

The Sabbath Recorder

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 50 A YEAR, IN ADVANCE.

WHOLE NO. 1457.

VOLUME XXIX.—NO. 1.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 2, 1878.

A PRAYER.

A prayer is in my thoughts to-night, hardly that I should be so bold...

THE SABBATH RECORDERS.

LIST OF LOCAL AGENTS.

- NEW YORK: Dr. C. W. Potter, Dr. J. H. ... ALBANY: Dr. J. H. ...

THE SABBATH RECORDERS.

BY JAMES BAILEY.

In the beginning, God blessed and sanctified the day of the Sabbath. In six days God created all things...

THE SABBATH RECORDERS.

BY JAMES BAILEY.

In the beginning, God blessed and sanctified the day of the Sabbath. In six days God created all things...

THE SABBATH RECORDERS.

BY JAMES BAILEY.

In the beginning, God blessed and sanctified the day of the Sabbath. In six days God created all things...

THE SABBATH RECORDERS.

BY JAMES BAILEY.

In the beginning, God blessed and sanctified the day of the Sabbath. In six days God created all things...

THE SABBATH RECORDERS.

BY JAMES BAILEY.

In the beginning, God blessed and sanctified the day of the Sabbath. In six days God created all things...

THE SABBATH RECORDERS.

BY JAMES BAILEY.

In the beginning, God blessed and sanctified the day of the Sabbath. In six days God created all things...

Gliffan, in his work on the Sabbath, pages 361, 362, says: "It is sufficient, however, in a matter on which there is so general an agreement...

Remember the Sabbath day, that thou shalt keep it holy, six days shall thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God...

Remember the Sabbath day, that thou shalt keep it holy, six days shall thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God...

Remember the Sabbath day, that thou shalt keep it holy, six days shall thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God...

Remember the Sabbath day, that thou shalt keep it holy, six days shall thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God...

Remember the Sabbath day, that thou shalt keep it holy, six days shall thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God...

Remember the Sabbath day, that thou shalt keep it holy, six days shall thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God...

Remember the Sabbath day, that thou shalt keep it holy, six days shall thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God...

Remember the Sabbath day, that thou shalt keep it holy, six days shall thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God...

been any change in it, He would have noticed it, and corrected it. Instead of this, He continued to observe it. "And He came to Nazareth, where He had been brought up, and as His custom was He went into the synagogue on the Sabbath day, and stood up for to read."

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

The civil laws of several States confirm the original order of the days of the week. New York, New Jersey, Illinois, Ohio, and Iowa, use the term "first day of the week, commonly called Sunday."

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

The candid Christian can not fail to see in the proofs given, how God has preserved His holy day in all ages, and amid all the changes that have corrupted the church, and corrupted the world. The Sabbath law is written in every Christian's heart. A day to be kept holy, as a Sabbath, is written in the convictions of all who have been renewed by the Spirit.

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

ing is to find out the feeling which is opposite to it, and stimulate that. This is in accordance with the law of the mind. And the singing of sweet hymns and tunes will go further to cast the devil out of men's minds, and any other exorcism which I know of.

There was no dream, no dream through all the night. He gave me no presentment. When Nature folded all her hands, And his feet were weary, or that He might Salute me ere the night were spent. And so it was while I was sleeping. When the Master came, He came when the soft dawn stole, creeping Silently up the East, And just as gently stopped. At first a chill, whose pain increased, Broke the slumber.

There was no dream, no dream through all the night. He gave me no presentment. When Nature folded all her hands, And his feet were weary, or that He might Salute me ere the night were spent. And so it was while I was sleeping. When the Master came, He came when the soft dawn stole, creeping Silently up the East, And just as gently stopped.

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

There is no controversy in authentic history, not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the Sabbath of the Jews, as Hebrew Bible is not the literature of the Jews...

The Sabbath Recorder.

PUBLISHED WEEKLY.

BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALBANY CO., N. Y.

THE SABBATH RECORDERS.

BY JAMES BAILEY.

THE SABBATH RECORDERS.

BY JAMES BAILEY.

THE SABBATH RECORDERS.

BY JAMES BAILEY.

THE SABBATH RECORDERS.

BY JAMES BAILEY.

THE SABBATH RECORDERS.

BY JAMES BAILEY.

THE SABBATH RECORDERS.

BY JAMES BAILEY.

THE SABBATH RECORDERS.

BY JAMES BAILEY.

THE SABBATH RECORDERS.

BY JAMES BAILEY.

The Sabbath Recorder

ALFRED CENTER, N. Y., FIFTH-DAY, JAN. 2. N. Y. HULL, EDITOR.

OUR NEW YEAR'S GREETING.

And still we live! The year that has just closed has, in its on-flowing, carried with itself into darkness, myriads of precious human lives, numberless joys and untold treasures of wealth. It has brought anguish and suffering into myriads of families, casting over them shadows that will never be withdrawn. It has appalled many a heart by its revelations of iniquity and sin, where it was hoped that only innocence dwelt. It has also sent its lightning darts into the retreats of iniquitous combinations, and exposed to the public gaze their deeds of startling rascality, and by one stroke of power, unclothed them of their ill gotten gains. It has aroused the indignation of oppressed and outraged communities and nationalities, who have made their successful appeals to the lawfully constituted umpire of judgment, and thus wrought for themselves successful deliverances; and still the land groans under the weight of its iniquities. Crimes of the most atrocious and appalling character are committed in city and country, and in the recesses of darkness and seclusion. We are startled, as, in the stillness of the night, the shrieks of the pierced, and the groans of the victims of satanic revenge, break upon our ears. We listen in pain to the senseless gibber of the intoxicated bar-room rabble, and look with shame and indignation upon the victim of appetite, and the inebriating cup. We sense the uprising of anger as we are forced to breathe heaven's air tainted by the fumes of tobacco, as the polluted current is breathed into our averted faces; and as we witness the filthy and disgusting munching of the weed, and the ejection of the filthy saliva in our pathway, and so on to the end of this long chapter of soul and body polluting habits.

But thanks to the grace of the Infinite and Ever Kind Father, there is another side to the dark picture, just partially held up to our view. The darkest cloud sometimes has its "silver lining." The year just closed has been rich with blessings. It has been one of wide-spread health and temporal prosperity. Political and social reforms have brought their rich blessings to nations and communities, and into the governments of the world, has been introduced, as never before, moral power for the settlement of grave and threatening differences. The recent noble arbitrations of the governments of England and America witness to the truth, in the most convincing manner, that the angel of peace is flying through the midst of heaven, preaching the gospel of peace to them who dwell on the earth. Reason and conscience have prevailed over passion and prejudice, and the sword has rested peacefully in the scabbard. These two great and leading governments of the world, have, in this, not only honored Christ the great Peacemaker, and blessed themselves, but have set an example for the nations, whose hearts we pray God to influence to follow, that they may learn war no more. But beside this, the past year has witnessed an advance in the interest of civilization, commerce, fraternity and the arts of peace, such as before, the world has not known. The single nation of Japan we think, shown a growth in the year past, in this direction, unparalleled in the world's history.

But there is another event which we cannot forbear to mention, and that is the general election in this country, which has scarcely more than just closed. This election, if we can read it aright, is a witness most decisive in the interest of justice and humanity, and this we say, while fully admitting, in many of the active members of the dominant party, the presence of, as their ruling motive of action, the hope of gain and preferment—men as base as baseness itself; and yet the principles underlying the party and moving to action its leaders, and stimulating its underlying forces in their irresistible march to victory, are eminently just and humanitarian, proving that these hosts are largely God-fearing and man-honoring.

We also see everywhere around us the strengthening of those agencies which work out blessings to the race. Colleges and Seminaries of learning are increasing in number, perfecting their arrangements, and adding to their endowment funds. Other and less conspicuous, but not less valuable educational agencies have equally improved with these, so that everywhere the march of improvement is advancing at a rapid rate. Also churches and Christianizing influences of a more direct and decisive character have equally multiplied and strengthened themselves, so that on every side we see that there is an onward march in regard to these agencies of salvation. We look out upon the future with hope, because God reigns and decrees in the interest of justice, so that in the great struggle now going on between the powers of darkness and the kingdom of righteousness, no doubt remains but that God will triumph. It is in this faith that we give our hand and heart anew to our work. We are confident that we are working with, and not against, God—that we are the servants of Jesus Christ, and that in our work we are approved of Him.

We reach out the hand of sympathy to every reader in sympathy with us, and bid you take heart and pass on through the conflict to victory! Gird up your loins and give yourself to God anew in holy covenant. May the host of God's elect strike their tents and march forward. And now we wish you all a happy, a blessed New Year. May the blessing of God rest on you all! In your families, may the angel of health, peace, and prosperity dwell. Upon parent and child may the blessing of a merciful and covenant-keeping God rest. As you shall surround your tables of refreshment, and offer thanks to the Giver of Good, may Heaven smile upon you, and as you shall kneel before your altars, may the angel of peace bring you divine benedictions. Heaven bless you, in soul and body, and in basket and store. And upon churches may the Good Shepherd's care rest! Heaven bless the pastors, and Heaven bless the people, the missionaries, and the scattered and unprotected flocks! Amen.

heart and pass on through the conflict to victory! Gird up your loins and give yourself to God anew in holy covenant. May the host of God's elect strike their tents and march forward. And now we wish you all a happy, a blessed New Year. May the blessing of God rest on you all! In your families, may the angel of health, peace, and prosperity dwell. Upon parent and child may the blessing of a merciful and covenant-keeping God rest. As you shall surround your tables of refreshment, and offer thanks to the Giver of Good, may Heaven smile upon you, and as you shall kneel before your altars, may the angel of peace bring you divine benedictions. Heaven bless you, in soul and body, and in basket and store. And upon churches may the Good Shepherd's care rest! Heaven bless the pastors, and Heaven bless the people, the missionaries, and the scattered and unprotected flocks! Amen.

COMMENCEMENT OF THE VOLUME.

The past six months of editorial life has only confirmed the opinion expressed at its commencement, that we had undertaken no holiday task. Sensible of our unpreparedness, we entered upon our new work with much solicitude, feeling that precious interests were committed to our keeping, but with a heart-resolve to be true to our trust. On reviewing the past, failures, errors, and misjudgments appear and annoy us, but, thank God, the guilt of indifference or neglect does not assail us. In some things we have been disappointed. Fewer patrons of the Recorder have withdrawn their subscriptions than we supposed would do so, from the notes of warning that came to us. Also, the criticisms which have been passed upon us, have, to a limited extent, indicated a bad spirit, but rather have been generous and just, and certainly we have tried to profit by them. Faithful are the wounds of a friend, and we pray that to us they may always be an excellent oil. Some of our friends, in their generosity, have seen fit to bestow kindly commendation, but, however gratifying this may be, we prize more highly just criticism, made in a spirit of Christian brotherhood.

Our subscription list has, though slowly, yet gradually increased, so that to-day we are working several quires more paper than when it came into the hands of the Tract Society, and the prospect seems fair for a still greater increase in the future. Also, largely, the subscribers seem inclined to adopt the advance pay system, which will, we doubt not, be an advantage to them as well as to the Society. We thank our correspondents for the zeal they have shown in writing for the paper, and ask a continuance of their contributions, especially for the "Home News" department, and for live experimental letters. Permit me to say to those writing upon controverted questions, that these should be thoroughly studied, and, if possible, mastered before they are written upon, or your communications may impose upon the editor the unpleasant task of rejecting them, or admitting them with misgivings, and also it may be to the discredit of the paper, the subject, and the writer. Let every one who proposes to appear in print, consider whether he is really able to instruct the great public who will read his essays or arguments.

We beg that no one who can write will be deterred by what we have said above. We know that, often the wisest are the most timid, and incline to silence. We urge that men of investigation and thought, of experience, observation and scholarship, owe it to the masses that they inspire them with their own inspirations, and thus lead them up to higher planes of thought and life. If any who have written for the Recorder have failed to see their communications in print, let them not feel that their work is despised, or themselves discredited. It is impossible to find room for all the communications sent us, unless we throw our News Columns or other vital matter, and this, the writers of these articles, we are sure, would not ask us to do. Beside, sometimes articles of value are sent us, and we are under the necessity of rejecting them because of their unsuitableness for our columns. We had recently done this in the case of excellent articles, written by an able and scholarly gentleman. An excellent rule for writers is always to consider the questions of suitableness and the general good.

We have special occasion for gratitude toward those generous-hearted contributors, who, with their letters, have bidden us to use them according to our own judgment, and all should be well.

We enter upon the current volume of the Recorder with hope, but we trust without self-confidence. We feel that our cause is just, and that the blessing of the God of truth and salvation rests upon it. It is our purpose to make the Recorder a faithful exponent of the distinguishing doctrines of the Seventh-day Baptists, and the friend and ally of every good cause. It is our purpose to be liberal toward those who differ from us, but, at the same time, to be faithful to the cause in the interest of which the Recorder is published. The mechanical department of our work we propose to make successful, although we have suffered embarrassment from causes beyond our control in the past. Recently, the difficulties which have vexed us have largely been overcome, and we are now confident of a complete triumph.

The editor, general agent, and workmen employed in the office, have occasion for gratitude to God for the blessing of health, and for the oneness of purpose that animates them. And now, may it please Him, in whose service we are, to remember us, and all who sympathize with us in our work, and to grant the blessing that each may need, and in His mercy, make the year upon which we now enter abundant in goodness and salvation.

THE NEW YEAR AND REFORMS.

Reforms are always in order, but there are certain occasions and seasons that are specially suggestive in this direction, and one of these is the beginning of a new year, which seems like the commencement of a new life. This is a time for a solemn review of the past, and such an exercise always reveals to us needed reforms. Our lives are filled with imperfections or plague-spots, and to the sensitive and thoughtful, these are either annoyances or grounds of condemnation. Perhaps the man does not live, who has not, at times, been offended with himself, or filled with harrowing condemnation. The necessity for reform is sometimes felt with an overpowering weight. There is, notwithstanding our depravity, left in the human soul such a sense of rightness, and approval of virtue, as at times leads us to make an earnest effort to rise above the degrading and enslaving influences around us, and to free ourselves from the bondage of habits which condemn. How thankful should we be for the operations of conscience, and how should we heed its motions.

Let us, then, at the opening of the new year, sit down and carefully look over the past and the present, and as we are able, scan the future. Are we to-day what we were yesterday to-morrow? Do we wish to complete the web of our life according to its present pattern? These are important questions, and every one should conscientiously consider them. But let us particularize, raising the question whether we are living in neglect of duty, be it toward God or men. In our reasoning let conscience be heard, and the decisions of judgment be revered. Let us not be guilty of trifling and dishonesty, but in the fear of God and in view of the awards of judgment, come to our conclusions. Open that Book of books, by the declarations of which we are all to be tried, and in the light of its teachings, judge yourselves. Does it require of you a single unperformed duty, then delay no longer, but remember that as it reads to-day, it will so read in the day of final account, and if it condemns you now, it will condemn you then. Begin the year, then, with the firm purpose, that, by God's mercy, you will be faithful to your consciences, and leave undone no duty.

But there is another and important side to this question. We are in a world of sinful and debasing habits, and it is the most natural thing that we should ape them. The world without is imaged upon the world within. We pattern after what we see around us, and often, in our thoughtlessness, we form habits and excite passions that are out of control over us, and make us slaves of the most degrading caste. Even while we are children, we sometimes form costly and even disgusting habits, that so completely characterize our lives, as to become their soul, almost! This is sad. To see a man start out in life at such a disadvantage is painful. But often we are guilty of immoralities which become habits with us. There are even men of renown whose lives are so impure, and whose habits are so God-dishonoring, that with all their attainments they are offensive. Do any of our readers, then, find themselves indulging in habits or practices which their own sense of right condemns, we appeal to you with the love of a brother, to begin with this new year a new life. With such a resolve, as never before, put away from you these vices. Begin your lives anew in the fear of God; resolve to be true to duty and purity. We give no name to the vice of which you are guilty, or the practice which your own judgment and conscience condemn, or the duty you neglect. We leave this to you, and encourage you, by every motive suited to the nobility of your nature and your destiny, to rise above the enchantment that lures you, and to break the chains that fetter you, and be free!

PIOUS GAMBLING.

We call attention to the article of Rev. D. E. Maxson, D. D., in another column, which treats upon a subject of vital importance to the cause of Christ. It has seemed to us for several years, that a wide-spread influence was exerted to narrow the line of distinction between the kingdom of Christ and that of the "Prince of the power of the air." Indeed, the most destructive and dishonoring concessions are made to Satan! His methods of financing—"of raising the wind"—are employed, when funds for the cause of Christ and humanity are wanted. Instead of a sober and direct appeal to the manhood of men in the interest of duty, and by the motive of love, often the lower elements of our nature are appealed to, and thus a holy cause is dishonored; and men are debased rather than ennobled, by a transaction which only should exalt and bless. We seek to win worshipers to our assemblies by display and appeals to men's vanity, so that our houses of worship sometimes are suggestive of the theatre, and its services, of theatricals. We have heard it said, and have read it in the papers,

that in some instances, worshippers have been ushered into the room for prayer through apartments consecrated to a sort of sanctified gaming, which, as it seems to us, is clearly in advance of the "man of sin," when he sprinkles holy water upon horses, mules, and asses, and blesses them!

As money wanted to purchase an organ for the church, or to make some needed repairs, instead of the membership and friends of the cause going to work, in a quiet and straightforward manner, and raising the needed funds, a series of brilliant entertainments is inaugurated, that saints may be influenced to do their duty, and by which the "earth" may be induced to "help the woman." In other cases, shrewd lottery schemes, in spirit, if not in letter, are planned, by which persons, by the hope of reward, are induced to "glorify God with their substance." We might proceed at length, for the field is wide, and rich in material, but this is sufficient to indicate our line of thought. We believe that in every instance where men have attempted to employ the devil to glorify God, he has used them to aggrandize himself.

LETTERS ON THE SABBATH.—No. 6.

My Dear Brother,—Perhaps you may regard me as attaching too much importance to the Sabbath. A few very short years at the most, and the time of my probation here will end. My locks are whiter now than when you saw me last. "The time of my departure" may be "nearer than I think." Permit me to inquire of you, in view of all the solemnities of the judgment to come, are you prepared to counsel me to regard the example of the holiest of men as of higher authority than the example, the benediction, the sanctification, and the command of the Almighty? But we have in this passage no apostolic example for sabbatizing. There is nothing said about resting. Even if it were stated that they came together to celebrate the Lord's Supper it would prove nothing in the premises, unless it can be proven that that day has been fixed by divine appointment for such celebration, and that it is to be observed as a Sabbath. But it is very certain that the Supper was not originally instituted either on the first, or seventh day of the week. No particular day seems to have been fixed by divine appointment for the administration either of that or of baptism. Neither is the Lord's Supper designed to celebrate the resurrection, but the death of Christ. (See 1st Cor. 11: 26.) But it is far from being clear to my mind, that the object of the meeting was to celebrate the Lord's Supper. If, however, this could be clearly proven, I cannot see how it would establish the sacredness of the day. But again, if, at the time of our Saviour's resurrection, the seventh day of the week ceased to be the Sabbath, and at that time became a secular day, why have we no account of Christians working on that day? Paul while at Corinth wrought at tent making; but he preached on the seventh day. If the first day of the week had become the Sabbath, why, in all this inspired history, embracing nearly a third of a century, is it not called by that title? Where is there any account of their resting on that day? If the Sabbath, why does a divinely inspired writer, more than thirty years after it had become a secular day, persist in uniformly calling it "the Sabbath," while he applies the title to no other day? Why is it spoken of so frequently and the first day so seldom? Why is it that every religious meeting which is spoken of, of the day of which is mentioned, occurs on the seventh day, except one, which is a night meeting? But let me again call your attention to the peculiar style of Luke in regard to details. Observe how he speaks of the "custom" of our Saviour, and of the "manner" of Paul. And both have reference to the Sabbath. "And he (Jesus) came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read." Luke 4: 16. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures," etc. Act 17: 2. Now, taking into consideration the peculiar style of Luke, as manifested in these passages, it seems to me that, if it was the "manner" of the disciples to meet together on the first day of the week, it would have been mentioned in something like the following manner: "And upon the first day of the week, when the disciples, as was their custom, came together," etc. Thus the very "manner" of the disciples is, against such a supposition. But if the text we have under consideration amounts to the authority of law, why do not all first day people meet on every first day of the week to break bread? From what part of the passage do a large majority of Baptists in the West, and South, derive their authority for holding stated meetings on but one first day in each month, and for "breaking of bread" but once in from three to six months? If indeed it is invested with all the authority that is claimed for it, with respect to apostolic practice, weekly communion is inevitable. Again, if this passage amounts, as is claimed for it, to the authority of law, why not accept of the Popish dogma of administering the sacrament without the wine? But, my brother, notwithstanding the fact that many Doctors of Divinity, and others famous for their learning and piety, have taught that, at the time of the resurrection of

Christ, the seventh day ceased to be the Sabbath, yet Luke, who is acknowledged to have written under the inspiration of the Holy Spirit, calls it the Sabbath about the third of a century after that event. "But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down." "And when the Jews had gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." And the next Sabbath day come almost the whole city together to hear the word of God. Acts 13: 14, 44. I deem it unnecessary to occupy time in proving that it is the seventh day which Luke here calls the Sabbath, as I think no intelligent Christian will attempt to deny it. Now, if the seventh day had not really been the Sabbath at the time Luke wrote, which, be it remembered, was more than thirty years after the resurrection, then most evidently he would not have called it so. To conclude that a writer divinely inspired, would call it by a name which at that very time did not belong to it, would be to degrade the inspiration of the Holy Spirit to a lower standard than that of the most common morality. But if Luke, by inspiration of the Holy Spirit, called it the Sabbath, it is because it was the Sabbath. If it was the Sabbath, more than thirty years after our Redeemer's resurrection, it is the Sabbath now, the testimony of the Westminster and other divines to the contrary notwithstanding. But we have what seems to me the most conclusive evidence, that no other than the seventh day was regarded by the inspired Apostles as the Sabbath. Two texts are sufficient for the purpose. "For they that dwell at Jerusalem, knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13: 27. "For Moses hath of old time in every city, them that preach him, being read in the synagogue every Sabbath day." Acts 15: 21. Now I think that no one will pretend to assert that Moses was read in the synagogue on the first day of the week, and if not, the Sabbath; for he was read in the synagogue every Sabbath day. Here we have the most unimpeachable evidence that no day was regarded by the inspired Apostle as the Sabbath, except the one on which Moses and the prophets were read in the synagogues. In 1 Cor. 16: 2, occurs the only remaining passage where the first day of the week is mentioned in the New Testament. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." I wish here to call your attention to the remarkable inconsistency of some of the most distinguished writers in the interest of the first day. Perhaps no American divine has been more distinguished, as an advocate of the first day, than the late Justin Edwards, D. D., of Andover, Mass., who was for many years Secretary of the American and Foreign Sabbath Union. In his "Sabbath Manual," p. 116, in commenting on the passage just quoted, he says: "This laying by in store was not laying by at home, for that would not prevent gatherings when he should come." In his notes on the New Testament, he remarks, "Lay by him in store, at home, that there be no gatherings, that their gifts might be ready when the Apostles should come." Thus we have Justin Edwards against Justin Edwards; and the American Tract Society against the American Tract Society; for both these books are published by that body. For a complete refutation of the arguments of First-day writers, so far as I have seen them, as drawn from the passage under consideration, I will just refer you to the unanswerable "Vindication of the True Sabbath," by Elder J. W. Morton, pastor of the Seventh-day Baptist Church, Marlboro, N. J., who, like yourself, was a Presbyterian. It has been maintained by many that the Holy Spirit was given on the first day of the week. I will simply remark, that may have been; but if it had been intended by that fact to invest that day with any sacredness on that account, it would evidently have been clearly stated. Baptists have, in former generations, been invading against the Popish doctrine, that the Holy Scriptures are not adapted to the capacities of the "common people." The above theory is entirely too far-fetched to harmonize with the faithfulness and simplicity of the inspired word. But here I find again a want of harmony in the testimony of the witnesses. In the "Institutions of the Sabbath," by Rev. Frederic Denison, A. M., published by the American Baptist Publication Society, the author says, page 77, "Certain it is that the first day of the week was marked by the glorious outpouring of the Divine Spirit, and the first great revival of Pentecost." Here it is inferred that the feast of Pentecost necessarily came on the first day of the week. In a work published by the same Society, entitled "Sacrifice and Atonement," by Samuel W. Lynd, D. D., speaking of the feast of Pentecost, the author says, p. 132: "This feast commenced fifty days after the passover. The Lord commanded Israel, that, when they came into the land of Canaan, and were prepared to gather their harvest, they should bring a sheaf of

the first fruits of their barley, at the feast of unleavened bread, for a wave offering. This was done on the morrow after the Sabbath, not after the seventh day, but after the first day of the feast, which was to be kept as a Sabbath to the Lord. Lev. 23: 10, 11. The first day, or the Sabbath of the feast, was the fifteenth of the month Nisan, and from the next day, the sixteenth, the feast of Pentecost was counted. It began on the fifteenth day from the twentieth of Nisan. From this circumstance it derived its name, Pentecost. This furnishes an explanation of a passage in the gospel by Luke: "And it came to pass on the second Sabbath after the first, that he went through the cornfields, and his disciples plucked the corn, and did eat." It should have been rendered, "the first Sabbath after the second," that is, the first Sabbath after the second day of the passover." "Oh! that the walls of Zion could see 'eye to eye,' and that they would speak the same thing."

Yours in search of the Truth, M. B. Kelly.

HINTS ON THE SABBATH QUESTION, BY CRITICUS.

IV. Has the Sabbath been Changed from the Seventh to the First Day of the Week by Christ or His Apostles? This historically, practically, it is changed, is with the Anglo-American Church the common assumption. Yet this is not really true. Historically, practically, most of Christendom has abolished the Sabbath of the Lord, and substituted a church holiday. Only a few men in past ages, and a small part of Christians for the last few generations, have supposed it changed. Many substitutionists have sometimes appeared to consider it changed, when they have claimed the law of the decalogue for their foisted substitute; but inconsistencies are the common fate of mixtures of error with truth. However, the theory of the change now meets us, and should have a candid examination. The fewness of its advocates is not in itself proof against its truth, any more than the fewness of Christians in the human race, or of Seventh-day Sabbath-keepers among those Christians, is a proof against their respective positions. Truth is not dependent on being taught, held, or even known or believed by finite beings. The worst folly of the Græco-Roman habits of ratiocination is the practice of arguing to confirm our views, instead of seeking to discover truth. Truth is "God is light, and in Him is no darkness at all." All real knowledge comes from reaching, or approximating His thoughts. It has been claimed that by, or in consequence of, the resurrection of Christ the Sabbath was transferred from the seventh to the first day of the week. Perhaps it would be sufficient to reply that this change would be essentially an abrogation of the original Sabbath, and the establishment of an altogether new institution; the only thing in common being the outward form, while the meaning would be wholly another; would be about as much like the Creator's Sabbath as Washington's birthday is like Independence day. But look at the facts. The scriptures utter no hint or allusion to a weekly celebration of Christ's resurrection. The seventh day as the Sabbath was still observed during all the apostolic age. No other day of the week but the seventh was known as the Sabbath, or indeed as particularly the Lord's, until those corruptions of the working of the mystery of iniquity which introduced such errors as baptismal purification and regeneration, episcopal despotism, and the mediation of the church in place of that of the Son of God.

The passages which the modern Sunday Sabbatizers summon from the Bible to prove their position, disprove it. On the day of the first appearance of the risen Lord, He himself went more than a half a dozen miles out and back, besides inducing some of His disciples to repeat their journey over the same ground from Emmaus to Jerusalem. He had no rebuke, no instruction as to Sabbath sacredness in the day, for the woman who had come to anoint His body. Nor is there any other sign of a Sunday Sabbath during the forty days of His occasional intercourse with the disciples, nor in the pentecostal gift, if perhaps that may have been on Sunday. In Acts 20: 7, we find the disciples on the first day of the week assembling to break bread. Our translation implies that it was the custom; the Greek does not. The apostolic company had tarried seven days. On the morrow they would proceed on their journey. Then, says Luke, "We having come together to break bread, Paul preached." Here is a special occasion for a farewell meeting. It is held in the evening and all night. At what time in the week? That depends on whether Luke here uses the religious, original reckoning, or the secular, accidental. The weekly Sabbath being in those days reckoned from evening to evening, its close would usher in the first day of the week; which would then be in our reckoning from Saturday evening to Sunday evening. But if we should understand it to be from midnight to midnight according to the modern, western method, the first day would then be as with us. This latter method makes the meeting together on Sunday evening, the discourse before the accident of Eutychus, continuing till midnight, after which, on Monday morning, Paul broke bread, and talked till break of day, and so departed. This gives us

no Lord's Supper on First-day; not even an incidental performance of that act of solemn worship. But Luke most likely reckons in the Biblical way, from evening to evening. Then we find the meeting at the beginning of the day after sunset, the breaking of bread towards morning, and the whole assembly on First-day. Now, however, we also find, that in the morning, First day morning, Paul started across the isthmus nine miles to Assos on foot, while his apostolic shipmates sailed round to meet him there. Here is no Sabbath. On either reckoning we find no proof of Sabbatizing on Sunday, and on the more probable reckoning the fullest proof that the first-day was a day for sailing and traveling. It seems hardly worth while to critically examine the passage in Corinthians which speaks of sacred gifts on the first-day, Cor. 16: 2. Here it is, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him; that there be no gathering when I come." Observe four things: First, there is no suggestion of any public worship on that day. Second, the laying up was by each one at home; lay by himself, treasuring it up, says the Greek. Third, since it is to be according to the prosperity of each, it requires such attention to business as seems fitted for secular, not sacred time. And finally, if Paul wished to cultivate the grace of Christian giving in these disciples, he could not have chosen a better method and time than to direct them to devote their gifts immediately after the holy rest and the elevating thoughts and affections of the Sabbath; whether the evening following or the next morning. Everything is against First-day's being a Sabbath; the probability is in favor of its being the next day after the Sabbath.

The expression, "I was in the spirit on the Lord's day," (Rev. 1: 16) has no bearing in favor of the change of the day of the Sabbath, if such were possible without destroying it, until first it be shown that John is here speaking of a particular day of the week instead of the great day of the Lord's kingdom and judgment, and secondly, that that day is not the one always in the Bible specially called the Lord's, but another which we never find so called till long after. Thus all the supposed proofs of the transfer of Sabbath obligation to the first day, either having nothing to do with the question, or show that that day was treated as working time. Add to this the fact that all through the apostolic age, and indeed for more than a thousand years after—the Christians never used the name Sabbath of any day of the week but the seventh, and the change is necessarily denied. The Sabbath was instituted as a sacred rest in the beginning of the race. The weekly division of time with stated periods of worship continued in the early patriarchal times of Bible history. The Sabbath was restored to Israel in the desert of Sin with the first giving of manna. It was solemnly announced in the decalogue. With certain additions to its primitive character, it was a most important part of Judaism. It was prophesied of through Isaiah, as the one religious act which, in the Messianic age, should distinguish the worshippers of the living God, the Creator. Jesus honored it by teaching its true spirit and character. The Christians continued to observe it. On whatever other points Jewish and Gentile Christians differed, on the fact of the weekly Seventh-day Sabbath there appears, in the apostolic age, no opposition. The church cannot get along, has never attempted to get along without it or some sort of a substitute. Divine authority has provided no substitute, has never robbed us of the Sabbath itself. And that always was, and, if we may believe the words of God and an ever faithful part of His church, still continues to be the seventh day of the week. What God has made plain, why should man seek to obscure? "Oh, how love I thy law?" "Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

THE SABBATH INTEREST IN TENNESSEE.

It will be remembered that a hopeful interest upon the Sabbath question was awakened near Shelbyville, Tenn., by the agents who labored there two years ago. Circumstances seemed to demand a discontinuance of effort at the time, and until recently, no intelligence has been received from there, respecting the prospects. The following good news from Dr. Gordon will be read with pleasure and thankfulness by all who pray for the progress of the Sabbath cause. His letter is a reply to inquiries from the Corresponding Secretary of the Tract Society, preparatory to sending Eld. F. F. Johnson upon the field. FLAT CREEK, Bedford Co., Tenn., Dec. 12th, 1872. Eld. J. B. Clark.—I received yours of Nov. 27th, and two days after it came. I visited the church where Elders Wadner and Davis preached, and where Eld. Rankin treated them so badly, and every one who was present requested me to write to you to send Eld. F. F. Johnson immediately. They tell me that they have been reading the Scriptures and the Sabbath tracts, until every one is satisfied that the seventh day is the Sabbath; so all prejudice has given way. I feel confident that a small church can be organized in a short time. Some twelve months or more ago, I saw in the Recorder's call for F. F. Johnson to visit Lebanon, Tenn. I expect him to visit that

place first, as it is about fifty miles nearer to him. I wish him to write to me eight or ten days before he expects to reach Shelbyville, so that I can meet him with convenient reference to my house, which is six miles away.

Since writing the above, I learn from my son, that a man, thirty-two years of age, who thinks of organizing, is desirous to join, if we organize. He will do. Yours, Wm. J. Gordon.

Bro. Johnson is engaged for three months this winter, to labor in Tennessee and Southern Illinois, and let there be much prayer for his success. It is the wish of the Tract Board to increase the operations along the line indicated, as fast as practicable. The agitation upon the subject of the Sabbath already secured in those regions, if wisely and vigorously followed up with labors for the Kingdom of our Lord, affords reasonable hope that many more will be fully persuaded that "the commandments of God and the faith of Jesus" are joined together, and must not be put asunder, by the traditions of men, in Christian duty. J. B. CLARK, Cor. Sec.

HOMES NEWS.

HARRISBURG, SALINE CO., ILL. Dec. 15th, 1872.

To the Editor of the Sabbath Recorder: As there are quite a number of those newly-made brethren through the North and West, who would be glad to know how the cause is advancing in this part of the country, I wish to send some word to them through the SABBATH RECORDER, as the only means at hand of talking so nearly to them all at once.

I will first mention the fact of having changed my residence from Raleigh, Saline county, to Harrisburg, of the same county, still having charge of the little Sabbath-keeping church at that place. Last Sabbath being the regular meeting-day, I met the brethren; and I want to state here, that, though a small band, they are true soldiers for Jesus and his glorious truth. I preached to the administration of the Lord's Supper. A number of First-day friends were present, and I am satisfied that all felt that the Lord was present, as we had a precious time, as several gave expressions of joy at the close of the interview. I felt it was a precious time, and one long to be remembered, even by our opponents. The church-houses were occupied by others, so we met in a private house, that of Deacon Snead, who has been dangerously ill for some time. It has been remarked that the cause was dead in this country, and soon it would be heard of no more; but brethren, I feel happy to think and say that, from some cause there seems to be a fresh interest taking place. The two little churches, Raleigh and Harrisburg, it was predicted would go down in a year, but to the astonishment of all, still they stand, and engage in the administration of the ordinances of God's house; yet brethren, they stand, and they are reflecting a light that will tell in the country all around, if we are but true to our trust in the future as in the past. (Lord help us to be more so!) for I think the deeply imbedded prejudices of the people are, to a great extent, giving away. A First-day brother said to me the other day, that a great many of their folks had given vent to their feelings, and let their prejudices get so high, that they were now perfectly ashamed of themselves, which I think is true, for their noise has been hushed for some time, and I am now treated much more kindly by them than formerly. After the close of our meeting at Raleigh, last Sabbath night, a number of persons remained for some time in social talk, when the claims, work, &c., of Seventh-day Baptists came up, and among other things, a First-day brother remarked that it was strange that though we were but a little handful in the midst of a powerful opposing influence, yet we were, without exception, the most practically pious and devoted people in the community. The good brother was let into the great secret, and I told him, as I do all others, that true Sabbath-keeping puts people on their religion; hence they soon realize "that to obey is better than sacrifice, and hearkening unto the Lord, than the fat of rams."

Now in reference to Harrisburg and vicinity, I do feel that the time is not far distant when some will join in the Sabbath Reform. Many are thinking seriously about the matter, and could the work but once take a start, I think it would move right along. I am so pressed that I can not give much time publicly, except on Sabbath, but I make it a point to make the people know every day that I am a true Sabbath-keeper. The little churches are doing all they can to support me, and they do nobly, considering their material strength. And now dear brethren, through the Recorder, let me solicit your earnest prayers; make us the subject of your prayers everywhere. I make mention of the case of Dea. Snead, at Raleigh, who has been dangerously ill for some time. It would be quite a shock in our infancy to give him up. Pray the Lord that he may recover, to serve the church yet longer, for he is a faithful soldier and battles hard for the truth; but he has old age as well as his disease to contend with. Pray for him; his departure would leave the little church at Raleigh without a deacon. It would do him good if some of the brethren would drop him a few lines occasionally, encouraging him. It would do us and the cause here good, if the brethren could visit us from abroad, especially ministering brethren. In hope of

the property of yours in Christ, ALDEN, FREEMAN.

You will remember from Trenton, Nov. 13th, religious interest in again, and you a fish in the Record advisable. I loved my little church, Dea. Snead, preaching, storms did not leave this State, all, I spent near Trenton. The appeared so for place dear to my I only leave because made long ago, perhaps, immediately. I think, grounded, that wondrous labor in the end-day Baptist will gradually res the Association, a harmonious mem

In my comu 13th, I reported harmonious order baptized believers of a committee to tes, some twelve were found ready force now some Seve, more con tions have occur All the newly b with some one of Thus has God's His people, "to grace which is in A vigorous effort to secure a set church, which I let us supply, until permanent My visit with though brief, was ant, and I hope called home on health of my wife ed from carrying length of labor, I go next to Mar Co., Wis., where new field is likely some time. Yours in Chris

to the Editor of the Yearly M Jersey Churches place, commencing sermon Bro. D. E. Max and at evening patch calling his having occurred. The horse disca height, so that distance, were co meeting on foot in consequence, as fully attende have been main tained with us the meetings, weeks, with incre cipally visible a and the pupils of Bro. Platt's was and faithful, an in preaching, an bers. May the him with wisdom success in the we Dec. 4th, he ret On the 3th, and two have b didates, all of the Sabbath. School quire cold for it is quite heat during the past Our good b Salem, has been dangerously sick, tration, but in we are in hope to mingle with to us the gosp to his consol

HEALTH OF A by a private ed brother, Eld. informed that proved in health announcement interest to us claiming it to had, at the date a very narrow which we give gauged: "Yesterday, head in a well; by the 'one o sand', or by the latter's behi brother fell t the bottom. I ladder over my very few bruise the difference probably, so I to-day.

MILTON A letter from dated Dec. 24th. "The beauty out-door vesti pended; the from 9 to 30 places, below. The religio er seems to be the cold year pension of the days. Baptis ed to last Sab severe cold."

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

ALL WE are e weather; the moister the neighbor towns of it

the prosperity of the truth, I remain yours in Christ, C. W. THREKELD.

ALDEN, FERRISBORO, CO., MINN. Dec. 26th, 1872. You will remember that I wrote a note from Trenton, Minn., dated Nov. 13th, relative to the religious interest there.

Wm. J. GORRAN. Johnson is engaged for three weeks this winter, to labor in Tennessee and Northern Illinois, and to be much prayer for his success.

HOME NEWS. HARRISBURG, SALINE CO., ILL. Dec. 15th, 1872. The Editor of the Sabbath Recorder has been quite a number of times to our newly-made brethren through North and West, who would be glad to know the cause is advancing in this part of the country.

Yours in Christ, C. M. LEWIS. SHILON, N. J. Dec. 13th, 1872. To the Editor of the Sabbath Recorder: The Yearly Meeting of the New Jersey Churches, was held in this place, commencing Nov. 15th.

W. B. GILLETTE. By a private letter from our beloved brother, Eld. A. H. Lewis, we are informed that he is very much improved in health and strength.

MILTON JUNCTION, WIS. A letter from Bro. L. T. Rogers, dated Dec. 24th, says: "The weather is very cold, and outdoor business almost wholly suspended; the thermometer ranging from 20 to 20° and more, in many places below."

ALLEGANY COUNTY. We are experiencing very cold weather; the mercury in the thermometer floating day after day, in the neighborhood of zero.

the snow has fallen to no great depth as yet. The earth must be freezing deep, as frosts are creeping into cellars and making bad work with our house plants.

ALFRED UNIVERSITY. The Winter term of Alfred University is opening finely, there being in attendance some two hundred students.

From the Central New Jersey Times. FROUS GAMBLING. The following letter explains itself: Plainfield, Dec. 13th, 1872.

REV. WM. CLARK. Sir, I have received your circular soliciting me to act as agent for the disposal of tickets to our grand national church fair and distribution of valuable presents.

Yours in Christ, C. M. LEWIS. SHILON, N. J. Dec. 13th, 1872. To the Editor of the Sabbath Recorder: The Yearly Meeting of the New Jersey Churches, was held in this place, commencing Nov. 15th.

W. B. GILLETTE. By a private letter from our beloved brother, Eld. A. H. Lewis, we are informed that he is very much improved in health and strength.

MILTON JUNCTION, WIS. A letter from Bro. L. T. Rogers, dated Dec. 24th, says: "The weather is very cold, and outdoor business almost wholly suspended; the thermometer ranging from 20 to 20° and more, in many places below."

ALLEGANY COUNTY. We are experiencing very cold weather; the mercury in the thermometer floating day after day, in the neighborhood of zero.

ALLEGANY COUNTY. We are experiencing very cold weather; the mercury in the thermometer floating day after day, in the neighborhood of zero.

Their magazines and papers have a good circulation in proportion to the membership. Rev. G. Lamb has chosen the publishers, Mr. J. MacPherson as editor, Rev. R. Smith as the general Secretary and Treasurer of the connexion.

MONDAY, Dec. 16. In the Senate, a resolution appointing a committee of seven to consider the question of providing cheaper transportation from the West to the Atlantic seaboard, after some discussion, was passed.

THE INDIAN WAR IN ARIZONA. A dispatch from San Francisco, dated Dec. 23d, says, advices from Arizona to the 14th of December have been received.

DEATH OF A DISTINGUISHED CITIZEN OF GEORGIA.—Gen. Ambrose Ransom Wright, one of the editors of the Chronicle and Sentinel, and the member elect to Congress from the Eighth District of Georgia, died at Augusta, Ga., Dec. 21st.

ANOTHER RAILROAD ACCIDENT.—A dispatch from Cincinnati, Ohio, Dec. 24th, says: Train No. 6, on the Cross-out road, leaving Corry at 1 P. M., to-day, ran through a trestle about forty feet high over Goose Creek.

STILL ANOTHER RAILROAD DISASTER.—The train on the Nashville Road from Louisville, on the night of Dec. 26th, was thrown from the track by a broken rail, near Glasgow Junction, and was lowered a fifteen feet embankment.

DISPATCHES FROM ALL OVER THE COUNTRY.—North, South, East and West—speak of the great snow storm; continuation of the cold weather; and general detention of railroad trains.

SUMMARY OF NEWS. A dispatch from Paris, Dec. 23d, says that the late Emperor Napoleon III. was buried on Saturday, at the mouth of the river Gironda.

THE WILL OF THE LATE EDWARD HARRIS, OF PROVIDENCE, R. I., IS TO BE CONTINUED. The late Edward Harris, of Providence, R. I., is to be continued.

It is reported that extensive coal fields have been discovered in the Tamecula mountains, in San Diego county, California.

SABBATH SCHOOL INSTITUTE. The next meeting of the Sabbath School Institute of the Western Association will be held with the Church at Hartsville, commencing Tuesday evening, Jan. 14th, 1873.

THE INDIAN WAR IN ARIZONA. A dispatch from San Francisco, dated Dec. 23d, says, advices from Arizona to the 14th of December have been received.

DEATH OF A DISTINGUISHED CITIZEN OF GEORGIA.—Gen. Ambrose Ransom Wright, one of the editors of the Chronicle and Sentinel, and the member elect to Congress from the Eighth District of Georgia, died at Augusta, Ga., Dec. 21st.

ANOTHER RAILROAD ACCIDENT.—A dispatch from Cincinnati, Ohio, Dec. 24th, says: Train No. 6, on the Cross-out road, leaving Corry at 1 P. M., to-day, ran through a trestle about forty feet high over Goose Creek.

STILL ANOTHER RAILROAD DISASTER.—The train on the Nashville Road from Louisville, on the night of Dec. 26th, was thrown from the track by a broken rail, near Glasgow Junction, and was lowered a fifteen feet embankment.

DISPATCHES FROM ALL OVER THE COUNTRY.—North, South, East and West—speak of the great snow storm; continuation of the cold weather; and general detention of railroad trains.

SUMMARY OF NEWS. A dispatch from Paris, Dec. 23d, says that the late Emperor Napoleon III. was buried on Saturday, at the mouth of the river Gironda.

THE WILL OF THE LATE EDWARD HARRIS, OF PROVIDENCE, R. I., IS TO BE CONTINUED. The late Edward Harris, of Providence, R. I., is to be continued.

MAINE DISASTERS.—A dispatch from Boston, Dec. 27th, says: The bark Kadosh, from Manila, for this port, went ashore last night, at Point Alderton.

MONDAY, Dec. 16. In the Senate, a resolution appointing a committee of seven to consider the question of providing cheaper transportation from the West to the Atlantic seaboard, after some discussion, was passed.

THE INDIAN WAR IN ARIZONA. A dispatch from San Francisco, dated Dec. 23d, says, advices from Arizona to the 14th of December have been received.

DEATH OF A DISTINGUISHED CITIZEN OF GEORGIA.—Gen. Ambrose Ransom Wright, one of the editors of the Chronicle and Sentinel, and the member elect to Congress from the Eighth District of Georgia, died at Augusta, Ga., Dec. 21st.

ANOTHER RAILROAD ACCIDENT.—A dispatch from Cincinnati, Ohio, Dec. 24th, says: Train No. 6, on the Cross-out road, leaving Corry at 1 P. M., to-day, ran through a trestle about forty feet high over Goose Creek.

STILL ANOTHER RAILROAD DISASTER.—The train on the Nashville Road from Louisville, on the night of Dec. 26th, was thrown from the track by a broken rail, near Glasgow Junction, and was lowered a fifteen feet embankment.

DISPATCHES FROM ALL OVER THE COUNTRY.—North, South, East and West—speak of the great snow storm; continuation of the cold weather; and general detention of railroad trains.

SUMMARY OF NEWS. A dispatch from Paris, Dec. 23d, says that the late Emperor Napoleon III. was buried on Saturday, at the mouth of the river Gironda.

THE WILL OF THE LATE EDWARD HARRIS, OF PROVIDENCE, R. I., IS TO BE CONTINUED. The late Edward Harris, of Providence, R. I., is to be continued.

It is reported that extensive coal fields have been discovered in the Tamecula mountains, in San Diego county, California.

SABBATH SCHOOL INSTITUTE. The next meeting of the Sabbath School Institute of the Western Association will be held with the Church at Hartsville, commencing Tuesday evening, Jan. 14th, 1873.

THE INDIAN WAR IN ARIZONA. A dispatch from San Francisco, dated Dec. 23d, says, advices from Arizona to the 14th of December have been received.

DEATH OF A DISTINGUISHED CITIZEN OF GEORGIA.—Gen. Ambrose Ransom Wright, one of the editors of the Chronicle and Sentinel, and the member elect to Congress from the Eighth District of Georgia, died at Augusta, Ga., Dec. 21st.

ANOTHER RAILROAD ACCIDENT.—A dispatch from Cincinnati, Ohio, Dec. 24th, says: Train No. 6, on the Cross-out road, leaving Corry at 1 P. M., to-day, ran through a trestle about forty feet high over Goose Creek.

STILL ANOTHER RAILROAD DISASTER.—The train on the Nashville Road from Louisville, on the night of Dec. 26th, was thrown from the track by a broken rail, near Glasgow Junction, and was lowered a fifteen feet embankment.

DISPATCHES FROM ALL OVER THE COUNTRY.—North, South, East and West—speak of the great snow storm; continuation of the cold weather; and general detention of railroad trains.

SUMMARY OF NEWS. A dispatch from Paris, Dec. 23d, says that the late Emperor Napoleon III. was buried on Saturday, at the mouth of the river Gironda.

THE WILL OF THE LATE EDWARD HARRIS, OF PROVIDENCE, R. I., IS TO BE CONTINUED. The late Edward Harris, of Providence, R. I., is to be continued.

At Shiloh, where many of his ancestors are waiting for the coming of the resurrection. Bro. West was a man highly esteemed, and will be greatly missed in the vicinity where he lived, and also by the new work of Mrs. H. Stone and her daughter; but they have learned to trust in him who is the widow's God, and the Father of the fatherless.

SABBATH SCHOOL INSTITUTE. The next meeting of the Sabbath School Institute of the Western Association will be held with the Church at Hartsville, commencing Tuesday evening, Jan. 14th, 1873.

THE INDIAN WAR IN ARIZONA. A dispatch from San Francisco, dated Dec. 23d, says, advices from Arizona to the 14th of December have been received.

DEATH OF A DISTINGUISHED CITIZEN OF GEORGIA.—Gen. Ambrose Ransom Wright, one of the editors of the Chronicle and Sentinel, and the member elect to Congress from the Eighth District of Georgia, died at Augusta, Ga., Dec. 21st.

ANOTHER RAILROAD ACCIDENT.—A dispatch from Cincinnati, Ohio, Dec. 24th, says: Train No. 6, on the Cross-out road, leaving Corry at 1 P. M., to-day, ran through a trestle about forty feet high over Goose Creek.

STILL ANOTHER RAILROAD DISASTER.—The train on the Nashville Road from Louisville, on the night of Dec. 26th, was thrown from the track by a broken rail, near Glasgow Junction, and was lowered a fifteen feet embankment.

DISPATCHES FROM ALL OVER THE COUNTRY.—North, South, East and West—speak of the great snow storm; continuation of the cold weather; and general detention of railroad trains.

SUMMARY OF NEWS. A dispatch from Paris, Dec. 23d, says that the late Emperor Napoleon III. was buried on Saturday, at the mouth of the river Gironda.

THE WILL OF THE LATE EDWARD HARRIS, OF PROVIDENCE, R. I., IS TO BE CONTINUED. The late Edward Harris, of Providence, R. I., is to be continued.

NEW ADVERTISEMENTS. From Geo. P. Rowland & Co. AGENTS WANTED.—WE guarantee employment for all, either as a day or week laborer, or as a new work of Mrs. H. Stone and her daughter; but they have learned to trust in him who is the widow's God, and the Father of the fatherless.

SABBATH SCHOOL INSTITUTE. The next meeting of the Sabbath School Institute of the Western Association will be held with the Church at Hartsville, commencing Tuesday evening, Jan. 14th, 1873.

THE INDIAN WAR IN ARIZONA. A dispatch from San Francisco, dated Dec. 23d, says, advices from Arizona to the 14th of December have been received.

DEATH OF A DISTINGUISHED CITIZEN OF GEORGIA.—Gen. Ambrose Ransom Wright, one of the editors of the Chronicle and Sentinel, and the member elect to Congress from the Eighth District of Georgia, died at Augusta, Ga., Dec. 21st.

ANOTHER RAILROAD ACCIDENT.—A dispatch from Cincinnati, Ohio, Dec. 24th, says: Train No. 6, on the Cross-out road, leaving Corry at 1 P. M., to-day, ran through a trestle about forty feet high over Goose Creek.

STILL ANOTHER RAILROAD DISASTER.—The train on the Nashville Road from Louisville, on the night of Dec. 26th, was thrown from the track by a broken rail, near Glasgow Junction, and was lowered a fifteen feet embankment.

DISPATCHES FROM ALL OVER THE COUNTRY.—North, South, East and West—speak of the great snow storm; continuation of the cold weather; and general detention of railroad trains.

SUMMARY OF NEWS. A dispatch from Paris, Dec. 23d, says that the late Emperor Napoleon III. was buried on Saturday, at the mouth of the river Gironda.

THE WILL OF THE LATE EDWARD HARRIS, OF PROVIDENCE, R. I., IS TO BE CONTINUED. The late Edward Harris, of Providence, R. I., is to be continued.

ATTENTION ALL! Having just received a FINE lot of Mouldings, I am prepared to make PICTURE FRAMES

OF ALL SIZES, to order. A large assortment of READY MADE frames of extra fine prices, constantly on hand. IRVING SAUNDERS, PROPRIETOR OF THE ALFRED CENTRE PHOTO GALLERY.

INSURANCE AGENT. FIRE, LIFE AND ACCIDENT. FARMERS' ALLIANCE (No. N. Y.) Policies written on all kinds of desirable risks, at the lowest rates compatible with safety, in first-class Companies.

THE BEST BOOK. THE FERTILIA. BY JAMES BAKER. Is the best, because the most useful single book yet issued. It contains the most complete and accurate information of the best and most profitable modes of raising and cultivating the various kinds of FERTILIZERS, and is a most valuable and interesting work. Price, 25 cents.

ALFRED CENTRE PHOTO GALLERY. You can get PICTURES of every description, from the FERROTYPY to the finest LIFE-SIZE PHOTOGRAPHS in oil.

ALFRED CENTRE PHOTO GALLERY. You can get PICTURES of every description, from the FERROTYPY to the finest LIFE-SIZE PHOTOGRAPHS in oil.

ALFRED CENTRE PHOTO GALLERY. You can get PICTURES of every description, from the FERROTYPY to the finest LIFE-SIZE PHOTOGRAPHS in oil.

ALFRED CENTRE PHOTO GALLERY. You can get PICTURES of every description, from the FERROTYPY to the finest LIFE-SIZE PHOTOGRAPHS in oil.

ALFRED CENTRE PHOTO GALLERY. You can get PICTURES of every description, from the FERROTYPY to the finest LIFE-SIZE PHOTOGRAPHS in oil.

ALFRED CENTRE PHOTO GALLERY. You can get PICTURES of every description, from the FERROTYPY to the finest LIFE-SIZE PHOTOGRAPHS in oil.

ALFRED CENTRE PHOTO GALLERY. You can get PICTURES of every description, from the FERROTYPY to the finest LIFE-SIZE PHOTOGRAPHS in oil.

ALFRED CENTRE PHOTO GALLERY. You can get PICTURES of every description, from the FERROTYPY to the finest LIFE-SIZE PHOTOGRAPHS in oil.

