

# The Sabbath Recorder

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## The Sabbath Recorder.

### MY HUMMING-BIRD.

For the Sabbath Recorder.  
The forest had, with their red-capped drummers,  
Made up a music the living summer;  
Have ventured their musical notes to pour  
Within my window, and around my door,  
Humming their little gaily,  
Never missing a note, or making a jar;  
Beautiful humming-bird, blithe and gay,  
Hum—hum—humming away.

He came while the days were long and sunny,  
To hum to the flowers and get the honey;  
What a sweet bird! how small and funny,  
Not a prettier bird is often seen,  
One he, in his coat of changeable green,  
That he had his queer and cunning;  
Can he see they weren't made for running,  
How he dances round, now far, now near;  
How he dips his slender bill so queer,  
Down to each flower's heart to pierce,  
Where the fragrant honey-sweet nectar keeps,  
By my window, where he hums and keeps.

One day, in a frolicsome mood, he strayed  
Within the window, behind the shade;  
Did he what a fluttering he made!  
Poor little thing, he was so afraid;  
He chirped, and fluttered, and scrambled  
About,  
But he was in prison, and couldn't get out,  
Till I carefully caught him, and let him fly;  
How he sprang his wings toward the clear  
"blue sky!"  
So far and high, did my birdie soar,  
That I feared he never would visit me more.  
But after an absence of many hours,  
Again he was humming among the flowers,  
Happy as ever, as free and gay,  
Hum—hum—humming away.

But I think the snare into which he was  
brought,  
Is a lesson of caution my humming-bird taught;  
For ne'er again, though the shade was he  
caught,  
Thought of around the window and door he  
would hum,  
He seemed very careful no further to come;  
He would not come in, though sorry was I,  
My beautiful hummer should be no more.  
But lately, one morn when he came to play,  
As I listened, I thought I heard him say,  
"I must soon go back to my home far away—  
Far away, where the flowers are so gay,  
And where the lemon and orange grow;  
Where in sunny bowers will bloom the rose,  
Where my northern home is white with snows."  
And soon he was gone—my humming gay,  
Hum—hum—humming away.

And now so many days have passed,  
Since I saw my humming-bird last,  
That really I begin to fear,  
I shall see no more my humming-bird dear;  
But before he hummed his last farewell,  
To go to sunny home he said,  
I asked him to come again next year,  
So farewell to my humming-bird, free and gay,  
Hum—hum—humming away. ENRICH.

### PROSPECTS OF SABBATH OBSERVANCE.

An Essay read before the S. D. B. General Conference, by W. A. B. Lewis.

God never leaves His truth unvindicated. To us, success may sometimes appear to be with the wrong, but it is not. Truth is immortal, and ever, in the fullness of time, God makes his cause manifest. Resting upon this foundation, let us, with a clear-eyed faith, contemplate the question before us.

The light of the past is the truest guide to our judgment of the future. The history of Sabbath truth is full of promise. It was born in the early counsels of eternal wisdom, and began its earthly life in Eden, with the Father's blessing resting upon it. It has been sometimes sorely pressed, but never without an advocate. Kept by the patriarchs, practically lost during the bondage in Egypt, it was restored with the Exodus, and through all the history of the Jewish Church, stands prominent as a sign of obedience, and of membership in God's family. In the brighter light of Christ's first advent, it was more fully unfolded and enforced by Him who, as "God with us," taught that heaven and earth should sooner pass away than that one jot or one tittle of the law should fail.

The book of "Acts," and all outside history, shows it to have been faithfully obeyed by the Apostolic Church. This obedience was first interrupted by the vague notions and mystical interpretations of the converts from heathenism, which in the third and fourth centuries gave rise to the "no-Sabbath" error in, and about Rome. In this locality, especially, hatred for the Jews stigmatized the Sabbath, and a love for commemorative festivals introduced many new ones, among the earliest of which was that of the resurrection. Early in the fourth century, Constantine the Great, while yet a heathen, and in accordance with a heathen custom, forced a sort of sabbath observance of the Roman Sunday upon all classes. This Sunday, identical with the resurrection festival, gave to that pre-eminence, and the Sabbath was gradually driven out from the body of the Western Church. Many, however, in the Piedmont valleys, and neighboring mountains, continued to obey the truth for more than a thousand years, while in the Eastern Church of Africa and Asia, it has continued to be observed to this day.

In the Lutheran Reformation little was gained directly for Sabbath truth. The time had not yet come. Still later, in the civil and ecclesiastical revolution which overturned, more or less, all Europe, and out of which sprang Unitarianism, a true idea of the Sabbath was developed, which was, however, applied to the Sunday. At the same time many were found who defended not only the idea, but the day of the Sabbath, and Sabbath-keeping churches were there, early organized, in Europe. With the Puritan Sunday, God brought also to our people the theory and practice of Sabbath truth. In 1664, Stephen Mumford, a Sabbath-keeper from England, settled at Newport, R. I. Uniting with a First-day Baptist Church, his course provoked discussion, and others agreeing with him, a separation took place, and on the 22d of December, 1671, the first Seventh-day Baptist Church in America was organized.

Standing thus at the threshold of the present, let us inquire after our own strength, see what there is around us, and draw our conclusions.

(a.) Our growth has been necessarily slow—the growth of a people struggling for the privilege of existence, a growth made hard and earnest through self-defense. Such a life ought to have relieved us of all false ideas concerning our distinguishing doctrines, and to have made us familiar with all the details of attack and defense, our own strength, and the enemy's weakness. Our history, too, ought to inspire us with a calm, high-toned faith in the success of the truth, and lead us to identify ourselves with it, and make its promulgation our life-work.

(b.) Our Schools.—For thirty years or more, much of the effort of our people has been put forth to establish and build up our schools. In this, God has blessed us. We have seen that no man is fully prepared for the peculiar work of leading men in the right way, and defending the truth, without that culture which enables him to avail himself of all his powers, and gives him a knowledge of the subtle arts by which error seeks to cover its weakness and sustain itself; and if, in our efforts to meet this demand, we have seemed, for the last quarter of a century, to neglect in any degree our special work as Sabbath-keepers, I trust we have gained strength enough in the direction of our schools to amply compensate for any loss or fancied loss. With six or seven academies in working order, and others in embryo; a University, with academic, collegiate and theological departments; with scholars at the head of these who will compare favorably with any in the land, and a growing desire to educate our young people in our own schools, we are immeasurably stronger and better prepared for the work before us, than we could otherwise be; and under God, we may hope for great good in favor of truth from this department of our denominational strength.

(c.) Our geographical position.—Retaining our place on the Atlantic shore, we have moved westward, Empire State, and are now spreading still more widely in the rich growth of the conservative elements of the east, the more medium character of the centre, and the open-hearted, restless Northwest. Like beacon lights on an ascending mountain, we have moved westward with the star of empire, until we may, if we will, give the light of Sabbath truth to every class of mind between the early home of our people and the border hamlets of Minnesota and Kansas. Thus has God trained and strengthened us; and having thus fitted, he now calls us to consistent obedience, and earnest aggression. Such must be our future, or, on the other hand, we must reap the decay and death incident to inconsistency and inactivity.

Among the elements outside ourselves, are the *Seventh-day Adventists*. The history of this people and their connection with this question, is significant and worthy of study.

The remnant of those known as Millerites in 1844, who did not despair under the disappointment of that time, when the mist of their broken hopes cleared away, saw that they had failed in setting the "day and hour," and that God's work on earth was not done. Looking more closely at the prophecies of Daniel 7th, and the three angels' messages of Rev. 14th, they saw that some great truth contained in the commandments of God was yet unvindicated. Comparing the "Word" and the history of the church, they discovered at once that the Sabbath was this truth, and that in the last days this was to be fully vindicated and obeyed by all God's true children. Seeing, they obeyed the truth. The first voice among them in favor of the Sabbath, was an essay, from the pen of T. M. Preble, January, 1845. Some three years later, Eld. James White began to publish in its defense. The birth of this people, then, can not be placed earlier than 1848 or 1850. Their present status may be known by the following reply to a private letter, by Uriah Smith, editor of the "Advent Review and Sabbath Herald," Battle Creek, Michigan. He says:

"The present number of Seventh-day Adventists is it is impossible to state definitely, owing to their scattered condition. We send single papers to about one thousand different post-offices, to one family or perhaps one Sabbath-keeper in the place. Probably not more than half of our people are organized into churches. The whole number is estimated at about twelve thousand. We have thirty-five evangelists in the field. We issue of our weekly, *Review and Herald*, 4000 copies, monthly, your paper \$300. The Publishing Association, by which the publishing department is now carried on, was incorporated May 3d, 1864, and has now a capital stock of \$25,215 11, free from all encumbrance. Amount of business transacted for the year ending May 12th, 1865, \$34,296 68. No. of pages of books and tracts issued from our press the past thirty months, 9,179,608; the past thirteen years, 34,230,808 pages. Material labor is sustained by what is called Systematic Benevolence, a system very generally adopted by our people, and which carries out the principle inculcated in 1 Cor. 16:2, and in its operation is not unlike a system of free-will and not compulsory. This system produces for the use of the Michigan Conference the coming year, \$5,291 77. For other States I can not speak."

I have been this minute in transcribing from the above mentioned letter, that you might get a better idea of what this people are doing, and what we may look for from them in the future. Prominent among the elements of their strength, are, the enthusiasm of youth, and the zeal

and consecration incident to the belief that they are called to an especial work, and have only a limited time in which to perform it. This gives an aggressive spirit, under the influence of which they are pressing the truth constantly in new fields, thus spreading continually the agitation. Surely, God's hand is seen in their movement.

Besides these influences, which more directly defend the Sabbath and oppose the Sunday, there is another agitation, I mean the reaction now taking place, in which Sunday is losing its sacredness, the "Puritan Sabbath" is fast degenerating into the European holiday. Even in New England, this change is clearly evident, while out of New England, and especially in our cities, it is already much nearer the continental holiday than the Bible Sabbath, or even the orthodox Puritan Sunday. This reaction is the legitimate fruit of an effort to abrogate the divine law, and sanctify a human institution, by setting it upon the ruins of the broken law, and claiming for it divine authority. For a time, aided by circumstances, and supported by the civil law, it maintained itself. But the change of circumstances and the inquiring spirit of the age, have revealed its weakness, and, left to itself, the "no-Sabbath" doctrine must soon gain the ascendancy, both in practice and theory. The well-meant efforts of good men put forth to check this reaction, will only hasten the result by increasing the agitation, by which the weakness of their cause must appear; and especially so since the efforts appeal to the arm of the civil law to support the failing fortunes of the cause. The efforts already made in this direction by the New York "Sabbath Committee," and kindred movements since 1847, show clearly how evident this reaction is, and how much to be feared by those who would sustain the Sunday.

These, then, are our conclusions: 1. God will defend his truth. For twelve or fourteen hundred years, its enemies have striven in vain to drive it out of the church. In the training of the church, God has prepared the way for its fuller vindication. The elements are already at work. The "man of sin" has changed times and laws as God has suffered him. But the fullness of time has come, and his days are numbered. The first and perhaps fiercest battle is to be fought. God has been fitting us as a people for the work. Lately He has raised up another people to join with us, and now, just as the old theories are falling apart in the weakness of their legitimate reaction, just when worldly and careless men are seeking to throw off restraint, and honest, God-fearing men, are looking for the truth, God calls every lover of His Sabbath to awake to the rescue. It is no longer enough to go on quietly, seeking only a chance to live. The time has come when every Sabbath-keeper is called to be an active defender of the truth. It will have its defenders, and if we who have been so long the only people who have exemplified this truth, are now laggard or recreant to our high trust, God will remove the candlestick from among us, and we shall go down in the darkness of our own blindness and indifference. All our past blessings and present attainments will only prove a savor of death unto death, if we are not in the way of duty. No one need fear. The truth will triumph. Honest men everywhere will obey. The masses may not. The honorable and mighty of earth may not. But God's children will. The battle will be sore. There will be strong opposition and persecution. It will not be an easy thing, as the world counts ease, to be a Sabbath-keeper in the years to come. But it will be a blessed thing, I am not visionary. I rest my cause on this truth, that God will not leave his law unvindicated. You and I may not live to see the triumph, but I pray we may live to well begin the battle. And may the Father inspire us, and guide us, and strengthen us, for the contest. Amen.

### THE BIBLE A TREASURE.

A God-fearing man once entered a house in Germany, and found it a very picture of wretchedness; and gleaning round, he saw in a corner a neglected Bible, covered with dust. So when he left he said to the poverty-stricken people, "There's a treasure in this house that would make you all rich, if you would but find it," and then went his way. They thought his words strange, but after a little while they began to rummage the place, seeking for hidden treasure, thinking only of jewels and gold; but the search was in vain. One day the wife stumbled on the fly-leaf: "Thy testimonies are better to me than thousands of gold and silver." "Can this be the treasure?" said she. The husband and children were told of it. They began to read the book, and they found the treasure; for the Word became the power of God to their salvation. Keep to your Bible, and you will find it to be a fast friend to you, able to help and comfort in every season of perplexity and sorrow. An aged woman who had learned late in life to read her Bible, and felt its power, was asked by an ungodly neighbor how in the world she could be so long and so often poring over that book? "Why," said she, "before I was acquainted with it, I used to sit here

of a night doing nothing, but looking into the fire, thinking of my troubles; but now I read the book, and forget my troubles. Yes, the Bible is full of comforting words from the God of all comfort."

### HOME AND FRIENDS AROUND US.

Oh! I have a power to make each hour  
As sweet as Heaven's celestial light;  
Nor need we roam to bring it home,  
Though low there be the place we find.  
We seek too high for things like these,  
And lose what nature freely gives us.  
For eye hath here no charm so dear  
As Home and Friends around us.

We oft destroy the present joy,  
For future hopes, and make them  
While flowers as sweet bloom on our feet,  
If we'd but stoop to raise them.  
For things that all sweeten and bind us,  
But soon we're taught, that in the night  
Like Home and Friends around us.

The friends that speed in life's need,  
When we are sick, or in our grief,  
We are not quite forsaken;  
Though we were left, if but the light  
From Heaven's windows shone on us,  
'T would prove the bliss of earth to us:  
Our Home, and Friends around us.

### THE PHILOSOPHY OF DREAMING.

Dreaming is a phenomenon of the mind which has engaged the attention of philosophers from the earliest times. The marvelous and mysterious nature of the subject, affording as it does a wide scope for speculation and theory, has ever invested it with unusual interest for the metaphysical student. As might be expected, a great number and diversity of opinions and hypotheses respecting this strange manifestation of the mind have been advanced, believed, and exploded. Among these theories was that of Democritus and Lucretius, who held that atoms, and similitude of material things floating about in the air, come in the soul in its sleep and disturb it, thereby causing dreams. The celebrated Doctor Baxter, in his "Treatise on the Immortality of the Soul," maintains that they are scribbles to the direct agency of spiritual beings, which, either seriously or for amusement, occupy the soul with all sorts of ideas and fancies which constitute dreams. A more modern theory extensively accepted among philosophers prior to important discoveries which have been made in Anatomy and Physiology, and before Phrenology attained to the dignity of a science, was the Cartesian doctrine, which supposed the mind is in a constant state of activity, or that during the waking hours, this activity is so directed, that the only rational theory, as it seems to us, which has been offered in explanation of dreams, is based on the facts of Phrenology—a science which, we confess, has been unpopular, and is still regarded by many with suspicion and distrust; but the main principles of which—the brain is composed of a plurality of organs, and each mental faculty manifests itself through the medium of one of these particular organs—are conceded by many of the first men of the age, including some of the ablest writers on Physiology and Mental Philosophy. The theory to which we have alluded supposes that in perfect sleep all the organs of the brain are in a state of quiescence; which excludes all thoughts and emotions; and that dreams occur only when one or more of the cerebral organs are active and the remainder are in a state of repose, the lack of co-operation between the different organs causing the incongruities and extravagant ideas which occur to the dreamer. For instance, it is maintained, that the organs of perception may be excited by some internal cause, as a desire, spirit, a late supper, or a febrile irritation, while the reflective organs remain in perfect repose; in which case, the person will be conscious of objects or sounds, just as if the perceptive organs were acted upon by impressions conveyed by the senses; but the organs of reflection being asleep, he is unable to connect the sensations, and conceives the associated objects and sounds to have in actual existence. The organ or group of organs which from any cause, internal or external, is stimulated to action, during sleep, determines the nature of the dream. If benevolence is excited, we will fancy, perhaps, that we are dispensing benefits to those around us. If combatsiveness is active, we will dream that we are having a personal conflict with ruffians, or others who would do us injury. Other faculties in a state of action, while the remaining organs are asleep, may cause dreams of terror such as most persons have experienced. If memory is excited, and the reasoning faculties are in a quiescent state, the dreamer may fancy he is enjoying the companionship of deceased friends, feeling all the delight he would experience were they really alive. Or, under the influence of memory, the dreamer may recall long-forgotten incidents which he had forgotten his mind in vain to recollect in his waking state. Language being excited, either singly or in combination with other parts of the brain, sleep-talking is induced, and sometimes the most secret thoughts of the dreamer are by this means unconsciously disclosed.

On this theory, somnambulism, or sleep-walking, is accounted for, by supposing the dream of so forcible and exciting a nature as to affect the muscular system, and arouse the powers of locomotion. Some som-

nambulators both see and hear in their abnormal condition, at times. In these cases, the dream of exciting and hearing is so vivid as to excite those parts of the brain which take cognizance of sights and sounds. In the same way, the senses of smell, taste, and touch, may be relieved from the inactivity and dormancy into which they are thrown by sleep, and be brought into use. Add to this the organs of speech, stimulated into action, and we have a condition approaching to wakefulness as nearly as the sleeping state admits. We have conversed with an individual in this singular condition several minutes, without discovering anything irregular or unusual in his conversation. On the recovery of the normal exercise of his faculties, he was able to recollect what he had said but imperfectly.

Dreaming is not confined to man. How many of the lower animals are subject to this peculiar state, is not known, nor can it be determined at what point in the scale of animal life the capability of dreaming ceases. But it is undeniable, that many animals are subject to dreaming. Everybody has heard the horse neigh, and the dog bark and growl in sleep. We are reminded of the following lines in the "Lay of the Last Minstrel":

"The stag bounds, weary with the chase,  
Lay stretched upon the rusty floor,  
And from its dreams the forest trace,  
From Teviot-stone to Eskdale moor."

It is known that some birds dream, among which the parrot is said to be one. It is also believed by some, that certain kinds of fishes are subject to dreaming; but this can not be proved. Certain it is, however, that dreaming is not a phenomenon of the human mind alone.

In regard to the nature of dreams, they are undoubtedly, in every case, the re-embodiment of ideas, thoughts, and fancies, which in some form have previously existed in the mind. They are old thoughts and ideas reconstituted—revived—either entire or mingled together incoherently and incongruously. Every dream is composed of elements which have been in the mind before. No individual ever had a dream—except by the intervention of miraculous agency—the several parts of which had not previously occupied his mind in some shape or other. As in the waking state, we can have no conception of any object of which the constituent parts have not been presented to the senses, so in the dream, no thoughts or ideas which have not, either entire or in parts, occupied the mind, can be re-embodied in any time imagine a golden calf; for we have seen gold and a calf, and the mind by association can join the two ideas which make the imaginary object. So in dreams we imagine we see all kinds of fantastic shapes, and indescribable objects, which nobody ever saw, and which have no real existence, because all the elements or parts of these extravagant ideas exist in the mind when it is awake. Some dreams we can analyze on awaking, and account for each separate element. We often find that certain parts are the recollection of events or incidents connected with our boyhood days, while the remainder of the dream is the revival of recent impressions. Many times, however, the character of the dream is so diversified, and the thoughts and fancies are mingled together so heterogeneously, that it defies the utmost powers of memory and analysis to make anything out of the absurd combination. To add to the complication, we are not unfrequently passed from one dream to another, without an intervening moment of wakefulness; regarding the ideas exist in the mind when it is awake. Some dreams we can analyze on awaking, and account for each separate element. We often find that certain parts are the recollection of events or incidents connected with our boyhood days, while the remainder of the dream is the revival of recent impressions. Many times, however, the character of the dream is so diversified, and the thoughts and fancies are mingled together so heterogeneously, that it defies the utmost powers of memory and analysis to make anything out of the absurd combination. To add to the complication, we are not unfrequently passed from one dream to another, without an intervening moment of wakefulness; regarding the

### THE LESSON OF THE LEAVES.

How do the leaves grow  
In spring upon their stem?  
Oh, the sap wells up with a drop for all,  
And that is life to them.

What do the leaves do  
Through the long summer hours?  
Oh, they make a home for the wandering  
birds,  
And shelter the wild flowers.  
How do the leaves fade  
Beneath the autumn blast?  
Oh, rather they grow before they die;  
Their brightest is their last.

We are like leaves, too,  
O children, weak and small;  
God knows each leaf of the forest shrub—  
He knows you, each and all.

Never a leaf falls  
Until its part is done;  
God gives us grace like sap, and then  
Some work to every one.

You must grow old, too,  
Beneath the autumn sky;  
But lovelier and brighter your lives may  
grow,  
Like leaves, when they are  
Brighter with kind deeds,  
With love to others given;  
Till the leaf falls off from the autumn tree,  
And the spirit is in heaven.

### THE CROWN JEWEL.

"I wish—," said Cousin John, and then stopped.

"Well, what do you wish for?" asked Taylor, looking up from his book.

"To be rich, to be sure," answered the lad; "that is what almost every body is trying after. The great talk in my father's office is about stocks and per cent, what people are worth, and all that sort of thing."

"It does seem that rich people must be very happy," said Hannah.

"There is certainly nothing which people try after so much as riches," said Aunt Emily; "but whether they make people happy, is quite another thing. I have just heard an interesting story on this point."

"O, tell us a story, aunt," cried Hannah; and the rest of the children schooled, "Do, do, do."

"Among the crown jewels of Russia," said Aunt Emily, "there is a magnificent diamond of great value, almost the size and length of one's little finger. This diamond is called the Shah, and it has a curious history. Once it belonged to a Persian king. This king was murdered by his soldiers, who divided his treasures among themselves. The Afghan into whose hands the diamond fell, left his country and came to Turkey, and finally offered it for sale to a rich man in the city of Bassora. Shafraz, for that was the merchant's name, suspecting that the man had

been a prince, and that he had told his two brothers about the diamond, he refused. As a guilty conscience is full of fears, he secretly left the city, and could no where be found.

"Some years afterwards, Shafraz met him in Bagdad, and asked him about the diamond. It had been bought by a Jew. The Jew lived in Bagdad. Shafraz went to see him, and offered him twice as much for the diamond as he gave for it. But the Jew would not part with it. Still hankering after it, and determined to get it, Shafraz and his two brothers said a plan to murder and rob the poor Jew. This they did; and soon after, quarreling about the spoils, Shafraz poisoned his two brothers and got the whole. He went to Moscow and sold it to Queen Catherine of Russia for half a million of dollars.

"Did this wicked man live to enjoy his money? No! He was afterwards murdered by a son-in-law, who coveted his share of the property; and the whole was speedily squandered by his heirs, who are now living in beggary in one of the cities of Russia.

"It is true, as the Bible says, 'The love of money is the root of all evil,'" said Hannah. "How many murders it committed here!"

"Therefore Christ teaches us," said Aunt Emily, "to lay up our treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where our treasure is, there will our hearts be also."

"Half a million of dollars!" exclaimed Cousin John, "was not that crown jewel worth having?"

"Would you not rather have a whole crown?" asked Aunt Emily.

"That you can have, my dear child, Christ says, 'To him that overcometh I will give a crown of life.' Yours cannot steal it, time cannot fade it, death cannot snatch it from you, and you will never be tired of enjoying it." And Aunt Emily prayed in her heart that each of the dear circle of nephews and nieces might have this heavenly reward of every faithful follower of the Lord Jesus Christ. She knew it was a great deal better than a world full of diamonds, and all else beside.—*Child's Paper.*

### HOW TO BREATHE.

There is one rule to be observed in taking exercise by walking—the very best form in which it can be taken by the young and able-bodied of all ages—and that is, never to allow the action of respiration to be arrested through the mouth: The nasal passages are clearly the medium through which respiration was by our Creator, designed to be carried on: "God breathed into man's nostrils the breath of life," previous to his becoming a living creature: The difference in the exhaustion of strength by a long walk with the mouth firmly closed, and respiration carried on through the nostrils instead of through the mouth; is inconceivable to those who have never tried the experiment. Indeed, this is a mischievous and really unnatural

### SEPARATION OF THE JEWS.

It is a permanent social ailment, that the Jews, scattered among all nations, retain everywhere their peculiar nationality. They mingle with others in all the pursuits of life, but never lose the peculiar distinctions of their race. This fact, inexplicable by common social theories, gives force to the prophecy that, as a nation, they shall be recalled and restored to the divine favor. A correspondent of the *German Reform Messenger* writes from Bedford Springs:

All nations are capable of absorption, save the Jews. Non-nationality is so tenacious as theirs: The French, Germans, Italians, Turks, and English, are all assimilated, and become organically Americanized. But a Jew is always a Jew; retaining his peculiar Jewish type and countenance, on which the Creator has indelibly written his Abrahamic descent. He may change his faith, but his face remains the same in all ages. Neither creed nor language can unhebrewize a Hebrew. The blood of the Messiah may wash his soul from the stains of sin, but it can not wipe away God's handwriting on his body. His people are still a peculiar people. Without a national organization, they are a nation. Scattered over the wide world, and seeming to be isolated from each other, the children of Abraham are a family as distinct and separate from other branches of our race as they were when Joshua led them across the Jordan.

In our daily rambles here we meet a group of Jews. They board at the same houses, a farabowish which has been the rendezvous of their people for years past. They walk together, eat together—in short, are a clan by themselves, separate from the "gentiles." Whilst all the world is talking of politics, they are talking of trade. This forms the staple of conversation. Where one bought low or sold to advantage, how much one made on this lot of goods, and how much another lost in the burden of their disciples' who ever one made them.

This morning we overheard a venerable little Isaac remark, in passing, "I so train my children that I need not be ashamed of them." Hebrew, thou art wiser than many a Christian! We mastered to ourselves, in the training of their children, the Jews certainly excel. It does seem how good to see how Jewish children reverse and obey their parents, and how thoroughly they are indoctrinated in the law.

### JOHN BUNYAN.

It being well known to some of his persecutors in London, that Bunyan was often out of prison, they sent an officer to talk with the jailer on the subject; and in order to find him out, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife, that though the jailer had given him liberty to stay till morning, yet, from his uneasiness, he must immediately return. He did so, as the jailer blamed him for coming in at so unreasonable an hour. Early in the morning the messenger came, and interrogating the jailer, said: "Are all the prisoners safe?"

"Yes."

"Is John Bunyan safe?"

"Yes."

"Let me see him."

He was gone, the jailer said, and you saw him.

Those whom God calls, Satan hinders if possible, and urges on those who should stay at home.

A WARRIOR must not expect to be a philosopher. Indeed, this is a mischievous and really unnatural

The Sabbath Recorder.

WEDNESDAY, 11th FIFTH-DAY, NOV. 9, 1865. Geo. B. Utter, Editor.

NATURE'S GOD AND HIS MEMORIAL.

SECOND DISCOURSE—PART THIRD.

Let us now consider the second part of their statement—that apostolic example is sufficient, being equivalent to law. If this is sincerely believed, then why attempt to argue a change, so as to make the fourth command apply, and urge the observance of the first day of the week by the authority of that command? This looks as though they do not consider apostolic example sufficient authority after all. If they do, why plead any other authority, especially when they acknowledge that there is none? But they assert that apostolic example is sufficient, and is equivalent to law. Now let us see what that example is, and how long they will stand by this position.

The next passage they quote is John 20: 26—"And after eight days, again they were within, and Thomas with them: then came Jesus, and stood in the midst, and said, Peace be unto you." It is claimed, that this meeting was on the next first day of the week. But it is not so declared by any of the apostles. They simply say, that it was "after eight days" from the first meeting, which was held in the evening of the first day, or beginning of the second day of the week. Dr. Parkinson, and many other first-day authors, say, that in Scripture reckoning, "The evening of one day is the eve or commencement of the succeeding day." This is confirmed by Lev. 23: 24-32, where the ninth day at even is represented as belonging to the tenth day. Here is a definition given by the Holy Spirit, who dictated the language of the apostolic writings, as well as that of Moses. Besides, in Chron. 9: 25, and 2 Kings 11: 5, it is stated that those who were to come before God from Sabbath to Sabbath, to minister in his temple, were to come after seven days. Here is the Holy Spirit's interpretation of his own language, that after seven days, reckoning from one Sabbath, was the next Sabbath day. Therefore, after eight days, must be the ninth or tenth day. See also Hosea 6: 2, where it says, "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight."

Now it is claimed, that this passage shows that it was customary with the Apostles to break bread on that day. But, I ask, how many times must an act be repeated to make it a custom? This is the only instance recorded in the New Testament that they assembled on the first day of the week to break bread. Does one act establish a custom? Luke tells us, (Acts 2: 46), that in Jerusalem they broke bread daily, which proves that it was as much their custom to break bread on other days of the week as upon the first day. Besides, this is the only instance recorded in the New Testament of their ever assembling for a religious meeting on the first day; and this was only a night meeting, as we are told "there were many lights in the chamber where they were assembled."

Now bear in mind, that our first-day brethren admit that there is no command for keeping the first day, and their only appeal is to apostolic example, which they claim to be equivalent to law. And inasmuch as they have only this one example, and no instruction except the example; they are, therefore, bound by their principles, to go just so far as this example goes, and no farther. If they fall short, they violate what they claim as New Testament law. And if they go beyond, they transgress their authority. Therefore, they are bound to hold their religious meetings in the night, and in the night only. For not an instance is recorded that the Apostles ever held a religious meeting in the day time on Sunday.

Again, it should be remembered, that this was a special and uncommon meeting, held with special reference to Paul's final departure from them; and therefore furnishes no evidence of any other design. Paul established that church, (see Acts 18,) and was now on his last visit to them, and they were never to see him again; hence it was very natural that they should assemble to enjoy one more privilege with him after their usual meeting on the Sabbath had passed, while Luke and his companions were sailing round to Assos, as stated in verse 13.

But again, if they broke bread on the first day, (and that was what they assembled for,) then this meeting was held on the night following the seventh day; since, during all Scripture times, days were reckoned from evening to evening. Professor Hackett, commenting on this text, says, "The Jews reckoned the day from evening to morning, and on that principle, the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service law-

recorded which day of the week it was, so that in after times there could be no dispute about it; for he "is not the author of confusion, but of peace." It is still a controverted question among first-day theologians themselves, as to which day of the week that pentecostal season occurred on. Dr. Hackett, Professor of Biblical Literature in Newton Theological Institute, and Dr. Barnes, two among the most learned of American divines, claim that this Pentecost, "signaled by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." There is no evidence that the apostles designed to commemorate any event on that occasion except the giving of the law on Mt. Sinai; made evident from the fact that they clearly state that what occurred was on the "day of Pentecost." Nor is there any evidence that the Holy Spirit did, except to fulfill the divine promise by writing that law, with the same finger, on the fleshy tables of the hearts of his people. See Jer. 31: 33, 2 Cor. 3: 3.

Again, Acts 20: 6-13 is quoted as evidence that it was a custom with the disciples to celebrate the Lord's Supper on the first day of the week. Luke goes on to state that they "came to Troas, . . . where they abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, (ready to depart on the morrow,) and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together." Then follows a description of Eutychus' falling, and of Paul's restoring him to life, breaking of bread, &c. And in the 13th verse he says, "And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go aloof." And in the 14th and 15th verses, he says, "And when he met us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos," &c. I quote at length, because it seems necessary to a correct understanding of the passage.

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with the brethren at Troas, at the beginning of the Christian Sabbath, i. e., on Saturday evening, and consequently resumed his journey on Sunday morning."—Commentary on Acts, pp. 329, 330.

Dr. Kitt, author of the Cyclopaedia of Biblical Literature, speaking of this meeting, says, "It has, from this last circumstance, been inferred, that the assembly commenced after service on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning, which would hardly agree with the idea of a commemoration of the resurrection."—Cyclo. Bib. Lit., Art. Lord's Day.

By section 9 of the chapter above quoted, it is provided that "Whoever conscientiously believes that the seventh day of the week ought to be observed, as the Sabbath, and actually refrains from secular business, travel and labor on that day, shall not be liable to the penalties of this chapter, for performing secular business, travel or labor, on the Lord's day, or first day of the week; provided, that he disturbs no other person."

But those who claim the right under this section to perform secular business on Sunday, are precluded from the transaction of such business on the seventh day, which extends from midnight to midnight.

By order of  
C. W. S. KING,  
Constable of the Commonwealth,  
T. O'Connor, Deputy Constable and Adjutant.

The foregoing order has been copied into many papers, some of which commend it, while others speak of it as "a radical movement," and call it "an attempt to annoy the people by the enforcement of obnoxious laws." The following notice of it appeared in the Springfield Republican:

THE REVIVAL OF PURITANISM.  
Col. King, constable of the Commonwealth, issued special order number 11 of Monday, "to promote the observance of the Lord's day." The order sets forth that many barbers, apothecaries, keepers of restaurants, &c., pursue their ordinary business on Sundays, doing many things which are not "works of necessity or mercy." He therefore instructs the deputy constables to enforce strictly the Sunday law upon said offenders. Apothecaries may sell medicines on Sunday, but must be prosecuted if they sell perfumery, soda water, toilet and fancy articles, and other such things. Eating houses may provide meals for their regular boarders, (no others,) on proof that they are such, before 10 o'clock in the morning and between 5 and 10 in the evening of Sunday, but will not be permitted to furnish lunch or dinner between the hours of 10 and 5. The constable evidently believes that fasting as well as prayer is essential to the proper observance of Sunday. Newspapers may be sold till 10 o'clock, A. M., not after; from which we infer that the newspaper is partially sacred; and as the workmen on the daily papers commence work on Sunday evening, the newspaper Sunday is but about eight hours long, which is another way of saying that editors and printers can get on with about one-third as much religion as the rest of mankind. Barbers may also exercise their functions until 10 o'clock, A. M., but must drop the razor and the shears when the hour strikes, leaving their customers who happen to be in hand half shaven and shorn, and all forlorn, on penalty of a fine.

Constable King's order has several extraordinary features. What we most admire is the nonchalance with which he takes liberties with the law, and licenses its violation within certain hours. Where does he find his authority for setting aside the sanctity of the first ten hours of Sunday in favor of the barbers? If a clean shave is a necessity or mercy before 10 o'clock, may it not be so after that hour, for such as have been beguiled into a late nap on Sunday morning? Or if we are to be compelled to the scrupulous observance of holy time, why not compel us to shave and black our boots on Saturday night, according to Puritan custom? The truth is, that the chief constable has no business to take such liberties with the law, and to grant indulgences covering a part of sacred time. He establishes a dangerous precedent. Some of his duties may think it a work of necessity and mercy to supply them with their regular bittern on Sunday, and so tolerate the opening of dram shops, by the back door, until 10 in the morning, and between 5 and 9 at night. Let us have no half-way business and no dishonest dodging of the law. If Massachusetts intends to eat and drink, to shave and keep Sunday, under constabulary supervision, and in accordance with the best Puritan models, let the brave old state do the thing up brown, as in the good old times, and without finching.

SUNDAY IN MASSACHUSETTS.  
Several months ago, a new officer in Massachusetts, called the Constable of the Commonwealth, entered upon his duties. One of his recent orders is as follows:

Section 11, chapter 84, of the General Statutes, which treats of "The observance of the Lord's Day," is as follows: "Whoever keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except works of necessity and charity, or is present at any dancing or public diversion, show or entertainment, or takes part in any sport, game or play, on the Lord's Day, shall be punished by a fine not exceeding ten dollars for every offense; and by chapter 143 of the Acts of 1863, the above-named section is "so far amended, that the offences named herein shall be punished each by a fine not exceeding fifty dollars."

Now it is a matter of notoriety, that in many of the cities of the Commonwealth, a large number of persons, especially keepers of oyster saloons, bar rooms, restaurants, cigar stores and barber shops, pursue their ordinary business on Sundays, as on other days; and that many apothecaries do a large trade in soda-water, cigars and tobacco, toilet and fancy articles, perfumery, confectionery, spirituous liquors, and the like, which are not "works of necessity and charity."

The Legislature is responsible for the laws, but this department is responsible for their enforcement while they remain on the statute book as the expressed will of the people. The Deputy Constables of the Commonwealth are instructed, therefore, strictly to enforce this law throughout their respective districts.

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BIBLE UNION ANNIVERSARY.

The following report of the recent anniversary of the American Bible Union, is copied by request from the Examiner and Chronicle:

The American Bible Union held its Sixteenth Anniversary on Wednesday and Thursday of last week, in the First Baptist church of this city. The attendance was good, and the meetings spirited and harmonious. Good delegations were present from New England, Canada, and from the Western and Southern States. Georgia, Alabama, North Carolina, Kentucky and Virginia, were represented. Sir S. Morton Peto, from London, was present and addressed the Union on the second day.

The old officers were all reappointed for the ensuing year. The report of the Board shows a gratifying condition of affairs, and refers to the wants of the various fields heretofore cultivated by the Society. Mr. Wall, an English missionary in Italy, says that a million copies of the Testament ought to be circulated in that land. The Spanish Testament should receive a wider distribution in Mexico and in Spain. Our missionaries in Asia also ask for greater aid from the Union. In the home field 80,000 copies, in full and in parts, have been circulated since the first issue of the 18mo. Testament; and twenty thousand complete copies up to Aug. 1, were sent forth last year—a large proportion having been distributed among soldiers, Freedmen, and others, especially in the South. The work of revision on the New Testament is now done; and for the present is to be directed to the Old. The Final Committee have compared notes, held correspondence, and reached harmonious conclusions on some points which were left undecided in the small Testament issued last year; and their completed work is now printed in one of the most elegant volumes ever published in this country. It is a large print, plain type, on the best of paper, and is good binding, making 500 pages, and is styled "The Family and Pulpit Edition." Of the changes which characterize this edition we notice, "demons for devils; overseers for bishops; and letters" instead of epistles. The termination *is* uniformly given up. We have "speaks," "talks," "comes," "goes," instead of *speecheth, talketh, &c.* The former edition is to be conformed to this. Quotations from the Old Testament are indicated, whether prose or poetry. A small Sunday school Testament is also to be prepared, and may be anticipated in a few months.

The receipts and expenses for the past twelve months amount to forty thousand dollars, being an increase of one hundred per cent. over the preceding twelve months. The Treasurer's statement, however, closed June 15th, with the sum of \$30,000 received, and about the same sum expended, leaving about \$1,100 due the Treasurer.

The speaking was generally good. Rev. Drs. Caldwell, Eaton, Westcott and Miller made strong and earnest defence of the enterprise. Brother Smith, of Bloomfield, delivered a well-prepared discourse on the subject. Elder A. E. Myers, of West Virginia, and Dr. Eleazar Parly, of the Christian or Disciples' church, spoke earnestly for revision, as a means tending towards true Christian union.

The most important feature of the Anniversary was the action in reference to a union with the American and Foreign Bible Society. Dr. Armitage, in his opening address, took the meeting by surprise, by declaring boldly for a union of all who love, preach, and practice Christ's ordinances in their purity—all who love God's pure word—in one Bible organization. He hoped we had outlived the rancor and prejudice and wrong feeling of the past, and that we were ready to bury it all, and rise up to a grand and glorious future, in united efforts in the Bible work.

He would meet his brethren of the American and Foreign Bible Society more than half way. He would place this splendid revised Testament on the same shelf with the common version. Let each choose, take and use whichever he prefers. Our principles are the same. We ought to be together. Our effectiveness in the great work for God requires that in our Bible work we should no longer be twain, but one body. Rev. Dr. Eaton offered a resolution, that as the Committee appointed in 1863 found some circumstances at that time, which made it necessary to postpone the consideration of the subject, which are now removed, and that as many brethren are cordially desirous that a union mutually honorable to the two Societies may be effected, a Committee be appointed to prosecute negotiations with the Board of the American and Foreign Bible Society, looking to some amicable arrangement whereby the two bodies may be united in one. The proposition was cordially sustained by Drs. Eaton, Westcott, Armitage, and others, and unanimously adopted; and the following persons were appointed to confer with the Board of the Bible Society: Rev. Drs. Eaton, Hodge, Weston and Sarles, Dr. Eleazar Parly, Samuel Colgate, and Charles F. Goodwin.

At the 150th anniversary of the church at Green's Farm, Conn., on Wednesday, Oct. 25th, there were serious appropriate commemorative observances, and among the distinguished guests were Prof. Clark of Yale College, Gen. Church of Massachusetts, and the Rev. Dr. Hewitt of Bridgeport.

The Secretaryship of the Seaman's Friend Society, which was made vacant by the resignation of Rev. S. B. Bassel, has been filled by the appointment of Rev. S. E. Hall, D. D., late of Oswego, N. Y. He has entered upon his office.

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YEARLY MEETING IN KANSAS.

The Yearly Meeting of the Seventh-day Baptist churches of Kansas and Nebraska having been held, on the 6th and 8th of October, we thought it would be interesting to the lovers of our Zion in the East to hear of our welfare in this part of the West. We therefore inform our brethren who are interested for us, that we feel it a source of profit and comfort to hold such meetings. Provisionally, Eld. Randolph was not with us. We therefore did not have his healthy counsels, but were left to ourselves, to look beyond the watchmen. God blessed us. Backsliders returned with joy; sinners mourned; the love of God was revived among us. Our prayer is, and has been, "Send more laborers into thy vineyard, O God." Those in attendance were Dr. Stillman and family, and Dea. Williams and wife, of Manhattan, Kansas. Dr. Stillman suggested, that perhaps some of the churches East might, if they were acquainted with our wants, send us some of their partially worn hymn books. I therefore state, that if such could be the case, it would be a source of comfort and convenience to us. There are seventeen or eighteen hymn books here, to about sixty persons who could sing.

J. G. Babcock, Church Clerk.

DEPUTY INSTITUTE.

DEPUTY INSTITUTE, N. Y., Oct. 30th, 1865.

To the Editor of the Sabbath Recorder:  
At a meeting of the Board of Trustees of DeRuyter Institute, held on the 25th of October, the Secretary was instructed to furnish an abstract of the Board's doings for publication in the RECORDER. I therefore transmit to you the following:

The Board of Trustees of DeRuyter Institute convened on the 25th day of October, according to previous adjournment, at which time the following Trustees were present, viz: James Sumnerbell, Ira Spencer, Wm. M. Jones, Charles H. Maxson, Herman A. Hull, Arza Coon, Chann. V. Hubbard, J. Clark Crandall, Stephen Burdick, E. S. Mumford, A. A. Lewis, Albert G. Bardick, H. C. Coon, Lauren H. Babcock, Barton G. Stillman, H. W. Burdick, J. B. Wells.

Stephen Burdick occupied the chair, (the President having asked to be relieved.)

The Board first took up for consideration the Annual Report to the Regents of the University, which was adopted.

A report of the Teachers' Committee was submitted for discussion, in the course of which the correspondence which had passed between the committee and sundry individuals, with reference to their engagement as teachers, was called for and read. The Board finally settled on the following persons to be employed as teachers at the re-opening of the School:

- 1st. Mr. Albert Whitford, was chosen as Preceptor.
- 2d. Miss Ella E. Weaver was chosen as Assistant.
- 3d. Miss Sarah Sumnerbell was chosen as 2d Assistant.
- 4th. Miss M. M. Jones as teacher of French and German.
- 5th. Miss A. E. Coon as teacher of Instrumental Music.
- 6th. Mrs. E. S. Mumford as teacher of Oil Painting.

The following resolution was offered by C. H. Maxson, and adopted:  
Resolved, That in the opinion of this Board of Trustees, it is incompatible with the pecuniary interests of DeRuyter Institute to employ any other male teacher than Mr. Albert Whitford for the present.

One half of the Boarding House was rented to Mrs. Lydia Hall for the purpose of boarding students.

Five hundred copies of a circular were ordered to be printed for circulation, and By-Laws for the regulation of the School were adopted.

A reorganization of the officers of the Board being deemed important by some of its members, the Board proceeded to ballot for the same, which resulted in the election of Stephen Burdick, President; C. H. Maxson, Secretary; and Ira Spencer, Treasurer.

The Chairman of the Committee on Repairs stated that nearly \$1000 had been expended, and that \$500 more would be required to complete the work. Individual members of the Board made provision for the \$500, while it is expected that the churches of the Association will raise and transmit the \$1000 immediately.

The Board then adjourned to meet on the 5th day of December next, at 9 o'clock A. M., at the usual place.  
J. B. WELLS, Secretary.

NATIONAL FINANCES.—The national indebtedness, as shown by the Treasury Department books, on Tuesday, Oct. 31st, has been made public by Secretary McCulloch. From this it appears that the total amount of our national debt outstanding is now two thousand seven hundred and forty million eight hundred and fifty-four thousand seven hundred and fifty-eight dollars, showing a reduction during the past month of a little over four millions of dollars. The total yearly interest on the present debt is one hundred and thirty-eight million nine hundred and eighty-eight thousand and seventy-eight dollars.

dollars, of which about sixty-seven and a half millions are payable in coin, and about seventy-one and a quarter millions in legal tender notes. The amount of legal tender notes in circulation has been reduced about forty-four and a half millions of dollars since the last monthly statement was made, it being now about six hundred and thirty-three millions seven hundred and nine thousand dollars. There are now in the treasury over sixty-eight millions of dollars.

VIOLENT DEATH HEREDITARY IN A FAMILY.—The Rev. Lot Jones, who was killed by a fall from the steps of St. Luke's Church in Philadelphia, while in attendance on the Convention of the Episcopal Church, belongs to a family who have suffered from fatal casualties beyond precedent. Father, brothers, uncles, grandfather, and relatives, over ten or dozen, have gone to the grave by violence. It seems to run in the blood of this family. Himself, an old man, nearly worn out in the exercise of his profession, followed at last, a victim of violence, the long line of his ancestry to the tomb.

REMARKABLE DIVORCE CASE.—There is now in course of hearing in the Supreme Court at New York, a case in which a husband sues a second wife to obtain a divorce, for the reason that his first wife is living. He insists that he acted in good faith in marrying the one from whom he now seeks to be loosed, and says that he received information of a reliable nature that his first wife, who is in England, had died. It is now shown that the first wife is alive and doing well.

A CLERICAL NIMROD.—The Rev. Mr. Winslow, of New York, now recruiting in the Adirondack Woods, at Meacham Lake, shot four deer last week, one of which was a buck, weighing over 200 pounds. Also another buck, which weighed 235 pounds, being a weight with scarcely a precedent in all that region (the usual weight of deer averaging about 150 pounds). The latter measured between nine and ten feet in length, and five feet around the middle.

MEXICAN FINANCIAL AGENCY.—The new financial agency in New York, at 57 Broadway, established for the negotiation of the loan of thirty million dollars to the Mexican Republic, was formally inaugurated on Thursday of last week, there being present on the occasion a large number of American and Mexican gentlemen of distinction. The rooms were handsomely decorated, a collation was partaken of, and speeches were made by Mr. Romero, President Juarez's Minister in Washington; General Wallace, Robert Dale Owen, S. S. Cox of Ohio, and others.

RELIGIOUS INTELLIGENCE.

Messrs. Stern and Essenthal, missionaries in Abyssinia, a little while since, were arrested by the government, and threatened with a violent death, and much anxiety has been awakened throughout the Christian world as to their fate. It now appears, that the Emperor has agreed to give them up, on payment of £3,000 ransom. Friends are raising the money in England and on the continent, and Dr. Bekke, the Abyssinian traveler, is to go with it to Gondar, and secure their release.

George Muller, whose peculiar labors attracted so much attention among us a few years since, the London Review says, "has erected, fitted up, and filled with orphans, three large houses at Ashley Down, at an expense of about £60,000. He now desires to build two more houses for eight hundred and fifty orphans, making the number under his care 2000. Of the £50,000 needed for the two orphanages, about £20,000 has come in.

Richard T. Greener, the young colored man who was lately admitted to Harvard College, took one of the prizes offered for the best reading, another being taken by a young Southerner who had served in the rebel army. Who will say that these successful contestants shall not prove brothers in a broader and more noble competition hereafter?

Rev. E. E. Hale, in the columns of the Christian Register, gives the result of the effort made to raise \$100,000 for Antioch College. It appears that on the 31st of October, the subscription had amounted to \$108,794, with more expected. From California the sum of \$30,000 was given for the "Starr King Professorship."

The Boston Journal of Oct. 27th contains the following: "At the recent Baptist Convention in New Hampshire, it was stated that there are to-day three thousand less Baptists in New Hampshire than there were twenty years ago. Why this is so, is a denominational problem that will doubtless be investigated, and perhaps solved."

At the 150th anniversary of the church at Green's Farm, Conn., on Wednesday, Oct. 25th, there were serious appropriate commemorative observances, and among the distinguished guests were Prof. Clark of Yale College, Gen. Church of Massachusetts, and the Rev. Dr. Hewitt of Bridgeport.



Miscellaneous.

TRANSPLANTING TREES.

"Do you approve of fall planting?" is a question that is asked us every day. Our answer is, yes, under these circumstances:

1st. When the ground is of such a nature and in such condition that water will not lodge around the roots of trees during the winter. To plant trees in holes sunk in stiff tenacious soil, is a certain method of killing them.

2d. The trees should be perfectly hard. All delicate or half-hardy trees should invariably be planted in the spring. If it be necessary to take them up in the fall, they should be laid in by the roots in a dry soil, sheltered from the cold, cutting winds, and if necessary, with boughs of evergreen, or something of that nature.

3d. We do not approve of planting trees in the fall, unless the very hardest sorts, and that quite early, say in September or first of October, in time for the trees to root, partially, before hard frost; and they should be sheltered from the sun and wind by a thick screen of evergreen boughs well secured around them.

4th. Plant trees early—as soon as circumstances will permit after the wood is ripe. Don't wait till the leaves fall, but cut them off, being careful not to injure the buds. Late planting, however, if well done, may be equally successful. We transplant any time most convenient, between the first of October and the first of May.

Last winter, in December, we planted several hundred of specimen trees, from one to six years old, in the lot not over two or three in the whole. Many of the bearing trees, notwithstanding the drought, have borne and ripened fine specimens of fruit.

5th. Secure all the trees from being blown about by the winds, and mulch with half-rotten leaves, three or four inches thick.

Apparatus, rhubarb, gooseberries and currants should all be planted in the fall, and as early as possible. Also hardy bulbs, such as hyacinths, tulips, narcissus, crocus, crown imperial and lilies. It is also the best season to top-dress and renovate neglected trees of all sorts, to make new walks and repair old ones, to lay turf, and perform such operations as grading, draining and trenching, incident to the formation of new gardens, lawns, &c. Our springs are short, and hot summer weeks very often comes too soon.

6th. Therefore, well to make good use of every hour between this time and the freezing of the ground.—Horticulturist.

RELIGIOUS FOUND IN POMPEII.

About two years ago, in a small street, the workmen employed in excavating discovered an empty space, which was filled with a quantity of plaster. Before disturbing it, they called Signor Florenti, who was fortunately at hand. He had a plasterer of Paris, and repeated the process in the case of some other openings which presented similar appearance. As soon as the plaster hardened, the surrounding ashes were carefully removed, and displayed the perfect casts of four human bodies. All four are now placed in the museum, and a more singular and interesting sight is perhaps not to be seen in the whole world. The plaster was hardened around the bodies so perfectly in the mould of what may be termed the shape formed by the falling ashes around the living bodies, that the whole aspect of the dying frame is preserved, even to the minutest details, except that here and there the bones of the skeleton without are partially uncovered.

THE SIROCCO.

A correspondent of one of the Paris papers gives the following account of a sirocco in Algiers: "Almost all the summer we have been congratulating ourselves on the coolness of the season, and when letters from France complained of the heat, we recommended our friends to come to Algiers for fresh air. But we reckoned without our host—the sirocco; and now that has come with a vengeance. It was prefaced by a tremendous thunder storm, which broke the windows, and roused the population from their beds. An hour later, all was calm; but the old colonists knew what was coming, and sure enough next day the sky assumed that peculiar violet color which so astonishes artists when they venture to pass a summer on the other side of Mount Atlas. A few burning gusts of air, feeling and smelling like that issuing from an oven when the baker opens it to take out the bread, served as the advance guard of the enemy. The temperature rose rapidly. On Friday, the thermometer at Deschamps's room, which with a northern exposure, marked 113 Fah. in the shade. At El Biar, at the same time, another thermometer, also in the shade, but exposed to the full blast of the sirocco, went up to 124. The most robust man could not have crossed the sandy side of Government-places without danger. The ground beneath the feet through the shoe leather; the hand that touched any object whither—a cane or a coat sleeve—amatered with pain; the nostrils contracted, and the eyes closed under the influence of the torrid breath of the sirocco. In many houses, furniture fell to pieces, tapestry fell suddenly from bursting walls, and ceiling, crumbled to pieces and descended upon the heads of the inmates like flakes of burning snow. Never within the memory of man, had such things been seen in Algiers. At night a fearful spectacle was seen. From Gayotville to Cape Matifou, along an extent of twelve leagues of coast, a lurid glow suddenly appeared, became rapidly more and more intense, and it soon became apparent that the whole country was on fire. Entire mountains burst forth in a flame like a volcano, and burning forests lit up the waters of the harbor, and made the stars look pale. It was a sublime

horror. There are rumors of loss of life, and the damage done to property is necessarily enormous. Many farms, barns and stacks, have been entirely destroyed.

JOHN ADAMS' COURTSHIP.

A correspondent of the Boston Transcript, gives the following interesting reminiscence: John Adams sought the hand of the daughter of Rev. Mr. Smith, of Weymouth, and Miss Abigail was pleased to accept the proposal of Mr. Adams, much to the abridgment of the person, the objection being, that Adams was a man of humble origin and moderate ability, and could never aspire to anything more than the position of an humble village lawyer.

His visits to her house were frequent and prolonged, but no hospitalities were tendered by the Rev. Mr. Smith, either to Adams or his neg; for while Abigail only had watchful care over him, his "bay" passed the weary hours of the night in feeding on the hitching post.

Now, Abigail had a sister, whose name was Mary, who was betrothed to a wealthy, and was believed more promising young man, whose presence was welcomed most cordially by the reverend's family.

The good person had promised each of his daughters, that on the occasion of their marriage he would preach a sermon from a text of the bride's own selection. Mary first married, and "beautifully appropriate" did the father think the text: "And Mary hath chosen that good part!" In due time Abigail married, and chose for her text: "For John came neither eating nor drinking, and they say he hath a devil!"

Tradition does not tell us, as we remember, how the text pleased the father, but the sermon was preached. Mary, indeed, chose a good part; her life was a happy one, and her husband was a man of means and respectability. Abigail was a woman of strong affections, a practical wife, and possessed of great nobility of character, while the names of her husband and son will live as long as the love of liberty inspires the soul of man.

SCIENTIFIC ITEMS.

In dry air at 32 deg. sound travels 1000 feet per second, and one foot more for every degree of the thermometer.

A fibre of silk a mile long weighs but 13 grains, so that there are 583 miles of fibre in a pound avoirdupois.

The resistance of the air to a cannon ball of 3 pounds weight, with a velocity of 3000 feet per second, is more than sixty times the weight of the ball.

Buffon combined plate glass mirrors only 6 inches by 3 inches, and with 40 set on fire a tarred beech plank, 66 feet distant; with 98, at 136 feet; with 113, at 93; with 163, at 200; and he was not able to get 30 or 40 feet.

The feet of some persons evolve a disagreeable odor. Wash them in warm water, to which a little hydrochloric acid or chloride of lime has been added.

A platinum wire of the 13th of an inch will suspend 214 pounds.

Tin wire, the thirteenth of an inch in thickness, sustains 34.7 lbs; a lead wire but 28 lbs.

Solid carbonic acid sinks the spirit thermometer to 162 deg. Fah. below zero in two minutes.

The ascending power of a balloon with hydrogen gas to one filled with coal gas, is as 15 to 11, nearly.

Silver can be beaten into plates of which 110,000 make an inch, and drawn into wire of the 13th of an inch, sustaining 137 pounds.

Vegetable ivory may be colored almost any shade of purple by the more or less prolonged action of concentrated sulphuric acid.

M. Apin has determined the presence of silver in the water of the Dead Sea; a ton of the saline residue contains seven grains of the precious metal.

POLICE DETECTIVE SHERWOODNESS.

The murder of the porter Needs at Philadelphia, is probably fresh in the minds of our readers. The case was placed in the hands of Detective Taggart, of the Philadelphia police, and that official has, after considerable difficulty, succeeded in ferreting out one of the murderers and arresting him. The whole affair was enveloped in mystery. A blood-stained handkerchief and a gag, used in strangling him, were found, but there was nothing peculiar about them. Pursuing his investigations, the detective found a new mortise chisel, wrapped in a piece of brown paper, on a shelf in the dentist's room, which had evidently been brought there by the assassin. It was a common chisel, and there was nothing about it to aid him in his search, for hundreds of the same kind of chisels are probably sold daily in the city.

ODDS AND ENDS.

It is said that the Buena Vista Vineyard, in Sonoma County, California, is the largest in the world. It consists of 4,000 acres, with 273,000 vines planted previous to 1855, and 700,000 planted or to be planted this year. Last year the yield was 42,500 gallons of still wine, 60,000 bottles of sparkling wine, and 12,500 gallons of brandy. One hundred men are constantly employed, and double that number during vintage. There are 3,000 fruit trees, and large varieties of grapes.

A colt owned by W. G. Meyer, of Ashland, Miss., Oregon, when one year two months and fifteen days old, was fifteen and one-quarter hands high, with a girth measurement of seventy-one inches, and weighing 950 pounds.

A young man who has recently taken a wife, says he did not find it half so hard to get married as he did to get the furniture; and when it came to getting the head and butter, he had to fall back on the old folks.

Lord Caversham was an earl who dressed in the country like a gamekeeper, and in town like a butler. It is related of him that once, at a banquet in the neighborhood, a dandy, mistaking him for the keeper, presented him with a sovereign, which coin he gravely accepted, and at the dinner that night publicly thanked the donor, saying, "that the peerage was a class which in general is sadly overlooked by the charitable."

Mr. James Wilkinson, of Chelsea, England, burnt a quarter of a pound of phosphorus and nitrate of potash (cost only 4d.) in a garden at night, which made a strong light, being two miles, and lasting six minutes, bringing out the fire engines. A photograph of the scene illuminated was taken, equalling any picture taken on a bright day.

When Lord Alvanley came back safe and sound from his duel with Mr. O'Connell, he astonished his backman by giving him a guinea. "All that your honor," queried the Jehu, "for driving you to the world?" "Not a bit of it, my man," responded his lordship; "that's not for taking me out, but for bringing me back."

When we have done wrong and want to conceal the fault, the very way we take to hide it often leads to detection. We must go where God is not, if we would be safe from detection; but since God is in every place, we may be sure our sin, however secret it may be, will find us out.

A contributor to the N. Y. Evening Post says: Steep one quart of ale in one gallon of brandy, for at least one week, stirring occasionally; take a wineglass of this infusion daily, with a little warm water and sweetened with sugar, and it will be found a remedy or preventive of cholera.

Smith Miller, an Ex-Congressman from Gibson county, Ind., turned his patriotic son out of his house when the young man returned from the war; and the unionists thereupon took up the soldier and elected him County Clerk by a handsome majority.

William Gilmore Simms and Robert Bruno have been appointed by the Freedmen's Bureau of South Carolina to visit their northern brethren, represent the destitute and helpless condition of the Order in their State, and solicit aid to restore it to its former status.

A London tradesman told a youth in his shop to write in large letters on a sheet of paper, "Wanted, a stout lad as light porter." The next day he was astonished to see the legend displayed, "Wanted, a stout lad as light porter."

The Savings Banks of San Francisco have at this time on deposit the sum of \$5,102,708, and there are no other Savings Banks on the Pacific coast. The depositors receive about one per cent. per month interest thereon, or for the year \$984,324.

A register has been compiled in the War Department, and is now in the hands of the printer, which gives the name and rank of every volunteer officer who has served in the army since the commencement of the late war.

Eight colored men in Lynchburg, formerly slaves, have formed a society for promoting emigration to Liberia. In a very happily worded appeal to their former masters, they ask for aid in accomplishing their purpose.

English journals, speculating upon the supply of coal in that country, say if they are ever dependent upon America for coal, it would require 1,200 colliers of the size of the Great Eastern, to maintain their present supply only.

The editor of the Monroe (Mich.) Commercial has been presented with six apples weighing five pounds, the smallest of which measures thirteen inches in circumference. They were raised on a tree planted only four years ago.

A man with a pick, digging a trench in State-street, Bridgeport, Conn., struck a water-pipe, and the water rushed out with such force as to break some windows in the second story of a neighboring house.

The Louisville Journal says: "A Boston man is publishing poetry under the name of Hubbard. As Boston is notoriously 'the hub of creation,' he is in a double sense a Hubbard."

B. S. Gilbert writes to the New York Farmer's Club, that cattle bloated from eating clover or other food to excess, may be relieved in a few minutes by pouring cold water on their backs.

One of our western exchanges is in a bad fix. Having dunned a delinquent subscriber, he not only refused to pay, but threatened to flog the editor if he stopped his paper.

There is no greater obstacle in the way of success in life than trusting for something to turn up, instead of going to work and turning up something.

A young French traveler recently spent several months in London, and dated all his letters in this singular manner: "No. 4, Bill-stickers Beware, Leicester Square."

A man by the name of Hine, leader of a gang of thieves, was taken from the jail in DeWitt, Iowa, a few days since, by a mob, and hanged.

Joe Davis, brother of Jeff, has made a demand for the restoration of not only his but his brother's property in Mississippi.

Ladies with fashionable hair may be glad to know that kuzzelebah is the Turkish for red head.

Gov. Andrew has declined the Presidency of Antioch College.

Charles Dickens had a sun-stroke while in Paris.

A case of cholera is reported in Brooklyn, N. Y.

A military definition to a kias—a report at headquarters.

THE RAILWAY KING OF THE WORLD.—Sir Morton Peto, head of the English railroad party now in this country, is a chatty agreeable person, careful in his main and language, and if devoted to the Baptist church and to Sunday-school establishments is a fair test of grace, he gainsays the axiomatic hardness of a rich man going to heaven. He leads the railway enterprise of England, and agitates that of America very much at present, controlling the employment of one hundred thousand men, which is in itself a great standing army. His speculations embrace the United States, Canada, Russia, Austria, Italy, Peru, New Zealand and Australia.

The laborer on the lines he regulates outmost—the fighting British army. He is largely concerned in subterranean London, where his people are excavating day and night, and his engines whistling under men's coal chafers. In the empire of Austria he has eight thousand men eating his bread, and, all things considered, is fairly entitled to the name of a railway king, though while here, his habits have been simple and republican enough.—N. Y. Tribune.

A CAREER OF CRIME.—At Florence, Italy, a man named Cosimi has just been convicted of the murder of three women. Each of these women kept lodging rooms, and were found under circumstances that led to the belief that each kept showing rooms to some person seeking lodgings, when they were attacked, thrown down, their throats cut, and robbed. A few days after these murders, which followed each other in rapid succession, Cosimi, who was a stranger in the city, was arrested on suspicion that he was engaged in some political plot, when jewelry and other articles belonging to the murdered women, were found in his possession. Evidence was also found showing that he had formed plans for murdering six other women keeping lodging houses. An investigation showed that Cosimi has been a murderer from early years. He was once sentenced to be executed, but by the intercession of priests, his sentence was commuted, and he was sent to the galleys, from which he soon escaped. A capital punishment was abolished, and he escaped some years since, though he will again obtain his liberty, and renew his career of crime.

WONDERFUL PRESENCE.—While Napoleon Bonaparte was an exile on the island of St. Helena, he made the following remarkable declaration respecting the future of his country: "Ere the close of the nineteenth century America will be convulsed by one of the greatest revolutions the world ever witnessed. Should it succeed, her power and prestige are lost; but should the government maintain her supremacy, she will be on a firmer basis than ever. The theory of a republican form of government will be established, and she can defy the combined powers of the world."

ACCUMULATION DURING THE WAR.—It is a curious fact, quite universal in war, that so many of our ordinary people have been laying up money during the late terrible conflict. Governor Andrew, of Massachusetts, in his last annual message, after reporting the State debt in 1861 as \$8,103,039, and the State debt as added during the war, states that the increase of the deposits in the savings banks alone for 1864 over those of 1860 would pay the entire debt of the State, and still leave a surplus of \$8,000,000. Such a result is a marvel for which it is difficult to account.

PNEUMATIC RAILWAY.—In London, on the 10th of October, a goods train was blown two miles through a pneumatic tube in about five minutes. The Duke of Buckingham and several directors of the company were blown through in the same length of time. Additional lengths of tubing are about to be opened. A circular disc or fan twenty-two feet in length is made to revolve rapidly by steam power, and can be used either for propelling the laden trains by atmospheric pressure, or for drawing them back through the tube by forming a partial vacuum before them.

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West Hallowell—Truman Saunders.

IOWA.

Wellton—Al Vanhook.

MINNESOTA.

Freeborn—David P. Curtis. New Auburn—Wm. Burdick. Tarrytown—O. West. Wastota—Henry B. Lewis.

KANSAS.