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"No graven image shalt thou ever make, To bow thereto, and thus thy God forsake only as regards the argument adduced, but as showing the extreme want of liberality Nor any likeness in the earth or sea and fairness which characterized the trial Thou shalt not serve, nor to them bow the and excommunication of Mr. Morton from knee. The Lord will visit such abomination the Presbyterian Church. THE ROYAL LAW CONTENDED FOR. By

Unto the third and fourth generation; But not on those who love and serve t Lord, But such as hate and disobey his word, While unto thousands he will mercy shew, Who love the Lord and keep his statutes

This second precept sure is binding still,

So long as stones upon this earth remain "Thou shalt not take thy Maker's name in Or dare presume to take his name in vain."

As well on Greeks as on the Jewish nation; And, 'tis a fact that can not be denied, It must remain as long as stones abide.

"Remember, saith the Lord, my day of rest,
It is the day I sanctified and bless'd.
Nix days shalf thou thy servile work pur

For in six days I everything did make, But on the seventh day my rest did take. Now, just as long as we may this relate, That God in six days all things did create, So long in fact we must as truly say He bless'd and sanctified the seventh day That we in social worship should unit

So long it is our duty to obey, And celebrate God's holy Sabbath day. So long as we our living must obtain By toil and labor, with fatigue and pain By this command we're very highly blest, Each seventh day, all are allowed to rest, Both man and beast, that none may be op-

press'd;
As you yourself most frankly have con-fess'd That such a law is rightly fixed to be. And think it is your duty to agree, And cordially submit unto all laws

(Now if such precept does not counteract True Christian faith, then, 'tis a stubborn

It must be for it: as declared the Savior,

Thus your confession fairly doth admit
The fourth command, in fact, is binding

stand, Rather than what Jehovah did command. And thus you see the reason why we keep, And lay by work the last day of the week It is because the laws of God suggest A seventh part of time observed for rest. A seventh part of time thereby is given For man to offer homage up to heaven, And set apart from servile labor free.

be.
Accordingly, Jehovah did assign
The last day of the week should be And as we judge it rightly fixed to be, We think it is our duty to agree, And cordially submit unto all laws

That thus contribute to our Savior's cause ace, all the odds 'twixt you and me has I hold God's law—but you the laws of men But to return from this, my short digres

sion, Having elucidated your confession;

Dismiss the fourth and name the other six.

"So long as children on this earth do stay, They must their parents honor and obey; In doing this it shall be well with thee, And thus thy day long on the earth shall This fifth command was never done away

If we believe what Paul did plainly say. So long as stones remain, "Thou shalt not kill;"

'Neither commit adultery, Nor steal." " Nor bear false witness to thy neighbor's

"Nor covet what to others doth belong." These five last laws, 'tis likewise clear and

Now, with the state of man these laws compare,
And we shall find not one of them to

One jot them of shall never pass away
"Till heaven and earth shall pass the burnor 'till fulfilled is all the prophets say.

The Sabbath Beconder.

SABBATH CONTROVERSY. [Reprinted by request.] The following controversial correspond-nce between a Friend [published last

ence between a rrient [published last week] and a Seventh-day Baptist upon the Sabbath, took place, we understand, while traveling together on a packet; they seem both to have been written without much

pout to have been written without much premeditation; the answer, at any rate, was immediately penned after the receipt of the former, within a few hours. It is somewhat lengthy, but the humor and aptness which appears saying nothing of the sentiments, will render them interesting.—ED. SENT.

THE ANSWER.

I understood it did from you proceed; Perusing on, at first I did not see

But you and I should very near agree, Till coming to about the sixtleth line,

found your thoughts were quite rever

say And if tradition has our minds divided.

No other standard can we mortals find,

Whereby to ascertain our Maker's mind 'Tis by the Scriptures only, that we know That Jesus in the flesh did come below; Hence, every spirit which doth not accord

With what is written, is not of the Lord.

The Scriptures, then, must be the surest

guide,
If so, by them the spirits must be tried;
To which, did we impartially attend,
I think the controversy soon would end.
"Tis by the Scriptures that we understand.
That certain laws dispensed by Moses'

hand
Were merely shadows of the gospel day,

And when that came, were plainly dor

away.

These ceremonial were: there was another reaching our obligations to each other;
Likewise, what we to our Creator owe

Enjoined on man in every age and clime, Those laws of right which can't be done

away So long as men are suffered here to stay.

Such are our obligations to each other, One can not love the Lord and hate hi

brother; Hence, certain rules of life Jehovah gave,

have; And that these rules might never be for-

got, He penned them firm on stones, which

never rot; Which plainly intimates, they are so pure

too.

And now to show they still remain com-

"No other gods before Me shalt thou

have," •
Is binding still on all this side the grave;

'Tis sinful, now, this rule to disobey, And consequently 'tis not done away.

They must remain as long as stones

For just so long as love to God is due,

Above all beings on this earth below.

1 John 4: 8

Respected Friend:

A little poem lately I did read.





TERMS\_\$2 A YEAR IN ADVANCE.

VOLUME XXXVI.-NO. 23

ALFRED CENTRE, N. Y., FITTH-DAY, JUNE 3. 1880.

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

**WHOLE NO. 1844.** 

That good old Jeremiah spake about.

Jer. 31: 31.

Herein I think you made a great mistake,
Respecting what the good old prophet A new made law the prophet did not say, But a new covenant shall be that day; And this new covenant which I'll impart Shall be my law inscrib'd upon the heart.

mind,
Will teach morality of every kind; I thought, perhaps, tradition was th Not one of these will good men disobey, Excepting that about the seventh day, And this, no doubt, they'd keep with due Why we should differ about certain laws. Which you declare are plainly done away Tho' no one Scripture such a word doth

submission
Had it not been for such a strange tradition Mark 7: 8. And the tradition thus hath play'd its part, Yet something still is written on the hear Which testifies to every thinking mind, He ought to keep a seventh part of time. Hence rulers in all Christian lands do say, The fourth command requires a seventh day; Yet somehow they do somehow seem

That seventh day is changed to the first. This somehow-change was made, 'tis clear and plain, By Constantine in his benighted reign ; Thence handed down through Popish fire

and smoke, to men retain the error by Inquisition. lence, even now, do rulers lift the rod In contradiction to the Word of God; Fine and imprison all who won't obey, And strictly keep this man-made Sabbati

day. Now this, you say, is rightly fix'd to be, And think it is your duty to agree.

And cordially submit to what they say,
Which is, that Christ hath changed the

Sabbath day; And yet you say it's plainly done away. Now charity forbids that I should say You mean herein the Lord to disobey; I must needs think, had you been rightly You never would have harbor'd such

Perhaps you'll say like others, "we are fools," Thinking to know much more than all the But, sir, we search the Scriptures through And many First-day people late have

That by the Word they can't maintain their ground; And, being by tradition led astray, Conclude the Sabbath must be done away. plete, Those ten commandments I briefly will Yet such a law being written on their To keep a day they still remain inclined

To keep a day they still remain inclined Yet this persuasion forms a fine excuse To keep the day most generally in use. Say they, the law no longer is in force, So we may keep what day we please, course;
Thus keeping Sunday almost doth suffice
To quell the guilt that in their souls would rise,
Should they entirely act in every part epugnant to that law upon the heart.

Oh, how much better would the case ha been
If Constantine had not contrived the plan!
And popish councils had not lent their aid
To usher in the stratagem he laid
Presumptuous monarch! ah, what hast
thou done?

Vas all this mischief in thy brain begun?

while others, cleaving to the law of God, Would not submit to thy imperial nod.
But as it is, whate'er thou didst expect,
We now must groan beneath the sad effect,
Behold the Christian world now rent in twain!
And all attempts the Sabbath to regain

away,
And chase the mist of human laws away In all thy sacred truths let all unite, And soar to realms of everlasting light.

Of consequence, we this conclusion draw, That where no people is, there needs no

day. Now when this earth did first begin to run. Shifting its sides unto the radiant sun, One side was dark, the other side was

meant, Was while this earth once round its axis

would suit. But since no mortal ever could arrive Unto the polar point and there survive;

Then sure 'tis wrong the Scriptures th to twist. Under pretense of things that can't exist Compassing land and sea from equinox to pole, To make one proselyte, deluded soul,

do not mean so much to use the lash; The great apostle bids us all beware

But what I call a wretched, foolish cavil. Tis by the use of reason man has found

pect; But for a man to bring this as a plea, can be,

And now to make you clearly understan That Sabbath days can be in every land, At least those parts where mortals may

Appeared to rise and westward take his flight; That moment in that place the day began, And as he in his circuit westward ran, Or, rather, as the earth did eastward spin, To parts more westward daylight did l

gin; And thus, at different times, from place to place, First day began it clearly was the case; And should think a man must be a dunce, This is the law, most holy, just, and good, And spiritual, too, when rightly under stood.

Rom: 7: 14. So that in foreign land it doth appear stood.

This is the law, most holy, just, and good, And spiritually, as a beast; but spiritually spiritually spiritually.

And thus you see, it matters not a whit To which meridian of the earth we get. Since each distinctly had its dawn of light, sleep, We here the true primeval Sabbaths keep.

Reply to the Fourth of the Series of Dis courses by Rev. Dr. N. Wardner, on Life, Soul, Death, and the Resurrection. BY J. H. KRELOGG, M. D. In this article, Eld. Wardner en

leavors to establish the theory that physical death is not the penalty of Adam's transgression, but a "sec ndary result" of the fall. As a foundation for this view he quotes Dr. Murphy's rendering of Gen. 2: 17: "In the day of thy eating thereof, die, surely shalt thou." The fact that Dr. Murphy's rendering is appealed to clearly indicates that the text as it stands in the accepted translation is not considered to be clearly favorable to the view advanced. We are utterly at a loss. however, to see how the rendering quoted helps the case in the least. ndeed, the only difference which we can discover in the two versions is, that Dr. Murphy's is inclegant in construction, and justly open to the charge of being poor English. There loes not appear to be even a shade of difference in meaning. But if Dr. Murphy's rendering did in any way favor Eld. W.'s view, it is clear that it could not be considered as reliable evidence, since it is very

evident that the translator had a

heory to maintain, and endeavored

to make his translation to fit his

theory. The Word of God has often

suffered violence in this way, and

hence it is but just that care should be exercised in the selection of authorities on such points. Having thus seen that even when viewed in the most favorable light. the argument is a weak one, and, really, altogether lacking in point, let us now consider the facts in the case. Eld. W. makes everything die," related to Adam's spiritual na turn upon the word day. That the word does not mean a twenty-four hour day is evident from the text itself, as will be seen by any one who has a reference Bible and will take the trouble to turn to Gen. 2: "Dying, thou shalt die." The obvious meaning of the text is, that in consequence of eating of the forbidden fruit, man would pass into a state subject to death, "dying, thou shalt die." What is meant by death is explained in Gen. 3: 19. "Dust thou art, and unto dust shalt thou return." But the last vestige of even apparent support for the theory advanced by Eld. W. is removed when we learn by an examination of the original of the word day. Hebrew, yohm, and its use in the Bible, that the sacred writer had no reference whatever to a period of twentyfour hours, but used the word in the sense of time. An instance of this use of the word is found in the very same chapter which contains the text under consideration. Gen. 2: 4, 5: "In the day that the Lord God made

the earth, and the heavens, and evry plant of the field before it was in the earth, and every herb of the field before it grew," etc. If Eld. W. will insist that the word day here means twenty four hours, he must allow that there is a direct contradiction between the first and second chapters of Genesis, since the text describes at least the work of such perversions of Scripture. the first three days of creation week.

thing. 'He was useful in his day.'

highest degree erroneous, we do not our position on this point:

doctrine claimed by our reviewer.

This is the law, most holy, just, and good, And spiritual, too, when rightly understood.

The stood.

The happy he who wholly, not in part, that one can get into the body. What the spiritually has a first day the saith and the pronouncing of the doom; that one can get into the body. Octainly, this is just to experience, and that is called the resentative, we suppose, not the first, because there is another laws a first the saith sound. It want the dootrine we agree most to experience, and that is called the resentative, we suppose, not that day began all round at the doctrine with different sizes, so death we die in this state is called body or parts, of different sizes, so that in foreign land it doth appear. There was a first day the saith and the pronouncing of the doom; the first, because there is another that one can get into the body. Octainly, this is just to experience, and that is called the resentative, we suppose, not that day began all round at the death life, the diffe of full comple in the death life, the diffe of full comple in the death life, the diffe of full comple in the death life, the diffe of full comple itself; the plan; the trial, the failure, death we die in this state is called body or parts, of different sizes, so that in foreign land it doth appear the death we die in this state is called body or parts, of different sizes, so that in foreign land it doth appear the death we die in this state is called body or parts, of different sizes, so that in foreign land it doth appear the death we die in this state is called body or parts, of different sizes, so that in foreign land it doth appear the death we die in this state is called body or parts, of different sizes, so that in foreign land it doth appear the death we die in this state is called body or parts, of different sizes, so that in foreign land it doth appear the death we die in this state is called body or parts, of different sizes, so that in foreign land it doth appear the death we die in this state. The death we die in this se

in our reply to Eld. W.'s first article; difficulty in reconciling this with the and we are glad to know that we view that the soul is the organiza. Christ immediately supervened, and which is called the first. Now do ham's bosom? If so, no wonder the have the backing of such able schol- tion not the organism. Eld. L. Adam was placed upon a new pro- these deaths differ in their nature? rich man exclaimed, " Father Abraars as Eld. W. and Dr. Murphy. has perhaps changed his view some bation. So he commenced his down. We have no reason so to infer." We must confess, however, to not a what respecting the nature of the ward march to the tomb under the little surprise that Eld. W. should soul since writing the above, but his sentence of death for his first sin. take the position that spiritual life view of the relation of the soul to meanwhile, in his new state of promeans simply "a state of favor the body remains the same." bation, working out for himself an-

with God." According to the argu- Eld. W. says further, "The other destiny to be fulfilled to him ments used in his first article, Eld. Scriptures clearly teach that what after that death under sentence of 26: "When a righteous man turn W.'s position is that man has two made Adam a conscious, accountable which he was laboring. How? By a eth away from his righteousness, lives, a physical and a spiritual. He being, did not proceed from his resurrection from the dead, by which and committeth iniquity, and dieth holds that man's spiritual life was body." We inquire, How and he is carried to a point beyond the in them, for his iniquity that he breathed into him by the Creator, where do the Scriptures clearly results of his first transgression, and hath done, shall he die," or, he shall and in proof of man's possession of teach this? We do not find any then answers for his acts after he die. Here a man commite iniquity; this life offers the following among such teaching in the Bible. other texts: "To be carnally mind It is asked, "If there can be no tion. And the death Adam died he is dead in trespasses and sins; but cross. Christ said, the third day

ing life." "I am crucified with body? Does our reviewer know and thirty years of life, viewed he tell us, on his theory, what this Christ's spirit was an exception to I but Christ liveth in me; and the had a material organism of some scene described in Gen. 3. And if, how experienced? life which I now live in the flesh I sort? What evidence there is on in the judgment, when Adam comes live by the faith of the Son of God, this subject clearly shows that Christ to give an account of his after the me." To the latter text he adds, material body was resurrected from of salvation through Christ, it shall favor with God," as stated in this received him out of their eight." It death for all his sins!" article, then the arguments referred | can not be doubted, in the face of all

existence before his first advent. is simply a condition of his charac-As we remarked in a note at the tered into the world, and death by ter described by Dr. Murphy, and in the penalty, "Thou shalt surely | ered by the persons mentioned.

We would have been perfectly without a on this or any other subject; and result of Adam's transgression in the

a soul, which is defined as being "Mortal or Immortal," by U. S., he had found, does not appear. But "the rational or moral nature of we consider the highest kind of a as probationers, we must have the much as it intimates that perfect own deeds independently of any opposing view. Between the five bad. And hence all men. irrespec-Again, if the penalty did not writers he quotes in his article, this, tive of character, must have a resmean what it says, "Thou shalt we think is the only important seem urrection, to answer for the deeds surely die," but meant instead, Thou ing discrepancy pointed out. Will they have done in the body. The shalt surely go into a state of dis he undertake to maintain that no plan of salvation makes this necesfavor with God, what was its sig- greater disagreement can be found essary. This is why men are say, page 100: "We notice this nificance? A state of disfavor with between any five writers on his side? "forced into existence again." For portion of Scripture only because it presenting the subject of Adam's or to have a law without a penalty,

thou shalt surely be a sinner;" and death as follows: "If Adam only or to have a penalty which was suffered physical death, and that but never intended to be executed, would shall be a sinner. This borders there be in inflicting the same pen- man governments to indulge in. tation of God's Word which leads to consistent and just that those who tract from the work from which are not responsible for Adam's sin Eld. W. has thus claimed to give a difficulty becomes still greater; for scription of the result of the fall then be brought into existence 105, edition of 1860, under the taught differently. Our opponents shoulder, said: "Brother, Jesus can

he must then maintain that the work from that in our text, and an entire again and burnt up for doing as he heading. "The death threatened claim that this suffering is to be of three long, indefinite periods is ly different reason is assigned for it. did, while he only died one natural Adam," we said: "What was meant eternal. We claim that it is to end years ago I was where you are now. complished in the short period of on the serpent, the man, and the It can not be possible that Eld. death temporal, and death eternal. When set forth in one word, the twenty-four hours. On the other woman." We can scarcely under- W. believes we hold the idea that is the glib answer of thousands of destiny of the wicked is expressed hand, it he admits, as undoubtedly stand how it can be said that this the death which ends this mortal religious teachers. But what is by a single term—death. But who is an entirely different description life comes upon us as the penalty of death spiritual? It is a state of sin will not admit that death includes from abstinence, by his prayers and : 4 means time, and does not mean of the result of the fall from that in our personal transgressions. Then and alienation from God. But this the dying? When the death sentwenty four hours, then consistency Gen. 2: 17, when it is the only de | what does he mean by "suffering | was the result of Adam's act of dis- tence is pronounced upon the crimi scription of the fall in the book of the same penalty twice," "for the obedience, and not its penalty. To nal, is it that he is sentenced to be sition which he has taken respecting Genesis, and the text referred to, same offense?" He is here certainly make this a part of the threatening, dead? And then is the sentence the meaning of the same word in Gen. 2: 17, is not a description of chasing an absurdity of his own cre is to make God say to Adam, 'In suffered to become a nullity, and verse 17 of the same chapter. The the result of the fall, but a state ation. Righteous and wicked alike the day thou sinnest, thou shalt pass without execution, because it Roman Catholic, long wishing to declared that were they to begin position taken by Eld. W. is not ment of the penalty of transgres die the first death This death, we surely be a sinner!" This is mak would not be right to "torture" the find peace to her soul. At first she generally supported either by He sion. Again, as we have already say, we die in Adam, because we ing too sad nonsense of the words man "before the penalty comes?" thought of having her children at shown, Eld. W. has failed to show have inherited from him this mortal, of Jehovah to be for a moment tol- No; but he is to be hanged by the tend a Protestant Sabbath-school. that there is any difference what dying nature. But beyond the resterated. . . . The temporary death neck till he is dead. So the wicked and was more than ever attentive ever in the meaning of death in urrection, our own deeds are taken which men suffer in this state, en shall be cast into gehenne, where the to her own forms of worship after argument, we would refer him to Noah Webster's definition of the word day. Of the four meanings of this word day. Of the four meanings of this serious and trial came, and the serious agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so. But see found no agents of destruction shall never they did so for a see found no agents of destruction shall never they did so for a see found no agents of destruction shall never they did so found no agents of destruction shall never they did so found no agents of destruction shall never they did so found no agents of destruction shall never they did so found no agents of destruction shall never they did so found no agents of destruction shall never they did so found no agents of destruction shall never they did so found no agents of destruction shall never they did so found no agents of destruction shall never the same that the destruction shall never the same that the same that the same that the same that the same word day. Of the four meanings of refers simply to his body." It has we die but once for our sins. No before us which is not irrespective have ceased to be. the word, the third is thus defined: not yet been shown that man pos double penalty for the same sin is of character. We are all to answer In regard to the parable of the sesses anything more than a body. executed upon any one. This point for our personal acts and transgres rich man and Lazarge, it is so fully Whatever refers to a person's body, is so fully explained in the works sions. 'Every one of us shall give discussed in all our works on this longed to know, arose her agonizing in its fullest sense, refers to all there referred to, that if we knew that account of himself to God.' Rom. subject, that we care not to say those who may read this article had 14: 12. For this purpose we are much here. We should have been As the balance of this argument access to them, we would say no all to have a future life. And if glad if Eld. W. had given a little

But the plan of salvation through second in relation to the temporal, saved, do all souls go into Abra-We cortainly used no receon

scarcely an excuse, for Eld. W.'s

giving the representation he has of

THERETERS PROTESTED

our views in this matter. We commend to his consideration, Ezek, 18: was placed upon his second proba- that is, he has died a spiritual death, ed is death; but to be spiritually conscious existence separate from a was for his first sin of eating of the he then dies in them, that is, loses his

ity. We believe that Christ, the would not have broken his legs, as the author's meaning, to be sure, "Thus Paul was living two lives at the grave. He was seen in this be found that he did not repent so divine Son of God, took upon him they took him from the cross, at the the same time, natural and spirit, ual." Now he defines spiritual life wants light same material body after his resursins through Christ, he must die and died; that, as the prophet says, Christ's words to the thief, means spective and natural coloring, and as being "a state of favor with sepulchre, by the eleven disciples, again "the second death," just like "His soul" was made "an offering his immortal soul, what does the has the effect of grand landscape God." There is certainly a patent by "above find hundred brethren any other transgressor. How, then, for sin," Isa. 58: 10; that he the same word mean in God's addressed the same word that spiritual life means "a state of taken up into heaven, "and a cloud that "he only died one natural verse 12; and that he himself spoke unto dust shalt thou return?" the truth when he exclaimed, "My In reference to the great doctrine And how did this experience of soul is exceeding sorrowful, even of the future general judgment, Eld. to in his first article amount to this evidence, that at least since his Adam's affect his posterity? Stand- unto death." Matt. 26: 38. Does W. says: "I do not hold that men voice, gesture or style, simply, but nothing, since he virtually comes sojourn upon this earth Christ has ing as the federal head of the whole Eld. W. believe we have a divine enter upon their full rewards and that electric fluid which ought to

"Wherefore, as by one man sin en- vinity? Again he says: "According to indorsed by Eld. W. as "a state of outset, we do not hold ourself resin, and so death passed upon all Mr. Smith's theory, neither mental the parable of the rich man and Laz-but still it was cold stone. With favor with God." If, on the other sponsible for the views of others; men." Adam, having brought him nor physical suffering is any part of arus, we should think they would hand, he still holds to the position and as the remaining points in the self into a dying state, could trans. the penalty for sin." We shall cer have a stronger foretaste, decidedly. taken in his first article, he is in article under consideration seem to mit to his posterity no higher nature tainly decline to indorse Eld. W.'s But Eld. W. says that the spirit at volved in a difficulty equally great be based upon criticisms of the than he possessed; hence all the interpretation of our theory, if such death goes to God who gave it. And and equally fatal to this theory. works of Elds. Smith and Waggon race have been mortal, subject to is the conclusion to which he comes; He claims that the death referred to er, we have left them to be consid- death. But when Adam was put for we have never so designed to there is fullness of joy, and pleasures upon a new probation, it was also as teach. The following quotation for evermore. What more can the give dignity, strength and impresthe federal head of the human race; from "Man's Nature and Destiny," righteous have? And what do hence, we all, though subject to found on the page following that the spirits of the wicked go to God then unite his own heart, and soul death occurred on the very day that willing to leave with Dr. Kellogg death as Adam was after the fall, from which Eld. W. quoted, sets for? Why, for instance, was the with it, cast himself upon it all force Adam sinned. Is it not evident, the matter of replying to any critical are also on probation, as he again forth our views in this matter. spirit of the rich man caused to go vital from communion with the Founthen, according to this theory— cism that has been offered on what was after the plan of salvation su- Speaking of degrees of punishment, to God, unless to be assigned to a tain of Life, and it will be transfigured granting that the word life is not | we have written respecting the nat. pervened. And the death we now | we say: "Can not be [God] also in- place of torment? And if the asused in the Scriptures in a figurative ure and destiny of man. But we die is not the result of the sins terpose, if necessary, according to signing of the righteous to a place of men. Next to life, an effective 17. The words of the text are, sense, as Eld. W. has clearly main have never designed to hold him or which we commit in our own per. our view, and graduate the pain at the starred bondage of the manuagraph. Thou shalt surely die," margin, tained—that Adam lived nine hun any one responsible for our views sons, but is entailed upon us as the tendant upon the sinuer's being replace of torment, is not the eternal bondage of the manuscript. Doubt-"spiritnal nature," without a "ra- hence, at his suggestion, we respond manner above stated. This is in ac- max of his penalty? So, then, our intents and purposes, a judgment, tional or moral nature;" in other to the strictures offered upon our cordance with what we have ever view is equal with the common one what can be? It is certainly the taught, and with the sentiment in this respect, while it possesses a judgment, or a decision rendered in-The effort of Eld. W. to find quoted by Eld. W. from "The great advantage over it in another; dependent of the judgment; and in saide and the scaffolding removed. view, also, it must be held that no antagonism between "The Atone- Atonement;" and hence, the "an. for while that has to find its degrees either case, a general judgment aftman who has not been converted has ment," by Eld. Waggoner, and tagonism" which Eld. W. imagined of punishment in intensity of pain erward, as it is most clearly taught alone, the duration in all cases being in the Scriptures that there will be, equal, ours may have not only de is either a pitiable farce, or a libel originality. It is the almost unanicompliment to our position, inas. opportunity of answering for our grees in pain, but in duration also." on God's government. If this language does not make favor with God," what is the nature harmony of sentiment is here ex- connection with Adam, and then of pain a part of the punishment, we of the immortal-soul dogma in the characteristic of those holding the characters have been either good or Death is here spoken of as the cliof punishment are found in the in-

tensity and duration of the pain. In the work, "Mortal or Immortal," after quoting Rom. 2: 6-9, we We find it a little difficult to to have a law and a penalty, and is sometimes urged as an objection understand what Eld. W. means by never judge men in reference to it, to the doctrine of the destruction of the wicked. But the objector should not thus ignore the fact which we have never denied, but believe as as the grave. Upon invitation, some once, for his sin, what justice can be too childish a farce for even hu firmly as any can, that indignation and wrath, tribulation and anguish, face, came one long addicted to the closely on the nonsensical, and we alty twice upon his posterity for the can not accept a mode of interpressame offense?" And again, "Is it and the readers, not to give an ex. of man that doeth evil." Here the suffering is set forth as a part of the

by this sentence? Death spiritual, in the climax—death.

is based upon a foundation which more about it. As it is, we may be then there, are found remaining attention to the question which so filled her heart that it was like we have already shown to be in the permitted to restate in few words against us sins unrepented of and must lie at the foundation of every unforgiven, what will be our sen- attempted exposition of this script need to give it further attention in Adam was placed on probation. tence? Answer: The same fearful ure, namely, whether it is a parable If he sinned, he was to die. He sentence which has everywhere, from or literal narrative. If it is a para-We do not admit "that there is a did sin, and thus subjected himself first to last, been pronounced against ble, the language is simply figure. Word, 'If any two of you shall tainly be admitted that the text under consideration does not teach the lists after: the body is destroyed," tional. There was no remedial sys.

| Voord, 'If any two of you shall like Southern plants saken up to the penalty. This was uncondidated in Northern agree on earth as touching anything climate and planted in Northern der consideration does not teach the lists after the body is destroyed," tional. There was no remedial sys.

| Voord, 'If any two of you shall in Northern agree on earth as touching anything climate and planted in Northern der consideration does not teach the lists after the body is destroyed," tional. There was no remedial sys. neither is this view generally held tem in operation to avert it, and so upon Adam for his sin; it is propends upon its being taken literally. done for them of my Father which always failing of their flowers. The by Seventh day Adventists. Such a death passed upon him in conse-nounced upon us for our sin. It was But if literal what then 2. We are Eld. W. again quotes Dr. Murphy by Seventh day Adventists. Such a death passed upon him in conse- nounced upon us for our sin. It was But if literal, what then? We are now." The two knelt down and tive longing, of a splendid blessom ac follows: "Death, in reference to with other positions, which we do man, is regarded, in Scripture, much with other positions, which we do mediately arrangeed. Adam in the told us that we shall die. We have more as a privation of life in the sense of a state of favor with God, maintain.

Sense of a state of favor with God, maintain.

Defor two law and which we are prepared to garden for his transgression, he exceeds the sense of a state of favor with God, maintain.

Defor two must have Lazarus literally weeks had passed, four of those to produce. It feels the sense of the strength to plained what the threatened penalty dam; and who shall affirm that it in Arraham's bosom, wrapped in the strength to plained what the threatened penalty and who shall affirm that it in Arraham's bosom, wrapped in the strength to plained what the threatened penalty and who shall affirm that it in Arraham's bosom, wrapped in the strength to plained what the threatened penalty and who shall affirm that it in Arraham's bosom, wrapped in the strength to plained what the threatened penalty and the strength to plained what the threatened penalty and the strength to plained what the threatened penalty are strength to produce. It feels the strength to produce the and consequent happiness, than as Eld. W. remarks in criticising a meant, by saying, "Dust thou art, [the death we are to die, if sinners, folds of his mantle, if such articles had consecrated themselves to the genuine juices of its Southern natthe mere cessation of animal life." comment by Eld, Loughborough on and anto dust shalt thou return." that is, the second death] will have are worn there. But are intangible, service of Christ.—Congregational? ure of That is the way in which the

We are happy to agree with Eld. W. in respect to what the parable was designed to teach; only we me of the glory reflected on his same must not, on the strength of this fig-urative representation, locate at grave, of a blessed resurrection, of death the scenes which other literal the life everlasting, and any besom declarations of Scripture locate in warms. This is gospel; these are the future conscious state and which glad tidings to me as a sufferer, bethe future conscious state, and which this does by no means contradict. We have as little occasion for ex-

tended remarks in reference to Christ's words to the thief on the after his crucifixion, that he had not tured voice and action are as sevenminded is life and peace." "He material body, then the question forbidden tree, and for that alone. physical life in this condition; and, yet been to his Father. But Eld. tial to the perfect interpretation of that hath the Son hath life." "He arises, Had Christ's conscious ex- It had no connection whatever with after this, for his iniquity that he W. insists that, at death, the spirit that believeth on me hath everlast istence before he ad a material any of the acts of his nine hundred has done, he is to die again. Can goes to God who gave it. Then Christ: nevertheless I live; yet not that Christ existed at all before he from a moral standpoint, after the last death is, and when, where, and all other spirits, and the spirits of the ble thought in noble language bethief, after all, did not go with cause of a feeble, incongruous, or Christ anywhere And again it is distantful elecution; as if one of In regard to the divinity of Christ anywhere. And again, it is distastful elecution; as it one or Beethoven's symphonics were per-Christ, Eld. W.'s perplexity is owwho loved me and gave himself for is now a material personage. His after he came under the provisions ing wholly to his views of the trin; died that day; otherwise, they out of tune. We get some idea of

over to our position, that man has possessed a material body; and if human race, when death passed sacrifice? punishments at death, but that they and make it a living thing. The but one real life, his physical life, and make it a niving tung. In this be true, there is no reason to upon him it passed upon all men; If only human, of what use is it? If have a stronger foretaste of what old legend on the soulptor must be doubt that he also had a material for Paul says (Rom. 5: 12), divine, what died, humanity or di their eternal state is to be, than realized. His imagination had conthey can have in this world."

According to his interpretation of David says that at God's right hand

Considering the origin and growth ing itself.
The reading of sermons was un pected, which certainly is not a living or dying, according as our know not what language could do it. days of heathen apostasy and papal known in the first four centuries. darkness, it is not strange that it though the classical Greek and critic max of the penalty, and the degrees should be found to involve ideas ut. al Roman were to be addressed. It

terly at variance with the Christian were useless, perhaps, to present the Scriptures. The strange thing is, Scriptures. The strange thing is, Chrysostom to Spurgeon who have that in these days of gospel light used no manuscript, for its defenders and religious freedom, men should, stil be found trying to defend them. U. SMITH.

INCIDENTS IN A REVIVAL.

It was in the time of a revival. The room was crowded, yet silent came forward for prayers. Among them, with feeble step and haggard multitude, and in an agony prayed: recompense or punishment for evil- Save my soul for Jesus' sake !" As "In Gen. 3: 14-19," says Eld. W., should be made to suffer the same presentation of our views. In the work, "Mortal or Immortal," p. and we have never believed or throng, and, laying his hand on his and will help you to leave off drink. Since that time, nothing that can intoxicate has passed my lips. I will stand by you."

> the period of his intense suffering constant encouragement. Months have passed, and a hither-

most miserable slave to drink is freeman and a Christian. A woman came to us. a devou

they did so. But she found no But a something—she knew not years of experience I declare to you, what—arrested her, and she dropped | candidly, that if I could live my life what—arrested her, and she dropped upon her knees, and, from the depths of her heart, to the God she of those manuscripts with me into the pulpit! I would take them in

" a well of water springing up into everlasting life." One day she came to a friend, and said: "My heart is burdened for my children. They must be Christians. I believe God's eternal interests, and two of them make, in the half-chilled but still

hear the remedy against the harhear the remedy against the har-assing of my guilt and the disorder of my affections. I want to be led from the weariness and disappoint-ment to that goodness which alloth the hangity houl. I want to have light upon the mystery of provi-dence; to be taught how the judg-ments of the Lord are right; how I shall be prepared for duty and for trial; how I may fear Good all the days of my life, and close it in peace. Tell me of that Lord Jeeus who his ownself bore our sine in his body on the tree." Tell me of his "intercession for the transgressors," as their "advocate with the Father."

they that believe in him receive to be their preserver, sanctifier, com-forter. Tell me of his presence and sympathy and love. Tell metof the virtues, as growing out of his cross, and nurtured by his grace. Tell cause glad to me as a sinner. Dr. John M. Mason.

Tell me of his Holy Spirit, whom

A CULTURED UTTERANCE. BY J. SPENCER KENNARD, D. D. It may be safely said that a cullanguage as a cultured use of lan guage is essential to the expression of thought and feeling. It is lamentable the waste of no

mination and illustration over the whole scene. The prime element of effective

utterance is life. Not animation of ceived the ideal of his statue in the rough marble, and then his tools had have it speak, he threw himself up-on it in a loving embrace—and lo it was transformed into a living creature! Let the student fashion his ser

mon in his study with care, let him siveness to every part-it is still structure ought, when built, to stand Let the preacher by all means write his sermons, but by no means read This proposition lays no claim to

mous judgment of authorities, and has its reason in the nature of preach-

array of great preachers from would present other great names who have read their sermons. It will be claimed, however, by no fair mind that the former would have been improved by the use of the manuscript, while of the latter we have reason to believe that their power, great as it was, would have

been increased in many instances by such freedmen as we plead for. These men too, like Chalmers, manuscript. Such were their genius and victorious power that they were effective in spite of the paper before be read with much impressiveness still the delivery approximates to preaching just in the degree that it ceases to be merely reading. In Iso the posture of the body are bound to the written discourse, the delivery is enfeebled or exaggerated or in some way distorted from what is free, graceful, and true. In just that degree, also, is the attention of the audience (always prone to distraction in listening to a sermon) apt to wander. More than a few preachers of note have confessed, like Dr. R.

to wretched home is happy, and a Storrs, the unspeakable comfort and increase of power gained by throwing off this yoke, and other in the review of their career have their work over, they would be rid of the paper book. came as near an ideal minister as perhaps any man of his day in a

as he threw five huge; packages of my bead and beart, and not on pa-It was answered, and sweet peace per We are sacrificing preaching took possession of her soul. From to essay reading. Yet I would have that time onward, the love of Christ thorough preparation, with a good more than my library, and then I am for free delivery with great enthusi-

SRIBITUALLY DWARFED -- We ste like Southern plants taken up to a

Seems but to grieve the adverse party Almighty King! assume thy sovereign Now what you say respecting polar clime Appears to me but a delusive rhyme; You call us off unto a certain place, Which is no dwelling for the human race.

Yet were men there, did they but under The thing that's meant when God doth give command,
"Twould be their duty strictly to obey,
Whether 'twas always night or always

The light God called day, the darkness night. So when it had quite round its center run,

Then, if so be that people could be there, And could endure that frigid state of air, By certain land marks they might wel compute Such parts of time as with God's law

When done more vile, perhaps, by seve As was one wretched proselyte of old; And thus go on, and well enough he may f true it is these laws are done away. Excuse me, if you think I speak too ras

But with plain language strive with al my might, On darken'd minds to cast a gleam

And vain deceit, which we may often find Where wrong tradition vails the And now to trace you round this rolling And made out nothing by the spacious

When he returns, his day he must correct,

bring Against the laws of our Almighty King.

There was a place where first the orb

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ture. He also maintains that this words, according to Eld. W.'s view, works. without a soul? According to this man." We would inquire, also, if man's "spiritual life" is "a state of

of that of which it is said to be the image? Is God simply a state or God is a state of sin. Hence, ac cording to this view, the text means, "In the day that thou eatest thereof, 'The soul that sinneth it shall die," simply means. The soul that sinneth

If Eld. W. does not accept the liter al day theory of creation week, his described in Gen. 2: 4 as being ac. A temporal curse is pronounced up | death for all his sins?"

he will, that the word "day" in Gen. will compel him to abandon the po brew scholars or Biblical commenta-"A specified time or period; time considered with reference to the existence or prominence of a person or

'The fashion has had its day.' 'I the day that thou eatest thereof thou shalt surely die.' Gen. 2: 17." So evident is the meaning of the text that the lexicographer cites it as an illustration of the definition. In the face of all this evidence, it must cer-

inst the har-

the disorder

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

Our Cards.—We send out cards this week to all who have paid for less than half the current volume of the RECORDER, giving the amount required to pay to the close of the present year, in order that they may by paying within the month of June. It is possible there may be mistakes in some cases, and, on satisfactory evidence that such is the case, they will be cheerfully corrected; though we have taken great care to have all accounts correct.

If payments are not made by the time required, and nothing is heard from them, bills will be sent out before the close of the year, with an addition, on the present volume at the rate of fifty cents or a full year's subscription, to the amount named in the cards now is material, in connection with the reduction of the price of the RECORD-ER, renders it necessary that dues should be paid promptly.

#### ANOTHER WORD. .. To the Editor of the Advertiser

Afred will come to a complete unkeep writing long enough. In fact | perish. I trust this article will suffice for my portion without adding another. at the Roman Catholics in my allusion to exclusive churchism. Not so. The Catholics exclude Protestants, but Protestants exclude Cathodo not claim to belong to their Catholic Church and do not allow their claim to our true church. Catholic and Universal—and so both are content. What I feared was, that the Seventh day people lay so much stress on their tenet that they had become exclusive and denied us any it not plainly said that God rested real church ordinances or fellowrespondent would disclaim this and such, which I would be glad not to which of the other commandments entertain. It would be leaving a was more plainly written than this great many good people out in the one? If he thinks there is any imcold. if 8,000 are all the church con- perfection here, let him try his hand tains, and the millions besides are at it, and see where he can improve without sacraments and covenants. Or would be open the door to the When we violate the fourth comregular Baptists, who certainly are mandment, do we not as plainly go as deep water on their way to the the others? Is the blindness in the kingdom as any of the Alfred | commandment? Rather, is it not

understands himself in his state. | mandment, and have been taught ments, and I will just put in a word | that in doing so we were honoring of reconciliation for his benefit. He | God, doing him service, and right asserts that the Scriptures teach us here is where the darkness comes as plainly to keep the seventh day in. When I say we have been as to keep from worshiping idols. taught to disobey the fourth com-His idea is that we are just as plain | mandment, I mean this: that we ly going astray in not obeying the have been taught that God has put ourth commandment in his way, as | in the place of the day he commandwe should be in not obeying the ed another, and in keeping this we second, fifth, sixth or seventh. The are obeying him. When attention requirement is as "simple and plain" has been called to this, we have in one precept as in the other. Let him reflect a moment and he will see that he does not truly rencommandment only required the

Let me suppose any church in Elmira were openly and persistently violating the second or sixth command ment. It sets up images in church vocates stealing and welcomes thieves to full communion. Would he exchange pulpits with the min ister of such a church? Would he have anything to do with such members except to rebuke their sins? that all the Elmira churches are as great sin of slavery, while others plainly breaking the commandments as if they were thieves and image worshipers! Plainly he does not believe any such thing. If he did enjoyed revivals, and sent out mishe would not speak so gently and lecture and preach—but he would and were "blessed" with the speflame against us like one of the old cial grace of "sanctification"

beas closely obligated to the Jewish how many persons, even to day Sabbath as he does to the law members in high standing in our against stealing and swearing and churches, are heart and soul enkilling he would treat us the same gaged in the rum traffic, a sin so apfor breaking that commandment as palling that no pen can paint the the others. Would His spirit dwell full consequences of its death dealterers? No more would it with a on the life-blood of their fellows, church of Sabbath-breakers. The and yet are "blessed of God," and inference is inevitable, the Lord does | "enjoy religion !" not regard us asSabbath-breakers, for But I must not enlarge here, for he does give us his Spirit, and abides there opens to view a dark pictwith us. In fact the clear inference ure, revealing unsightly things. wishe would rather we would keep And yet I am no "accuser of the first than seventh day, for he the brethren." It is my belief, there adds to our churches more good peo- are many earnest Christians seeking ple that to those who keep the other to perfect themselves in holiness, aday. The Alfred divine says by such reasoning each sect can prove I also believe there are hights of joy, itself right in its own differing truth, and peace yet for us to at wiews, for each one is prospered well, tain to. We are not yet perfect. each sect is proved substantially right | Many of us only see "men as trees

There is warrant enough in Script- would not indulge in censoriousness, ure to satisfy the consciences of nor in flattery or self-praise. First day Christians. The history of the church shows that Providence truth is the very soul of religion. has so ordered that this is the day From the opening chapter of the kept by the mass of Christian people. | Bible to its closing verse, truth stands The Lord of the Sabbath is not displeased at the substitution of the Whoever is born of God is born a first for the seventh day. No learn-child of truth. Nor does the Spirit ising or logic can dispose of that of God dwell in any one's heart be-

The excellent people at Alfred should therefore take this view home for their comfort. min It must be very bad to feel that millions of good Christians are habitually and grossly outraging God's dments and only a few thou

. or f. Things are not so had as that let Israel as the Seventh-day Christians 3, The Sabbath was the first regenerally. How many attend these

The following reply was for warded to the Elmira Advertiser for publication, but was declined for want of space:]

The Real Issue. o the Editor of the Advertiser: Your correspondent, "H. B." hould be credited with patience in

continuing his endeavors to enable me to "see the point," but we evidently occupy different standpoints of observation. He looks at truth from the stand of the church, and I from the Bible. He is making the church a standard by which to try the Bible, while I make the Scriptavail themselves of the reduced rate ures a rule by which to measure the church. To my mind, there can be no more uncertain method of reasoning than to argue that we are right in a certain thing because God, as we believe, in a general way blesses us. If God, in respect to a certain question in dispute between wo parties, should declare himself in the interest of one of them. that should end the matter. That in former times he did things kindred to this in matters concerning which his mind had not been previously declared, is admitted, but the mat-

Concerning the Sabbath. God has spoken plainly, and his acts and words are both on record concerning t, and now to argue that, not by any word spoken or open act performed, but by what we call his blessing," he sanctions the church in its act of violating his Word, seems most unreasonable. God, from his own goodness, blesses his people and mankind at large. His blessings are not gauged altogether to our righteousness, but are the expres-Your excellent correspondent from sions of his infinite love. If he should withhold blessings until we derstanding with me if we only are without fault, we should all

There is no bigotry, necessarily in another's judging we are mistak I suspect he thought I was aiming en in our opinions of the teachings of Scripture, nor censoriousness in expressing that opinion to us or to others. A spirit of censoriousness is one thing, and speaking the truth lics, and so are even with them. We in love is quite another. Nor is it necessarily Phariseeism in one to kindly, but faithfully, remind another that he thinks he has made a mis-

keeping of one-seventh part of the

other kindred reason.

I think I understood myself when said the commandment concerning on the seventh day and blessed and sanctified it? And did he not as plainly command its observance? Will your correspondent tell us it as recorded in Exod. 20: 8-11. a worthy people and will go into astray as when we disobey any of in us? We have been religiously I can hardly think my friend quite trained to disobey the fourth comlorious truth that Christ died, and hat he was buried, and that he rose the third day, according to the been taught that the day originally RIPPYVILLE, Anderson Co., Kv. commanded to be observed was not important to the institution, as the

OTTR COMPTRIC ASSOCITATIONS

time, and for this purpose one day was as good as another. But all needful things last week in respect this is made up outside of the Bible, to the coming Associations. Other and is directly opposed to it. It things might be said, whether wise does not follow that a man is at or otherwise, and probably needful. heart wicked when he has only made a mistake, either by the circum-Are not these gatherings too frestances of his education or for any quently made by many "an occasion to the flesh?" So at least it How many Christians in America even were at one time guilty of the were its apologists, and yet claimed ed, none, especially the sisters, have "anything fit to wear." The first held themselves blessed of God, and sister appointed is "our minister's wife." She gets to work immedisionaries to the heathen. Indeed. they "lived religion" as did others, ately and "fixes over" at least two dresses to go to the Association. And how much she bothers her head were others. Did that prove slavabout the "latest style !" Sister ery, that "sum of all villainies." a little sin in God's sight? And to make or "fix over" one, two. three, four, five, and sister Q. six dresses for the coming Association. of the New, there is not one word with a church of thieves and aduling work! They live, as it were, While for some the dress maker is engaged on the Sabbath day in the house of God. Now what a preparation of heart must this give for the coming assembly of the saints: what a state of mind it indicates Not but what people should appear respectable and well on such occasions. When the Israelites gathered at Mt. Sinai at the giving of the Law, "the Lord said unto Moses. go unto the people, and sanctify

them to-day and to-morrow, and let by its spiritual prosperity. None walking." Nor do I profess to them wash their clothes!" So to know how much guilt attaches to appear at our public gatherings in thieves or Sabbath-breakers. They men in regard to the things in which tidy and good clothes is not wrong, hold to the essential truth and are bound to admit this to each other.

This is only known to but the danger lies in setting the clod, and let him be judge. I mind on the preparation of the body mind on the preparation of the body and forgetting the heart. God said To me it seems that the love of to Moses, "Go unto the people, and sanctify them to-day and to morrow, and let them wash their clothes." The question is, is the spirit of dress as pre eminently honored of God. and fashion that we see so much at ent: with the Spirit of the Lord Jesus, and in keeping with an aim

to glorify his name?

How many attend these gather

ings, not to see God's glory and

youd the measure of truth possessed by him. And now as to the Sabbath, upon which "H. B." seems to set so little value, let me, in closing, say, a few.

things.
1. God never trifles, doing incontruth, but to see the people and criticise their manners and dress; not sequential things, and it illy beto show forth a godly, devoted, comes men to trifle with his doings. 2. God was infinitely wise when humble Christian spirit and life. withem believe. Our consciences do in the beginning he blessed and but to show what a nice rig they can not accuse us. Our churches daily sanctified the seventh day, and he drive, and what fine clothes they

against every form of atheism and 5. The festival of Sunday is the

creation of idolatry, and by men has been put in the place of the Sabbath. Dr. Neander says, "The festival of Sunday was always only a human N. V. HULL.

INTERESTING INOUIRY. The following, from the Baptist Flag, shows that the popular method of disposing of the question of the length of time Christ lay in the earth, is not wholly satisfactory: How Long did Christ lie in the Grave?

An answer to the above question can only be found in the Scriptures of the New Testament. Our Lord said (Matt. 12: 40), "As Jonah was three days and three nights in the whale's belly, so shall the Son of down, how much per cent. for the man be three days and three nights | glory of God would there be in i in the heart of the earth." We find the fact alluded to by the Savior, expressed in the following language Jonah was in the belly of the fish three days and three nights." Jonah 1: 17. Is there anything in the word of God that can lead justly to the conclusion that the time Jonah speni within the fish, was less than three days and three nights? If there is: where is it to be found? Suppose then, that the language of inspiraer under consideration is not of this ion nowhere denotes that the time of Jonah's burial within the fish was less than three days and three nights, how can the conclusion be

> the body of Jesus the same length of time? Neither you, Messrs. Editors, nor your readers, need un derstand your correspondent as either affirming or denying in the present case. The amount of argument in behalf of the statement that Christ was in the tomb seventy two hours instead of about thirty six, appears to be small. It may be that the real cause of the scanty amount of reasoning in support of the former of these views is that theological writers have not given much thought to that phase of the subject. Perhaps it would be profit

avoided that the sepulcher contained

speak, act, while there, with nothing able for the editors of the Flag or before the mind but to glorify him. some of its contributors or correspondents to furnish a few articles illustrating this matter. The most commonly received opin ion is that the crucifixion took place on Friday, the day before the Sab bath, or Saturday, as we say, and that the body of our Savior was laid Truth, a New York morning paper, in Joseph's tomb, the same evening. liberal in its position on questions Now if these are the facts, and if it be a fact that Christ arose "early religious, though I believe not avowthe first day of the week," he lay edly in sympathy with unbelief and in the grave only about thirty six infidelity. The article shows the inconsistency of the Sunday Sabbath to think, and doubtless do think that the Jewish mode of reckoning time as viewed from a purely secular will furnish a satisfactory explanastandpoint:

tion. Without waiting to ascertain whether the Jewish idea was such as recognized just half of three days and three nights as representing the whole of three days and three nights, it must suffice to say, that this way of treating the subject looks a little like evading the force of the Master's language. It must not, however, be thought that com mentators and other biblical writers, have any such design. It only looks in it? If you do, you are very narrowaccording to the popular notion (and it may be the true one) that Christ lay in the grave even thirtysix hours. Mary Magdalene visited the sepulcher "early, when it was yet dark," and the resurrection had. already taken place, but how long previous is not accorded. It is a

paper you call *Truth*. Now, I wish you to understand that I speak in defense of the whole Christian religion-Protestant and Now, why do you assail the Christian You or I are not compelled to go to church if we do not want to, neither are we forced to take our families out for pleasure on Sunday, but we can do either if we want to; we will not be hindered. It would b to; we will not be ningered. It would be a good thing for you, Mr. Editor, as well as myself, if you attended divine service a little oftener, and still more for the good of your paper, if you will stop such kind of talk; also not to assail the character of men as you do If you persist in going on To the Editor of the Sabbath Recorder: patronage from the Truth, and scores of we will not place in our families anything

children's minds. You may publish this or not, as you see fit. GEORGE HARRIS, Yours truly, GEORGE HARRIS, Broadway and First Streets, Brooklyn

We print it with pleasure, and no doubt to Mr. Harris' intense gratifi often seems. A church appoints it cation. But the gentleman does us delegates, and among those appoint. | wrong in believing that we wish to prevent him or anybody from going to church. If it does him any good, bull by the tail instead of the horns. We regret grieving Mr. Harris. Nevertheless, what we stated in our thing fit to wear." And so of sis- tians ignore that jewel when they ters C., D., and E. Each of them has observe the first day of the week in written about any special observance of the first day of the week. Every

that there is no binding law, human or divine, by which men can proper

Nor must Mr. Harris argue that we condemn a whole system because there are some flaws in it. The ly be perfect. Admit a flaw, and the whole system falls to the ground. We believe it is claimed to be "in spired." and therefore faultless. day of rest for the sons of toil," we les be at hand. might be willing to abide by its obour anniversary gatherings consist- servance. But it is on the contrary, made a day of coercion. Those who

go to church will not permit others, majority who do not go to church must obey the rules and regulations fashioned by the minority who do. Special enactments limiting the peoreligionists, who would force on all others/their particular beliefs.

sthink us wrong. And it is only in the skindness of our heart that we most important to society of any.

The Sabbath was the first regard in its only in the sting as the skindness of our heart that we most important to society of any.

And it is only in the same that the was the first regard in its only in the sting as the skindness of our heart that we most important to society of any.

And it is only in the same that the was the first regard in its only in the sting as the sting as the state of commerce, government, and society at different periods. We wites me occasionally to presching the most important to society of any.

And it is only in the early of their terrible passionate souls beat out their lives state of commerce, government, and society at different periods. We wites me occasionally to presching them to society of any.

A the Sabbath was the first regard in its only in the early of their terrible passionate souls beat out their lives state of commerce, government, and society at different periods. We wites me occasionally to presching them to society of any.

A the Sabbath was the first regard in its only in isomatic souls beat out their lives state of commerce, government, and society at different periods. We wites me occasionally to presching the society at different periods. We with the determination of the state of commerce, government, and society at different periods. We wites me occasionally to presching the society at different periods. We with the determination of the state of commerce, government, and is publication of the state of commerce, government, and society at different periods. We with the determination of the state of commerce, government, and in the early of their terrible prisons, and free themselves from the state of commerce, government, and in the state of commerce, government, and in the light of the society at different periods. The publication of the state of commerce, government, and in the state of commerce, government, and in the state of commerce, government, and i

vinely-appointed witness for him in giving their attention to the in- they will learn to laugh at. We do believed that mere denunciation of strengthen and prove Bro. Ward. terests of the Master's kingdom, but not believe in inculcating upon in visiting; and of course they at. one believe in no religion at but little good—that the Napoleonic independent of the Master's kingdom, but not believe in inculcating upon pernicious literature accomplishes ner's position, which I so heartly but little good—that the Napoleonic independent of the Master's kingdom, but not believe in inculcating upon pernicious literature accomplishes ner's position, which I so heartly but little good—that the Napoleonic all, but we are convinced that much maxim had to be acted upon: to harm is done by forcing upon chilchief aim in going is to see the dren in early youth strict and unpalatable dogmas, which, as they pro- were placed on the market as cheap- the country. I ask, as Bro. Ward. gress, become irksome, and which ly, the "dime novel" would lose its ner did, why not have Seventh-day tend as they grow up to throw vantage ground, and eventually go Baptist Churches through the them into the other extreme—a disto the wall. The indications are regard of everything sacred. that we judged this matter rightly.

of gossiping, and have a good time generally. And then, what occasions are our Associations for individuals, especially the "clergy," to preach big sermons, and say smart penses) than because a continued things, be greatly admired by the course of reading would tend to enbrethren and sisters as "ourn," be large his mind and make a man of "looked up to" by the people and

praised, if not glorified. If men WASHINGTON CORRESPONDENCE. and what they say and do on such MAY 28th, 1880. occasions sometimes were simmered Washington Democrats, like their brethern in the States, have lately concluded that instructions to dele all! And then, too, on such occagates are not advisable at this time sions there is generally a crowd, a It is impossible to say just how much good deal of excitement, some noise

tend some of the meetings, but their

country and the folks, enjoy some

fine drives, eat some good victuals.

sleep in a good bed, do a good deal

look wise, strike noble attitudes

such times the opportunities to cran

Our Associations ought to have

God would give his Spirit and favo

meet at them in his fear: to think

SUNDAY NOT THE SABBATH.

SALAMANCA, N Y., May 15th, 1880.

I clip the following from the

SCOTT, N. Y., May 24th, 1880.

JUD WHITE.

8. H. C.

BROOKLYN, May 10th, 1880.

Sir. -It grieves me and scores of other

there have spilt their life's blood, and have

chosen to burn at the stake in order to

comfort in death. Do you condemn

To the Editor of Truth :

and out of the

of this change is due to the appear and not a little human magnetism. ance of affairs at Chicago, but And to some, how much religion or probably most of it. Leading Demo-'sunthin'" there is in a crowd and crats in this city are convinced that a noise. And how many get happy a great deal of ill feeling will result at such meetings, and go away feelfrom the Chicago proceedings, and ing that the Lord has met them, think it advisable to make no selecwhereas results show that they were tion of a condidate until the exact simply influenced by human magextent and nature of the trouble is known. Finally, how many seem to make

During the last twenty-four hours I find that the friends of the rival all their relig on or "sunthin" into candidates-such of them as remain one grand effort and occasion, tell of here—are less confident of their having had a good time, and live on favorites, nomination at Chicago, but what has been, until the next simhave increased hope of preventing ilar occasion, and then repeat the the nomination of General Grant. The President is receiving many

suggestions as to the selection o iust one simple aim, the glory of the members of the Board of Indian Lord Jesus Christ. Would that Commissioners, some based on a suggestion first made in this correto prepare for these gatherings, to spondence, that men of national rep utation should be chosen, and that they extend their employment beyond the mere routine duties heretofore performed by members of sid. this Board, and prepare, after due consideration, suggestions for a reformed government of the Indians. The idea seems to be a good one. especially as it will be impossible for this Congress to act on either the bill transferring the Indian

Bureau to the War Department, or to the Indians. Indian affairs are and have long been in a condition demanding some change. yesterday made public here, in the Christiancy divorce case, are such

prove to the world-to us-that there is which are not urged by one or the other party.

or recommended by the House Com- in many ministers of our denomina- Webster Co., W. Va. mittee on Pacific railroads to be tion. Elder Cottrell has consented given to the Northern Pacific Com to fill our pulpit until after the company, especially as the interests of ing Association. W. N. BURDICK. Sabbath in the way which you did on the Government and of settlers are Sunday? It is the day of rest for the sons apparently well protected by amend ments which will be reported with the bill. There will probably be less inclination on the part of the Committee to deal kindly with the as a scribbler for the press, but I to be an understanding that the ex- and glory, prevail. In some sense, I tension will be granted to that Com-

## THE ASSOCIATIONS

o the Editor of the Sabbath Recorder: I was glad when I read the article of Brother Titsworth in regard to our Associations, and I believe that all through our denomination there are many Christian hearts that will say amen to his suggestions, and will be earnest in prayer, that God's blessing may rest upon the efforts for the advancement of his truth in let him go seven days in the week. our denomination. I believe that But, like all his kind, he holds the prayers will be offered had no one written on this subject; but let our alms go up with our prayers and see article last Sunday anent the Sab. if God will not bless them also to bath is simple fact, and we repeat our great good. I know that many that if consistency is any sort of a will be present at the Associations, B. is appointed, and she "hasn't a jewel in religious matters, Chris and when the basket is passed, will give liberally, but those who thus place of the seventh. God is un- pay are those who have helped to changeable, and from the first line | make all the collections that will be of the Old Testament to the last line | reported from the churches. Those are but a small part of our memberinjunction as to a special day of ship. The large majority are at rest and prayer, refers to the sev- home, and can not attend, and many of them are just as anxious as any who are in attendance. Now, why may we not have a freewill offering y be ordered to desist from work or sent up to the Association from those

pleasure on the Sunday. If, as Mr. who can not at end. I suggest that, Harris avers, our forefathers spilt in addition to all the moneys raised their blood to uphold something so by the churches for all benevolent Christian religion as this, then that objects, a freewill offering be made blood was wasted in a very silly in the churches, so that every member of our denomination, both old and young, may send by their delegates their contributions, and thus Christian religion, in theory, can not | share in the blessed work. Espehave any flaws, because, coming di- cially let me ask our own Associarectly from God, it must necessari- tion (the Western) for help in the tent work, that is to commence here this season. Let the work not only be remembered in prayer, but let If Sunday were simply made "a the help necessary to defray expens-

HISTORY OF ENGLAND, by Charles Knight, Vol. VII., card manilla covwho do not go, to enjoy themselves | er. Price 80 cents. This great work after their own fashion. The great is approaching completion, but one more volume remaining to be issued. English statesmen and critics speak in high terms of it, and eminent stuple as to their pleasures are pushed dents in our own country pronounce through the Legislature by bigoted it unequaled. As one reads it, he agrees more and more with the opingrow stronger and stronger. It is was both wise and gracious when he have, and how well they can appear that of his children, if he have any, superior, if anything has been publication. ion of Lord Brougham, who said of corrupt the mind of Mr. Harris, nor | it, that "nothing has ever appeared

conquer, we must replace. We had be carried out it would bring us at a firm faith that, if the best books once before the people throughout We regret Mr. Harris' decision The reports to us from news comnot to read Truth any more, less panies, bookstores, and the clergy, because it deprives us of one cent all over the country, indicate a great I think if Bro. Wardner's suggestions per day (which, of course, goes a revival of healthful reading among great way toward paying our ex- the young. I.K. Funk & Co., Pub lishers, 10 and 12 Dey Street, New

#### HOME NEWS. Hartsville, N. Y.

MAY 28th, 1880. As a Church, we are still strug gling for an existence, though the tide has set somewhat against us. Time has thinned our ranks, and hard times have limited our resour ces, yet in the midst of our discouragements we have much to cheer us and many reasons to think the Lord

is still mindful of us.

Elder Summerbell and Brother P. Dye visited us last Winter, as sisting our pastor through a series of meetings, which were conducive of much good. Our Church was re vived, wanderers reclaimed, and sinners converted. Six have since united with the Church, two on con fession of faith, who have lately em braced the Sabbath, and four by baptism, one of whom is also a con vert to the Sabbath. Two are yet here. Brethren, pray for us. awaiting the ordinance, which will be

administered as soon as practicable. We are making an effort to repair our house of worship. In this we have been made to feel our poverty. but when both old and young are united in a work, as they are in this. there is little danger of failure. Our young folks' "Home Circle," and the Woman's Auxiliary Tract Society, have given us very material

In the midst of these encouraging prospects comes the resignation of our beloved pastor, resigning in favor of a more hopeful field of labor. He has been with us nearly three years, preaching to us his first ser 12th, 1878, by a call of the Church. have called to ordination and em. late the knowledge of the true Sab- there were one hundred fied at the extension of time given of feel an almost parental interest of condemnation, or recommended by the House Com- in many ministers of our denomine. Webster Co., W. Va.

## Carrsville, Ky.

make the prospect for good crops of all kinds very promising. Although the Spring seemed some what backward, vegetation is about Texas Pacific road, but there seems | should like to see truth, in its beauty | as forward now as usual. We rejoice in the awakening of have been aroused by articles in two the missionary spirit among our recent numbers of the RECORDER people, and are glad to note the inby Brethren O. U. Whitford and M. terest manifested by the young peo-B. Wardner. Bro. Wardner on the ple of this society in mission work, relation Seventh day Baptists sus- which has resulted in the organizalain to First day Baptists, and Bro. tion of a "Young People's Mission-Whitford on denominational litera- ary Society;" and also in the Sab-

ture. The former, it appears to me bath school we notice an increased especially, calls forth the energy interest in this glorious work. and interest of our denomination Just now this Church is rejoicing everywhere. The statistical state in the return of Eld. H. B. Lewis to ments of Bro. Wardner of the Baptists | the pastorate. Although during his of Kentucky I think are nearly cor- absence we have been striving to rect; and now only think what might | " hold fast the words of sound docbe accomplished if every minister trine," yet we feel that we have not in this State alone was brought face | fulfilled Paul's exhortation to the to face with the live issues of the Colossians: "As ye have therefore Ne-May, a sister, and Ab-Nah, an Sabbath question, always accompa- received Christ Jesus the Lord, so nied by the plain fact that we are | walk ye in him, rooted and built up as purely baptistic as they. What in him, and stablished in the faith the result might be is only known as ye have been taught, abounding therein with thanksgiving," (Col. 2: 6, 7,) yet we hope that we shall I know there are many consciprofit by the very earnest discourse

entious, good men in our State who. if they were thoroughly acquainted he delivered from the above text with all the facts, would at least act last Sabbath, and that we may fully a little differently from what they appreciate the advantages of having now do. My limited experience one of God's faithful ministers to go teaches me this. Many do not know in and out before us. Pray for us. that there is such a thing in existence as a Seventh-day Baptist Church, much less a respectable church, made up of as large per ual full complement of stories, by cent. of strong, respectable, and Miss Sarah O. Jewett, Sydney Hall. highly educated men as they have, and others. Lord Beaconsfield's re-

and in full sympathy with them in cent defeat at the polls lends special all respects of any note except the interest to Mr. Geo. M. Towle's graphic sketch of his career, which Now, dear brethren, if these and gives much readable information kindred truths were brought directabout the late premier. "Science ly before the people through the in High Latitudes" has also a par mails. I feel sure the result would ticular timeliness in connection with be almost magical. Please listen to a the Howgate Arctic expedition. "Country Schools and State Needs," by W. M. Bicknell, urges the want of an enlivening and energizing inbit of my experience. When I first came here from Illinois, one of the leading ministers of this section. fluence from a central state board in coming from an adjoining county to country schools. President Bascom preach on a special occasion, was of Madison (Wis.) University, talks told I was there, and that he ought about names; Octave Thanet has "The Canada Thistle;" and there is to invite me to the stand (we used a sketch entitled "A French Home." to be very intimate). He answered In the Editor's Table there is an as "I'll never go in the pulpit with any sault on that growing public nuiman that won't keep the Lord's sance, the system of feeing servants, a graft from foreign toadyism not day." I treated him kindly despite wanted in this country. his coolness, and after a while he became friendly, and I ventured to send him, by mail, Eld. Wardner's four sermons and

WIDE AWARE for June is full of choice articles in prose and verse, well calculated to maintain its alsome numbers of the RECORDER. ready enviable reputation as a periwhich I think did much in odical for the young. Its table of bringing him to understand who contents is too extended for even a and what Seventh-day Baptists are, mention, but we notice as among and what are their peculiar charac the most attractive, " Choosing Abeut we believe he will find as those lished equal, to the account of the teristics. The result is, to the aston Captain," an incident in the early

GOOD COMPANY, No. 9, has its us

Missionary Department Conducted by the Corresponding Sec

ment should be addressed.

retary, Rev. A. E. Main, Ashaway, R. I., twhom all communications for this depar

indorse, and think if it could only

South and West as well as the North

and East? I am happy to think one

has been organized in Kentucky, and

tion could be carried out, it would

not be long before there would be

others; and as I have stated in former

letters, once thoroughly organized

in this State, no more hopeful field

could be found. I would gladly

furnish any one with name and ad-

dress of as many as I could in any

part of which I have any knowl-

edge, either ministers, deacons, or

prominent men of the church. Ac

cording to the statement of Bro

Wardner, the cost, when contrasted

with the good done, would be small

I only wish I was able to take large

stock in this great enterprise. A I say

great, because I think it would be

an available and short method of

getting the matter directly before

the people. I am happy to learn

through the RECORDER that Eld. N

Wardner is going to visit the

Church in Kentucky again, and only

wish I could be with him, but lack

of means to bear the expenses of the

trip, and the bad health of my wife

Addison, Webster Co., W. Va.

ZEBULON BEE.

MAY 27th, 1880.

Welton, Iowa.

Frequent and abundant showers

To the Editor of the Sabbath Recorder:

FOREIGN MISSION SKETCHES.

The Eighth Annual Session of the Missionary Society was held at Alfred, N. Y., September 1850. Among other business, resolutions were adopted recommending a day of fasting, humiliation, and prayer, in behalf of the missionary cause, and the public reading of the Annual Report in the different churches. From the Report of the Executive Board we make the following extracts and notes: "It is the fervent to do our work thoroughly, with prayer of your Board, that the number of missionaries may be greatly increased, and that the denomination we represent may be permitted | we would so plant and so water the to participate largely with others in seeds of truth that the Lord of the the work of evangelizing the world." Mention is again made of the idea of establishing a mission in Havti. where two missionaries. Wm. M. have an intelligent conception of the Jones and J. W. Morton had recently embraced the Sabbath doctrine;

but no definite plan was proposed.

forbids, as it is over 200 miles from their supervision, is one which is likely to prove an important auxil-C. W. THRELKELD. iary to missionary effort; and they indulge the hope that the necessary facilities will be afforded by the de- who sit in darkness, as lofty in its MAY 20th, 1880. nomination." Bro. Wardner wrote ideal, as beautiful in its promise, as We arrived at our home on the that the American Episcopalians had it is in situation. From this van. bank of the Gauley on the 27th of received sixteen converts into church | tage ground let us, in imagination, April. The country has thus far fellowship, most of whom were more than met my expectations. members of their school, and an ac There is the finest opportunity for count of Mrs. Wardner's labors as from the cradle to the grave. No making a Sabbath keeping settle- teacher, had been published in the welcome awaits her entrance into ment in a good country that has RECORDER of Dec. 13th, 1849. With life; she is her father's shame, her been opened to Sabbath keepers in the feeling of the Board that there weeps forty days when a girl is West Virginia for years. Since we should be a judicious expenditure of born," says an old Oriental prov have been circulating Sabbath truth | money for the support of schools, | erb. By violent hands, often, the here, the question of when the day that they should be thoroughly re- frail life is quenched—the disgrace is commences has been a subject of de- ligious, and that the preaching of buried out of sight. bate, and has set persons to reading the gospel should be considered the of infanticide still prevails; although mon, and was ordained January to know when the day and the Sab nissionary's great object, we heart contact with Western civilization, bath commence. We propose to lily agree; but what an honorable and the strenuous efforts of Christhe one granting lands in severalty His labors have been blessed to try to enlighten them on this sub position is that which is even seed tian governments, have made it less our good in uniting the Church ject. We greatly need a Sabbath ondary to preaching Christ! The frequently, or, at least, less openly, more closely in the bonds of Lecturer. The people are very ig-Christian fellowship and love, with norant with respect to the Sabbath Sixth day evening before the first countries thousands of female in The charges and counter charges, a renewed zeal to work in the Mas- question, as well as the true princi- Sabbath of 1849, and the audience fants perish yearly. It is the boast ter's vineyard. All hearts are sad, ples of religion. Pray for us, that nearly filled the room. A letter of Islam that it has eradicated this some are discouraged, but the Lord | we may have grace, wisdom, and the | written in March stated that the av | terrible crime; yet the Lora, speakas to cause all the friends of parties is our Shepherd, we shall not want. power of the Holy Spirit to main- erage attendance had been about the people because of the ill tidings to hope that the quarrel will be set. We have reason to feel a just pride tain the cause of truth, and may the fifty in evening service, and twenty of the birth of a daughter, asks, tled outside of the courts. There in him who has resigned, and also in friends of truth rally to the stand- five in the morning; but sometimes "Shall he keep it with disgrace, or seem to be no grounds for divorce, others of Alfred's students that we ard, and send forth laborers to circu- one hundred were present, and once shall he bury it in the dust?" ployed during their early ministry. bath generally in the world. Cor- The theme of the preachers was the shed a tear, was when his little People generally seem well satis. Through that means we have come respondents will please address Prof. law of God, as the standard of right daughter, whom he was burying and Jesus Christ the friend of sin-

> Tracts, copies of the Bible, and ple, which makes the marriage exother books, were greatly needed by penses of daughters an intolerable the missionaries, and they had un burden, but a burden that must be dertaken the preparation of some tracts at their own expense, before to feel, with the old Arab proverb, learning of a small appropriation that "The grave is the best son in made by the Board (\$100), which they themselves felt ought to have been much larger. In the work of cause. Rather than brook the fan cied disgrace of uniting with inferior translating and circulating the tribes or celebrating a marriage with Scriptures among the Chinese, the other than princely profusion, they missionaries of different denomina. | prefer to consign them to regions of gether in regard to means and measares, and our brethren found it im- incentive to this orime. They bepossible to protect the interests of lieve that each child born is the reof the true Sabbath, the translations appearance of a soul originally at being made on the basis of a Sun-

> The Report contains an account of the baptism of Bro. Carpenter's cook. addition of a new female soul is Too Quay; a letter from Bro. Ward. | averted. Thus, poverty, pride and ner's teacher, Cong Chung Leang; superstition lay their iron hands up on the holiest bonds of natural affection, and crush them without Carpenter, of labors in the family of mercy. Bro. Carpenter's deceased teacher. aged grandmother, had avowed their father's house? Avoided or sullenly faith in Christ, to the great joy of

the missionaries. extensively! A reinforcement of laborers is greatly needed, and it is a band before she shall reach the prehave yet been found possessing the tries the one absorbing question of necessary qualifications. In view of a girl's life is her marriage. The this destitution, we can not refrain able at the age of seven, but, should

like a benediction on these words.

### NOTES AND NEWS.

Bro. Theo. L. Gardiner returns this week from Sheppardsville, Ky., to the South-Eastern Association and we hope soon to give our read ers a report of his visit to Kentucky.

pects to attend the sessions of at py homes. But the boy least the Eastern, Central, and a new household drudge. Amid all Western Associations, and will be her ignorance the Eastern woman glad to receive any information or learns one thing, and that is obedisuggestions regarding work in the ence. The Chinese classic says: home or foreign fields, which the "A woman has three obeyings: the friends of the cause man have to daughter obeys her father, the wife friends of the cause may have to her husband, the widow her oldest

and seventy five or two hundred

Things I was in

We hope no woman will fail to read the article on "Our Work." which we take from Life and Light for Woman, a missionary magazine. published monthly by the Woman's Board of Missions, co-operating

with the A. B. C. F. M. OUR WORK. The Need-The Call-The Method BY MRS. S. H. HAYES. [Read at the Annual Meeting of the Woman's Board, in Springfield.]

[ABRIDGED.] We meet here, to day, a company of Christian women pledged to special work—the elevation vomen in heathen lands. We desire wise economy, intelligently; we would not squander time, strength, money, nor even our sympathies; but with clear minds and tender heatle. harvest will give the increase. In order that we may labor with restful faith, three things, it seems

to me, are necessary; we ought to condition of women in these lands we would be assured that they need our help; we must feel that we have been called to the work, that we The China mission was an object have not caught it up from vague of deep interest with the Board; and unrest or caprice; and we must do it, not in our own way, but with the Report says, "the plan of gathering heathen children together for the Spirit saith—must seek to do his teachable minds we must hear what instruction, either in the families of work in his way. The subject thus our missionaries, or in schools under | presents itself in its threefold aspect -the need, the call, the method. THE NEED.

Our Constantinopal home stands. upon its beautiful height, a beacon light to the thousands of women overlook the whole heathen and Mohammedan world, and strive to catch a glimpse of woman's life, mother's grief. "The threshold

time Othman was ever known to

The causes of this crime are various. One is the poverty of the peoforgetfulness. In certain other Indian tribes their peculiar religious or philosophical notions furnish the tached to the tribe; but should an infant be destroyed before its seventh day, it does not reenter the circle of tribal spirits, and so the

But if the infant is spared, what is the brief life of the maiden in her endured by him to whom she is a he missionaries.

Penses, foolishly indulged or caWould to God that we had the priciously punished by a fond and neans of occupying the field more ignorant mother, taught nothing to make her useful or happy, only to subject of much anxiety, that none scribed age. In all Oriental coun-

her husband, but his mother, his

family scape-goat as well. The meek

and gentle ones patiently endure toil,

she is the mother of a son, when her

life becomes more bearable. But

often long before this, proud and

from urging our churches to most circumstances prevent, she may wait fervent supplication. 'Pray ye the till she is ten. In Syria, where Lord of the harvest, that he will | Christian education and influence send forth laborers into his har- are not felt, marriages take place from a letter in an Arabic newspa May all that is sacred in the mem per of Beirut, in 1872, the account ory of the then Corresponding Sec- of a young woman who was married retary, Rev. Thos. B. Brown, rest | when she was nine and a half years old, and a grandmother at twenty; and adds that such instances are not

These poor children leave their fathers' houses and enter their husbands' without education, without ful or honorable tives, and with lit tle hope of happy ones, yet with

gentle, loving hearts, and large capacities for making and enjoying hap-

Should our historical sketches of older brothers and sisters. She is the foreign work awaken fresh rec. | not only the family drudge, but the ollections in the minds of the returned missionaries, we should be abuse, pain and weariness until a glad indeed to have them send to younger brother of her husband these columns reminiscences of for brings home a younger wife, or until mer labors and experiences.

loaded with reprosche death, what wonder th sometimes have chose themselves in the fun their hasbands rather der such conditions. these phases of life, the even darker. Thousan women are living in de gradation and shame dare not even look to parents, in the nam young girls are dedicat vice of some foul god pantheon, and set apar ple to lives of unutteral But there is no need and theme. What wo should cry out in des did God make me a wo not to be supposed that all heathen women are this. No doubt there h pecially in the higher are fondly loved, are co their lot, and are as hap souls can be when dep cultivation of the inte moral faculties. Under ligious and social conditi life as has been describ bility to every woman, a most. As infant, maide

widow. heathenism lay

sex an awful burden

If these nations are to

THE CALL

and degradation.

sympathy and respect

erated, help must com women, for "it is heat who keep the idols on tals;" and it must come en, simply because nobe have access to them. calling on every Christin do what she can to li lowly ones. Our respon commensurate with our ties. This is the "law "To whom much is giv will much be require power and privilege wit are endowed, is a divine for those less highly fa have the priceless gift God says, "Remember are in bonds." We h knowledge, education carry light to those who ing in darkness. The li elation shines upon our and faith in God bri pathway thither; let ne who have no hope, of H go with them into the God is speaking to ev us to-day through som gift of his bestowing. you are mothers, and by love that thrilled your he

> is calling you to help the of your sisters whose emply, because a little life was cruelly extinguish the mother love was born souls. You who are hap the centers of Christian be ored as much as loved; and obeyed by your chil source of all the sweet this protection and love an God calls you to reach out hand to your sisters who to men who hold all women irresponsible beings, whose beloved daughters in your houses, the light of thos who call out all that is mo most tender in your father your mothers' trusted con your brothers' equals-yo are fed on noble thoughearts are molded to tende freely about, protected on a Christian civilization: b blessings and all these God calls you to work

your arms opened to recei

tle life committed to your

It may be that some ar day whom God has greaved, whom he has calle the last of life's journey will always wear the wid have friends bestowed u afforded you—the hope o and eternal reunion, th support and comfort of has promised to be "the the fatherless and the jud widow." By all these co he is calling you to tell po ed women, bereaved like that "a bruised reed he break." Let us all hear call, obey the divine voice the beginning of this nev secrate ourselves anew to

Let us now inquire by

od the work is to be effect

intentions are not suffici

poor, ignorant, wayward

sure success. We live it feverish, self-directed sch form big with promise, achieving little. Sin and awful verities in human confront as with the fire intelligence; they touch hither and thither seeking the old Roman in the li their time, their wealth, into the yawning chash and misery, but the bl never filled. Yet we kno God's purpose to recove to himself. All along th with infinite patience, he to win back an apostate this end prophet and se illumined. have brough from heaven to earth, Son of God laid his glo bore the sins of the w this, the Holy Ghost, the is now among men. God has this purpose, he by which it is to be effe is only as Christians put into barmony with God that they can hope to his bringing in his kingdo method be revealed wh the church her great "Go ve into all the presch the gospel." ... It

in the meal. There is but one tra as they always have falle for secular education whether supported by or private philanthroph en. They have made

leansing of the inside

and the platter, the les

A company has been incorporated

in New York city, with a capital of

the cases are on the increase.

Twenty seven hundred miners

suspicion. General Pope will send

The Delaware & Hudson Canal

Company's circular for June fixes

the price of stove coal at \$4 25 per

By a cyclone at Mitchell, Dak.

May 24th, two men were killed and

four injured, and much damage was

The receipts of grain in Chicago

during last week reached 5,685,000

bushels, including over four million

nominate a President and Vice Pres-

The first new wheat of the season

HON. SCHUTLER COLFAX will delive

" SUBSTANTIAL HEALTH."

Dr. M. M. FENNER, Fredonia, N. Y.:

a sample bottle at 10 cents.

bottle at 10 cents

For sale by dealers.

Dr. Fenner's Golden Relief cures an

pain, as Tooth-ache, Neuralgia, Colic, or

Headache, in five to thirty minutes, and

Complaint, Diarrhosa, etc. Try a sample

Dr. Fenner's Vegetable Blood and Liver

Pills. The best family physic known

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

NOT SO BAD.

The agony of Neuralgia, Toothache Headache, or any pain whateoever can b

"BUSINESS PHINCIPLES,"

When you want something to atter

I CAN NOT MAKE HIM SMILE .- Well

we know what ails him. In his condition he couldn't smile if his grandmother die

Centre, and Wm. R. Burdick, Alfred, N. Y

done to buildings.

bushels of corn.

We hope no woman will fail to read the article on "Our Work." which we take from Life and Light

published monthly by the Woman's Board of Missions, co-operating with the A. B. C. F. M. OUR WORK.

The Need-The Calk-The Method BY MRS. S. H. HAYES. [Read at the Annual Meeting of the Wom-an's Board, in Springfield.]

. [ABRIDGED.] We meet here, to day, a company of Christian women pledged to special work—the elevation of women in heathen lands. We desire to do our work thoroughly, with wise economy, intelligently; we would not squander time, strength. money, nor even our sympathies; but with clear minds and tender hearts. we would so plant and so water the seeds of truth that the Lord of the harvest will give the increase. In order that we may labor with

restful faith, three things, it seems to me, are necessary; we ought to have an intelligent conception of the condition of women in these lands: we would be assured that they need our help; we must feel that we have been called to the work, that we have not caught it up from vague unrest or caprice; and we must do it, not in our own way, but with teachable minds we must hear what the Spirit saith—must seek to do his work in his way. The subject thus presents itself in its threefold aspect -the need, the call, the method. THE NEED.

Our Constantinopal home stands upon its beautiful height, a beacon light to the thousands of women who sit in darkness, as lofty in its ideal, as beautiful in its promise, as it is in situation. From this vantage ground let us, in imagination. overlook the whole heathen and Mohammedan world, and strive to catch a glimpse of woman's life. from the cradle to the grave. No welcome awaits her entrance into life; she is her father's shame, her mother's grief. "The threshold weeps forty days when a girl is born," says an old Oriental prov-By violent hands, often, the frail life is quenched—the disgrace is buried out of sight. In China and in India the crime

of infanticide still prevails; although contact with Western civilization. and the strenuous efforts of Christian governments, have made it less frequently, or, at least, less openly, practiced than formerly. Yet recent statistics show that in both these countries thousands of female infants perish yearly. It is the boast of Islam that it has eradicated this errible crime; yet the Koran, speak. ing of a man who hid himself from the people because of the ill tidings of the birth of a daughter, asks, 'Shall he keep it with disgrace, or shall he bury it in the dust?" It has been said, also, that "the only time Othman was ever known to shed a tear, was when his little right daughter, whom he was burying alive, wiped the grave-earth from his\_beard."

The causes of this crime are various. One is the poverty of the peoand ple, which makes the marriage exed by penses of daughters an intolerable ourden, but a burden that must be borne, on pain of social ostracism; so the poor burdened fathers come to feel, with the old Arab proverb, that "The grave is the best son in law." With certain Indian races family pride is the procuring cause. Rather than brook the fancied disgrace of uniting with inferior tribes or celebrating a marriage with other than princely profusion, they prefer to consign them to regions of orgetfulness. In certain other Indian tribes their peculiar religious or philosophical notions furnish the ncentive to this crime. They besis of lieve that each child born is the reappearance of a soul originally attached to the tribe; but should an infant be destroyed before its seventh day, it does not re enter the

circle of tribal spirits, and so the addition of a new female soul is averted. Thus, poverty, pride and superstition lay their iron hands upon the holiest bonds of natural affection, and crush them without mercy. But if the infant is spared, what is the brief life of the maiden in her father's house? Avoided or sullenly endured by him to whom she is a

perpetual reminder of marriage expenses, foolishly indulged or ca-priciously punished by a fond and ignorant mother, taught nothing to make her useful or happy, only to pray to the gods to send her a husband before she shall reach the preone scribed age. In all Oriental counthe tries the one absorbing question of a girl's life is her marriage. The Hindu shasters say she is marriageable at the age of seven, but, should circumstances prevent, she may wait till she is ten. In Syria, where will Christian education and influence are not felt, marriages take place quite as early. Dr. Jessup quotes from a letter in an Arabic newspaper of Beirut, in 1872, the account of a young woman who was married when she was nine and a half wears old, and a grandmother at twenty; and adds that such instances are not ancommon in Damascus and vicin-

These poor children leave their fathers' houses and enter their husbands' without education, without experience, with no incentive to useful or honorable lives, and with little hope of happy ones, yet with gentle, loving hearts, and large caex- pacities for making and enjoying hapat py homes. But the boy husband has a new slave, the mother in law a new household drudge. Amid all her ignorance the Eastern woman or learns one thing, and that is obedi-the ence. The Chinese classic says: "A woman has three obeyings: the daughter obeys ner ratuer, the her husband, the widow her oldest daughter obeys her father, the wife son." The wife must obey not only her husband, but his mother, his older brothers and sisters. She is not only the family drudge, but the abuse, pain, and weariness until a

family scape-goat as well. The meek and gentle ones patiently endure toil, younger brother of her husband brings home a younger wife, or until she is the mother of a son, when her life becomes more bearable. But often long before this, proud and passionate souls beat out their lives sgainst the bar of their terrible this awful servitude by suicide or murder.

Hard as the lot of a wife appears, in India, at least, a widow's is still harder. Deprived from all

loaded with reproaches and execra of any kind, a dangerous element tions, as the cause of their husbands' in heathen society. Education they death, what wonder that they should sorely need, and must have, but sometimes have chosen to immolate must be founded upon the Bible. themselves in the funeral pyres of The Savior first broke the chain their husbands rather than live un with which woman had been bound: dar such conditions. Dark as are to be free in Christ Jesus, is her true

women are living in depths of de

to parents, in the name of religion,

young girls are dedicated to the ser-

pantheon, and set apart in the tem

le to lives of unutterable infamv.

should cry out in despair, "Why

did God make me a woman?" It is

not to be supposed that the lives of

and degradation.

THE CALL.

If these nations are to be regen-

erated, help must come to these

women, for "it is heathen wome

who keep the idols on their pedes

en, simply because nobody else can

have access to them. Thus, God is

do what she can to lift up these

lowly ones. Our responsibilities are

commensurate with our opportuni

ties. This is the "law of Christ:'

are endowed, is a divine call to labor

for those less highly favored. We

have the priceless gift of liberty.

God says, "Remember them that are in bonds." We have wealth,

knowledge, education-we are to

carry light to those who are grop

ing in darkness. The light of Rev-

elation shines upon our future life, and faith in God brighters our

pathway thither; let us tell those

who have no hope, of Him who will

God is speaking to every one of

your arms opened to receive the lit

tle life committed to your care, God

is calling you to help the thousands

empty, because a little defenseless

life was cruelly extinguished before

the mother love was born in their

souls. You who are happy wives,

the centers of Christian homes, hon-

ored as much as loved, respected

and obeyed by your children, the

source of all the sweet amenities

and charities of social life-by all

this protection and love and honor,

hand to your sisters who are wives

to men who hold all women soulless,

irresponsible beings, whose faces are

never to be seen, whose names are

never to be mentioned but with con

tempt and ridicule. You who are

beloved daughters in your fathers'

houses, the light of those homes,

who call out all that is most manly,

most tender in your fathers' hearts.

your mothers' trusted companions,

your brothers' equals—your minds

are fed on noble thoughts, your

hearts are molded to tenderness and

pity, your consciences educated to

now right from wrong; you walk

freely about, protected only by your

own innocence and the restraints of

a Christian civilization: by all these

blessings and all these privileges,

God calls you to work for these

poor, ignorant, wayward girls, shut

up for a few years in an unloving

It may be that some are here to

day whom God has greatly be-reayed, whom he has called to walk

What divine consolations have been

afforded you-the hope of a blessed

and eternal reunion, the present

has promised to be "the father of

widow." By all these consolations

he is calling you to tell poor, wretch-

ed women, bereaved like you, that

"God loveth whom he chasteneth."

that "a bruised reed he will not

break." Let us all hear the divine

the beginning of this new year con-

secrate ourselves anew to him and to

THE METHOD.

Let us now inquire by what meth-

od the work is to be effected. Good

intentions are not sufficient to in-

and misery, but the black gulf is

illumined, have brought messages

from heaven to earth, For this, the

Son of God laid his glory by and

bore the sins of the world. For

this, the Holy Ghost, the Comforter,

is now among men. As surely as

God has this purpose, he has a plan

by which it is to be effected; and it

s only as Christians put themselves

that they can hope to have a part in

method he revealed when he gave

the church her great commission,

ather's house.

nis work.

hadow of death.

tals;" and it must come from wom

these phases of life, there are some freedom. even darker. Thousands of heathen There has been a theory that if people's own religion could be puri-fied, and made true to its ideal, it gradation and shame into which we would provide a sufficient force to dare not even look. In obedience elevate and reform without Chris tianity. This claim has been made specially for Buddhism. This is one of the most venerable of all religice of some foul god of the Hindu ions, whose votaries number a third of the human race, with But there is no need to pursue the and theme. What wonder that they au extensive literature, a lofty philosophy, a code of morals higher, perhaps, than any other heathen re "It has won admirers," all heathen women are always like Prof. Griffis says, "if not professors. this. No doubt there are many, es in London, Boston and Berlin." Its

pecially in the higher classes, who admirers have doubtless been in are fondly loved, are contented with creased by the recent publication of Mr. Arnold's "Light of Asia," their lot, and are as happy as human a poetic exposition of the spotless souls can be when deprived of all cultivation of the intellectual and life of its great founder. This is moral faculties. Under existing re not the place to speak of the darker livious and social conditions, such a side of this religion, its atheism, its life as has been described is a possi dreary transmigrations, of the blank bility to every woman, and a fact to annihilation which is its highest conmost. As infant, maiden, wife, and ception of final blessedness. Mr. widow, heathenism lays upon our Arnold, in his preface, says "that sex an awful burden of suffering the doctrines of Buddha should be estimated by their influence, not by their interpreters." So, applying this test, when a Boston lady—all whose intellectual and asthetic sur roundings are furnished by a Chris tian civilization-fresh from the "Light of Asia," says, "If true to its ideal, I would as soon be a Bud dhist as a Christian," I remember those poor old Chinese women, sevcalling on every Christian woman to enty or eighty years of age, seen by a lady missionary three hundred miles from home, worshiping at a Buddhist temple, with tears reminding their gods of their long and

"To whom much is given, of him faithful abstinence, and imploring will much be required." Every that in the next state of existence power and privilege with which we they may be born men! I doubt not it is easier to be a Buddhist woman in Boston, than in China. It has been suggested that commerce, by promoting frequent and familiar intercourse with more enlightened lands, would elevate and refine; but what Christian nation is ready to accept its purely commer cial and trading spirit as its highest standard of moral excellence? Has it been the testimony of our missionaries that they have regarded go with them into the valley and the presence of a merchant ship in their port as, in any sense, a civilizing force? Others seem to think gift of his bestowing. Many of that political reforms may be forced us to-day through some grace or you are mothers, and by that holy would do upon Turkey; but all love that thrilled your hearts when Eastern nations are slaves to custom, and are slow to change. The Sun of Righteousness must shine in those hard hearts and melt them, before of your sisters whose arms are they can be molded into the forms of Christian civilization. Even if they could be induced to adopt the forms and customs of Western nations while their hearts are unchanged, nothing could be more dis of the traditional mild, tricky, and astrons for our sex. Better, a thousand times, the veil, the close seclu-

> their present state. But commerce, railways, tele out, unable to cope with a vigorous Christianity. Japan is restless; China sad and dissatisfied. Christians must take large views, and put forth mighty endeavors, if they would keep abreast of God's footsteps. Let them learn a lesson from the past. About the year 60 of our era, it is said, while St. Paul was telling the Gentile world of their Savior, a Chinese emperor, having heard that "there were sages in the West," sent an embassy to inquire for a holy one who could give them salvation from sin. In India they met the priests of Buddhs, returned to China, and for eighteen centuries Buddhism has been the religion of that country, and, for a great part

of the time, of Japan. And now another great wave of unrest and dissatisfaction is sweep the last of life's journey alone, who ing over these lands. Scientific men will always wear the widow's robe. are there, unbelievers are there, Yet what tenderness and sympathy mercenary traders are there, and have friends bestowed upon you! Christian men must be there, strong and able, and Christian women, too, or another civilization will spring up based upon this so called science support and comfort of him who and an atheistic humanitarianism. the fatherless and the judge of the

THE GREAT FIELD. From the report of a meeting of the Examiner and Chronicle, we take the following interesting paracall, obey the divine voice, and at graphs:

Rev. Dr. Tichenor, of Alabama, anon the Convention that more men! and more money be used in our work

sure success. We live in an age of feverish, self-directed schemes of reform, big with promise, often, but power. He took the ground that achieving little. Sin and sorrow are in selecting a field for mission oper awful verities in human life; they ations preference should be given to confront as with the first dawn of intelligence: they touch our sympaworking force and power of the partment. thies, move our pity, and we run hosts of Israel-those who will hither and thither seeking to reform prove faithful and able allies to the and soothe. Generous souls, like armies of the Captain of salvation. the old Roman in the legend, cast He would rather spend time and their time, their wealth, themselves, strength in working in countries into the yawning chasm of crime which are alive and progressing (such as France and Germany), than never filled. Yet we know that it is in dying nationalities (such as Spain God's purpose to recover the world to himself. All along the centuries, and Turkey), and on this principle with infinite patience, he has sought he would hold up China as a field of with infinite patience, he has sought wonderful possibilities and grand to win back an apostate race. To this end prophet and seer, divinely

field for modern missions, and China as the great field of Asia. He gave an eloquent sketch of the past hislish manufactures, and other industries-employing only Christian men and women who shall write "holi bringing in his kingdom; and this ness unto the Lord" not only on "the bells of the horses," but on the steam engine, the spindle, and the ment prevails." wheels of commerce as well. He

armpathy and respect, despised, and left them, without moral safe guards WAR RETWEEN RUSSIA AND OHIMA. The condensed statement of the New York Tribune concerning the Yar between Russia and China gives very clear account of the affair: o War between Russia and China

has begun since April to put on an air of reshity. It was at first predicted in England and Germany that Russia would act on the defen sive, and contest herself with simply maintaining armed possession of Kuldja, repelling any attempt by the Chinese to retake it. General Skobeleff, whom Wednesday's dis patches name as the probable com mander-in-chief on the frontier, is not likely to be selected to carry out the Chinese shores. The Russian and inefficiency of the force they had ful. to meet. The Chinese ships were stated to be badly constructed and ignorant and inefficient. Even this account, however, credits the Chinece navy with seventeen gunboats, built or bought in England, besides

junk and transport ships, commanded and manned by natives. The Chinese army available service is stated to consist of the hafirst army corps, 128,000 men; the Emperor's corps, 36,500 about 658,000. About 60,000 of these are reported to be thor osses. oughly armed, drilled, and trained in European tactics; the rest, the Russians console themselves by stat. ing) are a disorganized mob, obliged

hich she was robbed by Taranchis, Tungans, or Russians, excepting won them back, too, by a patient endurance of hardships, a skill too, has shown herself not only willhave been carefully preparing for the struggle for years. Chinese offithe view of carrying back home all foreign improvements in the art of war. Russia will probably find be

sion, perhaps even the early mar riage, than the freedom of Western Whittaker Court of Inquiry comgraphs and steamships are bringing The reportdetails the particulars of which the Leaves were to be sent, these nations near our doors. The Crescent is surely waning, and all the finding of Whittaker, April 6th, the order has not been filled, and we tunity. pagan religions are slowly fading and after reviewing the evidence at have only this method of obtaining length, gives the following conclu- the desired information.

cowardly Chinaman.

1st. The Court is unable to believe that such slight wounds as Whittaker received could have been inflicted by other persons in the manner described by him. 2d. It does not see why a man with his surrounding, and in his conlition should have submitted to the assault, as alleged, without summoning assistance during the assault or immediately thereafter.

3d. It believes that a person tied as he claims to have been, could readily have released himself had he exerted himself 4th. The court believes that Whitaker was neither asleep nor insensible when examined on the morning of April 6th, but was feigning. 5th. The court is not able to dis-

6th. It believes that the hair-clip Whittaker himself.

7th. The theory that the note the Southern Baptist Convention, in warning is in imitation of Cadet Whittaker's writing, is, in the opin-The court is of the opinion that

made the report of the committee, the imputation upon the character which held up China as the grand of Whittaker, referred to in the ormission field of the world, and urged der convening the court, is fully sustained. On reading the report, Gen. Schofield ordered Whittaker's arrest.

in a speech of rare eloquence and Whittaker will remain under arrest habeas corpus, and was the recipient those peoples who will add to the will be forwarded to the War De where he addressed a large crowd dispatch of May 28th reports the bitter than ever.

heaviest and most disastrous rain be would hold up China as a field of wonderful possibilities and grand in the street in an almost in the regarded Asia as the grand credible rapidity. The floor of alield for modern missions, and China most every business house is under the matery dwell ings were destroyed. Only five houses in the place were not damaged.

The new Sunday lights as the grand credible rapidity. The floor of alield for modern missions, and China water. There is great anxiety for the afety of the families along Los Massachusetts requires that all Minoras creek. More than twenty salouns shall be fully exposed to the an eloquent sketten or the pass inc.

Minoras creek. More than twenty eyes of outsiders. There must be a pects of China. He spoke of the houses have been washed away. It importance of inducing Christian is thought that some of them bore removed. There must be no possi

lished by L. K. Funk & Co., 10 and two cars jumped the track, causing 12 Dey St., New York. DECORATION DAY AT ALFRED.

The citizens of Alfred and Alfred Centre united in the observance of Decoration Day. The attendance was large, and the exercises very satisfactory. Rey, Ira Lee Cottrell acted as chaplain, and Rev. D. E reports the Parliamentary debates Maxson, D. D., as orator of the day. H. W. Green presented an approa defensive policy. The ships of priate and very interesting essay, A dispatch from Pittsburgh states and J. M. Mosher read the "Roll of that the receivers of the Reading year in Philadelphia are ordered to Honor." First-class music was fur Railroad have been authorized to priate and very interesting essay, nished by the "Alfred Centre Cornewspapers there recently given an net Band" and the "Alleghanian account of the army and navy of China intended to inspirit their own Quartet." of Alfred University. The people with an idea of the weakness flowers were abundant and beauti-

REGULATORS, SURRENDER.—There poorly manned; the Chinese officers have been fears of a collision in Carter county, Ky., between the militia one million dollars, for the construcand Regulators, and the Governor tion of an underground railroad ordered some troops there to assist along the line of Broadway. corvettes and nine steamers, all offi- the officers of the county in enforccered by foreigners. In addition to ing the laws. Two hundred Reguthese are the old-fashioned sorew lators surrendered May 28th, and gave the names of eight hundred of ly one death has been reported, but their number to be presented to the grand jury for indictment. The troops will not be needed. The curred at Wetteren, west Ghent. Bel-Regulators had an organization ostensibly for driving dangerous and were killed or injured. Ten bodies men; and the Green Banner army, worthless persons out of the county, thus far have been found. and used a summary process in many

ONE MONTH FREE New sub All the mines are guarded. The exscribers sending one dollar will re- citement is feverish. support themselves outside ceive the RECORDER from the time of military duty by working at of receiving the order to the close of in North Park are regarded with trades. It is very difficult to get at 1880. Will not our people make troops to protect the people. any accurate idea of the real force some effort to increase the usefulness or training of this army, but it is certain that the disorganized of the denominational paper by ex hordes," which Ohina poured into tending its circulation and influence. Kashgar and Chinese Turkestan You need not fear that it is not a ton, and all others at \$4. have managed to win back in twen- first class paper (as one of our most ty years every foot of territory of efficient friends facetiously intimates), because it is entered as secthis district of Kuldia; and have ond class matter at the post-office.

and dogged courage which have few Pittsburg dispatch of May 28th parallels in military history, China, says: "The Amalgamated Associaing but eager for this war with her tion of Iron and Steel Workers this great Castern rival, to gain the last morning resolved to demand \$5 50 of her lost territory without paying per ton for puddling on the \$2 50 for alt; and both army and navy card. The demand is made as the minimum rate. The manufacturers | Worth, Texas, May 29th. refused to accede, and every mill in cers have for a long time been at this district will close June 1st. tached to Prussian regiments, with This strike of fifteen hundred puddlers throws out of work fifty thousand men in this district alone."

fore the Autumn that she has liter-WHY NOT SENT.-Some person ally "waked up a Tartar," instead has ordered twenty Lesson Leaves per month for six months, and sent postage stamps for pay, which was any other ever delivered before an Ameri pleted its final report on the 29th of but as the writer neither signed the who has not heard this lecture by his ir May, all the members concurring. letter nor gave name or address to timate friend and co-worker for national

> MRS. SUSAN M. LANGWORTHY, widow of the late Dea. Charles D. Langworthy of Alfred, died at that place May 30th. An appropriate have used your Blood and Liver Remedy and Nerve Tonic with the effect of re obituary will appear hereafter.

SUMMARY OF NEWS.

Reports from Santa Fe state that on May 24th a sharp battle occurred between Victoria's Indians and a portion of General Hatch's com mand on the head waters of the Patomos river. From thirty to fifty-five Indians were killed. The battle occurred at daylight. The troops, after marching all night, came upon the Indians encamped The Indians, taken partly by sur other any motive that any person fled in disorder. There is no inforother that Whittaker could have had mation as to loss of troops. Reports n making the assault, and there is from the western and southern lines no evidence whatever to warrant the of New Mexico, concerning Indian belief that any other person did depredations and the murder of herders, continue to arrive. Many small settlements have been abanping, flesh cutting, and binding doned. General Pope has asked to could all have been accomplished by have the Tenth Cavalry sent without delay to New Mexico.

The New York Legislature ad iourned sine die on the 27th of May, ion of the court, untenable, and it after an unusually long session. The is placed beyond doubt that Whitta- anti-discrimination freight bill failed ker himself wrote the note of warn. to pass, as did also the prohibitory liquor law for Steuben and Allegany counties, which was passed in the Assembly through the able efforts of the Members from those counties. whose labors will be recognized in the future by the friends of temperance in their respective districts.

Kearney has been set at liberty The order was promptly carried out. by the Supreme Court on a writ of until the case is disposed of, and a of an ovation from his friends who guard will keep him under surveil headed by a band, escorted him lance. The findings of the court from his house to the Sand Lots, in his usual style, announcing the intention to take up the agitation HEAVY RAIN .- A Brackett (Tex.) | where he left it, and make it more

It is announced in a dispatch from storm set in ever known to the oldest ited Savoy, on the night of May inhabitante. All Brackett, except 28th, by which nine persons were the portions on two hills, is inun killed and sixty others injured, some dated. In the main street the water of them fatally. Nineteen business The new Sunday liquor law

human freight. Many houses are removed. There must be no possi ble subterfuges for concealing any the town are being vacated as fast Gen. Walker, Superintendent of as possible. The greatest excitement prevails.

Gen. Walker, Superintendent of Census, has decided that in filling up the schedules the opinion of the young est child that says Hop Bitters, plainly, in any language, between May 1st, 1880, and July 4th, 1881. This is a liberal and interesting offer, and everyholds are strongly as a superintendent of the young est child that says Hop Bitters, plainly, in any language, between May 1st, 1880, and July 4th, 1881. This is a liberal and interesting offer, and everyholds are strongly as a superintendent of the young est child that says Hop Bitters, plainly, in any language, between May 1st, 1880, and July 4th, 1881. This is a liberal and interesting offer, and everyholds are strongly as a superintendent of the young est child that says Hop Bitters, plainly, in any language, between May 1st, 1880, and July 4th, 1881. This is a liberal and interesting offer, and everyholds are superintendent of the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to the young est child that says Hop Bitters, to offer \$600 in prizes to t must make the entries in standard

have Mr. Hughes' ability in gaining and holding the attention of readers.

A party of pionickers was returning and holding the attention of readers.

Alfred the Great" is well fitted to win over to better books the lovers of mere sensational literature. Pub

A party of pionickers was returning from Big Trees to Santa Cruz, where the sick are striking against metal. Ill medicines and powerful vegetable poissons. Everywhere they are coming to the belief that a constitutional invigoration and when passing through a tunnel, preparation uniting the properties of a sudative and country, beginning at 2 P. M., on tonic a results purgative a sudative and country to the side are striking against metal. Ill medicines and powerful vegetable poissons. Everywhere they are coming to the belief that a constitutional invigorative as adative and country, beginning at 2 P. M., on tonic a result and country beginning at 2 P. M., on tonic a result and country beginning at 2 P. M., on tonic a result and country beginning at 2 P. M., on tonic a result and country beginning at 2 P. M., on tonic a result and country beginning at 2 P. M., on tonic a the death of about fifteen persons. The internal revenue receipts for the first ten months of the current fiscal year, show an increase of \$11. 603,000 over the same period of the previous year. The increase for

April was \$2,860,000. G. W. Crossman, M. D., says: "I regard your Bark and Iron (Nichols & Co.'s) as an admirable preparation when a mild, efficient, and pleasant tonic is required." An important innovation has bee accomplished. The London Times after midnight by telephone from A SURE CURE FOR TOOTHACHE, -Oh. the House of Commons to the com

the suffering caused by toothache! The inclination is to rush to the dentist and have the offending tooth extracted, even at the risk of sadly marring the good looks. Don't do it. Go to the druggist instead, and get Hamilton's Dental Toothachs Drops. They will care in one min borrow a million dollars, for the payment of wages and interest. ute. Price per bottle, 25 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. The bark Monravia sailed from New York on Saturday, for Liberia with seventy-six Arkansas refugees

Never ask a dyspeptic person what he wants to eat, but let him take a few doses of Baxter's Mandrake Bitters, and his Their expenses are paid by the American Colonization Society. HENRY & JOHNSON'S ARNICA AND OIL

LINIMENT is an external remedy for man Malarial fever has made its ap-THROAT AFFECTIONS and bronchial dispearance at Princeton College, and eases are relieved immediately by the use of Downs' ELIXIR. students are leaving for home. On-

PECULIAR PEOPLE-People who will suffer from sour stomach, cramps, colic, or cholera morbus, when Hamilton's Jamaica An explosion in a powder mill oc Ginger Tonic is known to be a reliable and speedy remedy. To the aged it will prove a great comfort, and to the incbriats who wishes to reform, it is invaluable, giving tone to the digestive organs, and strength gium, May 29th. Several persons tone to the digestive organs, and strength to resist temptation. It is a purely vegetable extract. As an appetizer it is greatly superior to wines and liquors Price, sample bottles, 25 cts.; large size, 50 cts. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. Leadville have struck for an advance from three to four dollars per day. The movement of the Ute Indians

SPECIAL NOTICES.

Denominational Directory. GENERAL CONFERENCE. resident-A. E. Main, Ashaway, R. I.

Vice Presidents—Jonathan Allen, J. Bailey, W. B. Gillette, Geo. B. Utter, S. D. Davis, Joshua Clarke, Recording Secretary—L. A. Platts, Westerly, R. I. Corresponding Secretary—J. B. Clarke, West Edmeston, N. Y. Treasurer—Asa C. Burdick, Alfred Cen-

tre, N. Y. Will hold its Sixty-sixth Annual Session with the First Church of Genesee, N. Y., on Fourth-day, Sept. 22d, 1880, at The National Republican Conven-10 o'clock A. M. tion meets at Chicago this week to SABBATH-SCHOOL BOARD.

was received at St. Louis from Fort

the Annual Lecture before the Literary President—C. Potter, Jr., Plainfield, N. J Societies of Alfred University on Tuesday Secretary—L. E. Livermore, New Marevening, June 29th, 1880. Subject, "The Treasurer-E. R. Pope, Plainfield, N. J. Life and Character of Abraham Lincoln." This lecture has probably received more President-George Greenman,

hearty encomiums from the press than Bridge, Ct. Recording Secretary—L. A. Platts, WesCORDER by request:
WHEREAS in the FINDING OF THE COURT.—The all right. The letter was dated at can audience. Tickets 50 cents. No lover Corresponding Secretary—A. E. Main, Ashaway, R. I. recourer-Geo. B. Utter, Westerly, R. I EDUCATION SOCIETY. President-E. P. Larkin, Alfred Centre,

unity, should fail to embrace this oppor-Recording Secretary-Silas C. Burdick, Alfred Centre, N. Y. Converged N. Y. reasurer-Almond E. Crandall, Alfred CHERRY CREEK, N. Y., Oct. 15, 1878. Centre, N. Y.

Dear Sir,-I was a great sufferer from President-J. M. Todd, Brookfield, N. Y. Recording Secretary—Edwin Whitford Leonardsville, N. Y. Corresponding Secretary—J. B. Clarke West Edmeston, N. Y. storing me to robust and substantia health. Very truly, Mrs. DORA WEIDNER. reasurer—Stephen ville, N. Y.

Publishing Establishment and Tract Dr. Fenner's Blood and Liver Remedy Depository in charge of D. R. Stillman. and Nerve Tonic may well be called " the deneral and Publishing Agent, Alfred conquering hero" of the times. Whoever has "the blues" should take it, for it reg-Centre, N. Y. ulates and restores the disordered system CENTRAL ASSOCIATION. Moderator-Uri M. Babcock, Higginsthat gives rise to them. It always cures Biliousness and Liver Complaint, Jaunville, N. Y. Recording Secretary—C. J. York, DeRuy-ter, N. Y. Assistant Recording Secretary—S. W. dice, Dyspepsia, Constipation, Headaches Fever and Ague, Spleen Enlargements Maxson, Adams Centray — S. W.

Corresponding Scoretary—Stephen Burdick, Leonardsville, N. Y.

Treasurer—C. V. Hibbard, Brookfield, N. Scrofula, Erysipelas, Pimples, Blotches and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility : restores flesh and strength when

Will hold its Forty-fifth Annual Se the system is running down or going into sion with the Church at DeRuyter, N. Y., decline; cures Female Weakness and Fifth-day, June 10th, 1880. Introductory Chronic Rheumatism, and relieves Chronic ermon by Stephen Burdick. Chas. M. Bronchitie, and all Lung and Throat dif-Lewis was appointed to present an Essay ficulties. It does these things by striking on "The duties of our people in spreading at the root of disease and removing its Sabbath truth among the communities in which they live." Dr. Fenner's Improved Cough Honey NORTH-WESTERN ASSOCIATION. will relieve any cough in one hour. Try

D. B. Langworthy, in her 44th year. For her the pale messenger had no terror, though for months fully conscious of his steady approach. Like one setting her house in order for a journey, she gave detailed directions to her daughters for the well ordering and economy of their household, and how to be blessings to each other, and how to cheer their father and please their God. She said to her husband and armile it. Moderator-E. M. Dunn, Milton, Wis. Clork—S. B. Wheeler, Pardee, Kan.
Assistant Clork—Wm. Spicer, West Hal

readily relieves Rheumatism, Kidney Will hold its Thirty-fourth Anniversary with the Church of Jackson Centre, Ohio, Fifth-day, June 24th, 1880. Preacher of was pleasant to live in this world, and Introductory Sermon, Varnum Hull; G. f. Cottrell, alternate. Essayists : Simeon H. Babcock, on "What kind of preaching fred Centre, and WM. B.BURDICK, Alfred is most effective?" Geo. W. Burdick, on Does the Bible teach the doctrine of from the fairer land on high. J. R. I. endless punishment?" The following appointments were also made: O. U Headache, or any pain whateover can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney disease, Colic, Diarrhos and Tysentery, Burns, Bruises, etc. Try also public bottle at 10 Vhitford to preach upon "The relations of pastor and people;" and W. C. Titsworth, upon "The practical use of the loctrine of the Licarcation."

old its next session with the Church of Hartsville, N. Y., beginning on Fifth-day. strictly to business and cure a cough or cold in the head, get Dr. Fenner's Im-proved Cough Honey. It will relieve any case in one hour. Try a sample bottle at June 17th, 1880, at 101 A. M. Persons coming on the cars from the west, will reach Alfred on Train 6, at 12.22 P. M; those from the east, on Train 9, twenty. three minutes later. Teams from Hartsville will meet these trains upon the Fourth, Fitfh, and Sixth days of that he couldn't smile if his grandmother died and left him ten thousand dollars! His stomach is "all out of order." Liver doesn't act. Parmalee's Blood Purifier will make him "all over new." Price, \$1 per bottle; sample bottles, 15 cents. Sold by G. W. Rosebush, Alfred week. The tent so kindly donated to this Association by Bro. Potter, of Adams, will be on the grounds for use during the meeting, and will be dedicated to the service of God and Sabbath truth, upon First-day, June 20th, at 101 A. M. We will have plenty of room, and hope and look for a large attendance, and pray for wisdom to direct, and the the blessings of God to rest upon all the H. P. BURDICK.

NOTICE.—Delegates to the North-Vestern Association to be held at Jackson Centre, Shelby county, O., June 24th. 1880, coming from the East, can strike the Dayton and Michigan Railway at Dayton, Piquay, Sidney, or Lima, and W. R. Crandall, Independence, 600 W. R. Crandall, 100 Payton, 200 Payton, Piquay, Sidney, or Lima, and W. R. Crandall, 100 Payton, 200 Payton, Piquay, Sidney, or Lima, and W. R. Crandall, 100 Payton, 200 Payton, Piquay, Sidney, or Lima, and W. R. Crandall, 100 Payton, 200 Payton, Piquay, Sidney, or Lima, and W. R. Crandall, 100 Payton, 200 Payton, 2

SEMI-ANNUAL MEETING. — The description of the Minne-sect Semi-Annual Meeting of the Minne-sect Seventh-day Bantist Churches will be preparation uniting the properties of a born county, beginning at; 2 P. M., on bonic, a gentle purgative, a sedative, and general regulator is necessary to all diseases. Parmeleo's Great Dyspepsis Compound is precisely such a preparation It is a marvelous medicine. Sample bottles, 15 cents; large size, \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y. n questions of Bible history, including Books, Authors, Manuscripts, Contents Chronology, &c., &c., of the Bible.

Near Long Run, W. Va., March 7th, 1880, by Rev. L. F. Randolph, Mr. JAMES W. DAVIS and Miss MARTHA A. HUFFORD, all of Long Run.

G. M. COTTRELL, Sec.

other near-by dairies are arriving less At Greenbrier, W. Va., May 23d, 188 freely than last season, and there seems on horseback, by Rev. L. F. Randolph, Mr. Grorer W Mrrk and Miss Emma to be a more general notion to pack down n firkins, for long holding. This carry-I. McGowan, all of Doddridge. In Westerly, R., I., May 16th, 1880, by Rev. L. A. Platts, Casar A. Vaughan, of Voluntown Conn., and Mary J. Chap ing butter is in a measure obsolete; the more modern method being to carry the ow and bring her in early in the Vall, and

MAN, of Norwich, Conn

milk through the Winter, then the reward At the residence of the bride's brother, J. N. Burno, Chicago, Ill., April 28th, 1880, by Rev. Mr. Cleveland, Mr. Francis Gran is great. This is being done successfully in the East as well as in the West, as wit-GER, of Stockton; Kan., and Miss CHARIN ness Farmington, Highland, and scores of DA BURNO, of Arcade, N. Y. At the bride's residence in New Auburn, Sibley county, Minn., May 26th, 1880, by G. G. Coon, Fsq., Mr. WILLSIE BIGLOW, and Mrs. MARY E. COON, all of New Auburn. is in greater supply: 14 cents buys the

At the residence of the bride's parents in North Loup, Valley county, Neb., May 19th, 1880, by Eld. Oscar Babcock, Mr. BYRON H. JOHNSON, Commissioner of Valley county, and Miss Maud Stewart, both of North Loup.

In Willing, N. Y., May 24th, 1880, cheart disease EMBLINE, wife of Stephe CHEESE.-Receipts for the week were Wilson, in the 59th year of her age. Mrs. Wilson had been for several years in poor health; but the day before her death she 48,208; exports, 52,424 boxes. The mar

ket is firm and solid at present figures, appeared more comfortable, and rode to and everything clean taken, still the posione of the neighbors, returning home feel tion is now different from that noted in ing quite smart. She finished her house our letter of the 8th instant. The reaction and everything clean taken, still the postour letter of the 8th instant. The reaction hold duties as usual, and retired to rest; but, in the early morning, her husband was aroused to find her speechless and helpless, and in a few minutes the loving wife and kind neighbor and friend was wife and kind neighbor and friend was a fully alive to the fact that their product d duties as usual, and retired to rest: now but a little granddaughter, who has is leading butter 25 to 35 per cent in valalways lived with hhim. How lonely is ue, and as we are now shipping much is leading butter 25 to 35 per cent in valmore largely per week to Englan i, these In Westerly, R. I., May 20th, 1880, of consumption, Elieabeth, wife of C. Latham Stillman, aged 49 years, 1 month, and 27 days. Sister Stillman has been

for many years a worthy member of the larymen not to meet buyers freely and Pawcatuck Seventh day Baptist Church liberally, without overstraining prices. In in Westerly, R. I. Her title to such a other words, it is best not just now to record was proved not only by her faithful, consistent life, but by the quiet, peaceful way in which, when it became strain at a gnat, and, later on, swallow a camel. We quote: known that the fatal disease had fastened Factory, new full cream..... 121@ 18 tself upon her, she commended her loved nes to God, and awaited the time of her departure. Rev. 21: 4. L. A. P.

President—Geo. H. Babcock, Plainfield,
N. J.

Vice President—J. D. Spicer, Plainfield,
N. J.

Corresponding Secretary—L. E. Livermore,
New Market, N. J.

Treasurer—L. D. Titsworth, New Market,
N. J.

MEMORIAL BOARD.

departure: Rev. 21: 2. L. A. F.

In Pawcatuck, Conn., May 6th, 1880, after a long and painful sickness, LAURA
THERESSA, wife of Thomas W. Boss, in the 46th year of her age. Sister Boss was a native of Lyme, Conn. In early youth she embraced religion, and became a member of the Baptist Church in her native town. From her marriage to Bro. Boss, about nine years ago, to her death, she cided preference over Western, on account of the very hot weather. They are in about nine years ago, to her death, she was a worthy member, of the Pawcatuck Seventh-day Baptist Church in Westerly, R. I. Her funeral was attended Sabbath afternoon, May 8th, 1880. 2 Cor. 4: 17 Marrows, per bushel.....\$1 60 @ \$1 60 Mediums, " 1 25 @ 1 35

—The following resolutions, passed by the Burnside Lodge, I. O. G. T., of Westerly, R. I., are published in the Re-WHEREAS, in the disposition of divine

Resolved, That, while we mourn her Resolved. That, while we mourn her loss and deeply feel the bereavement thus inflicted upon us, we humbly trust that our loss is her gain.

Resolved. That we deeply sympathize with our dear-Brother Boss (the husband of the decased) in this his great amiction, and also with the other relatives and friends of the decased.

friends of the deceased.

Resolved, That a copy of these resolutions be preented to Brother Boss.

C. C. STILLMAN,

ing her with two or three children. After a widowhood of eighteen years, or more,

she married Maxson Rogers, with whom

she lived a number of years, chiefly in Williamsburg, N. Y. After the death of

her second husband, she married Deacon Randolph Dunham, of Plainfield, N. J.,

who died about fifteen years ago, leaving her a widow for the third time. About

en years ago she came back to Westerly

o spend the remainder of her days with

er only son and his wife; but lived to see

them both stricken down in death. Through all these experiences, Sister

Dunham carried a sweet, quiet, Christian spirit, that was beyond all power of human

language to express. She had a large cir-cle of perconal acquaintances, and none knew her but to love her. Her member

ship at the time of her death was with the

Seventh-day Baptist Church in Plainfield, N. J. John 14: 1-3. L. A. P.

At Hope Valley, B. L., May 16th, 1880, Mrs. ELISABETH B. LANGWORTHY, wife of

D. B. Langworthy, in her 44th year. For

their sakes she would willingly remain; but for herself she anticipated a better, a

heavenly country. She was joyously awaiting the call of the boatman to ferry

In Orleans, Neb., May 8th, 1880, of heart

disease, Lucy O. Moss, formerly of Al-bion, Wis., aged 56 years, 6 months, and 20 days. Sister Moss was one of the con-

stituent members of the Orleans Seventh

day Baptist Church, and is the first one of

In Alden, Minn, on Sixth-day, May

Anonymous, I. J. Ordway, J. B. Clarke

thy, H. P. Burdick, C. O. Swinney, J. R. Irish, Mrs. M. L. Ostrander, M. M. Fenner,

Mrs. S. A. Maxam, Oscar Babcock, J. E. N. Backus, G. G. Coon, J. Kenyon, A. E. Main,

REUEIPTS.

All payments for the SABBATH RECORDER

are acknowledged from week to week a the paper. Persons sending money the receipt of which is not duly acknowl

edged, should give us early notice of

T. B Titsworth, Alfred Cen., \$8 55 86

Albert Warren, 1999 1999 1999

Mrs. B. Champlin, Alfred. 2 00

21st, 1880, of heart disease, FRANK Ho MER, son of Mr. and Mrs. L. L. Wheelock

aged 6 years, 8 months, and 9 days.

that little hand called from our num

A. D. CROSS, ELIZA J. NEE,

In Westerly, R. I., May 18th, 1880, HANNAH DUNHAM, in the 82d year of her age. Sister Dunham was born and reared in the town of Westerly, R. I., where she married her first husband, Albert Stillman, who died nearly fifty nine years ago, leav-

MRS. LYDIA E. PINKHAM FOR LESSON LEAVES, dills , has Anonymous, Verons, Marie 90 centre.
T. J. Burdick, Alfred Centre, 90 articles WHOLESALE PRODUCE MARKET. Review of the New York markets for but

ter, cheese, etc., for the week ending.
May 29th, reported for the RECORD.

BUTTER.—Receipts for the week were

36,700 packages; exports were 13,818 pack

ages. Creamery butter has been in free

eccipt, both State and Western, and finest

near-by creameries have the preference

over Western make. New York State and

other creameries. Western factory butter

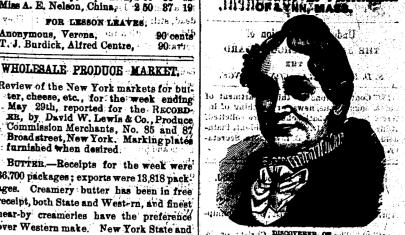
choicest all grass make, and a good many

parcels sold at 13 cents. Western dairy

butter brings 12 to 14 cents, and fine

Western creameries, 20 to 21 cents. We

furnished when desired.



LYDIA E. PINKHAMI VEGETABLE COMPOUND

The Positive Cure For all Female Complaints. This preparation, as its name signifies, consists of egotable Properties that are harmless to the most dat

Sommended man participation of the worst forming falling it will cure entirely the worst forming falling in the complex and sainful of the theres, Leucorhos, irregular and sai Monstruation, all Ovarian Troubles, Inflammation Ulceration, Flootings, all Diplacements and the sequenti pinal weakness, and is especially, adapte the Change of Life. It will dissolve and diplate to

speedily by its use.

In fact it has proved to be the greenest and best remedy that has ever been discover-Fine sour cream creamery make 21 @ 22 " sweet " " ... @ 20 Off qualities, faulty " ... 12 @ 16 ed. It permeates every portion of the system, and give new life and vigor. It removes faintness, flatulency, de stroys all craving for stimulants, and relieves weakness of the stomach
It cures Bloating, Headaches, Mervous Prostration

General Debility, Sleeplessness, Degression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstanwdia E. Pinkham's Vegetable Compound

Is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1.00, Six bottles for \$5.00. Sent by mail in the form of fulls she in the form of Losenges, on receipt of price; \$1.00, per box, for either: . Mrs. PIRKHAM freely answers all letters of inquiry. Send for pain-phlet. Address as above. Mention this poper. No family should be without LYDIA E. PINKHAM! LIVER PILLS. They cure Constipation. Billiousees, and Torpidity of the Liver. So compaper hory. C.N. CRITTENTON, Gen. Agt, 115 Fulton St. N. Y.

R. KENNEDY'S FAVORITE REMEDY

FAVORITE REMEDY offered as a reliable medicine for the cure of all diseases arising from an impure

such as Scrofuls, Salt Rhoum, and like af FAVORITE REMEDY

sa specific in Kidney and Bladder Com plaints, Constipation of the Bowels and diseases of the Liver. To Women who suffer from any of the ills peculiar to the sex, Favorite Remedy proves a real blessing.

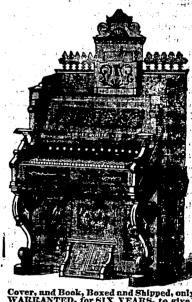
would have it understood that, while he

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he church her greas commended the church her greas of the word, and rice yet into all the world, and present the goopel." It is the story of the cross of the most health and the platter, the leaven hidden in the meal.

There is but one true Light in the world. Other methods will fail the world. Shools as they always have failed. Shools for secoular education, merely, for secoular education, merely, for private philaunthrophy, have sign or private philaunthrophy and private philaunthrophy and private

Contributions for this departmen notes, suggestions, news, or anything of terest to our flabbath schools, are solicited Address Geo. H. Babcock, President, Plais Held, M. J., or Rev. L. R. Livermore, Secre

INTERNATIONAL LESSONS, 1880.

SHOOMD QUARTER. April & The Power of Christ; or, An Om otent Savior, Matt. 8: 19-84.
April 10. The Invitation of Christ; Tender Sevior, Mat. 11: 20-10.
April 17. The Wheat and the Tares; Mighleous Sevior, Matt. B: 35-36; 37-4 April 24. Confession and Gross-bearing; or, thewarding Sevior. Matt. 16: 12-36. May 4. The Transfiguration; or, A Glori Savior, Matt. 17: 1-12. May 8. Jeeus and the Young ; or, A Graci Savior. Matt. 19: 13-28. May 15. The Marriage Feast; or, An Invit Savior. Matt. 23: 1-14. May 23. The Judgment; or, A Just

May 20. Gethsemane; or, A Sufering Savio June 5. The Crucifizion; or, An Atomi A Living Savior. Matt. 28: 8-20. June 19. Review; or, A Complete Savior. Jane 26. Special Lesson.

AT AFTER THE RESURRECTION OR, A LIVING SAVIOR.

BY NEV. M. S. WARDNER. For Sabbath day, June 12.

MATTHEW 28: 8-20. 8. And they departed quickly from the sepulchre, with fear and great joy; and did rute bring his disciples word.

9. And as they went to tell his disciples, be hold, Jesus met them, saying, All hall. An they came and held him by the feet, and war added to the second s shiped him.

10. Then said Jesus unto them, Be not arraid: go tell my brethren, that they go into Gaillee, and there shall they see me.

11. Now when they were going, behold, some of the watch came into the dity, and showed

unto the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldlers.

13. daying, law ye, His disciples came by night, and stole him cauch while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

115. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

appointed them.

17. And when they saw him, they worshiped him: but some doubted.

18. And Jesus came, and spake unto them, styling. All power is given unto me in heaven

CENTRAL TRUTH. - Christ an his true disciples are See Rom. 8: 38, 39. DAILY READINGS

L. Ryil counsel of no avail. Psaim 2.

2. New life after the flood. Gen. 8: 15-22.1

3. The Lord my deliverer. Psa. 18: 1-19.

4. The Lord my salvation. Exod. 15: 1-21.

5. Thanksgiving for victory. Psaim 21.

6. The living God who hath delivered Danie.

Dan. 6. Rest in the Lord, and wait patiently him. Psaim 37. COLDEN TEXT.—"Lo, I am wi

you alway, even unto the end of th world."—Matt. 28: 20. TIME.-A. D. 33, according to the commo

curator of Judea: and Herod Antipas, to OUTLINE.

I. Words of comfort. v. 8-10. QUESTIONS.

Preparatory. What happened the same day at evening? What did the chie priests and Pharisees do the next day? What Leach them to observe all his commandments. This is pastoral work. The com-L Words of comfort, v. 8-10. Who ran

fort from Jesus to his disciples? How many one willing to obey. It is the stepping rection, what will be the joy at meeting | trance into the organized church relation-

urrection was a message of comfort to Jesus' friends; what was it to his enemies? "The Was it their place to lead in morali- Jesus is still under the limitation of his ty and honesty? But what do they now stoop them before the governor when made by the He, the head. He, the one who senses it of these self-righteous priests? Is it any death, and over the power of death at, his get that, at his ascension, Jesus especially begin at Jerusalem. Luke 24: 47. How many

III. Words of command. v. 16-20 mountain? See ! Cor. 15: 6. In verse 17, what does doubted mean? By what authority does Jeaus give the command in verses 19 and 20 ? See verse 18. To whom does he give this mmands? 'Is " teach" in verse 19 same a teaching" in verse 20? Why is baptism put between those two departments of church work? Ought we then to baptize a person as when he is ready to begin observing Jesus include the three names in verse 19? "Wit you" and "alway" mean what? the grave, the seal, the guard, and the thre

days and three nights, and the power of death been able to shut Jesus away from those that ament of the chief priests and elders shut to the form of hinder the return of Jela to also disciples h. Does the glory of Jesus,

2 Some doubted—not eas

his having been received out of sight, separate us from his living, actual, loving

Isoth b. EXPLANATIONS. [We may get some additional information of the control of the cont

Luke 24, John 20 and 21, and fourteen verses in the first chapter of Acts. Our lesson covers a period of several days. It begins at sunset of the Sabbath, in the end of which Jesus rose from the grave. Probably about the 20th or 31st of March, I. Words of comfort. v. 8-10. They. Mary Magdalene and the other

Mary. John speaks only of Mary Magdalete. Fear and great joy. Fear in the presence of the angel and the wonhope of seeing Jesus again alive. Be mot afraid. How often Jeens attered those comforting words ! Go tell. Mary, who had been a "sinner," is first commis-sioned, to beer the glad tidings to the world, the great proof of Christ's power Matthew, the publican, first inspired to write the good news. Is this soudental? There shall they see me. See v. 7.

II. Words of deceit. v. 11-15.

When they some of the means in its fullness. Enlarge upon the hastening of the words to perform this plans will be of minit will be following hints, and make it their plans will be of minit will be of minit will be of minit will be of minit will be of more power with them following the word with the son of God;

THE CONSTITUTIONAL AMENU quired to present the same, with vouchers and emphasize it, showing what it Christ, and so love those for whom the Samoiede would be as badly of the Samoiede would be as badly of the Change and Ristriction. A Discharge upon the class in its fullness. Enlarge upon the conserving him is full of affect them conserving him is full of affect them. With the county on or power with them for him they will be of minit will be of the will be an and of the will be of the will be of the will be an an and of the will be of the will be of the There shall they see me. See v. 7.

pricets. How could they, after learning the all powerful, all loving, compasfor a fact that Jesus had risen from the sionate, tender Savior. In the origdead, still doubt his divine origin? They inal, the cemphasis is peculiarly on did not question the witness of their own servants, the soldiers; but, in face of the caution could not keep Jesus in the tomb, or perhaps, but am, With. Not you must go for. what hope had they of forestalling belief "near by," nor "within call," but in his recurrection? But they were now with you, by your side, a personal cornered, and they did not hesitate to enter presence. You. Not the church, or upon desperate measures. Counsel. congregation alone; not Christians With the Sanhedrim, representing all the collectively, but you, each one of pious and honorable authority of Judaism; you, disciples. A personal present the decision became an awful burlesque on their wisdom. Large money. with each personal disciple. Alway. Bribery, but wasted. Say ye. Teaching Not "once in a while," when you the heathen soldiers to lie for them. Worse than wasted. How the soldiers must have despised those chief priests!

tomb, the worse for their story. Among please and never grieve him !

the Jews until this day. True,

even now. Justin Martyr, the historian,

about the end of the 2d century, says that

the Jews had been to the pains to send

men to every country in the world to

and suspicion upon Christian doctrine.

pray, in meeting or during revival, but all the time, day time, night They had been trying to prove Jesus an time, Sabbath days, week days, imposter, and a teacher of lies, and so Spring, Summer, Autumn, Winter; worthy of death. For that they had put in the meeting, in the street, at your him to death. Now they prove themselves home, in school, or at your work; imposters and liars, and get the soldiers waking or sleeping; when in the serto help them lie. See John 8: 44. We will persuade him. Persuade Pilate; vice of God, or seeking sinful pleasbribe him as well as you. They were men 'ures; when battling with temptation of reliability without doubt, and would or rejoicing in triumph; in bright be safe persons for the guards to entrust days, and in dark days, in all the their lives to! For it was death to a days until "the end of the world." Roman soldier to be proved asleep while This proves that it means us, for n guard. Commonly reported. How improbable on the face of it! And those to whom it was then spoken yet the best story they could get up after are not now living. Let us there all their counsel in that august council! fore act at all times with the full con Asleep while on guard! Asleep, and saw sciousness that the Savior is with us, body when secured in the tomb by a great and sees, and knows, rejoices in our tone and sealed with Pilate's seal! The sorrows, over our every set and

Heart Teaching.

The following extract from a private letter, though not intended for 16: 18. The Talmud, that book held in is its own excuse for presentation so high esteem by the Jews of to-day, was here.]

much of it written to counteract the proofs How much can a Sabbath-school The Talmud was completed near the end | teacher teach? Only so much as he of Christ found in Moses and the Prophets. of the 2d century, after 40 years labor. It has in his heart. Here is a truth sought to explain away the prophecies of but few teachers realize. They Christ found in the Old Testament. Ob think if they have studied the les serve the influence of the Talmud com- son intellectually, obtained what pared with the New Testament. As the may be called a fair analytical exe-Sanhedrim joined with the heathen solgesis of the designated portion of diers to destroy the proofs of Christ's divinity, so now Rationalists and Infidels Scripture, secured the geography. join with the Talmudists to cast doubt history, &c., connected with the lesson, they are prepared to teach. III. Words of command. v. 16-20 Not so. The Sabbath school teacher A mountain. Should be translated the can carry over into the hearts of his mountain. The one he had appointed. See Matt. 26: 32. It is not certain which mountain. There are three notable refermake a distinction between head ing thing was a Samoiede tent! ences to mountains in Galilee-the Mount of Beatitudes, the Mount of Transfigura tion, and this mount. from which Jesus sent his Church into all the world.

other to have a heart knowledge. Some doubted. Rather, the idea is, they hesitated to worship The best Take, for instance, the lesson we have for next Sabbath. It is Christ scholars seem now to agree that there were present on this mount at this time coming to judge the world. He not only the eleven who went from Jerusalem, but the whole company of disciples, numbering above 500, as Paul says, not. Now, no teacher can success-See 1 Cor. 15: 6. All of the eleven seem to have been fully convinced of his divin- fully teach that lesson unless he posity before leaving Jerusalem, John 20: sesses a measure of that kind of Therefore. Therefore he bids them go and make disciples of all nations. He, the King, does not seek to subdue and gain power. He has all power. But he cacher must be a thorough Christianity described in Matthew so I go right up to the door (which is simply a thick skin hanging over a hole in the side), lift it and step in.

The inside is certainly warm sends to help and instruct his subjects. tian in order to feel what he attempts His disciples are his officers to administer to teach, for he can impress the being almost as hot and choky as a the blessings of his government to those hearts of others only as his own who need them, not to mete out punishheart is profoundly moved.

ment on his enemies. Teach all na-tions. The word teach here is a differwhat our Sabbath schools need is ent word from "teaching" in next verse. teachers of deep piety, hearts that are molten love, from which flow to learn. This is missionary work. Then out burning streams that melt their way into the hardened and indifferent hearts of others. Deep piety, mission includes both. And both are to sincere feeling, profound conviction, thing which seems like a skin bag are easily discerned, and by none unusually full. But it is not-it is tinction between one willing to learn and more readily than by children. The a child, wrapped, or rather tied up, possession of these qualities will stone between the missionary work and make most any one a grandly successful teacher, and without them no ship? I am with you alway. All one can succeed in doing God's work out seeing a human face except his

the days; all the time. With you-not in the Sabbath-school. afar off. Can we receive this promise? Granting that the teacher is a real Christian, he yet needs to have the mediatorial character. He is still Godman. He is still Son of Man while also righteous man to death because of their man. He is sail bon of man white also shall he get it there? Let him belead to another? Could the soldiers have any the feeling of our infirmities; so much gin early in the week to study the so, that the Church is called his body. lesson, Sabbath afternoon, an "eight days" before, is the best time. Now. all. As he triumphed over sin before every lesson, if the International Committee have made a good selecwhile he lifts his Church, his body, up out tion, has a pith, a core, (I don't like those words) has a heart in it. Let the teacher go straight for the central thought. Take the lesson already referred to. The central thought is not a terrible judgment,

of the corruption and the wreck of ages. In each of the divisions of our lesson, we find several proofs of the resurrection L 1. Earthquake, fear of guards, apnor eternal life, but Christianity, 8. Empty sepulchre seen by the pure and simple, as specified in verses 35 and 36. The teacher should ask himself, 5. Jesus recognized also by same

Have I this kind of Christianity? can mistake the love of a tried If not, I must obtain it, or be set and more. The week previous to his coming before his class should be s period in which he has performed these very duties, or daties which involve the same spirit; then will he tainly been made the most of. The come with the lesson in his heart. the lie "until this day." And He will not lack illustrations, for the past week has suggested a score or of harness; while hanging from the more. He will not lack pathos, for | tent poles, or thrust into the folds of the spirit of the week has been a the skins that cover them, is a perblinded-but compelled, by un spirit of prayer and active Christian service, and he will realize with a

verses is the animus which brings him to the Sabbath-school, and ren True now as then. A proof that ders his labors there a positive joy. no amount of argument or assertion can gainsay. The con--In connection with the above. by the constant indwelling of the following, from the Sunday Christ, is a wonder as great as

School Times, touching another side

the resurrection itself; in fact, it is a part of the resurrection. of the subject, is to the point: in the light of being a member "Every man has a heart, but not of Christ's body-his Church. every man has a head," said an old Hence, the resurrection of Jesus minister to a younger one, on givis being constantly repeated in ing him his ordination charge; the earth to-day. Who can suc- "therefore, if you go for the hearts cessfully deny the resurrection? in your preaching, you will be more likely to hit all your hearers than if you go for their heads." Sympathy has more power than logic in swaying men's convictions; or, as it has been said, " man comes to his religion oftener through his passions than

Hints for the Blackboard.

pearance of angel.

2. Announcement by angel.

II. 1. The soldiers telling the fact.

2. Necessity of a bribe.

of Jesus' friends.

4. Jesus himself seen and heard.

kindness, same tenderness. Who

3. The lie, so improbable and contra-

4. Matthew does not hesitate to lay

5. The efforts of the Jews to spread

2. Some doubted-not easily to be

as made before his death.

4. "I am with you all the days."

version of a vile man to holiness

the story of enemies beside that

also the Talmud a proof in the

compactest and most irrefragible arguments in an appeal to their reasoning faculties. man believeth unto righteousness; the "L" Am. Not "will be," not and if you want a man to believe servants, the soldiers; but, in face of the "can be," nor "may be." No ifs unto righteousness, it is his heart

Ink for Copying Pads. How shall I obtain aniline for copying ink? Will any do, or must be of a particular grade or qual ty? Would it not be well to reply to this question in the RECORDER. as I am sure many would like the information.

We presume almost any violet or purple aniline, which is generally sold by druggists, will answer for this purpose. We use "B. B.," and have known from one to seven B.s used with equal results; in fact, we suspect the designation has more to do with the shade than with the quality. If any one has difficulty in finding what they want, or have ill success with their ink, they can procure a package of the right aniline, with explicit directions for mixing, by sending twenty five cents to Thomas B. Stillman, chemist, 40 Broadway, New York.

In the Presbyterian denomination in the United States there are 574,486 communicants and 614,774 more pains they had taken to secure the thought. Oh, that we may always members of the Sunday-school, or over ten per cent, more of the latter than of the former. In our own denomination we have over forty per cent. more members in our churches spread this lie. And yet see how helpless | publication, has so much of valuable | than in our Sabbath schools. Why they who fight against God. See Matt. suggestion in it for teachers, that it is this difference? and what shall we do to increase the numbers in our Sabbath schools?

#### Miscellaneous

UNDER THE SNOW.

Far away up in the north, on the shores of that great frozen ocean lying beyond Europe and Acia, you may sometimes catch sight (as I did once) of a huge, gray, pointed thing, standing all alone in the midst of the snow plain, just like an immense pear, with the stalk upward. I should have been puzzled had I not seen a very thin curl of smoke creepclass only so much of the lesson as ing from the top of it; but that let he has in his own heart. You see I me into the secret. This queer look-The tent of a Samoiede is almost en long poles in the ground, slanted

and heart. It is one thing to have as simple an affair as that of an Arab a head knowledge of the lesson, an- All you have to do is to plant a dozso as to let their tops meet; cover this framework with reindeer ekins leaving a hole at the top to let out the smoke; pile the snow high up draws a clear distinction between around the lower part to keep off what Christianity is and what it is the wind-the "house" is complete But, outlandish as it looks, this little burrow is worth something in a real Russian frost, which freezes 28. All power. See chapter 11: 27. Christianity described in Matthew so I go right up to the door (which

> The inside is certainly warm enough-rather too warm, in fact, bake house. There is a fire burning in the middle, the smoke going anywhere and everywhere; and it sat three things (one can hardly call them human figures), one a deal

There being no light but the glare of the fire, it is not easy for me to see where I am going; and the first thing I do is to stumble over some rolling about the floor like a ball. In these out-of the way places where a man may go for days with own, people call upon each other without waiting to be introduced: and my sudden entrance does not seem to disturb my new friends in particular lesson he teaches in his the least. They greet me cordially heart, and the question remains, How enough, and bid me welcome in Russian, which most of the Samoiedes speak a little; and, seating my-

self on a chest, I look about me. As my eyes get used to the halflight, I see that the group by the fire consists of a woman and two little girls, muffled in skins from head to foot. Papa is away somewhere with his sledge and his reindeer, leaving mamma to mind the house and take care of the children. Funny little things they are, with great and small, restless black eyes, and faces as flat as if somebody had sat down upon them; but, queer as they look, they have learned to make themselves useful already, for they are hard at work stitching their own in another minute I have them scrambling up icto my lap, and down at last as a hypocrite. If I wondering at the ticking of my have it, oh God, give me it more watch, which I take out to show them, while they clap their hands

and shout "Pai pai!" which is their word for "good." The tent is not a very large one but every inch of its space has cer floor is carpeted with thick sheets of gray felt, and littered with chests, sacks, baskets, bark shoes, and bits fect museum of things of every sort caps, pouches, fish spears, knives, hatchets, whips—and last, but cer truth at last. 500 of them in all. realization fresher and deeper than tainly not least, the face of a baby. ever before, that the spirit of these | which has been thrust into a kind of pocket in the skin, like a knife into the sheath. I stoop to stroke the little brown face, while the round eves stare wonderingly at me out of

the folds of the skin. Meanwhile the lady of the house (or rather tent) hospitable like a Samoledes, hastens to set before me some black bread mixed with bark and a lump of terrifically strong cheese, made of reindeer milk.

The reindeer supplies the Samoiedes with plenty of other things be side cheese; indeed, almost every thing that they have got comes est reindeer meat, they drink reindeer milk; their fish-spears are tipped with reindeer horn; their clothes, and the very tents in which they live, are made of reindeer skin; the needles wherewith they stitch them Put this text on the board before his intellect." The most effective are of reindeer bone, and the thread exhibit of Christian evidences is in of reindeer sinew; and when they school. In the review after the class the outflowing of a warm and loving wish to move from place to place, it

GENTLENESS is that quiet ciaflu ence which, like perfumed flame from an alabaster lamp; fills many a home with light and warmth and fragrance all together. It is, the carpet, soft and deep, which, while diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the Summer's glow and the Winter's wind. It is the pillow on which sickness lays it head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness b feeling. It is warmth of affection. It is promptitude of sympathy. It

ODDS AND ENDS.

Hamilton, D. D.

As Job came with a kind salute to Abner and thrust him under the fifth rib, while Abner thought of nothing but kindness, so sin comes smiling, comes pleasing and humbring thee, while it giveth thee a deadly stab.

is love in all its depth, and all its del-

icacy. It is every melting thing in-

cluded in that matchless grace, the

gentleness of Christ."-James

The life of a true Christian is like beautiful river: it flows on in steady, even course; the storms of life may ruffle its surface, but the deep under-current moves on undis-Wisdom is better than riches.

Wisdom guard, thee, but thou must guard thy riekes. Riches diminish in the using; but wisdom increases in the use of it. It is a curious fact that no class of people admire and esteem virtue

the world. Why are heavy showers like beavy drinkers? Because they usually be gin with little drops.

more highly than the worst men of

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Allegany 11.25; Olean 11.55 A. M., Hinsdale 12.28; Cuber 2.35; Friendahip 8.05; Ballet 12.35; Friendahip 8.05; Friendahip 8.05; Friendahip 8.05; Friendahip 8.05; Fri videre ( \$.85, (Belmont ) 4.15, Scio 4.40 Wellsville 5.85, Andover 6.52, Alfred 7.42

Almond 8.10, and arriving at Hornellsville at 8.35 P.M. 6.05 A.M., daily, from Friendship, steps at Belwidere 6.25, Belmont 7.641, Scio 7.00, and arrives at Wellsville 7.30 A.M. 9.10 A. M., daily, from Dunkirk, stopping at Sheriden 9.22, Forestville 9.30, Smith's Mills 9.40; Perrysburg 9.58, Dayton 10.07, Cattarangus 10.36, Little Valley 10.58, Salamanca 12.25, Great Valley 11.44 A. M., Carrollton 13.01, Vandalia 13.19 Allegany 12.43, Glean 1.00, Hinsdale 1.80, Cuba 2.23, Friendship 8.03, Belvidere 8.21, Bel-mont 8.85, Scio 8.59, Wellsville 4.10, Andover 4.45, Alfred 5.19, Almend 5.24,

arriving at Hornellsville at 5.55 P. M. 10.55 A. M., from Salamanca, daily, ex. cept Sundays, arriving at Carrollton 11.03
A. M. 545 P. M., daily, from Salamanos, sto ping at all stations, arriving at Hornells ville at 12.10 A. M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.81, Forestville 9.42, Smith's Mills 9.50, Perryaburg 10.18; Dayton 10.28, Cattarangus 11.00, Little Valley 1.94, and arriving at Salamanca at 11.50

at all stations, arriving at Carrollton a 8:20 P. M. Stoopt Sundays, from Car-rollton, stops at Vandalia 5:17, Allegany 5.31, Olean 5.44, Hinsdale 6.01, arriving at Cuba 6.20 P. M.

6.05 P. M., daily, from Dunkirk, stop

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6.57 A. M., from Carrollton, stops at all 7.55.A. M., except Sundays, from Cuba stopping at Hindale 8.14; Olean, 8.85 Allegany 8.45; Vandalis 8.57; arriving at stops at all stations, arriving at Salaman

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the church in 1766, and

1794. In 1775, he became

of land at Potter Hill.

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wards opened a store, and several vessels there. He as "the honest miller." Joseph, son of George, in 1759, and died in 182 years. He is said to hav able, industrious, and gen and was for many years a clerk of the old Hopkinto nearly, 200, and include the Seventh-day Baptist Island and Connecticut. and 1804, and was after clerk at four anniversari sistant clerk at two. He said, the first pound of manufactured in West ship builder, and was al in the foreign trade, sen to West Indies, and to

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