

# The Sabbath Recorder

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

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## The Sabbath Recorder.

### THE EDUCATION SOCIETY.

TENTH ANNUAL REPORT OF THE EXECUTIVE BOARD.

#### III. THE SCHOOL AND THE TEACHER.

The school and teacher are supplements and assistants to the parent and home. They do not take away or mitigate parental power and responsibility, but are helps. This gives them high prerogatives and solemn responsibilities. Interests of especial significance and importance cluster around our institutions of learning. The students in these will be the leaders of society, the directors of affairs. Many of them are destined to occupy high and commanding positions of influence and usefulness. From among their number are to come the leading divines, lawyers, physicians, teachers, authors, statesmen, men of business, men of labor. They will have more to do in shaping and directing the church, the school, the State, indeed, all of the great interests of humanity, than any other equal number of young men and women, and perhaps more than all of those who are not being thus educated. In physical strength, the ignorant may compete with the learned, but on entering the domain of intellect, one educated man may control his thousands and tens of thousands of the uneducated. These youth of power pass in successive bands through our seminaries of learning, receiving that mould of character which they in turn give to the world. Thus there is granted to these institutions an almost limitless influence for good or for evil. They educate the educators. They teach the teachers. They preach to the preachers. They give law to the lawmakers. Our higher seminaries are fountains which send forth streams into all the valleys and out into all the plains of life. These streams are pure or impure, for good or for evil, as the fountains are pure or impure. Which is better, to attempt to sweeten each particular stream, or to purify the fountain? Which is better, in a city supplied from common sources of water or of light, to seek laboriously to sweeten each hydrant and fountain, or to brighten each burner, or to purify the fountains?

Add to these considerations, that these influences are operating in the impressive period of youth. The deepest susceptibilities of the soul are wrought upon. In its educational

high and manly impulses, ready, anxious to be directed in the pathway of usefulness and honor. Here youthful aspirations find full play. Ask any noble, high-souled youth, what is one of the engrossing, controlling thoughts of his day-dreams and of his night-dreams, and he will answer, "My education and its consequences." Such are eager to have their minds molded in harmony with the noble and great. They mingle with kindred spirits. They cheer each other on. The bent and stamp which is given to their character while students, will cling to them through life, will be indelible. This is the formative period of life, and the influences are formative influences.

When youth awakes to the realities of self, its powers and destiny; when he feels the latent energies of his being stirring uneasily; when the world, with its enchantments, touched with her wand all of his senses; when mysterious aspirations towards the unseen and the eternal awaken restless longings and strivings; when it is that there is a profound coming over the young spirit wild dreamings, vague longings, fitful, wayward activities. The untrained appetites sing their siren songs, the sensibilities are keen, propensities strong, reason weak, experience wanting, and the untamed soul is liable to yield passively to the guidance of dream and passion. In this state, one is like a ship in a night of storm, its compass unboxed, its rudder gone, its lights extinguished, drifting amid the fitful glare of the moon, the shriek of winds, and the howl of waves, drifting hard upon destruction. All is lost unless the conditions are speedily changed, new power granted, the light of a new and serene day ushered in. So likewise some celestial light must beam upon the tempest-tossed soul, her latent and higher powers awakened, a new and divine life kindled, longings after truth, right and goodness cherished. The youthful adventurer is not safe, not under the right guidance, till self-control stands at the helm. All outside forces avail but little. In obedience to the high behests within, he has by solemn consecration given himself to the best culture possible of all the powers God has given him. With such a purpose, as the energizing, self-impelling principle, as the noble object of aspiration and endeavor, he will almost spontaneously take on the dignity of manhood, with its inseparable promptings for improvement.

To meet the demands of such a condition, education must take on a higher and more comprehensive type than the training of home. At this period, the guidance of able and experienced instructors, the genial culture and enthusiasm of schools, is needed. The culture of schools needs to be awakening, inspiring, disciplinary, preparatory, developing, general—not partial, but general, comprehensive, giving health, growth, habits such as tend to a character, symmetrical, individual, and perfect. To this end, it needs to give quickness, grasp, versatility, power, developing the full manhood of man, preparing him, not so much to be a successful farmer, or mechanic, or business, or professional man, as to be a successful man. This is the generic idea of education. All others are specific, partial, one-sided. This generic culture seeks to develop the individual in body, and intellect, and affections, and will, in symmetrical proportions, giving the candidate a character meet for a higher sphere of activities, prepared for immortal progress. Each one's ideal of education is fashioned after the controlling sentiment of his life. One lays chief stress on physical culture, another on mental discipline, another upon heart-culture, and many upon more outside-pointed and fringery. Again, many ideals represent, in definition, the mind as a mere reservoir to be drawn out—a mere reservoir to be written upon—a mere reservoir to receive and retain knowledge—a thing of mere health and disease. All such ideals are imperfect, coming far short in completeness and nobleness.

Symmetry, health, and completeness, in education, leads to a normal condition of the whole being. There is disease of mind as well as of body. There is physical dyspepsia, intellectual dyspepsia, and moral dyspepsia. There is palsy physical, and palsy spiritual, leprosy bodies and leprosy souls, physical blindness and deafness, and spiritual blindness and deafness, deformity of bone and muscle, and deformity of heart and will. One of the great objects of education is to prevent disease, and to develop a being, hale, symmetrical, growing, and individual, and thus opposed to all stereotyped, Procrustean methods of educating all as if they were created precisely alike, all cast in the same mold, all designed to travel the same road, fill the same stations, perform the same routine of duties. True culture gives healthy normal growth, not like the growth of the rock, increasing by outward accretions, but rather, like plants, through their upward ranges, wherein the mind becomes at the same time a mass-grower, an upward-grower, an inside-grower, an outside-grower; or, better, till, like the animal world, where, from the lowest to the highest, the one great effort is to cephalize, that is, to develop the highest possible, which in the domain of human growth is the religious.

Education being thus a growth, the mind will power, the active forces of the mind, demand especial attention. They must not only be kept in a normal state, but to their activities needs to be given freedom, force, decision. This is necessary in order to develop our whole being, to give efficiency, significance, to our thoughts and susceptibilities. If the mind were intellect alone, it would ever remain as a placid sea, throwing off thought, as the sea reflects the rays of the sun. With emotions and desires added thereto, it would be the same sea tossed with storms. By the addition of will, there is given to the mind energy, original, original power. This power is essential not only for self-control, but likewise for effectual conquest over outward forces. Life is full of dangers, heavy grades, short curves, frequent stops, obstructions many; where, freighted with eternal interests, we toil slowly up some difficult ascent, or rush fearfully down declivities. Such require not only a clear eye, but a steady, unflinching, decisive hand, as dangers flash athwart the way in the onrushing moments, to apply the reversed action, on which the only hope of safety depends; or perhaps dangers of which no foresight can warn, no prudence can avert, no reversed action avoid, wherein safety lies only through a courage that shall shatter into atoms the opposing danger. Again, evils there may be, that can neither be averted nor subdued, but with patience endured. Patiently yielding and enduring is often the right of heroism. It wraps the soul about with its own dignity, and stands unmoved amid storm and darkness, or submissively bows to the rod of Him who chasteneth for good, developing thus into the high virtue of fortitude. All of the great events of life call for fortitude or courageous action. Added thereto perseverance, and the character which otherwise would be fitful and inefficient, becomes self-poised and efficient. In the language of one of our noblest statesmen, whose life illustrates the sentiment, "The vigilance that misses no opportunity, the energy that relaxes no effort, the skill that utilizes all resources, and the perseverance that never grows weary—these make true vigor." Will-culture, therefore, is the care of all education.

Habits are the forces resulting from education. They are the laws enacted by practice. They are the dexterity, precision, facility, strength, scope, and grace furnished by custom. Man is a being of habit, habits formed in the process of education. As is his education, so are his habits. As are his habits, so is his character. They are the embodiments, the exponents of character. It links the present with the past and future, making us slaves to the customs of our former lives, making also our present acts the tyrannical lawgivers to the future. It throws

around our lives a cordon line beyond which it is next to fruitless to attempt to pass. It is the cage with strong bars and lock, against which we may beat and struggle with but faint hope of escape. That is truly education, which subjects all the powers of our being to habits in harmony with the true, the beautiful, and the good; which takes our wandering impulses, and reduces them to habitual order and energy, develops our sympathies into habitual benevolence, our thoughts into well-springs of truth, flowing on ever fuller and purer; which will make industry, virtue, wisdom, goodness, a noble labor, every humble yet sacred service of life, a spontaneity and a joy.

Mankind, in its earlier approaches toward civilization, are apt to deify the body, its powers, pleasures, and activities. To such physical enjoyment and culture seem most attractive. The athlete, in the palmy days of Grecian civilization, was carefully trained for bodily exercise and victory at the games. If he was successful, applause, crowns, statues, and pensions, awaited him. His name was enrolled among the great. An Olympic was named after him. Poets sang his praises. All of his fellow citizens partook of his glory. Such reference to bodily power and skill is still the tendency in the lower forms of civilization. On the other hand, in the religious development of humanity, there is a tendency to consider the body as but a hindrance, a clog, to be hated as a vile thing, to be abused and tortured, and to be shuffed off as soon as possible. There is even a tendency to asceticism, to chain and incarcerate the flesh, and inflict upon it the severest penance, in hope of securing thereby greater sanctity, superior advances in divine life. These extremes. Although the physical is the lowest of our being, yet from its important relations, as servant and sentinel, to the spirit, it should receive that care and culture which the necessities or advantages of the whole nature demand, yet in sub-servancy to the higher forces of the soul. The wasting fires of disease have doubtless sometimes added wanted brightness to the flames of genius; yet often the soul is enveloped in its cold, morose clouds, till all of its genial forces are extinguished.

As all systems have a common and central union, as all beings rise in regular gradations towards the highest and most perfect, so all the powers of man rise towards, cluster around, and depend upon, the religious. All culture must be subservient to religious culture. Religious culture is the great all-pervading want of humanity. Both individuals and nations, as they rise in the scale of culture, manifest in their better natures a longing, a progress towards the religious. Man is unsatisfied, undeveloped, without it. All religious systems and efforts seem to be one continued and universal aspiration for a true religious culture. The mutual relations, dependencies, and powers, controlling the spiritual world, indicate the importance of such a culture. These influences are subtle and potent. It is stated as a scientific fact, that the slightest word spoken, creates atmospheric undulations which spread in concentric circles around the world, and vibrate on through all time. The same is emphatically true of the spiritual world. The slightest, the most secret influence exerted here, will start waves in the spiritual atmosphere that will continue to vibrate on, coeval with the spirit of man. This, linked with his eternal destiny, throws a grandeur, a sublimity, about our religious character, that is undimmed before all the beauty and grandeur of the physical universe. A proper religious culture furnishes a high and steady motive power to our whole being. It draws its motives from infinite and eternal influences. It touches chords that vibrate in unison with the divine. The fountains of the soul are broken up, and full, pure, steady streams, gush forth to gladden the world.

Piety, the embodiment of loyal obedience, filial trust and love, must be the leading characteristic of all religious culture, the radiating point of all the Christian graces. It is the distinctive between virtue and religion. It raises man from a moral to a religious being. It is the communion of the divine and the human, filling the soul with all divine impulses, lifting above all low temptations. When passing the Syren coast, Ulysses, the wise, much experienced man, wishing to be experienced in all, and to use all in the service of wisdom, desired to hear the enchanting song, and interpret its meaning; yet, doubting his power to resist the lure, he caused himself to be bound to the mast; but the pious Orpheus passed unfettered, so absorbed was he in singing hymns to the gods, that he did not hear the voluptuous song of the Syren. Thus it is ever with piety. Looking heavenward with wrapt vision, and engaged in uplifting worship, it frees from the enchantments of all temptations. Springing thus from the religious, it diffuses itself down through all the departments of our being, purifying the sentiments, vivifying the conscience, sanctifying the affections, energizing the intellect, subduing the passions, and dedicating the body, all attuning themselves harmoniously at the behests of piety. Springing from a full recognition and an unreserved reception of Christ, piety becomes the source of all spiritual graces, all Christian growth, and the basis whereon to build all school culture, the inspiration in all study.

Sincerity, as an outgrowth of piety, is the next great characteristic demanded in the culture of our schools. Truth, the unfolding of the divine reason, becomes the principle of all realities; its opposite is error, the negation of all. Law is truth becoming light and order to all power, all activity. Law, thus, has the absoluteness of the Absolute, the perfection of His wisdom, the immutability of His will, the universality of His power, the eternity of His own nature. Truth, the light of the divine reason, hence as law becoming the mode of the divine will, has its sweep through all space, all time, pulsing through all nature, all being, the rhythm and harmony of all being; its behests are higher than happiness, more sacred than life; its commands are the same everywhere and for all times, and can be annulled, superseded, or overruled by no sect, or party, or people. Such being the nature of truth unfolding in law, she seeks her disciples from among those who, in pure love and filial obedience, follow her wherever she leads, regardless of pride, prejudice, or profit.

As a denomination, we profess thus to follow the lead of the law of divine truth. Hereafter, as heretofore, we shall be led along paths which require the clear, calm eye of sincerity, and the steady nerve of religious courage, to traverse safely. Deep and darksome and cold are the valleys of neglect, scorn, and maybe persecution, to be passed; giddy are the mountain heights of self-denial and sacrifice to be scaled, and closely beset with gulfs of temptation; and the least unsteadiness of eye or trembling of nerve will precipitate some of us, as it so often has done heretofore, on the rocks below. The great religious teachers and guides of the world have ever been noted for dwelling upon the heights of sincerity, calm-browed, clear-eyed, and serene in the midst of truth, or walk according to the laws of her laws, unmoved while the mist of error fogged thick around, and the terrible conflicts of wrong rage beneath.

Again, there has ever been a tendency to satelitism; a clustering of smaller names around a greater, a kind of sun around which these lesser lights revolve, revolve not because they are attracted by a clear perception and a pure love of the truth themselves, but because their leader has said that it was so, and they believe. He has commanded them to revolve in his particular range of vision and mode of action, and they revolve. Some, it is true, are protesters, non-conformists by nature; but most are acquiescents, yielding readily, almost passively, unconsciously, to whatever public sentiment may sweep around them. Man is ever prone to believe his own party, not so much from the conviction arising from sincere investigation of his own, as from the fact that its founders or leaders have said that the truth is with them. On the same principle, it seems quite a self-evident truth to most, that whatever is not of his sect or party, and most especially if it be held true by the opposite party, it must of necessity be false. All offices, emoluments, easy tasks, opportunities offered by one party or people over another, must be subtracted by the truth-seeker before posing the balances upon the sharp pivot of truth. Even when passing from the stronger or more popular side, there is danger. There is a deal of apostate truth in the fabled petition of Sicily, when petitioning the gods to be set off from Italy, being asked the reason for such a request, replied that she had rather be a little head than a great foot. This desire to stand at least very near the head, blinds the eye of many would-be seekers after truth. Pythagoras, the heathen, on the discovery of a new theorem in Geometry, offered an hundred oxen in sacrifice as a thank offering. How many Christians are willing to offer a tenth, or even a hundredth of that number, for the sake of truth? Indeed, broad has ever been the way needed to accommodate the followers of error, while narrow is the way required for the genuine, sincere, self-sacrificing truth-seekers. They were to-day sometimes think, if we were only ours to have lived in those times when property and life were the forfeitures for discipleship of Jesus, we too would have joyfully given the spoiling of our goods, the offering of our lives; but how do we comport ourselves when called upon to sacrifice—not to violence and wrong, but for the sake of a positive good, for the upbuilding of truth and religion? Blessed that age or people which has given its most precious truth to establish, some great development to solve. Such a work develops very rapidly the latent powers of the workers. If they are not rotten or shaky, but sound to the core, made of noble metal, full of many sacrifices, kindly charities, deep religious faith and trust, then will noble and lofty characters unfold under the high and manifold influences, and not unfrequently intense activities, of the work. Piety, knowledge, earnestness, have scope for their most austere application here—no place for lights under a bushel, for talents buried in the earth. A people working under the inspirations of such a mission, see an irresistible power for its career, no wonder that its way is

obstructed, and its progress slow, in destroying errors grown gray in the world's esteem. Let the teachers of truth, the heralds of reform and progress, take courage. Their pathway is luminous with noble examples, and the transcendent achievements of all great world-teachers. The future is bright with the prospects of victories yet to be obtained, with summits of truth yet unclimbed.

Another principle needed in all of our culture is that power which springs from a faith working in love, purifying, elevating, ennobling its possessor. It is an old adage, that knowledge is power; but a deep religious faith, with its loving trust, has ever been a greater power in the world. Its vision becomes a light, deeply penetrating and far reaching in its power; its trust becomes a sentiment full of inspiration, giving as a sublime motive power, giving the assurance of achievement.

This, blended with sincerity, both flowing from piety, produce a high Christian life, full of all nobleness and power. This clear-visioned faith, this high trust, this self-consecrating love, enables its possessor to look from the attained to the unattained, ever using the attained as a footing to climb still higher. Such is the power that has subdued kingdoms, wrought righteousness, obtained promises, out of weakness made its possessor strong, giving strength to suffer privation, affliction, torture, and death, waxing valiant through tribulation, producing great religious heroes, whose faith lifted them above all worldly considerations. How do such lives speak to the world! No lives, in court or palace, or on thrones, can equal those who, from out of want and suffering and persecution, have been teaching the world through all the ages. These are the great teachers who, giving their ear to the voice of God, and thus commissioned, have given themselves to the discovery of new truth, founding new institutions, inaugurating new eras, reaching out their hands to each other across the ages, and from all times cheering each other on, while taking humanity by the hand, and lifting it to higher planes of civilization. We need, the world needs, such teachers still, wrought-minded, great-hearted, religious men—men like those, and great will be the achievements—schools, churches organized, the evangelization of the world helped on, loyalty to divine truth, allegiance to divine law, secured. The great want of the age is of men who have faith in great principles, and most especially, who have faith in the God of these principles, and in His Word. Man is on a stormy ocean. The night is moonless and starless. Winds rush. Waves dash. Storms beat. Mists bedeck. Uncertain lights flicker. Rocks crouch on either hand. He is bewildered and despairing. A length light streaks the east. Faith is assured. That way safely lies. Hope gives the inspiration of new life and energy. The haven of safety is reached. That light is the light of the Divine Word. This age needs men with the simple faith in the Word of God, and the high trust of a Noah, as he sailed the waste of waters with his cargo of life for new peopling of the world—teachers who can instruct with life as well as words, and can, like the father of the faithful, offer all upon the altar of faith, with the eye calmly fixed upon the city whose maker and builder is God; who can, like the great Lawgiver of Israel, reject the allurements of riches and renown, cheerfully suffering affliction with the people of God, patiently wait for the great recompense; and who, like him, can, from the cloud-pavilioned mount of inspiration, teach the world the eternality, the universality, the unchangeableness of law, with its absolute behests and unending sanctions. The world needs reformers patterned after that prophet reformer, who, dropping like a thunderbolt upon a gaily land, hurled around his death-dealing anathemas, and after a brief but brilliant career, rose as an angel of light in his chariot of fire; teachers patterned after apostles, prophets, evangelists, martyrs; above and beyond all, patterned after Him who offered his life as the great world-redemption, praying for all, seeking salvation for all.

As a people, it is especially our mission to do all within our power to prepare such men, such teachers. Herein is a great and exalted work. We of to-day sometimes think, if we were only ours to have lived in those times when property and life were the forfeitures for discipleship of Jesus, we too would have joyfully given the spoiling of our goods, the offering of our lives; but how do we comport ourselves when called upon to sacrifice—not to violence and wrong, but for the sake of a positive good, for the upbuilding of truth and religion? Blessed that age or people which has given its most precious truth to establish, some great development to solve. Such a work develops very rapidly the latent powers of the workers. If they are not rotten or shaky, but sound to the core, made of noble metal, full of many sacrifices, kindly charities, deep religious faith and trust, then will noble and lofty characters unfold under the high and manifold influences, and not unfrequently intense activities, of the work. Piety, knowledge, earnestness, have scope for their most austere application here—no place for lights under a bushel, for talents buried in the earth. A people working under the inspirations of such a mission, see an irresistible power for its career, no wonder that its way is

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Another principle needed in all of our culture is that power which springs from a faith working in love, purifying, elevating, ennobling its possessor. It is an old adage, that knowledge is power; but a deep religious faith, with its loving trust, has ever been a greater power in the world. Its vision becomes a light, deeply penetrating and far reaching in its power; its trust becomes a sentiment full of inspiration, giving as a sublime motive power, giving the assurance of achievement.

This, blended with sincerity, both flowing from piety, produce a high Christian life, full of all nobleness and power. This clear-visioned faith, this high trust, this self-consecrating love, enables its possessor to look from the attained to the unattained, ever using the attained as a footing to climb still higher. Such is the power that has subdued kingdoms, wrought righteousness, obtained promises, out of weakness made its possessor strong, giving strength to suffer privation, affliction, torture, and death, waxing valiant through tribulation, producing great religious heroes, whose faith lifted them above all worldly considerations. How do such lives speak to the world! No lives, in court or palace, or on thrones, can equal those who, from out of want and suffering and persecution, have been teaching the world through all the ages. These are the great teachers who, giving their ear to the voice of God, and thus commissioned, have given themselves to the discovery of new truth, founding new institutions, inaugurating new eras, reaching out their hands to each other across the ages, and from all times cheering each other on, while taking humanity by the hand, and lifting it to higher planes of civilization. We need, the world needs, such teachers still, wrought-minded, great-hearted, religious men—men like those, and great will be the achievements—schools, churches organized, the evangelization of the world helped on, loyalty to divine truth, allegiance to divine law, secured. The great want of the age is of men who have faith in great principles, and most especially, who have faith in the God of these principles, and in His Word. Man is on a stormy ocean. The night is moonless and starless. Winds rush. Waves dash. Storms beat. Mists bedeck. Uncertain lights flicker. Rocks crouch on either hand. He is bewildered and despairing. A length light streaks the east. Faith is assured. That way safely lies. Hope gives the inspiration of new life and energy. The haven of safety is reached. That light is the light of the Divine Word. This age needs men with the simple faith in the Word of God, and the high trust of a Noah, as he sailed the waste of waters with his cargo of life for new peopling of the world—teachers who can instruct with life as well as words, and can, like the father of the faithful, offer all upon the altar of faith, with the eye calmly fixed upon the city whose maker and builder is God; who can, like the great Lawgiver of Israel, reject the allurements of riches and renown, cheerfully suffering affliction with the people of God, patiently wait for the great recompense; and who, like him, can, from the cloud-pavilioned mount of inspiration, teach the world the eternality, the universality, the unchangeableness of law, with its absolute behests and unending sanctions. The world needs reformers patterned after that prophet reformer, who, dropping like a thunderbolt upon a gaily land, hurled around his death-dealing anathemas, and after a brief but brilliant career, rose as an angel of light in his chariot of fire; teachers patterned after apostles, prophets, evangelists, martyrs; above and beyond all, patterned after Him who offered his life as the great world-redemption, praying for all, seeking salvation for all.

As a people, it is especially our mission to do all within our power to prepare such men, such teachers. Herein is a great and exalted work. We of to-day sometimes think, if we were only ours to have lived in those times when property and life were the forfeitures for discipleship of Jesus, we too would have joyfully given the spoiling of our goods, the offering of our lives; but how do we comport ourselves when called upon to sacrifice—not to violence and wrong, but for the sake of a positive good, for the upbuilding of truth and religion? Blessed that age or people which has given its most precious truth to establish, some great development to solve. Such a work develops very rapidly the latent powers of the workers. If they are not rotten or shaky, but sound to the core, made of noble metal, full of many sacrifices, kindly charities, deep religious faith and trust, then will noble and lofty characters unfold under the high and manifold influences, and not unfrequently intense activities, of the work. Piety, knowledge, earnestness, have scope for their most austere application here—no place for lights under a bushel, for talents buried in the earth. A people working under the inspirations of such a mission, see an irresistible power for its career, no wonder that its way is

the culture of spiritual nobility—deep, earnest piety, truth-loving, self-sacrificing sincerity, a world-abiding faith. One of the noblest uses of wealth is the transmitting it into spiritual growth. All needing heirs to inherit worthily their property, can adopt the children of the denomination, and provide for their spiritual growth through all coming ages. No monument to the memory of son or daughter could equal such a monument. Those who have power through wealth—for wealth, when rightly applied, is power—can exert untold power here, can open to the needy perennial fountains of good. Permit us, then, in conclusion, to appeal to all such to give freely, nobly, to this great work.

J. ALLEN, Cor. Secy.

**THE NATION'S DEAD.**

Four hundred thousand names,  
That breathe—the good—the true—  
In tangled grove, in mountain glen,  
On battle plain, in prison pen,  
Lie dead for me and you!  
From western state, to ocean tide,  
Are stretched the graves of those who die,  
For me and you!  
Good friend, for me and you!

In many a fevered swamp,  
By many a black bayou,  
In many a cold and frozen camp,  
The weary sentinel ceased his tramp,  
And died for me and you!  
From western state, to ocean tide,  
Are stretched the graves of those who die,  
For me and you!  
Good friend, for me and you!

On many a bloody plain,  
Their ready swords they drew,  
And poured their life-blood like the rain,  
A home—a heritage to gain,  
To gain for me and you!  
Our brothers, murdered by our side,  
They watched, and fought, and bravely died,  
For me and you!  
Good friend, for me and you!

Up many a fortress wall  
They charged—those boys in blue—  
And surging smoke and volleyed ball,  
The bravest were the first to fall!  
To fall for me and you!  
Those noble men—the nation's pride,  
Four hundred thousand men have died,  
For me and you!  
Good friend, for me and you!

In treason's prison hold,  
Their martyr spirits grew  
To stature like the saintly old,  
While amid agonies they true,  
They starved for me and you!  
The good, the patient, and the tried,  
Four hundred thousand men have died,  
For me and you!  
Good friend, for me and you!

A debt we never can pay,  
To them is justly due,  
And to the nation's latest day,  
Our children's children still shall say,  
"They died for me and you!"  
Four hundred thousand of the brave  
Made this our land a better day,  
For me and you!  
Good friend, for me and you!

**SPEAK FOR JESUS.**

The conversational powers of Edmund Burke were so remarkable, that Dr. Samuel Johnson once said, "No man could speak like an orator during a rain under a shed" with Mr. Burke, without carrying away the impression that he had been in the presence of a great man." We may not be as gifted as this eminent statesman, but, if professors of religion, no unconverted sinner should be thrown alone into our society for half an hour without feeling that he was having an interview with one who lived in communion with God. Our looks, spirit, and words, should be such that the sinner would "take knowledge of us that we had been with Jesus." Many a time has such an interview, brief and unexpected, been by the fidelity of the Christian blessed to the salvation of a soul.

Two young men stopped at a wayside brook to water their horses. They were strangers, traveling in different directions, in more senses than one. As they paused a moment, one of them kindly addressed a word to the other about the interests of his soul, and then they both passed on, never to meet again. But the young man addressed could not shake off the impression of those words, but turned them over and over during his solitary ride. This circumstance led to his conversion; and though a young man of great wealth and brilliant prospects, he renounced them all to become a foreign missionary.

"A word spoken in season," says Solomon, "how good it is; it is like apples of gold in lessons of silver."

**A LITTLE LESSON.**

"Why is it," said a lady, "that so many men are anxious to get rid of their wives?"

"Because," was the reply, "so few women exert themselves after their marriage to make their presence indispensable to the happiness of their husbands!"

When husband and wife become thoroughly accustomed to each other—when all the little battery of charms which both played off, has skillfully before the wedding-day, has been exhausted—too many seem to think that nothing remains but the clanking of the legal chains which bind them to each other. The wife needs to develop in her affections no kind to develop in her affections, and new attractions for her husband, and the latter, perceiving the lapses, begins to brood over an uncongenial marriage which does not exist, and to magnify the ill that do exist into imaginary evils which he cannot do without in his passive obstacles in the way of his earthly felicity. This is the true secret. The woman who discerns before marriage, can charm afterward if she will, though not of course, by the same means. There are a thousand ways, if she will only study them out, in which she can make home so attractive that her husband will unconsciously delight to adapt himself from it, and so she can make herself the particular center of her domestic paradise. This, also, is the secret. The woman who discerns before marriage, can charm afterward if she will, though not of course, by the same means. There are a thousand ways, if she will only study them out, in which she can make home so attractive that her husband will unconsciously delight to adapt himself from it, and so she can make herself the particular center of her domestic paradise. This, also, is the secret. The woman who discerns before marriage, can charm afterward if she will, though not of course, by the same means. 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**The Sabbath Recorder.**

WEDNESDAY, N. S., FIFTH DAY, OCT. 26, 1865.

Geo. B. Utter, Editor.

**NATURE'S GOD AND HIS MEMORIAL**

*The Theory of a Change Examined.*  
The theory of a change of the Sabbath is predicated upon the assumption that the sabbath institution, and the day that was sanctified, are two distinct entities; and therefore the day may be changed, and the institution remain unaffected. But, by examining the fourth commandment, it will be seen, that the only object aimed at in it was the sanctification of the seventh day. What are we there commended to remember? Simply the fact that the seventh day is God's rest day, made holy, and to be kept holy, on that account. What is there declared to have been blessed and set apart for sacred and religious use? Not the institution of the Sabbath, but the seventh day. What are we forbidden to secularize? The seventh day; not the institution. And why is all this? Because God rested on that day, and hallowed it. What else does the sabbath institution consist in? To assert that the Sabbath is any other than the seventh day, is to assert that God rested on another day instead of it; for He says the Sabbath is the day on which he rested.

Now take out of the fourth commandment the day that was blessed, and there is no sabbath institution left, nothing which we are required to remember, nothing to reverence, and nothing to keep. The day is the only thing commanded to be regarded; and the only thing blessed and sanctified; and the only thing to which the reason given can apply. Substitute another day, and you substitute that which God never commanded to be remembered or kept. And how can one obey a command, and not do the thing commanded, or even try to? Substitute another day, and you substitute that which God never blessed; for he only blessed the seventh day of the week. Substitute another day, and you substitute one to which the reason He assigned in the fourth commandment cannot possibly apply; for it can only apply to the day on which God rested.

Again, it is argued, that God only blessed one day in seven, or one seventh part of time, but no day or time in particular; and therefore the fourth commandment can apply to any day or time indifferently. But, according to the Bible, God only blessed one day on which he rested, and that day was the seventh day. It is true that he rested one day in seven, or one seventh part of time, and no day or time in particular; for it is claimed that he arose the next day after the seventh, which they say is no day in particular! Therefore Sunday is no day in particular!

Now, does it look reasonable, that learned men would ever resort to such ludicrous shifts to avoid the force of a command of God, if they could find any authority in His Word for what they wish to practice?

If God meant one day in seven indifferently, would he not have said so? It is evident, that he proclaimed and wrote out that command in order that it might be understood and obeyed; and it could not be intelligently obeyed, if not understood. It is evident, that no inspired writer ever expected that the Sabbath could be any other than the seventh day of the week. And there is no evidence that such an idea was ever thought of till hundreds of years after the inspired writers were all dead. And then it was conceived, not while searching to know what God would have them do, but while searching for an apology to go with the multitude.

Having thus assumed that no particular day was sanctified, and that therefore the fourth commandment can apply to any day, they then go on attempting to show that the day has been changed. And here they begin by assuming, that redemption is a greater work than that of creation; and therefore the Sabbath ought to be changed to a day that will best commemorate redemption. Now this is a most unwarranted assumption; for God has never told us that redemption was a greater work than creation, and he alone is capable of determining. Nothing less than infinite power could perform either work, and therefore nothing less than omnipotence could comprehend the greatness of either. Do our opponents claim that they can fathom the mind of God?

Besides, if the assertion were admitted, the conclusion would not follow; for God might erect other and more important memorials than the Sabbath in connection with the work of redemption. He might, for instance, have done, in the institution of Baptism and the

Lord's Supper. And if he had not provided any such memorial, we have no right to set up any in his name—much less, change the application of one that he has set up for another purpose, without his consent and direction. And, where has he given any such permission or direction? If such can be found, the controversy is thereby settled. But it is an awful thing to do in the Lord's name what he has not authorized. And setting up or observing an institution as a part of christianity, is doing it in his name, and claiming his authority for it.

Besides, if a day must be set apart to commemorate redemption, it by no means follows that the first day of the week is the most proper one; for if we are to commemorate the day on which redemption actually took place, or was actually completed, then it must be, either the crucifixion day, or the ascension day; for redemption is everywhere, in the New Testament, ascribed to the blood of Christ, and never to his resurrection. Hence it must be either the day on which he shed his blood, or the day on which he, as high priest, offered it in the holy of holies above. We all know that the work of redeeming anything is never completed till the redemption price is offered and accepted.

Now, inasmuch as God has given us no different instruction concerning the days of the week than he did at the creation, and in the fourth commandment, and has in the most solemn manner forbidden men's adding to or taking from His Word, (Rev. 22:18, 19,) would it not be wisest, and most Christian-like, to leave things pertaining to his government just where he has left them—the Sabbath, a memorial of creation, and a testimony against atheism and idolatry, and also a type of the heavenly rest; and Baptism and the Lord's Supper as memorial of the sufferings, death, and resurrection of Christ? God has taken special care that each event in the scheme of redemption be commemorated, but not the days on which those events happened; nor has he given us a record by which we can know, with any certainty, on what days they occurred. This fact is unaccountable, if he designed those days to be the memorials. All goes to show that God never designed that the day of the resurrection should be commemorated, but the resurrection itself, since the commemoration he has instituted is as appropriate for one day or period as another.

Our first-day friends quote Ps. 118: 22-24, from which they infer that a change of the Sabbath is predicted; although no commentator, that I know of, has ever risked his reputation by giving it such an interpretation; nor any other writer, except when discussing the Sabbath question. The passage reads as follows: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." It is assumed, first, that Christ became the head of the corner at his resurrection, though there is nothing in the passage to warrant it. Second, that God designed that Christ's resurrection day should, therefore, take the place of the seventh day as the Sabbath; of which there is not even an obscure hint. Third, that it should be celebrated by abstinence from labor. But there is nothing in this text to indicate that any more reference was had to Christ's resurrection day than to his dying day, or his birth day, or to the whole period of his life, or to his ascension day, or to the whole gospel period. The writer evidently referred to the same period that Christ died when he said to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

The Scriptures make it clear, that Christ became the head stone of the corner at his ascension. See Eph. 1: 20-23, where it says, God has "set him at his own right hand, at the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be the head over all things to the church; which is his body, the fullness of him that filleth all in all." His being made the head stone of the corner is here declared to have taken place when God "set him at his right hand in the heavenly places," i. e., when he ascended. The apostle made this statement about twenty-seven years after the resurrection, and does not give a hint about there being any connection between Christ's being thus made the head stone of the corner, and the resurrection day, but refers it directly to his ascension day. In Dan. 7: 25, you will find a very clear prediction of the change of sacred time so much talked about, and which has been literally fulfilled. It reads, "And he shall speak great

words against the Most High, and shall think to change times and laws; and they shall be given into his hands until a time, times, and the dividing of time." This changing of times and laws must refer to those which God has established, as it is in this act of changing them that the beast exalts himself against the Most High. Now all Bible students agree that the beast represents the Roman Catholic power. And they boldly claim, that the Sabbath and its law was changed by their authority alone; and history abundantly confirms this claim, which I shall show in my closing discourse. Thus the prophets make it clear, that no such change was to take place by Divine authority, but by authority that exalts itself against the Most High.

**THE SABBATH IN WESTLEY.**

Oct. 14th, 1865.

It is perhaps due to our correspondent "B. F. U.," that we reprint his report of what Mr. Denison said in his second discourse—(the allusion to his first discourse)—so that our readers may judge for themselves how far his "criticisms were aimed at men of straw set up." Here it is:

There was (he said) only one thing which marred the harmony of feeling between the churches in this village, and that was the difference of opinion in regard to the Sabbath, owing to which we had no Sabbath at all. The consequence was, that the spirituality of the Sabbath was lowered, and the morals of the community seriously injured. The majority of the people were disturbed in various ways, during public worship, on Sunday. Somebody was responsible for this. It was no light affair, that the worship of a majority of our people should be disturbed by a stream of blasphemy. The Sabbatarians being in the minority, they should at least abstain from everything on Sunday which could in any way disturb those assembled for worship. The Sabbath is a memorial of a higher moral than other Christians; they had never given the world any illustrious examples of piety; they had neither Bible, reason, nor considerations of public good, on their side; and, on the whole, it was much to be regretted that such a sect existed among us. The lecturer said more than this. His remarks implied that a minority, should be governed by the wishes and feelings of the sect which form the majority. The consequence was, that he assumed his position without inferring that he would have the seventh-day people disregard their conscientious scruples, and make Sunday, instead of Saturday, their Sabbath.

We make room for the foregoing, because it is a part of our editorial religion, to give every man a fair hearing. When we printed the communication of "B. F. U.," we supposed he had made an honest statement of Mr. Denison's position; and, deeming the position a noble one in itself, and a noble subject for a proper subject for the candid criticism, we passed upon it. A careful examination of the whole matter, in the light now thrown upon it, has not modified our views of the statement or the criticism.

Of course the "WEEKLY" being a general village newspaper, and not the organ of any religious denomination, is not the proper medium for discussing the theological questions raised by Mr. Denison. If it were, we think he could be shown, that many of his assertions are easier made than proved, and that his grand argument against the Sabbatarians, based on their supposed failure to be better than any body else, is more specious than solid, and might be used with equal force against his own denomination by the representatives of other denominations.

**REMARKS.**

We copy the foregoing from the *Narragansett Weekly*, because we suppose our readers want to know it, if Mr. Denison has any new light upon a subject about the importance of which he has lately had a good deal to say. But, if they really expect to find new light, we fear they will be disappointed. He seems not to have a clear perception of the difference between glitter and light—between assertion and proof. Witness that grandiloquent paragraph from his first sermon, in which he tells what the Sabbatarians believe, and what they "ignore," "overleap," "forget," and "disregard." Who told him that they view the Sabbath "rather as a day than as an institution?" Where did he learn "that the seven 'days' of creation are great periods instead of literal days?" What evidence has that the Sabbatarians "overleap in their reckoning enormous chasms in chronology?" Where does he find "the New Testament fact, that by appointment, from the resurrection of Christ, the Sabbath institution differs both in time and manner of observance from the Jewish or theocratic Sabbath?" These questions need only to be asked. Every intelligent and candid reader, who is familiar with the Scriptures and the writings of the Sabbatarians, knows that there is no foundation whatever for such assertions as make the staple of the paragraph in question. What Mr. Denison says about a change of the Sabbath "by appointment," sounds very like a section of the Westminster Catechism, but not like anything written in the Word of God. As to those "great periods" and "enormous chasms," the Sabbatarians have not overlooked them, but have looked through them, and seen how dimly they are when used as arguments against the Sabbath. They find the Sabbath instituted at the close of the week of creation, when God "rested on the seventh day," and "blessed the seventh day," and sanctified it." They find it incorporated among those Ten Commandments which are generally admitted

to be permanently binding, where it is said that "the seventh day is the Sabbath of the Lord thy God." They find it recognized in the days of Christ and his apostles, who corrected some of its abuses, but never intimated that the Jews were wrong in the day they observed, or that the day was to be changed, or the institution abolished. In such circumstances, they are satisfied to take the institution as they find it. They think that when God commanded men to keep the seventh day, he knew all about the rotundity of the earth, and the consequent "impossibility of identical time in different latitudes." They feel bound, therefore, to take him at his word, especially inasmuch as neither they, nor anybody else, ever found the least practical difficulty from that source. Indeed, it seems to them that all such side thrusts at a divine institution are out of place in the teachings of an evangelical pulpit.

As to what Mr. Denison says about the tendency of Sabbatarian views and examples to weaken confidence in what he calls the Sabbath, (meaning the first day of the week,) we are not disposed to take issue with him. It is very likely, that in a community where the Sabbatarian argument is understood, great difficulty is found in securing a strict observance of the Sunday. It is a natural consequence, that error should lose its hold upon people, just in proportion as they become acquainted with the truth. It is perfectly natural, that in such a community should be found the state of things which he represents, where church members "sometimes profess to set apart one day, and sometimes another." But who is responsible for this? Not they, surely, whose practice is based upon the command of God. Whether any responsibility rests upon those whose practice requires to be justified by arguments drawn from those "great periods" and "enormous chasms"—arguments which undermine the sabbath institution more effectually than any direct attacks—is a question which we leave to be answered by those whom it may concern.

We must not omit a brief allusion to Mr. Denison's five "conclusions." We have read them carefully and repeatedly; and to us they seem more like "assumptions" than "conclusions." They do not follow legitimately from anything which he has brought out in his history. He assumes that the Sabbatarians have not "developed a higher type of piety" than others; that they have not been any more intelligent and prosperous than others; that their Christian offerings have not exceeded those of others, &c. Now how does he know all this? We have just as much authority for denying, as he has for assuming, these positions. Would it not have been in better taste, and quite as accordant with the facts, if he had heeded the advice of the Apostle, "In lowliness of mind, let each esteem other better than themselves?"

In conclusion, we want to direct the attention of Mr. Denison to one fact, which we hope he will think about, and give due weight, before he undertakes again to estimate the piety and conscientiousness of the Sabbatarians, and that is, that there is no denomination of Christians on the face of the earth whose practice subjects them to so much personal inconvenience, and such loss of worldly prospects, and from whom there are fewer persons of moderate conscientiousness are so strongly tempted to withdraw. When we think how many practical difficulties they have to contend with, and from how many positions of honor and profit, especially in the public service, they are virtually excluded, we do not wonder at the smallness of their number, or the indifference show they have been able to make in the world. Our only wonder is, that they have not been entirely swept away in the current created by that kind of teaching which would lead men to suppose that "gain is godliness."

**MR. SEWARD ON RECONSTRUCTION.**

Secretary Seward made a speech at Auburn, N. Y., on the occasion of a welcome home extended to him by his neighbors. The substance of it is reported as follows:

In regard to the present plan of reconstruction, he argued that an employment office would prolong anarchy, and delay reconciliation. The plan of reconciliation we are pursuing, has given us two great national advances in this progress of moral and political elevation, which are now to be made fast and firmly fixed. First, it secures a voluntary abolition of slavery by every State which has engaged in the intricate; and secondly, it must secure, and does secure, an effectual adoption by the late slave States themselves of the amendment of the federal constitution, which declares that neither slavery nor involuntary servitude, except for crime, shall ever hereafter exist in any part of the United States. To hasten this reconciliation, Mr. Seward said that the language of the President was in the spirit of the constitution, and in

harmony not only with our politics, but with our religion. We must trust each other.

**THE CONFERENCE AT WAKEFIELD.**

Rev. Mr. Denison, of Westley, has found some fault with our notice, two weeks ago, of the remarks on the Sabbath, in the conference meeting of the Narragansett Association at Wakefield. The principal points of our offending, so far as we can get at them, were, that we referred to only three speakers on the subject, whereas there were six, and that we stated in a general way what was the drift of remarks, instead of giving the exact "language, in its proper and full connections." It seems that the opening remarks, which furnished a sort of key-note for the speakers of the evening, were made by Rev. Mr. Denison, and the closing remarks, which were of the nature of a review of the whole discussion, were made by Rev. A. G. Palmer, D. D., of Stonington, Conn. Between these, were remarks by Rev. Messrs. Fitz, Rhodes, Tillinghast, and Watson, and prayers by two or three of the brethren. In our desire to right any unintentional wrong, we have made considerable inquiry as to the course of discussion in that meeting, but failed to discover any ground for serious complaint at our report, which did not profess to be full, and was only intended to give a general outline of the remarks. In view of all of the circumstances, we conclude that nothing better can be done than to print entire the opening and the closing remarks, which the gentlemen making them have very kindly furnished, in answer to requests from us.

**REMARKS OF MR. DENISON.**

To the Editor of the Sabbath Recorder:  
Sir,—I readily comply with your request. My remarks in the conference referred to were as follows:

"I was impressed with the morning discourse from the words, 'I have fought the good fight,' &c. We prosecute a warfare. Too few seem to believe in a personal Adversary hence the want of vigilance and moral courage. If our conference may be compared to a council of military officers, we should inquire, Where is the enemy of God? Where are the lines of the two armies? Where are the picket lines? Has the enemy broken our lines? Are there any disguised enemies within our lines? What ground does the great Captain of our salvation command us to hold? 'Joshua, in all, I would help exult the body, if there was a body there; I understand there is no body to be found. That region needs to be re-evangelized by some faithful minister, as it once was by Bro. J. H. Baker. In the variety of Sabbath-keeping and Sabbath-breaking there, excursions, shore parties, hunting, fishing, and idling, there seems to be no Christian church or worship maintained. A revival is needed in that region. Let us send a missionary instead of a committee. 'But Charlestown is not alone in its peculiarities. Sabbath-breaking prevails to a painful extent in the State. Rhode Island is the subject of remark abroad in this respect. I think the ministers in the State should preach more upon this important subject. The matter lies at the foundation of all religious success. The Sabbath may be compared to the field or ground on which the soldiers of Christ are to form and move to battle. God commands all men to observe the Sabbath, to desert from labor and worldly thoughts, and listen to his voice. In his name, we ought to occupy this ground, and so with the weapons of truth reach the ears and hearts of men.

"It seems to me, that it would be wise for us to give more attention to this grave matter of Sabbath breaking, to consider its prevalence, its causes, and its cure. The progress of the gospel rests greatly on this point. Where the Sabbath is neglected, but little can be done till its observance is secured. It is not observed as it should be in our State. This is owing in part, as we all know, to the variety of sentiments preached in the State by different denominations. The Quakers, found throughout the State, esteem all days alike. The Sabbatarians, so numerous in the western part of the State, hold that the seventh day, or Saturday, is the Sabbath, and that all other denominations have no Sabbath. Many, taking advantage of these opposing views, keep no day at all, and think there is no certain law on this great matter. In the vicinity where I minister, we never know the stillness and quiet of a Sabbath; factories are running, stores are open, whistles are blowing, and teams are rattling, every day in the week. I think if we were to preach only a fraction as much in defense of the Lord's day—the true Sabbath—as others preach against it, there would be a better observance of the Divine Institution, and a more healthy state of religion in the churches. Now, even members of churches sometimes keep one day and sometimes another, as if there were no Christian law governing the Institution. This ought not to be. I know the Quakers and Sabbatarians are sincere in their beliefs, but this does not prove them to be right. The truth in regard to the Sabbath is on our side, and we ought to have more boldness in preaching it.

"And we Baptists have a special responsibility in reference to this prevailing Sabbath breaking. The Baptists planted Rhode Island—the first colony and state in the world's history that held and guaranteed perfect religious liberty. This lib-

erty has been a part of the mission and glory of the Baptists. Well, as church and state ruled elsewhere, all kinds of consciences fled for an asylum to Rhode Island, and hence the great variety of views and practices that have prevailed here. We sympathized with Quakers, and all other sects that were not allowed to settle in the other colonies. And in the fullness of our sympathy and kindness, we stood so straight, that we leaned a little backward. We have neglected to preach the whole truth, lest we should hurt some of the peculiar consciences around us. Our virtue has leaned to error's side. Ought we not now to preach the whole truth? Certainly we ought not to be indifferent or silent in regard to the painful prevalence of Sabbath breaking. Let us claim and hold the holy ground the Captain of our salvation has given to us, that we may 'fight the good fight of faith.'

"I wish, before closing, to add an emphatic word on the importance of the subject introduced by Bro. Rhodes—Personal Piety—inculcated by the text he quoted, 'Take heed to thyself, and to thy doctrine.' We must have the spirit of Christ, if we do his will, we shall know of the doctrine. Only his love and grace within will make us valiant and successful in his service."

**REMARKS OF MR. PALMER.**

Mr. Chairman,—I am aware that the evening is far spent, that the air in the house is getting bad, that the lights are growing dim, and that it is time to close. I regret this, less, however, because I do not purpose to make a long speech, and will detain the congregation but a moment. Indeed, I only speak at all under an urgent sense of duty. I fear, as one brother has remarked, that if I do not speak, I shall not sleep well to-night. I find it sometimes very difficult to speak as I wish to speak, especially when there are a few things I want to say, and a great many things I would rather not say. This is my position to-night. But if I speak at all, I must speak plainly, and speak my convictions. Brethren Denison and Fitz, and others on that side of the discussion, have spoken freely and strongly. I shall use the same liberty.

In the first place, then, I have no sympathy with this wholesale scandalizing of the piety and morals of Rhode Island. I think, on this score, she will bear the test of comparison with her sister neighboring States. In the late national crisis, her loyalty was found to be of the best metal, and I think her orthodoxy as sound as her loyalty. I have lived in Connecticut, and lived in Rhode Island, and I must say, that with all the amount of Sabbath desecration brought forward this evening admitted, I regard the piety and morality of the latter at least as on a level with the former. Indeed, I can affirm most positively, that on no field have I ever seen the gospel clothed with more power, or received with more simplicity, or more fruitful in evangelical faith and experience. More than this, I claim that the piety of Rhode Island, so far as I know it, is of the very best type—truthful, simple, emotional, earnest, and at times "the work of faith with power." It may be wanting somewhat in culture, and informal; but in faith and spirit, it is intensely Christian.

But, in the second place, allowing the evil complained of to be as formidable as represented—that the Sabbath is more widely and flagrant desecrated here than elsewhere—still, I regard it as equally an extreme disorganization and breach of charity, to charge the responsibility of this state of things upon the Quakers and Sabbatarians. I do not think these two sects need any vindication at my hands. Their history is their vindication. The Quakers have ever been distinguished for simplicity of manners and purity of morals. I have known them socially and religiously. They have always commanded my profound respect. I believe them Christians, and that, if we are ever so happy as to be admitted to heaven, we shall find many Quakers there. They were good, and especially in this state and town, a powerful sect; but they have, I suppose, accomplished their mission, and are passing away. Many of the families represented here have sprung from their Quaker root. Let us be careful that we hurt not the old and the wise."

As for the Sabbatarians, I can say, that I know them, and I know them to be a good people, a conscientious people, and a thoroughly Christian people. From my boyhood, I have mingled in their worship, and from my earliest ministry, have labored with their ministry, in protracted meetings and revivals, and can testify to their general soundness in the faith, and fidelity as good ministers of Jesus Christ. Besides, I feel it a privilege to say, that during my pastorate at Westley, I was blessed in the following, and very much indebted to the cooperation of the members of the community who observed the seventh day of the week on the Sabbath. I am no Sabbatarian, myself. I could not keep the seventh day, nor the Christian Sabbath, even if I were alone in the midst of a seventh-day community; but I freely and fully accord to them the same right which I claim for myself—the right of private judgment—the right of conscience—the right of worshipping God how, and where, and when, they believe He requires them to worship Him. If this practice is an intemperance and an offence to me, I suppose ours is equally so to them. If their bells and whistles disturb me, our bells and whistles disturb theirs. But I have no objection to their

to be permanently binding, where it is said that "the seventh day is the Sabbath of the Lord thy God." They find it recognized in the days of Christ and his apostles, who corrected some of its abuses, but never intimated that the Jews were wrong in the day they observed, or that the day was to be changed, or the institution abolished. In such circumstances, they are satisfied to take the institution as they find it. They think that when God commanded men to keep the seventh day, he knew all about the rotundity of the earth, and the consequent "impossibility of identical time in different latitudes." They feel bound, therefore, to take him at his word, especially inasmuch as neither they, nor anybody else, ever found the least practical difficulty from that source. Indeed, it seems to them that all such side thrusts at a divine institution are out of place in the teachings of an evangelical pulpit.

As to what Mr. Denison says about the tendency of Sabbatarian views and examples to weaken confidence in what he calls the Sabbath, (meaning the first day of the week,) we are not disposed to take issue with him. It is very likely, that in a community where the Sabbatarian argument is understood, great difficulty is found in securing a strict observance of the Sunday. It is a natural consequence, that error should lose its hold upon people, just in proportion as they become acquainted with the truth. It is perfectly natural, that in such a community should be found the state of things which he represents, where church members "sometimes profess to set apart one day, and sometimes another." But who is responsible for this? Not they, surely, whose practice is based upon the command of God. Whether any responsibility rests upon those whose practice requires to be justified by arguments drawn from those "great periods" and "enormous chasms"—arguments which undermine the sabbath institution more effectually than any direct attacks—is a question which we leave to be answered by those whom it may concern.

We must not omit a brief allusion to Mr. Denison's five "conclusions." We have read them carefully and repeatedly; and to us they seem more like "assumptions" than "conclusions." They do not follow legitimately from anything which he has brought out in his history. He assumes that the Sabbatarians have not "developed a higher type of piety" than others; that they have not been any more intelligent and prosperous than others; that their Christian offerings have not exceeded those of others, &c. Now how does he know all this? We have just as much authority for denying, as he has for assuming, these positions. Would it not have been in better taste, and quite as accordant with the facts, if he had heeded the advice of the Apostle, "In lowliness of mind, let each esteem other better than themselves?"

In conclusion, we want to direct the attention of Mr. Denison to one fact, which we hope he will think about, and give due weight, before he undertakes again to estimate the piety and conscientiousness of the Sabbatarians, and that is, that there is no denomination of Christians on the face of the earth whose practice subjects them to so much personal inconvenience, and such loss of worldly prospects, and from whom there are fewer persons of moderate conscientiousness are so strongly tempted to withdraw. When we think how many practical difficulties they have to contend with, and from how many positions of honor and profit, especially in the public service, they are virtually excluded, we do not wonder at the smallness of their number, or the indifference show they have been able to make in the world. Our only wonder is, that they have not been entirely swept away in the current created by that kind of teaching which would lead men to suppose that "gain is godliness."

**MR. SEWARD ON RECONSTRUCTION.**

Secretary Seward made a speech at Auburn, N. Y., on the occasion of a welcome home extended to him by his neighbors. The substance of it is reported as follows:

In regard to the present plan of reconstruction, he argued that an employment office would prolong anarchy, and delay reconciliation. The plan of reconciliation we are pursuing, has given us two great national advances in this progress of moral and political elevation, which are now to be made fast and firmly fixed. First, it secures a voluntary abolition of slavery by every State which has engaged in the intricate; and secondly, it must secure, and does secure, an effectual adoption by the late slave States themselves of the amendment of the federal constitution, which declares that neither slavery nor involuntary servitude, except for crime, shall ever hereafter exist in any part of the United States. To hasten this reconciliation, Mr. Seward said that the language of the President was in the spirit of the constitution, and in

which is the spirit of the constitution, and in

truth was ever advanced by discouragements and unjust discriminations.

Manufacturing in Rhode Island. The Sabbath-keeping churches of Rhode Island depend very much upon the manufacturing interests for business.

Manufacturing in Rhode Island. The Sabbath-keeping churches of Rhode Island depend very much upon the manufacturing interests for business.

M. M. Palmer. It gives us great pleasure to call attention to the following from the New York daily press.

have a right to expect that his conclusions will be accepted by you and by the public.

THE CHOLERA. There can no longer be any doubt that the Asiatic cholera has made its appearance and is spreading in England.

The American Board of Commissioners for Foreign Missions. At their recent meeting in Chicago, expressed themselves as follows, in regard to the subduing of the rebellion.

RELIGION OF POLITICIANS.—Somebody has taken the pains to make a "religious census" of the new House of Commons in England.

Tuesday morning. The occasion which called together many of the friends of missions, was the embarkation of missionaries and their wives for Burmah.

EDUCATIONAL PROPOSITION.—At the recent meeting of the Massachusetts State Teachers' Association, a committee of five was appointed to memorialize Congress in favor of organizing a National Bureau of Education.

ALEXANDER H. STEPHENS, late Vice President of the Southern Confederacy, who was recently paroled, has since called on the President at Washington.

Education has received commendable attention from the Episcopal Convention in Philadelphia. A committee presented a report on education, reviewing the various kinds of instruction in the Sunday-school, the public school, the academy, and the college.

WAR IN SOUTH AMERICA.—The Buenos Ayres Standard, of August 25th, brings details of the last two engagements between the Paraguayans and the allies.

TRouble in Kentucky.—A good deal of excitement prevails in Kentucky over the removal of martial law.

HURRICANE IN THE WEST INDIES.—Files of late West India papers furnish additional details of the terrific hurricane which swept over some of those islands on the 6th of last month.

Rebel claimants for cotton, who brought suit in the United States Circuit Court at St. Louis to recover 572 bales, were dismissed, on the ground that the cotton was lawfully seized during the war.

REBEL CLAIMANTS FOR COTTON.—Rebel claimants for cotton, who brought suit in the United States Circuit Court at St. Louis to recover 572 bales, were dismissed.

By a fire which occurred recently at Bay City, Mich., damage was done to the estimated amount of \$100,000, the property destroyed consisting of stores, dwelling, &c.

Mr. High Parker died while under the influence of chloroform, in Dr. O'Reilly's apothecary shop, New York.

Twenty thousand government overcoats were bought at auction in St. Louis the other day for \$30,000, and afterwards resold for \$200,000 to go to Texas.

The expenditures of the Navy Department for the year ending June last, were \$112,000,000. The Secretary estimates the expenses of the current year at about \$23,000,000.

A fearful hurricane has occurred at Guadaloupe. Two hundred lives were lost, all the crops destroyed, scarcely a tree left standing, and many vessels are missing.

The next meeting of the American Board of Commissioners for Foreign Missions will be held at Pittsburg, Mass.

The Freedmen of Eastern Virginia have taken three millions of dollars of the government securities. Not bad for people that "can't take care of themselves."

Seven thousand dollars were recently donated at St. Lazarus's Church, Memphis, Tenn., toward a cathedral in honor of the late Bishop Poth and others.

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THE AMERICAN LAND COMPANY AND AGENCY.—Gov. Andrew, of Massachusetts, has accepted the Presidency of a company designed to aid in reorganizing the South by bringing together those who have plantations and farms for which they desire improvement, and those who possess the capital and skill required for that work.

A most mysterious murder was committed in Jefferson county, N. Y., recently. An old lady named Wardell was found dead one morning in the cellar of her house.

Wm. Lynch, recently a rebel, died at Baltimore last week. He was in charge of the Dead Sea Expedition, concerning which he wrote an interesting book.

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At the Alfred Highland Cure, N. Y., Oct. 11th, 1865, by Ed. H. P. Burdick, M. D., of the Church, Ill., and Mrs. Maria Burdick, of Alfred.

In Philadelphia, Pa., Oct. 8th, 1865, Miss Rachel McPherson, aged 68 years, was brought to burial for interment around the city.

At Rockville, Oct. 16th, 1865, very suddenly, ARA WOODMAN, aged 67 years, returned from his work towards evening, as well as usual.

In Albion, Wis., April 5th, 1865, by Ed. T. E. Babcock, M. D., of Albion.

At Rockville, Oct. 15th, 1865, of typhoid fever, CORNELIA L., only child of G. A. and S. J. Randall, in the 15th year of her age.

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BEST MUSICIAN'S DIRECTORY. THE BEST PIANOFORTE BOOK. THE BEST ORGAN BOOK.

ARCANA WATCH. AN ELEGANT NOVELTY IN WATCHES.

PACIFIC HOTEL. 170, 172, 174 & 176 GREENWICH ST., (ONE SQUARE WEST OF BROADWAY).

EXCELSIOR FAMILY DYES: IN LIQUID FORM.

THE NEW YORK OBSERVER. A WEEKLY RELIGIOUS AND SECULAR NEWSPAPER FOR THE FAMILY AND THE FIELDS.

LIFE, GROWTH AND BEAUTY. MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER AND DRESSING.

KING'S PORTABLE LEMONADE. The only preparation of the kind made from the fruit.

**Speakings and Writings.**

**SPEAKING AND WRITING.**

Be simple, be understood, be honest in your speaking and writing. Never use a long word where a short one will do. Call a spade a spade, not a well-known oblong instrument of manual industry. Let home be home, not a residence; a place a place, not a locality; and so of the rest. Where a short word will do, you always lose by using a long one. You lose in honest expression of your meaning; and in the estimation of all men who are qualified to judge, you lose in reputation for ability. The only true way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a very thick crust, but in course of time truth will find a place to break through. Elegance of language may not be in the power of all of us; but simplicity and straightforwardness are. Write much as you would speak; speak as you think. If with your inferiors, speak no coarser than usual; if with your superiors, no finer. Be what you say; and, within the rules of prudence, say what you are. Avoid all oddity of expression. No one was ever a gainer by singularity of expression, or by pronouncement. The truly wise man will so speak that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying about bottles of strange gases to breathe; but he will enjoy better health, and find more time for business, who lives on common air.

When I hear a man use a queer expression, or pronounce a name in reading differently from his neighbors, the habit always goes down in my estimation of him, with a minus sign before it; stands on the side of deficit, not of credit. Avoid all slang words. There is no greater nuisance in society than a talker of slang. Talk as sensible men talk; use the easiest words in their commonest meaning. Let the sense conveyed, not the vehicle in which it is conveyed, be your object of attention.

Once more, avoid singularity of accuracy. One of the bores of society, is the talker who is always setting you right; who, when you report from the papers that 10,000 men fell in some battle, tells you that it was 9,990; who, when you describe your walk as two miles out and back, assures you that it wanted half a furlong of it. Truth does not consist in minute accuracy of detail, but in conveying a right impression; and there are vague ways of speaking that are truer than strict fact would be. When the Psalmist said "Rivers of water run down my eyes because men keep not the law," he did not state the fact, but he stated a truth deeper than fact, and truer.—Dean Alford.

**A CHAPTER ON HAIR.**

The New York World devotes more than ten columns of a recent issue to the wonderful work by legend and history of the hair. Perhaps the following extracts may prove not wholly uninteresting to our fair readers.

**THE LAND OF HAIR.**

The hair used by the artists in painting and braiding is altogether obtained in Europe. The richly curled and arable zone of country running from Hautes Alps, in Danphin, including the citole extending to Roussillon and the Pyrenees Orientales, through the historical provinces of Garonne, Poitou, Maine, and the Orleansnais, to the bleak and sterile Cordes du Nord, in Brittany, is a very productive country for the raw material. The dark-eyed maidens of Toulouse, Avignon, and the Bourbonnais, have become famous for their dark, silken tresses, hanging without restraint in the loose rumples of the pèssantier.

These rural demoiselles know the value of their luxuriant locks, and to provide for the expenses of the village festival, and that grand event which marks the turning point of a woman's life for weal or woe, the day when the rustic swain shall encircle the marriage-finger with the golden promise of wedded love, they invariably economize their hair for this purpose, and the material is readily purchased by the agents of the great houses at Paris, Lyons, and Leipzig, bringing from twenty to eighty dollars a pound, according to fibre and quality.

The dark hair which adorns in gilded profusion the heads of our wives and daughters has traversed three thousand miles in search of a hair-dresser and purchaser, before finding rest in its natural position. Daily provided that a little hair, with the exception of the broad Dalmatian strip of hair bordering on the Adriatic, and the patriotic signoras of Venice and Tuscany wear their hair as natural, unless, as exceptions, we note the residents of the larger cities. The crop of light and blonde hair is gathered from the fair flaxen-haired, blue-eyed and sturdy-limbed maidens who inhabit the soggy and marshy fens of Zealand, Utrecht, North Brabant, and West Flanders in Holland.

Light hair is very valuable when the textures and color are approved. Different grades of hair, both light and dark, are to be found all through the range of country governed by France, the vast plains of the Theiss, in Hungary, in the two Hoses, Darmstadt and Cassel, and the Rhine belt, where long hair is a sign of chastity among the maidens. It is customary in Saxony and Bohemia, in a maiden gives birth to a child illegitimately, for the slaying fair one to cut her hair short, as a token that she has stayed from the right path, and that she voluntarily makes herself a Phœbe or beacon-light to the young men who would naturally seek after the pleasures of her company. Should she refuse to comply with the custom of the country in shaving herself of the top, she is liable to a criminal prosecution, and the offender is immediately arrested.

and with the inevitable shears proceeded to deprive her of her hair.

**THE GROWTH OF THE HAIR BUSINESS.**  
In five years, the hair-dressing business has more than quadrupled itself in New York and vicinity, with promise of a greater increase. There are a score or more of first-class artists on Broadway, who pay very high rents for their splendidly furnished stores; into which the raggedest denizen of the Pointe may enter shock-haired and rumpled, and in twenty minutes after make her exit, as far as the "fixings" are concerned, an equal to the best lady in the land. This, however, cannot be done without money, and it takes a very snug little sum in pin-money to keep a lady of the upper ten in puff, braids, and waterfalls, during a whole season.

To procure a new "rig" for the head, when the natural hair is scant, it is necessary that the lady should equip herself for a campaign, where the lightest skirmish is a full dress night at the opera, in a complete and fashionable manner, with the newest Parisian modes, costing from fifty to a hundred and fifty dollars for the fall outfit. A fashionable hair-dresser of the male sex will not cross the street for less than five dollars to dress a lady's head, and for a bridal party the charge is twenty dollars. The poorest female modiste will charge a dollar for merely brushing the hair up; and smart young ladies, of prepossessing appearance, tidy attire, and barbarous French, can easily realize fifteen to twenty dollars a week in the business season. They have to pay a heavy price, however, for learning the business as apprentices, and must, per force, to become members of the craft, pay twenty to fifty dollars for a series of explanatory lessons, according to the rank and reputation of the distinguished "professor" in hair. There is a hair-dresser's journal published monthly, with plates and scientific notions, in which the noble art is held up to public admiration.

**HABITS OF FLOWERS.**

Flowers have habits, or ways of acting, just as people do. I will tell you about some of them.

All flowers naturally turn towards the light, as if they loved it. You can see this if you watch plants that are standing near the window. The flowers will all be turned towards the light if you let the pots stand just in the same way all the time. By turning the pots a little every day or two while the blossoms are opening, you can make the flowers look in different directions.

There are some flowers that shut themselves up at night as if they were asleep, and open again in the morning. Tulips do this. I was once admiring in the morning some flowers that were shut in the evening before by a lady. Among them were some tulips, and one of these, a white one, was a bumble-bee.

A lady, I think, who must have been to be caught in this way as the flower was closing itself for the night. Or, perhaps he had done a hard day's work in gathering honey, and just at night was so sleepy that he staid too long in the tulip, and so was shut in. A very elegant bed the old bee had that night. I wonder if he slept any better than he would have done if he had been in his homey nest.

The pondily closes its pure white leaves at night as it lies upon its watery bed. But it unfolds them again in the morning. How beautiful it looks as it is spread out upon the water in the sunlight! The little mountain daisy is among the flowers that close at night. But it is as bright as ever on its "sleazebottom" when it wakes up in the morning. When it shuts itself up it is a little round green ball, and looks something like a pea. You would not see it in the midst of the grass, if you did not look for it. But look the next morning, and the ball is opened, and shows "a golden tint within a silver crown." And very beautiful it is when there are so many of the daisies together that the grass is spangled with them in the bright sun. It is supposed that this flower was at first called day's eye, because it opens its eye at the day's dawn, and after a while it became shortened to daisy.

The golden flowers of the dandelion are shut up every night. They are folded up so closely in their green coverings, that they look like buds that had never yet been opened. The blossoms of the salsify, or vegetable oyster, close in the same manner, but not at the same time. They close always at noon. In the morning, their tall, straight stalks make quite a brilliant appearance, each one having a deep purple flower at its top. All these are shut up in the afternoon, and you see at the top of each stalk a large pointed bud. The flowers of this plant are very much like the dandelion, both when closed and when open. The seeds, also, are very similar, as you will see in another chapter, and make together, around the top of the stalk, a similar feathery globe.

There is one curious habit which the dandelion has. When the sun is very hot, it closes itself up to keep from wilting. It is in this way sheltered in its green covering from the sun. It sometimes, when the weather is very hot, shuts itself up as early as nine o'clock in the morning.

Some flowers hang down their heads at night as if they were nodding in their sleep. But in the morning they lift them up again to welcome the light.

Some flowers have a particular time to open. The evening primrose does not open till evening, and hence comes its name. The flower called four o'clock opens at that hour in the afternoon. There is a flower commonly called go-to-bed-at-noon, that always opens in the morning and shuts up at noon.

Most flowers last for some time. There are some that last only a few hours. The red flowers of the delicate and rich crimson vine open in the morning, and in the afternoon they close up, never to open again.

again. But there are always some buds to open every day. It is delightful to one who loves flowers to see every morning a new set of these bright blossoms appear among the fine dark-green leaves of this vine.—*Worthington Hooker.*

**TIN WEDDING.**

It is not often that the interesting ceremony known as a "tin wedding" is honored by a larger or more intellectual gathering than the one which met at Brooklyn, N. Y., a short time ago, on the occasion of the tenth anniversary of the wedding of Mr. and Mrs. Tilton. Near five hundred guests were present, among whom the editorial fraternity were largely represented. Among the tin-ware with which the guests filled one room, the most conspicuous object was a model in tin of the Great Bell, Roland, by Mr. Joseph Hoxie. Attached to it was the patriotic and ringing ode, one of Mr. Tilton's finest productions, commencing, "Toll, Roland, toll!" The Brooklyn Union has the following notice:

Its strikingly original character must be an excuse for alluding to what is ordinarily not for the public to enjoy or inquire of. It brought together men of note in the most varied fields of activity. Here was Mr. Beecher, who first said the words of which this was the tenth echo; with Mr. Stone, the veteran editor of the hopelessly conservative *Journal of Commerce*; Dr. Leavitt, the pronounced and uncompromising editor of the *Independent*; and Mr. Prime of the *Observer*; Dr. Storrs of the Church of the Pilgrims; and Robert Dale Owen, the illustrious Swedish biologist; Dr. Fields of the *Evangelist*; and Brown of the *Baptist*; and the irrepressible Maverick, and the encyclopedical Wilder of the *Post*; Mr. Rooker of the *Tribune*; Mr. Winner of the *Times*; and the western poetess, Miss Phoebe Cary. Here, too, was the publisher of the *Independent*, Mr. H. C. Bowen; Carpenter, the painter of the "Emancipation Proclamation"; Oliver Johnson of the *Independent*; Mr. Lincoln, our Postmaster; Mr. Spooner, the veterinarian of the Brooklyn Press, and Mr. Van Andon of the *Eagle*—affording a notable instance of the "radical" application of returning good for evil. And the presents! Who can enumerate or describe them? Here was a tin flask filled with water from the Jordan, presented by Mrs. Brown; a copy of the Great Bell Roland, in tin, from "Joe" Hoxie; a tin hat from Rev. A. P. Putnam; a set of tin jewelry from Mr. Moore, of Bell Block & Co.; a human face cut in tin, from Mr. Ovington; a large bouquet of tin tubes from Mr. Ovington; a tin tin as long as him, from Mr. Parker Pillsbury; a smaller, but equally noisy one, from Mr. Spooner, and a tin crown for Mrs. Tilton, together with other articles to the number of five or six hundred.

**CHINESE IN CALIFORNIA.**

The first emigration of Chinese to California took place in 1852, and the whole number of emigrants up to the present time has been about 100,000. Some 30,000 or 40,000 have returned, and very few of the others have come with the intention of remaining. Few women have come to the country, and those usually of a debased character. The Chinese are spread all over the State, and engage in almost every avocation. Many of them are domestics, and they make good house servants—better than Irish girls, and quite as cheap. Some cultivate vegetable gardens, thousands are employed in grading the Pacific Railroad, and not a few in factories and as mechanics. They are industrious, steady, and contented with low wages and a small amount of food. They can live and prosper where a white man would starve, and they work many mines that would be unprofitable with white labor.

The people of the State have had a strong prejudice against them, and they have frequently been the victims of gross injustice. A better feeling toward them is now growing up. Some of them are acquiring wealth, and a few of them are largely engaged in trade with their own native country. They do not very readily adopt the customs or fashions of the whites, and they continue pagans in their own land. They have a fondness for gambling, for lotteries, and for indulgence in opium smoking, and as a class, are licentious. All of them hope to be buried in their native land, and most of them make arrangements to have their bodies carried back if they die whilst away. What will be the final effect of this emigration upon the character of the population of the Pacific States it is hard to say, but if it continues, as it is likely to, its influence, for good or for evil, must be very great.

**A LESSON.**

We listened a week ago, says an exchange, to a touching funeral sermon over the body of a young woman who suddenly died in consequence of having fifteen teeth extracted. She was youthful, plump, active, full of vitality, and overflowing with vivacity, but her teeth, though good enough in quality, were not so comely in appearance as she thought desirable. To think was to decide with her; to decide was to act. Forth with she proceeded to a dentist, and had ten defective teeth drawn.

But this was not sufficient. She was resolved to have a complete set of artificial teeth in her mouth, of solid make and handsome aspect. Fifty sound teeth should not stand in the way of the accomplishment of her desire. The dentist remonstrated. "Save at least your eye-teeth," said he. But no; she was confident she could endure the pain, and she would not be banished in her enterprise. Out came the teeth. She did endure the pain, and like a heroine, she went home rejoicing in her courage, and in the successful result of her adventure. But she little dreamed of the consequences.

**DIVISION OF LABOR.**

In Boston, fifteen men and six women are engaged in manufacturing oorks; five men and thirty-five women do hair work; sixty-eight females and fifteen males are employed in manufacturing 118,850 dolls and head dresses; sixty-three females make linen collars and cuffs for ladies; two men devote their energies to the manufacture of bungs; and one man and two women care a precaution against popping oorks.

Being a woman of powerful will and self-control, she had never herself by an almost superhuman effort to the task set before her; but the reaction had yet to come. The overstrung nervous system, when it began to relax, gave way in a gush. Complete prostration followed. A long-concealed organic disease of the heart suddenly developed its mischievous character. Death quickly came: upon her, two or three hours after her rejoicing, and before the teeth could be completed that were to beautify her mouth, her friends followed her corpse to the grave. What a lesson!

**LANGUAGE OF LAWYERS.**—If a man would, according to law, give to another an orange, instead of saying, "I give you that orange," which one would think would be called, in legal phraseology, "an absolute conveyance of all right and title therein," the phrase would run thus: "I give you all and singular my estate and interest, right, title and claim and advantage of and in that orange, with all rind, skin, juice, pulp and pips, and all right and advantage therein, with full power to bite, cut, suck or otherwise eat the same, or give the same away, as fully and effectually as I, the said A. B., am now entitled to bite, cut, suck or otherwise eat the same orange, or give the same away, with or without its rind, skin, juice, pulp and pips, anything hereof or hereafter, or in any other deed or deeds, instrument or instruments, of what nature and kind soever, to the contrary in any wise notwithstanding," with much more to the same effect. Such is the language of lawyers; and it is very gravely held by the most learned among them, that by the omission of any of these words, the right to the said orange would not pass to the person for whose use the same was intended.

**RECOVERY OF STOLEN PROPERTY.**—Mrs. Graham, on alighting from a stage in Broadway, discovered that she had lost her wallet, containing \$30. She communicated the fact of her loss to Roundman De Lamater of the Broadway Squad, and he, after a long chase, succeeded in overhauling the vehicle. On entering, he inquired if any one had found a wallet. No one had. He then stated, that he should institute a search, and as the passengers arose, a wallet was found lying at the feet of an overdressed woman, who thought it was so strange that she had not before noticed it. There was no proof that she had taken the wallet, so the officer did not arrest her, considering himself at the same time fortunate that he had recovered the property. He returned to the lady who had been robbed, and was astonished on handing her the wallet, to find that it was not her property. An examination disclosed the fact that it contained \$69, and a girl bill revealed the owner's name. The thief had probably stolen two wallets, and dropped the one found, to mislead the officer.

**WINNING A WIFE.**—A rich old widower of Canada is said to have practiced a very artful scheme to gain the hand of the belle of a village. He got an old gipsey to tell the young lady's fortune in words which he dictated as follows: "My dear young lady, your star will soon be hid for a short time by a very dark cloud; when it reappears it will continue to shine with uninterrupted splendor until the end of your days. Before one week a wealthy old widower, wearing a suit of black and a fine castor hat, will pay you a visit and request your hand in marriage. You will accept his offer, become his wife, and be left a widow in the possession of all his property, before the close of this year. Your next husband will be a young man of whom you think most at present!" Three days after, the old gentleman, dressed in the manner described by the gipsey, presented himself to the young lady, and the marriage followed.

**AVOIDING LABOR.**—"Lazy folks," we are told, "take the most pains," and whether Mr. Appold, a late English inventor and mechanic, was lazy or not, he believed in avoiding labor to the extent of making almost everything in his house automatic. The doors opened as you approached them, and closed behind you. Water would come unbidden into the basins, though it is difficult to see the special advantage of that. When the gas was lighted, the shutters would close; and the thermometer regulated the temperature, instead of the reverse, as is usual. One would hardly dare to trust himself in such an intelligent house, lest it should become uncontrollable and go whirling away like Aladdin's palace.

**THE JEWISH METHOD OF BUTCHERING.**—The London papers are calling attention to the Jewish mode of preparing meats for market, as a security against the danger of having the flesh of diseased cattle offered for sale. It is understood that all animals to be sold to Hebrew customers, at least to those who are strict in the observance of their religious usages, are killed under the actual inspection of a person appointed for that purpose, who carefully examines the animal before it is slain, and the parts after they are dressed, so that it is next to impossible that any marked meat should prove unwholesome.

**THE LOCUSTVILLE COTTON MILL.**—Hopkinton, was burned on Tuesday afternoon, Oct. 10th. Loss \$50,000. Insured for \$18,000.

**ODDS AND ENDS.**

One of the merry wives of Bloomington, Ind., played a practical joke on her husband, by having their babe, a sweet little infant of six months, done up in a basket and left on the front door steps, with a note informing him that he was the father of the child, and must support it. The indignant husband swore roundly that it was not his, but finally saw the joke when he found the cradle empty. He has concluded to cultivate the acquaintance of his family hereafter.

John M. Tower, of Putnam county, N. Y., weighed 320 pounds. He then took to eating meat, without potatoes, milk, tea or coffee. The consequence is, that his weight is reduced to 200 pounds. He eats fruit, turnips, beets, or any vegetables which have in them no starchy deposit. His health has improved, and he is able to do work which has for years been impossible to him on account of his extreme obesity.

The census of 1860 shows that there were in that year in operation within the United States 3,305 establishments for the manufacture of wagons and carts, with an invested capital of \$3,415,968; paying for materials, \$2,812,981; for labor, \$3,415,995; employing 9,641 hands, and yielding annually products to the amount of \$3,703,937, against \$6,827,451 in 1850.

W. S. McCormick, the inventor of the famous reaping machine now generally used on the Western prairies, and by which he made an immense fortune, died lately in the Illinois State Lunatic Asylum. He was a native of Virginia, and was one of the most enterprising of the citizens of Chicago.

In a school district in the northern portion of Holt county, Missouri, a negro girl lately applied for permission to attend the district school. The master called a meeting, and by a vote she was permitted to attend. This produced a sensation. Some of the parishioners withdrew their children from the school.

Texas is a delightful country, though some of its peculiarities are not attractive—such, for instance, as its numerous scorpions, tarantulas, centipedes, rattlesnakes, and horned toads, and perhaps to this list might be added its jayhawkers and its lynch-laws.

At a recent sale of the fine library of the late Earl of Claremont, an Irish peer of some note in the last century, various rare copies of Shakespeare's works were sold at fabulous prices. A copy of the first edition of "Love's Labor Lost" brought \$1,433.

It has been discovered that six employees in a railroad freight house in Chicago are the guilty parties for whose plundering the company has during the past year. Three thousand dollars worth of goods were found in their possession.

A lady of another city, who was in Boston, astonished a female pickpocket, who in the crowd had thrust her hand into the lady's pocket, by turning and coolly inquiring: "Why do you put your hand in my pocket when I have my purse in my hand?"

The wife of Christian Wildt, of Schuylkill county, Penn., gave him \$50 the other day to go away and not trouble her again. He returned, however, and asked for some clothes, but she refused him. He therefore hung himself in her barn.

The number of feet of lumber brought to Chicago and sold during two weeks, was 54,530,000 feet. This is the largest importation and sale of lumber ever known in the same period of time in Chicago.

The Mechanics' Fair, recently held in Boston, was a most successful one. The receipts were about \$40,000, of which \$15,000 were profits. The proceeds of these fairs are devoted to charitable objects.

Already an enterprising Yankee has hired land near the great Paris exhibition of 1867, for the purpose of selling American drinks and food—cocktails and cobblers, pork and beans, hash and fish chowder.

Hon. Morton McMichael, editor of the *North American*, who has just been elected Mayor of Philadelphia, is one of the oldest editors in the country.

Wm. Wallace Mahew, of Manchester, N. H., a fourteen-year-old boy, hung himself the other day, probably from fear of being punished for playing truant.

For the first time since the war commenced, passengers reached Washington on Wednesday of last week, all the way from New Orleans by railroad.

Champ Ferguson, the noted guerrilla, has been sentenced to be hanged on Oct. 20th. He received the intelligence with imperturbable composure.

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