MERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

THE SABBATH AND THE SUNDAY. By Rev.

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The Subbath Regorden.

For the Sabbath Recorder. "TAKE YE AWAY THE STONE" Martha and Mary with their friends stood weeping, Beside the cave where loved Lazarus

slept; Four days they'd mourned him in death's silent keeping; But Jesus now was with them. Jesus Take ye away the stone. Though unbe

lieving, They haste to obey, and stand with bated breath; When lo! the dead unmoved by voice of grieving, Hears Jesus call, and bursts the bands of His illustrations were familiar and striking; such as rendered his dis-

courses intelligible to persons of the Take ye away the stone, thrills through weakest capacity, and at the same the ages
The voice that wakened Lazarus in the time interesting to persons of the most cultivated intellect. He al-God waits, His word declares through all ways commanded the attention of its pages,
To show His glory and dispel the the audience. There was an earnestness in his manner which carried

Take ye away the stone. Great truths lie buried
'Neath custom, ignorance, prejudice and wrong; They wait to hear the call—" Come forth; they've tarried Down in the darkness of the grave to

they were the persons addressed. Take ye away the stone. God doeth never Nettleton preached in Edinburgh; What we can do. It is His gracious and during the sermon, while press plan, To do what lies beyond our best en ing home the high claims of the Al-When we weak mortals have done what

Take ye away the stone. Whate'er of fending Parts friend from friend in this dark world of strife, Do what you can; and Jesus Will call the dead love back again to

Take ye away the stone. O blessed Sav The stony heart Thou only canst re Comform us to Thine image and behavior, And make our hearts a temple of thy

Take ve away the stone. Dear Lord! be The Zion rent with error's stumbling stone, O take it hence; and in thy love enfolding, make all Thy chil ORLEANS, Neb.

THE GREAT REVIVAL PREACHERS. It has been remarked upon as an interesting fact, that three such men as Jonathan Edwards, George Whitfield, and Samuel Davies should have been contemporary. They differed widely in their characteristics; but they were all "sons of thunder." Davies was less logical than Edwards, and had less extemporaneous fluency than Whitfield; but he exeeded them both in true eloquence. Edwards acted upon men through their understanding; Whitfield through their imagination and passions; Davies through all the soul's avenues. He had such command of every faculty and affection, that he swept the whole field of intellect and feeling. By fact, by argument, by description, by appeal, by entreaty, by expostulation, he addressed man's entire spiritual nature, and roused it from its lowest depths. Edwards caused men to think deeply, and Whitfield made them feel strongly: But Davies accomplished

both—awakening at once thought and emotion. The specessful preache revivals pressed the consciences of men with the same truths and terrible earnestness as did their predecessors. Dr. Lyman Beecher, speaking of his preaching before a work of grace, says, "My object was to cut and thrust, hip and thigh, and not to ease off. I had been working a good part of a year with my heart burning, and my people feeling nothing. Now I took hold without

Says one, speaking from experience concerning the preaching of that day, "Oh how we smarted under it. I remember it well in my own case. We complained of some dered why our minister dwelt so much upon them. We wanted to of transmission, by which qualities, of Paul's hard sayings, and wonmuch upon them. We wanted to tittle to relieve us, they pressed grand-nephew, from remote ancestor suade him from carrying it out, by harder and harder, driving tus from one refuge to another, till there was no hiding-place left. The law which we had haden of search and harder of search and harder and harder and harder and harder, till there was no hiding-place left. The law which we had broken times without number, we were made to feel was just; grasp it. That a child should re- individual's conduct would compare its fiery penalty hung over our heads,

semble its parents we can almost favorably with yours. Parents, persuade ourselves that we under- what would become of your chilstand. Love, we know, nay, even dren who have manifested a desire Dr. Griffin's statement on this the more so as he was a prince in pulpit createry and greatly blossed strongly, moulds even maturity into by you, if they should die in that pulpit oratory, and greatly blessed in revivals. He says: Sinners harmony and even into resemblance, state? They may; but would they Sinners The husband and wife, born and be saved? reared far from each other under cir. 3. Many think so because some have been constantly urged to immediate repentance, and every excumstances and in a society totally minster of the gospel has told them diverse, do sometimes, it is said, so. "Have you ever heard one say come to resemble each other. That it?" you inquire. I reply, I have cuse has been taken away. At the same time we have not denied or concealed their dependence for the abounding mutual attraction which never heard but I have seen some drew them together makes them one say so; and they did not whisper it, sake of convincing them of their obligations. On the contrary, we have esteemed it vital to urge their destrement in hope and love and purpose and but by actions; by paying no attendance of the sympathy and heart's desire, and but by actions; by paying no attendance of the sympathy and heart's desire, and but by actions; by paying forth no brings presently oneness of expres- tion to them and putting forth no pendence in order to drive them from all reliance on their own sion and feature. This we may fancy efforts to induce them to embrace strength, and to make them die to that we understand. The children every hope from themselves. All are stamped with the image that that "actions speak louder than that you can possibly gain by flat-tering their independence, is to extort too, is not wholly incomprehensible. a confession of their obligations; for But, even here, why does one child as a matter of fact, they will not submit until they are made willing in the day of God's power. And if you can fasten upon them their ob- ligations without that falsehood which robs God of his glory, let it possible to don. This we have found them that their obligations rest on them that their falselide as their faculties, and as complete as their faculties, and as regardly down the solution of the boys and young men you will be undone. Let them once get it all possible emphasis. He is the object to list of the boys and young men you will men that side of the possible to the find such was his kind ness to the young men whom it they be that she he kints of a mystery, and it evades us the whole that she he knows every police on on the beat. They bade her to teach the their to the skirts of a mystery, and it evades us the word of the boys and young men you will men that their objectively to men. We not the skirts of a mystery, and it evades us the whom the word the skirts of a mystery, and it evades us. And why should this boy have the skirts of a mystery, and it evades us. And why should this boy have the skirts of a mystery, and it evades us. And why should this boy have the skirts of a mystery, and it evades us. And why should this boy have the skirts of a mystery, and it evades us. And why should this boy have the skirts of a mystery, and it evades us. And why should this boy have the skirts of a mystery, and it evades us. And why should this boy have the skirts of a mystery, and it evades us. And why should this boy and young men you will be undone. Let them once get to the control the skirts of a mystery, and it evades us. And why should this boy and young men you will skirt of the hors of a the beat of excess in setting forth of the boys and young men you will skirt of a mystery, site is the object to sk proper in a danger of exce the day of God's power. And if their faculties, and as reasonable and died in early manhood, and of all look away from themselves to One as complete as the gh the thing retailed in early manhood, and of all look away from themselves to One the living is remembered now and who has in himself all fullness, on els, and low, wicked newspapers, or who said to whom your studies will be neglected, and tute a natural ability, that is a full ing nothing in the way but a bad

it out of existence; that they alone to his bright boyhood and his young important idea that, in forgiving sin use of the bad company let in at the create the necessity for God to conquer them, and to decide whether he will conquer them or not; that it is an everlasting blot on creation that God has to speak a second time to induce creatures to love him, much in some remote spot recognized as more that he has to constrain them kindred by an alien and a stranger by his conquering power; and yet after all his provisions and invitations-after he has sent his Son and bered cadence of the voice? By Spirit to save them, after he has what law came that eyelid opened the door wide and stands to quiver, that voice to resound ly to flood the life. with open arms to receive themthrough the intermingling and futhey will still break their way to perdition if his almighty power do not prevent; that by their own fatal shows and families? Why does not prevent; that by their own fatal that one resemblance strain through the intermingting and the suggesting, also that the well shut against the well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well shut against the dorkeeper, grow very might be well against the dorkeeper. obstinacy they are cast entirely upa thousand differences, and why to all men. But is there not a wide asleep at his post, and when you does it alight only on three or four, difference between offering the gosmay think you are doing very well, his hands that if he frowns they die, if he smile they live forever. This is the grandest of all means to Harper's Bazar. press them out of themselves, to

Sabbath

voung readers know is not very po-

In answer to several questions the

boy abruptly answered "Yes," or "No."

The second boy made a polite bow

question, replied with "Yes, sir,"

"I AM TOO YOUNG YET."

exhorting the unconverted portion

cause they think so; and why?

1. Because the devil tells them so

I will give a little of my own ex-

years of age the Spirit of God found

condition. I felt the need of re-

ligion, and often resolved to embrace

at once. Then the arch-deceiver.

Satan, whispered in my ear, "You

tian parents tell them so. When

they manifest a disposition to go to

the Saviour, their parents meet

them with the devil's potent argu-

ment in their mouths, saying, "You

Religion is nothing else than doing,

in the heart and life, the will o

God and not our own. Parents.

pedient upon the young.

world that did not miss her, to are too young yet." Strange, in-

ive only and for evermore in hearts deed! Too young to live religious!

ten grave eighty rolling years have how old must your children be be-

fled. Nearly every form that trod | fore God demands obedience from

the earth that day sleeps this day them? Can you tell at what age

way to my heart and made me real

When about fourteen

about than the other.

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which made the hearers feel that his cap got the situation.

VOLUME XXX.---NO. 5.

conviction to the minds of his hear-

ers that he believed what he spoke,

and that he believed it to be truth

of everlasting moment, and there

was also a directness in his preaching,

While on a visit to Scotland. Dr.

nighty, a woman who sat in a re-

mote part of the house was so af-

fected that, leaving her seat, and

walking up in front of the pulpit,

she spoke aloud, "Dear sir, don't

that he gave his only begotten Son,

that whosoever believeth on him

might not perish, but have everlast-

ng life." -Dr. Fish's Handbook of

WHO IS WHO?

A brave and knightly gentleman

of four-score and fourteen years held

in his arms a tiny maiden of not one-

twentieth so many months. He

gazed into her blue steadfast eyes.

caressed the silky brown shadow

that was fondly called her hair, pat-

ted the soft curvature of her cheeks

and the discipled shining shoulders,

and said, half musingly and mourn-

fully, looking backward, half tender

y and lovingly, looking forward,

'It is Katy; surely it is Katy,

Now Katy has been in her grave

Eighty years ago Katy, beloved

daughter and sister, in the fresh full

bloom of happy girlhood, paled and

faded before the eyes that wept to

see, sank away from the hands that

could not hold her, disappeared from

whose world was desolated by her

Over that forgotten and unforgot-

score years ago.
Behold, I show you a mystery!

But I only show it. I can not ex-

but He who instituted it. What is

that wonderful, that incomprehensi-

traits, features, go down from fa-ther to son, from great-uncle to

plain it.

Who can? None, surely,

BY GAIL HAMILTON

Revivals.

plain to see.'

these eighty years.

forget, that 'God so loved the world

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

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 29, 1874.

vealer of a spiritual life, quite as conspicuously as the ransom from perdition? In other words—that a searching repentance in which the whole heart is made contrite be insisted on more, and that Christ be exwhen he entered, and when asked a lalted as the giver of repentance as

well as the remission of sins.

We do not believe the precious No. sir." etc. The first boy was the stronger, and was, therefore, doctrine of propitiation for sin need better able to carry more parcels be at all obscured by insisting that salvation is not more a deliverance from hell than it is a deliverance Yet did the merchant select this one? Oh, no-the boy who took off from inclination and the "power of this present evil world." Nor do we believe the gospel would be limited at all by dwelling less on the good bargain one makes by faith, The language of the above headand more on its healing power to ng is familiar to all. The obvious those who arewounded, and its sanctieason is that it is so frequently ut-

fying power to those who are seektered in our hearing. If we, when ing rest. And what is quite to the purpose, we believe that such a of our young fellows to embrace remethod of preaching Christ would ligion, expect some of them to exhelp to adjust the relations of morpress themselves in these words we als and religion .- Interior. vill not be disappointed. Some, who have no desire to embrace reigion as yet, utter this as an excuse THE TIME TO BE PLEASANT.

or delaying it. Others say so be-"Mother's cross!" said Maggie, oming out into the kitchen with a oout on her lips. Her aunt was busy ironing; but she looked up, and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother ize my sinful, wretched and perilous

was awake a great deal in the night with the poor baby." Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with are too young yet; you will not be servery time to be helpful lost if you die as you are; you have and pleasant is when other people not yet crossed the line of accountability. Dismiss your fears of losing she; "that would be the time when your soul, and postpone seeking relit would do the most good. I reigion a little longer." And I premember when I was sick last year, sume ne is still trying the same ex I was so nervous that if anybody to embrace religion because Chris-

spoke to me, I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me! I ought to My singing birdling from its nest the Spirit of God draws them, and pay it back now; and I will." she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution to ward the room where her mother sat soothing and tending a fretful, teething baby. Maggie brought out the pretty ivory balls, and began to ingle them for the little one. He stopped fretting, and a smile dimled the corners of his lips. "Couldn't take him out to ride in his carriag", mother? it is such a nice

beneath it. That generation has they cross the line of accountability norning," she asked. lapsed into a silence never to be May it not be at the time when they "I should be so glad if you broken. What they thought and first discover the necessity of revould," said her mother. hoped, and planned and loved, all ligion? And can you say that they The little hat and sack were that they longed for and worked for have not discovered it when they

all. They exist no more but in the going to the Saviour? "But," you dreadfully tired." sleeping daisy and the lightly fall-ing snow. But out of the snows of the end of their lives if they em-The kind words, and the kiss that eighty winters and the daisies of brace religion so young." And howdo eighty summers, by what magic art | you know that? Some have embraced

I know not, little maid Margaret it at a very early period in life and has gathered the eye's light and the lip's curve, and the chin's dimple and | death. Facts prove the correctness the cheek's contour of little Great- of the assertion. True, not all those great aunt Katy, who gave them in to earth's keeping now these four the end of life. Neither do all those who start in mature age. It What a happy heart beat in Magis not wise for you to try to make gie's bosom as she trundled the little carriage up and down on the walk! She had done real good.

your children believe that they are not old enough to obey God. Suppose that one of your children at a very early period in life should feel help and forbearance that had so he doubts and either turns away in disposed, and resolves to comply with all your requirements, and some had made her mother happier, and | merit pardon. person, observing his disposition and given her time to rest. She resolved resolution, should undertake to disalways to remember and act upon her aunt's good word: "The very time to be helpful and pleasant is when everybody is tired and cross.' -The Well-Spring. most hidden of secrets. There is be pleased with his conduct. Neithsome law, but we have not begun to er is God with yours; for such an

SHUTTING DOORS.

"Don't look so cross, Edward, March winds; and besides, you have meritorious and pleasing to God. got to spend your life shutting doors, and might as well begin to

"Do forgive me, grandpa, I ought lawver.'

agine 'Squire Edward C- will have a great many doors to shut, if ever he makes much of a man." religion. I will close by adding "What kind of doors? Do tell

recalled only by his sister, who sees whom they are to lean, and to whom your studies will be neglected, and him reproduced in this little grand- they are to look as the Giver of life you will grow up a useless, ignorant lious persons to rely upon the church son after sixty years of silence and everlasting. To look to themselves man. You will have to close them to pray them into the kingdom.

marry, out and grow bronzed by for- power of life? We are quite in- out angry, trifling, or vulgar words. cipient Papists, priests at the coneign suns and foreign blood, to be clined to think that faith is in some It will backbite sometimes worse quarters considered too rigidly as a than a March wind, if it is left open condition on which future benefits too long. I would advise you to through some peculiar quivering of are to be bestowed, rather than as an keep it shut much of the time till the eyelid or some singular remem- instrument by means of which, or you have laid up a store of knowlstate of mind in which, divine and edge, or at least, till you have somesanctifying powers begin immediate- thing valuable to say. "The inner door of your heart

Are we wrong in suggesting, also | must be well shut against temptaand shun the three or four score who have equal claim to its favor?— after righteousness, and urging it "If you carefully guard the o "If you carefully guard the outatter righteousness, and dighter the confessions and the confessions, pledges, petitions money in his pocket and proceeded would he not have injured his health fully worship the God of their and but when it is hadly employed.

Ime never sets neavily upon the word, and talthe but when it is hadly employed.

In you will be doors of the eyes and ears and the confessions, pledges, petitions money in his pocket and proceeded would he not have injured his health fully worship the God of their and but when it is fitting for them to offer, to put on the other shoe, but how and inflicted a damage on the cause cestors. According to their own which get in hefore and thus teach and halp them to confessions, pledges, petitions money in his pocket and proceeded would he not have injured his health fully worship the God of their and but when it is hadly employed.

Whatever you dislike in another, has never been awakened, and who lips, you will keep out many cold which it is fitting for them to offer, and thus teach and halp them to confessions, pledges, petitions money in his pocket and proceeded would he not have injured his health fully worship the God of their and but when it is hadly employed.

Whatever you dislike in another, has never been awakened, and who lips, you will keep out many cold which it is fitting for them to offer, and the confessions are the confessions.

A little elbow leans upon your knee, Your tired knee that has so much to

child's dear eyes are looking lovingly Perhaps you do not heed the velvet touch Of warm, moist fingers holding yours a ou do not prize this blessing overmuch: You almost are too tired to pray to reach it.

But it is blessedness! A year ago I did not see it as I do to-day— We are all so dull and thankless, and to slow
To catch the sunshine till it slips away and now it seems surpassing strange to

me That, while I wore the badge of motherhood, I did not kiss more oft and tenderly The little child that brought me only

And if, some night, when you sit down to You miss this elbow from your tired tions should always be, "Come to knee— This restless, curly head from off your come just as you are; come directly. Trust nothing else; believe, repent, obey, and live." Do not the scrip-This lisping tongue that chatters con-If from your own the dimpled hands had tures thus teach: "Believe on the of salvation which you believe in?" Lord Jesus Christ and thou shalt be And ne'er would nestle in your palm saved;" "Repent and be baptized in the name of Jesus Christ for the

If the white feet into their grave had tripped, I could not blame you for your heartache then. wonder so that mothers ever fret At little children clinging to their gown; | Christ and the lost are thus brought or that the foot prints, when the days are

Are ever black enough to make them it is all personal, direct, easy, sure. frown.

If I could find a little muddy boot. short because he comes to the lost. Or cap or jacket on my chamber floor; seeks and saves.—Baptist Union. f I could kiss 2 rosy, restless foot, And hear it patter in my home one

I could mend a broken cart to day, To-morrow make a kite to reach the She was more blissfully content than I. But, ah! the dainty pillow next my own
Is never rumpled by a shining head;

flown; The little boy I used to kiss is dead! -The Aldine THE WAY TO CHRIST.

It is easy, direct, short, but men lengthen and make it difficult by their devices. The gospel offers salvation by grace, and they cling to law; the gospel gives life because we need it, but we insist upon some basis of merit; the gospel simply requires faith, but we cling to works; the gospel presents the merits of Christ as the basis of mercy, but we her eyes. incline to our own good deeds. This conflict between our ideas and God's and dreaded, to all they are alike and discovered it when they and dreaded, to all they are alike indifferent. Beaming we and listening ear and throbbing them, sturdy strength of sine with the earth has ingulfed, them cheek—the earth has ingulfed, them

We all posess the germs of papacy in our natures. Papacy is legalism, Dottie stopped. much for the mother. The tears rose to her eyes, and her voice trembled as she answered, "Thank you, dearie; it will do me a world of good if you can keep him out on to law though condented by the same basis. But man adheres the former necession of the same basis. But man adheres the former necession of the same basis. But man adheres the former necession of the same basis. But man adheres the same basis are abnormal; the former necession of the same basis. But man adheres the same basis are abnormal; the same basis are abnormal; the former necession of the same basis. But man adheres the same basis are abnormal; the accompanied them, were almost too doing, suffering, meriting, in order good if you can keep him out an to law, though condemned by its hour; and the air will do him good | verdict; he is lost, but prefers to too. My head aches badly this beat about in his own way for deliverance. He can believe in pen, ance, agony, purgatory, sacrifice expiation by his own doings, but it hard to believe in free grace. Hence, when Christ offers to save She had given back a little of the immediately, fully, sweetly, freely,

often been bestowed upon her. She unbelief, or begins to fit himself to Christians often encourage these legal notions by exalting certain preparatory experiences. It is generally implied, and often asserted, that peculiar convictions, distress of soul, must precede trust in Christ. seek these painful experiences inseek these painful experiences in-stead of seeking Christ. If they fail to secure them, they are discour-laged and if they do fall into an agony interesting things to relate. but shuddered when she said No! when I call you back to shut the aged; and if they do fallinto an agony doors; grandpa's old bones feel the they rely upon that as peculiarly The means employed to lead souls to the Lord often mislead and become stumblingblocks in the way. They are urged to ask the prayers to be ashamed to be cross to you. of the church, as if the church was But what do you mean? I ain't go- a mediator, or in some sense clothed ing to be a sexton; I am going to with authority in the case. It is college, and then I'm going to be a well for Christians to pray for the anxious, and for the anxious to re-"Well, admitting all that, I im- quest their prayers, if it can be properly done, and distinctly understood that men are not mediators between penitents and the Lord.

medicine. Christ is the only mediator, and no me, grandpa." | church or priest, whether Papal or Protestant, is authorized to stand church or priest, whether Papal or between the penitent and his God. But, even here, why does one child resemble the father and one his mother, and why is a third totally unlike both? We only pluck at the skirts of a mystery and it evades

or themselves?

It is no uncommon thing for anxwork close by, and who had nearly who refused the glass of wine with paradise. The young student turned to the power to love and serve God, if heir hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed. Hundreds of nice young men have been doing nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing in the way but a bad serve God, if hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing but part their hearts are well disposed, leaving nothing nothing hearts are well disposed, leaving nothing nothing hearts are well disposed, leaving nothing noth their hearts are well target took ing nothing in the way but a bad heart, for which they are wholly to blame if there is any blame in the eart safe which they are wholly to miverse; that sin car rest nowhere but in the heart, and their earns through his soft th drive it beyond the heart you drive it me and the sweet spring sunlight, it ont of existence? that they alone it ont of existence? that they alone it ont of existence? that they alone it ont of existence? The pect us to thrust them into life, or ourselves at the expense of the poor. It is bright boyhood and his young in our of the provided that they alone it ont of existence? The pect us to thrust them into life, or ourselves at the expense of the poor. It is bright boyhood and his young in our of the provided that in forgiving sin use of the bad company let in at the life into them. They wait life into them. They wait life into them. They wait life into them. sister's promise? Why do children by the virtue of his death on the and children's children go their sep
cross, he is to us a Saviour from our door is very apt to blow open; and and we often attempt the task and Put a dollar in each shoe, and then arate ways to the ends of the earth, sins, the new ideal and santifying if not constantly watched, will let miserably fail. In this we are in- we will hide ourselves." fessional, sayers of mass for the re- himself with the professor behind demption of souls. With great cau- the bushes close by through which ished by many of the chief eccle- fragments of money; but of the

tion we should pray for the anxious, they could easily watch the laborer, lest they lean upon us rather than on Christ. They will do it if we afford might express. the least encouragement, and even if The poor man soon finished his we do not. The tendency to trust to work and came across the field to some thing or somebody that is vis- the path where he had left his coat ly preached a sermon in his catheible, tangibly before them, is very and shoes. While he put on his dral against the temperance pledge. great; they are slow to believe in coat he slipped one foot into one he said that it "undermined the lack Skins.—In the shoe, but feeling something hard, Godhead of Christ," which at least city of Cotochin (Hindostan) and

through the church, the priesthood, or any human mediator. The more persons, rites, services, prayers, from some unknown hand, would ner in the Crystal Palace. agonies, expiations, we put between the sinner and the Saviour, the man stood there deeply affected and harder it is for him to be saved. We | tears filled his eyes. may offer them as helps, but they are hindrances, and turn more from

The top of

the mercy-seat than they help to Christianity is personal between the sinner and the Saviour, and the that I will never forget. I feel now more directly and quickly we can the truth of the words which I never lead the sinner to the Saviour the before understood: "It is better to may fill us with himself," and being better. He must believe, repent, give than to receive." pray, obey, receive for himself, and the sooner he apprehends and acts WHO IS THE FANATIO? upon this fact the sooner he will be saved. Those who decoy him to crooked ways, and solicit him to icism to me," said an old sailor the other day, after I had been speaking trust at all to church, or priests, or prayers, or rites, or agonies, hinder to him on religious matters. he work of grace. Our exhorta-

> "And is this the only condition "Yes; this is plain and reasonable and it is enough."

we need to be urged to believe the "Well, several times. I know is wrong as well as you do, and I mean to leave it off. "Can you leave it off after dulging the habit so many years?"

ever committed?" Why, no; I am not one of tha kind that pretends to be perfect.

abiding in us is strong. He over-"Might you not have avoided came for us on Calvary, and he will many of those other sins by more care and effort?"

"Do you expect to go to heaven?"
"Yes, sir, I believe that everybody will go to heaven that tries to "That may be true; but you have just said you have not done the best you could, and implied that no yourself and all the rest of us from heaven on the only condition of salvation which you allow. Now as there is no use in talking fanaticism to me, will you, as an honest man,

grieved look, and tears stealing into I want a plain, reasonable, and satisfactory answer." After an awkward pause, he re-

ish mode of measuring affection this seemed immense. on that point." "Then why did you treat him so?" asked her mother. "He does not see his little daughter all day; and one which you call so much more amid this gospel light has no one to ing Rock and is keeping fast hold fuses to kiss him. Why is it?" "Because, because—" and here

and in what she supposed was a

remission of sins;" "Repent and

blotted out:" "He that believeth

on the Son hath everlasting life."

face to face; he gives, they receive;

It is not far to Jesus; the way is

DOTTIE'S AND PAPA'S MEDICINE

Well, well! what did ail Dottie?

She had positively refused to kiss

her father for a whole week. He

went to his work very early in the

morning, long before her blue eyes

were open, and did not come home

till dark. Dottie always watched

for him, and ran to meet him, and

when he came in would sit on his

knee, but when he tried to kiss her,

she would shake her head so em

phatically as to set the sunny curls

dancing about her eyes, and then

At last he grew almost angry, and

Dottie went to her mother with a

one evening he put her down, say-ing sternly, "I won't have any lit-

tle girl that does not love me.'

tuck her rosy face down on his

shoulder.

whisper, said: "He drank some medicine or somethin' in the even' time before he gets home; and it must be dreadful stuff, for it makes me feel sickish to smell it when he puts his face | night, and you saw Mrs. Smith, an close to mine—and that's all; and I old friend, whom you had not seen do love papa." And she sobbed as since she and your sister were at

as if her loving little heart would school together. You had a very break. As the wife's glance met that of As the wife's glance met that of her husband, his face crimsoned with a flush of shame. The secret was out. For the week past he had waiter and offered her a glass, you been in the habit of stopping a few saw her shudder as she said "No!" moments at the house of a friend, and you wondered why Mrs. Smith. even the good will of his friend, and hour of the evening. I can tell you

fuse him his evening kiss.
"Papa must be cured, I think," she said, one day; "for he never glad it was late, for her husband had drinks any more of that horrible not come home. She sat and read

THE STUDENT'S TRICK. A young man of eighteen of

Rev. E. E. Hale.

The student did so, and placed The poor man soon finished his change:

It is better for Christians toppray with the anxious than for them? We know the way to Christ and can go with those who wish to learn the way; we can speak the words, offer could see no one. Now he put the way; we can speak the words, offer could see no one. Now he put the way; we can speak the words, offer could see no one. Now he put the way; we can speak the words, offer could see no one. Now he put the little wine for his stomach's sake, full sense of the word, and faith-

was quoted with the warmest approhelpless, and his children without bread, whom this timely bounty, bation at the licensed victualers' dinsave from perishing. The young THE SECRET OF THE CHRISTIAN

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

WHOLE NO. 1513.

LIFE

As I learn more and more of the

If we commit ourselves to God in

"Now," said the professor, "are you not much better pleased than if Christian life, I see more and more you had played the intended trick?' plainly how simple it is. Trust in "O, dear sir," answered the youth, God and obedience to an indwelling you have taught me a lesson now Christ is its whole secret. "We must be empty vessels, that God so filled, "temples of the Holy

Ghost." We must be careful to listen to the inward teaching, and obey its slightest whisper. The more carefully we attend, the more "There is no use in talking fanateasily shall we hear the voice that

says to us, "This is the way, walk ye in it,' when we turn to the right hand and when we turn to the left.' creed is plain and reasonable. I be-The life of faith is not a life of lieve in God, but not in Christ; and doubt and uncertainty. It is not a Jesus—to him only. Come now, think that if a man does the best he life of walking in darkness, but of can, it will all be right with him at walking in light.

we need. His promises cover all our wants, all our desires, and they are just as truly and fully ours as if "How many times have you used there were no other person on earth

profane language since I have been to receive them. How strange that be converted, that your sins may be talking with you?

"Certainly I could if I should try. "Is this the only sin you have

know I get careless and sin a good that is in the world. many times, just as everybody else

"Yes, I suppose I might."

live well, and does the best he can.' one else does. So you have cut tell me what you are going to do?

-five bushels!" And by her child-

"Well, I have not thought much reasonable, and on which you are away with you. You have been around her mother's neck, putting holding on to a hope that all will

> foundation." WHY SHE REFUSED. You say you went to a party last pleasant talk until supper, when you

He always took a glass of something You cannot tell thy! I can tell for shame! Tear down those walls strong at night, and insisted that by the Nou went on with your talk, The strong at night, and insisted that by the Nou went on with your talk, of division, and let the victim on the cross be seen as the victor over death and sin to all who will look Dottie's father should drink with him; and that was how it happened. But he never touched it afterward; But he never touched it afterward; the pure caresses of his innocent get herself, did she? Very well, I last you may not be found under the the little Dot never had cause to re- where she went after the party was of God, lost! lost!! lost!!!over. She went home—the latest Words of Jesus. person from the party. She was

The Bishop of Lincoln has actual.

cast them dead and helpless upon God, to make them die that they may be made alive."

At a later day came Nettleton. He was solemn, affectionate, and remarkably plain. His style was solemn, affectionate, and remarkably plain. His style was simple, perspicuous and energetic.

The style was them dead and helpless upon form the table of the statement their origin is as follows: and thus teach and help them to offer, to put on the other shoe, but how and inflicted a damage on the cause of truth by refusing to follow the statement their origin is as follows: and thus teach and help them to offer, to put on the other shoe, but how of truth by refusing to follow the statement their origin is as follows: take care to correct in yourself. Whetever you dislike in and thus teach and help them to offer, to put on the other shoe, but how and inflicted a damage on the cause of truth by refusing to follow the statement their origin is as follows: take care to correct in yourself. Whetever you dislike in shots advice?" Moreover, accome to the mercy-seat for them of truth by refusing to follow the salves and instruction of the ing! Christ is to be preached to all impress them with the section and thus teach and help them to of truth by refusing to follow the statement their origin is as follows: The come to the mercy-seat for them of truth by refusing to follow the dath to come to the mercy-seat for them to offer, to put on the cause of truth by refusing to follow the statement their origin is as follows: The come to the mercy-seat for them to offer, to put on the cause of truth by refusing to follow the statement their origin is as follows: The come to the mercy-seat for them to offer, to put on the cause of truth by refusing to follow the salves and uture of the cause of truth by refusing to follow the salves and thus teach and help them to offer truth by refusing to follow the salves and truth the salves, and in the cause of truth by refusing to follow the salves and thus teach and help them to offer truth by refusing to fol

ers from all parts of the world Among these were many young Israelites from Bagdad, Bamen, who came to seek their fortune. After establishing themselves they purchased female slaves from the natives, a number of whom married their masters after they were converted, and from these intermarriages the present population of Cotochin is descended. But on account of their color they are under a ban; neither the Israelites of Bagdad nor the white Jews of their own locality will intermarry or other-

> THE RABBI'S RULE. BY SAMUEL W. DUFFIELD. Rabbi Nathan, late at night, Found the city gate shut tight; Wrapped his mantle closer then, Laid him down apart from men, Saying ever peacefully, "What God does is best for me."

Browsing on the dripping grass; But said Nathan, cheerfully, "What God does is best for me." In the morning nothing stirred;

Only groans and sighs were heard; For a robber band that night, Had destroyed the town outright. Then quoth Nathan, thankfully, "What God does is best for me!" -Interior.

"HAPPY IS HE"

Mrs. White had been spending the fternoon with me. She was not very cheerful company. Much of he time was spent with the story of her troubles, which after all seemed faith, He will do everything for us to me of her own making. She complained of her husband, of her children, of her pastor, and of herself. "Oh." said Willie, after she was in the street, "aren't you so glad she's gone?"

"She is so doleful; she makes word of God. We should consider ourselves insulted if our word was doubted, and especially if our own tian, auntie?" children doubted it, and yet even Christians, most of them, scarcely begin to believe that these exceedng great and precious promises are or them, and that by them they may become partakers of the divine talk in a sad, dreary way, (as you nature, and escape the corruption We are weak, but the Christ

Brown Christians?" not leave us in doubt and perplexity "I think so." f we will yield to his guidance. We need such an indwelling Saviour that our will may be in perfect harmony with His will, that our Does Mrs. White trust in him?" "But why do you ask?" thoughts may be the promptings of the Holy Spirit, and that all our acts may be under the divine guid-

thought they couldn't be trusting in Study the promises. See how great they are. Believe them in all their fullness, and be obedient to all the known will of God: so shall He increase you more and more.-TAKE HEED.—Every case of open

LOST BENEATH THE CROSS. The cross of Jesus has been lifted up so that all may behold it. Christ | right. But few men go down Niagwas not crucified within the walls are by one deliberate plunge. They of a jail, but in the plain view of all have commonly been for a time in the multitude. The record of his the rapids before they reach the "What! Do you come to me, life and death is an open page be-rejecting my religion, and offering fore us, so that he who perishes while he is planted on the Everlastwilling to risk your eternal salva- of those who are lost in snow storms, they are decoyed off the Rock, and tion, without having bestowed that often their bodies are found at over on the thin, slippery ice of "exthought enough upon it to bring the gate of their own dwelling. Al- pediency," or self-indulgence, or sly you to a conclusion to which every though Christ has made an all-suf-deception, that they begin to slide. school-boy would come after a few ficient atonement so that all who The first sinful step does the busimoments reflection? The fact is will look to the cross of Christ may ness. Every church member who? your fanaticism has completely run be saved. I fear that beneath the has tarnished his good name for invery cross itself shall be found tegrity, saw the time when he thousands upon thousands of the untwisted his first lie, or pocketed his her mouth close to her mother's ear, somehow come out all right with redeemed and forever lost, because first dishonest dime. Perhaps he you, without the least shadow of a they will not so much as look away quieted his conscience with the from their sins unto him who, from | wretched sophistry that he "needed

the cross is looking upon them. Many have planted beneath and use of it." trimmed around the cross so many fruitless, earthly hopes, that it is impossible to see the bleeding body of him who hangs upon the cross crucified, that they may receive into never dreamed of going over the their hearts that blessed and sure falls. Men often feel the greatest hope of immortality, which the security when in the greatest dan-world can neither give nor take ger. The presumptuous spirit goeth

away.

Many have builded about the cross such a high wall of sectarian cross such a high wall of sectarian sunds. And thousands have been cross such a high wall of sectarian sunds. And thousands have been crosses of the specious self deception. animosity, that neither do they them- ruined by the specious self decepselves touch the hem of the healing tion, "I will do it just this time but garment of King Jesus, nor do they permit others to do so. For shame, ly the Bible puts it: "Let him of division, and let the victim on the heed lest he fall."-Rev. T. L. Cuybeneath the cross of the loving Son

EXTRAVAGANCE for an hour and her husband did Extravagance is the disease of the And he was truly cured.—Good not come. She wrote for an hour times. Multitudes have been living and common-place man was lifted beyond their incomes. Luxury has beyond their incomes. sat at the piano for an hour, but he been invited in to dinner, and redid not come. At length, between three and four o'clock, there was a noise at the door. She went to the door, and two policemen held him in their arms. She knows them both Hundreds of nice young men have

> have a sort of skeleton in the closet, father's earnings. And as many about moderate drinking, and the and good and bad alike will feel the find it easier than lying.
>
> temptations offered at parties?— knife. In the practice of simplicity, He who gives a triffe meanly is honesty, sincerity, true economy, our Christian duty begins. It is a heroic work, and requires a martyr PERANCE.—The powerful opposition spirit. Save fragments of time; save to the temperance reformation cher- fragments of opportunity; save siastics of the Church of England is | fragments of God's gifts to you, savillustrated in the following news ed by your care, you may assist to item clipped from a London ex- build his spiritual temple, radiant with his glory, and musical with the chorals of eternal praise.—C. L. Goodell's Thanksgiving Sermon,

wise associate with them.

In the night a storm arose, Broke his lantern, drenched his hose And a lion killed the ass

"Why, Willie ?" I said.

everything so dark. Is she a Chris-"She professes to be," I answered; but it was time to go to prayermeeting, and I said no more to Willie then about it. At prayer meeting we heard two or three men have all heard persons talk in your own prayer meeting, people who make religion seem a gloomy thing.)
As we walked home, Willie said, Auntie, are Mr. French and Mr.

"And do they trust in the Lord? "Because I read in my 'Daily Food,' this morning, 'The man that trusteth in the Lord, happy is he.' They don't seem happy a bit, and I

Was Willie right ?- Wayside.

declension into sin that we have studied, had its origin in small beginnings—in apparently slight departures from the straight line of of the hand of God. It is whe Anyhow he never in-

He would just pull out into the rapids far enough to catch something that was floating past, but never again." Observe how sharpwho thinketh that he standeth, take ler.in Evangelist.

most perfect home I ever saw was in a little house into the sweet incense of whose fires went no costly things. A thousand dollars served for a year's living of father, mother and three children. But the mother was the creator of a home; her relation with her children was the most beaubud or clover leaf which, in spite of her hard housework, she always wealth and the enlargements of wider culture, hers would have been the ideal home. As it was, it was the

USEFUL PROVERBS .- Waste nothing-neither time, money, nor tal far meaner than the trifle. A heart full of grace is better than a heart full of notions. Men looking at the faults of women should shut their eyes.

If we seize too hastily, we may have to drop as hastily.

Experience is a torch lighted in he ashes of our delusions. Prosperity is a blessing to the good, but a curse to the evil. Let everything have its place, and very business its place. Better be upright with poverty than wicked with plenty. The tenderest heart loves best the bold and courageous one. He who laughs at cruelty sets his heel on the neck of religion. Time never sets heavily upon us

rejoicing in Israel.

PLAIN ORDINANCES OF GOD.

o the Editor of the Sabbath Recorder

The Subbath Regorden.

ALFRED CENTRE, N. Y. FIFTH-DAY, JAN. 29.

N. V. HULL - - - - EDITOR.

OHRISTIAN ASSEMBLIES. Were they held in Apostolic Times on the First Day of the Week?

Some days since we received a note from J. F. Callahan, calling our attention to a statement in an article of ours published in the Christian Standard, which was to the effect that neither Christ and his apostles nor the apostolic churches sheld their assemblies for worship on the first day of the week, and asking if such was our holding. To this we replied that it was. After this we received the article in this issue of the RECORDER, over his signature, written to correct our supposed er-

1. No man knows certainly on what day of the month Christ was some that, and he that attempts to decide between them has also himself to guess, and as to the question under consideration, it is certain that it can never be settled by this method of argument. 2. It may be that Christ was cruci-

fied on Friday, and that he arose on

the following First-day morning, but opinions are divided on this question also. Nor can there attach any in- at this time for the purpose of honterest to this matter, concerning oring the first day of the week, how the day of weekly rest, until it can easy for the historian to have said so. be shown that it is effected by the But the simple truth is evidence in must be learned from the Scriptures, and yet they are silent concerning it. Whenever it can be shown that the vice, and thus made to answer an time of Christ's resurrection effects this question, then we can enter upon the investigation of it with heart, and that no meeting of Christ and his not till then. We know full well the disciples, or of his disciples alone, theological dogma built upon it by those who manufacture religious systems, but the Bible says not one word about it. We agree that opse may be translated "after," but such | first day of the week, but not in the translation can only be correctly passage in which it occurs requires word day, if implied in the original, it. It is not its primary significafirst definition thus: "Opse, adv., 'late in the evening.'" Robinson's stance, it means a day of twenty-Lexicon of the New Testament. on | four hours, and that part of it occu-Matt. 28: 1, defines opse thus: 2. | pied by this meeting is declared to be With a gen., i. q., "at the end of, at the close of, after." Matt. 28: 1, Noves has it. "And the Sabhath he- friends, they make every possible efing over." Dean Alford has it. "At | fort to cause it to testify in their fa-

first day of the week.

is not determined by it. 3. Early in the morning of the first discoursed to them." That on this day of the week certain persons vis- occasion they came together to ited the sepulchee, but Christ was al. | break | bread, either upon the the other days are known only as ready risen. His resurrection was night following the seventh day or first, second, third, and so on, while witnessed by no mortal, and there | the night following the first day, fore the time at which it occurred | (and which is the true time cannot is not known to men. But now comes be determined with certainty,) we day Jesus says he is 'Lord.' Mark the question, did he hold any meet- do not deny, but that the passage ing with his disciples on that day? shows that even those at Troas were That the interview with those who in the habit of doing this, we do devisited his sepulchre in the morning iny. But if even they had this cuscannot be called a meeting in any tom, it does not follow that other fair acceptation of the word, is cer. | churches had, for there was no partain. Of the same character was the | ticular time in which this feast was occurence at Emmaus with the two to be celebrated, only as it met the disciples, to whom he made himself wants in this particular of the cele- spond, and in order that the whole when this day was fully come, the known there. To call these "meet- brants. "As oft as ye eat this case may be seen clearly, we make most glorious religious meeting took ings" is to belittle the whole affair. | bread and drink this cup," is all | the following statement: Thus ends this day, in so far as the there is of it. The occasion here | 1. But one day of weekly rest has light part of it is concerned, with- mentioned was a special one, and ever been instituted by God, which out the occurance of anything doubtless controlled the time of the was the seventh day, and that for like an assembly called together celebration. Another effort made is to all men and for all time. It is the the first day. If Acts 20: 7 means for worship. No sacredness is show that the breaking of bread men- memorial of creation, and declares as yet attached to the day. In tioned as occurring after midnight the account given in the beginning the evening of that day (see John | was a common meal, the Eucharis- of the Book of Genesis to be true. 20: 19) the disciples being in their tic celebration having taken place in and therefore witnesses to the existown upper room (Acts 1: 13) and the early part of the meeting, but ence of the Infinite One, and puts eating their evening repast, Jesus this is so unnatural that but few, Him in vital connection with the appeared to them and upbraided comparatively, have ventured the asthem for their unbelief, because they sertion. In favor of this opinion, did not credit the report of his res- there is not the slightest proof. It urrection. See Mark 16: 14: The is a thought compelled by the neces-"breaking of bread" with Simon sities of the case. Necessity ac-Zelotes and Cleopas was the partak- knowledges no limit to its effort but the facts that underlie the Christian ing of a common meal. There is no the impossible, and hence this unreason in supposing it to be the natural supposition. Lord's Supper. Mr. Barnes says, 6. We wonder that 1 Cor. 16: 1-"This was not a sacramental, but a 4 continues to be quoted in this concommon supper." Lange says, "It nection, especially by any one makwill scarcely need any intimation ing pretension to scholarship. But that here it is only a common deip- it illustrates the force of habit. The non, (supper) not the holy communing passage says nothing whatever of a Rome! It is a human ordinance, ion that is spoken of." It is certain, meeting on the first day of the week, then, that on the first day, after his but does direct the Corinthians resurrection, Christ held no meeting on the occasion of making this colwith his disciples, in the common lection for the "poor saints" at Jeacceptation of that term, either in resalem, to doit in a certain manner, the "day time" or evening. This namely, that on each first day of the takes us to John 20: 26, where it is week for a given length of time they said, "And after eight days, again | should lay by themselves (at home) his disciples were within, and Thom- an amount proportioned to their That this was a prosperity, so that at the Apostle's as with them." gathering of the same character of

ly be compressed into a week of recover. But that our interpretation seven days. No meeting, then, as is the correct one, we offer in testiday of the week.

this day, is, to say the least of it, and to treasure up their contribuvery bold. Hackett, one of the tions at home furnishes, besides the tion a sign, (Mark 8: 12.) safest interpreters who has written other reasons here given, a most Luke records this occurrence he does on this book, says, "It is generally powerful argument against the althree nights" should have anything supposed that this Pentecost, sig- leged custom," Olshausen says: to do with the sign; but rather renalized by the outpouring of the "It was Paul's intention that each fers to the preaching of Jonas. Spirit, fell on the Jewish Sabbath. | should make a suitable contribution | our Saturday. According to the at home." Mr. Barnes savs: "Let best opinion, our Lord celebrated him lay up at home, treasuring up his last Passover on the evening as he has been prospered." Lange not after he had lain three days and heat does not strike entirely through led it. Before one of another nation being a Protestant, would be likely orated by so many witnesses—is ing funds and selling our publicawhich began the fifteenth of Ni- says: "The phrase is conclusive san (Num. 33: 3), and hence he against the prevailing opinion that was crucified on the next day, the collection was taken up in the which was our Friday, the fifteenth church. It was an individual and in italies, and one would suppose, of day or Pentecost (beginning, of private affair." We could enlarge course, that the word was supplied course, with the evening of Friday, but it is needless. This text cer- by the translator; but one familiar the second day of the Passover) tainly ought to be surrendered as would occur on the Jewish Sabbath." affording no evidence in favor of the He then cites his proofs, making the observance of the first day of the case with a great number of femcase very strong. But suppose it did | week by the apostolic churches. fall this year on the first day? The 7. How "I was in the Spirit on Passover was a feast of the Jews, the Lord's day," (Rev. 1: 10) proves

and as such was celebrated by those | that the apostolic churches observed in attendance, as much the apostles | the first day of the week we cannot as others. It is also clear, that if see. This is not the Scripture name ror, to which we make the following any institution was honored by the of any day of the week. The nearest outpouring of the Holy Spirit at this approaches to it are those instances time, it was the Passover. But it wherein the Sabbath is called Jehowas neither on this account nor vah's holy day, and where Christ crncified. Some guess this day and for the purpose of honoring any day | says He was Lord of the Sabbath of the week, whether the sevday. There is not a hint in the enth or the first, that the Holy Spirit | Scriptures that it refers to the first was poured out at this time, but day of the week. We offer the fol-

because of the presence at Je- lowing reflections: "Down to the year sixty-two, rusalem of dwellers in every nation, who, on their return to their then, we have no account of the observance of the first day of the week, own homes, might bear witness to the "wonderful works of God," and in the Acts and once in the Epistles, thus spread the gospel of salvation and in neither instance as a sacred to distant lands. If this happened day; nor is there any clear evidence that it is again referred to in the New Testament. We are aware that interpreters have claimed that applies to the first day of the week; time of Christ's resurrection. This support of an assumption was want but does the Bible say so? We have found the phrase first day of ing, and this text is pressed out of its the week.' once in Acts, and once in natural position and into this ser-1 Corinthinans, and in both instancs written simply 'the first day of end foreign to its original purpose. the week.' which clearly proves that Up to this time, then, it is certain that was the name it then bore. The last of the Epistles in the New Testament, except the letters of John, were written about the year sixtyhad occurred in the day time on the six. in neither of which is the first day of the week mentioned. John's 5. In Acts 20: 7-12, a meeting, it etters were written about the year of the first day of the week in any form. About the year ninety-six. John writes the Apocalypse, and in phrase 'Lord's day.' Now, as up to this time no New Testament writer,

is stated, occurred at Troas, on the day time, for the narrative expressly states that it was in the night. The chapter 1, verse 10, occurs the cannot be explained to mean the tion, however. Sophocles gives its light part of the first day, because the first day of the week by any not even John himself, had called the narrative forbids it. In this in- other name than 'the first day of the week,' how can any man with certainty affirm that 'Lord's day' here means the first day of the week? Indeed, how can any one be certain the night part, and that the bread they that any particular day of the week came together to break was broken is meant, seeing that neither the Opse de Sabbaton te epiphoskouse eis after midnight. There is here, then, text nor the context so indicates? mian ktl., "at the end of the Sab- no meeting in the "day time" on 1. The word day in Scripture is mian ktl., "at the end of the Sabbath," i. e., after the Sabbath, the
Sabbath being now ended. Conant

Sabbath being now ended. Co sheet-anchor text of our First-day called his day. 'Your father Abra- erable longer than they are more; ham rejoiced to see my day.' John for as I write this the clock point the end of the Sabbath." We have vor. They first flee to the word 3: 10. 3. In this instance, it is fair before this hour as being in the right no objection, however, that Matt. "when," and say that the import of to infer, that the day in which John time, even at this time of the year 28: 1, should read, "After the Sab. | this word is that it was the custom | was in the 'Spirit' lasted until his | That it was not after six o'clock you bath is past," but rather favor it. of Christians to meet on the first writing was finished, because the This, however, in no way effects the day of the week to break bread, but all coming time, and certainly was question under consideration, be- certainly this is not what the writer not written out in a day of twentycause as above shown the day of rest said. His words are, "We having four hours. 4. But if any day of not because it was dark, but because the week is meant by this phrase, come together to break bread, Paul the Sabbath must be that day; else the revelator spoke unintelligibly,

for the reason that in the Scriptures the Sabbath is everywhere marked and known as Jehovah's honored day; and often called his. Of this the quality of certainty does not in-here in the interpretation which makes this passage refer to the first day of the week, and that such interpretation does not possess the

To your declaration, "Let Scripture settle the day," we heartly re-

universe, which is His handiwork. It is the witness of Eden!

2. Only two ordinances were appointed by Jesus-Baptism and the Lord's Supper—and these symbolize system and the doctrine peculiar to when the disciples met t. Nothing is left unrepresented To suppose they met

3. The keeping of the first day of the week is a thing unknown to the gift is simply absurd. Rev. 17: to imperse of yield principal to convenience there mation of the Christian public in New Testament. It was introduced at a late period, and represents was John's Lord but Jesus, upon and should be abandoned by all lovers of a pure Christianity. . We are for building on the foundation ofthe prophets and apostles. Jesus Christ being the chief corner-stone. May the day hasten when the Scriptures and not creeds shall be our

The following letter is the one

eferred to above: Scio, N. Y., Jan. 12th, 1874. coming it should be in readiness to V. Hull, Alfred Centre, N. Y.: the former one there can be no be sent on. This money each one Dear Sir,-Your letter of the 9th rational doubt, and that mention was kept by himself until the visit of send you the Christian Standard as by the Rev. Mr. Earle, in which the teachings of the New Testa- words, with such illogical thrusts, made of it on account of the change | the Apostle, when it was handed over you request. And now, that I am some 200 or 250 persons came to ment and the practice of the church and we are almost ashamed to noin Thomas' mind concerning the res- to him or the proper person to reurrection of Christ, seems plain. ceive it, and in this way it reached its Also, it can scarcely have occurred destination. To argue from this paswith much pleasure, call your attenon the next first day evening, as it sage in favor of holding meetings tion to the fact that our Saviour was was "after eight days" from that on the first day of the week is a time, and after eight days can hard- weakness from which men ought to Nisan (Abib) and arose upon the third day, as he repeatedly told his disciples, and as was foretold of him happened to fall this year on the the first day of the week, for it does by Matt. 12: 40, being the only oc- These are cheering signs, which we tack about and return to the ancient contact with them necessarily awak- if it be not a fact, then he is charge-

quently he refused this evil generanot say that the "three days and (Luke 11: 29-32.) I am persuaded that no captious disposition will dispute the point here made, viz., that Jesus was raised the third day and three nights in the heart of the earth. Jesus comes forth from the tomb early the first day of the week." In King James' translation, day is with the text knows that "the subject of an attributive is very often omitted," and especially is this the inine nouns, as heemera, day, ga, land, chora, country, etc. Henc heart was never given to Christ. modern translations do not italicise Their views of sin were too im- all foreigners who would share in day, as it belongs there by the anperfect, and as to what it was to live all our privileges, heartily to realogy of the language. The preponderance of evidence is at once in regard to the resurrection taking | feeble conception of it. place on the first day and not on the seventh day as some have in ferred from "in the end of the Sat bath," which is not the best transla-Opse is properly translated

I am now ready to "quote you the passage in which the statemen s made that in the day-time on the first day of the week either Christ and his disciples or the apostolic churches held even one religious meeting. You say you are not captious nor hyper-critical. Then I shall not fear that you reserve for an emergency, day-time," nor "religious meeting," words that are foreign to the Six days before the passover Jesus

Is it not greatly to be lamente came to Bethany and here he is anointed with oil by Mary. He that there should be, late in goes to and from Bethany until the the nineteenth century, so much 14th of Nisan, the first day of the ignorance, confusion and strife feast of unleavened bread. prevailing in Christendom relative his disciples he enters Jerusalem and to the ordinances of the gospel, celebrates the paschal meal, and nstitutes the Lord's Supper. The numbering but two, and these, like next day (Friday) he is crucified other of God's institutions, the most nd laid away by Joseph and Nic plain and simple in their naturedemus. The next day is the Sab that their true meaning and use, oath and the sleeper takes his holy rest, or Sabbath, while they who which, in the first ages of Christianwould pay him the last loving resity, were so easily understood, and pect are kept at home till the Sabeadily, yea, joyfully adopted by bath is past (6 o'clock Saturday evening); but darkness keeps them the believer, should for so long a time lie buried beneath the rubbish till early dawn, sunrise, when they come to the tomb; find him already of human tradition? The true imrisen. Twelve hours of the first day port of them was evidently lost in was suffcient time to rob the grave the dark ages, and but to a very few of its coveted prize. Now begin the comparatively, have they been dismeetings: First day of the first nterred; and in view of the small week, with the Marys, Peter and John, Simon Zelotes and Cleopas, progress made since the Reformawith whom he breaks bread at Em tion touching these and also the maus, with the eleven in Jerusalem. Sabbath, it may be questionable But this will be rejected because whether time will hold out sufficientmay have been late in the afternoon. ly long to wholly unearth to manas the word conveyed this meaning then, and does yet, in some localikind their true and full significance, ties of our own country. From as taugh the Scriptures, and by John 20: 19, we learn that on this the religious instructors of the first "same day" Jesus came and stood two custories. Worthy efforts have in the midst of his disciples, a glorious meeting. Sunset had not come at time to en made, and not wholly thing in this direction right. But 8: 5, 6. Peter calls the day of judgment the day of the Lord. 2 Peter reporting a meeting that occurred tion is been on the hearts of many Christians, as Paul declares it was on the hearts of the Jews in reading the old toward the close of that

the first day of the week, when their full and blessed import. In the ordinances of baptism and the Lord's were assembled for fear of the Jews, Supper, they see no death, no burial, no resurrection, no life, no food, no these miserable wretches who had crucified the Master and were not satisfied till they could "fill up the with them, are almost meaningless, measure of their fathers" to the ceremonies, which they may, or may not perform, just as they feel about it. ful disciples to mourn in peace the In immersion they fail to see how-The 14th day of Nisan (Abib) was as the body comes forth from the the Lord's Passover at even; the literal grave at the resurrection, 15th was the holy convocation, a leaving all that is corruptible—the rest day, somewhat similar to the weekly Sabbath. On the 16th the old man comes forth from the watery grave, leaving all that is corsheaf was waved before the Lord;

and according to specific directions Sabbaths shall be complete; even anto the morrow after the seventh Sabbath shall ye number fifty days." This was the harvest feast or feast of weeks, called Pentecost; and place in Jerusalem, when Peter opened the kingdom to 3000 souls. was undoubtedly on the first day; for 50 days, "seven weeks complete and on the morrow," would be on anything it means that it was the custom of the disciples to meet on the first day to break bread. Paul's ill midnight and the breaking of ment, and this too, while Christ bread spoken of after he came up (which, by the way, all do not agree cept a man be born of the water [imthat this was the sacramental supper, but that it was an ordinary speech,) does not detract a hair's to the collection taken f

the first day and thus gather their whose breast he had so often rested his head? Where is the Scripture for meeting on any other day? Let Scripture settle the day.

Yours truly, J. F. Callahan,

WORDS OF OHEER

Syracuse, where he was in attendance ance, and is a prerequiite to com- es its contemporaries. upon a revival interest, conducted munion is, we think, very clear from

of the Church.

our churches to this question, urging | cusations of seclusiveness, uncharitthem to meditate and pray over it. ableness will cease, while all hold to Brethren, have you considered one Lord, one faith, one baptism. that we are in perishing need of a That God should impose a condition revival? But we want an awakenor rite initiatory to his kingdom is ing that shall fully arouse us and both wise of himself and safe for that many now in the churches were were not thoroughly changed at the time of their professed conversion. Christians, and were somewhat interested, is true, but their whole nations have their symbols. We, in

a true Christian, they had a very nounce all allegiance to every foreign power and government, and sol-May it please the blessed One to emnly vow that they will adopt, open our eyes fully that we may see | submit to, and support the Constituwith His seeing. Brethren, take hold tution and government of the own hearts thoroughly, and weigh desporie, why should those churches your lives in the Divine balances. Go to your closets and there in heartsion, preceded by faith in order to searching and praver wait on God membership and a participition in until you are made new. The Lord | the Lord's Supper. As regards mixcome in mercy, and turn the captivity of His people that there may be er been able to discover any real, asting good coming of it, though limited; and certainly we should look

in vain for any, resulting from unway, is a thing unheard of till very catholic even-the Church of Rome. Island alone have been rent in facvisibility. And in view of these facts, the Regular Baptist denomination are becoming more strict in their communion, regardless of all the gibes, accusations and persecutions with which they may be assailed, unwilling to encourage those who in any way are so presumptuous as to change God's order and ar-WESTERLY.

SABBATH-KEEPING AT WESTERLY. The Annual Meeting of the Con- which they seek to obey, in both gregational Conference of Rhode letter and spirit, be not spoken of as Island was held at Westerly, in evil or treated contemptuously. As October, 1873. In the Congrega- men they will not stop to answer tionalist (Boston) of Nov. 26th, a personal thrusts. As represent met in quarterly session, at Leoncorrespondent states some facts and tatives of a neglected truth they ardsville, N. Y., Jan. 13th, 1874.

vate residences, school house and ho- compromise, theory so cherished by tel. Two things are an hindrance New England Congregationalists, is Burdick, to progress; the village is composed near its end. They see that tri- A. B. Spaulding in the Chair. of parts of two towns and States, umphant no-Sabbathism and exul- Prayer was offered by Geo. B. lying on opposite sides of the same narrow stream, and so there is a economy, so that they fail to discover | Connecticut side and a Rhode Island | funeral. Thus the hour hastens side to many questions of a public wherein no Sabbathism and God's nature. The meeting house is in Sabbath (with no Puritan compromone State, and the pastor and a ise between) shall stand face to face large portion of the congregation in another. If rum is driven from one in the real, final issue. The result growth, no spiritual development, but town, it is quite easy for it to step just can be no less than victory for truth. across the river and laugh at its We write these words, not to where "two Sabbath days come together." The Seventh-day Baptists him and others that their uneasiness are numerous and influential, and, is prophetic of something more. as errorists generally are, exceed- Imperfect theories and half truths ingly conscientious and uncompromising. Large mills are standrupt-how, with, Paul their sins ling to let to parties who should run the shadow of coming events, and (Lev. 23: 15) from this day "seven are washed away, buried with Christ | them on Saturday. Help must be are disturbed before they realize by immersion. Rom. 6: 3, 4, and hired with the understanding that the Sabbath of the employer must Col. 2:12. How few can say under- be observed, but the conscientious standingly, with Paul: "We all are scruples of the employee in regard immersed into one body corporeal as to the First-day may not be taken well as spiritual." 1 Cor. 12: 13. into the account. And so there is much bitterness of spirit engendered, So again Gal. 3: 2: "As many of constant friction, and interest clashyou as have been immersed into ing with interest. How wise the Christ, have put on Christ," (or be- law Paul laid down for himself, come imitators.). But so hazy yet is when among the Romans, be one. turn. Hence men wince, and com-Here, however, some of the clergy the atmosphere in which many teachfind a harvest. The sermon that ers live, so dense the smoke of Baby- was good on Saturday, for one conlon enveloping them, that they fail to gregation, may find hearers next

preaching from the time they met means of enjoyment and its procure- said the one talent becomes many, turned. The logic of the foregoing needs plainly and positively declares, "Exbut brief notice. A given town is mersed] and the spirit he cannot en | burdened by two "hindrances to taking of food, the supper having ter into the kingdom of God." (John progress," one, the Pawcatuck river, been attended to before he began his 3: 5.) hence cannot enjoy its priv- forming the boundary between Conpoor salvation are the means of enjoy- last named hindrance is the "more place meneration grocurement. Birth it- serious one," because these "errorday and appointed some personal is the life possessed be ceedingly conscientious and uncompreviously imparted. But we are clashing of interests.

but this birth introduces him into the kingdom—the house or church past week that have filled us with are kept in store, which none but Seventh-day Baptists were removed, gladness, one from Bro. C. M. Lew-those who enter by the door may en- Westerly would become almost an Clarke. Bro. Lewis writes from in point of time as well as in import- grave hindrances it now far surpass-

Now we have no wish to "bandy persuaded that you are neither "cap- hope in the Saviour, up to the time of Christ, since its Pentecostal oritice them, they are so ungenerous who are Pedobaptists, and only the tious" nor "hyper-critical," I shall, of Bro. Lewis' writing. Last Sab- gin, all, with very few exceptions, and unmanly. But there is an unbath. Bro. Lewis was to commence have thus taught and practiced; and dercurrent prompting them which ters it is contended that even the concined on (Friday) the 15th of a meeting in the First Verona as regard the mode of baptism there deserves notice. The real trouble is pulpit should be occupied by Pedo-Church, which we pray may be attended by the presence of the Head any difference of opinion or practice

Baptists, but the consciousness of be baptized churches, and the order it was voted that they be directed to arranged for the Piano and Organ. but for the man of sin, who pre- error on the part of others which of the house of God is gone." yet, has been held by Christ and his mony some irreproachable witnesses.

The disciples in the day time on talfirst winds and submit it signs and contestable that the text affords no 18: 33; 24: 7, 46; 13: 32; 24: 21; church in Otselic, although it had it is only for those who have been Congregationalist dwells remote essentialism? He charges all these ted in detail their report for the 4. It is possible that Pentecost direct proof of a custom to meet on 1 Cor. 15: 4) and not as is recorded been in operation only a few days. following in the wake of Rome to from such errorists when at home, evils upon open communion. And quarter, which was adopted.

break in upon his Saturday's work. their voice has an echo which speaks Curtis and others, publish such state- through legislative action, equal disregarded doubts concerning the sert? It certainly seems excusable Correspondence with the pastors of correctness of the popular notions to rely upon their truth when found our churches, with a view to the place us upon our feet. Many of our the church; and the wisdom of such relative to Sunday-keeping would in standard works, in many libraries, carrying out of the recommenda-

so that we begin to soften, but the that all civilized nations have adopt such a time. The correspondent, If Spuegeon's testimony corrob! appointment of agencies for collect. our laws of naturalization, require

of this work in earnest. Make it per- United States. Now, as in this, na- in a large sense, was born with the bath of the Lord, first become open the Business Committee. sonal with yourselves. Search your tions are not thought arbitrary or Reformation out of which Congre- communionists, and through that gationalism grew, is fast dying, or influence come to look at the Sabbe thought thus, who require immer- is already practically dead, because bath as nonessential. of an inborn weakness which no en or recover. Under such circumed or open communion, we have nev- stances he would naturally feel like extinct. And may not the extinction the Seventh-day Baptists. Such things are not new to Sabbathrestricted communion, which, by the keepers. For more than a thousand Jones should advocate such loosenrecently—not practiced by the most to defend God's law and church should quote the statements I did Of the evils of mixed communion misrule. For two hundred years, on I hope and pray that the time may in this country among Baptists, we the soil of Rhode Island, they have soon come when Seventh-day Bapcan speak intelligently, as nearly a testified, pleaded and waited for the tists hall all see eye to eye and be of score in the little State of Rhode time when men would give up false one heart and of one judgment upon tions, and most of them lost their in letter and in spirit. Meanwhile and strength, as witnesses and ad-

> entitle them to respectful notice. But more than all else these "er- shall have my prayers. rorists" desire that the truths they represent, and the Law of God day, will die. They know that the

ting unbelief hasten to rejoice at its Clarke. foes. A more serious hindrance is defend the Seventh-day Baptists the lack of uniformity in observing against the correspondent of the Congregationalist, but to suggest to are never at rest. They know the power of truth and sometimes see how or why their unrest comes. The triumph of truth may seem to be long delayed, but it is not the less certain. The death of error and the downfall of compromises are inevitable. The stern logic of events drives straight on, pinching like thumb screws which never cease to plain, and insist that the mischief comes through the "errorists" who represent the truth which forms the discover the difference between the day in another congregation. It is lever by which the screws are A. H. Lewis.

"ELD. WARDNER ON COMMUNION." Bro. Jones, commenting on my essay on communion, says, "I regret exceedingly that Bro. Wardner Lyces. It is difficult to make such necticut and Rhode Island, the oth-should have quoted as an authority; weight from the force of "whe that side that all the means of er the Seventh-day Baptists; this that which, on this side the water, is considered a misstatement of fact and an unfair representation of the self is the love focuring, but for the lists are numerous, influential, ex- tendency of open communion." I was not aware, before, that Mr. form and so no one is to be promising." Because they will not Spurgeen stood so low in the esti-

JAN. 22d, 1874.

is ten to one the first day; for who pressing life spiritual, but for is much "bitterness of spirit, con- England; nor did I mistrust that salary and expenses to Dec. 31st, ening of believers, the reclamation the development and joy of life stant friction," and a deplorable he could be so short-sighted and un- 1873. reasonable as to make such a public not to suppose the child born meta- In spite of all these evils, West- declaration of the evil effects of open phorically, or of water, merits the erly "is a charming town," renown- communion, if not compelled by blessings consequent upon life, ed "for its spirit of enterprise," and truth to do so, since he himself is an any more than one born naturally; its superior public and private open communionist. What other buildings. All these things being impression could he expect people true, the uninitiated must conclude would get from his statement than We have received two letters the of God, where these special blessings that if the Pawcatuck river and the that it tended to laxness and nonessentialism, when he says: "The laxness of my brethren inclines me to is and the other from Bro. Joshua joy. That baptism thus stands first Eden restered, since, in spite of such strict communion. Only my persuasion that it is not in accordance to the

mind of the Spirit, keeps me from it. Many of the churches here are of mixed membership, and leave baptism optional. Deacons are chosen

first day of the week, but of this rot say one word about any meeting there is no certainty. Whoever astronomy there is no certainty. Whoever astronomy the day; and as to inferential sought a sign of him. He gave showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have showers all over the land. And now immersed into one body may have we carnestly call the attention of true Church, Feb. 2d.

Would such men as he, Mr. How, view to the employment of an ef- Church, Feb. 2d.

Mr. McClellan, Dr. Hiscox, Prof. ficient laborer, in the effort to secure. of God's law, God's Sabbath, and ments to the world if not well as rights for Sabbath-keepers residing man's duty to hallow it. The often sured of the truth of what they as in the State of Pennsylvania, 2d

us, and therefore we soon cool off could enjoy the rights and privileges to remember something about "the reliable, then nothing can be clearer tions. 3d. The consideration of the again. The change with multitudes of the Jewish economy, he had not Bible alone, the rule of Protestants." than that open communion tends to Society's proposition to publish the needs to be a radical one. We fear only with the native born Jew to be If he were versed in church history, nonessentialism; and it is that effect | Bi-centennial Papers, and the effort circumcised, but washed also. The he would remember that these "er- of it which so troubles him. Bro. to ascertain as far as possible the finever fully converted. Their lives Indian nations impose the latter rite | rorists" represent a long line of dis- | Griswold's statement, in a recent | nancial prospects of such an underupon those who would become mem- senters who did not bow to Papal number of the SABBATH RECORDER, taking, 4th, The question of em. bers of their compact, and make it usurpations, nor accept its false dog- is another proof of this tendency; ploying more laborers, and the de-That they knew they ought to be the duty of their females to perform | mas concerning church authority. for he does not hesitate to put the cision to defer, for the present, any the rite in a running stream. Other He would remember that scarcely fourth commandment beneath either new engagements for the general two hundred years have passed since of the other commandments of the England put a representative of Decalogue, and as the only one, the are financially better, affording these errorists (John James of Lon- | habitual violation of which, he would | larger receipts to the Treasury. don,) to death, because he was "ex- deem it lawful to commune over, eviceedingly conscientious and uncom- dently, because it is the only one representative to act in behalf of At the same time, the correspond-practicing open communion. I Pennsylvania, in the effort to secure ent would feel very keenly the truth | doubt not that nine-tenths, at least, | equal rights for Sabbath-keepers rethat the "Puritan Sabbath," which, of those who apostatize from the Sab-

> All Seventh-day Baptist churches amount of zeal or piety can strength- in America which have adopted open communion, practically, have become finding fault with somebody or of nearly all the Seventh-day Bapeverybody, and hence his thrusts at tist churches in England be chiefly attributable to the same cause?

> I as sincerely regret that Bro years their representatives suffered ing sentiments, as he does that I purity against Papal apostasy and from the above named authors; and compromises, and accept God's law a practice so essential to our unity no people have made a better rec- vocates of God's down trodden truth. ord, in public or private life, for In conclusion, I will say, I thank manliness, and earnestness in all Bro. Jones for his kind, brotherly good enterprises. Rhode Island and criticism, and hope to hear from Connecticut have honored these "er- him again, if he finds other staterorists" in every generation with ments in my essay that he regards as many places of power and trust. vulnerable. And may Go'ds bless-Propriety and courtesy therefore ing attend his labors of love in that land of our fathers, for which he

N. WARDNER.

MINUTES OF TRACT BOARD MEET American Sabbath Tract Society

utters some fancies as follows:

"Westerly is a charming town, not more known for its excellent granite quarries than for its spirit of enterprise. Few places of its size Potter. Edwin Whitford, Stephen

The Treasurer submitted his quarterly report, which was, on motion, referred to the Auditing Committee. The report of the General Agent was read by the Corresponding Secretary, and, on motion, referred to of the church. Upon the whole, we the Auditing Committee.

The Corresponding Secretary read correspondence.

1. The report of M. B. Kelly, for the quarter ending Dec. 31st, 1873. 2. Report of V. Hull, of labor performed during the quarter ending Dec. 31st. 1873.

3. Letter from F. F. Johnson reporting a month's labor in behalf of the Sabbath cause. 4. Letter from James Bailey, relating to the preparation of the

Topical Series of Sabbath tracts. 5. Letter from Wm. M. Jones, relating to the distribution of Sabbath tracts, and the interests of the Sabbath cause in London, Eng. 6. Letter from Joel Greene, reporting labor in behalf of the Sab-

bath cause in the State of Penn-

7. Letter from D. C. Long, New Enterprise, Pa., relating to the effort to secure equal rights for Sabbath-keepers before the laws of

Pennsvlvania. 8. Letter from J. W. Morton, in inswer to inquiries from the Corresponding Secretary. On motion, voted, that the manu-

script copy of a Sabbath tract prepared for circulation in Southern Illinois, and forwarded by Eld. M. B. Kelly, be referred to the Busil ness Committee with authority to publish if thought advisable. Voted, that M. B. Kelly have an

Voted, that F. F. Johnson have

an order on the Treasurer for \$41 66, salary to Dec. 31st, 1873. Voted, that Joel Greene have an order on the Treasurer for \$64 88. salary and expenses to Jan. 3d.

has served the Society during the Committee. Voted, that the matter relative to

the work and instruction of Eld. J. Greene be referred to the Business Committee. The Auditing Committee not

revival seasons only warm us a little, a course has appeared so evident awaken and clamor for a hearing at like that written by Prof. Curtis. | tions of the Society respecting the work of the Society, until the times

In the Senate,

expiration of the

occupied by the i

of a local interest

consideration of

mittee's resolution

The Chair laid b

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of War, in respo

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and sailors. The

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\$22,000 remain to

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per month are, at

\$5,500. Therefore

April, the entire

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The Secretary rec

unexpended bala

propriiaton for

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Affairs. () In the House,

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Jefferson, and managrave. To amend

laws, so as to pro

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finances on a mo

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In the House,

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Centennial Expo

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of New York,

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bill was passed

York, presented S. Jaffray & Co.

thirty-five other

York city, repre

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bill revising an

In the Senat

was presented thony, detailin

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which was refe

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stantial basis.

Voted, that the appointment of a that stands in the way of his the Society before the legislature of siding in that State, be referred to Voted that F. F. Johnson be in-

structed to visit and labor in Ten nessee upon the terms proposed by him in his communication to the Board.

The minutes were read and approved, and, on motion, the meet ing adjourned STEPHEN BURDICK, Rec. Sec.

Jackson Centre, Ohio.

HOME NEWS.

JAN. 18th. 1874. Perhaps a few words from this place would be of some interest to the readers of the RECORDER. We of Jackson Centre, Ohio, are not situated in such an out-of-the-way place as many of your readers may think, It is very true we have mud sometimes, musketoes in the latter part of Spring, and corduroy bridges; the last, however, I must say are fast giving place to graded roads and free turnpikes, thanks to the enterprise of our people. Jackson Centre is situated about eight miles a little north of east of "Anna." on the Dayton and Michigan Railroad. Any one visiting us will stop at that place, as they will be more likely to find conveyance out. However, any one desiring to visit us, had best notify us of that fact a day or two in advance, to be sure of the necessary

conveyance to the village.

There is much interest manifested in our Sabbath School, and we hope by the aid of the Sabbath School Journal and Lesson Leaves to make it more interesting than heretofore. Our church is composed of about seventy-five or eighty resident mempastor or ministerial aid, the want of which we feel very sadly. Eld. S. D. Davis, of West Virginia, has just closed a series of meetings, which resulted in a glorious pentecostal season with us. Backsliders were reclaimed and brought back to the church. Sinners were converted and made happy in the "new birth." Sixteen were gathered into the fold had a good time, and long to be re membered by us. Never was I so impressed with the immediate presence of the "Lord of the harvest," as I was on the last of that series of meetings; and possibly I never witnessed a scene more affectingthan occurred after the benediction had been pronounced. Many, both professors and non-professors, crowded around the altar to receive a blessing from the dear old Elder, who had wound himself so effectually into the hearts of the people, while all joined in singing, "Shall we meet each other there?" Many eyes were suffused with tears, sobs and prayers were heard on every hand, that the question asked by this beautiful verse might be answered in the affirmative. God grant that it may. Some two or three weeks previous to the Elder's arrival, there seemed to be a growing desire in the heart of every one, that God would revive his work of grace in our midst, and as a result of this growing desire, a few covenanted together to make a revival an especial object of prayer. God heard their prayers, and blessed us most bountifully. Pray for the little vine at Jackson.

A. A. DAVIS.

Revival at Otselic.

I have been holding, by invitation of the Seventh-day Baptist Church in Otselic, some extra meetings with them for a for days past. These order on the Treasurer for \$184 58. meetings have resulted in the quickof wanderers, and the awakening of sinners, some of whom are seeking Jesus. Last night the church was so crowded, that we could have no other exercises after preaching than standing, prayer and speaking. We had sixty-seven testimonies and frequent singings in fifty minutes. Although duty takes me away, the data by which to determine the meetings continue, under the lead of amount of time which Eld. V. Hull Bro. S. S. Coon, a member of the church. The work is but just begun, quarter, the matter of settlement and promises great good, if the faith with him be referred to the Business and faithfulness of God's people secure the abiding presence of Jesus "who is all and in all."

PETERS' MUSICAL MONTHLY for February is on our table. Its table of contents embraces eleven pieces having had time to audit the accounts of music, comprising Songs, Sacred prepare their report and submit it It is published monthly by J. L. Peters, 599 Broadway, New York,

The action of the Committee as in its proper place, of the Sabbath

of that body in regard to an appro-

priation for the collection and pay-

ment of bounties to colored soldiers

and sailors. The letter states that

of the appropriation of \$50,000 but

\$22,000 remain to conduct the busi-

ness until June 30th. The expenses

per month are, at the very lowest,

\$5,500. Therefore, at the end of

April, the entire appropriation will

have been expended, and unless some

to stop, and the clerks be discharged.

The Secretary recommends that the

unexpended balance of the ap-

propriiaton for the payment of

bounties for the fiscal year, end-

ing June 30th, 1873, be ren-

dered available to carry on the

business until June 30th, 1874. Re-

In the House, under the call of

States, a large number of bills was

introduced and referred, including

in paper of equal and uniform value

throughout the United States. Also.

to authorize the same rate of pension

to soldiers who have lost an arm

above the elbow as to those who

have lost a leg above the knee. To

abolish the system of mileage. For

the purchase of Monticello, Va., for-

merly the homestead of Thomas

Jefferson, and which contains his

grave. To amend the national bank

laws, so as to provide for free bank-

ing, give better security to deposit-

ors and prevent usury, give elastic-

ity to the currency, and place the

finances on a more secure and sub-

stantial basis. To provide general

banking and interchangeable bonds

and national currency, and the re-

demption of currency in coin or in-

Hooper, from the Committee on

terest-bearing treasuey notes. Mr

Coinage, reported a bill allowing

coinage to be executed at the United

States Mint for foreign countries

and he sent to the Clerk's desk and

had read a portion of a Chinese proc-

lamation authorizing the circulation

of the eagle trade dollar lately coin-

ed in the United States. The bill

In the Senate, several petitions

were presented, when the considera-

tion of the Finance Committee's

resolution was resumed, and the

remarks of Mr. Brownlow were read

by the Clerk, the Senator being too

feeble to speak. He opposed an

as being destructive to the business

of the country, and favored more

resolution was laid aside informally,

the Railroads and Canals committee,

reported a bill to regulate commerce

by railroads among the several

States. Ordered printed and recom-

mitted. Mr. Maynard of Tennessee.

from the Committee on Rules, re-

ported a new rule providing that all

motions to suspend the rules, except

to go into committee of the whole,

shall, before being submitted to the

House, be seconded by a majority,

as in the case of the previous ques-

tion. The proposition gave rise to

considerable discussion, the new rule

being advocated by some as a means

of preventing the House bein-

forced to vote by yeas and nays on

bumcombe resolutions, and being

opposed by others as an infringe-

ment on the constitutional rights of

the minority, which would thus be

cut off from the power to have a

vote taken on propositions emanating from it. The debate was very

spicy, and was participated in by

early all the prominent members.

After a variety of yea and nay votes,

the rule was adopted by a vote of 124 to 1d1. The House then ad-

In the Senate, petitions were pre-

sented by Messrs. Boutwell, Sherman, Fenton, Wright, Chandler,

Anthony and others, asking for

female suffrage, which were referred

to Committee on Privileges and

Elections. The consideration of the

resolution of the Finance Committee

was resumed, and Mr. Merrimon ad-

dressed the Senate at length, in

which he argued that it was impos-

sible to make currency equal to gold.

It was idle and criminal for Con-

gress to undertake to bring green-

backs up to standard of gold. He

advocated the immediate resump-

be an appropriate day for such a

In the House, Mr. Kelley, from the Select Committee on Centennial

Exposition, reported a bill request-

ing the President to extend, in the

name of the United States, a respect-

ful and cordial invitation to the

governments of other nations, to be

represented and take interest in the

Centennial Exposition at Philadel-

phia in 1876. A lengthy debate

ensued, the members generally

favoring the bill and the policy to

which it commits Congress, the opposition coming chiefly from the

Western members and Mr. Mellish,

of New York, and based on the

assumption that extravagant appro-

priations will be asked for. The

bill was passed. Mr. Cox, of New

York, presented the memorial of E.

thirty-five other importers of New

York city, representing six hundred

millions of invested mercantile cap-

ital, praying for a repeal of the high

rates of duty on real and hand-made

lace, to prevent smuggling and to

increase the revenue. It claims that

a duty of twenty per cent. would

greatly prevent the injurious and

demoralizing practice of smuggling.

In the Senate, a lengthy petition

was presented from Susan B. An-

the fine imposed on her be remitted,

which was referred to the Commit-

tee on Privileges and Elections. Mr. Anthony, from the Printing

Committee, reported favorably a 24th, at 1111.

half-past seven, the evening session Mr. Howe, to whom we are indebt-

to be for the consideration of the ed for valuable suggestions, is act-

bill revising and consolidating the ing as "boss of the shop."

The House then took a recess till

S. Jaffray & Co., Lawson Bros., and

one moment too soon.

CONSOLIDATION. The Allegany

price (\$1 50) for so good a paper.

Its business is conducted under

the name of the Allegany County

but presume from its general appear-

CHIEF JUSTICESHIP.—The Presi-

tion of specie payment, or failing in

WEDNESDAY, Jan. 21.

iourned.

In the House, Mr. McCrary, from

and the post route bill taken up.

TUESDAY, Jan. 20.

passed. The House adjourned.

the following: To provide currency

Curtis.

Voted, that the appointment of a e over, evionly one representative to act in behalf of of his the Society before the legislature of I Pennsylvania, in the effort to secure equal rights for Sabbath-keepers res. at least. m the Sabsiding in that State, be referred to come open the Business Committee. ough that Voted, that F. F. Johnson be in-

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PETERS' MUSICAL MONTHLY for February is on our table. Its table of contents embraces eleven pieces of music, comprising Songs, Sacred Agent, Music, and Instrumental Pieces, all arranged for the Piano and Organ. It is published monthly by J. L. Peters, 599 Broadway, New York, -

Wr call attention to the notice, tee as in its proper place, of the Sabbath spond- School Institute to be held with the Friendsbip, Seventh-day, Baptist ef- Church, Feb. 2d.

esolution making it unlawful for the Congressional printer to print In the Senate, the session, to the in the Congressional Record a speech or part of a speech not actually expiration of the morning hour was delivered in the Senate or House, occupied by the introduction of bills which was passed. The consideraof a local interest, after which the tion of the finance resolution was consideration of the Finance Comresumed, and Mr. Boutwell addressed the Senate in a long speech, favormittee's resolution was resumed. ing a return to specie payment, with The Chair laid before the Senate a such limitations as are set forth in communication from the Secretary the annual report of the Secretary of War, in response to a resolution of the Treasury for 1872.

> In the House, the conference report on the bill to pay the official the fire department, the bell soundreporters was presented, and gave ed again, and the announcement was rise to considerable discussion, when made that the large stone front it was finally agreed to. After a block on State street, between Van number of petitions and memorials Buren and Harrison streets, was also had been presented and referred, on fire. It was fully twenty minthe House took a recess till evening. FRIDAY, Jan. 23.

In the Senate, Mr. Frelinghuysen such progress that five buildings, introduced a bill to facilitate the distribution of public documents, which was referred to the Commitprovision is made all work will have tee on Post Offices and Post Roads. The bill contemplates a reduction of postage to twenty-five cents per volume, and dispenses with the prepayment of postage upon them. The regular order of the day, the Finance Committee's resolution, was taken up, and Mr. Stewart spoke against an inflation of the currency. and favored free banking on a gold basis. The further consideration of ferred to the Committee on Military the resolution was then postponed till Tuesday next. The Senate then resumed the consideration of the

the great fire.

helonging to Mr. W. Scovill, one of

DEATH OF THE STAMESE TWINS .-

till Monday. In the House, the morning hour was occupied in a call of commitees for reports of a private character, any means at hand to arrest the which were referred to the Committee of the Whole. The House resumed the consideration of the West Virginia election case. The discussion continued until two P. were soon on fire. From the store the House proceeded to the consideration of business pertaining to the District of Columbia. The only business reported was a bill in reference to the education of the blind of the District, and that, after discussion, was referred to the Committee of the Whole.

post route bill. The Senate adjourned

SATURDAY, Jan. 24. The Senate was not in session. In the House, ten members met for general discussion, which presented no features of public interest.

SUICIDE AT WELLSVILLE.

The Wellsville Free Press con-

tains the following account of a

dead, Eng became terribly shocked shocking suicide of a lad near that and raved wildly for a while, at place, recently. The boy's name times exhibiting signs of great menwas Eugene Johnson, son of Willtal aberration. This attack was followed by a deadly stupor. In two iam Johnson, residing on Nile Hill: hours from the death of Chang, Eng It would appear that the boy and died. The deaf mute children of his sister, aged eleven years, have the deceased express their sorrow always been subjects of aversion to and bereavement in the most pitiful both their parents, and that from infancy they have been subjected to MARRIAGE OF THE DUKE OF EDINthe most inhuman and brutal treatsurg .-- The marriage of the Duke ment. Kicks and blows have been immediate return to specie payment, administered for every little childof Edinburg to the Grand Dutchess ish offense, and these have only been currency. Others followed in the varied by cruel and unmerciful the unnatural father has been more displayed from all public and many the unnatural father has been more displayed from all public and many er to cure the quarter of them excepting than usually aroused. It is said private buildings, in honor of the the Vegetine! It lays the axest the root that the boy, failing at times to find | marriage. Windsor Castle, the resdence of the Prince of Wales, at the cows when he has been sent for them, has remained in the woods for nights and days together, rather occupied by the royal family, were the liver to its full and natural action profusely decorated with bunting. than return to his home and undergo the excessive punishment which he knew would be inflicted. For Throughout the entire country the bells were rung in honor of the weeks past he and his sister have been compelled to cut from two and

nuptials, and marriage services cel-ebrated in the English churches. one-half to three cords of wood per day with a cross-cut saw, under pen-THE AMERICAN SUNDAY SCHOOL alty of a severe beating. Last Sun-WORKER.—We are in receipt of the day the parents went to a neigh-January number of this journal. It is composed of Roots, Barks and Herbs bor's to supper leaving their children has entered on its fifth year with a lit is very pleasant to take. Every child likes it. Sold by all Druggists. at home; but before going, Johnson fair show for longevity. It claims told the boy to water the horses. Returning to his house in the after- to be non-sectarian, and is commitnoon on some errand for the neighted to the International Lessons for bor whom he was visiting, he ascer-1874, as a help to teachers and patained that his instructions with rerents. Published by J. W. McIngard to the horses had not been comtyre, No. 4 South Fifth St. St. plied with, and at once commenced beating and abusing the boy in the Louis, Mo.

most outrageous manner. When he became weary torturing the child, he left the house, and went back to ate's substitute for the bill in relathe neighbor's to finish his visit. tion to salaries, which was agreed to Shortly after he left, the poor boy, according to his sister's statement, gathered up his playthings and put We printed the bill last week. hem away in a little box, and then went to the barn. Being gone a

SUMMARY OF NEWS. long time, the girl followed him to The death of the Rev. Samuel the barn where she found him dead, Ware Fisher, D. D., is announced. and hanging by the neck to a beam. Terribly grieved and frightened the girl remained with her brother until her parents returned, when her frantic screams attracted their attention, and her father soon arrived at the scene of the tragedy. Was he shocked?. Did he cut down the lad and manifest as much sorrow for his thor. Many graduates of Hamilton

ing the girl to go home, he did up his chores, left the boy as he found hundred dollars stolen. The other informed his neighbors of the occurrence, and they, eighteen hours after the suicide, cut down the cold and rigid body, prepared it for the open.

By an explosion at the Dunbar grave, and, in due time, buried it. furnace, fifty miles from Pittsburg, If the statements made to us in regard to this case are true—and we have every reason to believe they are—Johnson and his wife ought to spend the balance of their days in body. The receiver was blown to to be an invaluable medicine.

State Prison Such day's incorrect pieces, some of which were sent a Becare of all Imitations. pieces, some of which were sent a State Prison. Such devils incarnate cannot be deprived of their liberty

Pennsylvania had \$34,000 scholars in her public schools last year. The 136 High street, Providence, R. I. County Reporter and Wellsville average cost of tuition per month Times come to us consolidated, with for each scholar was ninety-six cents. the name of the former, from the She has also thirty-six soldiers oroffice of the latter, improved in gen- phans' schools, which in September last had an attendance of 3,167 oreral appearance and at a very low The paper mill of Mr. Dobilinski, at Phelps, Ontario county, N. Y., Reporter Association. We are not was burned on Sunday night, Jan.

informed who has charge of the Ed-18th. Loss \$25,000. Insured for itorial or mechanical departments, unknown. Mr. Dobilinski perished ance and the leading article, that Pat Connors was badly burned. Jan. 20th. A gasoline explosion occurred during the fire, killing a num-

her of female employees and injuring many others. Loss \$100,000. dent sent to the Senate the name of Insurance \$15,000. thony, detailing the circumstances | Morrison R. Waite, of Ohio, and the of her trial and conviction for voting | Senate, on Wednesday of last week,

in Rochester, N. Y., and asking that | unanimously confirmed the nominee as Chief Justice of the United States. GOLD closed in New York, Jan.

Two Fires in Chicago.—On the of Charlestown, W. Va., was destroy morning of Jan. 20th, a fire broke ed by fire on the morning of Jan out in the Union Central depot building, occupied by the Michigan Central, Illinois Central, and the Chicago, Burlington and Quincy less than \$75,000; partially insured. Railroads at the foot of Lake street.

The anniversary of the birth of and in a short time made such prog-Robert E. Lee was celebrated ress as to defy the fire department. throughout Georgia on Tuesday, Jan. The building was entirely consum-20th. In Savannah the rebel companies were re-organized, and they While the above fire was in progparaded with an old rebel battle flag. ress and claimed the attention of A large cotton factory in Glasgow, scotland, was destroyed by fire on

Thursday night, Jan. 22d. The estimated loss is £150,000. Four thousand operatives are thrown out of employment. utes before an engine reached the H. C. Army, the "sheep king" of New Mexico, shot himself through ground, and the flames had made

the heart at Santa Fe, Tuesday from 294 to 302, inclusive, were night, Jan. 20th. A disappointmen consumed. The losses from the two love is what drove him to it. fires is estimated at between \$500,-Rev. Dr. D. N. Pohlman, of the 000 and \$600,000. These buildings Lutheran church in Albany, died were new, having been erected since suddenly last week in that city, in

the seventy-fourth year of his age. The Hoboken Savings Bank re-FIRE AT HORNELISVILLE.-On sumed last week. Monday morning, Jan. 18th, a fire was discovered in the rear of Mr.

The Best Evidence. Frank Burt's dwelling house on The following letter from Rev. E. S BEST, pastor M. E. Church, Natick, Mass River street, Hornellsville. The alarm being sounded by the locomocians. Also those suffering from the sam tive whistles, parties were soon on lisease as afflicted the son of the Rev.] S. BEST. No person can doubt this, test the ground, and after much difficulty succeeded in arousing the family, rative powers of VEGETINE : who barely had time to escape from NATICK, Mass., Jan. 1, 1873.

Mr. H. R. STEVENS—DEAR SIR: We have good reason for regarding your Vegthe burning building. But little furniture was saved. Not having saving our son's life. He is now seventeen spreading flames, the adjoining years of age. For the last two years he has suffered from necrosis of his leg, buildings, one the house of Mr. Silas Heisher, and the other a grocery caused by scrofulous affection, and was so far reduced that nearly all who saw him store belonging to Mr. Terry, and octhought his recovery impossible. A council of able physicians could give us but th cupied by Mr. Moses Thompson, faintest hope of his ever rallying, two o the flames were soon communicated the number declaring that he was beyon to the two adjoining dwelling houses. amoutation could not save bim, as he ha not vigor enough to endure the operation which was occupied by his son Edward, and the other by Mr. Haven. ETINE and from that time to the present h has been continuously improving. He has lately resumed his studies, thrown away crutches and cane, and walks about chee ful and strong.

Though there is still some discharge where his limb was dispatch from Greensboro, N. C.,

announces the death of the Siamese from the opening where his limb was lanced, we have the fullest confidence that Twins, on Saturday morning, Jan. n a little time he will be perfectly cured 7th. Chang was partially para-He has taken about three dozen bottles lyzed last Fall, since which time he has been fretful and strongly addict-Respectfully yours, ed to drinking liquor as a means of MRS. L. C. F. BEST. The range of disorders which yield

alleviating his suffering. As soon as it was discovered that Chang was the influence of this medicine, and the number of defined diseases which it neve fails to cure, are greater than any other single medicine has hitherto been even recommended for, by any other than the proprietor of some quack nostrum. These diseases are Scrofula and all Eruptive Diseases and Tumors, Rheumatism, Gout, Dropsy, the whole train of painful disor ders which so generally afflict American women, and which carry annually thou sands of them to premature graves; Dys-

Maria, was solemnized on the afternoon of Jan. 23d. The day was
observed as a holiday. Flags were

Pure Blood.

This is a formidable list of human ailments for any single medicine to successfully attack, and it is not probable that any

Clarke was a woman possessing many
solid virtues. Her Christian life began in
early childhood amid those domestic and
tully attack, and it is not probable that any
social influences calculated to develop the Maria, was solemnized on the after- pure Blood. of the tree of disease by first eliminating every impurity from the blood, promoting cleansing the stomach and strengthening digestion. This much accomplished, the speedy and the permanent cure of not only the diseases we have enumerated, but like wise the whole train of chronic and consti-tutional disorders, is certain to follow. This is precisely what VEGETINE does, and loes it so quickly and so easily that it is an

accomplished fact almost before the patient is aware of it himself.

Pain-Killer.

FOR OVER THIRTY YEARS PERRY DAVIS' VEGETABLE PAIN-KILLER Has been tested in every variety of climate and almost every nation known to It is the constant companion and estinable friend of the missionary and the THE President has signed the Sen- traveler, on sea and land, and no one should travel on our Lakes or River

without it.

It has been before the public over thirty by the House on Tuesday, Jan. 13th. | years, and probably has a wider and better reputation than any other proprietary medicine of the present day At this period there are but few unacquainted with the merits of the Pain-Killer; but while some extol it as a liniment, they Ware Fisher, D. D., is announced.
Dr. Fisher was a graduate of Yale,
for many years pastor of a church in
Cincinnati, was then president of
Hamilton College, and subsequently
pastor of the Westminster Church in
Utica. He was a pulpit orator of a
very high order of ability and was
well known also as a theological and
it is now used in all parts of the world and well known also as a theological au- it is now used in all parts of the world and death as a tigress would for the loss of her young? Not by any means. He was not the kind of a man to induce in any such nonsense. Tellthat its sale is constantly increasing. No curative agent has had such wide spread Fairmount Railway, Philadelphia, virtues, from persons of the highest charhim, closed the barn door, returned was entered by three men early on acter and responsibility. Physicians of to his house, went to bed, and slept the refreshing sleep of innocence until morning! He then leisurely the morning of Jan. 19th. The watchman was bound and gagged.

One safe was blown open and seven tinction of pain. It is not only the best remedy ever known for Bruises, Cuts, Burns, &c., but for Dysentery or Cho safes in the same office resisted the efforts of the robbers to break them of action. In the great cities of India, and

other hot climates, it has become the Standard Medicine for all such complaints, as well as for Dyspepsia, Liver Complaints, and other kindred disorders. For Coughs The Pain-Killer is sold by all resp

distance of a quarter of a mile. The ble druggists throughout the United roof of the casting-house was blown
States and foreign countries.

Prices—25 cents, 50 cents and \$1 per PERRY DAVIS & SON, Proprietors, No Its Merits Grow upon You .- " It is not

a careless reading we have given to the new illustrated edition of Webster's Dictionary, and we have found that the more phans of soldiers and sailors. These phans of soldiers and sailors. These rusal, the more profit and pleasure we got from it. We commend it heartily, and we believe with reasons which those who consult it will understand."-Christian Ex-

\$12,000. The origin of the fire is War, for 5 cts. each. We now offer 5,600 unknown. Mr. Dobilinski perished in the flames, and a workman named Pat. Connors was badly burned.

On Phillip Phillips' Sunday School, Prayer Meeting and Mission Singing Book at 5 cts. each, postage paid to any part of the United States. Send 10 cts. for two samford, Bennington, Vt., was burned | Description | Send 10 cts. for two same ford, Bennington, Vt., was burned | New York. SPECIAL NOTICES.

> IN CALLING THE ATTENTION of our readers to the advertisement of Vegetine in another column, we have no doubt of

A large portion of the business part | window throughout the New England f Charlestown, W. Va., was destroy | States. For all the diseases for which Vegetine is recommended, it is the only medicine used where its merits have be-19th. Fourteen business houses come known. We welcome Vegetine into were destroyed, and a number of our market, and trust those who are suffer-Dec. 31st, 1873.........200 00

To bal., M. B. Kelly, quarter's expenses to Dec. 31st, 1873, 2 25

To Susan H. Goodrich, balance of others heavily damaged. Loss not ing from disease will give it a fair trial for their complaints.

lo J. B. Clarke, expenses to Anni-

stationery.....

postage... balance of printing of Nov. 5th,

PULLISHING FUND.

MEMORIAL FUND.

E. E. M. W. St. John, Treas.

.H. Lewis, on Newport pledge.....\$5

LEONARDSVILLE, N. Y., Jan. 1st, 1874.

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are acknowledged from week to week in

the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of

head hereafter, will be understood to extend back of Vol. 28, No. 27.

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. Stout, Jackson Centre, O., 1 50

No receipt under this

2 50

Paya to Vol. No.

M. B. Kelly, on subscription to Re-

A. M. West, on subscriptions to Re-

versaries..... Kelly, quarter's salary to200 00

A SABBATH SCHOOL INSTITUTE WILL be held with the Friendship Seventh-day Baptist Church, commencing Monday, Feb. 2d, 1874, at 2 o'clock P. M. 1. Devotional exercises. 2. Address by the President.

. To what extent should Denomination

Peculiarities be taught in the Sabbath EVENING SESSION, 7 O'CLOOK. Devotional exercises.

A thorough knowledge of the Scrip tures a necessary qualification for teaching in the Sabbath School. W. B. Gillette. 3. Exercise by the Nile Sabbath Scho 4. Question Drawer.

TUESDAY MORNING SESSION, 10 O'CLOCK. Devotional exercises.
 In what way should a Sabbath School be organized to give it most efficiency?

O. D. Sherman. 3. Should children be required to com mit the Scriptures, or any particular portions of them to memory? J. Kenyon,

4. Miscellaneous.

It is expected that the speakers assigned to these various questions will open the N. Wardner, A. B. Burdick, L. R. Swinne discussion upon them, and others follow, so G. J. Crandall, J. Bailey, E. T. Dunn, J. Whitford, H. W. Stillman, J. H. Babcoc I hope we shall have a full attendance and all come prepared to work. G. J. CRANDALL, Pres. Es. Board.

Mrs. H. Clarke, A. B. Burdick 2d, M. Noyes A. W. Coon, E. E. Swinney, Mrs. E. A Saunders, E. Lanphear, S. R. Orcutt, J. C Clarke, Mrs. H. Weir, A. H. Lewis (Society TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND .- The Treasurer of the Board is ready to receive Saunders, H. G. Hawley, W. G. Hamilto S. Bumppus, H. Clarke, H. D. Witter, V. R. Maxson, Ai Vanhorn, P. Wooden, principal or interest on notes or pledges given for the benefit of the different Insti-Dunham, E. L. Burdick, E. R. Clarke, tutions and Societies. Also, to receive new M. West (D. W. K. was my mistake, c rected), N. A. Walker, A. R. Crandall, M. Green, M. W. St. John, M. Ayars, S. ETINE c medicine of the greatest value. We subscriptions for the same. Please be feel assured that it has been the means of prompt in paying, as the funds are needed subscriptions for the same. Please be Any information cheerfully given. E. R. Pope, Treasurer.

Plainfield, Union Co., N. J. THOSE desiring the services of J. M. STILLMAN to conduct Musical Conventions may address him at Milton, Rock Co. Wis. Terms \$75 for four days, until Jan. 1, 1874, thenceforward \$100. Traveling

expenses charged for long distances. Applications should be sent in a month or six weeks before time set for the Convention "THE CLUSTER," a book for Sing

ing Schools, Choirs and Musical Conventions, by S. Wesley Martin, J. M. Stillman and T. Martin Towne, may be had of the publisher, J. L. PETERS, 599 Broadway, New York, J. G. BURDICK, Alfred Centre of Vegetine, but lately uses but little, as N. Y., or of Hamilton & Green, Milton. he declares that he is too well to be taking | Rock Co., Wis. Price \$13 50 per dozen. Specimen copies sent postpaid on receipt of \$1 50.0

At the residence of the bride's father, Mr. D. T. Burdick, in Alfred, N. Y., Jan. JAMES F. PERRY and Miss ELLA F. BUR-DICK, all of Alfred. On Thursday, Jan. 1st, 1874, at the resi-Indiamatory symptoms, Ulcers, all Syphilitic diseases, Kidney and Bladder diseases, Dropsy, the whole train of the bride's parents, Greenfield, Adair Co., Iowa, by Rev. M. Mitchell, Mr. Dorpsy, the whole train of the bride's parents, Greenfield, Dorn Forces, near Greenfield, Mr. ELIZA A. WAGGENER.

DIED. sands of them to premature graves, pepsia that universal curse of American manhood; Heartburn, Piles, Constipation, 1874, Mrs. Antionette M. Clarke, wife of Stanton Clarke, aged 43 years. Mrs. ed the fruits of faith, hope, and charity. Trustfully, in the midst of domestic wils, joys and responsibilities, she laid down her earthly work for the heavenly crown.
"He giveth his beloved rest." A. B. E. In Almond, N. Y , Jan. 19th, 1874, JOHN D. W. Cartwright, " CLARE, aged 18 years and 9 months.

L. R. S. In Clifford, Jan. 3d, 1874, CALEB BUR-48th year of his age. He was a kind-hearted neighbor, and leaves a devoted wife ard three sons, with many relatives and friends to mourn their loss.

At Hiawatha, Kansas, after an illness of thirty-five hours, of congestion of the brain, Nov. 13th, 1873, DAVID BISHOP, aged 57

s.	years. The deceased was born in Bridge-	E. A. Bishop, " 2 50 31 4
ld	ton, Cumberland Co., N. J.	J. G.Spicer, West Hallock, Ill., 5 00 00 52
		Wm. Spicer, " 2 50 00 26
	NUM VODE MADEETED TAX OF TOP	Thos. Vars, " 5 00 80 52
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i-	1 hrking 34 @ 42	A. Vanhom, Welton, Iowa, 500 30 52
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le i	Western,	J. A. Loughhead, Battle Creek, 3 00 80 43
rs	CHEESE	S.ROrcutt, Dodge Center, Minn. 2 50 31 3
		E. L. Babcock, Dodge Center, 2 50 29 26
у	State factory, com. to prime 12 @ 15	Mrs. E. A. Saunders, " 2 50 31 2
ī	" farm dairy 111@ 148	Mrs. N. A. Walker, Monticello, 2 50 80 52
y	Western factory, prime 91@ 141	
is	COTTON.	TAT A N T E D. — AN IRON
d	Ordinary 131@ 15	
ıt	Low to good middlings 151@ 171	WW MOULDER OF EXPERIENCE
у		would like a situation in a foundry run by
	FLOUR AND MEAL.	Sabbatarians. Any one wanting such help,
3	Flour, superfine 5 75 @6 10	please correspond with J. A. LOUGH-
ıt	State, extra 6 60 @7 00	HEAD, Battle Creek, Mich., Box 1261, un-
s		til April 1st.
e	Western shipping 6 65 @7 00	// TTT CONTE TITE OF CONTE
c-	" choice 7 05 @8 75	66 TYPE STILL LIVE."—THE.
r-	St. Louis extras 8 00@11 00	VV "STAR SPANGLED BAN-
y	Southern, choice to best	NER" still waves waging war as of yore,
у i-	extra 6 75@10 75	against Swindlers, Quacks, and Humbugs,
r- †	Rye Flour, Western 4 70 @5 40	fighting for the RIGHT. A large 40 col-
ıt	State and Penn. 4 30 @5 75	umn quarto paper illustrated, charming
d	Corn Meal, Jersey 4 20 @4 50	Reading, Wit, Humor, &c. &c. Twelfth year
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HOPS.

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all Druggists. R. V. PIERCE, M. D., World's Dispensary, Buffalo, N. Y. tive, exerting a powerful influence upon these various organs, is essentially neces-sary. There is no carthartic for the pur-pose equal to DR. J. WALKER'S VINE A WEEK TO AGENTS.

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knowledge it a perfect success. I write to hear from me again shortly, order a deed to Henderson Co., Ky. I would J. W. CONNER.

I can publish hundreds of letters from parties who have the Steam Washer, and speak

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Pittsburgh, Pa.

you didn't know why you fell behind

at school, and I will tell you. Your

mind is like that basket! It will not

hold more than so much. And here

vou havesbeen the past month filling

The boy turned on his heel and

CREAM PIE.—To make two pies,

tar, and one-half teaspoonful of soda.

Take the yolks of the eggs and the

sugar, and beat them together very

thoroughly, beat the whites stiff and

add. Put the cream tartar and soda

mixed, put in a little water to thin

fine granulated sugar, one cup of for flour, one teaspoonful of cream tar-

whistled, and said: "Whew! I see

it up with dirt-cheap novels !"

the point."

he can get them of me at cost.

A DOZEN IN AN HOUR.

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\$60 00 Profit can be

take three eggs, two-thirds of a cup and I have known Agents to take orders

dry into the flour. After it is all There is no way to make money faster.

mixed, put in a little water to thin Bake on time plates and split, Send for a sample, and secure your terrifilling with a thick-boiled custard. tory. Make money while you can.

If I get a sample introduced into a neight

AN HUNDRED MORE.

Such a splendid chance to make money

selling this invention may never occur

again.

Cast up t He shook th with the And twiste As I watch tered The drift A poor litt storr Attracted r

down My heart I marked b As he co Gave fair And the st down Where when mid-Benumber Then drop to be Still long Then I opering 1 To a snug stand To wait t Where the Soon brig And I fanci the g

> The temp from Where f A Sermon Baptist C Dec. 27th A. Platts Text-Ma made for m Had the claim the peculiarly Gentiles 1 responsib on the pl Jewish, it words of at once th the Jew, the lawles was made all of man included? We are

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spacing to suit patrons.

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"These statements are made after repeated trials of one of these Washers, and their truthfulness may be relied on.

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4.10 P. M., daily, from Hornellsville, stopping at Almond 4.35, Alfred 5.15, Andover 6.10, Genesee 6.58, Scio 7.18, Phillipsville 7.39, Belvidere 8.00, Friend ship 2.25, Cuba 2.47, Hinsdale 3.03, Olean 3.17, Allegany 3.26, Vandalia 3.38, Carrollton 3.50, Great Valley 4.20, Cattaraugus 4.47, Dayton 5.08, Perrysburg 5.16, Smith's Mills 5.32, Forestville 5.42, Sheriden 5.52, and arriving at Dunkirk 6.00 P. M.

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