismission work, will repay you for help. Virginia, Illinois, Kansas, rator of the holy ordinance of bap. much careful study. The spirit of Nebraska, Minnesota, Wisconsin, present who wanted to be baptized devotion and bravery which the and your own Western New York, according to the gospel. I requestwords of Christ awakened in the with many other fields, thus appeal ed all such to rise up, and seven hearts of his followers, is seen in the to you to day. To believe that you arose. I went down from the pulard to the altar. The seven came. ally satisfied. I then said to them, We will go right down to the river, and with God's help I will hantize you," I can not say what to the house where I had left my What results? We can not tell. became of the six Methodist preach- wife and child, and we went to bed more than unto God, judge ye. For One soweth, and another reapeth.

This is a universal law of life. You surprised and dumbfounded. We morning I discovered that the floor we can not but speak the things This is a universal law of life. You surprised and dumbfounded. - We were soon at the river side together of the house was almost covered with most of the congregation. I with sleepers. The other bed had could see that I had the sympathies been taken to pieces and spread on The true idea of the unbounded the few God-fearing men and wom- of the people generally, and they the floor, and many women had character of the mission work is en began to carve homes out of the were ready to assist in preparing camped there for the night; and it found in Paul's words: "I am debtor Forests which once covered all these the candidates for the ordinance. was done so noiselessly that we It was one of the most solemn and knew nothing of it until morning. plorious seasons that I ever wit. There was but one room in the nessed. It seemed that the opening house, and most of the men who

> Father, Son, and Holy Ghost were thing like barns and hovels. Many pronounced in the ordinance, I sen- of the men and women did not take sibly felt that both administrator words of solemn charge to the bap-I reached Salem that evening little, I commenced preaching twice

ns. Every time the names of the

We have the authority of such a dience. None can be excused from men the news of life through Jesus these words, "We shall now see the salvation of God." This exclamation of God." tion seemed to me involuntary. had no thought or intention to KILLED.—On Sunday last, we at- speak. Perhaps within three or tended the funeral of a little son of four seconds I felt a shock that number of members in a body does ing those who are specially commis- K. Solomon Black and wife, on thrilled my whole soul and body The light of life broke in upon my beclouded soul like the glorious nant obligations to us. Moreover, duty to do this is very plainly set of Scio. On Friday, Mr. Black was morning of heavenly day. I felt a when they plant themselves, as they forth in the Scriptures, and is con- driving his team near his house, and sweet peace with God. At the do in their last communication to firmed by every verdict of common his little son, in the eighth year of same instant there was a general shout of "glory to God," as with one voice, and several persons fel from their seats on the floor, while several hard cases, who stood near more or less affected by it. Four young women that fell on the floor in different parts of the house were consent of the mother church." we live unto themselves, but unto him this sudden and great bereavement. for some time apparently unconever been hopefully converted. they could to resuscitate them, and

As soon as some of those who had confessed that they were sinners, and must have salvation or perish forever. I conversed with them, then and there. Two of the four were hopefully born into the kingdom before twelve o'clock. One was not fully resuscitated until late next morning, and did not obtain a hope of sins forgiven for several

the Spirit in that place, that an intense state of feeling prevailed for some time. One night, after I had retired to rest, exhausted, having preached three times in the day and evening, I saw a light shining on the window. I looked out and saw ward the meeting house. In a few minutes, one came and hold me that the people were at the meeting house, and wanted me to come and preach again, for there were many anxious for salvation. I said to him he most interesting incidents of that nothing short of a miracle this my second tour in West Vircould sustain me, for I was already ginia. After laboring some little exhausted, and I told him to go back and say to Christians to pray

and get rested for the labors of the ticular tenet. Let there be a fair From Salem and this interesting state of things, we will now pass baptized. into the wild regions of Western Virginia, among the toes and ravines of the Alleghany mountains. By one earnest Macedonian cry after another, I was drawn farther and farther away from the settlements | rely on, when those who profess to of our people, more or less of our be learned disagree? The answer brethren accompanying me from to this question is easy. Read what one place to another, until I reached the learned advocates of sprinkling a wild and romantic region, where probably no gospel minister had ever been before. Here I selected as biased or prejudiced in favor of a pleasant spot in the grove. Some immersion. Let us begin with Wm who were with me went out to herald the notice that there would be preaching in that place on the morrow, while we went to work to fit up our little camp, making tempo- Bible bearing his name, and called rary seats, &c. At the appointed the most eminent lexicographer in fifty or sixty years. There were six time. nearly all the people for miles the world: "Baptism properly and lethodist ministers present. I en- around came together to hear the literally means immersion." "The I began speaking, my hearers, with language of the New Testament and eyes wide open, looked at me so of the primitive fathers sufficiently presiding elder followed me with no earnestly, while the tears ran down points to immersion as the common their faces, that it was with difficulgation to rise and sing. At the ty I could avoid breaking down. close of his discourse, he remarked No words can adequately describe that his health was not very good, the effect of gospel preaching on and he thought best to postpone the this congregation. They made no Protestants, for Smith's Bible Dicaptism of converts (who wanted noise above the sound of common tionary is recommended by leading be immersed) four weeks, and sobbing or weeping. They did not expressed the hope that by that appear at all frightened, but were Spirit of God, and melted down tism by pouring or sprinkling. In his lectured that the close of my discourse, I in respect sound learning. In his lectured that these young converts had been put vited all who felt themselves to be off once before this, and it was sinners and wanted salvation, to clear to my mind that the presiding come forward to the small log, just elder was determined to compel in front of me, and we would have word baptisma is immersion." them to conform to his practice of a season of prayer. No time was who have learned of the infinite love, ing up year after year with little pouring or sprinkling. I was stirred lost, and there was no hesitation. style of the administration, in the to the very depths of my soul. I The log was soon filled, and others felt that the Spirit of God was kneeled down in the rear. I should moving me, and, rising to my feet think that inside of two minutes to-day, are bound to heed and of all that prayer meetings, Sabbath the instant the minister sat down, I most of the congregation were on entitled to the same respect as a obey it. The extent to which the services, Sabbath schools, covenant said if I was not grievously misther knees as subjects of special early disciples heeded it, and the meetings, and communion seasons taken, God had called me to preach prayer. After prayer, opportunity they improved without loss of time, during the century following Christ's years, and you have the counterpart dared not leave the place without and we had a heart melting and death, is one of the wondrous things of many scenes which appeal to you offering, in the name of Jesus soul-moving season. I continued the meetings three days and even- great Weslev. ings, during which time many were hopefully converted to God, and rejoiced in hope of eternal life. One man and his wife, who were among the converted, told me that they were more than forty-two years old, and that I was the first gosnel minister they had ever seen, and conversed with each one, and was they had always lived in that place. One evening, being very tired after preaching, I left the people in the little camp, praying, and went

> The narrative proceeds with an who gave out a challenge after Eld. lars concerning the ministers and people there in those days, from

tend the meetings, lodged in some-

COLONY .- I see in the RECORDER of July 11th that a Sabbath colony is talked of, and I would recommend to them the eastern part of Washington Territory, as I have been over is a desirable place. The advanvantages it offers are good soil, water, coal, stone, timber, and a good market, with good roads and plenty the door, rushed out. All felt the of government land ready for the shock at the same instant, and were plow. It is a good fruit country and a good climate. There are a few here that would be glad to join a colony for that place. WM. STEWART.

NORTH LOUP, Neb., Aug. 29th, 1878.

THE STATE FAIR, now in progress success. Much credit is due the may here be given. Dr. Mosheim,

we give the rates from the stations their sins and crying for mercy. in this county: Hornellsville, \$2 35: Andover, \$3 05; Wellsville, \$3 40: Scio, \$3 55; Phillipsville, \$3 70: quoted promises, and entreated them to give their hearts to Jesus Cuba \$4 40.

OHRISTIAN UNION.—No 5

Difference of opinion about ban. tism is a powerful obstacle to union A few object to water baptism en. tirely; and among what are called There was such a ministration of evangelical Christians, the differ ence of opinion is so great that it is considered necessary to have entire. ly distinct and separate organiza. tions. With regard to what is called the mode, or more properly many with torch lights moving to the action of baptism, it is confessed that one who reads nothing but the commonly received version, viz. King James's, may be at a loss to determine what the Bible teaches on this interesting subject; for un. doubtedly this translation was made to favor the views of the Church of England, and must be regarded as for the anxious, and then go home partial and biased in favor of a partranslation, and there can be no dif. ficulty in determining how to be

> But, says the Bible reader, who has never studied the Greek lan guage, how shall I know whom to declare, for we can not regard them Smith, of the University of London and editor of Greek and Roman Antiquities of the Dictionary of the mode of baptism." This testimony certainly ought to have weight with all Episcopalians, and indeed all men of all the principal denominations in this country. Dr. Chalmers certainly ought to be relied on hy ture on the sixth of Romans, he says: "The original meaning of the "We doubt not that the prevalent apostles' days, was by an actual submerging of the whole body under

John Wesley, in his Commentary, says: Buried with him, alluding by immersion." Methodists should certainly respect the words of the

Doddridge, in Family Expositor, commenting on Rom. 6: 4, says: "It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion." Prof. Stuart, of Andover, says: For myself I cheerfully admit that baptizo, in the New Testament, when applied to the rite of baptism, does in all probability involve the idea that this rite was usually performed by immersion." Congregationalists should have respect to such names as Doddridge and Stu-

Martin Luther says: "I could wish that such as are to be haptized should be completely immersed into water, according to the meaning of the word, and the signification of the ordinance." Lutherans would do well to heed this opinion of the great reformer.

Calvin says: "The word bantizo signifies to immerse, and it is certain that immersion was the practice of drought of Summer, and there was the ancient church." All Calvinists no water for baptizing in that vi- should adopt this sentiment of their

There are a great many pious and account of his labors on the North learned men who express the same Fork of Hughes River, of the re- sentiments as those given above, and vival there, and the organization of practice accordingly, and their opinchurch at the house of Lewis ion is of great weight, but I have Bond; and also of a discussion of given the testimony of such as do the Sabbath question at the same | not practice immersion, that all may place with a Methodist minister, see what the advocates of sprinkling concede. The reader will now ask Campbell had returned to Lost why they do not practice immersion, Creek, and was about to return to seeing they make such concessions. his home. But as it might, per- The answer is that many of them haps, make the narrative too lengthy | qualify these expressions so as to for these columns, and as I have all justify themselves in not practicing ready mentioned these labors in my immersion. Thus Dr. William Smith account of the Church on the North | says that it seems hardly likely that Fork of Hughes River, I will not immersion should have been possiquote the narrative farther. He ble in the case of the family of the also gives some interesting particu- jailer at Philippi, and of the three thousand converted at Pentecost. Dr. Chalmers offers no argument in which I may, perhaps, quote under | favor of sprinkling in the passage above quoted, but simply 835% "We regard it as a point of indifferency, whether the ordinance 80 named be performed in this way, or by sprinkling." Dr. Doddridge, after making his admission, adds: Though immersion was most usual that section some and believe that it in these early times, "that will not prove this particular circumstance to be essential to the ordinance." And Prof. Stuart, after making his admission, adds, "but not always." Now all these exceptions and qualifications amount, to just nothing, unless they will give positive proof that on some occasions the ordinance was not administered by immersion. A mere assertion or opinion is no proof at all. There must be incontrovertible evidence to sustain the exceptions, or the argument fails. The testimony of other scholars

In the second century, "the care dates for it (baptism) were mersed wholly in water." learned Grotius says "that the rite was wont to be performed immersion, and not by perfusion, pears both by the propriety of Word and the places chosen for administration. The custom perfusion or aspersion seems to h obtained some time after, in fa of such who, lying dangerously were desirous to dedicate themsel to Christ. These were called clip by other Christians." Prof. Charles Anthon, of Col bia College, New York, one of most distinguished Greek scho in the United States, having publicly asked his opinion rela to the force of baptizo, respon "The primary meaning of the is to dip, or immerse; and its ordary meanings, if ever it had all refer, in some way or othe the same leading idea. Sprink &c., are entirely out of the tion." With such testimony on question, the unlearned and un cated need have no didiculty in

lic assemblies, and by immers

New Testament. Our common English version the Scriptures being made, the auspices of a sect or denot tion that did not favor immer they not only did not translate tizo into an English word that person could understand, but translated two words which in water by the words with thus misleading the honest inc after truth: For in is the translation of the Greek prepo en; as "they were haptized i dan," not with Jordan; for it inflexible rule in interpretin language that words are to be in their brdinary sense, unles connection requires some dev from the usual meaning of the Any person, then, of co mental capacity, can easily mine what is the Scriptural r of administering the rite of

termining what is truth and wh

error on one of the ordinances o

tian baptism. And, therefore is no need of the division of lowers of Christ into differ ganizations on account of b JAMES McFARI SPRINGFIELD, O. WASHINGTON CORRESPOND

SEPT. 6t An index of the House Committee reports, executi miscellaneous documents, l been prepared, showing, i the amount of work done du first half of the present C

and seven hundred pages, ar 1,017 reports of committee in five volumes, a series of e documents making twee volumes, and miscellaneo ments in seven volumes. ber of pages of "fext" dexed sums up to 28,000, ination of which shows 5 and 200 joint resolutions been introduced in the Ho received more or less Added to these are several Senate bills. No previou ever had before it more th bills during its whole Cong thus appears that the busine creased to almost double th House since the beginning American Republic. Th counted for by the increas is known as "private leg that is, for claims growing the late war, for pension property destroyed claim

owned by loyal citizens causes for the increase found in the developme Territories, the growing and mining interests, and ual and natural swelling ness and trade. Of the 5,2 200 joint resolutions, the but about 500 subjects interest, the remainder voted to individuals, so corporations. The California agitato paid us a visit, and mad teristic speech to an audi bled at the Capitol. Ar

gress makes it unlawf Capitol, of which K heard, and thought to and get himself arreste ing the law, to boost greater notoriety. The however, concluded to a wayward boy, repr of real or supposed wr tend the clemency of was wise, for the man even the shallowest thi can citizen finds nause low. When the count to hear him, it gave an thy and respect, for he to be an honest voice fering class. But he an adventurer, vile, crude, and unprincip claims to represent, a for those of erring pr A few nights, ago ouse. For some time watching and wait tunity to make the and not very welc last it was afforded waiter, who, in his p adjoining saloon for the dizzy brains o more dizzy still, and left the door him. In his absence cautiously up stair

ly suspicious door, ciously opened for

we give the rates from the stations in this county: Hornelisville, \$2 35: Almond, \$2 50; Alfred, \$2 70; Andover, \$3 05; Wellsville, \$3 40. Scio, \$3 55; Phillipsville, \$3 70: Belvidere, \$3 85; Friendship, \$4: Cuba \$4 40.

OHRISTIAN UNION .- No. 5 Difference of opinion about bantism is a powerful obstacle to union

A few object to water baptism enfirely; and among what are called in evangelical Christians, the differ. ence of opinion is so great that it is considered necessary to have entirely distinct and separate organizations. With regard to what is called the mode, or more properly. to the action of baptism, it is confessed that one who reads nothing but the commonly received version, viz. King James's, may be at a loss to determine what the Bible teaches on doubtedly this translation was made to favor the views of the Church of

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him this interesting subject; for un-England, and must be regarded as partial and biased in favor of a par**f** the ticular tenet. Let there be a fair translation, and there can be no difficulty in determining how to be baptized. But, says the Bible reader, who

has never studied the Greek language, how shall I know whom to rely on, when those who profess to be learned disagree? The answer to this question is easy. Read what. the learned advocates of sprinkling declare, for we can not regard them as biased or prejudiced in favor of immersion. Let us begin with Wm. her- Smith, of the University of London, and editor of Greek and Roman Antiquities of the Dictionary of the Bible bearing his name, and called the most eminent lexicographer in the world: "Baptism properly and literally means immersion." language of the New Testament and of the primitive fathers sufficiently points to immersion as the common node of baptism." This testimony certainly ought to have weight with all Episcopalians, and indeed all Protestants, for Smith's Bible Dictionary is recommended by leading men of all the principal denominations in this country. Dr. Chalmers certainly ought to be relied on by truth. all Presbyterians and all others that respect sound learning. In his lecture on the sixth of Romans. he

"We doubt not that the prevalent ae was ation. style of the administration, in the apostles' days, was by an actual submerging of the whole body under inutes water." John Wesley, in his Commentary, to the ancient manner of baptizing by immersion." Methodists should

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covered bed had read on Martin Luther says: "I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word, and the signification of the ordinance." Lutherans would do well to heed this opinion of the great reformer.

Calvin says: "The word baptizo signifies to immerse, and it is certain that immersion was the practice of the ancient church." All Calvinists rere was should adopt this sentiment of their that vileader. There are a great many pious and

he North learned men who express the same f the resentiments as those given above, and practice accordingly, and their opinization of ion is of great weight, but I have assion of given the testimony of such as do the same | not practice immersion, that all may see what the advocates of sprinkling concede. The reader will now ask why they do not practice immersion, to Lost return to seeing they make such concessions. ight, per The answer is that many of them qualify these expressions so as to o lengthy justify themselves in not practicing immersion. Thus Dr. William Smith says that it seems hardly likely that immersion should have been possi-He ble in the case of the family of the jailer at Philippi, and of the three : particuthousand converted at Pentecost. sters and Dr. Chalmers offers no argument in favor of sprinkling in the passage above quoted, but simply says, "We regard it as a point of indifferency, whether the ordinance so namedabe performed in this way, or by sprinkling." Dr. Doddridge, after making his admission, adds: Though immersion was most usual in these early times, "that will not prove this particular circumstance to Prof. Stuart, after making his ad-

mission, adds, "but not always." Now all these exceptions and qualifications amount to just nothing, unless they will give positive proof that on some occasions the ordinance was not administered by immersion. A mere assertion or opinion is no proof at all. There must be incontrovertible evidence to sustain the exceptions, or the argument fails. The testimony of other scholars may here be given. Dr. Mosheim, author of Ecclesiastical History, and Chancellor of the University of Got-Chancellor of the University of Got-tingen, asserts, "In this (first) centhe in- tury, baptism was administered in readers | convenient places, without the pub-

lic assemblies, and by immersing cious eyes to peer through. But it In the second century, "the candi- official leg and arm instantaneously in a state of fusion, and by temper- joined with us. It was interesting, the candidates wholly in water." dates for it (baptism) were im- plunged through; and quite a suffi- ing them in a chemical bath and and there was an appointment made mersed wholly in water." The cient amount of avoirdupois in well other expedients, produce large imnersed Grotius says "that this built policeman quickly made their itation pearls, and all those gaudy the fourth of next July. J. F. R. rite was wont to be performed by curiosity felt upon the door. The beads for which the aborigines of immersion, and not by perfusion, ap surprise was complete. A game was Africa barter their dearest posses pears both by the propriety of the in full progress with the stakes up- sions; others who make all kinds of Word and the places chosen for its on the table, around which sat some administration. The custom of seven or eight cager participants. perfusion or aspersion seems to have All were arrested. The room was liquid india-rubber on to the cloth; obtained some time after, in favor unusually well furnished, having and then a number of nimble-finof such who, lying dangerously ill, fair claims to elegance. Felix. were desirous to dedicate themselves

OUR PARIS LETTER.

to Christ. These were called clinics

Prof. Charles Anthon, of Colum-

bia College, New York, one of the

most distinguished Greek scholars

in the United States, having been

publicly asked his opinion relative

to the force of baptizo, responds:

"The primary meaning of the word

is to dip, or immerse; and its sec-

ondary meanings, if ever it had any,

all refer, in some way or other, to

the same leading idea. Sprinkling,

&c., are entirely out of the ques-

Our common English version o

translation of the Greek preposition

en; as "they were baptized in Jor-

dan," not with Jordan; for it is an

inflexible rule in interpreting any

from the usual meaning of the word.

Any person, then, of common

mental capacity, can easily deter-

mine what is the Scriptural method

of administering the rite of Chris-

tian baptism. And, therefore, there

is no need of the division of the fol-

lowers of Christ into different or-

ganizations on account of baptism.

WASHINGTON CORRESPONDENCE.

SPRINGFIELD, O.

corporations.

JAMES MCFARLAND.

SEPT. 6th, 1878.

by other Christians."

New Testament.

(From a Regular Correspondent.) rocadero, the Artist's Paradise—Champ de Mars, the School of Practical Education and Knowledge — How the Golden Threads are Spun—Fashionable Dollbabies-" Ivorine"-Glass-blowing, etc. HOTEL DU LOUVRE, PARIS, August 23d. 1878.

Visitors apparently prefer the Champ de Mars to the Trocadero; at the commencement the opposite taste was evident. People soon tire of architecture, and the Trocadero has few popular exhibits infinite in their variety. It is the in tellectual moiety of the Palaceless, tion." With such testimony on the question, the unlearned and uneduthe "elevator." Its various halls cated need have no difficulty in de- devoted to retrospective art, corretermining what is truth and what is sponding to so many epochs or ages, error on one of the ordinances of the rivet the attention even of the ordi narily indifferent. The masses commence to take in, that our ancestors the Scriptures being made, under had to work their way to civilizathe auspices of a sect or denomina- tion, and that all those morsels of tion that did not favor immersion, | flint, roughly hewn or polished, typ ically represent human progress, as they not only did not translate baptizo into an English word that every accurately as Shakespeare's seven person could understand, but they ages does the life of man. The collection of retrospective objects from translated two words which mean in water by the words with water, the museum of Bordeaux is most thus misleading the honest inquirer instructive and some of the antique after truth. For in is the usual jewelry might set ladies to reflect on

the clauses of the Decalogue touchng covetousness. The Process Gallery is not only one of the Exhibition's most curious language that words are to be taken | features, but it is of importance in in their ordinary sense, unless the the influence it may have in giving connection requires some deviation | technical education to the world in certain minute but lucrative branches of industry, which have hitherto been, in their most successful development essentially Parisian. It has received a magnificent locale in the Vestibule du Sud, opposite the Ecole Militaire. It will be remembered that in 1867, a similar department existed in the Exhibition of that year, and its success induced the French Commissioners to reestablish it now, upon a grander scale. It was proposed to them to turn the whole Champ de Mars into An index of the House Journal a series of workshops; to establish Committee reports, executive and all over it forges, glass-works, and miscellaneous documents, has just foundries; to have it bristling with

been prepared, showing, in brief, tall chimneys, re-echoing with the the amount of work done during the | whole gamut of machinery discords, first half of the present Congress. and redolent of smoke and steam; This volume embraces between six | to turn it, in fact, into a species of and seven hundred pages, and covers | industrial epitome; but this, like a 1.017 reports of committees, bound | number of other ridiculous schemes in five volumes, a series of executive which the archives of the Ministry documents making twenty-three of Agriculture and Commerce could volumes, and miscellaneous docu- reveal, was abandoned, although ments in seven volumes. The num- the Gallerie du Travail was extended ber of pages of "text" thus in beyond the limits originally assigned dexed sums up to 28,000, an exam- to it. A hundred little things, that ination of which shows 5,227 bills are continually in domestic use, are and 200 joint resolutions to have manufactured before the eyes of the been introduced in the House, and visitors themselves, who purchase received more or less attention. them in large quantities; and it may Added to these are several hundred therefore not be uninteresting if we Senate bills. No previous House glance at some of the principal inever had before it more than 6,000 dustries so represented.

To commence, we may mention a bills during its whole Congress. It thus appears that the business has in- curious industry, which can not fail to creased to almost double that of any attract the visitor's attention soon House since the beginning of the after entering the gallery. We al-American Republic. This is ac- lude to the filigree work. Few of counted for by the increase of what us have not often had occasion to is known as "private legislation," admire the delicate and ingenious that is, for claims growing out of work of this description for which the late war, for pensions, and for Genoa is so famous, and which has property destroyed claimed to be its origin in the dimmest antiquity. owned by loyal citizens. Other The workman takes in his hand a causes for the increase are to be simple silver thread; he folds it, found in the development of the bends it, turns it, and twists it in a Territories, the growing railroad thousand different ways, and with a and mining interests, and the grad- rapidity which baffles description ual and natural swelling of all busi- produces in a few moments the most ness and trade. Of the 5,227 bills and | diverse objects and the most aston-200 joint resolutions, there appears ishing effects. It seems to be the but about 500 subjects of general simplest work in the world; but a interest, the remainder being de very little consideration will show voted to individuals, societies, and that the workmen must be endowed with more than ordinary taste, and

The California agitator, Kearney, with a dexterity which is only the paid us a visit, and made a charac- result of practice and education. teristic speech to an audience assem-Passing hence, we glance at a modiste, who is dressing dolls in the bled at the Capitol. An act of Congress makes it unlawful for public newest and most approved Parisian speakers to hold meetings about the fashions, and then we arrive at a Capitol, of which Kearney had stand where "skilled" workmen are heard, and thought to come here supposed to be engaged in the proand get himself arrested, by violat- duction of numerous pretty conceits ing the law, to boost himself into in ivory, mother-of-peal, and tortoise greater notoriety. The authorities, shell. The real fact, however, is however, concluded to view him as that all the "skill." of these worka wayward boy, representing men men consists in unpacking readyof real or supposed wrongs, and ex- manufactured goods and pricing tend the clemency of authority. It them, whilst the only claim that the was wise, for the man is a dose that stall possesses to occupy a position even the shallowest thinking Ameri- in the gallery is derived from a can citizen finds nauseating to swal-species of drill, which, for reasons

low. When the country first began hest known to itself, is forever vacto hear him, it gave an ear of sympa | uously drilling the same hole in an thy and respect, for he was supposed livery plate. Elephants' tusks are to be an honest voice from the suf- to be seen here in great variety, as good; health good with a little exfering class. But he proves to be well as ivory brooches, ear-rings, ception. an adventurer, vile, vituperative, and other ornaments; but the mechanical link between these two well attended, and is interesting, crude, and unprincipled. He is poison to the cause of the men he forms of inorganic creation is miss- though not as much as it should be. claims to represent, and is a mirror ing, and the process of evolution, like some great secret of nature, is and the Sabbath the best day of the nouse. For some time they had been watching and waiting an opportunity to make their unexpected, and not and not are more generous. A few nights, ago the police made allowed to remain unexplained. The seven. What a blessing that they and not very welcome visit. At pearance, is not unlike chocolate— Sabbath day, a type of that rest last it was afforded by the colored but they do not explain its compo- that remains for all who will obey waiter, who, in his pilgrimage to the sition. This they heat, and when it God and keep the faith of Jesus. adjoining saloon for drinks to make is in a liquid state they pour it into Qur growth in Christian graces is not and their squaws and children, and

ciously opened for a pair of suspi- types.

THE FEVER SCOURGE.

as soon as the artillery arrives, a

concussion test will be applied. Six

hysicians reported 123 new cases

o day to the Board of Health, and

the undertaker 95 yellow fever in-

A Washington dispatch of Sept.

th, gives an abstract of the sanita-

ry reports received during the pre-

vious week, under the national quar-

New Orleans. During the week,

Memphis. There seems no long-

The weather is uncomfort-

er any possibility of checking the

following extracts:

cases; 61 deaths.

ably warm and moist.

last twenty-four hours.

week 15 cases and 5 deaths.

the Board of Health are sick.

ported, all refugees and river men.

FEARFUL DISASTER.—The excur-

sion steamer Princess Alice, return-

ing from Gravesend to London on

the evening of Sept. 3d, was struck

amidships, about 8 o'clock, by the

after the collision, the other steamer

proceeded without attempting to

as three, five, and six children. They

hundreds of shricking people. The

captain and nearly all of the crew o

on the steamer. All the police of

corpses, chiefly of women and chil-

dren, which completely filled the

board room at the Steamboat Com-

pany's office at Woolwich. A pas-

sunk almost immediately.

were as one to three.

deaths to yesterday.

The ravages of yellow fever continue unabated, and as a conseeven the material by rolling the quence the distress is continually in- Mexican government affords much creasing. Dispatches of Sept. 7th, gered ladies and gentlemen, who are the two points most severely afmaking chignons, braids, pads, fringes, plaits, and all other necessaries for the ornamentation of a Memphis dispatch says: young lady's hair, and the covering "Our city is reduced to a desperof middle-aged ladies heads. We

stop for a moment before the tables ste strait. It seems utterly impos sible to secure men enough to bury | der. where gentlemen and ladies are paintthe dead promptly, burn the infectand beautiful representations of ro- The Mayor has been down several to dispatch an embassy to Afghanis and other affections and injuries of the mantic and poetic scenes. We halt, too, before the workmen, covered with a white powder, who, with a get a quorum together. Members lathe, a number of knives, and a few drills, are carving lovely pipes out of blocks of Crimean and Anatolian meerschaum, and others who are finishing them off by immersing them in wax, and adding the amber the citizens' relief committee to the acting Mayor, in all measures for mouth-pieces. We pass some lacethe public good. County Underworkers, give a hurried look at taker Walsh was arrested to day for the process of button manufacture, refusing to pay extra wages to the and stop one moment before the men to run the dead carts, and which extra compensation was ordiamond cutters, polishers, and setdered by the citizens' relief comters, before we make our way out of mittee, and which the committee the gallery.

After this trip, let the visitor next make a promenade through the English colonies. Canada is so much advanced as to represent by her products and manufactured goods an integral part of England; but New South Wales, Victoria, Queensland, and South Australia, what superb samples of wool and of mohair what richness of mineral wealth what granaries of food supplies; and side by side, there are the marks and tokens of skilled industry, working up and fashioning these natural products on the spot; there are the results of thought and invention, practically applied to remove difficulties and supply wants just as they

> HOME NEWS. Alfred Centre, N. Y.

The college year at the University opened on the 4th of September. At the present writing, the prospects for the year are unusually promising both as regards the number and the character of the students. The authorities and the indefatigable President seem determined to advance the interests of the University, and to increase its effective working power year by year. The leaving town. improvements on the Chapel have extended to all the recitation rooms, as well as the hall. Many readers of deaths. the RECORDER will be glad to know that the front entrance is changed, and 49 deaths during the week. until the oldest inhabitant would not recognize it. In place of the things that were, there is now a front hall and 30 deaths. 120 cases are under 50x13 feet, with two stairways 24x | treatment. 16 have occurred in the 6½ feet, making the grade of ascent delightfully easy, and giving such neans of egress as to remove all fear of disaster in case of an emergency. The arch over the center of the stairways is 34 feet rom the floor. This is deep skyblue in color, beautified by clouds, and hung with pictures. Few if

any public buildings have a more attractive or safer way for entrance and exit. The walls of the Chapel hall are finished in sunlight tint, blended with the light sky-blue of the arched ceiling. The stage, which occupies the entire south end of the room, except a doorway on each side, is of light and dark wood, in striped mosaic work, both floor and wainscoating. The details of the different improvements would fill too great space, but the University and the people have just cause for real satisfaction in view of the increased attractiveness and comfort

The stone cottage on the north astern part of the campus is completed as to the outside, and will render aid. He estimates that there soon be ready for occupancy. It is the center of interest to all newcomers, is neatly unique, and is to be known as the Stone Castlet of Archcology, etc.

The contract for putting up the walls of the Kenyon Memorial Hall has been awarded to Mr. Wm. S. Ayers, of Shiloh, N. J. Work is already begun, and it is expected that the building will be enclosed before Winter. All told, the growth of things about the University grounds is permanant and encouraging. Good health prevails.

NOTE-TAKER. SEPT. 9th, 1878.

New Milton, W. Va. We are blessed with good crops; more wheat, perhaps, than ever before in one year; grass and corn

and left the door unlocked behind of what seems to be ivory penhold- more of the love of Jesus in our him. In his absence the officers stole ers. This simple process is not very hearts, and whole consecration to killed."

August shows a decrease during the

SUMMARY OF NEWS.

free zone is a strip along the Rio from New Orleans and Memphis, Grande, through which all kinds of application. merchandise are allowed free tranflicted, show a terrible state of suf- sit. Our government has frequently fering. In New Orleans there were protested against its continuance, as 232 new cases, and 67 deaths. The even the Mexican government adsmuggling. The free zone was established in 1858, and was a con-

the city government on his feet, and sent to pacify Albania, was mobbed phur Baths have long been renown the Board of Health, on account of at Yacvva, sixty-seven miles northsickness of its members, is unable to east of Scutari. He fled from the place, and took refuge in a shed, but of the Howard Association to day was pursued by the Albanians, who called upon Major William Willis called upon him to organize an atto take the head of affairs in the tack against the Austrians. Upon pledged the support of himself and mand, Mehemet Ali and twenty members of his suite were massacred.

silver dollars for greenbacks, that under this order, people can exchange United States notes for latter they can pay custom duties or buy four per cent. bonds. I anticipate a further decline in the gold premium. It is only one quarter of why that premium should not be rubbed out. The latest information from Ten-

There are several hundred sentence, but not be disturbed unless ransactions. The energy with which they have been pursued has rendered their business profitless and alarmed

The Secretary of War has referred o the Quartermaster General a telegram from Collector Smith, of New orleans, urging the issuance of two hundred blankets for the children in St. Vincent's Orphan Asylum. The avorable report, but says the blankets can be supplied from no nearer point than Fort Leavenworth. The Treasury Department has diwith a peculiar and unmistakable

customs houses to hereafter rigidly inspect goods brought from abroad the practice of innocent smuggling which has been indulged in for years Dresden. Five cases are reported at Dresden, Tenn. On advice of Pacific has been completed, and is physicians, the entire population is up to yesterday noon, 14 cases, 2 has also finished grading for the

twenty miles. Grenada. Ninety-six new cases M. Davis of New Salem, W. Va., Canton, Miss. During the past caught fire from the stove, Sept. 1st, fortnight, 172 cases and 22 deaths at about 10 o'clock A. M., and was have occurred. In all, 190 cases has decided that the soap makers of Ocean Springs, Miss. During the the city do not need a permit to car-

ry on the business, except these who Holly Springs, Miss. The first nust necessarily associate fat boilcase occurred the 27th of August. ing with their manufacture. Two deaths followed Sept 2d. To The House of Bishops, which met yesterday, about 100 cases and 25 New York last week, unanimous tion fled the city between the 2d ly resolved to depose Bishop Mc More than half the populaand 5th inst. All the members of Coskey, of Michigan, from the ministry on account of immoral conduct.

On account of the yellow fever, Memphis, Tenn. For the week, the Southwestern Chrisian Advocat 529 deaths. During the week beof New Orleans commences, with the fore, the deaths and number of cases number for Sept. 5th, the issue of a Hickman, Ky: The first case occurred Ang. 16th; 60 cases and 24 A Victoria dist A Victoria dispatch states that Louisville, Ky. Last week 25

in the Horse Fly country, Cariboo. new cases and seven deaths were re- Chinese miners are making from forty to eighty dollars daily. The Secretary of the Treasury authorizes the United States Treasurer,

The charges against Gov. Axtell, screw-steamer Bywell Castle, and place of Gen. Lew Wallace, of Insteward of the Princess Alice states,

to tax like the ordinary wines and

for the Navajo Indian reservation. vivors speak of having lost as many last week. describe the water as covered with

the Princess Alice were drowned. They had no time to lower the boats The Chicago distillers paid \$417 and there were but few life buoys 856 tax during the month of July, Woolwich, town and arsenal, were

engaged all night in labelling the inviting him to that country. The demand for four per cent. bonds is still greater than the sup-

sugar. Stambaugh, Wyoming, Sept. 8th. In Pennsylvania the crop of apples exceeds anything before known.

Solomon says "A merry heart maketh

T. W. WILLIAMS. I am offering for the FALL TRADE OF 1878,

The most complete line of MEN'S FURNISHING GOODS At very low prices. Samples and estimates cheerfully se

T. W. WILLIAMS Alfred Centre, N. Y.

nance, if of a complexional nature, speed-ily vanish when Glenn's Sulphur Soap is ed to obliterate them. Pimples, blotcl es, moth patches, roughness, redness, tar and freckles are invariably banished this incomparable clarifying agent. Erup days. There is but one officer of tan. Mehemet Ali Pasha, who was cuticle are likewise removed by it Sul he best remedy for skin diseases, rheu matism, and gout. Glenn's Sulphur Soa is in every respect as efficacious and fa By opening the pores, and pro moting a vigorous superficial circulation, this excellent article contributes to the health of the entire system as well as to that of the cuticle. Since its introduction city, which he refused to do, but refusing to comply with this com- to public notice it has repeatedly been commended by the medical profess press, and few external specifics have wor such "golden opinions" among all classes. It prevents obnoxious diseases as well as remedies them, and disinfects clothing

BLEMISHES upon the Feminine Counte

order to the Treasurer to exchange and linen impregnated with disease. Dansilver dollars for greenbacks that use is, on that account, greatly to be desiderated by persons whose hair is thinning out in consequence of dryness of eruptions of an obstinate character, will find, if they try it, that Glenn's Sulphur Soap removes scorbutic complaints irremediable by less efficient means, and prevents the recurrence of such disorders. For bleeching fine articles of needle work and all kinds of white woolen, cotton, and linen fabrics this soap is superior to any rticle that can be used for the purpose Sold by all druggists.

Hill's Hair and Whisker Dye, Black or

> Brown, 50 cents. "A WORD TO THE WISE." A single drink of ice water often causes amps and pain in the bowels, diarrhea, c., which may be as speedily r. Fenner's Golden Relief. ents, 50 cents, and \$1.

Sold by A. E. & W. H. CRANDALL, Al-

SPECIAL NOTICES. Denominational Directory GENERAL CONFERENCE. resident-Wm. C. Whitford, Milton

ecretary-L. A. Platts, Westerly, R. I. rresponding Secretary-J. B. West Edmeston, N. Y. Treasurer-B. F. Langworthy Centre, N. Y. Will hold its Sixty-fourth Annual Session with the Church at Plainfield, N. J. on Fourth-day, Sept. 25th, 1878.

SABBATH-SCHOOL BOARD. President-D. E Maxson, Plainfield, N. Corresponding Secretary—Geo. H. Bab cock, Plainfield, N. J. reasurer-I. D. Titsworth, New Market. MEMORIAL BOARD.

President-C. Potter, Jr., Plainfield, N. J. Secretary-D. E. Maxson, Plainfield, N. Treasurer-E. R. Pope, Plainfield, N. J. MISSIONARY SOCIETY. 22 cases and 6 branch from Concordia to Scandia, President-George Greenman Recording Secretary-L. A. Platts, Westerly, R. I. Corresponding Secretary—A. E. Ashaway, R. I. reasurer—Geo. B. Utter, Westerly, R. I. EDUCATION SOCIETY.

President-E. P. Larkin, Alfred Centre, N. Y. Recording Secretary-L. R. Swinney, Lost Corresponding Secretary-J. Allen, Alfred Centre, N. Y. Treasurer-Elisha Potter, Alfred Centre TRACT SOCRETY.

President—A. B. Spaulding, Lednardsvill ecording Secretary-Edwin Whitford, Leonardsville, N. Y. responding Secretary—J. West Edmeston, N. Y. reasurer-Stephen Burdick Leonards ville, N. Y. Publishing Establishment and Tract Depository in charge of D. R. Stillman,

deneral and Publishing Agent, Alfred Centre, N. Y. SOUTH-EASTERN ASSOCIATION. Moderator-L. R. Swinney, Lost Creek Recording Secretary-Edgar Davis, Lost Creek, W, Va. 1ssistant Recording Secretary Festus P Ford. West Union, W. Vs.

Corresponding Secretary—Mases H. vis, Lost Creek, W. Va. Will hold its Eighth Annual Session with the Church at New Salem, Fifthof New Mexico, have resulted in his day, May 29th, 1879, for which the folremoval and the appointment to his lowing appointments have been made: Swinney: to deliver an Essay on "What should we do to lead the rising generation Revenue decides that medicated in the way they should go?" Preston F. wines and distilled spirits are liable Randolph; on "What is Sabbath desecration?" Jepthah F. Randolph.

EASTERN ASSOCIATION. ket, N. J.

Recording Secretary — S. W. Maxson Adams Centre, N. Y. Adams Centre, N. Y.

Assistant Recording Secretary — F. H.
Williams, New London, N. Y.

Corresponding Secretary — A. B. Prentice,
Adams Centre, N. Y.

Treasurer—C. V. Hibbard, Brookfield, N.

N. Y. Alfred Centre. N. Y. Assistant Recording Secretary—M. S. Wardner, Little Genesee, N. Y. Corresponding Secretary—U. M. Babcock Scio, N. Y.

Will hold its Forty-fourth Session with preach the Introductory Sermon. Essayists.

Women's Auxiliary Sabbath Tract Society, Brookfield, N. Y., to M. S. Wardner, on "The best means for bringing out young men for the gospel ministry;" T. R. Williams, on "The doc trinal basis of denominational life and suc

for tracts, to apply on L. M. of

n subscription for tent enterprise:

J. M. Todd.

Merrick Jocelyn, to constitute

Joshua Clarke.....

M. Potter....

A. J. Green......

Mrs. C. D. Potter.....

Robert H. Hughes.....

Mrs. G. Taylor Brown......
Mrs. Dr. E. R. Maxson....

Mrs. A. B. Spaulding...... Misses P. L. & P. E. Witter....

self L. M....

Frank Davis.....

Malvina Babcock.....

Jennie Maxson.....

Mrs. Rhods Williams.....

Mrs. Sarah Lewis.....

liss Anna Hazzard.....

A Friend Frank Williams.....

A. J. Horton....

Ada Warner.....

Fund on acc't of tent expenses

Total....

By cash disbursed as follows

. Irish, to constitute him-

Maxson.....

himself L. M.....

R W Maxson.

NORTH -WESTERN ASSOCIATION. Moderator-W. C. Titsworth, Farina, Ill. Clerk—G. M. Cottrell, Dodge Centre, Minn. Assistant Clerk—N. B. Prentice, Dakota, Corresponding Secretary—E. M. Dunn Milton, Wis. -Wm. B. West, Utica, Wis. Will hold its Thirty-third Anniversar with the Church at Farina, Ill., Fifth-day June 26th, 1879. Preacher of Introducto

ry Sermon, H. B. Lewis; alternate, G. W. Burdick. Essays-" The Nature of Man, O. U. Whitford; "The Person of Christ, E. M. Dunn. MISSIONARY SOCIETY.-There wil be a special meeting of the Executive Board in Westerly, R. I., Thursday, Sept. 19th, 1878, at 9 o'clock A. M., for the pur pose of adopting an annual report to the

Society, and of transacting any other business that may come before the meeting. A. E. MAIN, Cor. Sec. TO ALL WHO ATTEND GENERAL CONFERENCE.—Arrangements have been made by which excursion tickets from New York to Plainfield and return, can be obtained at reduced rates. All visitors to the Conference may obtain orders for these tickets, by calling at the office of C Potter, Jr. & Co., 14 Spruce Street, or Bab cock & Wilcox, 30 Cortlandt St. These

orders will enable the holder to purchase

a ticket at the reduced rate.

BOARD MEETING .- There will b special meeting of the Board of the Amer ican Sabbath Tract Society, on Thursday, Sept. 19th, at 1 o'clock P. M., in the ses sion-room of the Church in Leonardsville for the consideration of the Annual Report, and the transaction of any other busness which may be deemed necessary. A full attendance of the Board is requested. and prompt at the time called. All who feel interested are invited. A. B. SPAULDING, President.

A CARD.—The subscriber wishes to tender his acknowledgments for the many courtesies he has received while visiting the different societies in the Central Association, in the interest of the RE-CORDER, and especially to Rev. A. B. Prentice of Adams Centre, Rev. Thomas R. Reed of Watson, Rev. J. M. Todd of Brookfield, Rev. Joshua Clarke and A. W. Crandall, of DeRuyter, Dea. Perry Potter of Scott, Dea. Ira Greene and Wm. S. Potter, Esq., of Verona, who greatly assisted him in the prosecution of his labors. He Tent Fund transferred to General would also remind those who gave him their pledge, that he expects a prompt fulfillment of the same by the time agreed agon by the different individuals.

3alance against General Fund, reported April 9th, 1878. \$19 86 to paid on salary of L. C. Rogers, A. B. SPAULDING. Leonardsville, Sept. 4th, 1878. for quarter ending March 31. ELD. Z. CAMPBELL, having reaid on the order, and for interes loved from Dodge Centre to New Audue B. D. Townsend, to Wm. M. Jones..... burn, Sibley Co., Minn., requests his correspondents to address him at the latter M. Lewis Bill of H. D. Babcock for one street

A MEETING of the Society for the and four tent lamps..... H. Crandall, bill for street lamp promotion of Religious, Literary, and Sci-entific Inquiry, will be held in the vestry crockery, groceries, &c..... of the Seventh-day Baptist Church Plainfield, N. J., on Tuesday evening, Sept. raight on tent........ G. Burdick, to apply on salary 24th, at 7.30 o'clock, for the transaction of and expenses. M. Lewis, to defray tent expens business, receiving and discussing essays &c. A full meeting is desired. Mrs. Harriet Avers. inter. on note By order of the President. Postage used by Treasurer..... Expense on draft to L. C. Rogers. L. A. PLATTS, Secretary.

Westerly, R. I., Sept. 5, 1878.

THE SOUTH-WESTERN YEARLY MEETING, consisting of the Seventh-day Baptist Churches of Kansas, Nebraska, and Missouri, will be held with the Church RECORER FUND. at Long Branch, Neb., commencing of By cash received as follows: Sixth day before the last Sabbath in Sep-Balance reported April 9th, 1878. \$57 68 A. M. West, Recorder subscriptember, 1878, at 3 o'clock P. M. tions, \$25, \$12 18, \$9 75..... E. K. BURDICK, Sec THE Southern Illinois Yearly Meet

ing will be held with the Villa Ridge Mrs. J. Clarke 2 00 Mrs. Eliza Dewey, Oneida, N. Y.... 2 50 Church, Pulaski county, Illinois, commencing on Sixth day before the fourth Sabbath in September, 1878, at 11 o'clock A. M., Rob't Lewis to preach the Intro-CR. By payment to Publishing Agent ductory discourse; W. F. Vancleve alterper Anna S. Davis..... R. LEWIS, Clerk. SEVENTH-DAY BAPTISTS IN HOR

NELLSVILLE, N. Y.—Religious services are PUBLISHING FUND. held in Hornellsville on the Sabbathpreaching at 2 o'clock P. M.; Sabbath bal. reported April 9th, 1878. . \$283 00 school immediately following. The serv-TENT FUND. ices are held in the lecture room of the Baptist church. All interested are most By bal. reported April 9th, 1878.. \$3 37 ordially invited to attend. T. R. WILLIAMS. By transfer to General Fund on ac-

count of tent expenses..... \$3 37 O THE VELTHUYSEN SABBATH MISSION At Alfred Centre, N. Y., Sept. 3d, 1878, ery suddenly, Lucy M., daughter of Dea. arzillar F. and Rachel Randolph, in the ported April 9th, 1878.. \$7 5 7th year of her age. This little one arose in the morning in her usual health. At 8 Vomen's Auxiliary Sabbath Tract Society, Second Alfred N. Y... Miss Anna S. Davis, Shiloh, N. J. clock she was taken violently sick wit what seemed to be cholera morbus. Their

amily physician was immediately called STEPHEN BURDICK, Treasurer. better, but at about half past eleven eemingly, in an instant, she sunk in Your Committee has examined the report of the Treasurer of this Society, w In Hornellsville, N. Y., Sept. 3d, 1878 after an illness of some six weeks, Flora A., infant daughter of Daniel C. and Loisa MORELL COON, Auditors Vanwinkle, aged 1 year and 7 days. BRIDGEWATER, July 8th, 1878. In New Market, N. J., Aug. 23d, 1878,

LETTERS. T. L. Gardiner, N. Wardner, P. F. Ran lamphell. C. Potter, Jr., . Whitford, J. McFarland 2, F. C. Du Almon Hall (have no such tracts), C. Row ley, E. R. Clarke, Geo. W. Hills, O. D Green, L. A. Platts, E. K. Burdick, A. D. Spaulding, L. E. Livermore, D. H. Davis S. Burdick, Wm. Stewart, A. Whitford.

RECEIPTS. ll payments for the Sabbath Records 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

H. B. Rogers. Nile. Spirit of Christ dwell, guiding them safe-ly to "the building of God a house not made with hands, eternal in the heavens." . L. May, Alden, E. W. Greenman, Berlin, H. B. Green, "250 Mrs.C. Peckham, Petersburgh, 200 eRoy Maxson, Unadilla F'ks, 2 50 J. H. Williamson, "250 B. S. Burdick, Rockville, R.I. 250

W.B.Lewis.MysticBridge.Ct., 250 Mrs.M.Maxson, Dodge Centre, 5 00 E. B. Rogers, Milton, Wis., 500 34 52 Mrs. J M. Platts, " 2 50 35 34 FOR LESSON LEAVES. Lorenzo Witter, Willing, Mrs. G. W. Hills, Dodge Cen., Minn., 300

WHOLESALE PRODUCE MARKET. Review of the New York markets for but

ter, cheese, etc., for the week ending ter, cheese, etc., for the week ending Sept. 7th, reported for the RECORD-ER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates BUTTER.-Receipts for the week were

28,039 packages. Exports, 15,958 packages. The market is steady, and Fall make, both State and Western, is quick sale. Export-5 00 ers have taken liberally, and are reducing the stock in refrigerator storage, but at

Northern Welsh arriving, part cheesy and sour, or rancid on tops and sides that have no regular market value. Fine, high flavored, Fall butter is salable at 21 @ 23 cents; good, hohest, yellow, early Etate firkins at 18@20 cents; finest fresh make Western, dairy packed, is wanted at 14 @ 16 cents and low grades State and West-10 00 ern butter for export at 8 @ 12 cents.

We quote: Sour-cream creamery, fresh make .23 @ 24 Fair to good Entire dairies. Dairy-packed Western.....14 @ 10 adle-packed Low grades 8 @ 10

CHEESE -Receipts for the week were 66,706 boxes. Exports, 49,599 boxes. There was fair demand for fancy, August make cheese, in perfect order, at 81 @ 9 cents, and some exceptions at fancies were placed early in the week at 81 @ 81 cents, but with all other grades buyers had it their own way; heavy concessions had to be made to effect sales, and even then con-. siderable stock had to be carried over un-

sold. We quote: State factory, fine to fancy..... 85 @ 9 good to prime..... 7 @ 8 half skimmed..... 4 @ 6 Eggs.—Best near-by marks selling at 161 @ 171 cents.

BEANS.-There were sales of marrows

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

BEESWAX selling at 26 @ 27 cents for pure wax. DRIED APPLES.—There will probably be fair demand for quarters for export at present low prices; fine cut and sliced are

N. Y. State quarters, # ib......21 @ 31 Fine cut or sliced, BUTTER, CHRESE, 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 consignments of prime quality property. DAVID W. LEWIS & CO.

and letters. WHO WANTS A FARM
Where Farming pays best? For

per acre, on easy terms of payment. Also, 200,000 Acres of choice Pine Lands in best Lumber Districts in Michigan. Send for illustrated pamphlet, full of Facts. O. M. BARNES, Land Com., Lansing Mich. NOTICE TO CREDITORS.— Pursuant to an order of Hon James S. Green, Surrogate of Allegany County, notice is hereby given to all persons hav-ing claims against Henry Sheldon, late of the town of Alfred, in said county, de-

eased, that they are required to exhibit the same, with the vouchers thereof, to the subscriber, the administratrix of the estate of said deceased, at ner residence in the village of Alfred Centre, on or be-fore the 14th day of March, 1879. MARY A. POWELL, Administratrix. Dated, Alfred Centre, Sept. 5th, 1878.

I SALE, situated four miles west of lifred Centre, and near Vandermark Creek, containing 137 acres of land, with good timber and water, all needed buildings in good repair, and abundance of choice fruit; it being the farm lately owned and occupied by Henry Sheldon

WHEREAS, MY WIFE, ALBIout just cause or provocation, I therefore forbid all persons from harboring or trusting her on my account, as I will pay ao debts of her contracting.

Dated Aug. 23d, 1878.

WHEREAS, MY HUSBAND, J. E. UTLEY, has given notice that I have left his bed and board without just cause or provocation, I will state for the benefit of the public, he had no bed for me to leave. Everything in the house of household furniture, was my own, with the exception of one stove he purchased last Fall, \$8 being the amount paid; also, another for \$8, which was unpaid for up to the time of my exit from count of my life threatened by son's wife,

and being choked, and put out of door, and door locked upon me by husband and son. As he forbids all from trusting or harbor ing me on his account, I give the same notice with respect to him, as I no longer feel willing to part with silverware or fur-niture, for his debts, as I have heretofore, by his own desire to contract debts, and at last a desire to go into bankruptcy, to keep us a home in Adams, Jefferson Co., to which I utterly refused, as I had always

Alfred Centre, Sept. 6th, 1878. 25 FANCY CARDS WITH name, 10c Plain or Gold. 150 styles. Agent's Outfit 10c. HULL & CO., Hudson, N. Y.

DAR DISEASES. — DR. C. E. Shoemaker's Book on Deafness and

ntness of this disease, and a perfectly narmless and permanent cure. TEW RICH BLOOD! PAR SONS' PURGATIVE PILLS make Rich Blood, and will completely nange the blood in the entire system in

three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health if such a thing be possible. Sent by mail for 8 letter stamps. I. S. JOHNSON & CO., Bangor, DRICE REDUCED FROM 50c.

hand, and another one takes its place. Beautiful in design, elegantly nickel silver plated, and perfect in its operation. Sample postpaid 25 cents. Agents' trial package of 6 for \$1. Mammoth Illustrated Catalogue of other novelties Free. E. F. NASON & CO., 111 Nassau St., New York

marvelous journey down the Congo. A new exciting book, bristling with wild advenprofusely illustrated. The public eagerly await it. It is selling wonderfully. CAU ested parties, but send for proof of genuineness and full description of this work, also terms. HUBBARD BROS., Pubs., 733 ansom St., Phila. AGENTS WANTED

OCHESTER BUSINESS UNI-

GOLD PLATED WATCHES Cheapest in the known world.
Sample watch free to Agents. Address, A. COULTER & CO., Chicago. DEVOLVER FREE.—SEVEN-

We then pass in review workmen school Association, on the 4th of else was burned. The driver escaped was too late to close, for a whole who, by blowing bubbles from glass July. Several of the Sunday-schools and reached Sand Hole station, on THE public debt statement fo

> month of \$6,475,504 78. The almost total abolition of the Zona Libra, or free zone, by the

cession to the Mexicans on the bor-A report from Constantinople says that the Porte intends shortly

The Times' Washington states that Secretary Sherman says of the

standard silver dollars, and with the latter they can pay custom duties or agreed to pay. After a short deention he was released. Hon. H. Casey Young has taken in hand the one cent now, and there is no reason work of thoroughly fumigating the city by means of burning turpentine and brimstone. The chief of the fire department will place his force on duty, keeping up bonfires, while nessee is, that many illicit distillers

are anxious to compromise and con-

duct their business in a lawful manner. such persons. They are willing to plead guilty and be sent home under they should be detected in illicit

antine act, from which we make the ending yesterday at noon, 1,732 cases of yellow fever-529 deathsmaking in all 4,609 cases; 1,395 Quartermaster General has made a leaths. During the twenty-four hours to noon yesterday, 280 new Grenada. The air is impregnated

rected the inspector of vessels at by our naval vessels, to break up The Central Branch of the Union now open to Beloit, 182 miles west Morgan City. During the week, of Atchison, Kan. The company

> The residence of Widow Mary consumed, together with all the kitchen and dining room furniture. The Board of Health of New York

ich diggings have been discovered

on and after Sept. 16th, to exchange standard silver dollars for United

The Commissioner of Internal

were 700 persons on board the Princess Alice. She sunk bowfirst in five A letter from Gen. Sherman has. minutes after she was struck. Some been received at Washington from small boats and another excursion Santa Fe. He is to leave shortly steamer rendered what assistance was possible. The drowned include Five cases of mysterious disap an extraordinary proportion of wom-en and children. Several of the sur pearance were reported to the New

York police headquarters, one day The Great Western Railway, o Canada, has purchased the Detroit and Milwaukee Railway for \$3,500,-

or at the rate of about \$5,000,000 per year. The Emperor of Brazil has sent an autograph letter to Captain Eads,

enger who scrambled on board the Bywell Castle, says she threw ropes | ply that can be printed. The United States pay about to the people struggling in the wa-\$100,000,000 annually for foreign The number lost is uncertain. A comparison of various accounts, Two inches of snow fell at Camp

> sired. It invigorates the digestive organs and imparts new life to the whole system; it is also a great regulating tonic and holds isfaction in every case that we invite you

to try it. If not entirely satisfactory

A Merry Heart. THE INDIANS.—A Camp Stam baugh (Wyoming) dispatch of Sept.

A Salmon River (Idaho) dispatch return the empty bottle, and we will resure that the stage was captured by what we were pleased to call a Bible- Sept. 6th. The mail and everything cent, Alfred.

seems to show about 550. The Prin. cess Alice was a paddle wheel steamer, with raised saloon. Her Our Sabbath-school is tolerably gross tonnage was 251, and that of the Bywell Castle 1376.

the dizzy brains of the gamblers moulds, which, at the end of half an such as it should be. We need a large number of horses being capmore dizzy still, became careless hour, turn it out again in the guise more sobriety, and less frivolity— tured. One soldier, a citizen, and a

lodges of hostile Bannocks. The Bannocks were defeated, their chief Crow scout were killed. One soldier arations of its class.

We are so confident that it will give sat

gentle taps upon the constitutionally suspicious door, which as suspily suspicious door, which as

of diabetes, CLARKSON S. DUNN, aged 41 years, 1 month, and 18 days. Little over Moderator-L. E. Livermore, New Marne year ago, the deceased followed his Secretary-B. F. Rogers, Bere has been gradually sinking under the power of disease. He was the eldest child of Joel A. Dunn, and the fifth one of a Rogers, Westerly, R. I.

**responding Secretary*—J. R. Irish,
Rockville, R. I. family of ten children who has gone to the inal rest. He leaves three orphan children and a large circle of friends to mourn dren and a large circle of friends to mourn their loss. His funeral was attended by a large number of friends and relatives, and his remains were placed by the side of his wife's dust, in the Presbyterian Cemetery Will hold its Forty-third Annual Ses-

sion with the Church in Shiloh, N. J., on Fifth-day, June 5th, 1879. Introductory At Shiloh, N. J., Aug. 28th, 1878, of consumption, Miss MARY B., daughter of Ezekiel Thomas, in her 36th year. She experienced religion when fifteen years old, and maintained her Christian hope through the many trials of her life. ermon, A. E. Main. Doctrinal Sermon "The Person and Work of the Holy Spirit"-L. E. Livermore. Essay-"What is the true basis, and the proper method of Scripture interpretation ?"-B. F. Rogers. Ethical Sermon-" The duties of church members to each other "-L. A.

Moderator-J. B. Clarke, West Edmestor

sion with the First Church of Brookfield, at Leonardsville, N. Y., Fifth-day, June 12th, 1879. Introductory Sermon by C. M. Lewis; A. B. Prentice, alternate. C. Maxson was appointed to present an essay on "How to make the Sabbathschool most efficient;" and J. Clarke, on the question, "Should the miracle-working faith of the apostolic age be perpetuated in the church?" WESTERN ASSOCIATION. Moderator-A. H. Lewis, Alfred Centre

DR. By cash received as follows: Will hold its Forty-fourth Annual Ses-A Friend, Berlin, Wis...... Women's Auxiliary Sabbath Traci Society of Brookfield, N. Y., for general purposes, \$7; to apply on indebtedness \$10...
Ladies' Aid Society, Nile, N. Y., to aid in publishing "Life and Death" tract, or for general purposes.... st Seventh-day Baptist Church

of Hopkinton, R. I., to consti-

tute Lucie E. C. Main and Ma-

hope through the many trials of her life, which hope brightened amid her last suf-

ferings. She leaves an aged father and

these, in their loneliness, may the blessed

TREASURER'S REPORT.

In acc't with AM. SABBATH TRACT SOC

For quarter ending June 30th, 1878.

GENERAL FUND.

STEPHEN BURDICK, Treasurer,

C. D. Potter, to apply on salary of First Seventh-day Baptist Church of Brookfield, N. Y., \$3 84, \$5 09..... P.Saunders, Farmington, on debt Mrs. Sarah M. Davis,

S. & S. W. Maxson, Adams Centre, N.Y., to apply on salary of L. C. Rogers, and complete pay-

Mediums quiet, but firm, at \$1 50 @ \$1 55 Mrs. Milo Burdick..... per bushel. Green Allen..... A. A. Shaw..... Mrs. Luke Green..... Stephen C. Burdick, to apply on L. M. of J. G. Burdicck..... in very light demand. We quote: Miss Lizzie Nelson....... Grilia Stillman..... Mrs. Wm. Kingsbury..... Mrs. James Champlin..... Samuel Wells..... ollection at Central Association. eventh-day Baptist Church of New Auburn, to apply on debt Women's Auxiliary Sabbath Tract Society, Ashaway, R. I..... Women's Auxiliary Sabbath Tract Society, Plainfield, N. J..... Women's Auxiliary Sabbath Tract NEW YORK. This address is sufficient both for goods Society, Hartsville, N. Y..... Women's Auxiliary Sabbath Tract Society, Second Alfred, N. Y. ollection at Western Association Women's Auxiliary Sabbath Tract Where Farming pays best? For sale! 300,000 Acres Rich Farming Lands well located in Michigan at from \$2 to \$8 Mrs. Clark T. Rogers, tent expens

OOD DAIRY FARM FOR

deceased. For terms and further information, address MARY A. POWELL, Alfred Centre, N. Y.

objected to getting anything but what we paid for, dollar for dollar. Mrs ALBINA M. UTLEY.

20 CHROMO CARDS, (PER-\$19 87

> ment—especially Running Ear. How to get immediate relief from all the unpleasevery family should have. Sent free to alt. Address Dr. C. F. SHOEMAKER,

Nickels. The slightest movement of the

NTOW READY.—THE GRAND Achievements of STANLEY and others, only \$2 75. By Hon. J. T. Headley, the Prince of descriptive authors. A fairney of his explorations in Africa and history of his explorations the Congo. A new contractions of the Congo.

THE LEADING BUSINESS SCHOOL. Tuition, Board, and Books, three months, 86, and four months, \$108. Send for F. E. ROGERS, Sec. L. I. WILLIAMS, Pres.

low prices. Creameries, and nice long State dairies are wanted for export, but Add. J. BOWN & SON 186 & 188 Wood 15 00 there are some lots of Summer

iys, from t. A. B. ath colony ve that i ie advan-

d a good ind plenty country jere are a ad to join th, 1878:

due the

THIRD QUARTER July 6. Birth of Christ the Lord. Luke 2 July 13. The Childhood of Jesus. Luke 2 July 20. Ministry of John the Baptist, Luk

3:15-22. July 27. Jesus at Nazareth. Luke 4: 16-50. Aug. 3. The Draught of Fishes. Luke 5: 1-1 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. Importunity in Prayer. Luke 11:

Sept. W. Warning against Covetous ness. Luke 12: 13-23. Sept. 28. Review. Temperance Lesson. XXXVIII.—WARNING AGAINST COV

ETOUSNESS.

For Sabbath Lay, September 21.

aught we learn from the record. It was inopportune that he should bring mere mercenary interests to supplant the grea LUKE 12: 13-23. theme of salvation. Master, speak 13. And one of the company said unto him, Master, speak to my brother, that he divide to my brother. Respectful in form, but entirely mistaking the divine errand Inheritance. Property left by a parent to his children, or by one to the nearest of kin. The Jewish law (Deut. 21: 17) hich he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brough ing. The ground of a certain recording the ground of a certain recording the forth plentifully: gave two shares to the eldest brother, and divided the remainder equally to the Ezek. 33: 31. 17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? others. Man, who made me a judge, or a divider over you? . 14. This answer has a wider bearing han is generally attributed to it. Christ, the Head of his church, possessed all the authority of that church, and yet he re fused to be umpire in secular matters. provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what we shall out on Had his church always thus refused. world of reproach and carnal, party strife would have been avoided. Wise mer may by mutual arrangement, judge be what ye shall put on.
23. The life is more man meat, and the body is more than raiment. tween brethren; but the church, as such never. Beware of covetousness v. 15. A heart preferring gain to godli-TOPIC.-The abuse of worldly pos ness has the spirit of covetousness. Men are easily deceived in favor of themselves.

TOPICAL READINGS The covetous rich man. Luke 12: 13-23. etousness accursed. James 5: 1-9. GOLDEN TEXT .- " Take heed, and

CENTRAL TRUTH .- Worldly gain and spirit ual loss. TIME.-A. D. 29. PLACE.-Galilee

RULERS.-Tiberius Cæsar, emperor of Rome Herod Antipas, governor of Galilee : Pontius Pilate, of Judea.

OUTLINE. I. Rebuke and admonition. v. 13-15. If, Folly illustrated, v. 16-21. III. Better way indicated. v. 22, 23. QUESTIONS.

Of what was Jesus conversing when inter rupted by one of the company? What did this man ask? Did Jesus grant his request Why not? See James 4: 3. Of what did Jesus bid his hearers beware? What is co usness? Do a man's possessions constitute his life? What is life? What promise is given those who have Christ for their life?

Miscellaneous.

THE FORTY-ACRE FARM.

man with stalwart arm—
He lives in peace and plenty on a forty

Who own two hundred acres and still are

He has a loving wife within, as quiet as

No weeds are in the corn fields, no thistles

fine and glossy coats;
The cows within the meadows, resting

Learn all the gentle manners of the gentle

Within the field, on Saturday, he leaves

'neath the beechen shade.

father's life to charm,

wanting more.

in the oats.

no cradled grain

coming rain;

learn his ways;

harvest days.

See Col. 3: 4. What parable did Jesus add to Let that pursue treasures worthy llustrate this caution? What did the man propose to do? What did God call him? Why? Whom did he compare to him? What is it to be rich toward God? Of what did he v. 20. Thou shalt die. Then what comes charge his disciples to take no thought? 1 of thy proud boasting! Others may enter Tim. 6: 6. What did he charge them to strive into thy labors. They may think as little to do? Luke 13: 24. What counsel does Paul give about covetousness? Heb. 13:5. What romise of God does he add why Christians hould be content with such things as they

CONNECTION. Between the feast of tabernacles and

EXPLANATIONS.

our present lesson.

the feast of dedication, a period of some quences. Who careth for the sparrow two months or more, Jesus was a part of will care for his own. the time near Jerusalem, and a part at Ephraim and in the wilderness about the Jordan. In this time he gave a number of discourses. In one of these, while near Jerusalem, it is supposed that he was interrupted by the request which introduces

to Jesus as the appeal of justice 2. "The love of money is the root of a One of the company, v. 13. No

udgment with a lost name, a lost soul, a lost world, a lost heaven. - Heubner. disciple, nor one interested in the infi-4. Refrain from covetousness, and th estate shall prosper.—Plato. 5. The wealth of covetous persons is like

Socrates.6. A great fortune is a great slavery.

BIBLE ILLUSTRATIONS. Speak to my brother, that he divide the inheritance, v. 13. And they come unto thee as the nec my people, and they hear thy words, but vill not do them: for with their mouth they shew much love but their

"These are the names of the me which shall divide the land unto you Nun. And ye shall take one prince of Num. 34: 17. 18. the hated for the first-born, by giving hi

heart goeth after their covetousness."

Who made me a judge, or

"Ye judge after the flesh, I judge n John 8: 15. "And if any man hear my words, and believe not, I judge him not; for I came not to judge the world but to save the He that rejecteth me, and receiv heed, beware. Higher interests than eth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

place in the bosom of immortals. To en-John 12: 47, 48. force this thought, he spoke a parable; Take heed, and beware of The ground of a certain rich

imparted as God had prospered him, it would have sanctified the whole, and a " For this ye know, that no whorem richer experience would have taught him ger, nor unclean person, nor covetous man. "it is more blessed to give than to reho is an idolater, hath any inheritance

his covetous desire. He forgot God. "For the love of money is the root of all evil; which while some coveted after, have erred from the faith, and pierced themselves through with many orrows?" 1 Tim. 6: 10.

A man's life.

ago; an' I s'pose Osgood has about s'pose your young man told ye I e couldn't 'a got it if he'd tried, for didn't have the money. But it was an honest debt, an' I've allers meant I'm thinkin', wife, of neighbor Jones, that to pay it; an' now I've got the money I'm goin' to! Seventy-five

> The clerk wrote him a receipt, and carefully placing it in his pock-Mr. Blair took his leave. George sighed as he placed the money in

er came in. Mr. Osgood was a pleasnever occurred to him that George | nant, and justly so.

To be gathered on the morrow, for fear of He keeps the Sabbath holy, his children getting along. And plenty fills his barn and bin, after the

He never has a law-suit to take him to the For the very simple reason, there is no line fence down': The bar room in the village does not have for him a charm :

I can always find my neighbor on his forty-acre farm. His acres are so very few, he plows them

very deep;
'Tis his own hands that turn the sod—'tis his own hands that reap;

He has a place for everything, and things are in their place; The sunshine smiles upon his fields, con tentment in his face.

May we not learn a lesson, wife, from prudent neighbor Jones,
And not, for what we haven't got, give

vent to sighs and moans? The rich aint always happy, nor free from life's alarms;

But blest are they who live content, though small may be their farms. -Household.

A TEMPTATION.

BY C. A. HIGGINS. George Miles sat at his desk in the counting-room busily casting up the columns of figures that lay be fore him. He had been discharged from his former situation nearly a year before, owing to the pressure of the times; and for a long time could find no work, until, fortunate ly, he obtained his present position. which he had held for about three months. During his enforced idleness he had been obliged to run into debt over fifty dollars, and, as his wages now barely paid his expenses, he saw no way to free himself from the incumbrance. George was steady and industrious, and disliked extremely to feel under obligation to any one; consequently the thought that he was in debt worried him continually. As he sat there at work, the door opened and a little old man entered the room.

courteously, looking up. "Anything I can do for you?" "Is Mr. Osgood in?" inquired the visitor, in a thin, squeaking tone that corresponded perfectly with his

"Good morning," said George,

"My employer is out of town thi morning," replied the clerk; "but I transact business in his absence."

"Be you his bookkeeper?" "Yes, sir." "Could you give me a receipt, s'posin' I was to pay him some money I've been owin' him?"

"Certainly."

"My name's Blair; Bill Blair;" got into the machine-shop, an' got to the desk. "Ye see, I got trusted for goods and things up to about seventy-five dollars, more'n a year out feelin' I'm owin' you. Ye see, I got trusted for goods and things up to about seventy-five dollars, more'n a year out feelin' I'm owin' you. Ye see, I got trusted for goods and things up to about seventy-five dollars, more'n a year out feelin' I'm owin' you. Ye see, I got into deceit, and after much unhappy thinking, concluded to tell you the whole, as I have done. Of course I do not expect to remain in your employ any fonger; and I can not ask debt that Osgood has agin me.' I you for a recommendation, but it I rish do not rule." "Certainly."

Barns. v. 18. Store-houses. Soul, thou hast much goods laid up for many years. v. 19. Vain pleas res-eating, drinking, merry-making. These may gratify the poor transient body. But oh, the soul has higher capacities

for his abundance, sought God's poor, and

dollars an' a half !" and he laid the While men are all around us, with hands money upon the desk. His is a pretty little farm, a pretty little mouse; His children play around the door, their Looking as neat and tidy as the tidy little

might experience any difficulty in took a chair by the stove.

"A few; a Mr. Blair was in for a few moments this morning." seventy-five dollars for over a year. t just as soon as he gets the money. But he'll never get the money, I'm

afraid. If he does, he'll pay. He's honest enough. That's why I'm so | clerk, soberly. easy with him. I say, Miles," he exclaimed, half jocosely, "what will | for a speculation."

"In that little house opposite the machine-shop."

A wild idea flashed through the mind of the clerk. His employer was already paid, and the money in

"What will you take for it?" he sked quietly, veiling his eagerness. "O, fudge !" laughed Mr. Osgood, that was only my nonsense. I wouldn't advise you to risk your money! But I'll sell the note to anybody for twenty-five dollars." "You say he is honest, but hasn't

ing it would be best not to seem too eager. "Yes, honest enough! Think vou'll invest. Miles?" "Yes, I believe I'll risk it. guess I shall get back my money and I saw this was dishonest, for I

the money?" said the clerk, think-

ometime. I'll pay you to-morrow. He did not wish his employer to see the roll of bills, or he would have paid him on the spot; for he knew he would have to pay it from this money, as he had not ten dollars to his name. Mr. Osgood laughingly made over to him the note, and

oon after left the store without the debt that I wanted the money. once thinking to inquire for what reason Blair had called. As he the matter right. The idea came passed along the street he chanced to meet Blair himself. "Ah! how do you do?" said the nerchant, pleasantly. "Pretty well!" was the reply; "I

feel better than I have for a year; paid. But I saw that such a course for I can look we in the face with | would lead me deeper and deeper

itself. God said: This night thy soul shall be required of thee. of thee as thou hast of God. Be rich to ward God, and all will be accepted of him. Take no thought. v. 22. Worry not. Food and raiment are secondary matters. The life is what gives any value to these. As stewards, we are to be found faithful-then trust God for the conse-

LESSON THOUGHTS.

1. Worldliness makes a virtue of its own selfish demands, and submits them

3. The poor rich fool came before God's

nitely solemn and glorious truths the Great Teacher was unfolding. Nothing higher than mere sinister motives could the sun when he is set-delights none .have moved him to join the gathering crowd. His cause may have been just, for

a double portion of all that he hath; for he is the beginning of his strength; the right of the first-born is his." Deut. 21

divider over you? v. 14.

flence need of the double caution: Take the possession of wealth claim the first

man brought forth plentifully. "Thou shalt not covet thy neighbor's 7. 16. By God's blessing, his wealth was house, thou shalt not covet thy neighbor wife, nor his man-servant, nor his maid ncreased. No sin appears in the acquireervant, nor his ox, nor his ass, nor an ment. Yet he was worldly. His heart thing that is thy neighbor's." Ex. 20:1' vas set on his possession—real life was

"For from within, out of the heart o overlooked. He thought within men, proceed evil thoughts, adulteries himself. v. 17. Had he in gratitude ornications, murders, thefts, coverousness wickedness, deceit, lasciviousness, an ev eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7: 21-23.

eive." Alas, his self adulation increased in the kingdom of Christ and of God."

"For, for this cause was the gospel

iropped in an' paid the money this morning? He gave me a receipt." The truth flashed over Mr. Osgood's mind.

"I was in the office only for a few moments to day," he said. "And Miles didn't speak of it. However, I'm glad we are straight once more.' The merchant was in an unpleasant state of mind as he walked home. So his clerk had cheated him: coolly and deliberately swindled him out I presume you would not have done of fifty dollars! He could see the so, had I not unconsciously tempted his pocket. Probably his creditors | whole game now. In a day or two | you. You have given me the mon would have to wait longer than his Miles would have come in with a ey and disclosed the whole affair, employer had waited for this money. smilng face to his work, and say expecting to lose your situation and

How he longed for the time when he could walk the street with head the note. Scoundrel! And he had fact of your confessing it so soon erect, not fearing to lift his eyes lest | placed perfect confidence in him. strengthens my confidence in you Well, Miles could have the pleasure On my way home this afternoon, I of giving up the money and losing discovered that the note had been his situation. Perhaps he thought paid to you, and had fully decided ant, jovial man, easy-going and it paid to cheat his employer; but generous, but thoughtless. He possibly his views on the subject could get plenty of clerks for the would be changed on the following wages he paid George, and it had day. Mr. Osgood was very indig

That evening, while the merchant was vainly endeavoring to crowd "Any callers?" he inquired, as he this affair from his mind, and trying to fix his attention on his paper, there came a ring at the door-bell, and shortly after the servant ushered "Was he?" said his employer, the clerk into the presence of his epeat the experiment of appropriweek. He's been owing me about fort, controlled his feelings, and ating another man's money for his own needs .- The Standard greeted him as pleasantly as he

carelessly, "I see him about every employer. The latter, by strong ef-He keeps saying he is going to pay could, directing him to be seated. curious to know what had brought him there at that time. "Shall we be alone?" asked the

"Yes, sir. "Then, sir, I will disclose my eryen give me for that note. Chance | rand here," said he nervously. " For about nine months before you en-"Where does he live?" inquired | gaged me I was out of employment, and after spending all my money was obliged to borrow money at different times, amounting in all to over fifty dollars, in order to get along. Since then, I have been able to save had asked him to buy the note. He very little, and the debt has been on river below, being unable to contain would probably discount consider | my mind constantly. I could not bear ably from its face, and here the note to be indebted to any one, and I could see no means of paying it. This morn. his pocket! The suddenness of ing Mr. Blair came in and paid his the temptation blinded him. He note. This afternoon I commenced opened on one side, throwing out did not see the wrong he would be to tell you of the fact, and was about doing; he only saw a means of clear- to hand you the money, when you as tongues of flames, which were told me of his note, and how you did | distinctly visible at night, accompanot expect ever to be paid. Then | nied with loud subterranean rum you asked me what I would give for the note. I knew you meant it for a | that the Corpuna was or could be a jest, but I was tempted. In an in | volcano, and there is no tradition stant I saw how I could manage it, and I yielded. I bought the note of tion. Within the memory of man you, when I had the seventy-five

has this crown of snow never been dollars and a half in my pocket, absent. that belonged to you by right 'But when I was alone, and GREENBACKISM .- It means the re thought it all over, I began to repudiation of our national obligations. alize what I had done. It means the unlimited issue of treasury notes which, from their vol "I think I never did anything deliberately mean or dishonest before. ume must sink to comparative worthlessness. It means the defrauding of every had cheated you out of fifty dollars. man who is unfortunate enough to I took out the money and counted it over; but it did not satisfy me. hold a demand against a neighbor. It means the swindling of the pen-It come over me more and more that sioners of the country, by paying I could not keep it; that I must unthese wounded veterans do the wrong I had done; that the knowledge of having cheated you

comparatively valueless. It means such an unsettling of would be more unendurable than values, such a revolution in finance, being in debt. It was to clear up such an absolute change in all our business methods and manner of es-"Then I began to plan how to set timating property, as to strike at into my head to make over the note the very foundation of the govern to you in the morning, pretending ment, and alarm all save those who that I dared not risk my money on have nothing to lose and everything it; and in a day or two, give you your money as if it had just been to gain, and who know no rule of action save selfishness.—Inter-Ocean. It is said of the chief of the Chi-

EGETINE

eached also to them that are dead, that

hey might be judged according to men in be flesh, but live according to God in the

" For to me to live is Christ, and to die is

"And he said unto his disciples. There

fore I say unto you. Take no thought for

the body, what we shall put on. The life

han raiment. Consider the ravens: for

hey neither sow nor reap; which neither

have storehouse nor barn; and God feed-

oth them. How much more are ye better

The ground of a certain rich

man brought forth plentifully.

and on the good, and sendeth rain on the

ling our hearts with food and gladness.

he pride of his countenance, will not seel

"Whereas, ye know not what shall b

on the morrow: For what is your life? I

shall never see light." Psa. 49: 17-19.

f thy youth, and walk in the ways o

change for his soul?" Mark 8: 36, 37.

ures for himself. v. 21.

shall be a fool." Jer. 17: 11.

shall put on. v. 22.

Matt 6: 30-33.

bve."

So is he that layeth up treas-

"As the partridge sitteth on eggs, and

atcheth them not; so he that gettetl

riches, and not by right, shall leave them n the midst of his days, and at his end

Take no thought for your life.

what ye shall eat, . . . what ye

"Wherefore, if God so clothe the gras

f the field, which to-day is, and to mor

much more clothe you, O ye of little

faith? Therefore take no thought, saving

What shall we eat? or, What shall we drink? or, Wherewithal shall we be

clothed? (For after all these things do

the Gentiles seek:) for your heavenly Fa

ther knoweth that ye have need of all

these things. But seek ye first the king-dom of God, and his righteousness; and

all these things shall be added unto you.

"Come back here and sit down

to discharge you in disgrace to mor-

vou not done as you have this even-

NEW VOLCANO IN PERU. - A Pe-

ruvian newspaper says that extraor

dinary phenomena have been ob

served in connection with the "Cor-

puna" volcano in the Province of

immense banks of snow which have

crowned its summit from time im-

memorial have suddenly melted

mountain, washing out immense

quantities of stones and earth. The

the great body of water so suddenly

added to it, overflowed its banks,

causing great damage and distress.

that it ever was in a state of erup-

I've got something to say to you."

He obeyed, wondering.

Osgood, with some emotion.

resentment having vanished.

row is cast into the oven, shall he no

noughts." Psa. 10: 3, 4.

is evil." Jas. 4: 14-16.

and be merry.

just and on the unjust." Matt. 5: 45.

han the fowls!" Luke 12: 22-24.

pirit." 1 Peter 4: 6.

gain." Phil. 1: 21.

Purifies the Blood, and Gives Strength. Du Quoin, Ill., Jan. 21st, 1878. Mr. H. R. Stevens: Dear Sir,-Your Have been having the Chills and Fever nothing giving me relief until I began the use of your Vegetine, it giving me imme diate relief, toning up my system, purifying my blood, giving strength; whereas all other medicines weakened me, and filled my system with poison; and I am satisfied that if families that live in the ague districts of the South and West would take Vegetine two or three times a week, they would not be troubled with he "Chills," or the malignant Fevers that prevail at certain times of the year, save doctors' bills, and live to a good old

Respectfully yours,
J. E. MITCHELL, " Nevertheless, he left not himself with-Agent Henderson's Looms, St. Louis, Mc out witness, in that he did good, and gave us rain from heaven, and fruitful seasons, ALL DISEASES OF THE BLOOD .- If Veg tine will relieve pain, cleanse, purify, and cure such diseases, restoring the patient to perfect health, after trying different physicians, many remedies, suffering for Thought within himself. v. 17. years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is " For the wicked boasteth of his heart's medicine performing such great cures? I the Lord abhorreth. The wicked, through works in the blood, in the circulating fluid. It can truly be called the "Grea God: God is not in all his Blood Purilier." The great source of disease originates in the blood; and no med I will pull down my barns, icine that does not act directly upon it, to purify and renovate, has any just claim ipon public attention

VEGETINE

s even a vapor, that appeareth for a little Has entirely cured me of Vertigo. time, and then vanisheth away. For that e ought to say, If the Lord will, we shall CATRO III. Jan 23d 1878 ve. and do this, or that. But now ve re Mr. H. R. Stevens: Dear Sir, I have used several bottles of Vegetine; it has entirely cured me of Vertigo. I have I will say to my soul, Soul, also used it for Kidney Complaint. It is thou hast much goods laid up. the best medicine for kidney complaint I would recommend it as a good blood " For when he dieth he shall carry noth

PAIN AND DISEARE -- Can we expect to ing away: his glory shall not descend after him. Though while he lived he njoy good health when bad or corrup humors circulate with the blood, causing blessed his soul, (and men will praise thee. pain and disease; and these humors, being deposited through the entire body when thou doest well to thyself,) he shall go to the generation of his fathers; they produce pimples, eruptions, ulcers, ind gestion, costiveness, headaches, neuralgia Take thine ease, eat, drink, rheumatism, and numerous other con plaints? Remove the cause by taking "Rejoice, O young man, in thy youth, Vegetine, the most reliable remedy for nd let thy heart cheer thee in the days leansing and purifying the blood.

thine heart, and in the sight of thine eyes; but know thou, that for all these VEGETINE. 1 Believe it to be a Good Medicine things God will bring thee into judg-XENIA, O, March 1st, 1877. Mr. Stevens: Dear Sir,-I wish to i Thou fool! this night thy soul form you what your Vegetine has done for hall be required of thee. v.20. I have been afflicted with Neuralgia " For what is the hope of the hypocrite, and after using three bottles of the Vege tine was entirely relieved. I also found though he bath gained, when God taketh away his soul?" Job 27: 8

my general health much improved. believe it to be a good medicine. "For what shall it profit a man, if he Yours truly,
FRED HARVERSTICK. shall gain the whole world, and lose his own soul? Or what shall a man give in ex-VEGETINE thoroughly eradicates ever kind of humor, and restores the entir

system to a healthy condition. VEGETINE. back into the blood. Reuter's Life Syrup Druggist's Report. is exceedingly pleasant to take, needs no H. R. Stevens: Dear Sir,-We have een selling your VEGETINE for the past all the work required to effect a complete eighteen months, and we take pleasure in stating that in every case, to our know!

edge, it has given great satisfaction. BUCK & COWGILL, Druggists, Hickman, Ky VEGETINE IS THE BEST

SPRING MEDICINE. VEGETINE, Prepared by

H. R. STEVENS, Boston, Mass. Vegetine is sold by all druggists.

ESTABLISHED 1869. S. & A. P. LACEY, AT will be my own fault. Here is the TORNEYS-AT-LAW

And he turned toward the Patents and Inventors We procure Letters Patent on Inves "Hold, George !" exclaimed Mr. tions. No Attorney fees in advance in States. No charges unless the Patent is examinations. No additional fees to btaining and conducting a rehearing. "You did wrong, George," con-tinued his employer, kindly, all his Special attention given to Interference Cases before the Patent Office, Extensions before Congress, Infringement Suits in different States, and all litigation apper-taining to Inventions or Patents. We taining to Inventions or Patents. also procure Patents in Canada and othe foreign countries. Send stamp for Pamphlet giving Full Instructions and Terms United States Courts and Departments. Claims prosecuted in the Supreme Court of the United States, Court of

Claims, and all classes of war claims b fore the Executive Departments. Arrears of Pay and Bounty. Officers, Soldiers, and Sailors of the late entitled to money from the Government row, and should have done so, had of which they have no knowledge. ing. Take your place in the countp, and a full reply after examination

ing room as usual. Your salary will be given you without charge. shall be made sufficient for your Pensions. All Officers, Soldiers, and Sailors, at The clerk's heart was light again, present disabled, however slightly, from as he walked home. The merchant wounds, rupture, or other injuries, or diseases received or contracted in the line of kept his word; the increase of salary duty in the late war can obtain a pension enabled George to pay his debt Many now drawing pensions are entitled speedily. But he never desired to to increase.

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Port Jervis 11.05AM 6.35PM 12.35AM 1.50PM 2.54 " 10.53 " 4.35 " 7.15 " 3.38AM 9.15 New York 10.25pm 7.25an 12.25pm ADDITIONAL LOCAL TRAINS EASTWARD.

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ing at Sheriden 9.24, Forestville 9.33, mith's Mills 9.45, Perrysburg 10.05, Dayton 1017, Cattaraugus 10.45, Little Valle 11.05. Salamanca 11.45. Great Valley 11.52 afterwards, as every other purge that we A. M., Carrollton 12.10, Vandalia 12.27, Allegany 12.49, Olean 1.05. Hinsdale 1.30. Cube linsville 3.35. Scio 3.52. Wellsville 4.10. Andover 4.45, Alfred 5.19, Almond 5.34, arriving at Hornellsville at 5.55 P. M. 5.45 P. M., daily, from Salamanca, stoping at all stations, arriving at Hornell

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t all stations, arriving at Carrollton 5.40 P. M., except Sundays, from Carollton, stops at Vandalia 5.52, Allegany 6.06, Olean 6.15. WESTWARD.

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largef the church one by ound there is no one to take

places. The young people, rying, always find their part some other society, and as ably go off with them to the church. Strangers, to be s quently drift in, attracted quence of the preacher. and sensitive, two or three t enough; and, though havi nothing of their admiration distinguished preacher's somehow prefer to go eli More persevering ones seek attend six months, a year, tw perhaps, and then some morning take their hymn-bod -leave the respectable "stan of the church to themselves get out of the way of con church. They pay their pew ularly. They would sacrifi their fortune rather than h venerable historic church g but to turn out every Sabba sit a whole hour and a half handful of people in-a deser cant pews, seems on the who er an unprofitable proceed; when the church-bell ring turn to their paper and eas or drop in at the little church the corner, where everythin

ways cosy and everybody a The course and character this malady are familiar to tendants of too many A What is the so this strange and insidious We believe that in nine case ten it is due more to a ne the social element in the chur to anything else. It is because ligion is looked upon as au ual concern between each m and his Maker. Affairs are on as if piety was of the na private property, and salvat to beigained as men in a sh seek safety, each clutching

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pew is his religious fortress, he has put the barricade of across its entrance and seco tened it, to have a strange in upon him is a gross in his rights. The union of the atel worshipers in one body is a resort necessitate sure, by the financial wea each separate worshipe the copartnership is one str ited to overcoming this fina stacle, and to the hours of Christian Sabbath after supplies no ground for know nor does the casual acquain which church propinquity the attendants at any give of God, supply reason for ther interest or intercours them. So week after we rious members of the misc ety silently stake their a seats in the ark of salvation or criticise the minister, st other across the aisles or and rush off again withou change of a word. Of pastor finds it impossible, his best endeavore, to uni ple in any common w

young people, to whom at the energies of the hand warm currents of the he dispensable; seek more fields. And the strange into entering the church thy with its docrines or its preacher, finding him the lapse of months, per of attendance still looke heathen, if not as an croaching upon the vest the original proprietors the consciousness that church, but an ecclesias erator that he has ente parts in search of some spirit where the atmos quite so chilling.
An unsociable church prosper. And it does no prosper. A spirit of un among its members is sure to blight the prosp

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