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Give me Jesus, blessed Jesus. Acts 4: 8-13.

Take away your griefs and grievance, Matt. 53: 4.

"Stumbling blocks" thrown in my way.

Take away your would-be Godships, John

1: 17, 18. Carnal, selfish, foolish forms, Heb. 9: 10; Gol. 3: 14. Let my Jusus, blessed Jesus

Take away your circumscision, Gal. 6: 15.

me with his holy charms. Matt.

lake away your holy days, Col. 2: 16-22.

Through your crooked winding ways. Heb 8: 7.

Give me "meek and lowly" Jesus, Matt.

Let his name my soul adore, Heb. 1:4.

Let his simple nature seize us
"Day by day" forever more. Rom. 8:2.

Take away unhallowed customs, Rom.

I am wak and I shall perish Unless Jesus make me whole. Rom

He's my star that shines in heaven, Matt

He's my sun that warms my soul, Rev.

He's my magnet and my compass, John

6: 44. Welcome billows o'er me roll. Ps. 23: 4.

Let my arm fall from my shoulder,

All that's holy, all that's heaven, Dwells in Jesus, dwells in love; Matt

He is Lord of all that's earthly, Lord of all that is above. Matt. 12: 8.

12: 21. Pat their trust without despair;

In his name let all the nations Matt.

Not be fighting all relations, Putting on a swinish air. Matt. 23: 15.

Teaching men to know who God is, Heb.

Vainly striving to be master Matt. 6: 24;

Has not Jesus told who God is? John 4: 24

What is the e beyond the Saviour Ps. 33: 8

Fills you with such dreadful awe?

Why through telescopic vision Strain your eyes to Moses' day? Heb.

Know ye not the veil is broken Matt. 27:

For the Sabbath Recorder

SPIRITUALITY OF GOD.

... An immaterial spirit without

form, which is a mistaken notion.

that these appearances were tempo-

any body before the incarnation, be-

cause he would have been already

incarnated, and because he assumed

notprove anything in favor of anthro-

personality to consist in physical mind.

Of the ancient holy laws? 2 Cor. 3: 15.

Is not Jesus God's own law? Rom. 8: 2

Teaching men to know God's laws,

Of some would be holy cause.

Is not Jesus all sufficient

Barter not away the Saviour

For any earthly human cause;

ALDEN, N. Y., Dec. 6th, 1874.

Let my tongue itself decay, When I lose my trust in Jesus,

Force them not upon my soul:

That is all I have to say,

I can never see a Jesus

The coopers

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCRETY.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 31, 1874

you will find more such illustrations the universe, therefore he cannot be but God, as he had created Adam to silence the garrison. Suppose of the gutter. So but has something men, the boat loses headway. So than in the New Testament. Rev- a physical being. In like manner, out of the earth, so even out of those Sherman had stopped for if, when good in it. "Am not willing that you and I are placed with our backs elation is progressive, and thus present the subject in whatever form adapted to the necessities of human- you please, and you will arrive at ham. They listened with accusing

this point. Dan. 7: 9: Here we me to show what spirit is, but only rar's Life of Christ. have a description of God as "the to show that it is not matter nor of Ancient of days," showing his infi- the same nature as matter. Let us

VOLUME XXXI.--NO. 1.

"God is a spirit," yet all or nearly ing our words and conduct." (2.) The author states further that Nay, not be dumb, for he shall say, all the best theologians leave the This shows that they do not believe "God is everywhere by virtue of "Take heed, for I prepare the way not the intent of this passage so they have some other point to sustive, and is manifested wherever he of man shall look upon his face. much to assert that God is a sepa- tain, they contradict themselves, pleases." We here have the admisrate spiritual object, as to give the and tell the truth. The Bible cer- sion that God has a spirit. If it is character of his essence, that it is tainly teaches that there is a differ- physical, as the author tried to show spirit and not matter. The word ence between spirituality and mate- in his argument on angels, it cannot Synopsis of a lecture delivered by Rev. spirit is used in so many senses that riality; a difference which this be within God, but must be another it will be pertinent to ask what it writer thes to disprove. "For we being or God subject to God himmeans in this connection. An effort know that if our earthly house of self, which is absurd. But if it is has been made to destroy the dis- this tabernacle be dissolved." "For an immaterial spirit, then the whole tinction commonly made between in this we groan." "While we are question is conceded, for, as the

"The seat of the intellect," says argument to be found in the omni to heaven is all a mistake. We are we therefore mean a thing or sub- Bible. "The fullness of him that else, unless the author himself does. stance that is intelligent, or a con- [who] filleth all [places or space] in But, then, if one has no argument scious being." Personality, there- [with] all [things.]" "And a God to present, he has to do the best he fore, has reference to the intellect, at hand and not a God afar off. can. The fact that the word spirit mind, or spiritual, thinking nature, Can any hide himself in secret is sometimes used with other meanwhether it is connected with the places that I shall not see him? ings, does not militate against its bebody or not. Consequently, the saith the Lord." These, with many ing used with the above significapersonality of God is not inconsist other passages, plainly teach that tion. We conclude, therefore, that tent with his spirituality. (2.) He God is everywhere present, a fact "God is spirit," and that spirit affirms that God was seen by Moses | which I think no one will deny. It | must be an immaterial, "invisible" and others under the similitude of a appears to me that God's omnipres essence without body and parts. I man; and he infers from this that ence is incompatible with his anthro-place a considerable stress on the God must have the form of a human pomorphism. God is infinite in per- spirituality of God, because it is an being, necessarily, by virtue of his fection in every respect. All will argument against materialism. nature. The question of the mani- admit that he is infinite in goodness, festation of God and angels, as re- love, mercy, truth, justice, knowlcorded in the Bible, is rather a dif- edge, and holiness, and we must adficultione to solve, but admits of two mit also that he is omnipresent: solutions, either one of which will therefore, God must occupy every once made himself felt as a power in answer my idea of the subject: (1.) place in the universe. It is a law of the midst of his people. It became That they were angels with delegat physics that no two particles of mat- widely rumored that, in the wildered power; or (2.) that Christ ap- ter can occupy the same space at ness of Judea, lived one whose burnpeared to man in any form he prethe same time. Therefore, if God is
one who recalled Isaiah by his exferred. Compare Ex. 33: 21-23 and infinite and material, there can be pressions, Elijah by his life. Ex. 24: 9-11, where Moses speaks no universe except God, a conclusion of seeing God face to face; also Ex. which is absurd; consequently, the famies the throne of the empire; a 3: 2-15, where Moses communed premise that God is material must Pontius Pilate with his insolences, with God in the bush on fire, and be untrue, since the other premise cruelties, extortions, massacres, was other passages in the Old Testament, cannot be, viz., that God is infinite. Antipas was exhibiting to facile with Acts 7: 30, 38, where both the Again, matter fills all the space in learners the example of calculating previous circumstances are referred the universe, and God fills all the apostasy and reckless lust; Caiphas to, and instead of "God" the space in the universe, therefore and Annas were dividing the func "angel" of the Lord is the expres- either God or matter cannot be matsion used; therefore, we can find no ter, otherwise two particles of matproof of the anthropomorphism of ter can occupy the same space at was not of political circumstances God in these passages; but if we the same time. Both of these consuch as these; and the lessons he had adopt the second position, viz., that clusions are absurd, therefore God to teach were deeper and more uni-

all these were manifestations of Christ before his incarnation, and I think I have proven that God class who flocked to his stern solirary, the question remains unchanged, for he could not have had following arguments, prove that God fearlessly words form and infinite are contra- thronged to listen to his words. dictory in their meaning; infinite different forms. If either one of means without limit, unbounded, these position is true, the Bible either in fact or thought, but form lee—they came streaming forth, to does not give as any clue to the has reference to the contour, boundform of God, if he has any. Those ary or limit of an object; therefore, voice. And the words of that voice hands, arms, wings, feathers, &c., do parts, resembling man or any other Without a shadow of euphemism, object, he cannot be infinite, but if without an accent of subservience, pomorphism. We are so constituted the learned-without such illustra-

ty; consequently, it was necessary the conclusion that God cannot be consciences and sricken hearts; and comes to you thus. for the inspired men to use these material in his nature. Then, if s noe he had chosen baptis n as his symbols in representing God's gov- God cannot be material, what is he? symbol of their penitence and puri- are commonly termed bullies. If ernment and man's relation to him. There are only two modes of existing Jordan, confessing their sins."

In order to show that these states ence: material and spiritual; therements are used figuratively, let us fore, if God is not matter he must his baptism were yet " willing for a notice a few of them in the Bible on be spirit. It is not necessary for season to rejoice in his light."-Far-

THE PLAINS, -A PROPHECY. nite existence, "Whose garment notice the arguments based on Ps. Go ye and look upon that land,
That far vast land that few behold, was white as snow," a symbol of 139: 7. "Whither shall I go from purity; "the hair of his head like thy spirit? Whither shall I flee That old, old land white men call newpure woo;" this is also a symbol of from thy presence?". A pamphlet Its wastes, and learn how limitless. his great age as well as his wisdom entitled "Personality of God." has The solema silence of that plain his great age as well as his wisdom entitled "Personality of God, nas is, Oh! so eloquent. The blue and knowledge. "His throne was some peculiar reasoning in this con- And bended skies seem built for it, like the fiery flame, and his wheels nection. (1.) It states that "God is And all else seems a yesterday, An idle tale but illy told.

as burning fire." Fire is a favorite everywhere by virtue of his omnis
I states that "God is An idle tale but illy told.

I's story is of God alone, favor or wrath, with the writers of the Bible. Ps. 11: 4. "His eyes God is omniscient by virtue of his And dignified is silence, when behold, his eyelids try the children omnipresence, for if he is omnipres- Its awful solitudes remain of men." Here the word eyes is ent, he would naturally be omnis. Thenceforth for aye a part of you, used as a symbol of the knowledge cience, but if he is omniscient he And you have learned your littleness.

of God. See also Ps. 34: 15-17. would not necessarily be omnipre. Some silent red men cross your track; Some sun-tanned trappers come and go; sent; therefore his statement is not Some rolling seas of buffalo Lord "used as a symbol of God's true. A much better mode of ex-strength; so in all these passages I pression is, that God is both omni-Like breakers of some troubled bay; think you will find that they are present and omniscient, by virtue of smybolical of some part of God's his infinite nature. His nature degovernment or relation to his creation and sthat all his attributes must Like weavers' shuttles as you pass.

And now and then from out the gri be possessed in an infinite degree or You hear some lone bird cluck and call The same author, as I suppose, in he cannot be God. Again, if God A sharp, keen call for her lost brood, another publication says, in regard is a material being, he must be subject | Seem deeper still, and that is all. to the fact that "God is spirit," to the same laws as we are. We can That wide domain of mysteries "angels are also spirits, yet those have definite knowledge of an object And signs that men misunderstand A land of space and dreams; a land that visited Abram and Lot, lay only by presence; so could God, Of sea-salt lakes and dried up seas; down, ate, and took hold of Lot's were he physical in his nature; if so, hand lonely wells and poles; a land that he must be omnipresent in order to that hat its purposes and plans, So is God a spirit being." In a pamphlet entitled the "Ministration of Angels," we find the following:

| That nath its purposes and plans, That seems so like dead Palestine. Save that its wastes have no confident of Angels, we find the following:

| That nath its purposes and plans, That seems so like dead Palestine. Save that its wastes have no confident of this information of the property of the description of the property of the description of the property of the description of the property of the property of the property of the description of the property of the "Because we cannot see the angels finite nature. Nor can we substi- From out whose awful depths shall con

with our material eyes, we are apt to forget that they are constantly though the authorized version has it with us, seeing, hearing, and knowarticle out in the translation. It is their own arguments, for, when his spirit, which is his representa-

> "IF AND BUT." H. LEWIS, in the Seventh-day Baptist Church, at Shiloh, N. J., on the evening

of Dec. 2d, 1874. Reported for the SAB-BATH RECORDER by Prof. G. M. Cottrell. Not a thousandth part of that a multitude of sins. anthropomorphism of Gad, which I the body is called the tabernacle, is intelligent, therefore, since it has sines and co-sines give only a faint stop you as you enter the lane. But as much in every place as it is in rise, or of the setting sun-and by of enterprises. "Yes," he says "you, presence of God. This is a doctrine all in heaven," &c. No one claims which gradually changed to silver, know a half truth was no truth at author says, "By the word person which is taught very clearly in the that God is in heaven and nowhere and still farther in the background all? To this class, belong the croakthe most rolicking, laughing, care- are men who are always seeing danless things to be found. Then there ger. They saw it in those old woodface to receive the sunlight-it is | Lincoln told a very good thing illusthe most queenly flower of the mead- trating the way of croakers. During etation, mineral, and animal life, and in, and what ought to be done. He tle of the beauty that is as unseen and | West who got lost and was out in unknown. This organ is a thing of | the night in a terrible thunder storm. dead life, that brings out a world of Though not given to prayer he melody we should never know ex- though it might be well then, and ganist's fingers, so words are the same to you please give us a little expression of thought and beauty. we have illustrated that various good, but wait, it is for some evil phases were indicated by the same design. Yes, that man is a very for a thousand different thoughts as

Secondly. I class if with those who

fication, "they were ba t zed of him you don't do thus and thus, I'll do so and so. This kind of if is a great back of the beauty of sunset, of panfavorite with politic ans. Indeed, it sies and so of words, well. There that it has come to my ears that a vou ever can experience here. So certain man, no other than myself, we hope that that which is unexafter lecturing on temperance, went and voted a straight Republican ticket. Let me say for the consolation of such that I did not go to the polls on election day, because there were no men up in either party I was willing to vote for.

> and says If your hat doesn't turn up at the right angle it will be out have it so. Again, there are balky men who say if a thing can't be done as they want it, they will not help at all. Then we have a class of, boasters whose favorite word is if. They are always ready to do something great, or better than others, if their implements were only at hand. If there were a test of marksmanship they could do wonders if only they had their gun that never existed, and which, of course, is a good ways off, and out of reach. So, too, they are always ready to make sugrestions how things should be done, and if they do not come out right, er class friendly to if. They are insurance agents. Perhaps you have will take a policy, and pay premium so an and so, you will receive such benefits." Patent butter men, I believe, come in this same list. They claim, of course, to understand and use a chemical process of which the common chemist knows nothing. They finally say, "Now if you want to know and possess the right to turn

titled "Which, Mortal or Immortal?" from the Lord." "I must put off present at the same time, both withare some arguments in favor of the this tabernacle." In these passages in and out of his body; and that it find it. Figures, lines, tangents, trap you the more surely. If would trust brought him divine held. He will try to answer. "Is God a perwhich means a tent or something to
son? . . . If language has deterlive in temporarily, but the person, higher degree than his body, it

is intelligent, therefore, since it has idea of all that lies back in the world would let you go half way down and live in temporarily, but the person, higher degree than his body, it minate meaning, and inspiration the I, must be another essence or ex- must be the God itself. Then "God soon watch the transit of Venus, lets the fish on his hook swim out who is addicted to the use off intox istence within the body which is its is spirit," which means an immateri- even they have only caught a into the water and then says, "but icants, please say to him, for me, dwelling place, but is distinct from al being or substance. The author glimpse of all that lies beyond. We hold on and hauls him back. This that nothing but the grace of God body or parts, cannot be seen with it. There are many other passages proceeds very sarcastically and says see beautiful paintings and works of in the favorite mode with lawyers. man will be safe just as long as his mortal eyes, yet Moses did behold that show clearly that there is in the that "God is in heaven; but if art, but the world of the beautiful They tire the poor man until he is watchword is, "I will trust!" The the Lord of Israel." I would answer; (1.) He evidently considers matter and spirit, between body and is in one place, then heaven is also were in the Lord of Israel." I would answer; (1.) He evidently considers matter and spirit, between body and is in one place, then heaven is also were in the Lord of Israel." I would answer in the lord of Israel." I would answer in the lord of Israel. Bible a distinction made between is far beyond anything we can expressed as matter and spirit, between body and is in one place, then heaven is also were in the lord of Israel. But also were in the lord of Israel There is, if possible, a stronger any one place, and the idea of going the way, did you see it last night? I guess, were right, but," and here will the sceptic please to account for the clouds were touched with gold he stops you half-way. Did you the stubborn fact of my friend's were the leaden hues, all struggling ers. If he had been around to-day, to express God's idea of beauty. he would have said, "ves, this is a

passages which refer to the different whatever has form cannot be infi- were like a hammer to dash in pieces serve that which is tried and true, is sad that they were shot, yet it is and Rome, nor whether there should Sabbath, and Protestants acknowl- same is true of many others that nite. Then if God has body and the flintiest heart, like a flame to but those who cling to the old be no better than they deserved. Shirks be one solitary convert to the truth enge the change to have been right, might be mentioned. In connection cause it is the old. They say if we do are the most contemptible beings we He had but to preach faithfully, and and go beyond the Catholics and try disorder, tearing up and turning describe them. They are mean, low, sponsible for, is the honest employcannot conceive of matter without a rebuked the tax gatherers for about. Things have been, things base, and much more. So we see ment of my facilities and opportuniboundary; even chaos must have had their extortion, the soldiers for their are, better let them be. Such men the company of these words. The ties. God must look out for the

you shall be made to see all that lies is a great favorite with all bragga- will be a life where you will know docios. Let me stop here to say and be able to express more than pressible here may be expressed

> BY REV. T. L. CUYLER, D. D. The old Bible truths are the freshview of them; they have a perennial sweetness, like that honey which is of these truths are condensed into trust."

closely in the warp and woof of the 'trust." It is connected with the six times. In the New Testament, the Greek verb which corresponds is no duty commended so often in with none are linked more exceeding great and precious promises. threshold of the Christian life.

oars of Christian endeavor. Let have life." In these sense, I rec. God steer the boat, and let us atommend to you the words, If and t nd tle ours. The sweetest thought bath, he calls "my holy day." Isa. to every true believer, is this: " My

bosom of Jesus, and then go away composedle, saying to yourself: "I will trust." How many 2 poor, troubled Christian comes to the prayer meeting with a perfect packlad of cares, and desires, and worries. set before you every morning on and then carries them all away your Swiss mountain rambles. Many again. He has not learned to cast his cares on God. If he comes to Jesus, it is very much in the same they shook up their sleeping Master twelfth chapter of Isaiah: "I will in the storm, and cried: "Carest

thou not, Lord, that we perish?" No word is interwoven more followers is: "O, ye of little faith; wherefore do ye doubt?" There is another place to hang up this golden motto. of a sick chamber. Friend, let me put it up at the foot of thy bed, in to it, is "believe," and the Greek full view of thine eyes when thou sign between him and them that he noun which corresponds to it is wakest: "I will trust." Look at it; sanctifies them. If we love the faith." These vital words occur no medicine can do thee so much Lord we will keep his commandmore than a hundred times. There good, Feed on it; there is strength ments, and the Sabbath thus be-God's word as the duty of trusting; you are restless, put it under your and the Sabbath-the seventh day would make no answer. The stars pillow and go to sleep on it. Get some one to read to you the fourteenth chapter of John. It will

on the Lord Jesus Christ, and thou house in glory. shalt be saved." The seeker's first duty is to renounce his own sins, blood to cleanse him, and to renounce his own strength, which is weakness, and to trust himself to the mighty arm of Jesus. I received a touching letter this week from one of the most wretched and apparently hopeless inebriates that I have ever known. He had fairly wallowed in drinken and cheerfulness. Nail it to the ness. He writes to me: When I had become almost a wreck, both common things into gold, just give had pronounced my case hopeless, Christian. When temptation assails, us a certain amount of money; and then it was that Jesus came to my trust. What time you are afraid, for six months living sober, and see an arm's length ahead. But is a companion of If, appar- cleanly, and happy. When drown- So I go onward, not knowing,

petite and using strong drink; but ies at the starting-point of Chris-The Christian life is a life of trust. | the Lord's day," is quoted as proof As faith plays such an important that the apostles observed the first part in human affairs, from the babe day of the week as the Sabbath. who takes just what its mother gives But this is reasoning in a circle-

sources of infinite wisdom and upon the credulity of the people and wealth and power and love. So he to help introduce the feeling of sa-

steady brain and stout arm will lie flashing glories, Can you grasp hold | Babylon, that same corrupt church-

Remember that for what you enrest. The Bible that lies on my pulpit bears the motto, "I will mention of the same in the Bible is

eagerly taken to substantiate the cannot reflect the sunlight. There words? Yes, if you fail, up and at never was born any good thing in it again. What if you have made their simple office is to look ascertain which day of the seven is preach it without notes, a better holiness at all if it be occasional zeal. ahead, and work the helm. The mo- meant by the apostle John in Rev. sermom will usually be secured, and and sensational piety. - Spurgeon:

which he calls his, above the other days of the week. They are all his. to the future. In our hands are the but he claims one as his to be devoted to his worship. This day which he has sanctified as the Sab-58: 13. He set apart and sanctified Master is at the helm. He knoweth the seventh day of the week to be the way that I take. My times are the Sabbath; therefore, the seventh in his hand. It is not in me to di-rect my steps. His grace is suffi-cient for me. I will trust."

day is his 'tholy day' — the "Lord's day." And as God changeth not, and the Saviour has said "the law

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WHOLE NO. 1561.

shall not fall," the seventh day of the week is still the Lord's day, Je hovah's holy Sabbath day. There is not the least reason in the world is a rewarder of them that diligent | why the day which God called his before the coming of expect immediate answers; nor al Christ as a sacrifice for sin, should ways just such answers as we most be changed to some other day, or desire. Lodge your prayer in the his sanctity removed from it to an-

other, calling some other his "holy day." Had such a thing occurred our heavenly Father would most there with cap and spectacles and certainly have given record of it; the old Bible in her lap; and she and as none such exists it remains never said a truer thing than that that the Sabbath day was the day for I have often been since. While n which John was in the Spirit. tival sabbaths of the Israelites. God calls the seventh day "my Sab- to give nothing but kindness. Perbath," thus designating it as his,

He made the Sabbath a sign be- in the street comes in covered with: His answer to such panic-stricken tween him and his people that they dust, and as though the first disaster. might know that he, the Lord, sanc- was not enough, she whips it. After ifieth them. Surely the Lord's peo a while the child is taken, or the paple in this age of the world need to rent in ken, or the companion is be sanctified by the Lord as much as they did in any other age, and the Sabbath may be, and doubtless is, a sign between him and them that he deeds. If we could only recall in it and marrow to thy bones. If comes a sign between us and God; and cry, and cry. The white lips is emphatically the Lord's day. help you to get well; and if you are all know was the seventh day of the but there are some wrongs immortal. not to recover, it will help you to get | week and not the first; then if any | The moral of which is, take care of redy to leave your bed and go into wish to apply the term Lord's day your friends while you have them,

In the abode of poverty, this is a welcome text to write upon the scanty walls. It will shine there like a lamp. When the barrel runs low, and the cruse is getting empty, then is the time to trust. If God has given his dear Son to die for your soul, do not think it presump Christian Sabbath. tuous to trust him for your daily bread. This text will breed patience

have and enjoy the Holy Spirit of

God and rejoice to know and do his

And so for every emergency in physically and mentally, and friends life here is a watchword for every or after describing them Christ pro- carefully with tears, you cannot nounces a blessing on them that do find it. his commandments. Who should so we find that if, like charity, hides rescue, and I gave him my heart. trust. My daily life is a march into the Saviour mean by "his" but his That saved me." This man has been an unknown future, and I cannot Father?

Than walk alone in the light, would rather walk alone with him by and superstition. Let us do all we can to bring the light of Bible Than walk alone by sight. may rejoice in the light of truth.

-Church Union.

THE LORD'S DAY. We frequently hear this term Their appointments for the follow-

PRAISE THE CHILDREN. There is an idea that praise is too Sunday and Lord's day are interchangeable terms. That the first day of the week has the particular claim to the title of "Lord's day' is taken for granted, without anydisastrous. It is apt to produce too a legitimate outgrowth of withholdtive child, we believe, dies of hunger child, starving for the praise a pa-Roman Catholic Church to impose

credness for Sunday, which was being foisted upon the public at the No mention of Lord's day being tives of common justice, as well as a regard for the future of the child, further back than A. D. 200, when should influence the parent to give generous praise to all who deserve second century, apostasy in the hight, and many of the truths of she had educated a part of three to carry. If he is not willing to power it produced upon its dovotees trust his guide, he had better stay at the base of the mountain; for day of the week, opposing the true there will come many an emergency. Subject the first abomination of his bad behavior, and so was won to abetter life. And Sabbath. Calling Sunday the we recall a good girl who had no dearest earthly friend to be the congist of learning rapidly, but who was crease its sanctity with the people. Saved from utter despair by the domestic peace. Let moments of paise she got for her untiring in alienation (if they occur) be healed. My brother-climbers before a rises being brought into use by a corrupt dustry. Into the discouraged heart and forgotten at once. Never no, of the children the praise of the never speak of it outside, but to of duty. At the summit are heaven's Protestant churches, daughters of teacher came like similight; and the each other confess, and all will come virtues, like fruit, can only ripen in

of preaching without a manuscript

sunshine. - Buptist Weekly.

EXTEMPORANEOUS The custom

THE ETERNAL HOME Alone! to land alone upon that shore! With no one sight that we have seen

fore,
Things of a different hus,
And sounds all strange and new; No forms of earth or fancies to arrange. But to begin alone that mighty disasters Alone! to land upon that shore! Anowing so well we can return no more; No voice or face of triend,

None with us to attend our disembarking on that awful strand, But to arrive alone in such a land! Alone? No! God hath been there long before, Eternally hath waited on that shore,

For us who were to come To our eternal home; Alone? The God we trust is on that shore, The faithful One whom we have trusted

In trials and in woes, Than we have trusted those, On whom we leaned most in our earthly we shall trust him more in that new life! So not alone we land upon that shore; Twill be as though we had been there be-

fore:
We shall meet more we know,
And find our rest like some returning dove, Our home at one with the Eternal Love!
—Frederick William Faber.

THE UNKINDNESS DONE THE DE-PARTED.

When I was a boy, my mother used to say to me sometimes: Witt, you will be sorry for that when I am gone." And I rememwe have our friends with us we say unguarded things that wound the feelings of those to whom we oughthaus the parent, without inquiring the "Lord's day." Ex. 31: 13; into the matter, boxes the child's Lev. 19: 3, 30; Ezek. 20: 12, 20. ears. The little one who has fallen them;" but you cannot get them

back. You might bow down over the grave of that loved one, and cry, shall be plucked out of their sockets, "Jesus said he is "lord of the but these influences shall not be Sabbath day" (Mark 2: 28), which torn away. The world shall die, it is no better for First-day observe satire; shut up in a dark cave, from ers, for the day which he said he which they shall never-swarm forth, was lord of was the seventh day, the all the words that have a sting in one which the Jews recognized them. You will wish you had some Nothing can be done against the day—very soon you will—perhaps truth on the Sabbath question, but to morrow. Oh, yes. While with it all turns in favor of God's holy a firm hand you administer parental day, the ancient, the present, the discipline, also administer it very gently, lest some day there be a lit-It was, on the sanctity of the tie slab in Rose Hill, and on it Lord's day that Jesus Christ sent chiseled "Our Willie," or "Our his angel to his servant John to Charlie;" and though you bow show him things that must shortly down prone to the grave, and seek a come to pass; and amid these scenes, place of repentance, and seek it

Up, Christians! There is no time Let us rejoice that we have the forlounging, or sleeping no time hattle to be fought work to be done grope our way in papal darkness Up, run, and fight, and work. You Let us abide faithful, that we may dust. And they are not the garvour beautiful garments, and go forth to wait upon our King. enemy who never lounges, will find

UP.

can never get a child's best out of the victory? Nothing, absolutely

Is this honest? Can you hope to t. Of course there is a difference kind of rest he gives his followers? cannot bear so much praise as oth- to you the words, "well done," and "faithful," up, up, and be active in

vows. You have forgotten your

out right. Never let the morrow's new or review the vow at all tempyou will become truly one. Thus, do I pray for every married pair. A Wife of Forty.

Siloa's waters, which perpetually make glad the city of our God ing nations with a transient glory;

A lazy faith only believes, and

Christianize the savages will need to universe shows that he cannot be lieges were worse than valueless if, ward he can present the cannot repeat the savages will need to universe shows that he cannot be lieges were worse than valueless if, without repentance, they regarded life without some overturning a mistake correct it and go on In more discording to the more discording as a protection against the proved. Think, that no physical be them as a protection against the Think of its against the Think of it more directly list so is it found ing can be infinite. Then, since God wrath to come. They prided them is a good word, but it man, and tries to look over his on the Lord's day." God the Fathan reading as a live man is better in the Bible. In the Old Testament is infinite, and since he did create selves upon their high descent; come in to impede Sheridan, to put is not the old if; it is if picked out shoulder, or out-pull his fellow-oars. ther has definitely specified the day than an antomaton. Baptist Union. never works.

in any form, nor without any form. ity which made them vipers of a vitions. A missionary trying to The fact of God's creating the perous brood. The whole people They say never disturb, for then it But is there no good place for these with their backs toward the bow

ical representation. It is much more a limit. Therefore, God cannot be the wealthy Sadducees and stately violence, unfairness and discontent, difficult to teach the illiterate than composed of matter and be infinite, Pharisees for a formalism and fals

Pharisee and Sadducee, scribe and soldier, priest and publican, all

A Tiberius was polluting by his in maddening a frantic people; Herod tions of a priesthood which they dis-Yet the talk of the new prophet versal in their moral and social significance. Whatever might be the

JOHN THE BAPTIST.

many thoughts of the soul which it then there are impetuous thoughtshim. We judge of persons by the holy Jernsalem, from smiling Gali- keeps company with the conserva-

one face must express a thousand | bit." Beecher says, "they are like different feelings; and there are vermin that go about to pick out all that is bad." I tell you there is cannot put on. There are thoughts | more of goodness about men than of goodness and virtue which it we are inclined to think. ness. Others express thoughts of love this word even more than the too as was he. So words must do for some money to raise just now, call cannot be even unorganized matter. tude, his teaching was intensely a multitude of different thoughts, again." The word is only express-It appears to me that these, with the practical, painfully heart-searching, and so with the first word of our ive, it means a holding off for to-mordownright. And so subject, If. He was born in doubt: row. Again, there are the shirks, who there is nothing very manly about are always going to do something, From every quarter of the country company they keep, so we will judge time. I knew of two soldiers who -from priestly Hebron, from the of him by his friends. First, he had always managed to keep out of so and so, there will be a sight of know of. I can't get language to

per and they say, "yes, that is good, battle until, finally, their command-

never revolutionize the world; they two together, the devil is fond of.

If by these touches I have given; It is a golden motto for the walls

of our prayer rooms. The first duty when we come to the mercy seat, is to believe that God is, and that he ly seek him. We must not always A GOLDEN MOTTO.

est. after all. They have a perennial grandeur like the Alpe, at every new You ladies are also familiar with this fellow, but in a different form. He comes to you in your fashions, portable mottoes that may be carried of style; and papa says you may in every man's memory. I find one temper that the disciples did when of these golden watchwords in the Old Testament than this word

say, "O if you had only done so and When the penitent inquirer so." Boasters love if, and boasters out, "What shall I do to be saved?" are always cowards. There is anoth. the one invariable answer is: "Trust the open door of your Father's of Rev. 1: 10 to Christ, as his day, spare the scolding, be economical of

met them. They say, "Now if you and to trust the efficacy of Christ's

is the lily, raising its head with open | en guns at Manasses. President takes for his daily toil the Govern- day is the Lord's day. Were asment's paper promises as money, so sumption like this proof, many a

This motto holds good for every But this, you say, is a long way to Closely allied to these are cynics who give the Lord the direction of your get to If and But; so it is, but as say, "yes that man's actions are steps. Paul, when he felt drawn to and a contemporary writer, Diony-Rome as a witness for Jesus, did sius of Corinth, were among the first not trouble himself whether he went | witnesses in the church for Sunday. phases were indicated by the same design. Yes, that man is a very there as a passenger, or as a prison-scene. So one word must do duty good Deacon, but you just trade er in chains. This trust must be a continuous process—the dails habit the time grasping the reins. The ed. "Grievous wolves" had enhorn must not tell the guide the Paul said there should; and as the route, or what implements it is safe | papacy gradually worked up its to carry. If he is not willing to power it produced upon its dovotees there will come many an emergency in which nothing but that guide's

> on the loving hand of your Guide the papacy—to prove the corruption and say, even on the dizziest places: a Bible truth, and give it divine sanction. But as was prophesied of this papal power, it "should think trust to God, you are not responsito change times and laws "-that is, of ble. What we leave to him, belongs these laws were divine and could is to him. He is our trustee. It is his not be changed, and this power Drs. Duryea, Schiller, Talmage, "look-out" whether we fail or suc- could only change them as far as it Storrs, Tyng, Sr., Tyng, Jr., Jeffery, ceed. Paul was not responsible for had jurisdiction. The Catholic John Hall, and Taylor, seldom use the number of converts at Athens | Church claims to have changed the a scrap of paper in the pulpit. The to live righteously, and leave results to prove the change by the Bible, with his Master. All that I am re- which is an utter impossibility, as the Bible knows nothing about such a change, further than the prophecy that the papacy should "think to change times and laws." Now that the term "Lord's day" is in use the

regard.

OUR NEW YEAR'S GREETING. How swiftly do the years pass It was only as yesterday when will subdued but hopeful heart we sent forth our "Happy New Year" to the readers of the RECORDER. Our thoughts pensively took in the past, while we considered death's doings and the many ways in which men's hearts are made sad. And so, again to-day, we review the past year as it has come and gone freighted with its burdens and blessings, the latter of which, having been the most numer ous by far, for how faithful has been the care of our Father in heaven? Not only have the seasons come and gone in their wonted order, but how have they each abounded in the good things of God.

But a new year has come to u like the opening day from the East, full with promises of good. Neve in the history of the world have such cheering prospects inspired us as we look upon to-day. The whole field is teeming with life, and every in terest of humanity is advancing. Reader, for a moment let us stand upon an eminence, and overlook the teeming millions of our fellows is their busy and exciting pursuits, and raising out of the rubbish of the broken past, the last century, and bringing forward its beginning and laving it beside to day, what contrasts appear! In their relations to the outside, and especially the West ern World, where were China and Japan one hundred years ago? Looking on this picture, who can that grandly, too?

But in no one year of the hundred past have the triumphs of an advancing civilization been more certain or marked than in the one just closed. Everywhere are the signs of advancement in regard to those great principles of education, commerce, the arts and sciences, and religion, which underlie all permanent human advancement. By this we do not mean to say that the devil is dead, or that fallen humanity has ceased to oppose God, but that success on the whole, has crowned the operations of the spirit of goodness, and that the world is better off at the close than at the opening of the past year.

But we commenced this article with our spirit moving us to wish the reader a Happy New Year! We thank God for the blessings granted the year past, and pray him to greatly increase them upon you in the year just commenced. May he grant you health fresh from his great fountain, and grace from his infinite heart. Also, may he bless the labor of your hands, so that in he has ventured into waters too this very thing done by our correst that we have never been able to see basket and store you may overflow.

MOHRIST, THE APOSTLES, AND THE DECALOGUE."

We publish this week two communications from J. C. Clark, one poetry and the other prose, but both designed as a retort upon an editorial published by us recently under the heading placed above. Both these show thought, and yet the poem is much the most artful aid misleading, because disguised. Employing poetry in theological debate has about it something of the air of the habit some men have of

can propagate their sentiments.

Here the curtain is withdrawn and he appears himself. His article is by weakness of faith, rather than by a strange mixture of half Christian perverseness of spirit. It sometimes ing, when, by the truth, she shall be and half infidel sentiment. His is so. Then, let your heart be enreferences to the Scriptures show clearly that they possess little weight with him, and only render him ser- ly, no earthly parent could be so vice when by mischievously garbling them he can make them render service in his cause, which is simply their overthrow. In quoting from them he gives Moses credit for saying what God bade him say, and

a way as to force them to testify in

fayor of his doctrines, but against

the drift of their own teachings.

He quotes the words that God bade

Moses to utter, making Moses their

author, and then discredits them be-

cause, as he says, they were Moses'

Bible as if worthy of honor, he

openly repudiates its undeniable

teachings concerning the death of

Christ as an atonement for sin. In

farther than he can make them min-

o profess that it has its foundation

n the teachings of Scripture, but

has the boldness to acknowledge it

to be his own-the off-spring of his

own thoughts. It is clear that he

discards inspiration, for he distinct-

ly says so; and it seems undeniable

that he thinks himself wiser than

Moses, David, Solomon, Isaiah, Jer-

emiah, Ezekiel, Daniel, and Paul.

terance he does not crave.

Nor does he accept the Christ-en-

wanderings have followed him with

ister to the support of his theory.

SUNDAY. then discredits both God and Moses.

WALNUT CREEK, Neb., Dec. 17th, 1874 The question of the Sabbath or a by insinuating that the communica, day of rest gives rise to consider tion was simple and unworthy of uncharitable feeling among Chris-In his interpretation of Christ's sayings, he takes a position not with I am a Seventh-day Baptist and my Christ but apart from, and so, inneighbor across the way is a Firststead of going to Christ, makes Christ come to him. That, as an that we lead holy and righteous interpreter of Scripture, he makes proves. But yet each one of us himself wiser than Adam Clark. will hold fast to his views of the Albert Barnes, and others of their light attainments, is clear, but perhaps this is allowable upon the score of human liberty and equality: while the other believes that he is but after all, he should know that even in our reasoning on the Scripthat we enter into a discussion as ures, we are under law. It is well. follows: Seventh-day-Well, neighperhaps, that we should be "indebor. I perceive by thy life that thou endent thinkers," but it is also immeanest to do the will of God but let me tell thee that thou art breakortant that we think wisely. We appen to be in a world placed unments; and I believe also that thou der laws, and we are successful in art not conscious of this matter, for our investigations no further than if thou didst know that thou art living in open rebellion to the fourth we rightly apply these laws. Every commandment, thou no doubt field of thought has its own particwouldst yield obedience to God at ular laws, and by these our investionce. First-day.-Well, neighbor, will gations must be guided. If we are you repeat the fourth commandtudying natural religion, our inment! Seventh-day.- I will gladly. (Repeats it.) First day. Well, miries must be in the fields or realms reighbor, I do not see that I am so of nature. If our investigations far out of the way after all. Six concern those things revealed in the Scriptures, we must confine ourwork, but the seventh day is the selves to them. This rule is abso-Sabbath. By this, then, I underute. The question is, What do the language, that God means that man Scriptures say on this subject? should keep the seventh part of Now the difficulty with J. C. time, one day in seven, to be an Clark is, that while writing on a Sabbath unto himself, i. e., to loctrine revealed in the Bible, the God. Seventh-day .- Ah, neighbor, I see that you do not understand the inderlying sentiment of his theory Scriptures, and I fear that you will ajects the teachings of Scripture on that question, and then he proceeds to quote passages from them in such

wrest them to your own destruction. Are you not aware that the first day of the week, or Sunday, was entine, and that all who keep this day lo keen it either through ignorance, in harmony with a part of that doctrine taught by the mother of harlots and abominations of the earth. sayings. Again, while quoting the First day.-Well, neighbor, when you first accosted me with regard to my belief, I thought that you did it in a charitable way, but it seems that you judge me very uncharitably, for God has given me a mind as well as thou, and also the revelations doctrine of the Bible. In his ap- of his Holv Spirit, bearing witness proving references to the sayings of with my spirit that I am his child; Christ, he does so in so far and no and I deny in the face of the Scripcorrespondent has an independent God with all my heart, and my neighbor as myself, I shall be saved creed of his own, which he in part as well as thou. Let us, therefore, correspondent, though unintention would be witnessed. supports or illustrates by passages from the Bible. He is too candid

dorsed sentiment of Peter, "Thou We mourn the fall of J. C. Clark, deen for him. He has floated his bark upon a wild sea without compass or rudder. He has trusted devil around the stump." Now, against the leaders of religious himself where he should have been | who does not know that God rested | thought on this question. For first, | advised by the counsel of the Holy on the seventh day and not on the in how many instances have the an-Oracles, and hence is to-day a selfsatisfied wanderer. O, my deceived son, come back again, trusting in his people to keep the day he rested and demanded essential modificathe blood of atonement, being on and blessed? To pretend that tions. Besides, the church is essen-

SELF EXAMINATION.

wrought out by Jesus Christ.

delivering arguments or uttering gested by the events of the hour. reproof in prayer. There is in it a Another year has passed into enterblending of diverse sentiments in nity, bearing its testimony either for such a manner that if you take the or against us. That we are account- to his church so long as such liber- are essential to each other. No craft old state, without form and void, is most uncertain. I say this fact laws of Moses were full of incon- of the divine law has been eliminated and the same of the divin good you are somehow forced to able to God for our conduct we all ties are taken with his word. We can safely put to sea without both and after that shall wholly become should be a warning to all about sistencies, but the divine laws are nated from the question, weakness take the bad, because both run to know. This sentiment is written in ask earnestly, how much respect sails and ballast. It is unavoidable, a Sabbath." Henry D. Ward says, exploring the proplecies of the supgether in the same channel, not side our hearts, and is a part of ourselves, have men for God when they deal as society is organized, that these ." This view of the course of time in posed future. getner in the same channel, not side our nearts, and is a part of our serves, have men they dear as society is organized, that the commandments, which in reality it and Sunday "phase, will illustrate ficient for us to know that at some two elements should not often fret six days of a thousand years appears. While Bro. Cornell limits the ten commandments, which in reality it and so sensibly do we feel its work- lightly with his Word? But the fer to the ceremonial laws, the you are professedly a Christian, and all pride and self-conceits. 2. Let have patience with each other, and opinions of honest but mistaken either within ten or fifteen years, or clude among them the weekly Sab- fulfill the conditions of the covenant | the Lord and a sincere respect for right as well as we, in our weakness | have obtained, and time has explod- Will Bro. Cornell and his Advent bath, which neither Christ nor his you have entered into with God? his Word, respect to that degree, can, always remembering our own ed them and proved their falsity. brethren make a note of this? apostles ever did. This is a clear We do not put this trying question that for our lives we will not misin- proneness to err. case of sugar coating—a theologic- to oppress or embarrass you, but to terpret it. Yes, let his commandal fraud. It is in principle doing call you out. That to make profes | ments come to be to us more prewhat the Corinthians did when sion of faith in Christ is a most sol- cious than fine gold, and sweeter praises due to God, and how richly form and woid? The writer next liability to mistake, they graced their partyism with emn thing all must feel, and, how- than honey and the honeycomb. are we repaid when we offer that quotes the German Bible in the figurehead of Paul, of Peter, ever faulty and weak we may be, to Let us so love truth that we will be praise which is comely. The study the British Museum, in the auto-Apollos, and Christ. Christening one thing all must confess, and that ready to sacrifice any and every of the character of God righly re- graph of Melanctim, quoting from error with the sacred name of truth, is, we can honestly try to keep this earthly thing for it. 3. In this wards him who pursues it, because "The prophecy of the prophet Elias" error with the sacred name of truth, is, we can nonesusy try to keep this earthly thing for it. 3. In this wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This said nothing, sacredness. But the "logic of and glistens and sparkles and "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophet Elias" your peace made with God? This wards him who pursues it, because "The prophecy of the prophecy imagination and license, and so upon yourself, and in the fear of hovah's altar, let us open the weakness of the pre- in it the light, the scenes and faces sending it abroad, is one of the God, make careful examination. ume of his Word and accept it as into the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is thy gift to the altar and there retended transfer of divine authority, of years gone by. It is the pleasant of the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is thy gift to the altar and there retended transfer of divine authority, of years gone by. It is the pleasant of the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is the pleasant of the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is the pleasant of the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is the pleasant of the divine likeness. This is —4 Written in the year 1557 after him? Has he wronged you? Is the pleasant of the divine likeness. This is the pleasant of the pl A more complete vindication of any secret sin? Does your con-day when the peace of God as the the Spirit of from the creation of the world 5510.

couraged by remembering how merciful our Father in heaven is. Surekind, so gentle, and so loving as he Let then your heart be strengthened, and go forward in your work.

THE FIRST DAY OF THE WEEK, OR

ssertion with which my communi ation of the above heading, in a recent number of the RECORDER, was commenced, was an unguarded one. and that it is not "the reproach o Christianity that in every age it has shrunk from the acceptance of the science which contemporane usly has revealed itself." C r stianitythe system of doctrines and precepts able discussion and, I might add, taught by Christ-is above re proach, but I am not aware that it tians, and I think that I know what any age the conduct and opinions of causes such feelings. If you please, the professed followers of this system has been irreproachable. make no prefention of being day Baptist. We will suppose then | thorough scholar; had I done so. should have been more careful to lives, such as the Word of God ap- clothe my thoughts in words which could by no stretch of the imagination be misinterpreted or misunder Sabbath. One believes that he is stood; and now that my attention keeping the Seventh-day which is has been called to it, I very gladly the Sabbath of the Lord his God, take this opportunity to correct my obnoxious and unguardedexpression keeping the First-day, or the sev- so that it will express my exact enth part of time. Suppose, then, meaning, by saying "It is a re anity that in every age they have shrunk from the acceptance of the science which contemporaneously has revealed itself," and this assertion, whether guarded or "unguard ed," is one which cannot be gainof which I need but refer you to the strennous opposition with which every great discovery in the world of science for the last three hundred years, has been met by professors of Christianity. Should my communi an attack on the Christian religion, I should be sincerely grieved, for it was an honest effort undertaken, not with a view to bring discredit upon religion, but with the view of expressing my candid convictions upstand, if I know anything about on a vexed subject, and one which yeeds much more fully to be under-UTICA, Wis., Dec. 20th, 1874.

and hoping for the good time com-

THEOLOGY VS. GEOLOGY,

I entirely agree with you that the

o the Editor of the Subbath Recorder:

sauctified, and so become free.

With pleasure do we give place to the foregoing communication from our correspondent "C. N. B. That his heart is in the right place we do not doubt, and that he has unshaken faith in the religion of Christ, we are happy to believe, Still, we are of the opinion that even oigotry, popularity, or for the sake now he has not stated his proposijustified by either the First or Sev- too strongly put, for, although some ing was right. Years, months, days, enth day observance. But this I do may have been fairly open to this and even hours have been named in

part with charity one for another ally so, wanting in carefulness. One pondent characterized once in the reason in the swift condemnation first, and that he blessed the day he nouncements concerning the asser-

known duty or in the indulgence of dition, or change! Hasten the 2 Cor. 3: 17, 18, "Now the Lord is of the Virgin Mary, and in the year character is he not good? Has he anght against thee; leave there thy squared sabbatic the recall, and in the year character is he not good? Has he anght against thee; leave there thy squared sabbatic the recall, and in the year character is he not good? Has he anght again, and in the position taken above could not science condemn you? If so, remem- fruit of loving obedience shall the Lord-is, there is liberty. But From this number is to be seen that well be given than when you pass ber that God is greater, and know-reign in all our hearts was in which the Bord is not very both your duty and interest to love and then come and offer thy gift. tanism found by which was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to thy brother to the module status in which Parks was to be seen that the good things of life? Then it is first be reconciled to the module status in which Parks was to from Mr. C.'s poetry to sober prose. eth all things. But, perhaps your for the peace of Zion, mourning ing in a mirror the glory of the far from its end."

praise him always!

"KNOWING THE TIMES." In the Advent Review of Dec. 1st all the signs given as a basis of time. an article, over the signature of M faith in the near coming are now E. Cornell, appears, in which the fulfilled, and that we are shut up to writer maintains that the coming of the conclusion that the crowning Christ is very near. The writer events of the whole world's history offers as evidence of the event that will come in the present generation, which, however conclusive it may and then he anotes Christ's words be to him, to me seems most con is clinching the fact: "Verily I say clusively to prove the very opposite unto you, this generation shall no As this kind of evidence is being ouss till all these things be fulfilled.

continually set forth by Adventists, and its claim to credence urged up on the consideration of the reading world, I deem it a duty to have it subjected to a candid, critical exam nation and test as to whether the evidence be reliable or fallacious. If the editor of the SABBATH RECORDER will allow me a limited space in its columns I will cursorily review the article referred to. The writer first idduces a kind of prophetic remark of Mr. Luther as evidential. Luther says, "It would, therefore, seem as f God would somewhere raise up a Noah who shall be able to calculate the identical day, and to strike it unmistakably." But a greater than Luther said that no man or angel, nor even the Son knew either the day or hour. If Christ affirmed, as he certainly did, that the day of his

coming could not be known either

by man, angels or himself, was not

auther's deduction giving the li-

indirectly to the declaration o

Christ? The remark, therefore, o

the great reformer seriously detracts from his guessing. The writer proceeds to show the prinions of several writers as to the time of the advent. Beryleios and Wesley limited it to 1836; Hober shon fixed it in 1844; Wolf and oth ers in 1847; Hales and others in 1850; Faber, Scott and others in of convenience. You see, then, that tion with sufficient care. He says 1866; Wood of Ireland in 1843. To while you advocate this day you are his "exact" meaning may be ex- the above should be added Miller pressed thus: "It is a reproach to in 1843, the Hartford Adventists the professors of Christianity, that located on an island in the Conin every age they have shrunk from necticut river in December, 1873. the acceptance of the science which and others too numerous to mencontemporaneously has revealed it tion. For the World Burners self." This statement, he says, can have been at work cyphering not be "gainsaid," whether it be and miscyphering out the occult 'guarded or unguarded." If we figures and hieroglyph's of Danie are not mistaken, this puts all pro- and John ever since the closing of fessors of Christianity into the same | the apocalyptic canon. And every

It comes to this, then, that our believe, that if I love the Lord my condemnation, yet others are not. which the sublime catastrophe of "a In another respect, we think our God in glory and a world on fire" that to disbelieve it or even to to get at; this was the aim of Jesus Thus far all such cyphering has seems to be thinking more highly rule of life he constantly referred which is the bond of perfectness. | would think from reading him that | proved a mistake and all such proph-That the communication above is even now true scientists only are evies false. Nor are the signs of the from a good-hearted, well-meaning found outside the Christian profes. present day any more significant of brother, we do not doubt, but how sion, and that even now the Chris such an event than those of former he will ever create peace by the tian world is opposed to the sciences times, nor such calculations any faulty manner in which he quotes of to-day. This, we think, a mis- more reliable. The fact that the and interprets Scripture we are un take, for, unless we are greatly at opinions of such learned, pious, and able to see. All the difficulty which | fault, the leading religionists of to- | truth seeking men have proved so he deplores comes from this very day accept every well-settled princi- utterly erroneous and unreliable as practice, and we should be glad if ple of science. And further, these they have, ought to warn us against some of high standing in the church religionists are among the most de such mistakes in the future; and were not guilty of setting him the voted investigators of the times, and that it is temerity little less than bad example he follows. Look at they are also the safest guides to andacious to continue the blowing art the Christ, the Son of the living his quotation, or rather his misquo- follow. In justification of these of a trumpet that has never given God," and of course the blessing tation, of the fourth commandment. statements we refer to the course of one certain sound. Whatever may pronounced upon Peter for this ut- See how a command of God is by lectures just delivered before the be the meaning of the visions of nowit is high time to awake out of Father worketh hitherto and I work" him mutilated. O that men would students of the University of the Daniel and John, the parousia or sleep; for now is our salvation near- on your holy Sabbath. He sendeth cease to practice the offensive arts Cuy of New York, on the Bible and coming of the Son of Man as spoken er than when we believed," a pas- his rain on the just and on the unand through the many years of his of the pettifogger in their quotation Science, by Prof. Dawson, of McGill of by Christ, and that of the coming and interpretation of Holy Writ! College, Montreal, which for breadth of the Lord referred to by the aposa sorrowful heart, and have, as we It sometimes seems to us that men of research and depth of thought thes was an event declared, both by do at the time of this writing, earn- think they have won laurels when and compactness and vividness of Christ and the apostles as near at estly wished he were back again in they have practiced sharply with expression stand almost, if not whole hand then, and the removing of that such an event as being at hand came by Jesus Christ;" "this is my the happy place he once filled. But God's Word. We remember seeing ly, unrivaled. But we ought to say event down into the now future is now. directly in the face and eyes of the | The Epiphany or advent of the pleased," "hear ye him." "Come the public health, and the general teachings of Christ and the apostles. Lord, as predicted by himself and unto me all ye that labor and are welfare." Independent, as "Whipping the that has so often been pronounced The above fact is deserving special the apostles, whatever might be its heavy laden and I will give you

consideration, not only by Advent. nature, was an event as positively rest." Ye have worn Moses' yoke ists, but by all who profess belief in and as definitely affirmed by them long enough, "take my yoke upon Tribune, of a late issue. The Trithe personal return of Christ to this to be an event as near at hand, at you and learn of me for I am meek bune concludes that the "degradaworld as being near or remote. For their very doors, ready to burst on and lowly in heart, and ye shall find tion of Sunday" is already well adrested on, and that he commanded tions of science proved ill-considered, it is yet an open question whether them at any day, as the event was rest to your souls." Moses' rest was vanced, and pleads for efforts to stay such an event is predicted at all. The prophetically declared at all. And for the outward body; mine is for the tide. At such a time the cause writer proceeds, quoting Bishop Rus- to remove that event down to the the inward soul. But Jesus said demands something more than aptaught by the divine Word, that God blessed the first day, and that tially a conservative body, advanc- sell of Scotland as saying, "The present is an anachronism unworthy "the Sabbath was made for man." peals. Protests and petitions are of you may share in the salvation it meets the claims of the fourth ing slowly, especially in matters out. tradition that the earth, as well as a true biblical exegesis. And the Moses said "that thine ox and thine no avail when a crumbling wall is commandment to observe that day, side its own essential domain. Nor the moral and religious state of its fact so patent, viz., that every calculass may rest." "Take up thy bed falling. What ails the foundation? is not only to pervert its language is this to be regretted, but rather to inhabitants, was to undergo a great lation that has been put forth in and walk." "It is not lawful for That is the question for the hour. If but to overturn and make void be desired. Those who move cau- change at the end of 6,000 years has relation to it has proved fallacious, thee to carry thy bed." Moses said the tide of evil gains swiftly and Self examination is a duty sug- every fact upon which the com- tiously have always proved the been detected in the writings of pa- and convicted their auti ors of mis- "Thou shalt surely, why? The cause is hidden? safest guides. On this question our gans, Jews and Christians." Rabbi takes and errors so astounding as to kill every witch," or, "thou shalt No! The history of the Sabbath were presented by Mr. E. S. Bailey No, my dear but thoughtless thought is, that in this world the Gedaliah says, "At the end of 6,000 awaken, at least, the suspicion that not suffer a witch to live," which brother, God will never give peace radical and conservative elements years the world shall return to its all numerical exegesis respecting it amounts to the same thing. The

I would ask Rabbi Gedaliah what The above is submitted with all condition the world would be in to due deference to those who differ,

DECALOGUE." To the Editor of the Sabbath Recorder As an article somewhat interesting to me appeared in the RECORDER of

Apostles, and the Decalogue," I thought to take the liberty, not so much to deny your positions and To write with such definiteness on conclusions as to endeavor in my ought to be sure he is right, both i his numerical calculations and his in erpretations. But see how he dates is generation as beginning. He lates as beginning in 1780, when h says the sun was supernaturally larkened. I ask by what authority ne thus gives the genesis of his generation? The generation Christ referred to in Matt. 24: 29-35, were hose to whom he was speaking, and now can any one so wrest the prophecy as to say he referred to an obscurity of the sun in 1780? Is it not ampering thus to change times? But further, how does Mr. Cornell know that the darkening of the sun was supernatural? Until he proves hat declaration, I shall maintain hat it was a natural astronomical As proof that the time of the generation is nearly expired, Mr. Corsell adduces the case of a negro, ery black, weighing 115 pounds, about 5 feet 6 inches high, and aged 124, and adds: "But if this view" (viz., that of the the colored gentle-

nan), "of; the generation should not be considered the true one, take my other view extant, and still we must come to the same conclusion, namely, that the end is near, even The above is a pretty broad asthat there are many views extant that do not even favor his concluview than the one referred to leads I the end of the world is near. And

timeists. It saying as the writer what does it mean? Now to ele law written by the finger of God in vate a mere opinion so as to make his handlwork, the universe, univerit such an article of Christian belief, sal law. This is the point we wish question it imperils one's salvation, through all his teachings. As a of one's self and opinions than men to the laws of nature, to the one ought to think. The writer laws of their being, and not to the says, "The wise shall understand," ten commandments, as a rule of and "those who are awake to the their life and practice. Moses said, subject will discern the signs of the Lav up for courselves manna, for totimes." Time will determine who morrow is the holy Sabbath unto the the wise man is. If rightly to un- Lord. Jesus said: "Lay not up for derstand the time of the second ad vourselver, "take no thought for vent is ecessary to be one of the the morrow for "the morrow will wise, were not all those of the past, take thought for itself." Moses said who, like Miller, fixed a time, ex- it is not lawful to gather manner on chided from the category of wise the Sabbath day. Jesus said it is men? The writer quotes Romans lawful to do well on the Sabbath 13:, 11 as proof of his position: day. Moses said God rested on the "And that, knowing the time, that seventh day. Jesus said, "My sage if it proves anything on the sub- just, on all days alike." "Work jest, removes the advent back near- while it is day, the night cometh two texts on the other. But the ly 2,000 years, and makes it near wherein no man can work." The then, thus having no relevancy to law was given by Moses, but "truth

poèm of J. C. C., you have, in srp- lings that often it compels an unwill- fourth commandment has been so each other. They could not per- not to have been confined to Jews. port of the sentiments luttered, ing confession of its righteous rule. long misquoted and falsley applied form their offices without this. But The Chaldeans, according to Pluyears at the furthest, and then not say thou shalt not misuse thy degraded and crushed under the son according to the most approved Scripture passages quoted; but these Could we know all that passes in that men seem not to realize what they never will destroy each other, tarch, believed in a struggle be- risks his prophetical reputation on own body, thou shalt not get drunk weight of no Sabbathism. This was evidently do not cover the exact the minds of men, what a revelative good and evil for the space of that point, I, without professing to on rum, whiskey, or tobacco? an unavoidable result since Sunday. ground intended to be taken in the tion! What con- blinded, so that the simplest words the other. The government of this 6,000 years, and then hades is to possess either the key or gift Would not such a commandment keeping in place of Sabbath keeping poem itself, which is a thrust at the troversies! That we may have in of the Lord are not understood. But world is strangely organized upon cease, and men are to be happy?" prophecy, am of willing to risk be just as holy and necessary to gov-Babbath under the profession of be ward peace or condemnation all let us tell our correspondent how to the principle of antagonisms, nor Now in all seriousness, to what mine by saying, that in my opinion, ern man's moral conduct as one that stowing high honor upon Christ. know and, dear reader, how does have peace: 1. Let us lay aside our will it work otherwise until radical do the above traditions, theories and neither Scripture nor reason affirm says "thou shalt keep the holy Sab-These passages, when examined, re- the case stand with you? Perhaps prejudices and empty our hearts of ly reconstructed. We must then notions amount, except as the mere the transpiring of such an event, bath?" I must say this looks to writer evidently intending to in- if so, are you honestly seeking to us cultivate in our hearts the fear of with these things, battling for the men? Volumes of similar notions at any known, definite time beyond. gnat and swallowing a camel.

ATTEND TO IT Now.—Reader, 18

shortcomings are largely occasioned over her worldliness and mistakes, Lord, are transformed into the same In reply to the above statement have put another with the former much importance as that of being

"CHRIST, THE APOSTLES, AND THE

weak manner to explain and vindicate what Isconsider the truth as it is n Jesus, although it might seem to ead in an opposite direction. I supose all men have a right to their ews. Adam Clark, Mr. Barnes, and all other men, hence I have my own. The question of what is, and what s not the divine government is the question between us I do not hold hat Jesus took a position against divine government or any governsame to God also? ment. He said "render unto Cæsar the things that are Cæsar's and unto God the things that are God's." He was a law-abiding citizen; he came not to war against the law or the prophets: but he did not take his authority from them. "He spoke as gifts. I shall not dispute your poone having authority and not as the scribes;" his authority was inward, heirs was soutward; his authority | which is of the most vital importwas by direct revelation, theirs was historical. But the Jews were very jealous of their laws, and it would have been bad policy under the circumstances even if the cause was just, for Jesus to war against any of their laws, for evil will sometimes die out of itselfaif left to its own fate, according to the operations of divine law or laws of the natural universe. I I will end my article by saying that have no idea of any other divine I am not aware of any other means law. Let me be understood. I do not perceive the "ten commandments," ertion. Does not the writer know so called, or any other commandments as such, as being superhuman, or as being a perfect rule by which is a spirit in man and the inspiration sions? And yet he says any other to square men's lives; for instance, of the Almighty giveth him underfind nothing in the Decalogue standing." I do not know anything to the same conclusion, viz., that which tells me not to call my broth- about a supernatural inspiration; i er a fool; but Jeuss says if I do so I | there is anything supernatural in this too by those who deny they are shall be in danger of hell fire. But being, it must be outside of the unisuppose I get mad and cruelly tordoes, that "the extreme of disputed ture my beast, should I sin? Yes. of the universe of God I have no time would all expire in ten or fif- Against what law? The ten com- time, and feel no inclination to medteen years," is not fixing a time, mandments. No. But against the dle with. Sincerely hoping for a most respectfully, c

> beloved Sen in whom I am well The above, and much more in a similar strain, is from the New York

If God was the real author of the me a good deal like straining at a

and serve him. But, see! you have To Jesus, the gift with not of so the legitimate result of the series and appy by the kind for such that

guage fails when we attempt either having written or spoken any such Perhaps you then thought you would and a great deal more; so but some to describe the glory of God or the prophecy. The whole is doubtless amend your ways, and that you folks cannot offer sheep or cattle, or modern times have been put forth blessing that comes to one from a base fabrication and imposition. would give your heart to God and even a turtle dove, they are too poor. praising him. Render, praise God And yet Mr. Cornell brings forward your life to his service. But you If, then, they have nothing else to avail. Hessey, scholarly and ingenin thought and song. Praise him this apocryphal prophecy as certain committed this fatal error: you offer to God that can be seen and wous, has plead for the semi-divine in your life, and in the dispositions evidence that the end of the world promised to repent by and by. This felt outwardly let them offer a holy of your soul. Praise him now, and is at hand. He says, "The extreme time in the future has not yet come, seventh day; the offering of it is of the disputed time would expire although the year, with all its mer- what makes it holy, that is how we modified theory of transferred and in ten or fifteen years, and that the cies, has gone past. Reader, give suppose God sanctified it. We read thority; among the lesser lights prophetic periods reaching near to your heart to God now; delay no that Adam's first children made of some still cling to the statements of the end have all run out, and that longer, for to-day is an accepted ferings to the Lord. We do not two hundred years ago, while many that he was sacrificed and murdered "day of rest," as the conservator of God required it, unless he requires | Meanwhile the work of degrading everything that happens in the Sunday goes on steadily. Ever and Dec. 17th, entitled "Christ, the altar should be of unhewn stone, it pulpit and press raise the battle cry can see between the offering of bathless people. Thus the church is the murdering of John Brown well designed, or fondly regarded Jesus as a gift or offering to God, of error, or make bitter, sweet. but he himself in the act of his death; and if death is an offering to God, why shall we not all offer the

Jesus said the Law and the Prophets prophesied until John. But you say they extended to the crucifixion of Jesus, and that that was the end of all sacrifices and sition, as it is of little interest to me. But Jesus said something ance, that should happen after his death. He said: I will send the comforter-the Holy Ghost-" and when he is come, he will reprove the world of sin, of righteousness, and of judgment." And as I have no room in this short article to ente into a lengthy discussion of what is here involved in the words of Jesus, in the world of judging between right and wrong but simply by the inspiration of God, and, my friend, do not be surprised at this: "There verse of God, and anything outside better understanding, I remain yours

ALDEN, N. Y., Dec. 19th, 1874. THE DEGRADATION OF SUNDAY, "On Saturday we printed a protest addressed to the Police Board against the increasing violations of the Sunday law in this city. The very remarkable list of signatures cluded so well-known a theatrical manager as Lester Wallack, and so accomplished an actor and dramatto this protest our very hearty in- serving the repast to the waiting dorsement, we propose to leave the discussion of the question of the sacreduess of Sunday to the Sabbatarians and their opponents. The divine sanction of the Sabbath is not a matter which we desire at present ly disposed of by a sneer on the one side or by the quotation of one or question of the preservation of the Christian weekly day of rest, as it has existed for centuries among us and our forefathers, is one of great

question reveals it plainly. That in the following words, which have shows that whenever the authority and degradation have followed. The marks prepared for this occasion to last phase of this history, the "Purior November 28th, 1849. It is sufcame into the church through the that the courtship was long and arportal of no-Sabbathism, which is, in essence, a Godless portal. Puritanism sought to save Sunday from that has so long existed. It is, in this ruin, by introducing the element | honor of your marriage and this your of divine authority. This task de- wedding day, that so many of your A sacrifice to God, or a gift to manded the transfer of a specific friends have chosen to call upon you the Great Spirit, is a thing the most law, and certain inherent characternatural to man, and has been in all istics from the Sabbath to the Sunages of the world, and is so to the day. Zeal and enthusiasm accepted Nor have they been willing to let PRAISE God.—How justly are keep the Sabbath when it is without and with a proper sense of my own present day as much as it ever has the transfer, so-called, although log- this occasion pass without some tobeen. Against a sacrifice or gift I is and revelation forbade it. Being ken given in remembrance of that have nothing to say; that is a mat- accepted by the people, and the civ- life lasts. It is fitting it seems to me ter that lies between man and his il laws taking on a rigid form, to note the tread of advancing years Maker. Let him conscience ously wor- the Sunday assumed a temporary by an occasional shining mark, a your peace made with God? This ship his God. Jesus said nothing, sacredness. But the "logic of something that throws out its rays

man character with which it came image from glory to glory, as by it would seem sufficient to demand years of transgression. Remember reconciled to thy brother. Time is into the church under Constantine. the Spirit of the Lord." But land the proof of the prophet Elijah ever your solemn reflections one year ago. money as much as sheep or cattle, These conclusions are sustained by the fact, that the best efforts of for the salvation of Sunday without apostolic authority. Schaff, and his compeers have struggled to retain a think that Jesus ever superceded of- like the Tribune, leave out the quesferings or ended them. We know tion of sacredness, and plead for a most brutally, but we do not think public health and public morals world. Again, is was said that an anon, as the evil threatens anew should not be poluted with axe or for a few weeks and then quiet down chisel, but the altar on which Jesus again, while with the unchecked was offered was a cross built out of sweep of a tidal wave of fate, the wood. There is no similarity as I degradation rises higher over a S.h. sheep on an altar and the murdering confronted at every turnely the truth of Jesus, unless there was also of that all Sunday-keeping, however Again, an offering must be a volun. is essentially no-Sabbathism, and that tary free gift. from the giver to no amount of goodness or honest en-God. It is evident nobody gave deavor can keep back the fruitage. What is the remedy? Return to

God's Sabbath. As a Jewish institution? No. How? As one " made for man," one which the Lord purified and strengthened, but did not abolish. Observe it in the bondage of the letter? No, in the freedom of the spirit, rather; but such freedom does not permit to cast it aside and put a rival in its place.

The verdict of history, and the 'logic of events," speak definitely concerning questions of this kind. They say that compromises are cither weak or wicked, usually both. That compromises subvert the truth at first, but that in the fullness of its "eternal years," litvindicates itself by atterrible overthrow of error when it has ripened into evil. Such was the voice of God in our late national struggle. The " Puritan Sunday" was a compromise between the Subbath of God, and the no Sabbathism of the Romish Sunday. The compromise has borne its fruit. Men no longer consider Sunday as sared, and by the law of reaction, they love to degrade it. Good men mourn and pray and resolve and protest and petition; but to no avail; Rebuild the foundation; otherwise expect no relief from the fast-growing degradation of Sunday. A. II. Lewis.

SILVER WEDDING.

On the evening of Nov. 28th, 1874, about one hundred and seventy five guests assembled at the parsonage of the Seventh-day Baptist Church' at Plainfield, N. J., to take part in the surprise visit made in honor of the twenty fifth anniversary of the marriage of Rev. D. E. Maxson and lady. The visit was an agreeable surprise to the pastor and his wife. and after hand shaking, congratulaembraced the best representatives of tions and expressions of friendship almost every calling and every con- had been freely indulged in, the dition of life in New York, and in- wedding feast was announced as having been placed on the tables, in the basement rooms of the church. Thither nearly all repaired; but before guests, Rev. L. A. Platts claimed the attention of all, as he in brief, recounted the joys and sorrows of this couple, and expressed the hope that there would always be a silver to consider. It is not to be flippant lining to the clouds, and the they might always see it, and that they might enjoy together many more years of life. While the guests were discussing the merits of the viands placed before them and there was merry mingling of voices through the spacious rooms, a committee of two were carefully arranging on the pastor's study table the following list of articles:

Elegant Silver Tea Set, 9 pieces.

Tea Dessert Spoons. Tea "
Table " Coin.

Complete Dinner Set French China, con-Supper over following the lead of the pastor, all returned to the parsonage, where the above articles been furnished by special request: Rev. Mr. and Mrs. Maxson,-It is not to the purpose in the few fecustom, whispered to Miss Green the same old, old story, and won herfor his bride. Our curiosity has also been satisfied on learning the fact dent, and was carried on under circumstances very favorable, and happily terminated in the relationship at this time and to express in language unmistakable, their hearty

that honored you on you day, we ask that you wil ture sometimes think of ing, who are here desired in the welding of the lin connect this anniversary of the past to the anniv the future Many have sai silver link in contrast wit sterner stiff now fastend be strong. Let it be buy ontshine all other links one be eclipsed by one of gold. Allow me then in the many donors, memb congregation, who have fully contributed and pro gitis, to present to you t upon this table. Accept token of regard from a wife. And to these, may wish that time in its fligh gently with you and you you grow older in the loves of life, may life to yo complete in its joys, have sorrow, and may you loo to old age as just the da quietest, the cosiest time Dr. Maxson made app knowledgements, and a himself-and his esteemed far more than the words not utter. / Letters Ir friends were received and many and valuable were t from the relatives of couple. Still feeling th more blessed to give the Rev. Mr. Platts and lady the recipients of a hand basket and berry dish, as regard and esteem. Th was spent in social interc all went away glad of ha this token to a pastor ar THE INTERNATIONAL In the Examiner and Chronicl With all the difficultie it, including the failure o in the Saviour's own wo and three nights, the writ the old idea of the cru Sixth-day and his resurred First. Three days and not be made, neither b Roman calculation, and different denominations crucifixion to occur on F

has favored you. No o

counting the years one they have passed in dight. We join with the

and mention the fact tha

made your home a place

and good cheer. A

brothers and sisters, 1

friends, delight to mee where in the family rela-enthrough. Beyond the

mere social intercourse

light of religion shine

forth. Nor do we forge

have had trials, long a

are earth broken ties to

and fastened anewin the

we have at leasant duty f

twenty years of married

hope that you may lived

now misty future as n

And as you remember th

make the time consi Scripture, and bring in day as the Sabbath. It of no use to bring the r law before them, for wi determination they wil the tradition of man the divine Word. No prove that there is any observe the first day of the Sabbath, and all the adduced is inferential. strange that Baptists, w take the Word of God guide, should rest on ground. Strange, too, t containing the following should appear in a Ba on the Lord's day. He runarks: "For a c time after Christ's ase disciples undoubtedly of Jewish Sabbath as the When the change was n Lord's day cannot be di certained." From this con fairly come to the cond Jesus did not give any c the subject to his disciple in his last commission a tions does he give any in such a change; and if h certainly the disciples that time. Just previou cension he assures the promised Spirit, and le tarry in the City of Jeri they were embued with of power. These instri followed without delay, blessing; and sarely i have as implicitly obe mand touching a Salib had he given it. In ord it a little plausible as t the seventh day is called Sabbath. If it was a Je course it was obsolete, li Jewish laws. If it was Decalogue, which surel Buptist would consent over, if Jewish it could ing on Gentiles, and 80 tiles, have no divinel Sabbath-the very idea and the world are stru The law lies in Paradi with marriage, and th given to our first pa

term Lord's day, too, is

Precarious ground as th

is alleged that the da

that name in Rev 1: 10

day of the week, and t

tion day. To fetch up

proof that it has any su might puzzle a very f

In the 118th Psalm, where day is mentioned-"thi

believed to refer to a

to one day—the gospel

pensation. So the da

Maw by the eye of prope

MONDAY, Dec. 21.

reported a bill to provide for the re

to establish the territory of Pembina.

for the government of the District;

the Court of Claims. A resolution

was adouted for a select committee

to inquire into the political affairs

of Alabama, and as to the use of

Sederal soldiers there, and the in-

limidation of voters, etc. Mr. Dawes

reported the refusal of Richard B.

Irwin to answer certain questions

from the Pacific Mail Steamship

Company to aid in procuring an ad-

an order that the Sheaker issue hi

to the bar of the House to show

cause why he should not be pun-

to adjourn from Wednesday, Dec.

YEAS-Messrs. Allison, Anthony, Bout

vell. Carpenter, Chandler, Clayton, Car

gin, Edmunds, Fenton, Ferry of Mich,

Flanigan, Frelinghuysen, Hamlin, Harvey

Howell, Ingalls, Logan, Morrill of Main-

Morton, Oglesby, Patter on, Pease, Pratt

Spencer, Washburn, West, Wright-32.

uary, 1825. Agreed to.

WEDNESDAY, Dec. 23.

Walnut St., Philadelphia, Pa.

NAYS-Messrs, Bogr, Cooper, Davis, Dennis, Goldthwaite, Hager, Hamilton of

TURSDAY, Dec. 22.

23d, to Tuesday, Jan. 5th.

lowing vote:

SORAPS. REYNOLDSBURG, Johnson Co., Ill. lylopposed. From the diffierences I met a First-day Baptist minister of view on the Sabbath question it (we will call him Eld. C.) who told rears of sickness, and suffering, there not at ease. A Sabbath is needed preach on the Sabbath question and wanted, and because there is so and that he was going to comply much looseness as to Sabbath ob with the request the first Sunday in servance, efforts are being made to April. He invited me to hear him, enforce the first day of the week by and said he would make me tremble home that you may live to see in the law. At present, however, nothing I said Bro. C., you can't do that effectual has been done, and if it He said he thought he could; and should transpire that men would be that he could prove by the scrip compelled by law, it does not re- tures that not only the Fourth ture sometimes think of this gather | quire much discernment to see that | Commandment, but the entire decaing, who are here desirous to assist it would bring trouble. The first logue was abrogated. I promised day of the week cannot be enforced to hear him if not called away on by "thus saith the Lord." In either special business. He drilled the best case, law would fail to make men he could, mustered in all available keep Sabbath; and the only hope the forces for the purpose of attacking senting its claims from the Word of to hear him prove by the Bible that the Lord. At the present time, the entire decalogue was abrogated many professing Christians and he failed in the attempt. He com ministers of the gospel, too, say that plained that he was not sufficiently there is no new law in the gospel The people met again to be con upon this table. Accept them as a dispensation. May the time soon vinced that Eld. C. was more than token of regard from a church and come when, in addition to one Lord, one faith, and one baptism,

> GEO. R. WHEELER. SALEM, N. J.

Dr. Maxson made appropriate ac knowledgements, and the faces of not utter. Letters from absent friends were received and read, and from the relatives of the happy all went away glad of having giventhis token to a pastor and his wife. THE INTERNATIONAL LESSON In the Examiner and Chronicle of Dec. 20.

With all the difficulties attending in the Saviour's own words, that he but to aid, to assits? And what are writing after the old style he wrote should be in the grave three days or ought we to be but helpers one of "That according to custom we ob-Sixth-day and his resurrection on the Christ Jesus." The new Society First. Three days and nights can- does not purpose to diminish other not be made, neither by Jewish or gifts or labor in behalf of the cause, Roman calculation, and so some of or in any way to detract from the different denominations make his General Tract Society, but to aid it crucifixion to occur on Fifth-day to by bringing in a new element of make the time consistent with power. You speak of the distinc-Scripture, and bring in the First- tion which it makes, and quote Paul any Scripture authority for observday as the Subbath. It seems to be in reference to being "one in Christ." of no use to bring the real Sabbath &c. According to that theory, we law before them, for with a stolled should all be called brethren, for determination they will stand by does not the term "sisters" "sugthe tradition of man rather than gest a division in the church of the divine Word. None try to Christ?" You regard the movement prove that there is any command to untimely; I can but regard it very observe the first day of the week as differently. Is it not the most fit the Sabbath, and all the argument ting time, just as "the General Conadduced is inferential. It does seem ference is resuming its appropriate strange that Baptists, who claim to work," that we as sisters in the take the Word of God as their only church should arouse to greater guide, should rest on such flimsy activity? Is it not the most approground. Strange, too, that remarks priate time for us to consecrate containing the following concession | ourselves more fully to the Chris-

He remarks: "For a considerable greatest of all causes? Yes, it is The plan has worked admirably in other adenominations, and why When the change was made to the not in ours? Who that has read Lord's day cannot be definitely as the Baptist missionary paper, has certained." From this concession we not noticed the new interest and fairly come to the conclusion that great increase of means in the cause Jesus did not give any command on of missions since the Macedonian the subject to his disciples. Neither has given half its pages to the sisin his last commission and instruct ters, and is now conducted by them tions does he give any intimation of as the "Helping Hand?" Just the such a change; and if he had, most receipts of this woman's society from certainly the disciples would have April 1st to Nov. 1st. were \$16,455 promptly obeyed and kept it from 54. Perhaps you will arge that the that time. Just previous to his as- same might have been accomplished cension he assures them of the without a separate organization. promised Spirit, and tells them to But would it have been so? Their tarry in the City of Jerusalem until | request is: "Two cents a week or they were embued with that Spirit one dollar a year, and that by not of power. These instructions they diminishing other gifts but by savfollowed without delay, and had the ling it from ordinary or useless

Every church which has adonted mand touching a Sabbath change, some organized system for women had he given it. In order to make to work has found it very beneficial. it a little plausible as to a change My sister, I cannot see how it can the seventh day is called the Jewish imply that we are "inferior." On Sabbath. If it was a Jewish law of the other hand its advantages are a beautiful frontispiece called "Mocourse it was obsolete, like all other many. Very much more will be zart, the Little Music-King," fol-Jewish laws. If it was Jewish, so done, besides gathering the sums were all the commandments in the recorded by the treasurer, and the Decalogue, which surely no sound many tracts given out. It will Butist would consent to. More direct the mind of many a woman stories, also a fac-simile of the origover, if Jewish, it could not be bind- to new channels of usefulness. It | inal manuscript of the famous baling on Gentiles, and so we, as Gen- will increase our sympathies for lad "Twas the night before Christtiles, have no divinely-appointed those without Christ. It will awaken mas," which will attract the atten-Sabbath—the very idea the church new love for the cause, and lead to tion of all the boys and girls. The and the world are struggling with. greater sacrifice for it. It will beginning of the two serials, "The with marriage, and the only laws Christian woman. Let this mission- bridge, and "Eight Cousins," by given to our first parents. The ary spirit be a part of our living Louisa M. Alcott, with fine illustraterm Lord's day, too, is as much on and acting. Let it pervade our tions by W. L. Sheppard and Addie precarious ground as the other. It hearts and lives. Then will our Ledyard, is an event of great imis alleged that the day called by alms accompany our prayers and portance to the readers of the magthat name in Rev 1: 10 was the first both rise together as a "memorial azine. The number also contains day of the week, and the resurrect to heaven." O that we may feel "A Bird's Eye View of the Battle

might puzzle a very fertile mind. welcoming every possibility. In the 118th Psalm where an especial day is mentioned -"this is the day adopt even the "two cents a week" an article giving directions for makthe Lord has made"—is generally system, (and how many might do ing a "Domino Bridge;" and an helieved to refer to a time and not more) we, even we might soon raise interesting account by Noah Brooks

Mrs. Dodge; and a beautifully whatever way we may accomplish Claus and his Men." The large such artists as Sheppard, Eytinge, Addie Ledvard, Stephens. Bensell. and others, is an important feature of the number. "Jack-in-the-Pul- and sale of alcoholic liquors in the pit" and "The Riddle-Box" have also caught the Christmas spirit, and there is an additional department of "Books for Boys and Girls;" in fact, eight extra pages have been added to the January St. Nicholas. in order to make room for all the good things that have been crowded MISSIONARY BOARD MEETING.

A meeting of the Executive Board of the Seventh-day Baptist North-Western Association, was held at the house of Wm. C. Whitford, Milton, Wis., Dec. 14th, 1874, at 2 | ing appropriations for the legislao'clock P. M.

Present-Wm. C. Whitford, Jas. Billey, J. C. Rogers, Oran Vincent, L. T. Rogers.

The meeting was called to order by the Chairman of the Board, Wm. C: Whitford, and prayer offered by Senate resumed the consideration of James Bailey. The minutes of the last meeting

were read and approved. On motion, the old officers were re-elected, viz: Wm. C. Whitford, the election of a Board of Commis Chairman, and L. T. Rogers, Sec. A communication from Nathan Wardner, of West Hallock, Ill., (a) member of the Board,) was read in regard to the transfer of our Associational Missionary work into the hands of the Executive Board of the Seventh-day Baptist Missionary

Executive Board of the Seventh-da. Baptist Missionary Society, at meeting held Oct. 15th, 1874, and published in the Sabbath Recorder, were read and discussed, which gave rise to the following resolution: WHEREAS, the Executive Board of the eventh day Baptist Missionary Society

The resolutions adopted by the

a resolution adopted a short time since have requested this Board to merge its nissionary work into theirs; therefore, Resolved, That in response thereto, we request: and further that the necessities of this work in the Association the present year require our attention.

On motion, the foregoing resolu was adopted unanimously.

A letter was read from S. Wheeler, of Pardee, K-s., in regard | commanding him to take into custoto the report of this Board adopted dy Richard B. Irwin, and bring him at the last session of the North-Western Association; also one from ished for contempt. The order was H. P. Burdick, our late missionary made. A resolution was adopted victory.

The discussion of the subject mat-Eld. H. said "there is no Bible au-Report of this Board, adopted at the last eting of the North-Western Association he following clause, "And to a prevailing lisestisfaction with the mission ie manner of his appointment." ho prepared the report under the dir ion of the Board, was never ordered to be id before the Association by a meeting of the Board which contained a quorus Association as an amendment; and as it does injustice to the missionary (Eld. H. P. Burdick) formerly employed by the Board

its report, and that any wrong should T. that he had no more Scripture Eld. H. P. Burdick, in regard to whom so far as the Board are aware, (beyond his authority for what he had said in testimony against the raising, sale, and use of tobacco, and beyond some excenfavor of Sunday sacredness than he tricities of manner.) too frivolous to be noticed in such a public way,) have pre vailed in the churches; and the Board farther expr-see its regret that a reproact hould have been cast upon itself in this Indian war, of 1811; also the wid- ever before. ran-action, as the manner in which the lows of such as are dead who were missionary was hired, was wholly open fair, and in the usual form established by

> The foregoing resolution, after Board present, was adopted unanimously.

On motion, the minutes of this meeting were ordered published in On motion, adjourned to call

the Chairman. L. T. ROGERS, Rec. Sec.

THE INDEPENDENT.—This realso cover a very wide field of ob- Chair, and after the transaction of real Holiday number, and a peculservation. Its editorials not only some business the Senate adjourned show culture, but also reveal great to Jan. 5th. versatility and power of expression.

STOVE WORKS BURNED.-The stove works owned by John H. Key. In the Senate, numerous petitions | ser, situated on west Water street, were presented from temperance organizations, ministers and others in York, were totaly destroyed by fire Pennsylvania, Massachusetts, Vermont and other States, asking Con- Dec. 24th. The flames had gained gress to prohibit the manufacture considerable headway before discovered and owing to a wrong fire sig-District of Columbia, or territories nal being given, the engines did no reach the scene of the fife until in of the United States. Referred to had nearly destroyed the building, the Finance Committee. Mr. Sherwhich was built of wood. The man from the Committee of Finance, structure was entirely destroyed with the machinery, a large stock of sumption of specie payments; read stoves, ranges, furnaces, etc. A large twice and placed on the calendur. quantity of patterns were also connumed. The loss is estimated at up-The vote by which the Senate bill

and to provide a temporary government therefor, was rejected on the CASUALITIES IN ENGLAND. - An third reading on the 29th of May last, was reconsidered, and the bill was recommitted to the Committee from the track and precipitated on Territories. The House bill makdown an embankment, near the town of Woodstock, Oxfordshire, Dec. tive, judicial and executive expenses 24th. Several of the carriages fell of the government for the fiscal into the canal skirting the road and sixteen of the passengers were year ending June 30, 1876, was read drowned. Thirty persons, in all, by title and referred to the Comwere killed, and fifty injured, some mittee on Appropriations. The of them fatally. morning hour having expired, the On the same day an explosion curred in Bignall Hill colliery North Staffordshire, by the bill to provide a better governtwenty miners were killed ment for the District of Columbia,

> A DANGEROUS MIXTURE -A Co magazine at Schutari, and caused a terrible explosion. A portion o wounded.

> > SUMMARY OF NEWS.

Advices from Venezeula to Dec 8th, report that a desperate battle has been fought in the province of the government troops under Gen eral Marquez and a body of insurgents unper General Colina. The engagement lasted eighty-four hours.

Of the one hundred and eleven New York since its first settlement Presbyterian communicants showfrom 50,000 to 60,000

A Tennessean correspondent

Texas, Johnston, Merriman, Ransom, the Buptist Weekly writes that "through the South revivals at this Mr. Pratt, of Indiana, submitted a time are very common in many of resolution instructing the Commit- | the churches of the Bantist denomitee on Pensions to enquire into the nation. Hundr ds and thousands propriety of reporting a bill placing | are receiving the sacrament of baptism. The increase in Baptist per month, surviving soldiers of the Churches this year is greater than

> N. J., was convicted of murder and sentenced to State Prison. Since his incarceration his father died and The will of the late M ses Day of Boston, disnoses of \$500,000 of prop erty: \$33,000 is bequeathed to edu cational and charitable institution he gives \$5,000 each to Ambers leges, and provides for charitable

Two of the old cannon used i the revolutionary war at the old fort at Cambridge, Abbeville county, S C. were sold at \$5 each the other day, and were sent to Charleston. The compon were about three feet long, with a bore large enough to shoot a lemon, and could easily be

In the Senate, a communication The Methodist church has appre from Vice President Wilson was priated for this year's missionary read, announcing that he would be work, \$700,000, which goes to hom and foreign mssions both. They allowed an increase of funds to the fields in Mexico, making a total of \$18,500. For church extension A special dispath from Berlin t

German men-of war Alabatross and the Nautilus, which were ordered to withdraw from the Spanish coast have now been ordered to remain at Santander, and to demand satisfaction of the Carlists for their at tack upon the German brig Gustav Charles Conroy, the assailant of Mr. Authony Comstock, special agent of the New York Post Office, who has done so much to supress immoral publications, has been sentenced to two years in the New Jerof \$500 and costs.

The Oneonta Herald says: There are twenty-two places in Oneonta where cigars are sold, and the money paid for cigars would feed threefourths of all the inhabitants of the cents a day for cigars.

treaty be concluded with the United States which shall replace similar treaties now existing between that country and the various German

During the past fifty years the Lutheran church in America, has increased from 178 ministers, 900 congregations, and 100,000 communicants, to 2,568 ministers, 4,639 congregations, and 561,372 communi

The will of the late Mayor Havemeyer has been admitted to probate. The value of the property 14 estimated at from \$2,000,000 to \$5.000.000. His only heirs are his widow, six sons and two daughters. C. K. Ross, father of the stolen ooy, offers five thousand dollars reward for Charley's return, and no questions asked, he being satisfied hat the abductors were killed at

The Comptroller of the Currency as isned a final dividend of 13 9 10 per cent., making in all 45 9 10 er cent., in favor of the creditors of he National Bank of Unadilla, N. Y. It is reported that the Mormons n the United States propose to found clonics in Mexico, with the intenion of emigrating en masse from

No use of any longer taking the large

repulsive, griping, drastic, and manseon pills, composed of crude and bulky ingreents, and put up in cheap wood or pa-t board boxes, when we can, by a careful application of chemical science, extract all he cathartic andother medicinal properties from the most valuable rosts and and concentrate them into a minute Gran ile, scarcely larger than a mustard seed that can be readily swallowed by those of the most sensitive stomachs and fastidio tastes! Each of Dr. Pierce's Pleasant Pur Pellets represents in a most concentrated form, as much cathartic power ound for sale in the drug stores From their wonde ful cathactic power, in proporion to their size, people who have not harsh or drastic in eff ct but such is not t all the case, the different active medicial principles of which they are composed ing so harmonized, one by the others, ato produce a most searching and thorough he Pellets are sold by dealers in medi-

MANY persons suffer with sick headache costiveness, indigestion, etc. Such per ing the bowels open with small doses of Have you inflammatory sore throat stiff ints, or lameness from any cause whatover? Have you rheumatic rother pains in any part of the body? If so, use Johnson's Anodyne Liniment.

Hamel Dakota, Wis ... It is useless to attempt to cleanse II. Main, Madison, stream while the fountain is impure W. Cox, Aurora, Ill., idn-vs. eruptions of the skin, scrofula Dilday, Cobden. eadaches, and all diseases arising from Twiddy unure blood, are at once removed by Dr. Green, Minonk Valker's California Vinegar Bitters, puri fier of the blood, and renevator of the sy-. Ernst. tem. It has never been known to fail.

SPECIAL NOTICES.

B. Henry, Walkerton, Ind., 1 25 31 27 C. Fuller, Indian blis, 1 75 31 52 BOARD MEETING -A meeting of he Executive Board of the American Sah. erry Cole, Venango, Pa., 300 W.Geisinger, Bridgeton, N.J. 250 permitting, at Leonardsville, on Tuesday Jan. 13th, 1875, at 10 o'clock A. M. R. T. STILLMAN. Rec. Sec.

F. Ranco ph. Plainfield. MISSIONARY BOARD MEETING .-Rogers, " 5 00 6. Irs. M. Alger, Newport, R. I., 1 75 31 The Executive Board of the Seventh-day N. B. Palmer, Woodville, 500 32 3 Baptist Missionary Society will meet at V. M. Allen, Westerly, Westerly, R. I., Jan. 6th, 1875, at 9 A. M. E. H. Bancroft, Camden, Del., 5 00 31 20 THOS. V STILLMAN, Rec. Sec. THE QUARTERLY MEETING of the

S. Wells, Ceris, B. Whitford, Berlin, and Oswayo Churches will be held, D. V. with the Hebron Centre Church, at F. Bandoln'i, New Milton, W. Va. S. C. Saunders, Rockville, R. I., A. D. S. Ayres, Humbolt, Neb., o'clock, on Sixth day evening, January 8th 1875, with the following order of exercises: Sixth-day evening, conference, A. A. Davis, Jackson Centre, Ohio conducted by Eld. J. Kenyon; Sabbatl morning 104 o'clock, sermon by Eld. B. F. NEW YORK MARKETS-DLO. 28, 1874 Rogers : Sabbath evening, sermon by Eld J. L. Huffman : First day morning, ser mon by Eld. J Kenvon. Conference exercise following each preaching service.

L. M. C. TO THE DONORS OF THE SEVENTI AY BAPTIST MEMORIAL FUND.-Th reasurer of the Board is ready to receive given for the benefit of the different Instioutions and Societies. Also, to receive nev ubscriptions for the same. Please b rompt in paying, as the fundsare needed ny information cheerfully given. E. R. POPE, Treasurer. Plainfield, Union Co., N. J.

In We terly, R. I. Dec 21st, 1974, b Rev. (100. E. Tomlinson, Mr. WILLIAM D. BABCOCK, of Stonington, Conn. and Mis. In Buffalo, N. Y., Dec. 22d, 1874 by Rev D. Adams, Mr H. E. BURDICK, of Port rille, and Miss Della BARNABY, of Por

Ailegany, Pa. In E verton, Wis., Dec. 24th, 1874. he residence of the bride's father. C. L. HARVEY of Mazomanie and Ma LETTIE BROWN. No cards;

At West Winfield, N. Y. Dec 17th 187 I preudionia, Nathan Spencer, M. I ged 65 years. Dr Spencer's life was or f great activity, usefulness, and profes onal success. In early manhood he b ame a member of the Second Seventl ay Baptist Church of Brookfield, of which e remained a consistent member until he tha ged, because they were non resident vith great tenscity, and died in hopero uneral was attended by a large concourervices were conducted by the pe ie Baptist Church of Winfield. His loss n this community is deeply felt In the city of New York, Oct. 13th 4874 Ir M. J. FRISBIE, only brother of Ge-

At the residence of her parents in Cos ewago township, Crawford Co, Pa., Aug. th. 1874. NANCY JANE, daughter of Georg and L. A. Lewis, aged 24 years, 11 month She had fitted herself for the profession of for a number of years with marked suc her chosen calling. After looking over the western field, she settled in Western Illinois, engaged a school, and taught fou patrons and pupils, and was progressin with her school, when she was taken sick with measles, which confined her to he hed for a few days Having recovered. village. Men who are to poor too take resumed her school, took a hard cold which settled on her lungs, and it was soon appar ever to be dreaded disease With many regrets she dismissed her

Williston, of Easthampton, foots up
Through the kindness of friends, and the noble hearted Conductor, she was enabled was to go to Amherst college after to reach home two weeks before her death all the other bequests pere paid, will Nancy was a lady of moral worth. amount to \$288,000. Included in character she was unimpeachable. To be acquainted with her was to love her, and his personal property is \$68,600 in as proof of the fact I have only to refer to the numbers in attendance at her funeral.

Frince Bismarck has moved in the example was that of a Christian, and I can business, and there has been a dilly weak but hope that her Christian life, and many market at about former prices. Finest federal council that an extradition virtues will recommend her to her heaven y Father, who will receive her into the erlasting habitation of the redeemed

aged 1 year.

make, and odds and ends of wintry make In Corry, Pa., Dec. 19th. 1874. Mrs. are very slow and difficult to move. We quote: dus H. Randolph, aged 31 years, 10 months finest selected State Fall butter, 43 @ 45 and lu days. In Denver City, Colorado, Dec. 11th, 1874, of membranous croup, GEORGE E., son of P. P. and Abbie W. Livermore,

LETTERS.

Western roll butter, prime 26 @ 88 dairy packed early.....25 @80 J. B. Clarke 2, Mrs G. W. Monroe, Per-Cole, J. W. Geisinger, N. B. Prentice, R. Maxson, A. L. Maxson, Mrs. M. CHEESE.—Receipts for the week, were Clarke, E. R. Clarke, Mrs. H. (allon, I Cran all, A. B. Babcock, G. W. Cox, E. H. Bancioft, Joshua Green, W. P. Longmute, 897 boxes. Exports, --- Gold 1112. Cable 68s. Business for the week was A. C. Scott (send '25' cents for postage). Wells, A. L. Heseltine, E. R. Crai dall, A. light and prices unchanged. We quote: M. West, D. C. Babcock, E. P. Lewis, M. State Factory, fancy, September & E. C. Hawley, J. B. Henry, L. A. Platis S. Dunham, J. B. Whitford, J. Maxson, N Varduer, H. Thorngate, C. D. Potter, C. Vells, S. C. Saunders (sent to A. S. B Eggs -With cold-weath-r and Holiday

ock before your order was received). A D. S. Ayres, E. Dilday, T. H. Tücker, J. I Randolph, L. F. Randolph, A. B. Prentice, G. M. Cottrell, S. R. Wheeler, N. B. Par, O. U. Whitford, G. E. Tomlin Randolph (not lawful) H. W. Randolph North 2 (books sent), A. H. Main, W. Whitford, A. A. Davis (sent the lessons for J nusry to D. Hughes), E. Lambhear A. H. Lewis, E. S. Bailey, S. Bailey, W. onnell, G. R. Wheeler.

RECEIPTS. Il payments for the SABBATH RECORDER

are acknowledged from week to week the paper. Persons sending money, the receipt of which is not duly acknowl the onission. No receipt under this head hereafter, will be understood to ex tend back of Vol. 28, No. 27.

G. ME is in lighter stock and prices are We quote: Pays to Vol. No Woolworth, Alfred Centre, \$2 50 31 52 M Babeock, Truman, Crandali, 2 50 31 52 Sherman, 25) 31 5 Sherman. Irs E Potter, Alfred, . W. Crandall, Andover DRIED APPLES .- We quote: New York State, sliced 8 @ 10 I L. Spicer, Nile Southern sliced..... D E Bliss, Little Genesee GREEN APPLES are somewhat improved Joel Crandall. with the colder weather, and cessation of . Berry, " Crandall, New York, receipts from the country We quote: Western N.Y.mixed lots, # Lbl.2 27 a2 50 J. Young, South Otselic, 1 75 Rough stock, \$\text{P} \text{ bbl} \tag{2.00@3 \text{ v0}} DAVID W. LEWIS & Co. Mrs. T R. Green. W. P. I ongunate, Pendleton, 2 50 Mrs. E. W. Wright, Brockport, 1 75 85 & 8; Broad St., cor. South William, NEW YORK. our produce faithfully at market at and promptly for cash. . - : 11 25 years near our present location M. & E.C. Hawley, Broadalbin, the last 15 years engaged in the O D Babcock, Persa, M. M. Burnham, Holly, Mich, 2 50 31 Mrs. H. Calion, Royal Oak, 2 50 80

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slight improvement, but not enough to ad-

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graphy, Telegraph Engineering, Electricaty, Magnetism, Light and Hear. FARMERS, Mechanics, Engineers, Inventors. Manufacturers. Chemists, Lovers of Science, Teachers, Clergymen, Lawyers, and People of all Professions will find the scientific American useful to them. It should have a place in every Family, Ilbrary, Study, Office, and Counting Hoom; in every Reading Room, College, Academy, A year's numbers contain 832 pages and

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Terms, \$3 20 a year by mail, including postage. Discount to Clubs. Special circulars and Specimens sent free. May be PATENTS: In connection with the are Solicitors of American and Foreign Patents, and Tave the Jargest establishand applications have been made for par ents through their agency. Patents are obtained on the lodels of New inventions and sketches

Exmined and advice free! A special no all Inventions Patented through this the Patentee. Patents are often sold in part or whole to persons attracted to the invention by such notice. Send for par phlet, 1.0 pages, containing laws and full directions for obtaining Patents.

n, to note the tread of advancing years and glistens and sparkles anew, ond memory turns back and sees in it the light, the scenes and faces ty, of years gone by. It is the pleasant scenes along the pathway of life that memory delights to recall, and ive over again mid again, and in the mingling the product with the was be know that wher hearts lays been appy by ... kind for non that

gan character with which it came into the church under Constantine. These conclusions are sustained by the fact that the best efforts of modern times, have been put forth for the salvation of Sunday without avail. Hessey, scholarly and ingenwous, has plead for the semi-divine apostolic authority. Schaff, and his compeers have struggled to retain a modified theory of transferred anthority; among the lesser lights some still cling to the statements of two hundred years ago, while many, like the Tribune, leave out the question of sacredness, and plead for a "day of rest," as the conservator of public health and public morals Meanwhile the work of degrading Sunday goes on steadily. Ever and anon, as the evil threatens anew. it pulpit and press raise the battle erv r for a few weeks and then quiet down ngain, while with the unchecked of sweep of a tidal wave of fate, the decendation rises higher over a Sahbathless people. Thus the church is confronted at every turn by the truth that all Sunday-keeping, however well designed, or fondly regarded,

is essentially no-Sabbathism, and that no amount of goodness or honest endeavor can keep back the fruitageof error, or make bitter, sweet. What is the remedy? Return to God's Sabbath. As a Jewish institution? No. How? As one " made for man," one which the Lord purified and strengthened, but did not abolish. Observe it in the boudage of the letter? No, in the freedom

of the spirit, rather; but such freedom does not permit to cast it aside and put a rival in its place. The verdict of history, and the logie of events," speak definitely oncerning questions of this kind They say that compromises are either weak or wicked, usually both. That compromises subvert the truth at first, but that in the fullness of its "eternal years," itvindicates itself by a terrible overtifrow of error when it has ripened into evil. Such was the voice of God in our late national struggle. The " Puritan Sunday" was a compromise between the

Subbath of God, and the no-Sabbathism of the Romish Sunday. The compromise has borne its fruit. Men no longer consider Sunday as sac ed, and by the law of reaction, they love to degrade it. Good men mourn and pray and resolve and protest and petition; but to no avail. Rebuild the foundation; otherwise expect no relief from the fast-growing degradation of Sunday. A. H. Lewis. 874

SILVER WEDDING.

guests assembled at the parsonage

at Plainfield, N. J., to take part in

the surprise visit made in honor of

the twenty fifth anniversary of the

marriage of Rev. D. E. Maxson and

lady. The visit was an agreeable

surprise to the pastor and his wife,

and after hand shaking, congratula-

tions and expressions of friendship

had been freely indulged in, the

wedding feast was announced as hav-

ing been placed on the tables, in the

basement rooms of the church. Thith-

er nearly-all repaired; but before

serving the repast to the waiting

guests, Rev. L. A. Platts claimed

the attention of all, as he in brief,

recounted the joys and sorrows of

this couple, and expressed the hope

that there would always be a silver

lining to the clouds, and that they

might always see it, and that they

might enjoy together many more

years of life. While the guests were

discussing the merits of the viands

placed before them and there was a

merry mingling of voices through

the spacious rooms, a committee of

two were carefully arranging on

the pastor's study table the follow-

ing list of articles:

- 46

\$38 in " Coin.

Elegant Silver Tea Set, 9 pieces.

" Dessert Spoons.

" Tea "
" Table : "

Sugar

Soup Ladle.
Butter Knife.

Complete Dinner Set French China, con

the pastor, all returned to the par-

sonlige, where the above articles

were presented by Mr. E. S. Bailey

in the following words, which have

Rev. Mr. and Mrs. Muzson.-It

not to the purpose in the few re-

marks prepared for this occasion to

been furnished by special request;

Supper over, following the lead of

sisting of over one hundred pieces.

Silver Ten Wniter. 1 Doz: Silver Dinner Knives.

of the Seventh-day Baptist Church

On the evening of Nov. 28th. 1874.

it, including the failure of exactness

concrevation to their pastor and his

wife. And to these, may we add the

wish that time in its flight may deal

gently with you and yours, and as

on grow older in the cares and

loves of life, may life to you be more

complete in its joys, having less of

sorrow, and may you look forward

quietest, the cosiest time of life.

should appear in a Baptist paper, on the Lord's day. time after Christ's ascension, the the omen of better days. disciples undoubtedly observed the Jewish Sabbath as the day of rest. blessing; and surely they would expense." have as implicatly obeyed a com-

go back in history beyond be date f November 28th, 1849. If is sufte ficient for us to know that at some time previous to this date, Mr. Maxson according to the most approved custom, whispered to Miss Green the same old, old story, and won her for his bride. Our curiosity has also been satisfied on learning the fact that the courtship was long and ardent, and was carried on under circumstances very favorable, and happily terminated in the relationship that has so long existed. It is in honor of your marriage and this your wedding day, that so many of your friends have chosen to call upon you at this time and to express in langnage unmistakable, their hearty well-wishes and congratulation Nor have they been willing to let this occasion pass without some token given in remembrance of that union made and pledged so long as by an occasional shining mark, a something that throws out its rays

and good cheer. A place where fulfilling all the time. Nor can it brothers and sisters, parents and positively be affirmed what all the friends, delight to meet you, and where in the family relations love is events were to be, for the opinions mere social intercourse the pure enthroped. Beyond the pleasures of of men are various and some directforth Nor do we forget that you is clear that the Christian world is have had trials, long and severe. are earth broken ties to be gathered and fastened anewin the skies. But we have a leasant duty for this hour As you now look back on five and iwenty years of married life, we all now misty future as many more. And as you remember the company that honored you on your marriage day, we ask that you will in the fuin the welding of the link that is to connect this anniversary and those of the past to the anniversaries of the future Many have said let it be a silver link in contrast with those of sterner stuff now fastened. Let it | Christian world would have is in prebe strong. Let it be burnished and outshine all other links, until this one be eclipsed by one of shining gold. Allow me then, in behalf of the many donors, members of the Seventhalay Baptist Church and there is no Sabbath law, from the ongregition, who have most cheeridea that the old law is obsolete and fully contributed and procured these gatts, to present to you the articles

one of divine appointment.

THE NEW SABBATH TRACT SOCIETY.

to old age as just the happiest, the To Mrs. S. D. Davis: Deur Sister,-I have been reading your article in the RECORDER on himself and his esteemed wife spoke the "New Tract Society," and will far more than the words they could von please pardon for the remarks which it prompts me to make? 1 believe it is an established fact that many and valuable were the presents | all church | labor can be better and more successfully accomplished by couple. Still feeling that it was some system of organization. "In regard and esteem. The evening in it. The Woman's Tract Society to strengthen the already existing Society, as the object of both is for scatter the seeds of truth. You ob-What is the meaning of the word them. He did so, but instead of on the same subject. another? Christians should be serve Sunday as the Sabbath day." gave rise to the following resolution:

tian work, and lend our helping hands and willing hearts to this

Yours very truly, NELVAH. Time will tell. In February, 1872. me that he had been requested to

God's truth. When the people met posted, and that lie must have another month for preparation Goliah without a head, defying the armies of the living God; but there shall be one Sabbath, and the again he failed. He said there was more of the subject than he had supposed; and he was advised to

let it alone. So he let it alone and still continues to let it alone. Eld. C. told me afterward that the Sabbath question was a very perplexing one. About a year ago, one of hi brethren sent him word by Eld. H. that he denied one item in their articles of faith, i. e., that Sunday was the Sabbath. Eld. C. said h

must have the member before the church to account for that. Eld. II, insisted that the member be notified of a charge against him. more blessed to give than receive, union there is strength," is an oft telling Eld. C. that at the same time Rev. Mr. Platts and lady were made repeated and truthful maxim. The that Bro. T. would defend it, and is impossible for us to accede to their tion by him of \$750,000 received the recipients of a handsome cake more perfect an organization the that he (Eld. C.) would have to basket and berry dish, as a token of better are the facilities for working show Bible authority for observing the first day of the week as the Sabwas spent in social intercourse, and is (as I understand) not organized bath. Eld. H. asked Eld. C. if he for the purpose of creating a divis- could do that. He said, "I, don't ion, as you say, in the church, but know that I can." So Bro. T. was not sent for. Eld. H. obtained a letter of dismission from one church one and the same purpose, viz. to and united with another that had no written Rules or Articles of ject to its being called "auxiliary." | Faith. They called on him to write

> thority for it, and the best they could do with it was to call it a enstom," and the church received it. I think that was a move in the right Another very worthy Elder has acknowledged that he can not find ing Sunday as the Sabbath. I think he is now Sabbathless. We will, call him Eld. L. Eld. T. not long therefore,
>
> Resolved, That this Board hereby exday sacredness. On the evening after the discourse Eld. L. told Eld.

had for infant sprinkling. These are all First-day Baptist ministers. Not long since, Eld. Williams, Campbellite, delivered a discourse on (what he called) the seventh day Sabbath. I was requested to go and hear him. I did hear him. He aid "The seventh day was the Sahbath and would be throughout all time; that God had never blessed and sanctified any other day, but Jesus Christ nailed all the law to his cross. That Jesus Christ was the SABBATH RECORDER. the end of all the law. He said that Christ was crucified on the day before the seventh-day Sabbath, that he arose from the dead as it began to dawn toward daybreak Sunday morning, and that he ap peared to his disciples on every irst day of the week from his resurection to the time of his ascension;

that the seventh-day Sabbath was a rest day, but we have no rest day low; that the first day of the week Lord." I think it will be my turn next. A tract on the old and new covenants is greatly needed here. W. Donnell.

St. NICHOLAS FOR JANUARY is

iarly attractive one. It opens with lowed by a short sketch of the great musician's career. It gives us an abundance of interesting Christmas proof that it has any such reference enter upon it with our hearts in it, Concklin's exquisite pictures; a description of "The Hornbill," with Should we all as church members an illustration by James C. Beard;

markable paper has now reached discussed at some length, when the Christ's kingdom on earth." ts twenty sixth volume, and is as Committee rose and the House passed resh as on the day its first number | the bill. The Speaker presented the was issued, but has grown to a large application of a large number of sheet of thirty-two pages of wellfilled matter, including advertise- and Eldredge suggested doubts as ments. This, however, is exclusive to whether a quorum would be left. was no rest day; that we are allowed of the cover which is gotten up in The applications were all granted. to work six days for ourselves and excellent taste, adding much to the on every first day we must work for appearance of the paper. The Independent is largely made up of articles from the ablest writers of the day, at home and abroad. These ar- was taken for the election of Presiticles are often really rich in unexceptionable manner, and they

sue is quite imposing, embracing to the 5th of January. almost any subject which one would look for in the best journals in CHRISTMAS AT PLAINFIELD, N. J. -In a busicess letter from Plainfield, N. J., Dec. 25th, we find the following: "We had one of the best The law lies in Paradise, coupled always elevate the social life of the Young Surveyor," by J. G. Trow- Christmas Festivals at our church last evening, that ever came off in our city. It was mostly Bible scenes in tableaux. Our lights, and everything worked to a charm; and zine. Terms, \$1 50 a year. Send from a crowded house, no fault was ten cents for specimen number of found, as I could learn. It was all Magazine, list of Premiums, deof a high toned character. We tion day. To fetch up a reasonable the importance of working now, and of Life," illustrated by five of heard Rev. Dr. Vincent, the great about canvassing to J. W. Daugha-Sunday School man, say that he day & Co., Publishers, 434 and 436 never saw scenes more beautifully

MINUTES.—The printing of the plosion of a boiler in a steam saw-Minutes of the Anniversaries is com

between Noble and Oak streets, New at an early hour on the morning of governments.

wards of \$100,000. Insurance no ascertained. express train on the branch of the Great Western Railway was thrown Bay Ridge.

the pending question being on a no

THE NEW YORK WEEKLY WIT tion of Mr. Morton to provide for NESS .- The Weekly Witness, one of excellent exchanges, has now reached doners by qualified voters instead the close of its fourth volume. of naving them appointed by the It is an ably conducted religiou-President. No action was reached. paper, eight pages, large size, and is In the House, hills were in richly worth the subscription price. troduced and referred, for the puband we should be glad to know that lication of Treasury accounts; in reits list of subscribers was many lation to the internal revenue taxes times doubled. Terms, three cents and import duties; providing for a signal service; for a public building per copy; \$1 20 per annum, post at Auburn; to restore the income paid. Office, No. 2 Sprace street, tax; to authorize the purchase of Tract House Building, New York Carpenter's painting, known as "The Signing of the Proclamation of Emancipation;" to amend the act

stantinople dispatch of Dec. 21st, and to amend the act establishing says: During a furious storm to-day, the lightning struck the powder the city walls was overthrown many ouses were demolished, and two hundred persons were killed and

ditional subsidy for the China mail service, and moved the adoption of Barquisimento between a force of warrant to the Sergeant-at-Arms Between seven and eight hundred men were killed and wounded on both sides. Both parties claim a

Presbyterian churches erected in In the Senate, the Finance Comonly forty-six are now used as places sumption of specie payment, on the the congregations have disbanded 1st of January, 1879, for free bank-There are now on the island 15,494 ing, &c., was discussed at considering a Presbyterian population of able length and passed by the fol-Baltimore levies a tax of one cent

a passenger on her street railways. and out of this fund she has purchased, constructed and keeps in repair a magnificent park. The fare in Baltimore is only five cents, out of which this one cent park tax is paid, and yet the railroads make money, and the people enjoy their park without taxation.

The District of Columbia bill was discussed for a time and laid aside. on the pension roll, at the rate of \$8 In 1860, Philip Harte, a you married before the first day of Jan- man residing in New Brunswick

In the House, Mr. Brennan, of Iowa, from the Committee on Printemarks by all the members of the ing, reported a resolution for print- left him an estate valued at \$65, ing 230,000 copies of the agricultural report of 1872, and 150,000 copies | before the Court of Pardons for some of that of 1873. Bills were introducine. The court has grant d the duced and referred, to amend the petition restoring him to liberty. not for the government of the Dis trict of Columbia; and to amend the internal revenue laws. The House, at 1 o'clock went into Com mittee of the whole, Mr. Poland in the Chair, on the naval as propriate Williams, Harvard and Tuft's Col tion bill, which appropriates in all about \$17,000,000. The bill wa-

> members for leave of absence, so large a number that Messrs. Garfield carried by a muscular man.

absent that day, whereupon a ballot dent pro tem., which resulted in the thought, and expressed in the most election of M. H. Carpenter, by a used by their missions in that State vote of 33, to 18 for Senator Thurman. Mr. Carpenter then took the \$144,000 have been allowed. the Puel Mall Guzette, says that the In the House, the Senate finance Its table of contents for a single is- Jan. 7th, and the House adjourned

> THE SCHOOLDAY MAGAZINE for January, 1875, appears in a much enlarged and improved form. This number begins the Nineteenth Annual Volume, and is now the oldest among all the juvenile periodicals. and is steadily growing and improv- sey State Prison, and to pay a fine ing. George Cary Eggleston's story of the Creek Indian War, is alone worth the price of the whole Maga-

scription of picture, and particulars a paper spend thirty, forty or flity set that she was wasting away by that The inventory of the late Samuel Boiler Explosion.—By the ex-

Pearls.... COTTON. ow to good middlings.... 134 2 143 FLOUR AND MEAL State, extra...... 5 75 45 10 Western shipping St. Louis extras..... . 5 75 @8 20 Minn., com. to best... 5 10 - 10 50 orn Meal Jersey 4 20 @4 35 Western 4 15 @4 75 Vheat, No. 2 Spring 1 08 21 13 Winter, red Western 1 26 1 28 Amber.... 1 28 @1 29 White Western ... 1 36 @1 37 1 60 1 40 Barley Malt. 1 Barley Malt. 1 Oats, Western Mixed, new. yellow....white HAV. hipping.....

North, St. Peter,

B. Babcock, N. wark,

Dunham, Jersey City,

. Thorngate, Brookfield, Mo., 2 50 81

FOR LESSON LEAVES.

F. Randolph, Marlboro, N. J.

l. Crandall, Brookfield, Mo.

B. Prentice, Adams Centre, \$10 85

2 50 31

New, retail.....clover..... Rye straw, long..... oat..... HOP'S. rop of 1874.... ' 1873.... SUNDRIES. Live Geese Feathers..... Cider Vinegar, 9 gallon.... Maple Sugar,..... New York, Michigan, Indiana and Wis-Saxony Fleece Three quarter and Full blood Quarter blood Fleecd...... ommon Eleece..... his age. He was a member of the Combing Fleece Ohio, Penn-lyvania, and Virginia-

> hoice Selectee Faxony Fleece.
> Saxony Fleece.
> Three quarter and Full-blood
> Merino. Half blood Fleece..... Quarter-blood Fleece..... Iowa, Vermont, and Illinoishree-quarter and Full-blood Half-blood Fleere..... Quarter-blood Fleece..... lombing Fleece..... Missouri, Kentucky, and Tennessee Washed Fleece............ 46 @ 50 Unwashed Fleece....... 36 @ 49 Unwashed Combing....... 43 @ 48 WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese etc., for the week ending Dec. 26th, 1874, reported for the RECOR DER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York, Marking plates furnished when desired.

BUTTER.—Receipts for the week were

means sufficient to send the much of the celebrated "Children's Urnpensation. So the day Abraham needed missionary to assist Bro.

Raw by the eye of prophecy and was long to the means sufficient to send the much of the celebrated "Children's Urnpleted, and as soon as returned from on the 21st of December, six men on the 21st of December of December of School actions of the School actions of the School actions of the 31st of December of December of School actions of the 31st of December of School actions of the 31st of December of School actions of the 31st of Decembe

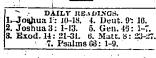
NEW ADVERTISEMENTS.

FIRST QUARTER, - REV. C. A. BURDICK LESSON II. CROSSING THE JORDAN.

> AT THE JORDAN, B. C. 1612. For Sabbath Day, January 9

Јознил 3: 14-17. 14. And it came to pass, when the peopleremoved from their tents, to pass over Jordan,
and the priests bearing the ark of the covenant before the people;
15. And as they that bare the ark were come
unto Jordan, and the feet of the priests that
bare the ark were dipped in the brim of the
water. (for Jordan overfloweth all his banks water, (for Jordan overfloweth all his panes all the time of harvest.)

16. That the waters which come down from the state of the waters which come down from the state of the 17. And the priests that bear the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites ed over on dry ground, until all the peovere passed clean over Jordan.



TOPIC.-The promise fulfilled. GOLDEN TEXT. - "When thou passest through the waters I will be with thee; and through the rivers, they shall not overslow thee."-Isa.

QUESTIONS.

OUTLINE. 1. The march. v. 14, 15. 2. The miracle. v. 16, 17, Recite Title, Topic, Golden Text, and Outline

Where had the camp of the Israelites b v. 1.- To what place did they remediate How 1. The march, v 11, 15 Where were they going next? v. 14. Of what is Jordan the name? What country was over Jordan? What was the ark of the covens was it called ark of the cover it contained the tables of the ·also called a covenant. See Deut. 10: 5.) Who carried the arcasion? In what position did when they approached the river? Did the priests go into the water? v. 15 Was the water low, so that they could ford (Barley harvest usually began the latter part pened when the feet of the priests touched the water? What did the people do when the waters were divided? Was any water left in who bore the ark stand while the people were cross the river? What caused the waters to When did a similar miracle take place? Ex 14:21,22. Has God the same power now? Jesus have power over the sea? Matt. \$
27. Has God ever done so much for us

did for the Israelites? In what way? NOTES AND COMMENTS. Immediately after Joshua had received the instructions and encouragements contained in our last lesson, he commenced the tabernacle, went in advance of the ark active preparations for crossing the Jordan. He directed the officer "Pass through the home command the among them, (v. 10,) took the place of the people, saying, Prepare your victuals; for piliar of cloud, in advance of the people. mand the among them. (v. 10.) took the place of the

Miscellaneoùs.

AUNT HANNAH'S ABVICE

And so you have quarrelled with David?

I know at this moment you're thinking That he is a horrible man.

That both were much better apart

You think of the days of your courtship

When David was thoughtful and kind,

And hide it as well as you can.

He has no regard for your feelings,

He loosens his hold on your heart And each has confessed to the other,

In all of your vexations so hopeful,

And now, o'er the gateway of Eden,

Has really no right to complain

"Tis likely that David is fretful.

And talk o'er the subject awhile:

His business absorbs him too closely:

But is he not working for you?

For just as a scratch on the finger

So many a trouble or grievance

The joy of a Paradise lost.

The sword of the angel is crossed

You think you have done all your duty-

Have prayed and have labored in vain, And feel, as husband, that David

'Tis well that you pause on the stile.

So when he comes home in the evening, Quite silent, and thoughtful, and queer,

And pretend you don't notice, my dear.

That David or you may have known,

And left not a scar on the heart,

Had either been fond and forgiving

And David is gentle and just;

By being a much better wife.

will tell you.

Don't keep any bones of contention:

But make him a much better husband.

Would soon have been gone or forgotten

Had you never supposed you could part

ld to this terrible strife;

EGOTISM.

it mean? Perhaps the little story

What a long word! What does

Once upon a time Fred was ar

"How nice they look!" he ex-

claimed. "I'm the boy to fix things, rel, did he?"

ranging his library in a dear little

bookcase his last Christmas pres-

up tip top! On the first shelf, Rob-

inson Crusoe, Nightcaps, Popguns,

and William Henry's Letters to his

Grandmother; on the second, the

Rollo books, Socks, Hazard, and

Doing His Best; and on the last, all

my St. Nicholas magazines. Aha!"

he whirled round and round, until

soe," said his little brother Charley,

"No. sir! I will not lend it to

"Oh! do, Fred. I will take the

and-you shan't have it, there!"

and Fred began to shut the doors of

"Just let me look at the pictures,"

"Why, brother," said Charley,

and I am almost a man."

begged the little fellow.
"No, get your own Nonsense

he fell against the wall.

"No, I tell you!"

the least bit."

"Why not?"

Tis your duty to yield, and you know it;

You will, if you're true to your trust Your God and your honor demand it,

Just let your heart keep up its singing,

within three days ye shall pass over this It was in the immediate presence of the from the force of its current, which, after Jordan, to go in to possess the land." This ark that the waters were to be divided, as passing the sea of Galilee, becomes greatly order must have been joyfully received, the waters of the Red Sea had been divided increased as it plunges through twentyfor they had now been a long time in the by the waving of Moses' rod, the symbol of seven horrible rapids; and cascades, beplains of Moab, in sight of the land they God's power. vere to inherit. We may imagine the aying one to another, "Is it possible that | cross, and not a boat or bridge to be seen!

they marched, over rocks and through to accumulate and swell higher and higher desert sands; many dangers, trials and | till they filled up the channel to a great |

way; and now, here they are, waiting by Probably another miracle was wrought in the long-sought land of rest! And the anticipation of a stupendous miracle just | The waters below where they were cut off about to take place to give them passage, slowed on, of course, to "the sea of the must have greatly increased the excite-1. The march. The signal for

marching comes at last. The priests bearing the ark of the covenant upon their people and their flocks had passed entirely shoulders, are seen moving toward the Jordan. v. 3. In order that all might see the ark, which was to be their pilot. they were directed (v. 4) to allow a space of 2,000 cubits—about three-quarters of a | "It is probable that the people crossed nile-to intervene. "Come not near unto the river at what was afterward called t, that ye may know the way by which ye Bethabara, or house of passage, which must go." At first thought, this distance, seems to have derived its name from this night seem great, but when we consider very circumstance. It was here that John hat so vast a host of people, ranged in or | baptized; John 1: 28, and that Jesus, as erly ranks, with all their flocks and well as Joshua, began to be magnified."nerds, and all their baggage, would form a Bush. The miracle is the more remarkavery long line of march, and that they ble considering 1st, the high stage of were in a broad valley where no obstacles would be likely to intercept the sight, the distance will not seem disproportionately reads: "For Jordan overfloweth all his great. There was here a very marked de- banks all the time of harvest." "The origiviation from the usual order in two par- nal Hebrew expresses in these passages ticulars: 1st. It was ordinarile the duty | nothing more than that the Jordan 'was of the sons of Kohath, who were Levites | full (or filled) up to all his banks, means but not priests, to carry the ark and other | ing the banks of its channel; it ran with sacred things of the sanctuary. Num. 3: full banks, or was brim full."-Robinson. 29-31. But on some important occasions after this, the priests bore it, as when the city of Jericho was surrounded. The pres stop and rise up in a heap? Was this a mira- ent was a solemn occasion, and the ark cle? What did it show to the people? v. 10.2 was to have a prominent connection with friests bore it according to instructions previously given. 2d. Usually, the place of the ark was in the midst of the host Every tribe had a place assigned to it 2: 17,) and certain tribes, together with the sons of Merari and of Gershon, bearing

Num. 10: 14-78. But now, the ark, the

symbol of the presence of the living God

"Benny Bowbell bothered and

pobbling or blinking. But, by and

by, the little bumpkin or booby be-

"Am I a little bumpkin and boo-

"I lent you my big hoop this morning, and I did not call you a

"Oh, you are going to stick that

"No, Fred, I didn't mean that; I-

of you again, and don't you ever

ask me for anything, because I won't

boo," stooping over and dancing round him with his hands on his

knees; then he pulled out his hand-

kerchief and wiped his eyes, and

pretended to wring the tears out of

the handkerchief-at which last in-

sult Charley fairly howled, and his

mother, who was entertaining com-

pany in the parlor, thinking that

bumped heads or cut fingers must

be the matter, excused herself and

The moment she appeared Charley

topped crying, for the generous

little fellow did not wish to have

his brother reproved; but Fred was

stick your finger in your eye, and

ing of this?" asked his mother, very

much displeased.

sulendid order.

he chuckled, "that looks jolly, I del the boys, a pretty young lady, stood

clare!" and, standing on one foot, at the door and called out, "Charley,

"Lend me your Robinson Cru- must have a kiss apiece for them.

with trembling lips, "how cross you' said, "Take it, Charley, and look at |

nothing but a little troublesome boy, and kising him affectionately.

"Stop, Fred! What is the mean-

Charley did not answer, but Fred

began to tell what a bother his

brother was—"wanting his books

just as he had put his library in such

"Oh! so Charley began the quar-

"Oh no, mamma, I did not say

"Well," said Fred, standing on

Just at this moment the sister of

vou dear little curly wig, come here;

here are two golden bananas, and I

greatest care of it. I won't hurt it Fred and gave him the biggest bal straw alone at any time. He be-

"Because you can't read, and skin, when his mother said, "Stop, them comfortable. He believes they

your hands are always dirty, and - Fred, you have your books all to should be watered twice a day, at

It was Fred's turn now to feel un-

"Oh, thank you, brother," cried

Big tears sprang into Fred's eyes.

Then Fred sat down before his He was ashamed to look at his to be small eatrs, and thin, lean men

bookcase and began to whistle, and mother, as she drew him to her side, to be great eaters. There are glands

book, and look at the pictures in happy. He laid down the fruit, and calves, wants them to be as plump

plague and bother ! '"

it as long as you like.'

one leg, and turning red, "I did."

that; he did not want to quarrel, he

was only a bother and a plague."

"Did you call him so?"

rushed up stairs into the room.

lend it to you. Do get away. I can't dear little hearts.

Charley burst ito tears. Then Fred | a story.

mocked him, saying, "boo-boo, boo- Union.

by ?" asked Charlie with quivering

"Yes, you are," said Fred.

numpkin and booby."

in my face, are you?"

bear the sight of 'you." ?

gan to be belligerently bouncible."

plain "-the Dead Sea-leaving the chan-

'Jordan takes its name, 'the Descender,'

word, I do hope that you never again

"And may he have the bandan-

er?" asked dear generous little

My dear little readers, do pray

and strive against such a selfish.

mean feeling. Never boast of your-

books and toys to each other gladly;

dreadful monster with the long

name-Mr. Egotism-out of your

And now I am not certain wheth

FEEDING COWS IN WINTER,

How many times a day ought

question discussed by the members

Virgil Bogue said he was acquint-

ed with families that practiced eat-

ing only twice a day, and all seemed

healthy, and the men could do as

once every day, and would clean

them perfectly the first thing in the

morning, and then all the feed is

fresh and new and the mangers ready

for hay, meal roots or straw. Some

men leave the orts in the manger

or feeding troughs all winter, and

M. Conner believes that feeding

twice a day is as good as more, as

hew their food. He generally

feeds hay in the grorning, and, when

about ten o'clock in the forenoon

D. A. Locke said that, when cows

lieves if a man keeps cattle he had

More cows have too little food to di-

gest than too much. In feeding

H. Story fed his cows last winter

what is digested, that gives strength.

He said he had known large men

thinking, 'What a fine fellow I am! should have time to rest and be eye," if done immediately.

الله إلى يعالم إلى والمنطقعة ومن أنهم فرعي في معمل المنطوش المنظ الله المنظم المنطوع المنطوع المنظم

cattle need considerable time to

they are foul all the time.

by Brother Bogue.

on her cheek. Then what do you when it has been cut early and cured

Fred took it eagerly, and was better make it his principal busi-

just about to strip off the golden ness to take care of them and make

yourself; Charley can easily eat regular hours, and wants his cows

both the bananas; I am surprised to look round as a barrel all winter.

that you would accept one-the Let them eat all they will and they

biggest one, too-from such a will take time to chew and digest it

going slowly to the bookcase, he and as well proportioned as though

took down Robinson Crusoe and they sucked the cows.

think he did? Why, he flew to well, but he does not keep them on

a late meeting.

Which is it?—Christian

will practice the vice."

she kissed both her boys.

Charley.

"Well, I'll never borrow anything | by doing thus, you will keep that

At this cruel speech poor little er I have preached a sermon, or told

sides a great many lesser, through a fall 2. The miracle. See the company of 1,000 feet, averaging from four to five \$1 20 a year, Postage paid, has reached excitement and commotion of those days of priests approaching the river, with a miles an hour. When swollen in time of of preparation. We may imagine them | multitude coming behind them as if to | harvest' it flows with a vastly accelerated current."-Jamieson. It is remarkable n three days we shall enter the promised | The banks of the river are brim full of an | that the entrance into Canaan should be and!" When their preparations were angry rushing flood that comes from the attended with substantially the same mir. week warranted. No capital required melting snows of Lebanon; yet they calm acle as attended the exodus from Egypt, Shiftim on the day before the passage of ly advance, even into the water's edge, for the division of waters and the passing over ROSS, Williamsburgh, N Y. Jordan, to a point near the river, and they bear "the ark of the Lord, the Lord on dry ground. And now is the promise of lodged there that night, (v. 1.) so as to be of all the earth." v. 13. Behold! no God to Jacob, when about to go down into ready to begin the passage early in the sooner are their feet "dipped into the Egypt, fulfilled: "Fear not to go down New and Second hand, of first day. At last, the eventful morning comes, brim of the water" than that mighty cur- into Egypt; for I will there make of thee the day that shall see them stand in the rent is checked in its course, and the a great nation. I will go down with thee land of their inheritance. Their tents are waters above rise higher and higher in a into Egypt; and I will also surely bring and the Holidays, by HORACE WATERS struck and packed; their flocks and herds heap that extends far up the river. Very thee up again." Gen. 46: 3, 4. While are put in readiness to move; all the tribes far from the city Adam." "High the children of Israel were for hundreds and families stand in their appropriate up the stream from the city Adam."— of years groating under an apparently certo Organs. Illustrated Catalogues mailplaces by their standards, in marching Jumieson. The location of the city Adam | hopeless bondage, it seemed as though | ed. Great Inducements to the Trade, A What intense emotions must have is not known, but as it is here said to be that promise, and the promise to Abraham filled every breast while they thus stood "beside Zaretan," it is supposed it could that to his seed should be given the land waiting the signal to move! Many long not be far below the lake Generareth, or of Canaan for an inheritance, must fail; years have they been on their way to Ca- the Sea of Galilee. "Being checked in but now their posterity, increased to mill man; many hundred weary miles have their course, they [the waters] continued | ions, are, by the faithfulness of God, brought into the land which he had sworn to give unto them, and by the miracle just discouragements have they met in the distance toward the source of the river. wrought, he shows them that he is able to the river for the signal to pass over into restraining the waters thus piled up from driving out the inhabitants of the land, deluging the adjacent country."-Bush.

TEACHERS' CABINET.

nel dry. The priests then advanced to CONNECTING HISTORY. Immediately the middle of the river where they after the promise with which the last lesstood firm on dry ground" till all the son closes, Joshua gives commandment concerning provisions for the march. over. v. 17. The place of this miracle is said to be "right against Jericho," i. e., opposite Jericho; but the exact point prob-Manasseh. v. 12-15. They promise obeably cannot be determined to a certainty dience, v. 16-18. Two men spy out Jericho and, barely escaping discovery, return | corrects the secretions, renders the to the camp of Israel. ch. 2. The people come to the Jordan where they receive instructions for the order of march during the passage of the Jordan, and the dividing of the waters is promised. 3: 1-13.

GEOGRAPHICAL. In the sketch of the promised land made last week, locate the Dead Sea, the Sea of Galilee, the waters water at the time, and 2d, the character of Merom, and the river Jordan. of the river. 1. Our common version What is the distance from the sources of the Jordan to the Dead Sea in a direct

line? What is the distance following the course of the river? LESSON HYMN "There is a land

pure delight." (Tune, Varing.) Dear Fellow-Teachers,-Let us with God's The river about Jericho is, in ordinary blessing strive to make this year's work appearance, about 50 or 60 yards in far more fruitful than any in the past has readth. But as seen in harvest it is been. Let us study thoroughly, and teach wice as broad; and in ancient times, when prayerfully, each succeeding lesson. In the hills on the right and left were much study, let us deem nothing trifling or unmore drenched with rain and snow than important which will in any way help to since the forests have disappeared, the make plain the Word of God. History, river must, from a greater accession of Geography, Topography, Ancient manners sest time in the present day."-Jamieson. ing, let us select the main points-not caused by rains and melting snows in the them kindly, lovingly, but persistently, nountains at the head of the river, that | upon the minds and hearts of our pupils, took place about March and April, that Out of all the other good things which we the people crossed the Jordan. 2. The have gathered up in study, we may select river is said to have a very rapid current the best to enforce and illustrate the two ordinarily, owing to its rapid descent. or three main points. "Be instant in sea-

son, out of season." What a fine library belongs to me. | ready to aid in digestion when the bantered a little bumpkin or booby. I'm not going to disturb my books regular meals are eaten. If one eats a lunch just before dinner, or eats THOMAS PLACE, his bothering an antering without feeling is called egotism, and now continually, these glands are conthat you know the meaning of the stantly exhausted and do not sufficiently aid in the digestion of the Furnishes everything necessary for main and hearty meals of the day. burial purposes, The Carthagenian army was the

COFFINS, most robust army ever led into the field of battle, and they only ate twice a day. Time is necessary for digestion. He once kept school and fed his cows only twice a day and never had them do better. Last winter fed hay in the morning and straw at night part of the time, and the cows did well. " But mind having had an experience of over ten years, this," said the speaker, "lalways

can eat!"-N. E. Furmer. JOHNNY'S ESSAY ON "THE TODE." -Todes is like frogs, but more dignity, and wen you come to think

it frogs is wetter. The warts wich todes is noted for can't be cured, for they is cronick, but if I couldent git wel Ide stay in the house. My cows to be fed in winter? was the grandfather knew a tode wich somebody had tamed til it was folks. of the Grange, at Irasburgh, Vt., at | Wen its master wissled it would come for flies. They catches 'em long red werm, but more like litenin, only litenin haint got no gum onto

feed them enough! All the cattle

it. The fli will be a standin a rubmuch work as men in general. But bin its hine legs together and a for cattle he would feed three times, thinkin wat a fine fli it is, and the morning, noon and night. If he tode a settin some distance away had straw to work up, would feed like it was a sleep. Wile you are hay in the morning, straw at noon seein the fli as plane as you ever see too full of egotistical selfishness to and at night. By feeding turnips any thing, all to once it aint there. notice any one but himself or to after milking in the morning, no Then the tode he looks up at you stop talking. He did not see his objectionable flavor is given to milk sollem, out of his eyes, like he said and successful writer of law-books in the country. Worth ten times the price asked mother, but kept on dancing before or butter Believed it a good plan wat's become of that fli? but you Charley, saying: "Cry, baby, cry, to clean out the mangers, at least kno he et it.

ODDS AND ENDS.

The Roman Catholic Church at West Roxbury, Mass., was set on fire on the morning of Dec. 15th, and totally destroyed. Loss from

The colored people of Indiana have petitioned Congress for relief against a recent decision of the State courts, depriving them of certain rights as citizens.

The latest Chinese mail brings news that on the 17th of November, he feeds straw in the yard, so that a disastrous fire occurred at Tokio, the cattle will not crowd around the Japan. About one thousand houses water. The straw takes their attenwere destroyed. tion and keeps them quiet. Then

The Wild Meadows on the Wallfeeds hay at night, and turnips after milking, for the same reason given kill, near Unionville, N. Y., were burned over on Friday night, destroying a large quantity of hay in are giving milk, it pays to feed stacks. Charley ran and curled his arms them more than three times a day.

The Reformed Episcopal Church who stood near, smiling at Fred's round her neck, crying, "Oh, thank He feeds no food out of doors in the is meeting marked encouragement you, sister Kate," and kissed her so yard, except the orts or refuse from in the eastern part of British Amerhard that it made a deep rosy spot the mangers. His cows eat straw ica.

The Southern Prespyterian Church reports a membership of 105,956, showing an increase the past year of 7,129, or about seven per cent. The Congressional Southern Claims Commission report in favor of pay-

ing \$770,000 and rejecting \$4,440,-Alabama and North Carolina have taken steps looking to a speedy and satisfactory adjustment of all claims against them

The Eric Railroad Company has removed from the Grand Opera Washington's Farewell Address, with 19 House to their old quarters at the fine steel plates. For Circulars and Terms foot of Duane street.

The annual report of Plymouth only twice a day and never had cows church, Brooklyn, shows a memberdo better, and believes it the true ship of 2,390, a net increase of 80 n plague and a bother. You are the little boy, running up to Fred way. It is not what is eaten, but for the past year. The suppression of the religious

order of "Sisters of Charity" has ber just issued, and contains over 100 been decreed by the Mexican Con-gress by a vote of 113 against 57. teeter backward and forward in his and putting her arm round him, in the mouth and throat that secrete gress by a vote of 113 against 57. Presently he took a card out said, "I am sure you have found out saliva, and glands in the stomach Apply to bruises cloths wrung out of the plant, etc. The most useful and procedure of the plant, etc. The most useful and procedure of the plant, etc. The most useful and procedure of the plant of the plan of his pocket with a picture on it, how mean and selfish you have been; that secrete gastric juice, and to in- out of hot water. This will prevent and began to read this ridiculous how full of egotism. You were sure good digestion these glands discoloration of the skin, or a "black

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sults, but gradually his troubles

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Leave Dunkirk Little Valley 7.05AM 3.35AM 8.48 5.04 Javaland 1 7 30 ar Arrive at
Buffalo 12.45Am
Nisgara Falls 1.15 " 8.50AM

ADDITIONAL LOCAL TRAINS EASTWARD 4.50 A. M., except Sundays, from Dun-5.42, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Valley 8.52, Salamanca 9.55, Great Valley 10.07, Carrollton 10.45, Vandalia 11.15 question. Twenty per cent. discount made llegany 11.47 A. M., Olean 12.15, Hins-

ale 12.45, Cuba 1.22. Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville 9.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.45, Forestville 9.56, Smith's Mills 10.08, Perrysburg 10.20, Dayton 10 40, Cattaraugus 11.10, Little Valle

1.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Alle gany 1.15, Olean 1.33, Hinsdale 1.57, Cube 2.32, Friendship 8.07, Belvidere 3.26, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M.

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Dayton 10.98, Cattarangus 10.55 Little Valley ton 10.25, Cattaraugus 10.55, Little Valle WESTWARD.

STATIONS. | No. 1 | No. 5 | No. 3* | No. 9 10.45AM 7.00PM 7.00PM 3.22PM 10.55 " 11.35 " Great Valley 5.57 " 8alamanca 11.50 " 6.02 " 11.25 " Arrive at | 7.00AM | 3.35PM | 7.15PM Incinnati | 5.2. PM Leave Little Valley 12.22Am | 6.27Am | 11.57PM | 4.15

Arrive at | 2.20 " | 7.50 " | 1.30 " | 5.45 " ADDITIONAL LOCAL TRAINS WESTWARD. The 3.00 A. M., except Sundays, from Hornellsville, also stops at Belvidere 4.24, Friendship 4.34, Hinsdale 5.07, Allegany 5.27, Vandalla 5.39, Carrollton 5.48, Little Valley 6.27, Cattaraugus 6.42, Dayton 7.03, Perrysburg, 7.09, Smith's Mills 7.24, For estyille 7.32, Sheriden 7.40, arriving at Dunkirk at 7.50 A. M. 12.15 P. M, daily from Salamanca, stopping at Little Valley 12.57, Cattaraugus

1.30 Dayton 2.25, Perrysburg 2,40, Smith's Mills 3.15, Forestville 3.33, and arriving at Dunkirk at 4.15 P. M. 4.36 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Generee 7.00, Scio 7.85, Phillipsville 8.05, Belvidere 8:27, Friendship 8.54, Cuba 9.50, Hinsdale 10.45, Olean 11.25, Allegany 11.47 A. M., Van dalla 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20. Forestville 5.45, Sheriden 6.07, and arriving at Dunkirk at

6.30 P. M., daily, from Hornells-ville, stopping at Almond 12.43, Al-fred 12.55, Andover 1.15, Genesee 1.34, Scio-142, Phillipsville 1.51, Belvidere 2.00, Friendship 2.19, Cuba 2.32, Hinsdale 2.47, Olean 3.02, Allegany 3.10, Vandalia 3.20, Carrollton 3.35, Great Valley 3.43, Sala manca 3.55, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35 Mills 5.17. Forestville 5.25. Sheriden 5.35. and arriving at Dunkirk 5.45 P. M.
1.10 P. M., daily, except Sundays, from Hornellsville, stopping at Genesee 2.38, Belvidere 3.24, Olean 4.55, Carrollton 5.42, and arriving at Salamanca at 6.00 P. M. 4.00 P. M., daily, from Hornellsvill stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio. 6.55, Phillipsville 7.15, Relvidere 7.33, Friend ship 7.55, Cuba 8.37, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.23, Carrollton 10.48, Great Valley 11.05, arriving

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Ring out the song in heaven That sounded once o'er Saled When the angelic host, to en Brought tidings of Implant What blessed news that son The shepherds heard it in ti To where their Jufant Savi The wise men saw his risin.
And followed, coming from
To lay their gifts and offeriIn adoration at his feet. How poor and humble was t Thus chosen by the prince of A lowly stable the abode

For the Sabbath Rec

THE NATIVIT

Of our Redeemer and our G His birth, his life and death o prove his mission was di But when he comes to earth He comes with all his saints May we be ready for that de When beaven and earth slin And he our God and Judge To take his ransomed people Roswall THE SABBATH QUI

UTICA. Dane June 2 To the Editor of the Christian Dear Sir, My attent called to the Christian as an existing fact, and the organ of the Nation tion for securing the Amendment to the Cou the United States, by re SABBATH RECORDER, and to the Statesman, a serie from the pen of Rev. W john, entitled, "The Co Amendment, or the Sabhath, the Change, an While reading these was forcibly impressed

tinguished liberality of opening the columns, of man to matter, at once ten, and which at the ful to the friends of t amendment. This liber oring free discussion se more stilking when it i with the settled and per cy of those men holding over the public press, b most everything writter terest of the seventh-d has been kept from p This feature of the Chr. man, and the interest gard to the movement the Christian amendine: wish to become better with the paper. I wrote you some weeks ing some specimen cop view of becoming a s case I should like the pa time, three numbers ca and by reading them, liberality was a market

National Convention t one dollar for that purp From what I have glean from the papers

specific form of petitio posed amendment; but acknowledgement of Bible, and of Christ yet I can see cropping ways, indications that Sabbath is expected to questions to be conside ed upon, in connection amendment. If this case, and Sabbath obse be enforced upon all, b tional provision, then no mind so stupid as n it is of the very hig moment that the amen

the paper; for I saw the

some prettysevere strict

public press, on the d

York last February. T it should be; for a ca worth laboring for, in a doing and dying for, co ing to fear or to lose b sciutiny or severest crit once, as worthless, that all criticisms with the reasonings, and solide ment. This feature of meets my decided app have decided to become er for six months on tri

tion have not; as yet,

ings of the Bible on question, and also that people exactly underst to a definite agreemen the true teachings of this respect. For a stands to-day, there ca whole range of Bible is not one, in regard to verse, and conflicting by professing Christia gard to this very Sab And yet to my humb is not one among the less complicated, and, ble of easy solution th distraction of views in oburch on this questic the fact that the " M: tampered with, and

institution at the fim apostasy—ignoring bath altogether, and as its rival, "the ver the sun," as Constant mous edict of 321, call the "Sunday." tution has been hand in a porrupted form ordinary minds find difficult, if indeed p ceive the thought t selves can by any

wrong in a practice ancestors have been follow, since time They read the Sabl there learn that Jeh ating the world in a on the seventh; the quiring men to imits doing up their secul first, six days of the