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weeter song than e'er was sung

By poet, priest, or sages; song which thro, all heaven has rung

A song winter all the ages.
And shown thro all the ages.
A precious strain of sweet accord,
A note of cheer from Christ our Lord;

List les it vibrates full and free, O grieving heart, " Come unto me."

o wise provision, sweet command.

triend to find on either hand,

A light for prospect dreary.

Wherealis to every soul opprest;

Come unto me, I'll give you rest."

Yow still thy sobbing, list the song

Here at his feet your burden lay, Why nearly it bend another day,

Sinc one so loving calls to thee

"Oh! heavy laden, come to me?"

'sweeter song than e'er was sung

And down thro' all the ages.

Or longer wait to ease our pain ?

How can we turn from such a strain

draw us closer, Lord, that we

find our sweetest rest in thee.

"OUT OF THE HEART."

BY REV. A. E. MAIN.

who was a prophet or minister, had

heen and talked with him about it.

Divid saw how sinful he had been.

and felt very sorry indeed; then he

autosed his sinfulness to God and

ad to him to have-mercy upon

m. But the king knew that the

leason why he had done wrong was

can er his lear, his thoughts, his

ked God to make a clean heart for

in, and to make his spirit anew

that your fither or mother tells you;

when you make trouble for your

where in the day school or in the

abbath school; when you tell things

mt are not so, or speak angry or

adwards or do unkind and selfish

ags in your play, at home, or any

here, it is because there is some

ing unclean or wrong about your

eart or spirit. And I want you to

tive, children, that David did not

knew that no man, though he

agat be very good, great, and

ise could do this for him; and he

new, too, that that was something

could not do for himself. And

you see, he asked God to do it

him, to make his heart right and

keep it from evil thoughts. For he

sew that then what he should say

And now, mly dear young friends,

want you to ask your heavenly

ther and Savior to do what no

e else can' do for you, and what

a can not do for yourselves, al-

ough you can do very much by

eing thoughtful in regard to your

words and conduct. I want you to

make this prayer each day of the

wirit within me." And please

hink-about what I have said to you,

The prophet Jeremiah said that the

art was deceitful above all things,

bd desperately wicked; and that

ad feels, was the fountain of evil

ess a man be bern again, or from

der that you may be able to do right.

If the hearts, the disposition, ten-

dencies, and moral tastes, of those

Who profess to be the followers of

before God, those perplexing and

serious questions that relate to diffi-

enties between members of the

church, to their evil habits, to con-

dust so unworthy of the gospel of

Christ, to the extravagance of Chris

tians, and to their worldliness in the

eager parsuit of gain or pleasure,

would no longer be to the church

do would always be right.

sition was not right; and so he

mon preached in the First Seventh

Sabbath morning, January 5th,

e in me a clean heart, O God; and

-Congregationalist.

By poet, priest, or sages;

"Come unto me." The way's not long.

Which everywhere shall great thee

s james are stretched to meet thee

roud who knows cur bitter need, feach endeavor taking heed;

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

of the country; and one important

object of the mail establishment is

economical facilities for such inter-

wholeday in seven would require

ment into another channel, and sink

t is a department.

tents of the mail.

isillacimity incompatible with the

Passengers in the mail stages, i

only to stop the mail, while the

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

VOLUME XXXIV.--NO. 4.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 24, 1878.

pleasure purveyors; and as for our

arts of the playhouse and the

are they? Are they?

Sannath

down the groves." That is, he destroyed the appointments of a false the people at once the instruments bounds, is an indifferent matter, he but the Divine Master. of sin and strong temptations to evil maintained, so far as religion is con-

need of a religious and moral reformation in this neighborhood! And more and more upon the evening Christian by its corruption to evil who are ready to set their hearts up on seeking the Lord? Who, not in lance. Mothers, of not very strict | made of it. As to our more respectobedience to any human authority, views, may forbid their daughters able popular amusements, he said: but to the command of the King of to engage in it; and the limiting of It is the sad and constant lament of Glory, will begin the good work by the German to near relations and our best artists, in all branches of but of the way?- Who will be the want to ask all the children that first to forsake places where are alhere this morning, to learn this tars and images devoted to strange sabrayer, night and morning, ev- worship of gods, generally less imre day of this New Year. These pure, I admit, but still vain, false, words were said by a king whose and corrupting, like Venus or Bacnha good man, Nathan by name, to the play?

Under the influence of the powerful preaching of Paul at Ethesus. many who used curious arts brought their books together and burned them before the people. There are books in our day that deserve a similar fate, some filling the reader's imagination with impure thoughts. others teaching the doctrines of infidelity and atheism. Oh, that here, as at Ephesus, the word of God might grow mightily and pre vail, until these books, filled with moral poison as much to be

some other man to make his at right, and his thoughts pure, Paul's preaching their would come into disrepute, the temple of the great goddess Diana he despised, and her magnificence decried out, saving, "Great is Diana

of the Ephesians?" It is time, high time, for the praying members of the church to be take themselves to prayer in all humility, but with great importunity. And it is the burden of my desire to day that the Lord would open our eyes, that we might see our danger religious state of our community. sha's servant at Dothan, as he saw the city encompassed with the en-

pirit within man that reasons, wills, ionglité and wicked deeds. Ezekiel refere says that the Lord will put those who think, I suppose, fish, and give them an heart of lesh, that they may walk in the statutes, and keep the ordinances of had. And the Savior said that unabove, that is, created anew in his noral nature by the power of the Divine Spirit, he can not enter the kingsiom of heaven. We thus see he difference between divine and man methods in the reformation held, in New York city, an Episco- ents. Character. Men are prone to work from without, inward; but pal Church Congress. Before this body, about fifty papers and ad-God works from within, ontward. Min seeks to purify the outflowing Stream of conduct and speech; God many speakers and writers, upon eight or ten subjects of great intercleanses the fountain. Man says, you must do right; God says, Let est and importance. Among the questions that were considered worme make the springs of thought, affections, and purpose, clean, in or-

thy of the attention of these distinguished persons, was the Relation of Christianity to Popular Amusements, upon which five papers and addresses were given; and the greatlesus Christ, were pure and right er part of the remainder of this discourse will consist of brief state-

in so short a space.

cerned, belonging to the field of Oh. my friends, how great the taste, not of morals. Round danc- amusements; but a thing lawful in ing, he admits, however, encroaches itself may become unlawful to and is a question of growing import- purposes, and by the evil use that is

re-building the alters of secret devo- friends is a wholesome restriction. the profession, that the legitimate and benefit humanity, imparts to tion and of family and public wor- In regard to the theatre, this drama will not draw; that purity of the Christian an unsneakable joyship, where they have been broken speaker affirmed that the drama is personal character is rarer than it down and forsaken? Who, by sin- the most powerful way of convey- need be among the caterers to the cere confession or in the exercise of | ing ideas, be they good or bad, and | public pleasure, and that clean pleasa forgiving and long-suffering spirit, that virtue is always duly rewarded ures do not pay expenses. I speak will remove every stumbling block | and vice punished, in our play and not from hearsay, but from the conthe propriety of the presentation is fessions of some who have been comappreciated by the dullest of the as- municants of the church, and under semblage; and mentions as incon- my pastoral charge; but I think the se from the Bible, and to say it divinities? blaces dedicated to the sistent, the conduct of those who fact is notor ous that such is the serrefuse to go to the opera or theatre, timent of the better class of our but witness similar exhibitions under other names and in other places. name was David, and who lived a chus of ancient times? places con- But he then admits that expressions great while ago in a country that is secrated to horse racing and gam shocking to modest ears, are intro- how dangerous they are to manly long distance from our own. This bling, to eard playing and tobacco, duced in the drama, and that many honor and to maiden modesty, and sing had done a very wicked thing, to rum and revelry, to the dance and a stupid production depends apon how strong is their tendency to low them for relief. But, he asks, does | er the tone of a Christian's thought not the remedy lie in pruning rather and feeling. Again, amusement is than in destruction? He is of the lawful only as refreshment, after la opinion that actors are a particular- bor; when it is regarded as an end ly good sort of people, though not in itself, a principal object of life, ambitious to be classed among the and becomes a passion to the negpre-eminently pious; and as a gen- lect of better things, and quiet-do eral thing they are going to supply mestic life, as our popular amost what the market demands, and if ments often do, then is it of all the good people stay away from posed to Christianity. When the theatre, it is not unlikely that im- Christian churches resort to the

moralities will creep in.

Mr. Skipwith Wilmer; of Balti- show; to balls and excursions; to more: The people of this country the enticements and blandishments are in great need of the right kind of beautiful women; and even to dreaded as the conjurer's dark arts, of means of recreation; but we live raffling and gambling at church together with the wine cap, and ev- at such high pressure in our common fairs, to raise money for church pur ery other instrument of sin, were laffairs, that we naturally seek for poses and the support of the gospill burned in the presence of all exciting amusements, and with a I see no reason why they should not My brethren, have we faith, and craving that too often finds its only go further, and accept benefit nights. love, and moral courage enough to gratification in drink. Man's healthy from our theatres and circuses, and oppose these evils kindly, but per-appetite for recreation has not re-lenter horses for our races. Evident severingly even though some shall clived the thoughtful consideration ly there must be a reform before be like the Ephesian silversmith, De- it deserves; but certainly, only those Christianity and present popular metrius, and those of the same occu- kinds of amusements should be pro- amusements can agree together: pation, who made shrines for Diana hibited that are unmistakably evil, and it is the work of Christianity-to with no small gain to themselves, The theatre, dance, and horse-race, reform, not so much our amuseand who, fearing that as a result of are representative popular amuse-ments, as the pleasure-seekers and ments; and the church has looked upon these with distrust, because moral and religious tone of all sorts hey imperil spirituality of life, and and conditions of men, until the de should therefore be forbidden. But | mand for innocent and lawful amuse stroyed, were full of wrath, and although this is no imaginary dan- ments shall create the supply, and ger, he continues, it should not be society be purified from vicious forgotten that not only the pleas pleasures. A Christian's vocation ures, but the cares and riches of the consists in renouncing the world, the world, choke spiritual life; and one flesh, and the devil; and there is a is in as great danger of worldiv con- world, flesh, and devil for us every formity in the ordinary pursuits of where-in our hearts, in our ordi life, as in the theatre or ball-room, mary cares, in our business, in our Our test of Christian consistency pleasures, that it is our duty to must not therefore be applied within | manfully fight. You may say that clearly, and, realize the moral and the narrow circle of worldly amusements, for such a standard would Then I would that the cry of Eli- not commend itself, either to the rea-

son or conscience. For centuries the amusements of the world were asso-New Year: "Create in me a clean emy's horses and chariots, might-go ciated with cruelty, immorality, and Christ, is a weary, dull monotony. heart, O God; and renew a right up from our hearts, "Alas! how debauchery; but under the influ- This is the philosophy of the necesshall we do?" But, my friends, let ence of Christianity, there has been sity for popular, worldly amuse us not be disheartened. The cheer- great improvement, although there ments, as they are-amusements while I talk for awhile to the older ing words of the prophet were spok- is much to be desired. The evil of whose disastrous effect is to swallow en for us, as well as for his servant: intemperance has not been treated up the true and the real in a men-"Fear not: for they that be with us successfully by prohibition, he says! tal intoxication akin to that caused are more than they that be with and the same may be true of the by stimulants. The Christian needs them." And in answer to fervent evil connected with popular amuse- relaxation and excitement; but he is ways were known only unto the prayer, the Lord will open our spir- ments. The conscience must be can find these in the rest, joyousord, the Searcher of hearts. And itual eyes, and we shall behold the rightly instructed and faithfully ness, and animation of a religious esus taught that the heart, the place around us full of horses and obeyed. Religious people should life. The power of the dance over refuse to sanction by their presence the heart and life, the vast number Among the signs and causes of any exhibition that is immoral or of its followers, and its enormous moral and religious decline, I firmly immodest. Husbands ought to re- expense, sufficient to wine out the believe we must number the prevail- member that their wives, in whose national debt of England, and put a the following a new spirit within the people, and ing fondness for what are termed lives there is more sameness than missionary in every village in heathtake the stony heart out of their popular amusements. There are their own, are in greater need endom, render the question of its reof social amusement than them- lation to Christianity supremely imthat I have recently said un selves; and should participate in no portant. Now dancing is antagojust things about some of these; and amusement that they would not be nistic to the life of faith, for it is of I want to place before you this willing to have their wives and the world. The companionship, acmorning, the testimony of men who daughters share in. Christian fall companiments, dress, tendencies, the mit, deserving of at least a candid where they are unwilling to take intensely worldly; and Christians hearing, although none of us may their innocent children; and children are commanded to separate thembe prepared to endorse any one of dren, in their recreations and amuse- selves in spirit from the world, to them in every particlar. Some ments, should seek, rather than avoid conformity with it because

three months ago there was shunthe watchful care of their par- it is proud, selfish, and pleasure lovtre is capable of untold good and an element in its philosophy of life. dresses were presented by nearly as evil. But a reformation is needed: The dance is a desecrator of the holy and the keynote of the reforms of mystery of love. The Chief of Poto-day is discrimination, he said, not lice of New York, it is stated, says the total abstinence of the radical. This amusement question is one of the most important of the day, since guished physician of a large city asit inevitably settles itself the wrong way, unless the church hallows that brings him into an acquaintance which can be made purer and better. I will not deny, says Mr. Newton, the presence and power of the dramatic instinct in human nature. I ments of the views which they ad- see the need of relaxation and vance. And I intend to give as just amusement; and I see, moreover, representation of their position in thousands crowding the lowest thearegard to this question as is possible tree, and tumbling down the stairs voice of the Christian church to be of vice, because the church of Christ | heard upon this question? Prof. Cowling, of Louisville, Ky.: does not invite them to some safe This gentleman favored, it is but and welcome spot. As a Christian an account, necessarily brief, of the fair to say, both dancing and the minister under solemn vows to views presented by these five gensuch a fruitful source of trouble and theatre. He mentions, however, the Christ, I stand upon the honest tlemen, upon the grestion of the re anxiety. Israel of old made their fact that there exists a strong oppo- ground of no compromise with the lation between Christianity and pophearts as an adamant stone, lest they sition to these forms of amusements unreformed, miscellaneous theatre ular amusements. They advocated,

gether, prohibiting it in their families. Is it not time then, for the I have thus given you, my friends, that which was good and right in the some flaw in the theory. Straints; and to say we will frethe eyes of the Lord his God; for the took away the altars of the a desire for it springing spontane of this; for at the best, as things that which was good and right in the theory. Straints; and to say we will frethe public morality, and spiritual life. But do you ask in what way all this but regard the Jewish Sabbath as have resulted in the highest imate abrogated. From the example of provement of every branch of his strange gods, and the high places, ously at the sound of music; that it are at present, we are treading upon swer, in every way. If the young the apostles of Christ they have department. It is practiced only on the apostles of Christian or the old disciple would chosen the first day of the week, in the great leading mail routes, and mother of safety.

ing; Ged is not in it; it has no rev-

erence for duty, and eternity is not

that the modern dance is wrecking

numberless families; and a distin-

serts that an extensive practice

with the moral results of the

popular dance that are appalling.

The higher class of Grecian and

and impure worship, that were for when restrained within proper bow the knee in compromise to any settle itself, and in the right way; Rev. Dr. John Vanghan Lewis God intended that men should have ing and enlightening the conscience; of setting a Christian example worthy of imitation; and of demosstrating practically and openly that we preach no gospel of gloom, but that tion of the Sabbath, ever enjoined Christianity, with its faith in Jesus its observance, they regard it as a to furnish the greatest and most Christ, its hope of heaven, its subject on which every person

> a joy that the world does not know, and that it can neither gife nor take away. I therefore recommend to asked the children to do, that this the first day of the week, as authorisilent petition have a place in your clean heart, O God; and renew a forced religious observances; and right spirit within me." Amen.

love for God and man, and its

THE LAST HYMN. social amusements indoors and out-The Sabbath day was ending, in a village doors, in our best society, we know The uttered benediction loughed the ple tenderly, And they rose to face the sunset in the glowing lighted west, and then hastened to their dwellings for God's blessed boon of rest. But they looked across the waters, and

fierce spirit moved above then And it lashed, and shook, and tore them till they thundered, groaned, and And alas for any vessel in their yawning

ery anxious were the people on rocky coast of Wales, Lest the dawns of coming mor be telling awful tales When the sea had spent its pas should cast upon the thore Bits of wreck, and swollen victims, as had done heretofore

With the rough winds blowing round he And she saw along the billows a vessel fall and rise. Oh! it did not need a prophet to tell wha For no ship could ride in rafety near tha

shore on such a sea. Then the pitying people hurried from their homes and thronged upon the beach.
I for the power to cross the waters and the perishing to reach! lelpless hands were wrong for sorro tender hearts grew cold with dread, And the ship, urged by the tempest, to th

fatal rock shore sped. She has parted in the middle! Oh! th half of her goes down! God have mercy! Is heaven ar to seek for those who drown! , when next the white, shocked faces looked with terror on the sea,

only one last clinging figure on the spar Nearer the trembling watchers, came the wreck tossed by the wave, And the manerill charges and though no power on earth could save. Could we send him a short m Here's a trumpet. Shout away.' Twas the preacher's hand that and he wondered what to say.

Secondly? All no There was but one thing to utter awful hour of woe o he shouted through the trumphe to Jesus! Can you hear?" And "Ay, ay, sir!" rang the answer the waters loud and clear,

any memory of his sermon? Firstly?

the popular amusements which von Then they listened. "He is singing Jesus, lover of my soul: frequent, are harmless to you. But And the winds brought back the " while the nearer waters rol Strange! Indeed, it was to hear ! Rev. Dr. Thomas G. Addison, of the storm of life is past." Washington: Man's life, apart from Singing bravely from the waters rec ive my soul at last."

> le could have no other refuge! my helpless soul on thee;. eave, ah, leave me not"-the s dropped at last into the sea, And the watchers looking homeward through their eyes with tears made dim. Said," He passed to be with Jesus in the

singing of that hymn." -Marianne Farningham. REPORT OF THE SUNDAY MAIL

BY COL. RICHARD M. JOHNSON. In Senate of the United States Jan. 19th, 1829 .- Ordered, That, in addition to the usual number, three thousand copies be printed. Col. Johnson, of Kentucky, made

That some respite is required from the ordinary vocations of life is an established principle, sanctioned by the usages of all nations, whether Christian or Pagan. One day in seven has also been determined upon as the proportion of wishes of the great majority of citi-The principle has received the sancfar as to admit a suspension of all in cases of assolute necessity, or of is employed many hours. Religious great public stility. This principle persons enter into the business with

the committee would not wish to out violating their own consciences disturb. If kept within its legiti or imposing any restraints upon othresult from its observance. It should, are free to rest during the first day however, be kept in mind that the of the week, or to pursue their jour proper object of government is to neys at their own pleasure. While protect all persons in the enjoyment | the mail is transported on Saturday, of their religious, as well as civil the Jew and the Sabbatarian may rights, and not to determine for any labstain from any agency in carry whether they shall esteem one day | ing it, from conscientious scruples above another, or esteem all days | While it is transported on the first We are aware that a variety of abstain from the same religious entiment exists among the good scruples. The obligation of govern

Roman citizens would not allow citizens of this nation on the subject | ment is the same to both of these their men and women to dance to of the Sabbath day; and our gov- classes; and the committee can dis ernment is designed for the protect cover no principle on which the tion of one as much as for another, claims of one should be more re-The Jews, who in this country are spected than those of the other, unas free as Christians, and entitled to the same protection from the consciences of the minority are less laws, derive their obligation to keep the Sabbath day from the fourth commandment of their Decalogue; that the subject should be r garded and in conformity with that injune tion pay religious homage to the irrespective of its religious bearing. seventh day of the week, which we In this light it has hitherto been call Saturday. One denomination considered. Congress have never should hear the law, and the words among the Methodists, Baptists, of to-day; but I await with hope and as you see, varying shades of opin- of Christians among us, justly celeof the Lord of hosts. Rehoboam, Sol. Presbyterians, Campbellites, Uni- conrage the results of that discrim- ion; but, taking them together, we brated for their piety, and certainly omon's son, and the first king of Ju- tarians, Episcopalians, and Roman inating process already at work are left wholly without excuse, if as good citizens as any other class, agree with the Jews in the moral General, under the repeated refusals dah, "did evif, because he prepared Catholics; but appears to think that which; I believe, will develop a reor fixed not his heart to seek the because there is such a discrepancy form. And it does not become us lies at our very door—a danger that serve the same day. There are also bath mails. His knowledge and d." But Asa, his grandson, "did between theory and practice, there to be restive under so-called re is destructive of domestic happiness, many Christians among us who de- judgment, in all the concerns of that that which was good and right in must be some flaw in the theory. straints; and to say we will fre- public morality, and spiritual life, rive not their obligation to observe department, will not be questioned.

sic; and, in spite of exceptional cal in the work of lifting up the mixed fix his heart upon seeking the Lord, stead of that day set apart in the such others as are necessary to main ses, healthful. The dance, therefore, social world around us, we must not | this question of amusements would | Decalogue, for their religious devol | tain their connections. To prevent tions. These have generally regard- this would, in the opinion of the ed the observance of the day as a committee, be productive of imbut there remains very much for the dexotional exercise, and would not mense injury, both in its commercial church to do in the way of instruct- more readily enforce it upon others political, and in its moral bearings. The various departments of govthan they would enforce secret prayer or devout meditations. Urgernment require, frequently in ing the fact, that neither their Lord peace, always in war, the speediest nor his disciples, though often cenintercourse with the remotest parts

should be fully persuaded in his own | course. The delay of the mails one

sured by their accusers for a viola-

mind, and not coerce others to act

good works that glorify the Lord upon his persuasion. Many Christhe employment of special expresses, tians again differ from these, proat great expense, and sometimes fessing to derive their obligation to with great uncertainty. observe the Sabbath from the fourth The commercial, manufacturing, commandment of the Jewish Decaand agricultural interests of our logue, and bring the example of the | country are so intimately connected apostles, who appear to have held as to require a constant and the most vou, brethren and retern what I their public meetings for worship on expeditious correspondence betwixt all our scaports, and betwixt them ty for so far changing the Decaand the most interior settlements. logue as to substitute that day for The delay of the mails during hearts every morning and evening the seventh. The Jewish govern- the Sunday would give occasion of the New Year: "Create in me a ment was a theocracy, which en- to / the employment of private expresses to such an amount though the committee would hope that probably ten riders would be that no portion of the citizens of employed where one mail-stage is our country could willingly intronow running on that day, thus diverting the revenue of that depart-

duce a system of religious coercion in our civil institutions, the example of other nations should admonish us ling the establishment into a state of to watch-carefully against its earliest indication. With these different religious views, the committee are of opinion that Congress can not interfere. I

is not the legitimate province of the celed on Sunday, will be expected to Legislature to determine what religion is true, or what is false. Our government is a civil, and not a reioibles institution. Our Constitution recognizes in every person the to encounter. To obviate these difright to choose his own religion, and to enjoy it freely, without mo | carriages for their conveyance, and lestation. Whatever may be the become the bearers of correspondreligious sentiments of citizens, and ence, as more expeditious than the however varient, they are alike enmail. The stage proprietors will titled to protection from the gov themselves often furnish the travel-

erument, so long as they do not invade the rights of others. The transportation of the mail o the first day of the week, it is be lieved, does not interfere with the rights of conscience. The petition .

ers for its discontinuance appear to be actuated from a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil instituend. If the observance of a holy

ligious controversy; and on a point or religious observances shall be in-

Among all the religious persecutions ever suffered but for the violation of what government denominated the law of God. To prevent a similar train obevils in this country, the Constitution has wisely withheld

from our government the power of defining the divine law. It is right reserved to each citizen; and while he respects the equal rights of others, he can not be held amena ble to any human tribunal for his conclusions.

Extensive religious combinations to effect a political object are, in the kind calls for the establishment of invade those rights, but justice still upon the spirit of the Constitution. citizens. If admitted, it may be justly apprehended that the future and the foundation laid for that mark? neasures of government will be usurpation of the divine prerogative

All religious despotism commences when that influence begins to operate upon the political institutions of

day of the week, another class may

sacred than those of the majority.

It is the opinion of the committee

a country, the civil power soon the professors of Christianity recombends under it; and the catastrophe | mend their religion by deeds of beof other nations furnishes an awful nevolence, by Christian meekness, warning of the consequences. by lives of temperance and holiness. Under the present regulations of Let them combine their efforts to the post office department the rights instruct the ignorant, to relieve the widow and the orphan, to promulof conscience are not invaded. Every agent enters voluntarily, and gate to the world the gospel of their are, as I am sure you must all ad thers and mothers should not go whole spirit and tone of the dance is time; and in conformity with the it is presumed conscientiously, into savior, recommending its precepts the discharge of his duties, without by their habitual example; governzens of this country, the first day of intermeddling with the conscience | ment will find its legitimate object the week, commonly called Sunday, of another. Post offices are so reg. in protecting them. It can not ophas been set apart to that object. ulated as that but a small proport pose them, and they will need it tion of the first day of the week is aid. Their moral influence will tion of the national lygistature, so required to be occupied in official then do infinitely more to advance business. In the transportation of the true interests of religion than public business on that day, except the mail on that day, no one agent any measures which they may call

upon Congress to enact. The petitioners do not complain of any infringement upon their own rights. They enjoy all that Chrismate sphere of action, no injury can ers. Passengers in the mail stages tians ought to ask at the hand of any government-protection from all molestation in the exercise of their religious sentiments. Resolved, That the committee be discharged from the further consideration of the subject. A CHILDLIKE COMMENTARY.-An

> school, "I am sure that these children can say their catechism word by word." "But do they understand it also?" "That is the point,' replied the superior. The instructor nowed, and the examination began. less it should be admitted that the A little urchin recited the fifth commandment: "Honor thy father and mother." Then he was asked to give some explanation of this. The little fellow, instead of reciting the simply as a question of expediency, proof, said, somewhat embarrassed, ilmost overcome, "Yesterday did I guide some strange gentlemen to the mountain. The sharp stones legislated upon the \subject. It hart my feet, and the gentlemen rests, as it ever has done, in the saw it, because the blood was runlegal discretion of the Postmaster ning, and so they gave money to buy shoes with. That money I have given to my mother, because she cy that we set them, would do them I could better go barefoot than she." -Translated from the Boodschup per by Mrs. Ida F. Kenyon.

ancient instructor said once to a

preacher who came to visit his

Early and provident fear is the

WHOLE NO. 1721.

THIS ONE THING I DO.

Be the past what it may, be the uture what it may, I know that I can not reach the one, or forget the other, except by setting myself, with all my might and main, to present duties, and by reducing all duties to various forms of one great life-purpose. Concentration of all our strength on a single aim, and that aim pursued through all our days, with their varying occupations -what a grand ideal of life that is! Such concentration has for its complement a wise diffusion, which two are practically hard to reconcile, and yet, if separated, tend to evil-the one to nigid narrowness, the other to desultory frivolity. But when the "many things" are regarded as branches of "the one thing needful," and the choice of that for ours consecrates and restrains within bounds the care about these; then to take hold of any of the many opthe life will become serene and harmonious, and we shall be able to offers to be kind, courteous, easy, mingle in all active duties, nor move and agreeable toward the chance from our place at his feet. We travelers that he meets in his jourshall work hard and heartily at various tasks, and yet the good part

What a noble thing any life be comes, that has driven through it lignity of the government of which the strength of a united single purpose, like a strong shaft of iron bolting together the two tottering walls the mails are not permitted to proof some old building. "But," you say, "how is that possible? My life spend that day at a tavern upon the is cut up into bits, frittered away ward which make England, and we road, generally under circumstances into fragments. I can not bring it not friendly to devotion, and at an into unity, even apart from the expense which many are poorly able breach that is made in it by the difference between things secular and ficulties, many will employ extra things sacred. I can not make even the week days one whole, and how can I bring them and Sabbath into

Well, it is the spirit in which, not the act at which, we work, that ers with those means of conveyance; makes life one. The accident of to that the effect will ultimately be occupations may vary; but the purnose and goal may remain the same. vehicle which conveys it will con A hundred processes may go to the tinue, and its passengers become the manufacture of one article, though special messengers for conveying a it were only a pin; and all the mul considerable proportion of what titude of our engagements may, if would otherwise constitute the come we will, be stages in one great jour-

Nor can the committee discover where the system could consistently like Jesus Christ, whatever be the llance to avert every kind of rough tution. They appear, in many in day becomes incorporated in our instances, to lay it down as an axiom stitutions, shall we not forbid the worked in a carpenter's shop; he in taking up or setting down some that the practice is a violation of the movement of an army; prohibit an had passed through all varieties of suffering woman or child, how much law of God. Should Congress, in assault in time of war; and lay an earthly life. Whether we eat or in the course of a single day, their legislative capacity, adopt the injunction upon our naval officers to drink, or whatever we do, we may you may add to their comfort and

proper tribunal to determine what to require it. Nor is it certain that sue of Christian hope for the futur If the princi and of Christian in which good citizens may honest gerwoven with our legislative acts, hope. If it makes you work, it is or any like resort, by making them ly differ in opinion, without disturb. we must pursue it to its ultimatum. right; if it does not, there is some feel that they are welcome and at thing wrong with it. If it makes home; what a delight you can imgering its liberties. If the princi the erection of edifices for the worple is once introduced it will be im think the Creator, and for the supossible to define its bounds port of Christian ministers, if we because you are going to another, elieve such measures will promote vou mistake the relation of the two with which almost every page of the interests of Christianity. It is lives. If it makes you restless, im, you may extend your own good inmodern history is stained, no victim the settled conviction of the com patient, uneasy here, forever sicken nittee that the only method of avoiding these consequences, with God has set you, in order to sink their attendant train of evils, is to into some restful region beyond, you pressing hard on your neighbors in adhere strictly to the spirit of the have not yet learned the nobleness Constitution, which regards the general government in no other light than that of a civil institution, which you go, or the region in than that of a civil institution, which you live. But if your hope wholly destitute of religious author-What other nations call religious the work which it produces, and toleration, we call religious rights. your love by the labor which is its have put in your possession. The They are not exercised in virtue of

governmental indulgence, but as the hope and faith and love are of rights, of which government can not | God. and will abide forever. Being opinion of the committee, always deprive any portion of citizens, how- in Christ, it is safe to forget the dangerous. This first effort of the ever small. Despotic power may past, it is possible to be sure of the a principle, which, in the opinion of confirms them. Let the national in the present. Then how blessed the committee, would lay the foun- legislature once perform an act such a life! For the past, "I was dation for dangerous innovations which involves the decision of a religious controversy, and it will have mercy;" for the future, "We shall of mind which makes us ever "presand upon the religious rights of the passed its legitimate bounds. The bear the image of the heavenly;" precedent will then be established, strongly marked, if not eventually in this country which has been the him with us in the vessel, will be controlled by the same influence. desolating scourge to the fairest like sailing down some fair, widenportions of the Old World. Our ing stream, amongst rocky mounby combination and influence; and Constitution recognizes no other tains and vine-clad slopes, with the nower than that of persuasion for

And all our course, if we have blue sky above, every now and then enforcing religious observances. Let seeming to be land locked, and yet, as each rocky headland is rounde the shining river stretches itself into another reach, and, laving the base of another verdant hill, slides broader and deeper to the quiet sea to which we come. "Wherefore, forgetting the things that are behind and reaching forth unto those that are before, let us press toward the mark for the prize of the high call ing of God in Christ Jesus."—Alexander MacLaren.

A THOUGHT.

People despise each other too much. There is really some good in almost every one; something admirable in most. The stiff and solemn serious man may be a model of in tegrity and purity, though the gay Bohemian grins at him. The Boh mian, at whose approach the sober man shudders, may really be warm hearted, generous and self sacrificing, though many libations flush his face, and he seldom saves enough to buy himself a coffin for which he makes himself prematurely ready. The business man whor others think a creature of dollar and cents, doubtless fought in hi

der-hearted and charitable than he dare let the world know. From this self contained and ur refined person you often hear excel lent homely truths and honest ser timents. This elegant creature who seems to live to be pampered, proves himself strong and steadfast in the time of need.

Even those deep in the gulf o vice may not merit as much scorn as we give them. Who has held out the helping hand? Not we who gather back our robes lest they should touch theirs. Did we not so deeply despise those of whom we disapprove, doubtless the shining example we are vain enough to fan-

despises his fellow-man only scorns himself under different circumstances.—Ledger.

THE STORMY NIGHT. oud roared the wind in gusty shocks. The rattling hail, the driving sleet, Like batt'ries poured from hostile rocks In raging conflicts fiercely meet: The doors upon their hinges jar, The timbers groan, the casement shakes, And in the wild unwonted war

A little loved one starts and wakes. 'Mother! I tremble ; will you take Your darling to your own dear side?" There, nestling close and closer still, The little heart felt satisfied. But soon it pictured some less safe-Poor wanderers on the boisterous main

And as these scenes of danger rose, The gentle voice was heard again Mother, pray you for each big ship That on the ocean floats; And I will lay and speak to God About the little boats.

Sweet child! thine was the faith that knows A present Father's gracious ear. And thine the Christ-like love that flows

To all who suffer here. -London Children's Friend.

THE GOSPEL OF TRAVELERS. It can not be too often remarked that kindness is one of the virtues which hardly ever fails to produce an effect; kindness "in season and out of season;" kindness which is in every one's power. How very much the wheels of life would be smoothed, how very much every one would add to the sum-total of human happiness, if every one were neys, toward th chance sufferers

that he comes across! It is never shall not be taken away from us by forgotten. The boy at school never ontward activity, any more than our forgets the kindness of an elder possession of it will sequester us school fellow. The poor, solitary, from vigorous service of God and and wayworn man or woman never forgets the pressure of a kind, feeling hand, the glance of a loving, sympathetic eye. "A cup of cold water," given unexpectedly at the right moment, will indeed not "lose its reward." Think of this, all those who are concerned in the movements backward and formay almost say, the whole civilized world, at this season of the year, a world of travelers-a descent and ascent from Jerusalem to Jericho. from Jericho to Jerusalem. Railway officials, how very much you can ease the burden and soften the difficulties of some helpless, solitary creature, by speaking a kind word

to him, by showing him the way, by telling him what he ought to do, in the hurry and confusion of our mul titudinous railway stations. Police men in your great cities, how very much you can and do ennoble your excellent vocation, by a readiness to guide, by a willingness to give information, by the friendly hand, or encouraging word, in the crossing of the streets, by the unceasing vig-

We may always be trying to be material at which we toil. He was ness or disorder in the vast area of

sentiment, it would establish the lie in the wind while upon the ocean principle that the Legislature is a on that day? Consistency would seem Such work will be the natural is instead of nudeness, by courtesy incials, passers by in our great public buildings, what a pleasure you can

Take that as the test of Christian give to all who come through this ever you be-English, Americans, here or abroad-how far and wide fluence and the good fame of your ing to get out of this place where country, by an agreeable turn given a crowded vehicle, by giving place and greatness-either of the region to those who are weaker or less being to those around you, or who proves itself by the patience that come within reach of your notice, comes from it, and your faith by any protection which your superior wealth, or strength, or health may result, then you may believe that "presence of mind" to catch these opportunities of diffusing Christian kindness, is one of the graces which we should value as among the most valuable of God's gifts, which we future, it is possible to be diligent should endeavor to strengthen by

for the present, "I press toward the ent" to the call of our fellow-crea-

youth a very Apollyon of discour agement, and is secretly more ten-

more good. ever good impulses we are conscious ern Christian Advocate. of, exist in other bosoms. God did

prayer, hy habit, by remembering that God, in whose presence we are, ever requires of us the special frame ent" within him, and ever "prestures.—Dean Stanley. THIRTY REASONS AGAINST INTOXI-, DATING DRINKS. 1. They deprive men of their reaon for the time being. 2. They despoil men of their highest intellectual strength. 3. They foster and encourage every species of immorality. 4. They bar the progress of civilization and religion. 5. They destroy the peace and appiness of millions of families. 6. They reduce to poverty virtuous wives and children. 7. They cause thousands of mur

friended than yourselves, by extend-

8. They prevent all reformation 9. They render abortive the trongest resolutions. 10. The millions of property expended in them are lost.

11. They cause the majority of cases of insanity. 12. They destroy both the body and the soul. 13. They burden sober people with millions of paupers. 14. They cause immense expendi

ures to prevent crime. 15. They cause sober people imiense sums in charity. 16. They burden the country with normous crime.

17. Many moderate drinkers want he temptation removed. 18. Drunkards want the oppor-

tunity removed. 19. Sober people want the nuisance removed. 20. It causes riot. 21. The prohibition would save

thousands now falling. 22. The sale exposes our families destruction. 23. It makes a man brutal. 24. The sale upholds the vicious

and the idle at the expense of the industrious. 25. The sale subjects the sober to great oppression. 26. It takes the sober man's earnings to support the drunkard.

27. It subjects numberless wives to untold sufferings. 28. It is contrary to the Bible. 29. It is contrary to common

more good.

But one thing is certain, what selves of the burden.—South West-

not make us in peculiar fashion.

We suffer and rejoice, aspire and the best of them. That is the only fail, as others do. The man who Take things as they are, and make

COAL POSMATIONS.

Coal has every appearance of

being carbonized wood and other

SABBATH AND SUNDAY, CON-TRASTED.

The object of the Sabbath appointment, according to the teaching of the fourth commandment. world's creation by Jehovah, the ance of Sunday. God of the Israelites. In the commandment, reference is made to the transactions, the recital of which is the Sabbath dates from the beginworld's creator. This places the inmemorial of creation, must continue its testimony while the world stands. If for a time, its testimony was needed, equally it was needed ble. But for its essential nature, a witness for God. When it is one, which holds that Sabbathasked, "Who made the world?" schools were first organized among the Sabbath answers, "God." And those observing the Sabbath; and when it is asked, "When he made net its growth among us, for a time, it," the Sabbath answers, "In the was slow. At present, however, beginning." And when it is asked, the Sabbath-school is everywhere "How long was God in making the accepted, and we believe it has at world?" the answer is, "For in six tained as high a degree of perfection days the Lord made heaven and among us as among any other peoearth, the sea and all that in them ple. We occupy a position where is, and rested on the seventh day; we can look over a wide field; and wherefore the Lord blessed the Sab- much of the Sabbath-school literabath day and hallowed it." The ture of the times comes under our Sabbath, then, is an index observation, and we confess ourself continually for an answer to rejoiced at the honorable position these important questions, point held by our own. The zeal maniing upward to God. And let fested by our people in the Sabbathit be remembered that its appoint school cause is creditable to them;

ism and infide itv. Sunday is a word not found in the Bible. In that book it has neither place nor meaning. In the heathen world at an early day, among the objects in nature deified, was the sun. Also, for a certain reason, the first day of the week was named after this heathen deity, and hence the word Sunday. After the close of the canon of the New Testament there came to be introduced into the religious exercises of the Christian church the custom of holding meetings on the first day of the week, the heathen Sunday, because it was said that Christ the Son of God rose from the dead on this day. Just how early this custom was introduced, we have no means of knowing, unless we date it from the time the first record of it appears, which was in A. D. 140. This custom was only mentioned of one church, and it is presumable that at this time only one congregation followed this custom. It should also be borne in mind, that at this time it was not pretended that this was done in obedience to Scripture requirement. Nor should it be forgotten that, at ration in all respects, as far as in the same time, there were observed two other festivals, one of which, at | gree. Let the superintendents and least, was of equal celebrity with Sunday, namely, Friday and Wednesday. Neander, after speaking of the "festival of Sunday," says: "And further, two other dave in the week. Friday and Wednesday, particularly the former, were consecrated to remembrance of the sufferings of Christ, and of the circumstances preparatory of them. Con-Aregations were held on them, and | THE SABBATH IN PENNSYLVANIA a fast till three o'clock in the afternoon; but nothing was positively CORDER that Senator Jones has follows: appointed concerning them; in again introduced in the Legislature respect to joining in these of Pennsylvania a bill to relieve his own convenience or inclination." | the week from the operation of the pages. Nothing, then, can be plainer than Sunday law of 1794. Senator Jones Those who pleased to give them at- fair-minded of all parties. But and Southern Illinois.

legislating on these subjects. While the fact of Christ's arrest, there is no appointment of religious | is clearly unjust: "Provided always, Lake, Iowa. celebrations to keep them in mem- that this act shall not extend to respect to the fact of Christ's death | trade in any compact place." This | three months each. and resurrection there are ordi- is an unjust discrimination. Had

Sunday, then, as we have said be now stands, the discrimination can fore, has no place in the Scriptures; not be justified. Would those ob

be guided wholly by the Bible, hold against them? To illustrate, take bors in Dakota, and ask him to to it and seek to promote its ob- this case: In the village where we port the success of his work. servance? Is it an honor to God to live, would they be willing a law not commanded, and especially so from following otherwise lawful penses in his work. when we do it in the place of some- pursuits on the seventh day, because Sabbath and the Sunday. One is an | first day community to be worried | the Business Committee. appointment of Jehovah, while the in this way than it is for a seventh | The Auditors submitted the folother is an ordinance of men. For day community to be disturbed in lowing report: the observance of the Sabbath there the same manner. First-day people is the Word of the Lord and the promised blessing, but no such thing seventh day people, nor are their can be said concerning the observ-

rights as citizens any broader. But we will say no more at present concerning this matter, our object being OUR SABBATH-SOHOOLS. to call attention to it, and to put ourself on record, so we shall be free to take an advance step in the fu-

DEAL HONORABLY.

In another place in this issue is a

letter upon a delicate subject, from

an earnest young man, who is just

entering upon his life work, but that

work is not the ministry, and yet he

writes upon the duty a people owe

their pastor, to pay promptly, as

they are able, the salary due him, or

of the evangelist, as the case may

be. This is always a delicate sub-

ject to handle, and yet it is of too

That ministers may be selfish and

err in regard to their demand is pos-

ible, but that on the other hand,

the churches may take a short sight

ed and sordid view of the matter i

equally true. That the pastor is to

receive a reasonable support from

his people, is a matter too plain to

require support by argument. We

do not treat this as a commercial

transaction, although plainly the

idea of right enters into it. We

put it upon the high ground of love

and necessity. It involves the ques-

tion of Christian morals and spirit-

uality. We say of spirituality, for

in a strange way this touches the

very center of our Christian life and

1. The true minister of the gospel

never works for an earthly reward.

of souls, and in this is the secret of

his power. It is not his eloquence

or his learning, but his spiritual

force that makes him a blessing to

the church and the world. Under

the inspiration of this sestiment he

gives his life to his calling. But he

vital a character to go altogethe

The Sabbath-school is a hope-infound in the opening chapters of spiring institution, and one's heart is the Bible. It is there said that God | made glad in witnessing its steady employed six days in making the and solid growth. In this departworld, and that on the following ment of labor, none should exceed day he rested. Also, that the day Seventh day Baptists. Our growth on which he rested, he blessed and as a people has been slow but consanctified. It is clear, then, that tinuous, and, to a fair degree, symmetrical. It would not be strange, ning, and that its object was to keep however, if, made up as we are to in memory the fact that God was the some extent of members from other religious bodies, there should be stitution on high ground. It is also shades of differences of opinions manifest, that the Sabbath, being a among us; and yet those who have come to make their home with us have done so because of our professed strict adherence to the Bible both in its doctrines and practice for all time. That the Sabbath, in From the commencement of our deits uses, confers many and rich bless- nominational existence, we have ings on the world, is admitted. It erywhere declared our faith in the is one of the most potent forces for Bible as a revelation from God, and civilization, and the higher the at- have planted ourselves upon it as tainments of civilization, the great- our rock of defense. Many of our er is the demand for the Sabbath. people have greatly loved this pre-Also in its uses, in connection with cious volume, and have been faithreligious exercises, it is indispensa- ful students of its teachings. It was this spirit that led to the organwe must go back to its memorial ization of the Sabbath-school. We character. It is in the highest sense | believe that that view is the correct

ment is an expression of the mind although doubtless improvements its wants and impulses, and howof God concerning this matter. This could be made here, as in everyis his witness, called and placed up- thing else we put our hands to.

nition, encouragement, and exhorta-

tion to superintendents and teach-

work, and they have need to feel it.

all the means within his reach, pu

himself in a proper mood for his

work. For one to go before God

and the people without due prepa-

him lies, is to offend in a high de-

teachers remember that they are

not only dealing with souls, but

with tender ones, and on a ques-

tion of infinite moment. If there

are persons who have special reasons

for divine anointing, they are Sab-

bath-school superintendents and

teachers. God bless them and their

work, and give them souls for their

It will be seen by this week's RE-

on the stand by him, and its testi- And now, if anything be wanting and he must be treated accordingly. mony no man may gainsay; and we in these matters, we suggest that, at world from the beginning kept the ers in this department of our serv-Sabbath, it would have saved it ice consider what it is, and make from its revolt from Jehovah, and the work more thorough; as far as its fatal plunge into blind heathen- possible, systematize everything in the management of the schools. Let not a Sabbath-school scholar be without a full supply of Sabbathtor and the people grow in their afschool literature. Let the Bible Scholar and the Lesson Leaves go plentifully everywhere to cheer, intually bless each other. struct, and gladden the heart of ev-

A neonle who habitually neglect ery one, young or old, who loves their duty to their pastor, destroy the work of the Lord. But our both him and themselves. Jealousy, most earnest words are vet to be utcrimination, and recrimination foltered, because the most important thing is yet to be done, and that is, to induce the children to give their mind that the Sabbath-school has in view religious culture as much as has the worship of God on the Sabbath. Under these circumstances, the people in such a case. we want to speak words of admo-

ers. These have need to feel the bath Tract Society convened at ment. responsibilities that are upon them. West Edmeston, Jan. 8th, 1878. God, in his providence, has called Present-A. B. Spaulding, J. B. them to the performance of a noble Clarke, J. M. Todd, LeRoy Maxson R. T. Stillman, Morell Coon, R. P. All expect that the pastor will, by Whitford, C. V. Hibbard.

Prayer was offered by Stephen Bur-

by the Treasurer, ss follows: 1. Treasurer's report for quarter

ending Dec. 31st. 2. From L. C. Rogers, for quarter ending Dec. 31st.

3. D. R. Stillman. Publishing Agent, for quarter. 4. N. Wardner, for expenses. 5. J. B. Clarke, for postage and

stationery. On motion, the financial reports were referred to the Auditor.

1. From D. R. Stillman, General Agent, relating to tract distribu

church. It was long after this be- and hope he may have the hearty | Pennsylvania. fore the church went the length of support of all observers of the Sab- 4. From B. D. Townsend, approaccept this bill as a final, settlement | due him to certain purposes.

6. The committee for the prepara-

heartily given to it. As the matter debtedness.

Report adopted.

lo in his name that which he has should be passed prohibiting them to M. B. Kelly, to defray his ex-

Voted, that the remuneration thing he has commanded? How the people here keep that day? We Bro. Bailey for expenses incurred in wide, then, the contrast between the do not think it is any worse for a his voluntary work be referred to fort to transport coal from Luzerne

Due L.C. Rogers on quarter's salary,\$175 00

are no more conscientious than are Due N. Wardner for freight..... Voted, that the Publishing Agent

be instructed to discontinue, after due notice, all papers to subscribers who are in arrears for more than Voted, that we adjourn to meet

ond Tuesday in April next, at 10 o'clock A. M. E. Whitford, Rec. Sec.

at Lecnardsville, N. Y., on the sec-

A VISIT TO THE VALLEY OF THE LACKAWANNA: Or, The Coal Region of Luzerne. To the Editor of the Sabbath Recorder :

Since my last communication, my

engagements have taken me away

from the coalless hills of Susque

hanna county, Pa., to the coal hills of Luzerne county. I am, as per engagement, with a friend, to make ny first visit, a few hours hence, to one of the coal mines, and should ry journey through the subterranean regions prove harmless to life and limb, I will give your readers, before closing this letter, the result of my observations. It may some what prepare the way, for this, if I speak first geographically and topo-

THE VALLEY OF THE LACKAWANNA is an extension of the northern right arm of the classic Wyoming Valley, and is the most northerly deposit of anthracite coal in America. This valley is thirty five miles long, and runs north and south, varying to northwest and south east. The river

eraphically.

from which it takes its name, rises principally in Susquehanna county, and, after many contortions, pours Ie is moved by his love of God and its shallow waters into the Susquehanna river at Pittston. The actual course of the river is about fifty miles in length. One of its princinal branches rises in Wayne county. from a marsh which is also the source of the Lackawaxen, and other streams, branches of the Delais in the flesh and is a creature of ware river. Along the central and lower portions of this valley, coal in very limited portions of the ever high and sacred his calling, his earth relations must be remembered.

nize this principle in their pastor, tension of the Moosic mountain, the and respond to it upon their part, divide between the waters of the ness of available coal. These voins, ingly grow in everything that ap diversified and pleasing in the expertains to their Christian, life. treme. A look from the Moosic, ed does the valley, is a sean Under these circumstances, the pas | skirting | both sides of the valley. with its billows of forest, takes in Only three or four of the upper fection for each other, coming to an intervale of twenty-five miles. love each other, and thus they mu- reaching from Carbondale on the A VISIT TO THE REGIONS OF PERPET north to Pittston on the south. Near the center of this enchanting valley lies the thriftiest of all the

coal land cities-Scranton-and the noon's visit through a neighboring beautiful villages of Hyde Park, | coal mine, I will now, as I may be low, ending in death and separation. Green Ridge, Dickson, Olyphant, Pray, do not so. Let pastors love Providence, Pecktown, Petersburg, and faithfully serve their people, and Dunmore. Lackawanna is a looking-glass, but a region where hearts to God. It must be borne in and the people in return honor and corruption of the Indian name Lec. looking-glasses are never consulted.

Dowse, Silas Bailey, S. Burdick, E. their claim of right under the char-

Indians. The memory of this event oversess stands near them with a Communications were presented Campbell's "Gertrude;" and a ledge work. The pure coal descends into two valleys, near Pittston, in honor "breaker" on full time, raises. Ledge. These valleys, for the dred tons of coal per day. solemnities, every one consulted those observing the seventh day of tion, showing a total of 39,255 beauties which nature has lavished that these festivals, Sunday includishows himself a lover of justice in Kelly, in answer to letters of in- est the visitor and the student, but latter is twelve feet wide, laid with

shop that would consent to try it, Report adopted.

Report adopted.

AFTERNOON SESSION.

AFTERNOON SESSION.

Voted, that we appropriate \$50

Shop that would consent to try it, Initiature tea-pot, with a proportion, are strangers. I had thought, in concluding, to furnish some "statistics," but lest I make this letter too convinced that I can if I will, and stone, "as it was called. For dowhould Protestants, who profess to have such a discrimination made to Peter Ring to aid him in his la. mestic uses, this prejudice was not Whale oil is generally used, and a long, I will dismiss the further con- have decided that, God being my those delegates like Mrs. Stanton 25 cents; per year \$2.

This event cut off the supply of wick burns like a torch. This tea- present: Voted, that we appropriate \$25 bituminous coal from England, and pot lamp has, in the place of the rendered it difficult to secure it customary handle a hook, by which from Virginia: when the inventor the lamp is fastened and carried on of "grates" for burning stone coal, the foretop of the miner's hat. 6,000 tons of coal were carried to the sea-board in the whole United States. The city of Philadelphia consumed but one ton a day. This the Lackawanna to Honesdale, the "fall in," as at Carbondale in 1844, Railroad for Providence and Car- not bury you; indeed, one begins to ments.".

> fibrous material. The suprosition of the geologists is that by volcanic action, considerable tracts covered with forests were submerged in a boiling sea, where, in chaotic confusion, alluvial debris involving vegetable and organid remains, sand, and various mineral substances, were by slow processes, through millions of years, deposited in alternate layers of coal, sandstone, and slate, as now existing. The above supposition is reasonably correct, save in the item of "millions of vears." The transition of fibrous material into carbon, by volcanic or chemical or the avidity of a penny a-liner. heat, must have been rapid; otherwise the fibre, even the delicate veining of leaves, so well preserved in coal, would have been obliterated In igneous or fire-reck, no carboniferous element enters. The progressive character of fossils appearing in separate strata, proves their deposit to have been at different periods. It is probable that denturies may have passed between these respective formations, far years lay, in Rip Van Winkle sleep,

depth of about live by shed feet.

veins are as yet worked.

Agreeable to promise, having re turned in safety from an afterable, depict, not the blackened vis-

age I saw a moment ago in the mine are laid with wooden rails on

Mines are entered either down upon them, and for their grand his- perpendicular "shafts," or by in "refuse," i. e, is slate, is im- phantom of hope, that, for our pro-2. From James Bailey and M. B. torical associations, will ever inter-clined planes. The gangway of the ed, were only of human origin, nor the stand he has taken in this mat- quiry from the Secretary respecting a greater and more pratical interest a single track of iron rails, and is carefully sorted out and piled by with spiritual life and salvation? had they any mandatory character. ter, and will win the respect of the the wants of the fields in Dakota is taken in them, on account of the artificially roofed and supported the sides of the chambers, and is immense quantities of coal here with heavy oak timbers. But what called in miner's phrase, "gob." tention did so, and those who did while we desire and shall work for 3. Report of L. C. Rogers, of his contained, and now being quarried novitiate can describe his sensations not, violated no law, not even of the his success in his noble undertaking, labors in New London, Conn., and and distributed to brighten and as he rapidly descends from a world nothing surprised me more than the comfort so many of our American of light, of roominess and variety, apparent health and good spirits of would do for us all we could ask

overcome till after the war of 1812. pint lasts eight or ten hours. The sideration of these subjects for the L. C. ROGERS.

My pen is not that of a ready added fuel to the fire. The first ef. This lamp does not help one to see writer, but my heart is full with love much beyond his nose. Things to God, and earnest desire to do was made in 1815. In 1823, only have here at the outset a weird look, faithfully whatsoever my hand and after the day's work is done, finds to do, and in the way the Biand the rumbling of the cars, and | ble tells us to do it, "not with eyethe clatter of mule hoofs, and the service (or lip service), as menshouting of the young mule drivers pleasers;" but heartily, unto the prejudice against the use of coal as have ceased, the stillness becomes Lord. For some months, my mind fuel being gradually overcome the oppressive, and thoughts of danger has been stirred up on this subject; and to take his Word as his exnext and greatest difficulty to be fill the mind of the inexperienced but with one excuse and another, I pressed will to me as my guide. conquered was the range of moun visitor. What if the roof of rock or have put it off for a more conventains which intervened the coal coal should see fit to drop down just ient season. The article by J. A. fields and the Eastern markets, at the moment of exposure! There Baldwin revived the interest. Hop-This was met by the organization | may be a repetition of the Avondales ing some able writer would take it of the Delaware and Hudson Canal disaster of 1866, when one hundred up, I have waited, till now I feel Company, in 1826. The canal was and ten lives were lost; your lamps woe is me if I bear not this cross. completed in 1828, and extends may ignite a stream of poisonous Many years, as a denomination, we from Honesdale, county seat of vapor; or the breaker may get on have been like unto a city set upon a Wayne county, to Rondout, on the fire at the mouth of the mine; or a hill; we have virtually said to the Hudson river. From the valley of mile or two of superior earth may world: "We are Bible Christians; we'do not reject or change any part coal is tra ported by the Gravity and cut off your retreat, if it does of the law, nor the ten command

bonda's and the Penasylvania feel that he is buried alive already, Complete fr. a. Planter to Hawley | and he recalls the familiar cry of the raw recruits at the battle front: "I Sabbath; to leave following after want to go home." But all these the teachings of men, and to take things were well considered before- the Word of God for their guide. band by your correspondent, and The cry comes often from our leadthough he did not make a will, as ers: Give! Give! GryE! as the the scantiness of his welly effects Lord hath prospered you, that those rendered this quite unnecessary, he who are willing may go into that alone has elevated him to Mr. Mor- in new places on the temperance re was, however, careful to write and service, and give the truth to the ton's seat, and the worthy effort of address a letter to those most inter- world, thereby clearing us from a soldier ready to do honor to a galested in him-in case anything their condemnation. Give, give, should happen. But mining is like give, or the candlestick will be resoldiering—once fairly in, thoughts moved out of its place and given to upon the Chinese emigration ques of danger are dismissed. Your another, as the chosen people of tion, has appeared, and shows him guide is cheerful, and every one you God were threatened in their days strongly inclined to attribute more before I saw its connection with meet seems to be at home, and is in of delinquency; and, like them, are good than evil to the influx of the Sabbath reform. I now remember good humor and spirits, and you we not truly in danger of being su- Chiuese on the Pacific coast. The that the New York City Sabbath begin to study the attractions as perseded? But for lack of giving report is, of course, incomplete, as Committee. organized more than well as the repulsions of the place, what? If we read the sacred histo- his last illness seized him in the with proverbial Yankee curiosity, ry correctly, they were to give lov- midst of his labors. But it goes far Having passed through the few God. But what were his com- people that the Chinese problem hundred feet of the "gangway," mands? The same that Jesus gave vou come to a door, closed by air to all the world: "Thou shalt love very good accomplished by them, is in a week, simply, but every day pressure from within. Ventilation the Lord with all thy heart, and the one great reason the hoodlum I think we can beat the Sunday leg

is the vital thing in mining. The with all thy soul, and with all thy circulation of air is maintained mind, and with all thy strength, and They work for low wages because ground. We can "take the wind either by a fan at the surface, or by thy neighbor as thyself;" and add. frugal in their expenditures, and farnaces within the mine, taking ed, if If ye love love me, ye their vices are due to the entire osand discharging the air through will do whatsoever I command tracism by the Americans, and the "holy," carries with it everything vents at the surface, which are cov- you." Not that which is absence of the social and refining cred by buildings called "stacks," most agreeable to you, but influences of wives and families. In Sabbath goes down, everythin more probable than that millions of Past the gangway, we come to what "whatsoever I command you." are classed "levels," or main, en- Now, which is the command that nians, we find great diversity of trances. These are four hundred makes the distinctive feature of this opinion as to the merits and demerof nature. Hard coal is found only and fifty feet apart, and are worked denomination? "Remember the its of the Chinese; and we opine in advance of the "chambers." The Sabbath day to keep it holy. Six that Senator Morton's report reflects they are getting desperate, as they earth's surface. In the valley of chambers are worked right and left days shalt thou labor and do all thy the views of a large class of intelligram into the corners. They fight fusion, also iron of an excellent the Lackawanna, the principal coal from the level, and are twenty-four work; but the seventh day is the gent men on the Pacific coast. quality. The hills which contain veins, of which there are not less feet in width, between which ten Sabbath of the Lord thy God: in it 2. When the membership recog- these valuable deposits are an ex- than twolve, give at the deepest, a to twelve feet of coal is left unbrok- thou shalt not do any work, thou, earth strata. An avenue is occa- man-servant, nor thy mand-servant, Geographical Survey, reports an in- der to get rid of God's Sabbad they honor the holest sentiment Lackawanna and the the past Summer in the West, in recision, fraternize with and pet the of their own nature, and corresponding the Lackawanna is indiversity of the Lackawanna is indiversity of the Lackawanna is levels are run to the end of the coal the Lord made heaven and earth, gard to the habits of frogs and toads. Who do. Pilate and Herod are made heaven and earth, gard to the habits of frogs and toads. Who do. Pilate and Herod are made heaven and earth, gard to the habits of frogs and toads. Who do. Pilate and Herod are made heaven and earth, gard to the habits of frogs and toads. Who do. Pilate and Herod are made heaven and earth, gard to the habits of frogs and toads. vein, there begins what is called the sea and all that in them is, and He found in the great plains at the friends again at the betraval "robbing the mine." The pillars of rested the seventh day: wherefore base of the Rocky Mountains, trav- Christ. The Sunday laws of Pet coal left between the chambers, be- the Lord blessed the Sabbath day, ersed by the South Platte river and sylvania furnish a convenient shelter ginning at the forther end, are tak- and hallowed it." Read it once, its tributaries, that where irrigation for the no-law advocates. Sunday en away, and this part of the mine twice, yea, seven times, each time ditches have been introduced, remains intact; they keep Sunday is worked out and abandoned. The with earnest prayer that your under toads acquire the same habit of div in obedience to the laws of superior rock often falls in, serious- standing may be so enlightened by ing and swimming under water, State. God requires us to do the ly affecting the surface; fences and the Holy Spirit, that you may see which, heretofore, has distinctively they say. This is the part that I buildings topple over, and deep fis- the force and beauty of this com- characterized frogs. Formerly the islation is to act in the future.

sures and chasms are formed. The levels and chambers of a which run cars drawn by mules. To even the spirit of this command, But now, like the frog, he dives, tion is yet to bear the whole brunt bition of the boys in the breaker. the Lord, honorable, not doing thine there remains until the danger is bath is the "last ditch;" and should then they will both prosper togeth- the stream." The last syllable of for the benefit of the non-experier. Happy the pastor and happy this compound word appears in enced in these matters, describe a laborer. The pleasure, nor speaking thine own resumption of an instinctive trait mational politics, the struggle may Susque hanna and Rappa hannock; coal "breaker." It is a large, high next is to become a "miner." One words?" Some say they do not belike most words in the language of building near the mouth of the in ten thousand gets to be "boss." lieve that we are required to keep and toads, and aroused from its dor- anti-slavery and pro-slavery before the Six Nations, these are pleasent mine, with steam engines and ap. The miner attends to the blasting— the letter of the fourth command, mant state in the toad by the the war. Temperance will be a fac-The Board of the American Sab- to the ear, and full of poetic senti- propriate machinery for raising and with powders of course; the laborer but that we are to make it a delight, changed physical conditions of that tor in the problem; let the friends of the laborer but that we are to make it a delight, changed physical conditions of that tor in the problem; let the friends of the laborer but that we are to make it a delight, changed physical conditions of that tor in the problem; let the friends of the laborer but that we are to make it a delight, changed physical conditions of that tor in the problem; let the friends of the laborer but that we are to make it a delight, changed physical conditions of that tor in the problem; let the friends of the laborer but that we are to make it a delight, changed physical conditions of that tor in the problem; let the friends of the laborer but that we are to make it a delight, changed physical conditions of that the problem; let the friends of the laborer but that we are to make it a delight, changed physical conditions of that the problem; let the friends of the laborer but the friends of the laborer but the problem; let the friends of the laborer but the problem; let the friends of the laborer but the breaking the coal, also fer driving shovels the coal into the car. Four a day of real enjoyment; and none country which irrigation has profans, pumps, and other mining ac. and a half car loads, (four one day can enjoy a day in which they must duced. New and increased insect from her enforced alliance with The first settlements in this valley cessories. The upper floor is about and five the next, constitute a eat things prepared the day previwere made about the year 1769, by seventy feet above ground. To day's work for one miner and one ous. If we can set aside a part of kinds have always followed irrigat locked arm in arm with the Sabbath colonists from Connecticut, though this, the coal is raised from the laborer—2,700 pounds to the ton. the command, why not the whole of tion, in these heretofore barren by advocating the two conjointly nine, in small cars containing two The miner now receives for his work it? It says to be the Sabbath of plains, but this is the first instance and on broad moral grounds. O ter of their native colony, was an- tons, or five thousand and four hun- 57 8-10 cents/per ton; one-third of the Lord our God, to be kept holy; reported of a radical change effected A. B. Spaulding in the chair. grily and forcibly denied by the dred pounds; here it is dumped in-Proprietaries of Pennsylvania. The to the breaker, a "chute," or large miner furnishes oil, powder, tools, "great peace have they who love effect of water. long and brutal contests between descending trough, at the foot of &c. A miner must have an iron my law, and nothing shall offend Financial reports were presented the Connecticut men and the Penny. which are huge iron cylinders, set bar, a drill, a pick, shovels, a them," and "if ye love me, ye will mites are little known and perhaps with hungry-looking steel teeth; needle and scraper, and a chest for keep my commandments." When series of public levees on the night of late years. Our weapons are get less thought of by the present gen- these break the large lumps into powder. I witnessed the drilling, for gain, either of friends, case, of the 15th, which, being the first of ting rusty, I fear. Let us brighter eration, but they were living reali- coal of various sizes suitable for use. ties once, and constitute a painful The coal now passes down into blasts. The powder is put into this life-principle of law, how can Cabinet officers with their families, day legislation in the pretended in period to contemplate. The valley ponderous revolving screens, some tough paper cases about two inches we hope for salvation? Yea, when and many of the foreign diplomats. terest of temperance is all wrong of the Lackawanna, like it sister coarser, some finer, thence into in diameter, appropriately called, our business men are in partnership Etiquette does not require these It is a fraud. It should be shown small "chutes," over which set an after they are filled, "bologna." with those who do not observe this officials to be present at succeeding up. We have been asleep. lated in the ever-to-be-remembered army of small boys from five to These are forced into the further command to obey it, and whose levees. The citizens generally were, as enemies have stolen a march on as massacre of July 3d, 1778, at the twelve years of age, with their nim extremity of the bore, by the shops are open upon the Sabbath, usual, in attendance, and the East Murphy is to temperance work hand of Britishers, Tories, and ble fingers picking out the slate. An needle, which remains until the because it is their best business day Room was crowded with callers. Mrs. what Moody is to gospel work; but remainder of the bore is filled solid in the week, are we honoring God, Hayes has made some changes in the are revivalists. Temperance at has been rendered immortal in long gad, to keep them up to their with moist cool-dust and earth. and keeping his law? Are we walk- custom of receiving at these levees. the Sabbath truth should The priming is a rye straw filled ing according to the light given, Gen. Grant stood alone, Mrs. Grant preached; they have both been we by the Corresponding Secretary, as which lies at the intersection of the cars, and is ready for market. A with fine powder. The fuse is a when, in our selfishness, we triffe short piece of fuse-paper, twisted, with the Word, given as a lamp to and the visitor was first presented as faith and repentance at of the writer, is called Campbell's crushes, and sorts about four hun- and dipped in oil. The discharge is our feet, and a light to our path? to the President, and afterwards to usually with a dull, heavy thud. A Are we Seventh-day Baptists, while Mrs. Grant. But now Mr. and Mrs.

pregnated with mineral substances, fessed obedience, God will overlook or is coal-dust and earth; this is In my visit to the coal regions, guide us in many things; yes, advice

homes. The first experiment with into narrow, subterranean tunnels, the men and boys who work in the for, temporally; and we earnestly bath, yet, for ourself, we can not priating a portion of the interest anthracite coal as a generator of the seeming entryways to that still mines. Health is, no doubt, proheat, was made by a Connecticut lower region, described in Scriptures moted by the necessity of daily ab to work faithfully, as far as in us trial, and crucifixion is on record, of the matter. The following clause 5. From Bert Robinson, of Clear Yankee, living in the Wyoming as "the blackness of darkness." lutions, and by the habit of good lies, right all wrong, hunger and Valley, a little previous to the Nor does the sulphurous smell of cheer, such as I have been accust hirst after righteousness, resting and was the object of universal breaking out of the war for Inde- powder, constantly employed in tomed to see among sailors; like not till we have peace with God; attention. ory in so far as the time in which grant any liberty of opening shops tion of Bible Lessons reported as pendence. During the war, Penn- blasting, make the association of them, they are frank and generous, go to work as if we meant it; pre they occurred is concerned, and the or stores on the first day of the follows: That they had secured the sylvania found itself so pressed for ideas overpleasant. This darkness, and are attached to their calling. sent ourselves before God as his same is true of the time in which his week, nor to the working at the services of L. R. Swinney, George fire-arms that two boat loads of so far from being dispelled, is They would seemingly sooner stay people; pour out our offerings beresurrection occurred. That with smith's business, nor any mechanical J. Crandall, and J. R. Irish for coal were taken to Carlisle, and used rendered visible by the "miner's and starve in their miffing villages fore him; consecrating ourselves and though they have made many in the forges and furnaces for the lamp." I know not how to describe than "go West," if Uncle Sam all we have to him, remembering friends among our people, and that manufacture of these. The Lehigh this, the miner's best friend. It would give them all a farm. Few we are his. This is to every one of too in classes opposed to the move-The report was adopted.

The Business Committee reported Coal and Mine. Company was somewhat resembles a small ink.

Nothing I believe would give them an a faith. Few we are ins. This is to confidence in the would give them an a faith. Few we are ins. This is to confidence in the would give them an a faith. Few we are ins. This is to confidence in the would give them an a faith. Few we are ins. This is to confidence in the would give them an a faith. Few we are ins. This is to confidence in the would give them an a faith. Few we are ins. This is to confidence in the confidence in the would give them an a faith. Few we are ins. This is to confidence in the confidence in memory, we know. These are baptism and the Lord's Supper, and they was appointed for this purpose by ways, our consent would have been were appointed for this purpose by ways, our consent would have been with the stand and standing the rule to work both or better, it may be compared to a pressure, save cruelty and starva
The Business Committee reported to a point and Mine. Company was somewnat resembles a small link. Only are now working on lunt time.

Nothing, I believe, would ever in that they had appointed in 1792, the first of the between them and our people, certain women whom our ladies.

Farrar is promised in the February and starvatism and the Lord's Supper, and they ship, making the rule to work both an appeal for funds to pay our intism and the Lord's Supper, and they had appointed for this purpose by ways, our consent would have been an appeal for funds to pay our intism and the Lord's Supper, and they had appointed in 1792, the first of the they had appointed in 1792, the first of the between them and our people, certain women whom our ladies.

The Business Committee reported to a promise a small link. Nothing, I believe, would ever inthat they had appointed in 1792, the first of the between them and our people, certain women whom our ladies.

Farrar is promised in the February between them and our people, certain women whom our ladies.

These sermons are all given in the stand, with a flat, closed top, and a standing between them and our people, certain women whom our ladies.

The Business Committee reported to the standing between them and our people, certain women whom our ladies.

The Business Committee reported to a promise and her sisters have had standing between them and our people, certain women whom our ladies.

The Business Committee reported to a promise and hance. A sermon in answer to the promise and hance of the promise and h shop that would consent to try it, miniature tea-pot, with a proportion, to which in this country they at rest, because I could not keep the say, certain women whom our ladies These sermons are all given in the

convictions of duty; and since the the Sabbath, I will bring my practice to correspond with its precepts; and while sorrowing for and repenting of past sins of omission and causes, will take heed to another suggestion in a recent leader, and double my contributions for, and

form, and will pray daily for grace, wisdom, and strength to do his will

We have striven to bring the world at large to accept the Bible

mand in all its bearings; and then toad would, when disturbed, merely this end its aid is invoked by the say if you are a Seventh-day Bap- dive into the water, and rising im- Christian Association, or National tist. Are you obeying the letter, or mediately, swim to the shore again. Amendment party. Civil legisla making it "a delight, the holy of burrows at once into the mud, and of the battle. No-law and no-Sal-

large portion of the coal quarried is hugging to our hearts the delusive Hayes receive together, and the re-

Our editor, in his New Year's greeting, gives excellent advice to which, if carried out to the letter,

helper, I will no longer fight with Bible tells us plainly how to keep fore scouted them and their objects work is the cause of Sabbath re-

W. KEENE. WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Jan. 18th, 1878.

SENATOR MORTON. The eloquent tributes paid in the Senate vesterday to the memory of this deceased statesman, came alike from political friend and opponent. century is "building the old waste All joined in commending his great place." Bible temperance is "rais abilities, his indomitable perseverance and energy, and as being one in whose "vocabulary, there was no "the Repairer of the breach, the such word as fail." And while Restorer of paths to dwell in." Sab. some referred to past political differences, they enlogized his merit as a man and friend. The eulogy emphasized! See verse 13, of his successor, Mr. Voorhees, was short, but couched in most beautiful language. It was the fitting tribute of an orator whose genius have frequent invitations to speak lant foe. The minority report, so gives me better audiences, and more far as prepared by Mr. Morton, of them. I enjoy the change. ing obedience to the commands of enough to demonstrate to reflecting legislation. We can do better work has two sides to it; and that the Drunkenness is wrong, notione da element is so inimical to them. islationists on their own chose

Dr. C. A. White, the Paleontologist of Prof. Hayden's United States

THE WHITE HOUSE. The President commenced his being somewhat removed from him, | nigh lectured to death. Preach the ception seems shorn somewhat of and spend the rest of the Wink its formality. There can not, of with me in Pennsylvania; if he is both will and deed, and bless us course, be much cordiality shown, good singer, the better. I have for hardly one in ten of the motley | preach and sing; have preached throng has ever before seen the hundred and four times in twel President, or will again; and hence weeks. This is too much of a go it must be formal and confined to thing, and yet my health holds mere hand shaking. The Spanish Brethren, pray for us. Minister's wife was present, and most elegantly dressed; her costume being richer and more aristocratic in ornamentation than any other seen. She is a beautiful woman,

> WOMAN'S SUFFRAGE. The Woman's Righters have not accomplished much in Congress,

and Hooker have been called upon by hundreds of ladies who hereto

TEMPERANCE AND SABBATH RE FORM IN NORTH-EASTERN PENN

To the Editor of the Sabbath Recorder. I have struck a new vein in m missionary work since coming into this State. Temperance is a Chris. tian virtue; temperance and the Sabbath go hand in hand; the two reforms here meet and mingle There is reason for this. Temper. ance and the Bible Sabbath were buried in one grave, by a corrupt church and a corrupted clergy. The prophetic description of this is give en in Isaiah 56. It marks the rise of the papacy. The reforms of the present age are prophetically an. nounced in Isaiah 58: 12, 13. The missionary zeal of the nineteenth ing up the foundations of many generations." Sabbath reform i bath reform takes the lead, is specialty, and is to be peculiarly The Murphy Wave has sent i ripples up among the hills of Su quehanna and Luzerne counties. form. This prepares the way for discourses on Sabbath reform. This

enjoy speaking on the temperance question more than I did or could twenty years ago, have operated mainly through Sunday temperance and with no sinister motives out of their sails," as sailors say. The Sabbath, since it is to be ken that pertains to holiness. If God's good will finally go down. I find change going on in the method of sabbatists. The field is parrowing with anything they can lay hold of Their favorite weapon is no law, and hence no Sabbath. They try to de

We have been the firm and consist ent advocates of moral reforms in many years. We have said and done too little in temperance reform

preached, and as involved in the

L. C. ROGER

THE COMPLETE PREACHER January contains the following mons by noted divines: "Endi Punishment," by Dr. Farrar, Cast of Westminster, well known in country as the author of "Farm" Life of Christ; " also one onth same subject by Henry Ward Beet er. "Christ the Revelation of God" by Dr. Duryea. "The Sabla" School," by Spurgeon, and "I Crowning of the Year," by Dr. R. lance. A sermon in answer to !

RESPONSIBILITY OF CHUR A profession of religion days is a very easy thin

hence very common. Th sary to respectability if vation. Many seem to re regard to their state; it certain convictions and they have joined a Christia In some cases, persons fee a terrible thing to be member. Yet from the many there seems to be impression of the solem Christian churches did hat they were doing. There are two imp taken very often withou sideration: Marriage public profession of reli both of which provecharacter and comfort. considered and entered proper motives, both wi ing to community and of Christ. In regard membership, it should into understandingly. I be understood what the

lieves and what it exp ready and willing to that is contained in regulations; to be read to maintain equally wit the interests and necessi church. When a perso Christian society, wh monly call church, it is voluntary act, and he is abide by the covenantias one of the first organizer long as that stands, eve is responsible for a faith of it. In some church nant is read at the admi members, and assent is publicly. It is true; it hered to, and so member

covenant breakers. W lections may be made seems reasonable and ri and regulations be ma hn organized body and t bers bind themselves observance of them. natural and necessary lav ourselves under w church are, a maintai doctrines and cordinar

church, a faithful at nublic wership on Sabba on the other meetings far as practicable. W ministry and meet the essary for carrying of and shall we be saying we say that every maintained, ought to

written in the church in regard to our own its prosperity, and a honor of the Master w fess to serve. Failur to our profession is

ruining its thousand look over the corr Christian | churches see a greater evil. If

but lay it to heart and results, the dancin plays, would be aban ought to confess thi

talked of by our peg two or three years. ing soon that it tad. great Sabbath ref

to spread this truth land? There are Sabbath-keepers wl to see a tent, wel

their assistance. far from their bre against great odds they live. If those bath society knew isolated ones, the anxious to have t

reason why we wo and start it on its quires his truth to we have the truth. make it knownit hope the friends comes around; have

to move. We pra-wisdom from on us to go up and

TEMPERANCE AND SABBATH RI FORM IN NORTH-EASTERN PENN SYLVANIA.

ounced in Isaiah 58: 12, 13. Th

missionary zeal of the nineteenth

entury is "building the old wast

lace." Bible temperance is "rais

ng up the foundations of many

generations." | Sabbath reform

the Repairer of the breach.

Restorer of paths to dwell in." Sa

bath reform takes the lead, is

specialty, and is to be peculiar!

emphasized. See verse 13. The Murphy Wave has sent

cipples up among the hills of Sur

nave frequent invitations to speal

in new places on the temperance re

form. This prepares the way i

discourses on Sabbath reform. Thi

gives me better audiences, and mor

of them. I enjoy the change.

enjoy speaking on the temperance

question more than I did or conl

before I saw its connection with

Sabbath reform. I now remembe

that the New York City Sabbath

Committee, organized more than

twenty years ago, have operated

mainly through Sunday temperance

legislation. We can do better work

and with no sinister motives

Drunkenness is wrong, not one day in a week, simply, but every day.

I think we can beat the Sunday leg-

islationists on their own chosen

ground. We can "take the wind

out of their sails," as sailors say,

The Sabbath since it is to he kent

holy," carries with it everything

that purtains to holiness. If God

Sabbath goes down, everything

good will finally go down. I finds

change going on in the method,

defense employed by the Sunda

sabbatists. The field is narrowing

they are getting desperate, as the

draw into the corners. They fight

with anything they can lay hold of

Their favorite weapon is no law, and

pence no Sabbath. They try to d

stroy the claims of God's law in or

der to get rid of God's Sabbath

Those who dare not preach no law

ism, fraternize with and pet thos

who do. Pilate and Herod are made

friends again at the betrayal

Christ. The Sunday laws of Pen

evivania furnish a convenient shelte

for the no-law advocates. Sunday

remains intact; they keep Sunday

in obedience to the laws of the

State. God requires as to do ting

they say. This is the part that he

islation is to act in the future.

this end its aid is invoked by the

Christian Association, or National

Amendment party. Civil legisla-

tion is yet to bear the whole brun

of the battle. No law and no Sal

is bath is the "last ditch:" and should

the this controversy get into state and

ait national polities, the struggle ma

the the war. Temperance will be a fac

that tor in the problem: let the friends

be as bitter as was that between

the Sabbath release temperant

from her enforced alliance wit

Sunday legislation, and let her

locked arm in arm with the Sabba

by advocating the two conjointly

We have been the firm and consist

ent advocates of moral reforms for

many years. We have said and

done too little in temperance reford

day legislation in the pretended is

ight of late years. Our weapons are get toof bing rusty, I fear. Let us brighter

the up. Inspection day is coming. Su

nate terest of temperance is all wrong

ding up. We have been asleep. 0

enemies have stolen a march on

nigh lectured to death. Preach then

preached, and as involved in the

fundamental doctrines. I wish som

wide awake preacher would con

with me in Pennsylvania; if he is

preach and sing; have preached

weeks. This is too much of a go

thing, and yet my health holds

THE COMPLETE PREACHER

January contains the following

mons by noted divines: "Endle

Punishment," by Dr. Farrar, Can

of Westminster, well known in

country as the author of "Farms

same subject by Henry Ward Beet

er. "Christ the Revelation of Gold

by Dr. Duryea. "The Sabball

School," by Spurgeon, and "

Crowning of the Year," by Dr. Fr

lance. A sermon in answer to D

Farrar is promised in the Eebras

we should number of The Complete Pred

These sermons are all given in fall in large type, and on fine particles in large typ

Life of Christ; " also one on b

- L. C. ROGEES

Brethren, pray for us.

wn good singer, the better. I have

ited as faith and repentance a

re these It is a fraud. It should be show

the Hist Murphy is to temperance, wo

e levees, the . Sabbath truth should

B. Grant preached; they have both been we

lers Mrs. what Moody is to gospel work; both

sin the are revivalists. Temperance 2

and on broad moral grounds 0

quehanna and Luzerne counties.

sary to respectability, if not to salvation. Many seem to rest easy in o the Editor of the Sabbath Res regard to their state, because under certain convictions and impressions I have struck a new Yein in nissionary work since coming in they have joined a Christian church. this State. Temperance is a Ch-In some cases, persons feel it to be tian virtue; temperance and a a terrible thing to be a rejected Sabbath go hand in hand; the two member. Yet from the conduct of reforms here meet and mingle many there seems to be no proper There is reason for this. Temper. impression of the solemn responsi ance and the Bible Sabbath were bilities attached to membership. It buried in one grave, by a corrupt church and a corrupted clergy. The would be well if those who join Christian churches did understand prophetic description of this is give what they were doing. en in Issiah 56. It marks the rise o the papacy. The reforms of the present age are prophetically an

There are two important steps taken very often without due con sideration: Marriage is one and public profession of religion another both of which prove disastrous to character and comfort. If properly considered and entered into from proper motives, both will be a blessing to community and the church of Christ. In regard to church membership, it should be entered into understandingly. It ought to be understood what the church believes and what it expects; to be iready and willing to carry out all that is contained in its rules and regulations; to be ready cheerfully to maintain equally with the rest all the interests and necessities of the church. When a person joins Christian society, which we commonly call church, it is a perfectly voluntary act, and he is obliged to abide by the covenant as much as if one of the first organizers of it. So long as that stands, every member is responsible for a faithful keeping of it. In some churches the covenant is read at the admission of new members, and assent is given to it publicly. It is true, it is not adhered to, and so members are really covenant breakers. Whatever ob jections may be made to covenants, it seems reasonable and right that rules and regulations be made in forming an organized body, and that the members bind themselves to a faithful observance of them. Among the natural and necessary obligations we lay ourselves under when joining a church are, a maintainance of the doctrines and ordinances of the church, a faithful attendance on public wership on Sabbath days, and under obligation to support the ministry and meet the expenses necessary for carrying on the cause; and shall we be saying too much if we say that every member, young and old, rich and poor, present or absent, so long as membership is maintained, ought to bear the expenses attached to the church, acfording to the ability-all this is included when we have our names written in the church book, and an

hence very common. There seems

to be an impression that it is neces-

important item in our covenant engagements. The importance of being faithful to the trust committed to us, and the position we have taken, is seen in regard to our own personal usefulness, the honor of the church and its prosperity, and above all, the honor of the Master whom we profess to serve. Failure in faithfulness to our profession is the greatest obstacle to the spread of the gospel and the acceptance of the truths we profess to believe. We often talk about infidelity spreading itself and ruining its thousands, but let us look over the corruptions in the Christian churches and watch the effect on community, and we shall see a greater evil. If the members of our churches who are consorting with loose company, visiting places of amusement and pleasure, would but lay it to heart and think of the results, the dancing parties, the tobacco rooms, the midnight revelries, and the foolish games and plays, would be abandoned forever. Let those who have united, or are about to unite themselves to our churches by profession and baptism, count the cost and well weigh the matter over. If converted, we ought to confess the name of Jesus, but be sure you are converted.

GEO. R. WHEELER. THAT TENT. JAN. 14th, 1878.

I can not forbear saying a few anxious to have the tent started on its errand. But this is not the only reason why we would man the tent and start it on its errand. God re- help cometh only from God. quires his truth to be made known, and we as a denomination believe we have the truth. Then why not

RESPONSIBILITY OF OHUROH MEM-In the name of the Lord of Hosts, let us be up and doing, lest the Lord A profession of religion in these leave us, as he did Israel of old. days is a very easy thing to do, and

> MINISTER'S SALARIES. To the Editor of the Sabbath Recorder:

I have been balancing "Bob Ingersoll's pathetic wails over a pampered and corrupt priesthood. eating up their people as they eat bread, with A. R. C.'s remarks about minister's salaries in a recent RECORDER, under the head of "Faith and Figures." and have concluded, not only that the minister is right and the infidel wrong, but also that the minister's words are worthy of the deepest attention and thought. We have nothing to do with the amount of salary prom- for he is converted and baptized ised a minister. That is a matter and [a] Sabbath-keeper; and we to be settled between him and his have had the privilege to receive people; but when a certain sum is him as a brother in our church. The ful and dishonest negligence of the great love of Christ who has saved churches in paying that sum. We him. He said: "Now I will serve all know ministers crippled in work, Dear brother, I believe our town worried and chafed in spirit, because the sum of money promised them, and upon which they can We are a fool people, but ours is barely live, is not paid in full, deny- the viotory through Jesus Christ. ing themseves many things to procure a few needed books to find themselves cut short of that num which was to have given them the ond day two; Old and New Year books. I know personally a number of ministers who have suffered and are suffering the torments that come to honorable and sensitive souls when they have obligations that can not be met, simply because their salaries have not been paid; the promises upon

Your brother,

tion in Pennsylvania, we venture to pub-

the Editor of the Sabbath Recorder:

of the Senate.

Yours truly,

April, A. D. 1794.

orship; and

HORATIO GATES JONES.

passed on the twenty-second day

I enclose you a copy of the Bill I

HARRISBURG, Jan. 17th. 1878.

G. VELTHUYSEN.

which they have relied have been broken. Seventh day Baptist churches which neet their obligations to their pastors promptly and fully. This is not a matter to be passed over by calling the one who mentions it a grumbler. It is of serious import to the cause of Christ, for it concerns not only the comfort and peace, and so the efficiency of many ministers, but also the honor and Christian character of a denomina tion of Christians. In the name of common honesty and fairness of deal, in the name of Christian con sistency, we have a right to protest, and the needs of Christian culture make a protest equally urgent. If far as practicable. We are laid lawyers and doctors; if they were of good clothes, ornaments, and the come the tug of war. If an oppor- PARDEE, Atchison Co., Kan. luxuries of life; if they were deny- tunity occurs, the name of Daniel C. ing themselves in many ways in Waldo-the Pennsylvania martyrorder to meet the claims of the gos | shall be heard in this chamber. pel upon them, no one would complain if they were sometimes, or brother, John S. King, of Baker's even many times, unable to meet Summit, Bedford county, called onthe demands upon them.

But the truth is-and herein i one of the great needs of reformation-that many Christians put the claims of their religion last; it is a disagreeable tax to be avoided as long as possible, to be paid after all other dues are paid, all other uses Lord of the Sabbath" may rest upon for money satisfied. Such a spirit is me in my efforts during this session a manifestation of evil in the heart, of the Senate. which should be expelled by the grace of God; and if ministers them selves feel delicate about speaking of it, some other means of preaching the gospel of honesty should be found. Who will "cry aloud and spare not," until the Seventhday Baptists do as much for their truth and its upholders as the Catholic does for his; until a minister can know, when he is told what salary he is to receive, how much money is to be paid him for his sup-

FROM EUROPE.

To the Editor of the Sabbath Recorder

I send you an abridged lette from our worthy Brother Velthuysen, which will awaken gratitude in all our hearts. A card is at hand from Leicester, asking for publication, and saying: "I am interested in the restoration of the Bible Sabbath. We are in a ferment here over the question of opening the shall be exempted from answering to any museum and free library on Sunday." Some good Sabbath yeast ing on the said day the duties of any pos has been sent to help an the fermentation. An aged minister writes the Commonwealth may absolutely re that people count him a fool because Le keeps the Sabbath. He feels himself isolated, but is determined words about the tent that has been to persevere in obeying the fourth talked of by our people for the last commandment. An aged sister in two or three years. When it was Kent is quite active in spreading first mentioned in the RECORDER, Sabbath publications. In a note we rejoiced in the prospect of hear- just received, she says: "I received ing soon that it had started in the the Memorial, No. 12, and am much great Sabbath reform movement of obliged to you. I gave one to a the working at the smith's business nor our people. We thought certainly neighbor of mine. After he had any mechanical trade, in any compact this is a move in the right direction. | read it, he said to me: 'Well, now, We believe the Bible teaches the I think as you do about the Sabbath. seventh day is the Sabbath. Then Saturday is the Sabbath; but how why not use every legitimate means | should I get work if I kept it?' And | justice of the peace to answer the infor to spread this truth throughout the that is the cry among all that are and there allege and prove that he or she land? There are many isolated beholden to a master; so I try as Sabbath-keepers who would rejoice much as possible to place the Meto see a tent, well manned, come to morial among those who are their their assistance. They are living own masters." While people are far from their brethren, and striving running over with entire consecraagainst great odds in a worldly view tion to God, it is a pity that they to uphold the Sabbath cause where have not enough of that kind they live. If those who live in Sab of consecration which will enable bath society knew the trials of the them to obey him, and risk the conisolated ones, they would feel more sequences. The 12th number of the of the prohibitory law: Memorial is being sent to a thousand Church of England clergymen. Let us pray more carnestly, for our

> Yours fraternally, W. M. Jones.

MILL YARD, Jan. 10th, 1878. HAARLEM, Jan. 7th, 1878.

bounty of our heavenly Father! uors were sold openly. As a result, often in visiting our villagé, Wayne, You must know that man was a I would see one or more persons great sinner. Fully two years ago, drunk. No such scene is now witbecame acquainted with him, as nessed. Even at the State Fair, held came on the island Torschelling. one year ago, at the city of Lewis-His wife believed in the Lord Jesus. ton, with quite a large foreign pop-She has had a hard fate. We have ulation, persons attending told me prayed with and for her and her that they saw no one who appeared husband, since that time in our to be under the influence of ardent prayer meetings and in our closets; spirits. From the passage of the but it seemed to go from bad to first prohibitory law, some who were worse with him. It looked as if we habitual drunkards ceased to drink. prayed in vain for that man. We I saw one of this class with whom I did not hear from him since [some] was well acquainted, and rarely did months. And now he who did not I see him otherwise than under the know that here was prayed for him. influence of rum. He is now eightyhas come to see his sins before God, five years of age, and for years has to repent and believe in Jesus Christ. been a sober man. His son told me Then was his first desire to travel to Haarlem to meet with us. The Lord | that from the passage of the law, he has given us the privilege to baptize | ceased to drink, from the fact that he could not easily procure it." him. We have offered our supplications to his conversion, and the Lord has done above our prayings,

HOMES FOR SEVENTH DAY BAP TISTS.

At Calamus, Valley county, Ne

braska, there is room for several families to locate within a reasonachapel was full of people. Before agreed upon, every honest man has a his baptism, our friend told his ble distance of those already there. right to cry out against the shame- misery in former times, and the With such additions, a church could be organized with promise of suc-Valley there is room for some twenwill be filled with this news, and ty families to locate on government scattered ones already in the val-In those days I was very much qcmiles from North Loup village. cupied: every Sabbath three meetings, every Sunday three meetings; There is also room for a few fami-Christmas, First-day two and Sectwo; and my other business. The Lord bless you and all your labor. religious services with more or less regularity. At North Loup, an op-LETTER FROM SENATOR JONES. at a moderate price. In the Repub-[As our people are watching every step aken in the interest of Sunday legislalican River valley, in Harlan coun;

> lish a private letter from Senator Jones:] Orleans and Republican City, where the water. The conductor was then have this day introduced into the Sabbath keeping society. In all these localities, the government land Senate to protect Religious Liberty, &c. The preamble explains the fea- is as good as in any new locality tures of the Declaration of Rights | which would be likely to be select-

ty, Neb., there is room for a good

as contained in the Constitution of ed. Besides, these places have Pennsylvania, adopted in 1873. A greatly the advantage of entirely motion was made by my distin- new ones, in that there is a base of quished opponent, Senator Herr, to supplies to rest upon; something have the Bill referred to the Com- has already been learned how to use mittee on Judiciary General, but as the country to advantage, and there this year my name has been omitted are Christian friends to invite new orm that committee, I suggested | comers to their homes, and to the ts reference to the Committee on worship of God, which has already Constitutional Reform. His Excel- been established. It seems to me lency, Governor Latta, President of this filling up process is just what is the Senate, after some debate, re- most needed, both for those mow on ferred the Bill to that Committee, the ground and for the advantage these people could not pay their The Chairman is Senator Lawrence, of those seeking new homes, by rea very worthy gentleman, but preju- ducing the hardships and privations not able to spend fabulous sums for diced against the Bill. I hope to incident to a new country, and for tobaccos and simular indulgences; have it reported from the Commit- establishing the cause in these local-

if they were depriving themselves tee early next week, and then will ities. SANUEL R. WHEELER.

HOME NEWS Shiloh, N. J.

Last week a worthy Seventh-day Deeming it always a matter of i terest to the readers of the RECORD-ER to know of the good work of the me, and I introduced him personally Lork in the various branches of our to at least one half of the members beloved Zion, I am led to make a single statement in regard to our Let me hope that the brethren present religious interest. For and sisters of your churches will some months past, we have felt the with one accord " unite in their need of a deeper work of grace in prayers, that the blessing of "the our hearts. We longed to see the us. In December, we began to hold one or two extra meetings during the week, and the conviction became more and more settled, that AN ACT to protect Religious Liberty, and we needed a revival of religion. observe the seventh day of the week as We decided to begin a more extendthe penalties of the Act of Assembly. ed and earnest effort at the beginning of the new year, and invited Bro, C. M. Lewis to aid us in the WHEREAS, it is declared in the Consti proposed effort. He accepted our tution of 1873, in the Declaration of Rights that "all men have a natural and indefeas nvitation, and arrived on Sixth day. Jan. 4th, since which time meetings have been in progress each after

darkness of sin brought into the

In the early part of the Winter, a

religious interest sprung up in the

neighborhood of Marlboro, which

still continues. Many who attend-

verts in the ordinance of baptism.

May the Lord continue his convert.

Cuyler, N. Y.

The following resolutions we

manimously adopted by our Sab-

bath-school, and are forwarded, with

a request for their publication in

By order of the Seventh-day Bap-

WHEREAS, during the past year we

midst loved members and associates, viz: CLARK S. JOHNSON, ARZA MUNCY, and

their loss, we will strive to bow with res-

directly under the guidance of our Lord

Resolved. That we place ourselves more

fore, Resolved, That in taking from

NEWEL D. MUNCY, while we deeply

E. FRANK GARNER.

he RECORDER.

ist Sabbath-school.

D. H. DAVIS.

JAN. 13th, 1878

ible right to worship Almighty God ac cording to the dictates of their own conciences" and that "no human authorit can, in any case whatever, control or inter noon and evening, with a growing fere with the rights of conscience, and no interest. Wanderers are returning, any religious establishments or modes of WHEREAS, large numbers of the citizens of Pennsylvania belong to religious must do to be saved." Pray for us, dear brethren, that societies which observe the seventh day of the week as the Sabbath for their mod the entire church may be quickened SECTION 1. Be it enacted by the Senate into a new religious activity, connd House of Representatives of the Com tending zealously for the faith once monicealth of Pennsylvania in General delivered to the saints, that the joys Assembly met, and it is hereby enacted by

children of God.

the authority of the same, that every in habitant of this Commonwealth, who ob serves the seventh day of the week as the every wanderer, and many in the Sabhath, and actually refrains from world vorks of necessity and charity excepted) rocess in law or equity, either as defend ant, witness or juror, like vise from execut ommissioned, except when the interest of secular duty which the laws of this Commonwealth may enjoin upon other citizens who do not observe the seventh day of the veek as the Sabbath, and all such person who observe the seventh day as the Sal imposed by the Act of April twenty-seco ommonly called Sunday, Provided ways, that this act shall not extend grant any liberty of opening shops of tores on the first day of the week nor to

SECTION 2. That if any person charged again, press for us at Shiloh. with having done or performed any world-ly business or employment on Sun ay, shall be brought before a magistrate of mation and charge thereof, and shall then uniformly keeps the seventh day of the week as the Sabbath, and habitually ab stains from his or her usual occupation such defendant shall be discharged from

PROHIBITION IN MAINE.-Rev. H. T. Reese, of Kansas, after a visit to Maine, his native State, makes the following statement of the results

"The law has passed through va rious changes and modifications, and for the last year it is more stringent than ever before. There is not a dram shop, saloon, or drug store licensed to sell any form of fermented or distilled liquor, either for personal profit, or any purpose whatever, within the limits of the

E. FRANK GARNER, W. EUGENE PHILLIPS, Com. MELLIE, E. IRISH, GREAT RAILROAD DISASTER.

Another of those railroad disasters which periodically shock the public, occurred at a trustle bridge over the Farmington river, just west of Tariffville, Conn., by which thirteen ersons, so far as reported, were killed, and many others severely injured. We make the following extracts from the reports of the

The train was bound for Millerton, and carried passengers for all stations between Hartford and that place, who came in to attend the Moody and Sankey meetings. Two has been removed from Osman Baengines, a baggage car, and three passenger coaches went down, the engine touching the shore, three cars breaking through the ice in three feet of water, and one car resting on end on the pier.

cess. In the beautiful Mira Creek was a stove in the corner and he at last turned him over to an Amersprang back for fear of being ican officer. Cordova is one of the burned. Just as the car struck, a band of highway robbers supposed heavy he m broke through the roof, to have killed six persons in this our enemies shall look astonished. land. These families, added to the striking the conductor of the head, county. The Mexicans at Pidras temporary At inning Lim. There ley, could make a center some ten were three other men in the car. It and it is thought a rescue will be was so dark in the car that nothing attempted. Information was re- antiscorbutic comes in daily contact. Sold could be seen easept a streak of light through the fracture in the were raiding in large numbers lies on Davis Creek, which, joined roof. The water rose in the car through Wason and Llano counwith those now living there, would up to the men's waists. The ties. Two men have been killed by make a little society able to sustain men rescued themselves by lifting them, and a lot of horses have been one man up to the opening in the roof, who assisted the others in turn. The passengers were crowdportunity now and then presents it- ing out of the windows of the car in self for a person to secure a home the rear. The cries were heartrend-

and it appeared as if the passengers grief.' were jammed into the lower end. Several ladies were helped out, and many families, in the vicinity of one man who was up to his neck in

> dent was wholly caused by the tremendous weight of the two locotrain would have gone over safely. The locomotives together weighed it would cross the bridge safely. udge is that the supporting iron ods broke first, which caused the he unushal strain would have been avoided. The bridge is elevated victory. ten feet above the river at the present stage of the water, and is approached from the west by a long restle work. The first locomotive cleared the west span and entered motive was hurled violently over, nd embedding itself in the ground, was completely wrecked. The other engine and baggage car went down JAN. 17th, 1878. with the wreck in an upright position, and the side of the heavy mass fell over mon them. The first passenger car, was whirled around and sank to the bottom of the river, ying nearly parallel with the stream. second passenger car went down end foremost upon the first car, smashing a large portion of i

next car occupied a similiar position, but did not rest upon the car in stately steppings of the Lord among front. None of the remaining rara from Boston, four years ago, coaches left the track. The crash produced by the fall and the cries of the wounded and dying, soon brought assistance, but the first comers worked at a great disadvantage. The cars had broken through the ice, which rendered it difficult to approach near enough to vivors stood in the water up to their waists, helping the others out. The calmness exhibited was wonderful. Nearly all the dead were in the first car. The fact that the second and third car did fall clear of the wreck of the bridge, saved many

into kindling wood, the rear end of

the car resting upon the bridge. The

Drowning'was one of the chief causes of the loss of life. Of and sinners inquiring "what they six young men from Hartford, five were killed. The survivor left the others on the platform and went inside just before the disaster.

WAR NOTES.

The latest reports from the Eastern war are embraced in a London of salvation may be restored to dispatch of Jan. 18th, which says: A St. Petersburg special says: A tician. person who helped draw up the armistice conditions, states that they glorious light and liberty of the are such as not likely to be accepted by the Turks.

The same dispatch states that the Russian Minister of the Interior instructed the press to be moderate in its remarks about Austria and ed those meetings profess to have A Pera dispatch states that it is found the Savior, and last Sabbath said Grand Duke Nicholas, accom

we waited upon twelve happy con- panied by his staff and General Ig natieff, met the Turkish delegates Friday morning, at a station on the We expect others will follow the Jamboli Railroad. The Grand Duke Lord in this ordinance next Sabbath. had advanced to meet the delegates, because of the difficulty of the road. ing power so that we may many and courteously invited them to reweeks in succession witness the ad- turn by carriage with him. A Constantinople correspondent ministration of this beautiful and telegraphs Thursday evening: I am significant religious rite. I entreat assured that the council of ministers to day decided to order the Turkish ambassadors at Vienna and London, to request an expla nation of the protests against sep-

arate peace, recently lodged by Austria and England, and to ask how far Turkey may count upon the the Lungs. A certain cure for Consum support of those countries. positively that Austria has made no ommunication to the Porte concerning the terms of peace, since her answer to the Porte's note, December 12th, asking mediation. The

apon the revelations which Austria then made. A Pera correspondent states that the Turkish delegates met Grand and the preliminary notes were exchanged. announced that he had decided to treat only at Adrianople, which should be immediately evacuated. The delegates having assented, or ders were telegraphed to Lijemiel view the theme of redemption from sin

these absent ones on the other side of the | then prepared to retire upon the fortified lines before Adrianople, where reinforcements are now concentrating. The Russians will probably

arrive at Adrianople in two days, Tirnova Semenli being thirty-five kilometers distant therefrom. Negotiation will then begin. It is generally thought here that the wisest course for Turkey is to make peace at once. Another Pera correspondent say

Queen. Victoria telegraphed to the Sultan that he was already acquained with the action of the British government, and that she had herself urged the Czar to make a prompt and honorable peace. A Shumla dispatch says the Turks have exacuated Kazan, south of Osman Bazaar. The Russians here by secure the head of another

Balkan Pass. All war material, etc.,

zaar to Eski Djurna. THE TEXAS BORDER.-A San Antonio dispatch of Jan. 20th, says: After throwing all manner of obstacles in the way of delivering up Conductor Elmer states that he the murderer Cordova, the Mexican was about to leave the baggage car when he felt it going down. There authorities at Piedras Negras have Negras are much excited over it.

ceived last night, that the Indians by all druggists.
Hill's Hair & Whisker Dye, black of stolen. The troops at McKavett are notified of the raid, and are in purthought, will be a disastrous one, though hopes are entertained that ing. This car was pitched down, the raiders will be brought to

there is now a good nucleus for a so benumbed that he could do no 19th of January, at New York, before Judge Blatchford, in the United States District Court. Aaron J. railroad men agreed that the acci-Vanderpoel appeared for Tilden, and District Attorney Woodford motives passing over at the same for the United States. There are time. With but one engine the nine counts to all, of which the demurrer is made on technical grounds, the merits of the case being gone sixty tons or more. The make up into. It was decided to take up of the train was noticed at Tariff- each count separately. The first ille, and it was wondered whether | count charges \$3,000 back tax for the fiscal years of 1861 and 1862. The belief of those best qualified to Mr. Vanderpoel claimed that the laws passed about that time were recognized as necessary war meas- | Chicago, Ill. imbers to snap apart. This was ures and annulled the law requiring hie to extra strain. Had one loco the payment of income tax in that notive been in the rear of the train year. Judge Blatchford sustained the demurrer, giving Tilden the first

THE TILDEN INCOME TAX TRIAL

THE CURRENCY .- Gold was down o \$1:014 on the 19th and closed at \$1 012. The decline is attributed upon the trestle-work, when the en- to increased confidence in the integ- through other channels, and many resitire span gave way. The first loco rity of Congress in relation to the ity to make long deferred visits to the Silver Bill; the impression seeming metropolis. It was the original intention tized the act will be accompanied by such modification, as will maintain the honor of the government with its creditors. There is a prospect that if not already settled, the question will be disposed of this week.

ANOTHER CHARLIE Ross is reported by a Baltimore dispatch as hav ing been discovered on board a brig from Demerara. The captain states that the boy was brought to Demeby a dissolute woman, who some months ago abandoned him. The lad is apparently aged seven.

SUMMARY OF NEWS. Among the petitions recently pre

sented to the Senate is one from the emperance reformers, praying the Senate to make inquiry by what authority traffic in intoxicating drinks is protected and made legal. They claim that the fruits of the traffic tional right to protect it, and that upon the removal of the protection of the law by which it is now surrounded it would be driven from the community as a common nuisance. Mr. Samuel Bowles died, at his

home in Springfield, Mass., on the night of Jan. 16th, at eleven o'clock, after a long and painful illness. Mr. Bowles was editor of the Springfield Republican, and one of the best known men in the United States. He was a man of great energy and will, and a sharp and shrewd

The government has sued John McArthur, late postmaster at Chicago, and his bondsmen, for \$300, 000 deficit. The bondsmen answer that they are not liable, because the government was cognizant of the fact that McArthur deposited government money in the banks, and used it in private business. Four thousand workingmen held

meeting on the Common, in Bos on, Jan. 19th, and presented reso lutions to the mayor, asking fo work. The mayor replied that the Council would do what it could for Another freight war of the lead-

ing trunk lines of railroads is im-The temperance business in New York is depopulating the Tombs. Apples are dearer than oranges n New York.

It is a Decided Fact That Hamilton's Cough Balsam is on Decline Bronchitis, Wasting Flesh, Night Sweats. Spitting of Whooping Cough, Difficulty of Breathing, Colds, Coughs, Inflammation, Pain in the Sides, and all diseases of the Throat. Chest and Lungs. Relief guaranteed or mone refunded. Three doses of Hamilton Cough Balsam will prove its wonderful effects. Sample bottle 25 cents. Large hottles 75 cents. For sale by BURDICK

CONSUMPTION CURED.-An old p cian, retired from practice, having had placed in his hands by an East India mis-sionary the formula of a simple vegeable remedy, for the speedy and perm catarrh, asthma, and all throat and lung affections, also a positive and radical cure or nervous debility and all nervous com plaints, after having tested its wonderful felt it his duty to make it known to his

gular instance of superstition came to Going into a neighbor's house, one day last week, I found one of the children suffering from a severe cough, and ex vhich medical assistance should be tained. The mother of the boy agreed that it was very bad, but said that before calling in a doctor slie intended to try a cure that she had long used in similar cases and never found to fail. On being presse

Tar, and that it could be obtained of the druggists. Price 50 cents and \$1. Great saving by purchasing large size. Depot, CRITTENTON, 7 Sixth Avenue, New

PIKE'S TOOTHACHE DROPS cure in one

Ir Young Ladies with Blotches on their skin, which are erroneously attributed to irregularities of the liver, would discard cosmetics and mercurials, and would adopt the practice of taking a warm bath every day with a cake of Glenn's Sulphur Soa as a companion, the unsightly blemishes would soon disappear, and the lily and the rose would take their place. This is a secret which the fashionable are fast beginning to find out to their decided advantage. Sold by druggists. Price 25 cents mail, prepaid on receipt of price. C. N. CRITTENTON, proprietor, 7 Sixth Avenue, New York. Hill's Hair and Whisker Dye, black or

LUCKY is the baby whose Mamma use Glenn's Sulphur Soap, with which to wash the little innocent. No prickly heat, or other and, can annoy the infant cuticle with which this cooling and purifying brown, 50 cents. WHEAT is the great steple of Nebraska

counting 1877, is not less thon 20 bushels | W. L. Clarke, Ashaway, R.I., 2 50 . 34 er acre. In favorable circumstances th rield has been as high as 35 and 40 bush-Two CHROMOS FREE. - A pair of beautiful 6x8 Chromos, worthy to adorn any

home, and a Three Months' Subscription to LEISURE HOURS, a handsome 16 page literary paper, filled with the choicest Stories, Sketches, Poetry, etc., sent Free to all sending Fifteen Cents (stamps taken) to pay postage. The Publishers, J. L. PATTEN & Co., 163 William St., N. Y. Guarantee every one Double Value of oney sent. \$1,500 prizes, and big pay,

THAT NEW SINGING BOOK.-Will b published about the middle of January, 878, "Good Will," a collection of new Hymns and Tunes, for Sabbath-schools, Gospel and Praise Meetings, by T. Martin Towne and J. M. Stillman. Size and form the same as "Gospel Hymns." Price, \$3 per dozen; single copies 30 cents, at which price copies for examination will be sent by mail, postpaid, by Towne & STILLMAN, No. 14 South Elizabeth St.,

Good News .- Early in the Fall of 77 the Eric Railway Company inaugurated a system of Excursion Rates and Tickets from a number of stations along the line the principal features of which were a liberal reduction of the regular fare and generous allowance of time durig which With these privileges, business men con-sider it more profitable to go to New York and select their goods, than to order dents availed themselves of the opportun-Society, Ashaway, R. I...... J. B. Furrow, Toledo, Iowa..... of the Company to withdraw the tickets at ment has been so heartily commended, the popularity of the plan so pronounced, and the general weal of its local patrons so warmly appreciated, that it has been decided to continue the system. When dopted, we declared the movement in the ight direction, and one destined to meet with great favor. We have now to con-gratulate our readers on the maintenance the low fares, and we are persuaded hat the Eric Company will have no occa sion to regret extending these privileges beyond the prescribed date.

TIME WAS when you could not be blamed for not knowing that Burdick & Rosebush kept Fresh Oysters, at all times, for sale at wholesale or retail, at the low est market rates : but what excuse is there for ignorance of a matter of so much mportance to your interest and enjoyment, when a call at their grocery a Alfred Centre will remove every doubt?

IT IS NOW an acknowledged fact sumption can be cured. It ha ocen cured in a very great number of cases (some of them apparently desperate ones) y Schenck's Pulmonic Syrup alone, and in others by the same medicine i and Mandrake Pills, one or both, according to the requirements of the case. The old supposition that " Consumptic is incurable," for many years deterred phy sicians from attempting to find a remed for that disease, and patien's afflicted wit

an effort being made to save them from doom which was considered inevitable. Dr. Schenck himself was supposed one time to be at the very gate of death, his Physicians having pronounced his case hopeless and abandoned him to his fate; ne was cured by the aforesaid medicin health for more than forty years. Thousands of people have used Dr. Schenck' s with the same remarkab

Schenk's Almanac, containing a thou ough treatise on Consumption, Liver Complaint, Dyspepsia, etc., can be had gratis of any druggist, or of J. H. Sch Son, Philadelphia Full directions for the use of Schenck's medicines accompany each package. Schenk's Pulmonic Syrup, Sea Weed Conic, and Mandrake Pills are for sale by

all druggists.

ONE Quart Solid Oysters, with pair to carry them in, and 3 pounds of Crackers. all for 50 cents at BURDICK & ROSEBUSH's Alfred Centre.

SEVENTH-DAY BAPTISTS who are in New York upon the Sabbath, are most cordially invited to meet with their brethren of the New York Church, in the hall of the New York Historical Society, corner of 2d Avenue and 11th St. Services at 10.45 o'clock A. M.

In Almond, N. Y., Jan. 12th, 1878. consumption, Mrs. Malinda Wilson, in the 50th year of her age. She has gon her rest and is now happy in glor "with a crown upon her forehead a harr within her hand" With her it was far better to depart and be with Christ. C.s.

family burying ground in the town o Wirt, where her father and mother have At Marlboro, N. J., Jan. 3d, 1878, of con sumption, Mrs. ELIZA ANN AYERS, wife of Ir. Job Ayers, in the 69th year of her age. the Shiloh Church, where she walked with the sea board; but the demand is so very he people of God in Christian duty, for member of that church. For more than forty years, she was a faithful follower of

At Shiloh, N. J., Jan. 4th. 1878, infant "A WIDOW AND HER CHILD."-A sin-

eWitt, Mrs Geo. Loomis, A. Trobridge

RECEIPTS.

All payments for the SABBATH RECORDER

are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowl edged, should give us early notice of the omission.

Burdick, Alfred Centre, \$2 50 34

R. C. Langworthy, Adams Cen. 2 50 34

Mrs.E.Maxson, W. Edmeston, 1 75 34

P.Hubbard, Plainfield, N. J., 250 34

P. Browning, Rockville, 2 50 34

W.S. Wells, Cincinnai, O, 250 34 Mrs. E.C. Park, Flora, Ill., 70 34

FOR LESSON LEAVES.

TREASURER'S REPORT

For quarter ending Dec. 31, 1877.

GENERAL FUND.

ollection at Anniversary. New

hurch at Dodge Centre, Minn:

Reuben Ayers, Unadilla Forks,

Collection by S. H. Babco

Irs Amy Babcock, Westerly, R.I.

Geo. Satterlee, Durhamville, N. Y

R. T. Stillman, interest on Memo

Clark Whitford, Leonardsville,

Church at West Hallock. Ill

Vm. A. Babcock, on Memorial

note...... Women's Auxiliary Sabbath Tract

Women's Auxiliary Sabbath Tract Society, West Edmeston, N.Y

Vomen's Auxiliary Sabbath Trac

Society, Brookfield, N. Y.... Susan H.Goodrich, Edgerton, Wis.

By cash disbursed as follows:

alance against Gen. Fund. re

ported Sept. 23, 1877...... Fo paid on order of J. B. Clarke.

per Mrs. L. C. Rogers...

Postage used by Treasurer.....

Balance

Total balance of Fund in hands of

JAN. 3d, 1878

E & O E STEPHEN BURDICK. Treas.

WEST EDMESTON, N. Y., Jan. 8, 1878.

We have examined the report of Rev

vouchers, and find the same correct.

MORELL COON, \ Aud.

PUBLISHING FUND.

Society, Scott, N. Y ...

Society of Plainfield, N. J.

Society 2d Alfred, N. Y

locial Aid Soc., Adams Centre.

Jackson Centre, Ohio:

A. Davis.

Emeline Babcocl

E. D. Babcock.

J. Babcock,

ibbie Babcock

Stella Babcock

Davis Babcock.

Mrs B R. Champlin.

STEPHEN BURDICK, Treasurer,

Mrs.C. Wool worth,

S. G. Burdick, Andover

H. L. Burdick, Scott.

A. Babcock.

C. Stillman

Mrs A Crandall

Mrs J. A. Wescote, D. H. Davis, Shiloh,

Reading Room, Mrs. P. C Wells,

B W. Crandall.

. C. Burdick.

Matteron,

I. S. Kenyon.

G R. Wheeler, Salem

E Barber, Arcadia

Miss M. Noyes, Westerly,

Cable, Burns Mill, Pa.,

D. Humphrey, Edgerton,

. A. Truman Lima Centre,

Burdick, Andover.

Mary J. Ester, Virginia, D.T.

S. Langworthy.

. S. Tappan, V. E. Churchward,"

Jesse Beeman, Akron. C. V. Hibbard. Brookfield,

C. Hall, A. C. Burdick,

Pays to Vol. N

1 75 34

12 50 33

onathan Cable. A B. Burdick, 2d, W.

J. A. Hubbard, J. F. Hubbard, Mary Wil wold, C. N. Chester (for credit see Record er of Nov. 20th), A. E. Main, J. A. Truman R. Wheeler, James Buckham, E. Lan-Middle Tier Counties, fine ... 25 @ Entire dairies fair to good Southern Vm. Fritz, G. R. Wheeler 2, J. T. Etter, and Middle Tier Counties 20 @ 23 Entire dairies Northern Welsh, fine 25 @ 20 H. Babcock, W. Estee, Mary Noyes " fair to good20 @ Beeman, J. Chaney, Geo. W. Hills, D. I. Grace, S. G. Burdick, E. L. Burdick, J. S. lain, J. R. Irish, Isabella B. Warren, Mrs. phraim Stillman, W.S. Wells, Milton

CHEESE.—Receipts for the week were 3 669 boxes, Exports 21.392 boxes, Fan y October make are getting out of stock, Jones, W. F. Place, D. H. Davis, L. C. Rogers 2, E. Whitford, H. G. Jones, E. F. Garner, W. B. Gillette. and buyers bid up for it, and this causes greater firmness. Stock moves less glibly to home trade, but freely for export, and there is, generally, more confidence among olders. We quote: Fine Sept. and Oct. make.: 13.@ 184

ber butter, or new milks Western cream

ery make lead the list. We quote:

Fine fresh Western creamery

Fair to good Sept. and Oct. make. 12 @ 18 Early make good to fine......10 @ 13 Eggs.—The market is again lower. There was sale by auction of a parcel of

so called "fresh eggs," at prices ranging from 7@12 cents per dozen. Limed eggs and parcels of Ice house stock long held, are almost unsalable, unless in very prime condition. We quote: Fresh, eggs, State or Western....15 @ 17 Limed eggs or Ice house stock 10 @ 18

POULTRY AND GAME.—Prices for poultry have ruled very low, and at the close stock is quite well cleared out. We

Chickens, per lb...... 8 @ 10 BEANS .- We quote: Mediums, per bush, 62 lbs....\$1 70 @ 1 90
Marrows " 2 00 @ 2 15

BEESWAX .- Pure wax 25 @ 26 cents.

DRIED APPLES are higher for prime sliced and easier for quarters. Prime sliced 7@9; prime quarters 6@7; com mon stock 4 @ 5 cents. GREEN APPLES are very firm, and look now to go out first class. We quote: Choice varieties......\$4 00 @ 4 50 Seconds 3 00 @

DAVID W., LEWIS & CO. Butter on Commission. Sales quick and prompt, and money soon as sold. We especially solicit consignments of your Fall make butter. Address letters and mark packages-DAVID W. LEWIS & Co., NEW YORK

NEW ADVERTISEMENTS.

STYLES OF CARDS, 10c. or 25 New Year Cards, 20c. Samples 3 cts. J. HUSTED & CO., Nassau, N. Y WE WANT AGENTS - \$50 to \$175 per Month - 45 F

to \$175 per Month.—An En-How To BE cyclopedia of Law und YOUR OWN Forms. For everybody, ev-LAWYER ery business, Farmers, Me-chanics, Business Men, Property Owners, Tenants, Trustee Guardians, Public Officers, &c. Send for In acc't with AM, SABBATH TRACT SOC Circular and Terms. P. W. ZIEGLER CO., 518 Arch St., Philada., Pa. \$50 FOR A CASE OF CATARRY that SANFORD'S RADICAL CURE for Catarry

will not instantly relieve an spedily cure. References. Her ry Wells, Esq., Wells, Farge & Co., Aurora, N. Y.; Will Bowen, Esq., McHatton, Grant & Bowen, St. Louis. Testinic pials and treatise by mail \$1. Sold everywhere.WEEKS

THE "POULTRY WORLD" Hartford, Conn., is the leading mag aznie of its class. \$1 25 a year; 12 si perh Chromos mailed, for only 75 cent additional. All fowl steeders should have t. Subscribe now for 1878. It is the best TEW ORGANS-16 STOP

\$123: 12. \$96; 10, \$85; 9. \$65. Pl for confidential circulars. DANIEL BEATTY, Washington, N. J. PRIFLING WITH A COLD IS ALWAYS DANGEROUS.

WELLS' CARBOLIC TABLETS. a sure remedy for Coughs, and all dise f the Throat, Lungs, Chest and Mucous PUT UP ONLY IN BLUE BOXES SOLD BY ALL DRUGGISTS. N. CRITTENTON, 7 Sixth Ave., N.Y.

e surface of the Skin by the Sun's rays. FRECKLINE is a simple chemical combination which dissolves that Iron. Sold by all druggists 50, cents a bottle. GEO. A. KELLOGG coprietor, 6 Church St., New York LIALE'S HONEY OF HORE HOUND AND TAR, or the cure of Coughs, Colds, Influence

Hoarseness, Difficult Breathing, and all Affections of the Throat, Bron chial Tubes, and Lungs, leading to Consumption
Price 50 cents and \$1 per bottle. Grea saving to buy large size.
"Pike's Toothache Drops" cure in one ninute. Sold, by all druggists. CRITTENTON, Proprietor, 7 Sixth Ave. New York.

THE CURSE OF RUM.—THE Life and Work of Dr. REYNOLDS and FRANCIS MURPHY, over 800 pages Price \$2 00. AGENTS WANTED. H.S. GOODSPEED & CO., New York, or Chi \$310 28°

BIOGRAPHICAL SKETCHES
AND PUBLISHED WRITINGS OF
ELD. ELI-S. BAILEY, for sale at this of balance reported Sept. 23, 1877 \$283 fice. Price One Dollar. Sent to a TENT FUND By balance reported Sept. 23, 1877 O POUNDS OF STARCH FOR RECORDER FUND. 40 cents at BURDICK & ROSEBUSH'S A. M. West, Recorder sub......

Alfred Centre Grocery.

CEWING MACHINE NEEDLES Send to SILAS C. BURDICK, Alfred Centre, N. Y., for the needles of all Sewing Machines in common use: 50 cents S. Burdick, Treasurer, with accompanying per dozen (except Wilcox and Gibbie,

R. F. STILLMAN, \ Com. TAINE BOOTS.—THE UNDER WHOLESALE PRODUCE MARKET. Review of the New York markets for but ter, cheese, etc., for the week ending Jan. 19th, 1878, reported for the RECORD

Alfred Centre, is prepared to do all kinds ER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates of work in his line, in the Best Manne Special attention will be given to gentle men's Fine, Sewed work, Invisible Petch-BITTER.-Receipts for the week were ing, and Mending Rubbers.

A share of patronage is solicited. FARM AND HOME OF

secure it. Only five dollars for an acre di he best land in America. 2,000,000 cres Eastern Nebraska now for sale, years' credit given; interest only six per cent. Full information sent free. dress O. F. DAVIS, Land Agent, U. F. R. R., Omaha, Nebraska. GENTS WANTED-IN EV

A GENTS WALL I State, for a ery county of each State, for a State and Western butter sells at 12, 10,220 Washington's Farewell Address, with 19 cents, as in quality, and any sour, cheesy, or parily rancid dairies at the same wide address JOHNSON WILSON 4. CO., 37 range of price. Strictly fancy State Octo Beekman St., N. Y.

present report seems to be founded ROSEBUSH, Alfred Centre, N. Y.

The Grand Duke then will unite, and as soon as the season comes around, have all in readiness to move. We pray God to give us us to go up and possess the land.

The sheriffs are placed under move and the pattern of the contraction of age. He is a schoolmaster. O, for a heart to praise the paternal ustogo up and possess the land.

The sheriffs are placed under and great to praise the paternal ustogo up and possess the land.

The sheriffs are placed under and great to praise the paternal ustogo up and possess the land.

The sheriffs are placed under and great to praise the paternal ustogo up and possess the land.

The sheriffs are placed under and great to praise the paternal ustogo of the Christian fain that overcometh shall not be hurt by the did drections for preparing and using. The large congregation indicated great estem for the departed, and Christian symmet. The sheriffs are placed under and good cause.

The sheriffs are placed under and good cause.

The sheriffs are placed under and using. Sent by mall by addressing the paternal to praise the paternal ustogo of the christian fain. The that overcometh shall not be hurt by the condents. Winter make of charge, to all who desire it, this receipe in German, French, or as a Sabbath school, inviting and using. Sent by mall by addressing the paternal to praise the paternal to praise the paternal to praise the paternal unto death to meet their countrymen. Lijemiel Pasha use of charge, to all who desire it, this receipe in German, French, or as a Sabbath school, inviting and using. Sent by mall by addressing that overcometh shall not be hurt by the cated to the foreign consults at Adri-dusing fruit and the functions for preparing and using. Sent by mall by addressing the paternal to praise the paternal to praise the paternal to praise the paternal to praise the forman, French, or as a Sabbath school, inviting and using. Sent by mall by addressing the paternal to the propagate that the torrest and the propagate that the torrest and the propagate that the that overcometh shall not be h

At Houghton Creek, Allegany Co. N. Y laughter of William and Martha Burdick formerly of Berlin, in the 69th year of he

tive, and a desire to relieve human suffering. I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing on Sabbath afternoon, Jan. 5th. at Shiloh.

State and Western business of the Christian faith the stock sold here at 74 cents, and other partials of the Presidents, with face of the presidents, with face of the presidents of the Declaration of Independence on Sabbath afternoon, Jan. 5th. at Shiloh.

20,741 packages. Exports were 930 pack ages. Business generally is very blue Her remains were interred in the rade here, also one in Philadelphia, and ome retail grocers are having hard times and settling off at 25 cents on the dollar. Two or three weeks ago there was a little and this caused a movement of stock to delicate that this little weight of stock clogs the market. Butter, except the very inal and low grades unsalable. There was

TTEGETINE.

complaints.

AN EXCELLENT MEDICINE.

This is to certify that I have used VEG

OUR MINISTER'S WIFE.

1011 West Jefferson Street.

never expect to find a better

Yours truly, W. H. CLARI 120 Monterey St., Alleghany, Penn.

VEGETINE.

a thorough cleanser and purifier of the

Hydr Park, Mass., Feb.: 15th, 1876.

Mr. H. R. Stevens: Dear Sir,-About

en years ago my health failed through he depleting effects of dyspepsia; nearly

year later I was attacked by typhoid

n gathering. I had two surgical opera

received no permanent cure. I suffered

weakened by a profuse discharge. I also

Matters ran on thus for seven years, till

me to go to your office, and talk with 'vo

of the virtue of VEGETINE. I did so, and

by your kindness passed through you

by which your remedy is produced.

nufactory, noting the ingredients, etc.

B. what I saw and heard, I gained some

I commenced taking it soon after, but

elt worse from its effects; still I perse

ered, and soon felt it was benefiting me

n other respects. Yet I did not see the results I desired till I had taken it faith-

fully for a little more than a year, when the difficulty in the back was cured; and

for nine months I have enjoyed the best of

pounds of flesh, leing heavier than ever before in my life, and I was never more

During the past few weeks I had a scrofulous swelling as large as my fist

I took VEGETINE faithfully, and it re

doses, after having become accustomed t

Let your patrons troubled with scrofuls

the surface in a month

able to perform labor than now.

May, 1874, when a friend rec

onfidence in VEGETINE.

ions by the best skill in the State

SAFE AND SURE.

ing from general debility and nervous

LOUISVILLE, Ky., Feb. 16th, 1877.

SPRINGFIELD, O., Feb. 8th, 1877.

AMERICAN SABBATH TRACT SOCIETY INTERNATIONAL LESSONS, 1878.

FIRST QUARTER. Jan. 5. Rehoboam, First King of Ju dah. 2 Chron. 12: 1-12.

Jan. 12. Asa Faithful to his God. Chron, 14: 1-71. Jan. 19. The Covenant Renewed. Jan. 26. Jehoshaphat's Prosperity. Chron. 17: 1-10. Feb. 2. Jehoshaphat Reproved. 2 Chr

19: 1-9. Feb. 9. Jehoshaphat Helped of God 2 Chron. 20: 14-22 Feb. 16. Joach Repairing the Temple. Feb. 23. Uzziah's Pride Punished Chron. 26: 16-23.

Mar. 2. Abaz's Persistent Wickedness Mar. 9. Hezekiah's Good Reign. 2 Ch. Mar. 16. Hezekiah and the Assyrians

Mar.23. Manasseh Brought to Repentance. 2 Chron. 33: 9-16. Mar. 30. Review. V.-JEHOSHAPHAT REPROVED.

For Sabbath Day, February 2. 2 CHRON. 19: 1-9.

2 Chrox. 19: 1-9.

1. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungoily, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

3. Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land,, and hast prepared thine heart to seek God.

4. And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Heer-shela to Mount Ephraim, and brought them back unto the Lord God of their fathers.

5. And he set judges in the land throughout all the fenced cities of Judah, city by city:

6. And said to the judges, Take heed what ye do: for ye judgenot for man, but for the Lord, who is with you in the judgment.

7. Wherefore now let the fear of the Lord be upon you: take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

8. Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the clord of the fathers of Israel, for the interment of the Lord, and for controversies, whe they returned to Jerusalem. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

TOPIC.—God's word the standard of judgment. TOPICAL READINGS.

Moses judging Israel. Ex. 18: 13-26. Joshua's farewell. Josh. 23: 1-16. 2. Joshua's farewell. Josh. 23: 1-16.
8. The decree of Artaxerxes. Fzra 7: 11-20.
14. Ezra reads and explains God's law. Neb.
8: 1-12.
6. Moses's charge to the last oses's charge to the judges. Deut. 1 i. Search the Scriptures. John 5: 39-47. I. Blessedness of God's word. Psu. 1: 1-6.

GOLDEN TEXT.—"There is no inquity with the Lord our God, no respect of persons, nor taking of glfts."—2 Chron. 19: 7.

TIME .- 896 B. C. PLACE—Kingdom of Judah. RULER OF ISRAEL.—Ahazinh

I. Message of the prophet Jehu. II. Jehoshaphat reforms the wo ship. v. 4. III. Appoints judges. v. 5, 8. IV. His charge to the judges. v. 6, 7, 9.

OUTLINE.

QUESTIONS. Historical connection. Why did Je- purity and justice and holiness to prevail. hoshaphat visit Allab? What kind of a re- Prov. 4: 23.

Miscellaneous,

HUMAN NAUTRE. A TRUE INCIDENT.

Two little children five years old, Marie the gentle. Charlie the bold Sweet and bright and quaintly wise, Angels both, in their mother's eyes. But you, if you follow my verse, shall see That they were as human as human can And had not yet learned the maturer ard Of hiding the self of the finite heart.

One day they found in their romp and play Two little rabbits soft and gray— Soft and gray, and just of a size, As like each other as your two eyes. All day long the children made love To the dear little pets—their treasure

trove; They kissed and hugged them until the Brought to the conies a glad respite Too much fondling doesn't agree With the rabbit nature, as we shall see,-For ere the light of another day Had chased the shadows of night away, One little pet had gone to the shades, Or, let us hope, to perennial glades Brighter and softer than any below—

A heaven where good little rabbits go. The living and dead lay side by side, And still alike as before one died; And it chanced that the children came singly to view The pets they had dreamed of all th

night through. First came Charlie, and, with sad surprise Beheld the dead with streaming eyes, Howe'er, consolingly, he said,

Later came Marie, and stood aghast : She kissed and caressed it, but at last Found voice to say, while her young heart

roosting complacently on his back, "I'm so sorry for Charlie-his rabbit's the cow-bird goes through the -Editor's Drawer in Harper's Magazine. long journey from the Texas plains to the stock pens at the Kansas rail-

FROM THE BANCHE TO THE CARS. The collecting and assorting of the herds for the drive Northward, | company the next herd, or die of on the fenced ranches in the settled grief at separation from their longportions of the State, are easily ac- | horned friends, I can not say; but complished; but in the grazing re- I think they must go back, for gions further west, where the cattle their cheerful presence is never roam without limit, this work is missed, and their number never both difficult and perilous. The cattle grows less. in these remote regions are mostly bought by a class of bold, daring men, few incidents to interrupt the monot of long experience on the frontier, known as "outriders," who buy and collect the cattle from the stockraiser, and seil them to the speculators from the North.

attacks were not infrequent, and many a brave band of herders has The outrider fills his saddle-bags, been surrounded and killed by the and most likely a belt, which he savages whose hunting grounds wears around his waist, with gold were encroached upon by the droves. coin to the amount of tens of thou-There is always danger, too, of sands of dollars, for in the section stampedes in the herds, caused of country he visits there are no either by the terrific thunder storms banks; and, taking a few trusty and tornadoes which burst upon the companions, all well mounted and great plains without warning, or by armed, sets out on his long journey, the "cattle thieves" - bands of to make children happy at home, beset by constant danger from lurk- | white, Indian, or half-breed outlaws, ing Indians and white outlaws who who live by stealing stray cattle from the herds, and sell them or

The stock grower, who has lived kill them for their hides. Having, remote from the settlements, per- in his early life, encountered one or haps seeing no human being except | more of the devastating prairie fires | the owner of a neighboring ranche which sweep over the great, dry for a year, looks upon the outrider's pastures almost every Fall, the visit as an event in his existence. He is a most hospitable host, and flame will plunge the steer into a for several days after his guest's panic of fright, and this well-known arrival no business is thought of, and a season of feasting, riding, and by the cattle thieves in securing hunting is over.. When this is over

they begin their negotiations. The herds are scanned over to ward of a herd on a dark night, the get some idea of their condition, rogues set fire to a buffalo robe, and "Sir," said a lad, coming down to but the eattle are not carefully the pungent smoke of the burning one of the wharves in Boston, and counted and weighed as stock is in hair is borne down upon the repos- addressing a well-known merchant, man in a thousand pursues it; and town of Allegany, determined town of Allegany, deter the north. The herds are simply ing cattle by the wind. The first "Sir, have you any berth for me on sold "as they run"—that is, the whiff gives the alarm, ten thousand your ship? I want to earn some it be the allowed practice of the othowner looks through his book to see | pairs of horns are reared aloft in | thing?" how many cattle he has branded, | the air, and one united snort of ter | and the "outrider" pays him so ror is heard. Before the herders can gentleman.

anquet, what did he agree to do? What ther Bible examples of apostasy and sin caused by marriage? What ones by appe I. On his return to Jerusalem, what prophe met him? Why did he say wrath rested on Je-

ioshaphat? When was this fulfilled? What good things were found in the king? II. Where did the king make a persons visitation?: Why from Beer-sheba to Mount Ephraim? What was the object of this care ful visitation? Is this a good example fo astors to follow? III. In what cities did he place judges Why especially in Jerusalem? What three

classes did he select from? IV. Why take heed? What is God's character as judge? Will God assist in judging What kind of a heart must judges have?

ting all the people.

sing could not devote all his time to vis-

iting the cities, neither could they easily

bring every cause to Jerusalem, so he

appointed judges of God's law in all the

LESSON THOUGHTS.

2. God sees the good in every heart.

4. Instruction in God's law must be

BIBLE ILLUSTRATIONS.

" Now Jehoshaphat had riches and hon-

my people as thy people; and we will be

with the ungodly.

followed by application.

city, must receive God's blessing.

his house in peace. v. 1.

ically done.

to God's law.

HISTORICAL CONNECTION. In the midst of 'Jehoshaphat's reforms worship, and in the administration of justice, a social evil entered into the royal family. His son Jehoram, the heir to the throne, married Athaliah, the daughter of Ahab and Jezebel, and thus introduced the idolatries of Israel. 2 Kings 8: 16-18. When the two royal families were united by marriage, Jehoshaphat visits Ahab, and amid the feasting and congratulations of the occasion, is persuaded the king of Israel to go with him to Ramoth-gilead, and fight the Syrians. In vain God's prophet warns him of the coming danger, they still push forward, are woefully defeated, Ahab mortally wounded, but Jehoshaphat escapes to Jerusalem in peace, according to the prophecy of

Peut. 17: 8-13. Keil Bibl. Archaol., II., Micaiah. 2 Chron. 18: 16. EXPLANATIONS. IV. His charge to the judges. Jehoshaphat . . . returned . ehoshaphat solemnly charges them to in peace. In the last chapter, the remember that as judges of God's law. rout of the Israelites and the mortal wound (a) they took the place of God, who was of Ahab are painfully narrated, but this holy, impartial, and incorruptible, and chapter opens with Judah's king return they should be like him. (b) In the judi ing in peace to Jerusalem. The concition | cial sentence provided by the law, God f his army, the chagrin of all Judah, and was with them to execute it. (c) In all the remorse of the king, are all passed their judgment, the fear of the Lord should over in silence to keep the attention more rest upon them. (d) All judgment should closely directed to the reproof of the Seer. be given in truth (faithfully-English I. Message of the prophet. On translation), and a perfect or undivided his way to battle, God had warned heart.

him by the mouth of Micaiah; on his return, Jehu, the son of Hanani (1 Kings 16: 1), meets him with God's message. "Must we help the ungodly, and shouldst thou live them that hate the Lord?"-Zochler. The king's love for the enemies of God had led all his army into the disastrous battle of Ramoth gilend. They had helped to increase the power and perpetuate the idolatries of Ahab and Jezebel. This alliance with Ahab, which committed all Judah to the his heart, and righteous judges in every sins of Israel, should bring on Jehoshapliat the wrath of the Lord. This prophecy was fulfilled in the Ammonite invaion described in the next chapter. Good things are found in thee. The

Bible always commends the good, while t condemns the evil. Thou hast taken away the groves. He had done that which none of the pious kings before him had attempted, in removing the licentious groves so polluting to the social and spiritual life of the people. 2 Chron. 17: . Prepared thine heart to seek God. The real cause of all Jehoshaphat's reforms in worship and jurisprudence may be traced back to this: He sought to the Lord God of his fathers

general direction northward.

'chippy," as the boys call him.

the drove, one moment tilting glee

fully on a tall, swaying weed, the

next perching saucily on the tip of

a steer's horns, perhaps at night

road station, whence the cattle are

shipped to the East. Whether the

Although, as I have said, there are

ony of the drive, the cattle-men

sometimes meet with thrilling ex-

periences. In former years, Indian

slightest smell of smoke or sight of

circumstance is turned to advantage

Getting some distance to wind

little fellows return to Texas to ac-

ith thee in the war. Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd; and the Lord said. These have no master; let them return, therefore, every man to his house in peace." 2 (hron. 8: and walked in his commandments. 17: The seer. v. 2. When the heart is pure, it desires ception did he meet in Samaria? (2 Chron.

11. Reforms the worship. In that is now called a Prophet was prairing out of the earth by clear that is now called a Prophet was before grass springing out of the earth by clear

can find in scouring the prairies the maddened and terrified animals; I trampling one another and whatever There is considerable sport and a comes in their way under foot, dash great deal of hard, rough riding in | frantically off in the darkness with | getting the wild herds together and a noise like the roll of distant thunassorting them. It is in this work | der. They scatter beyond hope of that the splendid horsemanship and recovery. In the confusion followwonderful skill with the lasso or ing upon the heels of the stampede, lariat, of which so much has been the thieves succeed in driving off written, are displayed by the Texas scores and sometimes hundreds of year." the stragglers. + Wide Awake. In a few days everything is in

readiness, and the herds are started on their long Northern march. MEN'S PART IN HOME-MAKING. Most of the preachments we have who can master a wood-pile, and A route is selected which affords seen from the text of happy homes, bridle his tongue, must be made of the best pasturage, and is most conhave been aimed at the women good stuff." venient to the streams, as it is essen-This is natural enough, for they are tial that the cattle should reach the the home-makers of the world; but end of the drive in prime condition for the market. There are few incidents to enliven

we desire to nudge the heads of the households, and ask them how they | season of the year when the deliare performing their responsible the wearisome weeks that follow. part in the realm of home. Their The herds browse leisurely along forte lies in breathing and enjoying to have it as near perfection as posfrom six to ten miles a day, following the winding courses of the has made it; and not a few can't sible, we copy the following for the creeks and rivers, the herders following lazily after to keep them in the get along and make known their benefit of those who raise their own authority, without "raising a grain, while those who have to buy breeze" in it. Men are too busy, the flour must take their own chan-For days and days human habita-

too much preoccupied, too impatient tions are lost sight of, and droves and and thoughtless, and, it must be riders are alone in the midst of the great, grassy ocean. Not quite alone, said of some of them, too selfish to do their fair share of that pre-emi- wheat, add one of good heavy oats; either. I came near fogetting that nently millennial work, the creating | grind them together as if there was bright and cheerful companion of of a happy home, wherein love only buckwheat; thus will you have the drove, the cow-bird, a brown little fellow about the size of the reigns supreme, and amiability, cakes always light and always affection, cheerfulness, joy, and brown, to say nothing of the greater well known chipping-sparrow, or peace are the natural conditions of digestibility, and the lightening of family life. Flitting along on the outskirts o spirits, which are equally certain."

Now, in certain things, man has

been a constitutional shirk from the time of Adam, if the scientific gen tlemen have left us any Adam, down to this day. Men will fight for their homes, and make slaves of themselves to their business, to maintain through the iron gate of a French them; but like the proverbial man lunatic asylum : Patient-That's a fine horse; what's it worth ! Keep. who would die for a woman, but would never bring up a scuttle of er-\$500. Patient-And what die that gun cost? Keeper--\$100. Pacoal, they can't tell what their chil dren are studying at school, who tient-And those dogs? Kee; ertheir mates are, what they are learnyou got in that gamebag? Keep ing of good or evil, nor hardly any thing else that a father ought to er-A woodcock. - Patient-Well now, you had better hurry on, for if know concerning his off-pring. It our Governor catches a man who has s so sad a fact as to spoil the satire, when it is said that many a father spent \$680 to get a woodcock worth finds his Sabbaths and holidays too thirty cents, he'll have him under few to enable him to "become aclock and key in no time, I tell you. quainted with his boys." But we entertaining your sweetheart in the "Well, ma'am, it's very kind of you to have any. He wrongs them, robs to mention it; but he's from the upon the mother, and neglects his afraid he's too shy and orkard in his and give our closest personal supervis-There are so many ways in which to come up into the parlor," replied each case. a father may contribute to happy | Mary. The history of the world teaches

maintain that a father who hasn't time to be a father to his children, with all that includes, has no right | himself, puts an unjust responsibility highest duties, human and divine. home-life, that it seems strange the number of houses should so greatly no lesson with more impressive so exceed the homes. It takes so little lemnity than this—that the only safe that it is a wondrous pity that so heart; that evil no sooner takes posmany little ones are miserable, or session of the heart than folly comuneasy, or discontented. If, for an mences the conquest of the mind. hour after the evening meal, the father should give himself to his chilwith other people, you may be snre dren, would the mother wear out so that there is a good opportunity for fast, or the children be so lawless. some one to find fault with you. troublesome, and uncomfortable? You can't attend to other folk's gar-What a ministry for good to both parties is a papa's frolic with babies! What an interest is added to the books, the drawings, the games, or Mr. Spurgeon, in an address to stueven the studies, if the father enters

said: . "Let your sermons be full of give a corn-field every time; but A GOOD RECOMMENDATION. wrong will be forever wrong, though er nine hundred and ninety-nine.

into them ?-Golden Rule.

"What can you do?" asked the much for his brand, which entitles mount their horses and check the "I can try my best to do whatever wind, we are obliged to sail with the buyer to all the cattle that he panic the herd is past control, and I am put to," answered the boy.

king's measures to teach all Judah the Shouldest thou help the unlaw of the Lord, and to bring them back godly? from idolatry to the worship of Jehovah. "Blessed is the man that walketh not His princes, priests, and Levites were sent n the counsel of the ungodly." Psa. 1:1. into all the cities to instruct the people "Behold, God will not cast away a perfect man, neither will he help the evil But in the latter part of his reign, the doers." Job 8 · 20 pious king visited these cities himself, to " Though hand join in hand, the wicked

bring his personal influence to bear upon shall not be unpunished; but the seed of all the cities of Judah, and the sacred his the righteous shall be delivered." Prov. torian adds, he "brought them back unto Love them that hate the Lord. the Lord God of their fathers." Beer-"They that hate thee shall be clothed sheba to Mount Ephraim. These with shame; and the dwelling place of were the southern and northern limits of

the wicked shall come to nought." Job his kingdom. In his love for God and his 8: 22. ender solicitude for his people, he set a Therefore is wrath upon thee. royal example for pastors to follow in vis-"The face of the Lord is against them that do evil." Pss. 31: 16. III. Appoints judges. But the

There are good things found in thee. v. 3. "It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand, for he, that feareth od shall come forth of them all." Eccl.

fenced cities of Judah. City by city. Hast prepared thine heart to In every city (Zochler), according to the command of Moses (Deut. 16: 18), judges seck God. "And Samuel spake unto all the hous and officers shalt thou make thee in all of Israel, saying, If ye do return unto the Lord with all your hearts, then put away thy gates, which the Lord thy God giveth thee, throughout thy tribes. In Jerusathe strange gods and Ashtaroth from lem, he instituted a great council of among you, and prepare your hearts unto the Lord, and serve him only; and he will judges composed of priests, Levites, and deliver you out of the hand of the Philisthe tribal heads, to try greater causes and | tines." 1 Sam. 7: 3. to receive appeals from the lower tribu-"Keep thy heart with all diligence; for

nals, as shown by the word in Hebrew, which is translated controversies. This Brought them back unto the supreme court and lower judicatories were modeled after Exodus 18: Q1-26, and "Come, and let us return unto the Lord for he hath torn, and he will heal us; he hath smitten, and he will bind us up. fios. 6: 1.

> "And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; whole heart." Jer. 24: 7. Set judges in the land. v. 5. " And thou, Fzra, after the wisdom of

thy God, that is in thine hand, set magis trates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. whoseever will not do the law of thy God. and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confis-1. The sad consequences of marriages ration of goods, or to imprisonment." Ezra Take heed what ye do. v. 6.

"Ye shall do no unrighteousness i 3. God's work prospers when systematadgment: thou shalt not respect the rson of the poor, nor honor the person back, and took the form of a large, deep seated abscess, which was fifteen months f the mighty: but in righteonsness shalt thou judge thy neighbor." Lev. 19: 15. 5. All men (in every city) must be held Let the fear of the Lord be upon you. v. 7. "Sanctify the Lord of hosts himself 6. A pious ruler with the law of God in great pain at times, and was constantly and let him be your fear, and let him your dread." Isa 8: 13 lost small pieces of bone at different "And the heavens shall declare his righ eousness: for God is judge himself. Selah." Psa. 50: 6.

There is no iniquity with the Jehoshaphat ... returned to "He is the Rock, his work is perfect for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut 32: 4. or in abundan e and joined affinity with Ahab. And Ahab king of Israel said unto Jehoshaphat king of Judah, Witt Lion go with me to Hamoth gilead? And he answered him, I am as thou art, and

Levites and . . . priests. v. 8. "An i Moses, and the priests the Levites oake unto all' Israel, saying. Take heed and hearken, O Israel: This day thou irt become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his com mandments and his statutes, which I command thee this day." Deut. 27:9, 10 Thus shall ye do. v. 9.

"The God of Israel said, The Rock of srael spake to me, He that ruleth over nen must be just, ruling in the fear of "(Beforetime in Israel, when a man God: and he shall be as the light of the went to inquire of God, thus he spake, morning, when the sun riseth, even a gather on another-part of my body.

"What have you done?"

"I have sawed and split all moth-

man, "you may ship aboard this

vessel, and I hope to see you the

master of her, some day. A boy

ODDS AND ENDS.

"Mary, I do not approve of your

If you are always finding fault

dents concerning their preaching,

sound matter. You do not need to

Right is right, though only one

We must row with the oars we

you can give a loaf of bread."

r's wood for high two years." r kidney disease understand that it takes time to cure chronic diseases; and, if they "What have you not done?" will patiently take VEGETINE, it will, in asked the gentleman, who was a my judgment, cure them. queer sort of a questioner. With great obligations I am "Well, sir," answered the boy, Yours very truly, after a moment's pause, "I have not whispered once in school for a whole

health.

G. W. MANSPIELD Pastor of the Methodist Episcopal Church. VEGETINE. "That's enough," said the gentle-Prepared by

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PHEN BURDICK, Treasurer, Leonards Leonardsville, N. Y., Aug. 22d, 1877. TOTICE TO CREDITORS. Notice is hereby given, according to w, to all persons having claims against he estate of David Maxson, late of the town of Wirt, county of Allegany, de ceased, that they are required to exhib the same with the vouchers thereof t the subscriber, the executor of the las will and testament of said deceased, a the dwelling of the executor, in the

illage of Richburgh, on or before the 141 day of February, 1878. BYRON D. MAXSON, Executor Dated, Aug. 16th, 1877. DRICES REDUCED.

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STATIONS.		Ne. 124	No. 4	No. 6
Lêars # Dankirk # Little Valley		1.05 PM 2.52		7.05AN S.48
Cincinnati		9.60PM		
Cleveland		LUUTIS		
Solamanca Glean Cula: Genesee Andover Alfred		3 (50 M 4.09 " 4.30 " 5.20 "		9.12AN 10.01 " 10.53 " 11.50 " 12.15PM 12.43 "
Leave Horneti lie Arrer at Elmira Binchamton Port Jervis		6.35PA 8.40 " 10.53 " 3.38AM	12.35 A M	1.50rm 4.30 " 7.30 "
New York		7.25 A M	12 25ev	-

2.45 A. M., daily, from Salamanca, stor oing at Carrollton 3.05, Olean 3.53; Cubr 4.43, Friendsbip 5.15, Belvidere 5.33, Phil psville 5.4; Sc o 6.04. Genesee 6.25, An lover 6.58, Alfred 7.30; Alajond 7.47, a iving at Hornellsville at 8.06 A M. 4.50 A. M., except Sandays, from Dun-kirk, stopping at Sheriden 5.15, Forest rille 5.39, Smith's Mills 6.03, Perrysburg 37, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salanianca 9.55, Great Val ley 10.07, Carroliton 10.20 Vandalia 11.00, Allegany 11.40 A. M., Olean 12.02, Hinsale 12.34, Cuba 1.25, Friendship 2.35, Bel videre 3.65, Phillipsville 3.40, Scio 4.05, Genesee 4.35, Andover 5.40, Alfred 6.18, Alinond 6.37, and arriving at Hornelisville

at 7.00 P.M. 9.20 A. M., daily, from Dunkirk, stop ping at Sheriden 9.37, Forestville 9.50, Smith's Mills 10.03, Perrysburg 10.27, Day on 10 40, Cattaraugus 11.00, Little Valley 1.17 A. M., Salamanca 11.45, Great Valle 11.52, Carrollton 12.10, Vandalia 12.27, Alle zany 12,49, Olean 1.05, Hinsdale 1.30, Cuba .22, Friendship 3.00, Belvidere 3.20, Phillipsville 3.35, Scio 3.52 Genesee 4.10, Andover 4.45, Alfred 5.19, Almond 5.34, arriving at Hornellaville at 5.55 P. M. 6.15 P. M., daily, from Salamanea, stopping only for Passengers having Tickets at Olean 8.05, and Genesee 11.15 P. M. rriving at Hornellsviile 1.3) A. M. 9.15 P. M., daily, from Dunkirk, stop-ing at Sheriden 9.34, Forestville 9.42, Smith's Mills 950, Perrysburg 10.18, Day ton 10.28, Cattaraugus 11,00, Little Valley

11.24, and acriving at Salamanca at 11.5

WESTWARD

No. 1* STATIONS. No.5* No. 9# 12.1 iPM 8.55Pai 8.15av E 20pm 9.5.PM 11.23 Great Valley Arrive at 11 20: **]. 3 42 *: Cleveland 7.05PM lincinnati 6.00 AM 11.57AM 4.15PM 12.26АМ

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12.20 R. M. daily, from Hornells-ville, stopping at Almond 12.33, Al-fred 12.45, Andover 1.35, Genesee 1.24, Scio

1.30 Pul 5.45."

1.32, Phillipsville 1.41, Belvidere 1.50, Friendship 2.00, Cuba 2:22, Hinsdale 2.37, Olean 2.50, Allegany 2.58, Vandalia 3.08. Carrollton 3.22, Great Valley 3.38, Salamanca 3.57, Little Valley 4.15, Cattarangus 4.32, Dayton 4.53, Perrysburg 5.00, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35, and arriving at Dunkirk 5.45 P. M. 8.55 P. M., daily from Hornellsville, topping at Genesee 9.57, Belvidere 10 18, uba 10.52, Olean 11.23 Salamanca 12 07, Little Valley 12.36, Cattaraugus 1.01, and arriving at Dunkirk at 2.40 A. M. † Daily between Salamanca and New

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such suggestions as have most obvious, out of a se large experience in and pastoral work. The fact of being a Christian in itself qualify-one to work quirers; and let not any on estimate the greatness of that God sets before in confronts au unregenerate the purpose of leading it to

neath the raiment, wheth clothed and in their rig!

to Christ, to have it pour by the Holy Ghost. Ro II. A personal an knoppledge of salvati dealing with inquirers, necessary for us to *teach* test fy. "Ye are my Now, a witness is one w that which he knows;

manifestations [experi derce] of the truth, c ourselves to every mai in the sight of God?"

Our testimony must be the man born blind, and realed, and who silen ments of the gainsayer "One thing I know, Whi blind, now I see?" To faith, regeneration; a peace with God, and its nature will be frequer us in conversation with verted. These things in able to testify to as which we have both knot experience: In 1 Jo says: "Now are we

sindy in show himself ashamed," in the face of th verted. The following are I. A genuine love for t nien irrespective of their estate or condition—a lo looks behind the worldli whether high or low; the velvet or rags, and lays soul for whom Christ d that loves them not for are, but because Christ and gave himself for the cause of what they wi

asked. You would be an immense disadvantal one who was dealing with a practical and a subject. Your inquestionally, sake you

Gad." And thealin th ter, he says no less t he believed, and whose can not imagine Paul or in doubt as to their dis sonship. So also ought our standing and salvat if we would strongly hel similar relations. Wha quirer should turn upo have had them turn up ask: "Has Jesus Christ: " Have you been born ag your sins forgiven ?" a be unable to answer. with confidence; Y grace of God, I know the

Shines through the wind Heaven's purcet ray? Or has earth's incense at Clouded the day? How does thy stature Broader and higher, Wearing a nobler front That must aspire? Or shrinks thy shrivel self bound and cold, Only a taller worm Of the earth's mould Hest thou from sorrow Strained the dull lees Lifting the mourner up From grief's decrees i Or has thy sordid love On self been spent, ning the best thou What is thy destined gos Above—beneath Nearer by one full year Answerme, oh my soul

The Sabbath Recor

Where hast thou been myso All the past year? Where hast thou anchored ho

Or striven with fear ?

What hast thou lost in all?

At thine own judgment bar Thou art arraigned!

Deep in life's track? What freight hast onward What drifted back?!

Com'st thou with empty
Or naught but leaves
Or is thy garner full
Of life's best sheaves?

Soul, has thy palace hall

Unaired, unswebt?

What channel hast thou wor

That hast thou gained?

SOUL QUESTIONS

Toward the solemn hours That touch the end 🎎 -Christian Sec WORK IN THE INQUIRY BY REV. GEO. F. PENTEC More than ever before calling our attention to the personal "hand to hand" la the unconverted. The indi is no longer to be regarde longing alone to the evange is coming to be recogni adjunct to every wel working church and Chris ciation. Neither is the pr this work to be left all minister and deacons. B these last days, is call portunity offers, into the work of soul winning. D In offering a few hints to laborers, the most that car in a newspaper article is

On the other hand, we are, saying that no one ought it in the work until he is fi fied, for there are certain tions that can only be acqui experience. But what we that every sincere worker workman, that needeth ed as among the most in and might say the ressenti

you have not such a lov the foot of the cross, wi who came to " raise up th of the dust and lift up from the danghill, that them among princes and inherit the throne of glo 2: S. Remembering, al and pit from whence digged, that byon "in di your conversation in the flest, fulfilling the des flest and of the mind, an nature the child of wrat others." Eph. 2: 3: X produce such love yourse ouly receive it as you go

he has heard simply. we have seen and heard unto you, that ye also r lowship with us.2 1 "We speak that we testify that we have 3: 11. Salvation must be a tleory or a doctrine. a glad assured fact w us, so that we can speak wo certain witness. As Pauls